

# SIGNS OF THE TIMES



Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Hebrews 8:1,2





# 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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.

## 3253.—What Is the Soul?

Referring to an article in the SIGNS of July 12, page 7, entitled, "What Is the Soul?" I can hardly harmonize it with Matt. 10:28. Does the soul share the body's material corruption? I know "the soul that sinneth it shall die," but am not clear as to the soul that sinneth not.

W. C. N.

The difficulty with the article and the difficulty with many who are more or less Bible students, is to endeavor to make one definition cover what is meant by the soul. In all its various uses in the Bible, after very many years of study, it seems to us no one definition can be found that will tell us just what the soul is. It seems, however, that the soul would fall within one of three definitions. First, it is the whole man, the entire being. "Man became a living soul" (Gen. 2:7); "every living soul died in the sea" (Rev. 16:3); in the ark "eight souls were saved through water" (1 Peter 3:20). It will be very readily seen in these cases and in others that the whole of the individual person is meant. Secondly, the soul means life—natural life, life that is possessed by the natural man and every living creature. It is thus used largely in the New Testament. Take, for instance, Matt. 16:25, 26. The word rendered "soul" is *psyche*. The same word is rendered "life" in verse 25. It simply means man's natural life, and ought to be rendered "life" in both cases, as it is in the Revised Version. The same word is rendered "soul" also in Matt. 10:28. Men may kill "the body," but they are not able utterly to destroy life. Of course, killing the body would temporarily take away the life, but in God's hands rests the future life. The natural man, as before stated, has the soul life. See 1 Cor. 2:14: "Now the natural man receiveth not the things of the Spirit of God." This is literally the soulful man; he has soul life, but not spiritual life. See again chapter 15, verse 44, "It is sown a natural body," literally it is sown a *soulful* body. Jude uses the same expression, verse 19, "These are they who make separations, *sensual*, not having the Spirit," literally soulful, not having the Spirit. All the life they have is the soul life. The Christian who is in Christ has the Spirit life. Thirdly, soul is sometimes used of mind, emotion, faculties, appetites, desires, etc. "Bless the Lord, O my soul, and all that is within me bless His holy name." We think in the light of this our correspondent will have no trouble in understanding the terms as found in the Scriptures. "Soul" will fall under some one of these three heads.

## 3254.—The Beast that Was

Will you please explain Rev. 17:8-14, where it speaks of the beast that was, is not, and yet is; also of the seven kings from which five are fallen, one is, and the other is not yet come? When is that to be? Who are these kings? J. B.

We can give only the briefest suggestive comments on this question, and will ask our inquirer to wait until we reach the scripture in our study of the book of Revelation. In brief, however, first, the beast represents that system of church-and-state government, or state religion, which has dominated the world from Babylon's time down under seven different heads. See Revelation 12, 13. The character of the beast is always determined by the character of the head, because the head is the seat of intellect, or mind, and rules the body. Under the Babylonian head the beast was Babylon; following Babylon came Medo-Persia; Medo-Persia succeeded by Grecia, then Rome pagan, then Rome papal; and Rome papal is the beast that was, and is not, and as the Revised Version and many other versions have it, "shall be," and "shall be present," and not "yet is." The Revised Version has "shall come." The papal do-

minion was lost in 1798; following that came the church-and-state régime of apostate Protestant churches; individual governments connected with the church and interfering in matters of religion. Following that which exists now will come the restoration of the Papacy. Five are fallen, one is, the other is not yet come. Much fuller exposition of this prophecy will be given in the future.

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## 3255.—On the Mount of Olives

It is stated in "Desire of Ages," page 830, that when Jesus "shall come again," His feet will rest upon Mount Olivet. Is that in harmony with Zech. 14:4?

W. A. O.

The passage in "Desire of Ages" evidently includes, in its reference to Christ's coming, the whole great day of the Lord. When He comes the second time in the clouds of heaven, that is, when His redeemed saints arise from the dead, He does not come to this earth. His people are caught up to meet Him in the air. This is at the beginning of the thousand years. At the end of the thousand years He will come to the earth. Events of the thousand years are very often closely united, because they all pertain to the one thing of rewarding every one according as his work shall be, with all that is involved in that. Consequently they are referred to as one event, and are evidently so referred to in "Desire of Ages." But by a study of all the scriptures pertaining to Christ's work we would place that definite event at the close of the day of the Lord. When Christ's feet shall stand on the Mount of Olives, the mount shall divide and make a plain for the city which shall come down out of God from heaven. Revelation 21.

