


SIGNS OF THE TIMES



Our God Is Good

The vines their luscious fruits
display,
The trees bend low with har-
vest hoard,
The barns are filled with fra-
grant hay,
And all the bins with grain
are stored.
From out God's hand the bless-
ings fall---
His open hand---alike to all.
Should all not serve the Giver
kind
With heart and soul and
strength and mind?

W.

Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

To Our Readers

THIS is the first time for many years when all questions on hand were answered and all published. We have almost invariably closed each paper with questions unanswered or else waiting on the galleys. Some have in the past been discouraged regarding their questions, thinking that they had been neglected. The reason has been that there have been many questions ahead of theirs in all probability. We are grateful indeed for the kind words of appreciation which we receive concerning the Question Corner. Questions answered therein must necessarily be brief and must necessarily be answered briefly. When more space is demanded we sometimes reply to the question in some article elsewhere in the paper.

We hope that those who ask questions will not only look for the answer to their own initials or whatever they may have signed to the question, but to other questions. They may find their question answered in other questions. In many cases the answer to one is an answer to many others. For instance two weeks ago there was a question on the brothers of Jesus. This is in reply to many inquirers who have asked practically the same question. Write the questions as briefly and succinctly as possible. State definitely just the information you desire and this will always be helpful to the one who answers the questions.

3250.—Absent from the Body, etc. 2 Cor. 5:6-9

What does Paul mean in 2 Cor. 5:6-9, and Phil. 1:21-23? D.

Note the condition presented in verses 1-9; for the passage is one: (a) "The earthly house," "in this," "in this tabernacle," "mortality," "at home in the body," "absent from the Lord," are expressions which refer to Christians in this earthly life. (b) "Found naked," "unclothed," refer to a state or condition in death. (c) "A building of God," "house not made with hands," "clothed upon," "being clothed," "house which is from heaven," "swallowed up of life," "absent from the body" (from the mortal state), "present with the Lord," refer to the condition of immortality which awaits the people of God. Compare with Rom. 8:23. What Paul longed and groaned for in Romans he did in Corinthians. He wanted a better condition than mortality here gave; but that was not death. He did not wish to be naked or unclothed; he wanted mortality to be swallowed up of life, in the resurrection and the gift of immortality at Christ's coming.

The same three conditions are set forth in the second scripture: to live or to die, or the departing and being with Christ. Paul did not know which to choose—life or death. In either way God would get glory. But Paul did have choice of another thing, namely, to go to Christ, to be translated, to be with Him. This was "far better" than the other two things. The word rendered "departing" is in Luke 12:36 rendered "return." The comfort offered to mortals is through the resurrection or translation. 1 Thess. 4:13-18.

3251.—Peopling of the Earth. Gen. 1:25-31

Were Adam and Eve and their children the first people upon the earth? It seems to me there were other people before this, as Cain went to a barren place and got his wife. And was man created before the beast? C. J. A.

It seems to us that the accounts in Genesis 1 and 2 are very clear. Genesis 1 gives the general statement of the creation of man; Genesis 2, the particular statement. Genesis 1 shows that the beast

was created before man, the creation of man following. Genesis 2 tells us how these beasts were brought before man, evidently on the sixth day; were named by man; but among them all man found no companion. Hence woman was created. Note what name was given her in Gen. 3:20, "And the man called his wife's name Eve; because she was the mother of all living." All then sprang from her. There are other intimations in the writings of Paul which show the same with Adam. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. See also his argument in verses 44-49, showing that the children of earth sprang from Adam. Read Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The wife of Cain was one of the children of Adam and Eve, or of Seth. A long period of time probably passed away before Cain took his wife. This the Bible gives us no account of.

3252.—Dipping or Sprinkling.—T.—Both dipping and sprinkling have been used as so-called forms of baptism for hundreds of years, but the Bible gives no instances of this sort. The only baptism that the Bible knows is what the word indicates, whelming or immersion.

Our Bible Band.—One old lady remarked some time ago: "When I began my journey through the Word of God, I slipped two or three sheets of writing-paper in my Bible for the purpose of marking all the best points as I went along. It was only a very few readings and I had those sheets of paper full, so I arrived at the conclusion quickly that there is no best. All the Word from Genesis to Revelation is full of light; and I found it a wonderful thing to go down to the potters and learn the lesson that the Lord gave Jeremiah. I started from the beginning and have not missed a lesson. Praise the Lord."

Our Bible Reading

The Gospel Grain Field

1. What is the scope of this field?

"The field is the world." Matt. 13:38.

2. Who is the sower of the good seed?

"He that soweth the good seed is the Son of Man." Verse 37.

3. What is the good seed?

"The seed [represented by wheat, Matt. 13:25] is the Word of God." Luke 8:11.

4. In what do the sowing and growth of the good seed result?

"The good seed are the children of the kingdom." Matt. 13:38.

5. Who sows the evil seed?

"His enemy came and sowed;" "the enemy that sowed them is the devil." Verses 25, 39.

6. What is the evil seed called? and in what does it result?

"His enemy came and sowed tares among the wheat." "The tares are the children of the wicked one; the enemy that sowed them is the devil." Verses 25, 38, 39.

7. Will the evil be rooted out from among the good?

A tablet has been discovered in Upper Egypt which records the honorable discharge of a soldier who had taken part in the siege of Jerusalem by Titus. While other historical records give us the names of some of the officers of the Roman army under Titus, this man, M. Valerius Quadratus, is the only private soldier whose name we know who fought against Jerusalem.

OUR BIBLE BAND

Schedule for Week Ending October 8, 1910

	October 2	Luke 9
Sunday	" 3	" 10, 11
Monday	" 4	" 12, 13
Tuesday	" 5	" 14-16
Wednesday	" 6	" 17, 18
Thursday	" 7	" 19, 20
Friday	" 8	" 21, 22
Sabbath		

OUR readings for the week are all in the Gospel by Luke, chapters 9-22 inclusive. There is little that needs explaining. There are many precious things to learn. The mighty power and wisdom and love manifest through Christ as shown in the feeding of the five thousand, the transfiguration—a type of Christ's second coming—the healing of the epileptic boy, the lesson of humility, the rebuke of our Lord to overzealous disciples, the sending out of the seventy, parable of the good Samaritan, lessons in prayer, woes upon the Pharisees, the parable of the foolish rich man, exhortations to watchfulness in the time of His coming, the parable of the barren fig-tree, the healing miracles, the lament over Jerusalem, parables of the supper, the lost sheep, the lost piece of silver, the prodigal son, the unrighteous steward, the rich man and Lazarus, the likeness of the last days to Sodom and Gomorrah, the parable of the pounds, weeping over Jerusalem, controversies with the Pharisees and Sadducees, the signs of Christ's coming, and His last Passover with His disciples and apprehension in the garden, and many other things are told in this week's reading. What a revelation it is, and how it ought to stimulate devotion and promote spiritual growth.

"Nay; lest while ye gather up the tares, ye root up also the wheat with them." Verse 29.

8. How long will these two classes exist together?

"Let both grow together until the harvest." Verse 30.

9. What is the harvest?

"The harvest is the end of the world [age]." Verse 39.

10. Who are the reapers?

"The reapers are the angels." Same verse.

11. What became of those represented by the tares?

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Verses 40-42.

12. How will it be with "the children of the kingdom"?

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Verse 43.

Signs of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
Vol. 37, Number 38

Mountain View, California, September 27, 1910

Weekly, \$1.75 per year
Single Copies, Five Cents

Man's Sin and Saviour

By E. J. Hibbard

XII. Court Week in Heaven

THE most solemn event of which man can conceive, is the assembly of the hosts of heaven before the throne of God, when the judgment is set to consider the lives of men. The Scriptures reveal the fact that this event will take place while some men are living and acting in the common affairs of life. Daniel describes the scene thus: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

This reveals the fact that sometime judgment will set, or begin, that books will be used in the judgment, and that myriads of beings will surround God's throne. But these beings are not men, for the next verse declares that earth scenes are still in progress while the judgment in heaven is proceeding.

In Paul's time that event was yet future, for he reasoned of righteousness and temperance and of a judgment to come. Acts 24:25. He also stated in his sermon on Mars Hill that God "hath appointed a day, in the which He will judge the world in right-

eousness;" therefore the conclusion that the judgment-day itself was future when Paul wrote. But tho the day was future, yet the appointment of that day was past. "He hath appointed a day, in the which He will judge the world."

John adds his testimony to the effect that when the judgment-day begins God will send word to everybody living on earth: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice,

Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." That message began in the year 1844, or a little previous to that time, and has continued ever since. Was it on time? Did God inspire it?

We who read this journal last week noted that some important event was to take place beginning in 1844. That event we learned was the cleansing of the heavenly sanctuary. And we are as sure of it as we are that Jesus is the Messiah; for the same prophecy that points out the year of His first advent, also reaches the latter date, 1844. We refer the reader to this article in last week's SIGNS for the proof of this fact, and will not repeat the evidence here.

In this article two sanctuaries were compared, the earthly and the heavenly. The former was found to be the type of the latter. The earthly sanctuary was cleansed once a year, while the heavenly sanctuary was to be cleansed once only, and that near the end of this world. The cleansing of the earthly sanctuary was not a house-cleaning operation, but a cleansing from sin, which was done by the sprinkling of blood. It was a work of judgment, for it decided the destiny of every worshiper of God at that time, were he Hebrew or alien; and this, being the type of the heavenly sanctuary and its cleansing, is evidence that when that event shall take place, every professed follower of Christ will have his case in review before the God of heaven.

In connection with this solemn event, and just before the end of the



THE ARK OF GOD'S TESTAMENT

Inside this holy chest was the Decalogue and over it was the mercy-seat. It constituted the central object of God's worship.

world, John says, "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11: 19. This was at the time, as John states in the previous verse, that "the nations were angry, and Thy wrath is come, and the *time of the dead, that they should be judged.*" Therefore in this solemn time God points every one who has acknowledged the name of Christ, to the heavenly sanctuary and to the *ark of His testament.*

Now the ark of God's testament on earth contained but one thing, and that was the tables of stone upon which were inscribed the sacred law of God, the Ten Commandments. This fact, being apparent to the minds of such as, in the year 1844, found what the cleansing of the sanctuary means, led their minds to an investigation of that law which had been enthroned in the earthly sanctuary within the ark of God's testament in the most holy place; and by investigation they found that this law had not been changed by divine appointment, and that every precept remains as when it was given by God from the summit of Sinai.

If we are correct in believing that the hour of God's judgment began at the end of that long prophetic period in 1844, then the *rule* of that judgment is vital to every living person. What is that rule? I will bring three witnesses to testify. First Solomon: "Let us hear the conclusion of the whole matter: Fear God, and *keep His commandments*: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14. Second, Paul's words, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Rom. 2: 12. And last, James says, "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 12. Therefore, Solomon, Paul, and James all agree that God's rule of judgment is His law. And John says that during that judgment God's temple was opened in heaven, and there was seen *the ark of His testament.* That is enough to convince every intelligent Bible student that God desires we should conform to the law contained within that ark. Man can not do this of himself, for the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. But in Jesus Christ carnality ceases and spirituality takes its place; therefore the spiritual mind is in *harmony* with God's law, and *subject* to it, as every converted person truly knows.

It has been thought by some that the Ten Commandments were intended only for the Israelites and not for Gentile converts; that the Israelites were commanded to keep that law, while Gentiles were permitted to transgress it without guilt. But this is not the Gospel; for in Rom. 2: 17-27 we find by even a casual reading that the Jew who rejected Christ, tho he made great pretensions in reference to the law and taught it to others, was a *transgressor of it* himself, but the

Gentiles who accepted Christ were *doers of that law* which the Jews continually broke. Hence it is written: "Circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it *fulfil the law*, judge thee, who by the letter and circumcision dost *transgress the law?*" Rom. 2: 25-27. Now every intelligent person knows that "circumcision" stands for the Jew, and "uncircumcision" for the Gentile. Here the uncircumcision, or Gentile, *keeps the righteousness of the law* and *fulfils the law*, which the circumcision, or Jew, *breaks*, or transgresses. No Gentile can keep God's law until he is converted, because the carnal mind is not subject to the law of God, nor can it be. Therefore the "uncircumcision" here referred to must be converted Gentiles; and no Gentile or other person can be converted except through faith in the Lord Jesus Christ, and the acceptance of the Gospel of His salvation. It is therefore plain that in the days of Paul the *Gentiles* who accepted Christ *kept the law*, while the *Jews* who rejected Christ broke, or *transgressed the law.*

It is evident, therefore, that in the days of the cleansing of the heavenly sanctuary, in the time of the judgment of men upon earth, any power which would seek to belittle God's law and lead men to transgress it, must be a power not in harmony with God nor the best interests of His people.

John says "the dragon [or Satan] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Now the remnant of the church is the last; and this makes it plain that before the return of Christ to this earth, those who truly worship Him will have their attention called to all His commandments. Is it **not** true also that the new covenant promise, being that God will write His law in the mind and heart of His people, makes it clear that all who have this blessed experience will, with Christ, exclaim, "I delight to do Thy will, O my God: yea, Thy law is within my heart"?

"Blessed are they that *do His commandments*, that they may have right to the Tree of Life, and may enter in through the gates into the city." "And as many as have sinned in the law shall be judged by the law." And "the hour of His judgment is come."

The Strong Weak Man

By Mrs. E. G. White

A Lesson from Samson



HE divine promise to Manoah was in due time fulfilled in the birth of a son, upon whom the name of Samson was bestowed. By the command of the angel no razor was to come upon the child's head, he being consecrated to God as a Nazarite, from his birth. As the boy grew up, it became evident that he possessed extraordinary physical strength. This was not, however, as Samson and his parents well knew, dependent upon his well-knit sinews, but upon his condition as a Nazarite, of which his unshorn hair was a symbol.

Had Samson as faithfully obeyed the divine command as his parents had done, his would have been a nobler and happier destiny. But he became corrupted by association with idolaters. The inheritance of the tribe of Dan, to which Manoah's family belonged, was adjacent to the country of the Philistines. Indeed, the little town of Zorah, which was Samson's early home, was in close proximity to the dwelling-places of this alien race, and in his youth he came to mingle with them on friendly terms. Thus intimacies sprang up, whose evil influences darkened his whole life.

An Unwise Marriage

A young woman dwelling in the Philistine town of Timnath so engaged Samson's affections that he determined to make her his wife. In those days marriages were arranged by the parents. Hence Samson requested his father and mother to secure for

him this daughter of the Philistines. Manoah and his wife sought to dissuade the young man from his purpose. They warned him of the danger of forming an alliance with idolaters, and besought him to seek a wife among his own people. But arguments and entreaties were alike in vain. His only answer was, "She pleaseth me well." Seeing his determination, the parents decided that the Lord might design thus to accomplish His purposes; hence they yielded to Samson's wishes, and the marriage was consummated.

Thus at the time above all others when he should have maintained entire consecration to the will of God, just as he was entering upon the stage of manhood, the period when he must execute his divine mission,—at this critical point in his life history, Samson yielded to the tempter, and by an unwise marriage placed himself in alliance with the enemies of God. This important step was not carefully considered. Samson did not ask himself whether he could better glorify God when united with the object of his fancy, or whether he was placing himself in a position where he could not fulfil the purpose to be accomplished by his promised wisdom; but there is no promise to those who desire only to please themselves.

The Lord has in His Word plainly instructed His people not to unite themselves with those who have not His love and fear before them. Such companions will seldom be satisfied with the love and respect which

are justly theirs. They will constantly seek to gain from the God-fearing wife or husband some favor which shall involve a disregard of the divine requirements. To a godly man, and to the church with which he is connected, a worldly wife or a worldly friend is as a spy in the camp, who will watch every opportunity to betray the servant of Christ, and expose him to the enemy's attacks.

Satan is constantly seeking to strengthen his power over the people of God by inducing them to enter into alliance with the hosts of darkness. And to accomplish this he endeavors to arouse unsanctified passions in the heart which is naturally prone to evil. It is not safe for Christians to imitate the example of the ungodly, or to yield to their influence. The wisest counsels of the wicked are not to be relied upon. If accepted, they may bring trouble and sorrow upon the child of God. The Lord would not have His people take ungodly persons into their confidence. The apostle Paul exhorts us "to have no fellowship with the unfruitful works of darkness, but rather reprove them." For "what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

"Evil Companionships Corrupt Good Morals"

At his marriage feast Samson was brought into familiar association with those who despised the God of Israel. Whoever voluntarily enters into such relations will feel it necessary to conform, to some degree, to the habits and customs of his companions. The time thus spent with vain and trifling persons is worse than wasted. Thoughts are entertained, words spoken, that weaken the citadel of the soul.

The wife, to obtain whom Samson had transgressed the command of God, proved treacherous to her husband ere the close of the marriage feast, and at last was put to death by the very class whose threats had caused her perfidy. Samson had already given evidence of his prodigious strength, by slaying, single-handed, a young lion, and by killing thirty of the men of Ashkelon. Now, moved to anger at the barbarous murder of his wife, he attacked the Philistines, and "smote them . . . with a great slaughter." Then, wishing a safe retreat from the Philistines, and fearing to trust his own countrymen, he withdrew to a strong rock called Etam, in the tribe of Judah.

To this place he was pursued by a large body of Philistines, whose presence excited great alarm among the inhabitants of Judah. When they learned that the sole object of the invasion was to take Samson captive, they basely agreed to deliver him up to his enemies. In so doing they hoped to secure the favor of the Philistines, and thus lighten their own oppression. Accordingly three thousand men of Judah went up to take the mighty warrior. But even at such odds they dared to make the attempt only because they felt assured that he would not harm

his own people. Samson consented to be bound and delivered to the Philistines, but first exacted from the men of Judah a promise not to fall upon him themselves, and thus compel him to destroy them. He permitted them to bind him with two new ropes, and to take him down to the Philistines.

He was led into the camp of his enemies amid demonstrations of great joy. But while their shouts were waking the echoes of the hills, the Spirit of the Lord came mightily upon Samson. He burst asunder the strong new cords as if they had been flax burned in the fire. Then seizing the first

gained, they might at this time have freed themselves from the power of the Philistines. But they had become weak and discouraged. They had basely neglected the work which God had commanded them to perform with diligence, thoroughness, and valor; not only failing to dispossess the heathen, but uniting with them in their degrading practices, tolerating their cruelty, and, so long as it was not directed against themselves, even countenancing their injustice. When at last the tyrant power was triumphant, Israel submitted to the degradation which they might have escaped, had they only obeyed God. Even when the Lord raised up a deliverer for them, they would frequently desert the one chosen to set things in order, and would unite with their bitterest oppressors.

If those who acknowledge God would but obey His voice, how much suffering might be spared them. God's eye is fixed upon every individual, and every one must render an account to Him for all they do, and for what they permit themselves to be. Wherever we are, in storehouse and workshop, in all our business, every day in the week, and every hour in the day, His eye scrutinizes all our works, His ear listens to our every word. In the deepest solitude every act and word of our lives has still one witness,—the infinite God. When we are true to the high destiny which He has marked out for us, we become colaborers with Him. If our responsibility be fully and heartily accepted and faithfully discharged, it will secure for us the joyful commendation by the Majesty of Heaven, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

Thousands of Israelites witnessed Samson's defeat of the Philistines, yet no voice was raised in triumph, till the hero, elated at his marvelous success, celebrated his own victory. But he praised himself, instead of ascribing the glory to God. No sooner had he ceased than he was reminded of his weakness by a most intense and painful thirst. He had become exhausted by his prodigious labors, and no means of supplying his need was at hand. He began to feel his utter dependence upon God, and to be convinced that he had not triumphed by his own power, but in the strength of the Omnipotent One.

He then gave God the praise for his deliverance, and offered an earnest prayer for relief from his present suffering. The Lord harkened to his petition and opened for him a spring of water. In token of his gratitude Samson called the name of the place En-hakkore, or "the well of him that cried."

After this victory the Israelites made Samson judge over them, and he ruled Israel for twenty years.

— ★ ★ —

THE secret of quiet confidence in a world that furnishes us with the sight of so many sad things does not lie in shutting our eyes. That is the expedient of the cowardly and the faithless. It lies in looking at things as they are, and letting the sad vision force us back upon the mercy and power of God.
—P. C. Ainsworth.

The Greatest of These Is Charity

By the Late Mrs. R. C. Baker

1 Corinthians 13

Tho burning eloquence were mine,
As might befit an angel's tongue;
Tho listening multitudes, entranced,
Upon my words of wisdom hung,—
Yet were they void of life and soul
As tinkling cymbal's empty sound,
Unless sweet love pervade the whole,
And stir my soul to depths profound.
O charity! sweet charity!
How oft we err for lack of thee!

Altho mine eye with prophet's glance
Into the distant future looks;
Can comprehend all mysteries,
And all the lore contained in books;
Tho mountains move at my command,
And launch their bases in the sea,—
Yet all were vain and profitless
Without thy grace, sweet charity!
O charity! sweet charity!
How much we lose for lack of thee!

Altho I never turn away
The destitute that throng my door;
Altho my goods I freely give
To feed and clothe the suffering poor;
Tho with a martyr's fiery zeal
I give my body to the stake,—
Yet I am naught in Heaven's regard
If 'twere not done for love's sweet sake.
O charity! sweet charity!
To heaven's gate thou hast the key.

Love envies not the rich and great;
It suffers long, and still is kind;
Is not puffed up with vanity,
Nor of a proud and boastful mind;
Commits no rash, unseemly act;
Seeks not for selfish gain or ease;
With patience bears life's countless ills,
Nor e'en a brother's failing sees.
O charity! sweet charity!
How vain our hopes devoid of thee!

Over the sins of men it weeps,
Yet lifts a firm, dissenting voice;
Dark deeds of shame will favor not,
But in the truth alone rejoice;
All things it bears for Jesus' sake;
Hopeth, believeth, to the end;
All pain, all shame, all grief endures
Which God's wise providence may send.
O charity! sweet charity!
Exemplified on Calvary!

Prophetic visions all will fail,
Hope shall in glad fruition cease,
And earthly knowledge be forgot,
Lost in the wondrous reign of peace;
Yet charity shall never fail,
But in that glorious, perfect day,
When we shall see as we are seen,
Shall reign enthroned for aye and aye.
O charity! sweet charity!
Greatest of all the lovely three!

weapon at hand, which tho only the jawbone of an ass, was rendered more effective than sword or spear, he smote the Philistines on every side, until they fled in terror, leaving a thousand of their number dead upon the field.