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## 3256.—The Lesson of Acts 10:15

Please explain Acts 10:15 regarding the cleansing of all manner of beasts.

INQUIRER.

The lesson of Acts 10 to Peter was not that all kinds of beasts were fit for food. It was no arbitrary rule of God that discriminated between the clean and unclean beasts in Leviticus 11. God made that division because there existed in the beasts themselves the very things that demanded the law. Yet it is in God's power to cleanse that which is unclean. Comparing men with beasts, Peter counted the Jewish nation as among the clean. He counted the Gentiles as among the unclean, and no doubt likened them, as did other Jews, to dogs and other vile creatures. The natural prejudices of the Jews were such that even none of the disciples had any burden to labor for the salvation of the Gentiles. Peter imbibed this strong race prejudice, and therefore God had to give him a threefold vision in order that Peter might understand that God could cleanse Gentiles just as well as He could Jews. It was not the object of the Saviour to teach Peter to eat everything. Peter tells us just what the object was in verse 28, "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean." That is the Lord's lesson to Peter and to us.

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## 3257.—The Matter of Copyrighting

Can I as a follower of Jesus of Nazareth have my books or works copyrighted or covered by civil law? W. A. O.

To put the question in another form, Has a man a right to guard his property? If one has written a book from his own mind, which is truly his own work, the right of property vests in that as truly as if he had builded him a barn or purchased a horse with the fruit of his labor. His house is protected by always remaining in the same

place, or else being occupied by himself or others to whom he has leased it. His right of property is recognized by all. However, if that house were scattered broadcast, or were subject to removal in a hundred different places, dishonest people might not recognize the right of ownership, and occupy it without compensation. The products of one's brains in books are scattered to the ends of the earth. It has been a notorious fact demonstrated for years, that there are many who will take what others have thus produced, use it freely, profit by it, and without any acknowledgment whatsoever. Surely a man has the right to protect that which belongs to him, and of which God has made him steward. He has as much right to conserve it and reap legitimate profits from it as does the farmer his crops, the builder his house, or the merchant his goods. Then, too, the copyright prevents the garbling of one's ideas.



## Schedule for Week Ending October 15

	October 9	Luke 23
Sunday	" 10	" 24
Monday	" 11	Mark 1, 2
Tuesday	" 12	" 3, 4
Wednesday	" 13	" 5, 6
Thursday	" 14	" 7, 8
Friday	" 15	" 9, 10
Sabbath		

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We have yet two chapters in Luke, dealing with the trials of our Lord, His crucifixion, His triumph over death, and His parting instruction to His disciples. The remainder of the week brings to us the first ten chapters of Mark. Mark, or Marcus, is the Latin surname of the writer of the second Gospel. The Hebrew name is John. He was the son of Mary, whose house at Jerusalem became the refuge and earliest meeting-place of the Christian community in that city. See Acts 12:12. He was the nephew, or cousin, of Barnabas, one of the later apostles, and attended Paul and Barnabas on their first mission, but returned home from Perga, and therefore was not allowed by Paul to join them on their second mission. Acts 13:5, 13. He then attached himself to Barnabas alone, but was afterward reconciled to Paul. Col. 4:10. The apostle then speaks of him as one who was profitable to him for the ministry. Peter also mentions him in his first epistle, 5:13; and tradition tells us he was the founder of the Alexandrian church.