A Lost Opportunity

Had the Israelites been prepared to unite with Samson, and follow up the victory



XXV. Power of Jerusalem Restored

Zechariah 12

AFTER having given in clear delineation the terrible mistake of the Jews in their rejection of Christ and their cessation as a nation, in the 12th chapter we have a prophecy of the restoration to power of the true Israelites. In the closing days of time all the nations are to be gathered in the Valley of Jehoshaphat to the battle of Armageddon. Rev. 16:14, 16. At that time Michael will stand up, the great Prince that standeth for the children of His people, and then Jerusalem will become a burdensome stone for all people. Compare Dan. 11:45 with Zech. 12:2, 3. Then it is that Christ's coming shall bring hope to His waiting people. Zech. 12:5. And then it is that the presence of God destroys the wicked. Zech. 12:6. Then Christ will spare those who have been rejected by the wicked and counted as naught; and when Christ appears, the wicked will realize that the victims of their hate, whom they supposed to be feeble, and destined for destruction, are now stronger than David when he slew Goliath and through him the thousands of the Philistines; and the house of David, the church of God, shining with the glory of God, are seen to be as strong as the might of their Redeemer, as powerful as the angels of the Lord that surround them and stand before them. Then it is that the wicked shall look upon Him whom they have pierced, and shall be destroyed. And this work will be upon individuals, each one being judged according to his own works. See verses 11-14.

Rightly Dividing the Word of Truth

In the 13th and 14th chapters of Zechariah we have many prophecies referring to times widely separated. If we try to read them consecutively we shall make mistake. It is interesting for us to remember how Christ divided the Word the day that He spoke at Nazareth, when He claimed Himself to be the fulfilment of the prophecy, "The Spirit of the Lord is upon Me, because He hath anointed Me," etc.; and that as He quoted these words He divided one sentence at the last, leaving off the words "and the day of vengeance of our God." The vengeance of God was not due at the time that He delivered the prophecy, altho all the other parts of this prophecy were then applicable.

Similar to the division of that prophecy that day at Nazareth must be the true teacher's division of the Word of God. He must be able to know by other scriptures exactly where the prophetic Word applies. It is not to be by any private interpretation; it is not to be by any dogmatic assertion of his own, but testing scripture with scripture, spiritual things with spiritual. He is to know just where each part applies. So as we read the first verse of the 13th chapter of Zechariah we know at

once that it is a prophecy of Jesus Christ. When He was crucified a fountain was open to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, and we still sing:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

And as a result of that cleansing, every evil thing shall be removed from the land that God grants to His people. But there was also to be a removing of prophets before that day. Because of the unfaithfulness of God's people there were no prophets from the time of Malachi until Jesus came; and if one appeared as a prophet it was inevitable that he was a false prophet, and his own father and mother must turn against him; and so the false prophets themselves were often ashamed of their own visions, because they were deceptive, and so they turned away from manifestations of the evil one, and said, "I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth."

"And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." Zech. 13:6.

Here suddenly we find a prophecy introduced that manifestly refers to Christ, and to Christ in the future state. It is true that this question is asked during the Gospel age, and that answer is also given. We are all saying, Why was Christ wounded, why was He allowed to suffer? And so the prophecy in a measure is fulfilled in this life; but it seems quite evident that there will be those who are living up to all the light and truth they have had, who have not learned of the crucifixion of Christ. Some of these who lived before that event, and some in heathen lands who have lived since that event, when they see Christ in the better world, will wonder at the prints of the nails in His hands. They will ask the question of this verse, and Christ will give them its answer. Verses 7, 8, and 9 refer evidently to the death of Christ and to results that follow; and the ninth verse brings in the results that were prophesied to come under the new covenant. All are taught of the Lord; all who participate in the covenant come to say, "The Lord is my God."

The Closing Scene

Again we have reference, in the first part of the 14th chapter of Zechariah, to the destruction of Jerusalem, especially at the close of time. No doubt it has some reference to the taking of the city in A.D. 70, but the complete fulfilment as seen by verse 3 can not take place until the great battle of Armageddon. A thousand years after this the events of verses 4 to 11 take place. This is the new earth state. The Mount of Olives becomes a plain, and on this plain the city of God rests. Even at eventide it shall be light in that city, for it has no need of the sun or the moon, since God and the

Lamb are its light. In that city shall be the living waters, the River of Life, and the Lord shall be King. Jerusalem shall be safely inhabited.

Verse 12 refers back again to those mentioned in the first part of the chapter, in verse 3. This is the great battle of Armageddon, and the terrible plague upon the ministers and the false teachers who have opposed the truth of God. The plague is not only upon men, but upon animals as well. Verse 15.

Verses 16 to 21 are a promise that all that are opposed to God will be destroyed, and that all that survive will come up from year to year to the city of Jerusalem to worship the Lord. In Isaiah we find that this journeying to Jerusalem takes place on the Sabbath and also once a month. The punishment of those who come not up to Jerusalem is not to be visited upon the people in the new earth state, as verses 17 and 18 might seem to teach. The punishment is to be visited upon them when the wicked are punished, for God knows who they are. They are those who have rebelled against His commands all their lives. These are smitten and destroyed in the destruction of the wicked. It is plain from some of the references in verses 16 to 21 that much of this would have been fulfilled in this life, and for the Jews; but they failed to obtain the benefits predicted, and therefore it must be referred now entirely to the new earth state.

Let us remember that the consecration delineated in the 21st verse, the closing verse of the book of Zechariah, is a consecration that must take place in this life, and that is voluntary, each man making that consecration for himself. May we be among those who thus have inscribed upon their lives, not in words merely, but in fact, "Holiness unto the Lord of Hosts." There is to be no Canaanite, no sinner, in the house of the Lord of Hosts. There shall in no wise enter into it anything that defileth. "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." "Open ye the gates, that the righteous nation which keepeth the truth may enter in." May we be of those who enjoy the glories of that blessed state.

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The Passion for Money

It is impossible to conceive any contrast more entire and absolute than that which exists between a heart glowing with love to God, and a heart in which the love of money has cashiered all sense of God—His love, His presence, His glory; and which is no sooner relieved from the mockery of a tedious round of religious formalism, than it reverts to the sanctuaries where its wealth is invested, with an intenseness of homage surpassing that of the most devout Israelite who ever, from a foreign land, turned his longing eyes toward Jerusalem.—Richard Fuller.

The Perfect Law of God

By T. Godfrey

THE law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19:7. Law, says Webster, is a rule of action, a rule of directing, a fixed principle. Therefore the law of God is a perfect rule of conduct, a perfect rule of directing, an eternal fixed principle. This law was spoken by the Lord at Mount Sinai, in the presence of all Israel, with a loud voice, and God wrote it upon two tables of stone (Deut. 5:22), and gave it to Moses, that he might teach it to the people (Ex. 24:12). This law is now revealed in the Decalogue, and is known as the Ten Commandments. Ex. 20:3-17.

These principles are inherent principles in God from everlasting to everlasting (Ps. 90:1, 2), and are the organic principles in the throne of universal empire. Therefore they are the eternal and unchangeable rule of His moral government. Says the psalmist, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142. The Word of God is righteousness and truth. Ps. 119:172; John 17:17. Therefore the throne of God is established in righteousness and truth. Deut. 32:4; Ps. 117:1, 2; 100:5.

The transgression of these principles is sin (1 John 3:4; James 2:8-11); and "the soul that sinneth, it shall die" (Eze. 18:4, 20), "for the wages of sin is death" (Rom. 6:23; James 1:15). It was these principles that Lucifer, son of the morning, and his confederates, transgressed in heaven, in consequence of which they were expelled from the government of God (Isa. 14:12-15; Eze. 28:12-15), and were cast out into the earth (Rev. 12:7-12). It was these principles that Adam and Eve transgressed in the Garden of Eden, thus bringing sin and death into the world. 1 Cor. 15:22; Rom. 5:12, 19.

These principles are a rule of right living. Eccl. 12:13; Matt. 19:16-19. Therefore they will be the rule of the judgment. Eccl. 12:13, 14; James 2:8-12. To be able to stand in the judgment one must have these principles written in his heart by the Spirit of the living God. 2 Cor. 3:3; Heb. 8:10-12.

The object of Christ's mission to this world was to reveal the Father in His own life (Heb. 1:3; Col. 1:14, 15; John 14:5-9), and to reconcile fallen man to God and His government, and its eternal and unchangeable laws (2 Cor. 5:18-20; Col. 1:19-21; Rom. 5:10; Eph. 2:16). After the death and resurrection of Jesus, the ministry of reconciliation was committed to His disciples. 2 Cor. 5:18, 19; 4:10, 11. Therefore the law is the underlying principle of the Gospel of Christ. Rom. 1:16, 17. "Think not," said Jesus, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17. "Blessed are they that do His commandments, that they may have right

to the Tree of Life, and may enter in through the gates into the city." Rev. 22:14.

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Convinced Too Late

By M. A. Dake

JESUS died on the cross to save you from sin and its doom. He never would have left the purity, glory, and comforts of heaven, to live, suffer, and die amid the sin and anguish of earth, if you had not been in deadly danger. Can you not see the truth of this?

O, that *somehow* you might be enabled to feel the exceeding sinfulness of sin, and realize the depth and breadth and awfulness of its *results* and *penalty*! If you would only pause to note the ill effects of sin, and consider the probability and reasonableness of its doom as revealed in the

There Is a Blessed Hope

By George E. Tack

EARTH'S philosophers and wise men
Live their little day, and then
Back to dust they turn, and ages
Pass ere they shall wake again.

Great men rise unto the summit
Of earth's glory and its power,
But they can not stay the clock-stroke
Of time's solemn, fateful hour.

Fools may laugh and gaily dance
As they flit among the flowers
In life's dewy, fragrant gardens;
But at death's frost, how each cowers.

And the sands of life forever
Flow, like man, forever down;
And earth's hopes but grow and perish,
Like the leaves that wax so brown.

Yet there is a hope that ever,
Like the fadeless Tree of Life,
Blooms all seasons for the peaceful
Dwellers 'mid earth's din and strife.

'Tis the hope that past life's sorrows,
In the land of endless day,
We shall meet our loved departed,
And all tears be wiped away.

There, 'mid scenes of joy and gladness,
We shall dwell with Him who died
That we all might be forgiven,
And in realms of peace abide.

Keuka Park, New York

Bible, you would surely shun all forms of sin, and make haste to seek the closest acquaintance with Christ, who alone can take sin out of your heart and life, and save you from its terrible penalty. Sin's havoc abounds on every side. Not all diseases, nor *every case* of any disease, is due to sin in the suffering one; but vice and crime are directly responsible for some of the most hideous and revolting forms of insanity, disease, and deformity!

Sin is a dangerous, repulsive thing, but has every feature skilfully disguised. It is such an insidious, cunning, ever-growing thing, that none but the all-wise, all-powerful Sin-Bearer has power to disentangle you from its increeeping roots, keep you from its onswEEPing, overwhelming tide, and save you from its deadly penalty.

"All have sinned, and come short of the glory of God," and only "with the heart man believeth unto righteousness; and with the mouth confession is made unto salva-

tion." Reader, have you believed that Christ's righteousness is yours through faith, and have you praised God "in the great congregation" because Jesus' blood "cleanseth from all sin"?

We *need* the unchanging measure of God's law; for sin can not be detected and recognized except as we bring our ambitions and our lives to the one unfailing standard of morals. Studying the lives of men and nations carefully in the light of divine ethics, we see that Christian faith and love, truth and purity, sobriety and industry, have promise, not only of this life, but also of the life which is to come; while "the way of the transgressor is hard," and "sin, when it is finished, bringeth forth death"—the resultant death to the individual and the nation now, and the final, hopeless, fiery, penal death, in the judgment-day, to all whose names are not written in the Book of Life.

Surely sinners would be wise enough to "flee from the wrath to come" if they could once realize their swiftly nearing doom; but men and women in authority fail to execute human law properly, and so men scoff at any impending penalty for broken divine law. When I look forward to the awful doom of sin, my heart cries out, "O, is there no way to show our generation their danger? Is there nothing that can convince them that for the ungodly wrath is treasured up against 'the day of judgment and perdition of ungodly men'?"

How can we see the alarming multiplication of frivolity, selfishness, and crime, and note the startling increase of shocking casualties and overwhelming disasters, and fail to understand that once again Jehovah's judgments are abroad, and men need to be exhorted to repent lest final justice overtake them unprepared?

Listen! Above the Slocum disaster, the Iroquois holocaust, mine and fire and ocean and plague disasters, and the untimely deaths of indifferent or unholy workmen or gay pleasure-seekers, we should be able to hear "the still small voice" whisper, "Love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And out of groaning earthquake, roaring volcano, and rushing cyclone, we may hear a loud voice saying, "All have sinned, and come short of the glory of God," and "except ye repent, ye shall all likewise perish," for "the Lord cometh . . . to execute judgment upon all, and to convince all that are ungodly . . . of all their ungodly deeds . . . and hard speeches."

— ★ ★ —

MANY men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon*.

— ★ —

"GIVE with a heart glowing with generous sentiments; give as the fountain gives out its waters from its own swelling depths; give as the air gives its vital breezes, unrestrained and free; give as the sun gives out its light, from the infinite abysses of its own nature."



MOUNTAIN VIEW, CALIFORNIA, SEPTEMBER 20, 1910

Manuscripts should be addressed to the Editor

A Talk With Our Readers

WE do not wish to spend one part of the year to tell you what we will publish in the other part, nor one half of the paper to inform you what is in the other half. But we do wish to tell of a six-month series of our journal.

Six months of *present truth*! Six months of God's message to the world for this time! Six months in which will be met by positive truth the great errors which are afloat in the world at the present time, and which are destroying millions of souls!

Does it not appeal to you? Does it not appeal to you for your friends, your relatives, those for whom you feel a real burden? Does it not appeal to you also for the unwarned souls around you, for some souls in heathen lands whom you might reach by contributing papers containing this message? Nay, more, does not the study of these things appeal to your own heart, that you may become better acquainted with the Lord and His message *for this time*?

But you ask, What is this series? Read the prospectus on the next page.

1. In the first place, the series will begin November 1, and close April 25 — twenty-five numbers.

2. In the second place, there will be twenty-five articles from the pen of Mrs. E. G. White, articles on living Christian experience, such as "Watchfulness and Prayer," "Christian Homes and How to Help Make Them," "Temperance Reform from a Bible Standpoint," "A Lesson from Noah's Time," "The Character of the Law of God," "The Permanence of Truth," "Value of Bible Study," "Christ and the Law," "Right Methods of Education," "The Power of Love," and others of the same kind, of most excellent instruction for these very times.

3. A study of the book of Revelation, covering from chapter one to the close of chapter eleven, bringing out the great thoughts of the purpose of the book, the prophecies of the Seven Churches, the Seven Seals, the Seven Trumpets, and the Two Witnesses. In connection with this study there will be a diagram which will present the great drama of the book so as to make it more easily understood, and which will enable the earnest student to get a much better and more comprehensive idea of this seven-fold letter.

4. Twenty-five Bible readings, on great Bible themes. In fact, in these general topics and studies will be included the great truths of the message for our time.

5. In addition to this there will be eight or more articles on The Coming of the Master, treating of that coming in all its various phases, by C. L. Taylor.

6. There will be eight or more articles on the Sabbath Question in its various phases, by Elder R. A. Underwood. We should understand a question which is before the world both religiously and politically.

7. There are six or more articles on Man's Nature, by such strong writers as G. W. Rine and Earle A. Rowell. How important is this subject in view of the claims of Spiritualism, Christian Science, and other cults.

8. There are four articles on the signs which God has hung out in the heavens, by Elder R. S. Owen. There will be many others on the unmistakable meanings of occurrences in church and state.

9. There are eight or more articles on Religious Liberty, by one of the strongest religious liberty workers in this country, William M. Healey. There will be others noting the progress made on both sides of the question.

10. There will be one special feature connected with this series shown in a very striking cartoon by Maybell of the great black hand that is stretched out over the nations with its five restless, grasping fingers like the tentacles of a devil-fish, which are gathering souls for destruction. These five digits of the great black hand are Greed, War, Apostasy, Spiritism, Tradition. There will be from three to five articles on each one of these, showing their use by Satan in these last days; and this setting forth of the evils which the world must face is worth more than the whole series will cost.

11. There will be news from the great countries of earth. What are they? Among the very greatest empires in earth is England. Then the nations of Europe. Japan is a problem in the international arithmetic. China is another. Restless, seething India is another. There will be not less than a dozen or thirteen Outlook articles from such men as Prof. F. W. Field of Japan, Dr. A. C. Selmon of China, Mr. John Vuilleumier; editor of *Les Signes des Temps*, of Gland, Switzerland, Mr. W. T. Bartlett, editor of the *Present Truth*, of London, Mr. George F. Enoch of India, from Constantinople Mr. C. Voigt. These are one and all men on the ground, men who see conditions with their own eyes, who listen with their own ears; and our readers can depend upon the reports which they give of conditions in these countries which are factors in the world's progress or retrogression.


12. The interesting story on Shiloh will continue through twenty-three numbers of this series, every one of which brings out some new phases and throws new side-lights on the work of our Lord.

13. There will be not less than fifteen interesting mission articles of various foreign missions. As a people we have entered nearly all of the great mission fields of the world. You wish to hear from them.

14. There will be beside the story, not less than ten articles on Temperance and the Home.

15. Throughout the entire series there will be the Bible Band, beginning anew next year, and there will be twenty-five Question Corner departments.

16. In addition to all these there will be the editorials, and the notes which are written on various top-

SIGNS OF THE TIMES WEEKLY — PRESENT TRUTH SERIES													
Twenty-five Special Numbers, Beginning November 1, 1910. Following are Some of the Departments, Subjects, and Titles of Articles													
NUMBER OF SERIES	DATE	MESSAGES FROM MRS. E. G. WHITE	Verse-by-Verse Study Book of Revelation	TWENTY-FIVE BIBLE READINGS	COMING OF THE MASTER	THE SABBATH	RELIGIOUS LIBERTY	MISSION FIELDS	EDITORIAL	OUTLOOK	QUESTION CORNER	BIBLE BAND	TEMPERANCE and HOME
1	Nov. 1	Value of Bible Study	Importance of Prophecy	Prophecy	First Advent --- Literal		Fundamental Principles	This Department will contain from week to week Articles and Reports from Mission Fields in all Parts of the World, including China, India, Japan, Africa, South America, and the Islands of the Sea	Each Number of this Present Truth Series will contain Editorial Comments and Articles on Timely Topics and True Christian Living as well as upon the Great Bible Doctrines Now Needing Emphasis	This Department will Call Attention to Current Events in All Parts of the World and Show the Bearing they have on the Fulfilment of Prophecy	The Question Corner which has come to be Prized very Highly by Many will still have a Place in Every Number of This Series	Thousands have joined our Bible Band and are now Reading the Bible through by course This Feature will also be Continued through the Series, but on a little different plan, announcement of which will be made later on. It will interest you	Special Attention will be given to the Home Department, and our subscribers may depend upon Something Interesting and Profitable in Every Number The Interesting and Touching Story entitled "Shiloh the Man of Sorrows" will be continued till the Life of Christ is finished
2	Nov. 8	Preach the Word	The Book of Revelation	Law of God	Second Advent --- Literal								
3	Nov. 15	Bible Beneficence	Christ the Revealer	Two Laws	May We Know?		Sinners Powerless						
4	Nov. 22	Christian Homes	Christ with His People	Perpetuity of the Law	Signs in Sun and Moon		Christ's Kingdom						
5	Nov. 29	Living Branches of the Vine	Churches of Ephesus and Smyrna	Origin of the Sabbath	Falling Stars		Not of This World						
6	Dec. 6	Bible Temperance	Pergamos and Thyatira	Sabbath and Law	Earth Grows Old								
7	Dec. 13	Burning the Books of Magic	Sardis and Philadelphia	Sabbath in Israel	Other Signs		Judge Not						
8	Dec. 20	Sin of Presumption	Laodicea	Christ and the Sabbath	His Coming Retarded		Articles Covering the Whole Range of Religious Liberty will Appear in this Department	We have Special Contributors in Great Britain, Europe, Spain, Turkey, Japan, and China	Subscribers are Invited to Send in Questions on Religious Subjects and the Editor will Answer them in due time				
9	Jan. 3	Lessons from Noah's Time	Visions of God	Second Advent	Coming to Wicked								
10	Jan. 10	Character of the Law	Agencies of God	A Literal Coming	Coming to His Own	Was Made for Man							
11	Jan. 17	Law in the Patriarchal Age	A Book Opened	A Visible Coming	You and His Coming	Identical Day of Sabbath							
12	Jan. 24	Law Given to Israel	Triumph of Sacrifice	Meaning to Righteous		Sabbath and Law							
13	Jan. 31	Israel and the Law	Victorious Horsemen	Meaning to Wicked	Man's Nature and Destiny	A Blessing in Christ							
14	Feb. 7	Sabbath Reform Needed	The Closing Seals	Signs of His Coming	Man as Created	Christ and His Apostles							
15	Feb. 14	Willing Obedience	Sealing Work	Special Warnings	Man in Death	First day of the Week							
16	Feb. 21	Permanence of Truth	Who Are Israel	Hope of His Coming	Life and Death	Attempt to Change Sabbath							
17	Feb. 28	Watchfulness and Prayer	The Redeemed	Law and Gospel	Coming of Christ Necessary	Restoration of Sabbath							
18	Mar. 7	Christ and the Law	The Seven Trumpets	Righteousness and Life					Five Series of Articles on the above subjects will appear during this course.	THE GRASPING HAND OF DESTRUCTION "For, behold, darkness shall cover the earth, and gross darkness the people." Isa. 60:2. "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.	THE ETERNAL REFUGE as brought to view in the Great Threefold Message of Revelation 14 will be presented in strong, forceful articles which will inspire hope and courage in the heart of every true believer.	Signs of the Times WEEKLY Subscription Prices The Series of Twenty-five Numbers, in one name and address, .90 Five or more copies of this series of twenty-five numbers to one name and address, each, .62½ Five or more copies of this series of twenty-five numbers mailed direct from this office to names and addresses furnished, each, .65 Yearly subscription 1.75 Cash must accompany all orders not sent through the Tract Society. Ask your Librarian for descriptive circular and order-blank. Then make out your order at once and return it to the Librarian to be forwarded to the publishers before Oct. 1, if possible. The first number of this series will be dated Nov. 1, but will be printed Oct. 15. Order through your Tract Society. If, however, it is not convenient to do this, then send orders direct to the	Signs of the Times Mountain View California
19	Mar. 14	Law in the Christian Age	Woe and Trouble	Life and Immortality									
20	Mar. 21	The Sanctuary	Woe and Trouble	Our Great High Priest									
21	Mar. 28	Right Methods in Education	1840-1844 Movement	The Judgment									
22	Apr. 4	Women in the Home	Another Message	The New Earth									
23	Apr. 11	Daniel an Example	The Two Witnesses	The New Heaven									
24	Apr. 18	Value of Prayer	Living Witnesses	The Holy Spirit									
25	Apr. 25	Woe and Judgment	Spiritual Gifts										

ics, doctrinal, practical, and always Biblical throughout the entire series. We believe that it will be one of the best series which we have ever published, preachers of righteousness that will bring souls to the truth as it is in Jesus.

There will be something in every paper which will be of interest to every reader if he is interested at all in religious matters.

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ing abroad the everlasting Good Tidings to the souls who are waiting.

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THE OUTLOOK

"Watchman,
what of
the night?"

Korea Is No More

KOREA, the "Hermit Kingdom," is a matter of history. Scarcely did she come out into the open ere she was snapped up by earth-hungry Japan.

Her annexation to Japan caused no surprise; it was expected from the day that the little island empire of the Orient conquered the great Russian nation. Korea unfortunately lay between Russian and Japanese ambition. Inert, almost dead, utterly corrupt in her government, she was doomed to fall a prey to either one or the other of the warring nations, unless the great powers of earth intervened, and they have not thought it worth while. If they can save Manchuria to China, it will be a marvel.

Korea, of course, loses her independence. Doubtless she will be taxed to the limit to meet the war burdens of Japan, and will be exploited by the Japanese government to the fullest. Apart from that, her people will probably enjoy as great or greater freedom than they did under their own government.

Regarding outside nations, trade will be more

impossible for us to effect reforms in a reasonable time. Therefore we feel constrained, believing it wise, to entrust the great task to other hands. I appeal to all my people not to create commotion."

The treaty of annexation was signed August 22, 1910. Whether "The Land of the Morning Calm" will develop midday tempests is a serious question. A prominent Japanese assures us that missions will not suffer.

Japan herself takes an important step. She is no longer an island empire. She could have so remained by withdrawing from Korea, when her Manchurian leases ended. But she chose to become a mainland power; will her ambitions be satisfied with the absorption of Korea? Will not her appetite demand at least a portion of the rich province of Manchuria?

We may guess. God knows. It is still true that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Thank God the doors are swinging wide open to His Gospel.

insula, and which are brave and honest—how is it that they are not masters in their own house? The answer is that the Church of Rome has been (since the fall of Granada in 1492) absolute mistress of a country where nothing is modern, nothing is commonplace. Three memorable acts of cruelty have firmly planted the clerical yoke on Spain. These mile-stones on the road to ruin are—the founding of the Inquisition, the expulsion of the Jews, and the expulsion of the conquered Moriscos. By the expulsion of these two industrious races the church got rid of the two peoples which dared to think for themselves; by the Inquisition they penned the men of Spain into one fold. The effect of clerical dominion both on church and people was disastrous.

"Spain, which, so long as the Moorish and Jewish religions flourished there by the side of the Christian, had been the freest country in Europe, became the most enslaved as soon as the Catholic was the sole form of faith permitted by the state. It is no figure of speech to say that for three centuries the path of knowledge led in Spain to the stake. Mental silence does not further a nation's growth. The population of Spain sank in two centuries from twelve millions to about six millions. No one can deny that the policy of Spain, both foreign and



Yi Syk, the last Emperor of Korea, who has abdicated to Japan



Crown Prince Yi, heir to the vanished throne



General Viscount M. Terauchi, Resident-General of Korea



Yi Wanyong (Korean), Prime Minister under Japan

or less affected. Great Britain will probably be one of the heaviest losers. The *Times* remarks, "We do not rejoice over it" (the annexation), and further observes that Japan is not enthusiastic. The Japanese government had tried to govern Korea with the cooperation of Korean officials, but had found it impossible, and the only solution was the taking of the kingdom. The late Prince Ito is said to have been Korea's true friend, but he was a foreigner, and the only way for a foreign power to rule is to rule.

The Koreans have been offered a balm in the change of name, "Cho Sen," meaning "The Land of the Morning Calm." The emperor of Korea, Yi Syk, becomes a Japanese prince, ranking next to the crown prince, with a liberal allowance to the royal family of \$750,000 a year. Certain other plums are offered to various Korean nobility. The emperor of Korea on his abdication issued the following proclamation:

"Notwithstanding our unworthiness, we have succeeded in the arduous task handed down by our ancestors. We have endeavored up to the present to follow modern administrative principles, but long existing evils and deep-rooted weakness make it

The Cause of Spain's Troubles

CATHOLIC writers are denouncing the attitude of the Spanish premier Canalejas as an attitude of war against religion. If it be so, the Papacy has only itself to blame that such a war threatens. If there is a country anywhere that has been subject to the Church of Rome, surely it is Spain. There, if anywhere, the real fruits of Romanism may be looked for. A writer in the *Westminster Gazette* gives the following account of the situation:

"The program of Canalejas, the Spanish premier, translated into plain English, is, equal rights for all and special privileges for none. This statement is accepted as a political truism by the majority of the Anglo-Saxon race. In Spain the clericals denounce it as blasphemy. In many respects, in the country districts, Spain is still the Spain of Philip II. To make the causes of the present acute crisis clear to English readers it is necessary to go briefly into the past. The secret of the fall of Spain from her high estate can be summed up in one word—clericalism. The dew of privilege has soaked the clerical fleece, while that of the laity has remained dry.

"How is it that the races which inhabit this pen-

home, was completely under priestly influence during the sixteenth and seventeenth centuries, and also for most of the eighteenth and nineteenth centuries. The cassock, south of the Pyrenees, has always been on the side of absolutism and ignorance. Those have been the pillars on which clericalism has securely rested in Spain. Canalejas is the Spanish Samson, who has laid patriotic hands on these two pillars." — *The Present Truth* (England).

— ★ ★ —

Prevalent Superstitions.—It is said many times that we are beyond the age of superstitions, and that Regnant Reason rules the world; and yet in a recent daily there is almost a whole page telling us of prominent theatrical people who are governed by superstitions—people before whom the world is bowing. For instance here is one actress who has worn one skirt in 1,000 performances, and believes she would make a failure unless she still wears it. There is another who has in her dressing-room a little Hindu idol. It has never left her, she declares, and it never will. "I dread the consequences should I lose it." Another believes that bad luck would come to her should she hear any

one whistle. Another wears a little bit of grease paint in a solid silver box to frighten off the hoodoos. Another keeps with her a little faded artificial flower, which having left one time behind her, all sorts of bad luck came to the company. A trusted employee was sent back to the last town, found that crumpled flower in the room of a third-rate actress who was having wonderful success, and brought it to its owner. Luck changed, and the third-rate company went to ruin. Another, a big, strong man, feels that everything will be a failure unless he hums the chorus of the first song before he begins anything else. Another one declares she never could ride behind a white horse, if she had to walk ten miles. Most of them, it is said, have a superstition against peacocks. Another feels that he would not have success at all if he did not have a little piece of amber on which was an Arabic inscription. And so it goes on and on; it is a name, it is a word, it is which shoe is put on first, it is a pocket-piece, it is a pigeon-blood ruby, it is swinging a rapier around in the air, etc., etc., till one sickens at the silly superstitions which possess men and women, basing their whole faith on things inanimate generally; yet these very ones would call it superstitious to trust in the living God.

Modern Superstition.—Milo Hastings says in the *San Francisco Examiner* of August 31 that one of the modern superstitions is that of drugs. He remarks that the drug superstition originated in the theory that disease was caused by an evil spirit, and vile tasting, repulsive, poisonous medicines were used to drive the spirit out. Adders' tongues and toads' skins were among the early prescriptions. These cruder ideas have largely passed away, but the idea still holds that there is some "It" that will cure the disease. Just recently a patent medicine faker finished a several weeks' course in this town. When he left he had taken about five thousand dollars, it is said, of the people's money, in selling things that had no potency in them whatever in the cure of disease. A century or so ago an enterprising Frenchman sold slightly acidulated Seine River water by the thousands of bottles with very careful directions as to how it should be taken. People thought the medicine a marvel and lauded the maker of the miracle, but after a while the truth crept out. The cures resulting from its supposed efficacy were due to the better methods of living which his rules enforced. The Seine water was what the people were drinking all the time.

Drugs do not cure, and Mr. Hastings quotes the following from Dr. Osler as one among thousands who have similarly expressed themselves:

"For generations the people of the United States have indulged in an orgy of drugging. Between pharmacy in the profession and quack medicines the American body has become saturated *ad nauseam*, and here, indeed, was a boon even greater than homeopathy. No wonder the American spirit, unquiet in a drug-soaked body, rose with joy at a new evangel. In every country there were dyspeptics and neurasthenics in sufficient numbers to demonstrate the efficacy of the new gospel."

The "Farmers' Union News" of Georgia thinks that life would be a great deal safer in the Southern States if the Georgia farmers would take a hand in demanding the enforcement of the law in reference to "pistol toting." It declares: "There is absolutely no excuse for carrying a pistol in this enlightened age and in countries where people claim to be civilized. That the practise is really an evidence of coarseness; the lower type of citizens think of destroying life; the higher type of preserving it; and that the man who depends on brute force admits his mental weakness. A man of a fine mind will not stoop to the level of the brute." And there is lots of good sense in this counsel.

The Canalejas government, in its fight for religious liberty in Spain, proposes to reduce the number of religious institutions erected by the numerous Catholic orders, and deny them the privilege of exemption from military service and taxation. It also intends to reduce the state appropriation for the support of the church, and to give Protestants more freedom in their worship.

Wanted Men.—The *Word and Way*, a Baptist paper, in a recent issue has an editorial entitled "People for a Time Like This." It refers to God's raising up men in the past like David, Joseph, Daniel, and Paul to meet specific demands, and it feels that there ought to be men to meet these demands at the present time. One of the difficulties that church is finding is that so many of its real good men who ought to be able to meet these demands are tied up with other churches matrimonially, and that brings trouble; just as it did when Herod married his brother Philip's wife, and Ahab, the sun-worshipping Jezebel. The editorial says, a Baptist minister in China has a wife who is not a Baptist, perhaps the leading man in a community is in his family mixed matrimonially with other denominations; and declares, "It would be an immense help to our Baptist work throughout the world if we could quit forming matrimonial alliances that put us into embarrassing and compromising positions in relation to our Baptist faith and work." And there is splendid good sense in the editorial. God's true men ought not to put themselves in a compromising position in any way. If our Baptist brethren would look beyond the truth of Scripture regarding baptism and take hold of God's message for this time they would find among them a good many men that were fitted for the work which the Lord now has to do.

Our facetious, good-natured editor of the *Mountain View Register-Leader*, in an editorial with the self-evident heading, "There Are Too Many Creeds," with large liberality says: "If the Adventist wants to have his Sunday on what other people are pleased to term Saturday, that is his right and privilege, and the man that would seek to interfere with it ought to be basted behind the ear with a brickbat. Never interfere with another man's religion, unless you have something better to offer, which you have not." With the broad liberal spirit of the editorial we are pleased. The editor does not believe in compulsion or coercion. Good; neither do we. We have no right to coerce a man into our way of thinking if we know ours is the better way. Man's right to believe or disbelieve is not to be infringed. But say, no Seventh-day "Adventist wants to have his Sunday on what other people are pleased to term Saturday." He wants his Sunday right where it comes, the first day of the week. The Sabbath is quite another thing.

At present there is an international movement represented by fourteen world powers to prevent the destruction of birds for commercial purposes. An international committee has been appointed composed of a score of ornithological experts selected from the nobility of scientists. Owing to high prices offered for the plumes of white herons, birds of paradise, humming-birds, and similar species, these birds have been slaughtered almost to the point of extinction.

According to the London "Times" there is a great deal of unrest in India at the present time. What is stirring this up as much as anything is the native press. The *Times* correspondent prints extracts from several papers which are steeped in rebellion. One of the great difficulties of course is the union of the various states and tribes against England. There is practically no union among them. There was not when England took hold of India. Bad as the English administration has been in some respects, India is vastly better than it ever was previous to that time.

That Mr. Ballinger has proved false to his trust as secretary of the interior was the decision of the five Democratic members of the committee who had the Ballinger, Pinchot, Glavis, *et al* case under investigation. They urge that the secretary should be asked by proper authorities to resign his office. The Republican members issued no report. An independent report was given by Mr. Madison, the insurgent Republican from Kansas, which also declared that Ballinger "was an unfaithful trustee of the people's interests, and should not be retained."

A new world's health organization, headquarters of which is in Cincinnati, Ohio, is waging a campaign against kissing. Their claim is that some of the most dreadful diseases, like consumption, are imparted by kissing, and especially kissing the baby by well-meaning but infected relatives. For that reason they are circulating a pledge, and have organized an anti-kissing club, the motto of which is, "Kiss not." Their plan is to induce mothers to put these mottoes on buttons on the bib of every baby to be worn till the child is eighty years old.

Drs. Ehrlichs and Hala of Vienna have compounded a new remedy which they claim is a cure for contagious blood diseases. It is a compound of arseno-benzol. It is also arbitrarily named 606. American physicians are studying the matter, and think that in some way it may prove to be a specific for cancer. It may prove to be, as have many other highly lauded medicines in the past, an utterly false hope.

Boston is trying to prevent tuberculosis by feeding anemic school children with "penny lunches." The effort so far, it is reported, has met with success, both financially to the schools that have adopted the method, and in the desired physical effect on the children. There are now nine schools serving 2,000 children.

That President Diaz of Mexico has assured Mormons that polygamy will be permitted without interference of the Mexican authorities, is a statement made by Hamilton Smith, a priest of the Mormon Church. Smith declares his people will abandon Utah, since the United States has enacted laws restricting certain practises of the Mormon faith. We pity Mexico.

In an article describing the insecurity of British rule in Egypt, Dr. A. Berger, a well-known oriental traveler, asserts that he has positive information that the Egyptian Nationalists have smuggled in firearms and have a concealed arsenal of over 40,000 English repeating rifles with plenty of ammunition.

Fernando Mesa, Spanish consul at Lisbon and formerly a member of the Spanish embassy at Washington, was assassinated September 1 on board a train from Paris to Lisbon. The assassination, it is said, was due to his allegiance to the Spanish government in its dispute with the Vatican.

Asiatic cholera of a virulent type has broken out in Southern Italy, and a Turin despatch states that King Victor Emmanuel and Queen Helena are displaying great anxiety over the situation. So far the death-rate has been very high.

Floods in the Indus Valley are causing the collapse of many mosques and temples. Robberies, political murders, and the finding of concealed stores of firearms indicate a state of unrest throughout India.

Rolan Moeller, a young civil engineer of Denver, Colorado, fasted fifty-seven days and lost fifty pounds, but regained his hearing, which was almost destroyed by catarrh.

It is said that Col. O. P. Colt, the head of the rubber trust, will succeed Senator Nelson W. Aldrich as United States senator from Rhode Island in the next Congress.

Funds have been allotted for a project by which it is hoped to irrigate annually an area of 263,000 acres in central India, in a district which suffered considerably during recent famines.

Twenty-one of the principal cities in Iowa have been scheduled by a Philadelphia wireless company for wireless stations before January 1.

A ferry-boat on Lake Michigan sank September 9, and thirty persons drowned. Forty-five were rescued.

Ireland, the poorest country in the world, spends annually \$55,000,000 for drink.

Canada proposes to have an international exposition at Winnipeg in 1914.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XXX—Iscariot of Kerioth

RUSHING from the cell of the murdered prophet at Tiberias, the man Matthias turned his white face northward toward Bethsaida.

The April sun was already swinging low above the western hills, and Tabor and Little Herman arose in solemn grandeur toward the south and west. Matthias's one thought was to find the Master; but as he knew not His exact whereabouts, he thought first to visit Bethsaida, where dwelt some of the disciples of the Baptizer, and thence onward to Capernaum. From here he hoped to turn southward, that he might visit his friends in Jericho, whence he would hasten to Jerusalem and Bethany, where, if not before, he felt certain to meet the Master.

Burdened with his awful message, he hurried onward. "Ha!" he muttered to himself, as he hastened along the rocky pathway, "my garment is even now stained with blood—the blood of that just man!"

"If thy soul be not stained with blood, thou doest well, stranger." Distracted and half mad with horror, Matthias had not noticed the tall, gaunt form, which in his haste he had overtaken and almost passed.

He raised his eyes, still distended with terror, to those of the stranger, which, even in the fading light, were noticeable for their deep, dark brilliancy. The brow was massive, but narrow and strongly receding, from beneath which gleamed the small, restless eyes, which had a habit of continually shifting their glance. The hair was coarse and black, and the nose prominent, thin, and aquiline as the beak of an eagle; the mouth large, the lips thin, the under jaw massive and as receding as the brow; the complexion dark.

"Who art thou? and whither goest thou?" continued the man, before Matthias could find speech.

"I am Matthias, son of Sylvanus, of Capernaum, but—"

"Wast thou not born in the city of Bethlehem?" interrupted the stranger, "and was not thy father, Sylvanus, a shepherd? and is not one Bar-jona, the fisherman, thy brother-in-law?"

"Thou hast spoken truth; and now will I call thee brother; for I perceive thou art also of the seed of Abraham. But what is thy name? and where dwellest thou? and how knowest thou me?" and Matthias gazed searchingly into the dark face beside him.

"I dwell in the country apportioned to the tribe of Judah; and Kerioth, of Judea, is the home of Simon, my father, and I dwell there also. I now journey toward Northern Galilee, whither my business hath led me. This night I bide in Bethsaida."

"Verily, then, we will journey on in company; but stay—thou hast not yet told me thy name."

"Thou mayest call me Iscariot; for even thus am I named. But of a truth, thou art in most unseemly haste,—and thou hast not answered me; whither goest thou?" and the speaker gave Matthias a keen, questioning glance from beneath his dark, overhanging brows.

"I go up to Bethsaida and Capernaum, that I may make known the facts concerning the death of John the Baptizer, and that his disciples may go to bury him."

"What is this thou sayest! is the prophet of the wilderness dead? What sayest thou?" and the stranger raised his hands in astonishment and dismay.

"Alas! that which I say unto thee is truth. I see that thou also art acquainted with him,—which indeed is not strange, for all Galilee and Judea knew of his imprisonment by Antipas. But I will tell thee the awful thing which my eyes have seen even this day. But first tell me, where hast thou seen me that thou knowest me?" and Matthias fixed his gaze more searchingly upon the dark face

which towered above him, wondering where he had seen this man from Kerioth.

"I am acquainted with thy brother-in-law, Bar-jona," replied the stranger; "and also, thou hast a brother, one Heber, a wild man. Many a time have I heard from the lips of Bar-jona, the story of the saving of thy life from the sword of the father of Antipas, even Herod called the Great. Is it not like to the story of Moses, the prophet of God? Verily, man, thou shouldst be able to earn many a shekel, telling thy strange tale in the courts of the temple;" and the fires of lust—the lust for gold—ever smoldering in the heart of this man, flamed up for an instant, and lighted the sunken, greedy eyes.

"As the Lord liveth," he continued, "I believe thou mightest prophesy, as well as the seven sons of Sceva, who have but recently removed to Ephesus. But I saw thee first on the banks of the Jordan, on the day when the prophet of the wilderness baptized the Nazarene,—for I was present as well as thou, and heard the Voice from heaven. But now tell me, Matthias, who hath slain this prophet of the wilderness," demanded the stranger, glibly.

"One of the guards of Herod Antipas," replied Matthias. "I was this day visiting the prophet, in the room where he has been this long time confined, for I was one of his disciples, having been baptized of him in the Jordan. I shall not soon forget the conversation we held," continued Matthias, speaking more to himself than to his companion. "'Thou art still confined in this gloomy place,' I said. 'Will not the mighty Nazarene send messengers for thy release? Will He not come and open these thy prison doors, that thou perish not? Surely He will not leave thee in this accursed place, where thou canst not breathe the free air of heaven. Behold,' I said, 'I have seen the lame walk; have heard the dumb shout; have seen the loathsome body of the leper cleansed by His healing touch, until it became like unto the flesh of a little child. Yes, I have seen a dead man, the son of a certain widow who dwelleth in Nain,—I have seen him awaken from the sleep of death at the call of the Man: surely He will not forget thee—His prophet messenger; of a truth I must believe—'"

"What said the Baptizer?" interrupted Iscariot, with deep interest. "I myself, as well as many others, have wondered that the prophet should have been left alone and unnoticed so long. But what said the Baptizer?"

"What said he? He laid his fingers gently across my lips. 'Say no more, O thou son of Sylvanus,' he replied. 'Time was, when the adversary had almost caused my feet to slip; for I sent messengers to Him—the Son of the Highest, the Anointed of Israel, the Shiloh of Jacob—saying, 'Art Thou He that should come? or look we for another?' But the Almighty hath forgiven me, O Matthias. He hath brought to my remembrance the dove-like form at the Jordan, and the voice of the Eternal, when He declared Him whom I had baptized to be the Beloved of the Father. And now, no more do the fiends of the pit cause my heart to doubt or my spirit to tremble. And even tho I perish without again beholding Him—the Desire of the Nations—yet shall I stand in my lot at the end of the days.' Thus spake he. I had been but a short time in the cell, and was about relating other of the marvelous miracles of the Man of Nazareth, when one of the soldiers of Antipas Herod, a repulsive and fierce appearing Roman, entered suddenly and cried out:

"O thou prophet of the wilderness! prepare thyself to die; for Antipas hath sent me for thine head; for behold it is the birthday of the king!"

"Then drew he his sword and stood beside the prophet, who at once fell upon his knees. The face of the soldier grew black, like unto that of a fiend; but that of the Baptizer was calm and beautiful, and shone with the light of heaven. He opened his mouth in prayer. Then I saw the sword of the executioner flash in the afternoon sunlight, which

streamed in at the tiny window with its bars of iron, which was set in the wall toward the west.

"In another instant, the bloody head fell at my very feet and stained my raiment!" and Matthias shuddered. But the countenance of Iscariot remained unmoved, as he fixed his shifting, restless eyes upon Matthias.

"Thou hast spoken of the wonderful miracles of the Nazarene; what thinkest thou, Matthias? when will the Master go up to Jerusalem, having raised an army, and seat Himself upon the throne of David to deliver Israel from the yoke of the Roman,—that such deeds as this be no longer possible?" he questioned, as together they plodded onward.

"I thought, verily, that thou wast a follower of the Man of Nazareth," replied Matthias, "and I bethink me now that I have surely seen thee with Him, in company with Andrew and Philip and my brother-in-law, Bar-jona; tho as yet I confine not myself entirely to their company, biding sometimes with my father Sylvanus, at Capernaum, whither we have removed from Bethsaida,—stay! I remember thee, of a truth. I saw thee at Capernaum, a day not long ago," continued Matthias, pressing his hand to his forehead as if to refresh his memory. "It was the day in which my mother Esther had been healed of a dangerous fever by the Master; for Bar-jona had entreated Him to enter our house, saying, 'Behold, my wife's mother lieth sick with a fever.' That same day, leaving my dear mother in good health once more, I, with the multitude, followed the Man even to the shores of the Galilee. Then I saw one coming unto Him,—one tall and dark, with eyes of restless brilliancy, and he said unto the Master, 'Lord, I will follow Thee whithersoever Thou goest;' and thou art the man, Iscariot of Kerioth, art thou not?"

(To be continued)

—★ ★—

The House of Life

(By Ella Wheeler Wilcox, in New York Evening Journal)

ALL wondering and eager eyed, within her portico, I made my plea to Hostess Life, one morning long ago.

"Pray, show me this great house of thine, nor close a single door; But let me wander where I will and climb from floor to floor!"

For many rooms, and curious things, and treasures great and small, Within your spacious mansion lie, and I would see them all."

Then Hostess Life turned silently her searching gaze on me, And with no word she reached her hand and offered up the key.

It opened first the door of Hope; and long I lingered there,

Until I spied the room of Dreams, just higher by a stair.

And then a door whereon the one word "Happiness" was writ;

But when I tried the little key, I could not make it fit.

It turned the lock of Pleasure's room, where first all seemed so bright;

But after I had stayed a while, it somehow lost its light.

And wandering down a lonely hall, I came upon a room

Marked "Duty," and I entered it, to lose myself in gloom.

Along the shadowy walls, I groped my weary way about

And found that from dull Duty's room a door of Toil led out.

It led out to another door, whereon a crimson stain Made sullenly against the dark the word: "The Room of Pain."

But, O, the light! the light! the light! that spilled down from above!

And upward wound the stairs of Faith, right to the tower of Love.

And when I came forth from that place, I tried the little key,

And, lo! the door of Happiness swung open, wide and free.



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A Description of the "Falling Stars" of 1833

AS an interesting item we take the following from *Harper's Weekly* for July 16. The whole is a silly little love story of the Negroes during the year 1833, the climax of which was reached at the falling of the stars, November 13. The young colored man's name was Lish; the girl that he was courting was Dicey; and Aunt Silvey, an aged colored woman, tells the story, which Mrs. Virginia Frayer Boyle has so beautifully limned. The description of the meteoric shower, however, is true to life, and just what was seen in many places at that time. We give it as follows:

"Then, for the first time, said Aunt Silvey, Lish turned and looked into the face of the heavens instead of into Dicey's face, and, lo and behold! the air, the skies, the roads, the fields, were full of falling fire as thick as snowflakes in the winter and as bright as fireflies in the boggy woods in summer, and there was no way to turn where the falling fire was not.

"The world's on fire!" cried the terror-stricken Lish. "But I gotter save you, Dicey! Come!" And hand in hand, shrinking and dodging like frightened rabbits, they ran back into the quarters.

"Bedlam met them there. From every cabin a dusky stream had poured regardless of age, sex, or condition, roused from slumber and warm beds, wrapped in 'kivers' as varied as Joseph's coat, or clothed only in that with which nature had provided them.

"Every creature that had lungs had opened them lustily, and everything with a voice added fulness to the sound. Some wept, some shouted, some cried, some prayed, and some confessed to sins that their little world had never known were committed.

"Now in the deep basses and contraltos were chanted the fright and misery of their souls, while above these at intervals the high soprano and tenor voices soared in their oratorio of terror: 'My Gord! The world's on fire! The world's on fire!'

"Some threw themselves with their faces on the ground that they might not see the terror of the heavens; while others, dazed by the awful splendor, could not draw their eyes from the blinding spectacle. But the parson and the good hoodoos, said Aunt Silvey, prayed without ceasing, with their faces toward the east.

"One, two hours passed, and the whole world seemed full, with wailing and with fire.

"Le's go up ter de big house, whar we be safe!" sobbed Dicey, who all this time had kept her face hidden on Lish's trembling shoulder.

"Dey hain't no safer'n we is," said Unc' Pliny, the parson. "De day er jedgment done fotch us all low, de white an' de black, de quality, de po' bukra, an' de nigger! Have mercy on our souls!"

"In the third hour, tho it was the middle of the night, the sheep, terror-stricken, began to bleat, the horses to neigh, the mules to run, the cows to low, and every fowl for miles and miles to add its quota to the general confusion.

"Old Unc' Pliny's flesh had reached the limit of its endurance, his knees wer' knocking together, and his hands were trembling like the others'; but his voice kept up bravely, for, tho Unc' Pliny's flesh was weak, his spirit was willing to strive.

"Behold, my people," he cried, "de milemum is come! De ox in de stall done lif' up his voice an' kneel down ter pray! De ass by de manger an' all the brutes what goes on four feets is bowed de knee an' cried out, 'De 'struction er de worl' is done come. Have mercy on us po' sinnin' creeters!'"

"And again the wail of the multitude arose in answer and died away in a moan.

"The third hour had nearly passed, in an unceasing, spectacular display, when the fiery sleet in the heavens gradually abated. But the terror-stricken people still lay upon the ground and clung shivering with their faces in the damp earth. Now the grandeur of the illumination was over. Only a fitful meteor sped across the sky. Then a faint streak flushed gently in the east and another day was born."

— ★ ★ —

Wearing Wrong Sign

VERY pretty girl stepped into a car the other day, says Annie Laurie in the *Examiner*. She was dressed in pink, pink hat, pink frock, pink parasol. And her cheeks were as pink as her frock and a whole lot sweeter.

At her throat the pretty girl wore a little white enamel brooch, and on the white enamel stood out in bold, bright letters these words: "If you love me, grin."

And every one grinned.

Now, I happen to know that particular girl, and

The Key-Note

By Madie E. Barnitz

AS ALTER all the endless sounds,
The single impulse free,
Uninfluenced by what controls
The leading harmony,

Until amid the mingled sounds,
Is struck some leading tone,
Whose touch restores the key, and holds
The harmony alone;

So through the efforts which we make
But for ourselves alone,
'Tis in some wider interest reached
We first attain our own —

So through the effort after self,
And that which we would be,
Our lives but broken chords which find
Their full intent in Thee.

Cleveland, Ohio.

I know that she is as good as gold and as sweet as a peach. But I wonder what her mother is thinking of when she lets her wear a pin like that.

Funny? O, yes, it really is funny. You couldn't have helped smiling yourself if you saw it. But somehow there is something behind the smile, and it isn't quite pleasant.

I wonder who will be the first man to answer the silly little girl's little invitation, and insult her openly.

I suppose she will be very cross when he does it. I wonder why.

I saw two giggling girls on the street the other day. They smiled and smirked and giggled every time they passed a good-looking man; and one of the good-looking men, attracted by the giggles and the looks, turned around and followed the girls, and presently he sidled up to them and said something, and both of those girls looked as if some one had struck them full in their silly little faces.

I wonder if they blamed that man for what he said.

The only way you can tell an ice-cream shop is to read the sign or look and see what is displayed in the window.

If you don't want people to ring the bell and ask you for a quart of chocolate and peach mixed, with some pineapple ice on the side, you mustn't put a sign in the window which reads, "Ice-cream sold here."

It may be very wrong to judge by appearances.

But, after all, that is about the only thing we really have to judge by, isn't it?

When I go out into the orchard looking for apples I hunt for a tree with leaves that look like apple leaves.

Sometimes I am mistaken. But, strange as it may seem, I usually find apples on an apple-tree, and not on the pear-tree, or even on the black-berry bushes.

If you don't want to be taken for something you are not, girls, be sure you don't wear in your dress, your expression, or your manner the wrong sign.

— ★ ★ —

Reliable People

THERE is doubtless a great deal of worldly success won by men who are not reliable as far as righteousness goes. But such success has its drawbacks. It works for a while, but is apt to break down like an unreliable engine. The unscrupulous man gains power or position, but not the respect of the better elements of the community; and in the long run, his life breaks down. Every town, every city, every nation rests on the shoulders of the reliable people in its borders. They may not be its most prominent or most wealthy citizens, but they are its absolutely necessary ones. The individual who determines to be reliable, determines thereby to be valuable to all around him.

"How did he come to be the head of the concern?" was asked about a peculiarly quiet man who forged to the front in a growing business. "Why, it was this way," was the reply: "all anybody had to do, in case of things going wrong, was to refer matters to him. He was always attentive, always cleared up the tangles, always could answer questions, always was ready to do more than he was expected to do. He was not ambitious; he did not want the head place especially; but what was the use of making anybody else the head when we had him?" His reliability made every one depend upon him, and he became head in title because he was first the head in fact.

As one follows up reliability one finds how it includes and accompanies other fine traits of character. In its best form it is always unselfish, usually humble, and allied with a true sense of honor. Reliable people are apt to be harder on themselves than on others, and given to bearing other folks' burdens for them. Patience becomes second nature to the reliable soul, and so do sincerity and neighborly kindness. On the other hand, to be unreliable is never a fault of character that exists alone. It means self-indulgence or disloyalty or shirking or insincerity. The unreliable fall to the rear of life, and deserve it. The "blessed company of faithful people" are the ranks of the advance, and to march among them is to find life worth living.—*Great Thoughts*.

— ★ —

Contrasting Conditions

A WRITER in *The Ladies' Home Journal* for August sets forth some contrasting conditions between the dress of women now and a generation ago. She rejoices over the things which have made for comfort, of the putting away of the vast weights in dress which were carried by women in the days of her youth, when, for instance, she speaks of a younger sister wearing four stiffly starched white petticoats. She refers also to the difference between the manner of dress then and to-day. Among other things equally striking she says:

"I look at the girls of to-day, swinging along bareheaded, their corset-covers strung on pink or blue ribbons shining boldly through thin 'peek-a-boo' waists, their thin skirts outlining their figures, and their feet clad in frivolous pumps, and I do wonder sometimes where it is going to stop. . . .

"People are putting their heads together a good

deal in late years over the immorality of young men at college. It is admitted that conditions are awful, yet what are we to do? Does it never occur to girls and women that they are very largely responsible for the morals of the men in their world? I am convinced that the general appearance of girls and women on the streets, at places of amusement, and even at home, has, in late years, an immoral effect upon young men.

"I went with a wealthy friend of mine to look at a gown she had thought of purchasing. The saleswoman told her she had sold it that very morning to one of the most notorious women in the city. In my eyes the gown had been from the start a wretched rag of tawdry finery, unfit for a lady to wear; but I knew many ladies who were wearing such gowns, and who thought them 'dead swell,' and the price of the 'little gown,' as they called it, was one hundred fifty dollars. Now the fact that a lovely lady and the mistress of a house of ill fame should take a fancy to the same gown, and that the latter should get it, to the chagrin of the former, is in my mind significant of my argument that there is something wrong with the fashions, and that they are based on lines of immorality.

"Among other things which I think bear the patent stamp of pure immorality may be mentioned the 'peek-a-boo' waist. Its name certainly should convey to us its manifest impropriety. Yet I have heard girls speak of these waists by this name in the presence of young men. Have you thought, mother, of the sheer bad taste exhibited here, to say nothing of the impropriety? What can be the object of a hole in a waist, save to show what is under it? You say the girl's corset-cover and the dainty ribbon that ties it 'look so pretty.' Doubtless your daughter looks pretty in her night-dress, but you do not wish her to sit on the front veranda in it. Yet would not this be almost as proper a proceeding as her going down-town with her underwear plainly displayed through the open pattern of her 'peek-a-boo' waist?

"If you ask me plainly if I believe that such dressing on the part of nice girls has an immoral effect upon the young men they associate with, I answer frankly, 'Yes.' It is a breaking down of safeguards we once set up for young folks, and I believe the breaking down of these safeguards leaves the transition from youthful passion to plain immorality a much simpler step than it was in the old days of greater modesty and a more severe moral code. The girl herself may not, indeed, suffer from this exposure of her charms, because she does it unconsciously. Woman's vanity blinds her to the impropriety of the thing she is doing and she forgets that she may thus harm others without actually suffering herself."

Wheat Flour

The following appeared in a recent issue of the Mammoth Springs, Arkansas, Democrat:

"WHEAT FLOUR

"Cheapest and Best Food

"United States Government Tests Prove It

Articles	Energy 10c will buy
Eggs	385—
Beef, surloin	410—
Mutton, leg	445—
Milk	1030—
Pork, loin	1035—
Cheese	1085—
Butter	1365—
Wheat Breakfast Foods	1485—
Rice	2020—
Potatoes	2950—
Beans, dried	3045—
Wheat Flour	6540—

(U. S. Department of Agriculture, Farmers' Bulletin No. 142.)

"Energy, muscle, and strength giving qualities: One pound of flour costing 2½ or 3 cents, will go as far as two pounds of meat costing 15 to 20 cents per pound."

A glance at this table shows that the vegetarian has the advantage over the meat-eater. His money buys more energy, muscle, and strength. Therefore with equal wages he ought to have more money, energy, muscle, and strength.

Hardy, Arkansas. LESLIE LITTELL.

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Matthew Twenty-four Second Coming of Christ

PACIFIC PRESS Mountain View, Cal.

The Harvest Number

THE Harvest (October) number of the Signs of the Times Monthly is not a record of achievement nor a compilation of facts regarding the farm, as some might think, but in a number of articles tells of the world's harvest of war, of greed, of crime, of health and disease. To offset, in a measure, the dark picture thus held before the reader, are other articles, brighter, more cheerful, telling of the harvest of righteousness, etc.

If space permitted we would quote some of the paragraphs found in this most excellent number. Some are helpful, others are interesting and helpful, and still others are startling, interesting, and helpful.



One may think he is well posted on present-day conditions in the social, political, religious, and industrial world, but the chances are he would find much in this number that is altogether new to him. Friends, the things dealt with in this October number of the Signs Monthly are significant. The world should be informed of the Bible meaning of these things.

Get a copy at once; read it yourself, then get a supply by ordering through your tract society, and sell or give them to your neighbors. The appearance of the magazine makes it very acceptable to unbelievers, who are almost sure to read it and be benefited thereby.

More workers are wanted. Some of those now doing regular work are doing very well indeed. One lady has sold 35,617 copies since starting. Another sold 981 copies in 122 hours, and thereby earned, clear of all expenses, 48¼ cents per hour. Here then is a chance to do well-paying missionary work.

SIGNS OF THE TIMES

Mountain View, Cal.

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PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton C. Wilcox
Associate Editor L. A. Reed

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

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C. H. Jones, Circulation Manager.

Our Cooperation Corner

There are many great public libraries in the United States which contain many useful books, and also plenty of books and periodicals teaching error and effecting the ruin of moral fiber. There is room in these libraries for antidotes, and one of the most effective is the "Signs of the Times," fresh every week with its messages of light and truth and salvation. We want help: (1) From those who would like to contribute to such a fund; and (2) For addresses of libraries which will keep the paper on file. Let us hear from you. Editor "Signs of the Times," Mountain View, California.

"Food and Cookery"

Its relation to health, lessons in practical work. Compiled by H. S. Anderson. College Press Print, Loma Linda, California.

The object of the little book is to set forth the values of various kinds of foods, their constituent elements, the best food values, how this food should be cooked, proper combinations, etc., etc. A large number of recipes are given, showing how to prepare the best foods in the best way. It is a neatly printed and helpful pamphlet to every housewife, in fact every one who eats. Can be obtained by addressing the publisher. Price 25 cents. Send postage stamps. Address College Press, Loma Linda, California.

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Address, OUR LITTLE FRIEND Mountain View, Cal.



MOUNTAIN VIEW, CAL., SEPTEMBER 27, 1910

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James") or "Authorized" Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

For further particulars, subscription rates, etc., see page 15.

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Next week we print an interesting letter from a missionary in Spain.

The interesting and instructive series of articles on "Man's Sin and Saviour" closes in our next issue with "Christ's Coming and Kingdom."

Referring to the third chapter of Second Corinthians we should not be surprised that those who have not experienced the glory and majesty of God's law in the condemnation of sin do not see its exceeding glory in the Gospel which justifies.

We call attention to our announcement on pages 8 and 9. The SIGNS OF THE TIMES, according to the testimonies of many of its readers, has always done better than it promised. This shall be our purpose in this special series dealing emphatically with truth needed to-day.

The Red Cross people have combined with the Anti-Tuberculosis Association in the sale of Red Cross stamps in 1911. These stamps are to be placed on the back of letters instead of on the front. It is thought that many, in order to help on these organizations whose object is to help the sick get well, will purchase many stamps the next year and so help to sustain the work.

In this issue is finished the series "Out of Babylon to Zion," which has dealt especially with the books of Haggai and Zechariah and the times of those prophets. This series has also shown in the marvelous workings of God's providence then, what we may confidently expect now; for that work of reformation, as clearly proved, is a type of God's reformation now; and that feeble restoration of Israel is a type of the complete restoration of all the true Israel of God in the New Jerusalem.

We have received from the Foreign Mission Seminary, Washington, D. C., one of our training colleges for missionaries, an appeal for recruits. It points out the great need there is in the world for missionaries to give the last great threefold message. One hundred and twenty are called for. If those who respond to this call are not ready, the Foreign Mission Seminary stands ready to help. The great need ought to appeal to every consecrated young man and woman whom the Lord has not called to other work. Any one interested in the training school for foreign missionary work should address the president of the Foreign Mission Seminary, Takoma Park, Washington, D. C.

A World's Conference—Important

There will be held in the city of Philadelphia, Nov. 16-20, 1910, a meeting of world-wide interest, called the **WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE**. For three years this meeting has been planned for at home and abroad. There will be more than 3,000 delegates, representing all the countries of the world both "Christian and pagan." It will be a potent element in world molding affairs in the future. The "Signs of the Times" in its next issue will present an article by one of its chief promoters on the objects and purposes of that conference, and also an article by the editor on "What It Means." We ought to have orders for an extra 100,000. All friends of liberty and lovers of country ought to study our next number.

World's Federation.—A joint resolution proposed by Mr. Bennett in the last Congress was favorably reported in behalf of the committee June 4. Its number is House Joint Resolution 223. Its purpose was to authorize the appointment of a commission in relation to universal peace. It had for one of its objects the limiting of the armaments of the nations of the world by international agreement, and the constituting of the combined navies of the world an international force for the preservation of universal peace. Mr. Hamilton Holt, managing editor of the *Independent*, declares that the measure is a ways-and-means measure to bring about a world federation. While all this would be desirable—"the parliament of man, the federation of the world"—we may safely say, in the light of prophecy, it will never be brought about. The dominant spirit in the nations is not for peace, but war.

A New Kingdom.—With the loss of the kingdom of Korea from the map comes the little new kingdom of Montenegro, elevated from a principedom. King Nicholas I, formerly prince of Montenegro, assumed his throne and crown Sunday, August 21. The *Te Deum* was sung by the parliament, and proclamations were sent throughout the country announcing the event. The little kingdom is situated on the Adriatic Sea north of Albania; its area is 3,630 square miles (half way between Delaware and Connecticut); its population, 228,000, a little less than that of Vermont. The Montenegrins are Servians of the purest blood, and mostly belong to the Greek Church. When Austria annexed Bosnia and Herzegovina in 1908 Montenegro gave notice that the Berlin treaty would no longer restrict her. Hence the kingdom. The capital city is Cetinje, population 4,000.

Special Privileges.—In his recent speech in Kansas City Colonel Roosevelt said:

"I believe that the great issue before the people is the doing away of special privilege in all its forms."

It is at least one of the great issues, and the principle is even more far-reaching than Mr. Roosevelt contemplates. His present application is to the great trusts, combines, "interests," railways, etc. But the worst trust and usurping overlord the world has ever known has been religio-civil in character. We have in this country to-day the church trust, or Church Federation, which is demanding special legislation for some of its tenets, among which is a sabbath established by civil law. They are demanding "special privileges." Will they be denied or granted?

A note in the Detroit "News Tribune" says: "Fifteen young men who felt called of God to the Christian ministry went to a certain state university that was regarded most highly of any for being pervaded with Christian influence; its president a minister of the Gospel. When these men came out only five had any inclination to enter the ministry. And some of these were befogged with serious and enfeebling doubts." This instance shows the general tendency toward which our institutions of learning, especially the universities, are drifting. The effect is easily traced to the cause: departure from the simple truths of the Gospel as illuminated by faith in the infallible Word.

The California legislature has voted an additional \$10,000,000 to the fund appropriated by San Francisco for the world's fair she expects to hold in 1915. Two constitutional amendments were adopted by both houses, one providing for a state tax levy of \$1,250,000 annually for a term of four years, the other permitting San Francisco to amend her charter so as to call a municipal bond issue of \$5,000,000. It now remains for the electors of the state at large to approve these measures at the forthcoming polls.

The Vatican and France.—The French government arrested a priest at Grenoble the other day for his presumably incendiary teaching. The magistrate fined him. The priest refused to pay his fine. His bishop upheld him. Pius X wrote to the bishop and praised his attitude. As a Catholic paper, the *Western Watchman* puts it: "The Holy See threw diplomacy to the dogs, and spoke right out, counselling open rebellion." The incident may open the whole controversy between France and the Vatican again.

Cause for Gratitude.—People in California have cause for gratitude, according to the *California Bulletin* published by the California Development Board. Industrial conditions are pronounced generally good, and also crops and prices. The output will be about normal with the rising market. Deciduous fruit and grape shipments are two hundred cars more than at this time last year. Other fruits are pronounced generally about normal.

Miss Ghirardelli, daughter of the late Joseph Ghirardelli, founder of the noted chocolate concern which bears his name, sustained severe bruises by being thrown from an automobile. Seeing that an old man was in danger of being run down by her car, she unhesitatingly drove into a telegraph pole to avert an injury to him. It was a noble deed of self-sacrificing courage.

A little pamphlet entitled "Gems of Truth: Man's Reward," has come to us from Mr. M. C. Israel, Oakland, California, which answers many Biblical facts regarding man's nature, his reward, his punishment, and when these will be received. The price is not given. Address the author.

The German authorities have expelled from their country a group of 21 Mormons, on the ground that their teaching is subversive of morality.