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MARK'S Gospel was probably written between the years 63 and 70, and seems to have been written primarily for the Gentiles, for he omits all reference to the Jewish law, gives no genealogy of our Lord, explains many Hebrew words which could not be understood by the Gentiles, such as *Boanerges* and *Talitha cumi*. His descriptions are very graphic. "Immediately," or "forthwith," and other words of similar import, are characteristic of his Gospel. He does not give the longer discourses of Jesus, but passes from event to event in rapid succession. He plunges right into the work of Christ at the very beginning, saying nothing of His infancy, introduces Him at once almost with John the Baptist. He piles miracle upon miracle, giving in much less space the miracles and parables that are related by the longer synoptists. The healing of Simon's wife's mother, cleansing of the leper, the cure of the paralytic, of the withered hand, choosing of the twelve, parables relating to the kingdom, casting out of demons, healing of Jairus's daughter, the woman with an issue of blood, sending out of the twelve, and many other things are told with wonderfully graphic force. The nature of Christ's kingdom is also emphasized in the lessons of humility which He taught His disciples and the emphatic declaration that He Himself was to suffer.



# Sigms 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  
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## In the Downward Path

By Mrs. E. G. White

### A Lesson from Samson

**ONE** wrong step prepares the way for another. Samson had transgressed the command of God by taking a wife from the daughters of the Philistines, and ere long he ventured again among that people — now his deadly enemies — in the indulgence of his unlawful passions. Trusting confidently to his great strength, which had inspired the Philistines with such terror, he boldly entered Gaza, one of their largest and most powerful cities, and visited a harlot of that place.

The disgraceful fact was soon made known to the inhabitants of the city, who were eager to be avenged upon their dreaded foe. Fearing to attack him, however, they sent for reinforcements, and kept a vigilant watch at the gate of the city, determined by some means to put him to death in the morning.

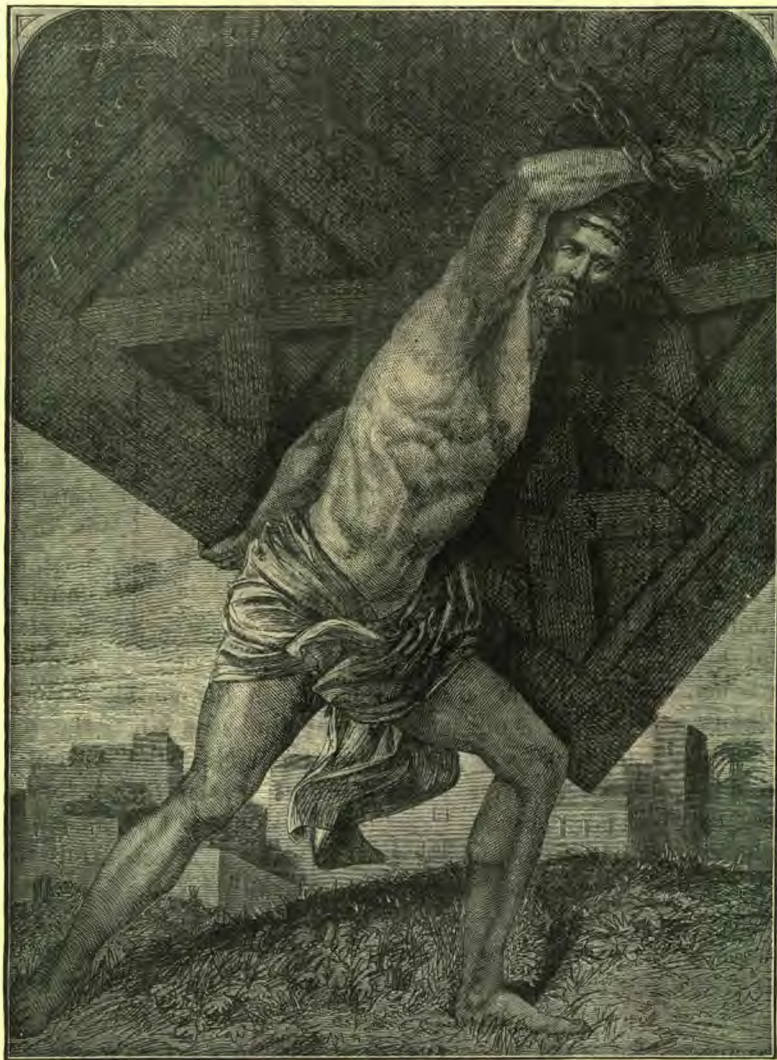
At midnight Samson was aroused. The accusing voice of conscience filled him with remorse, as he remembered that he had broken his vow as a Nazarite. But despite his sin, God's mercy had not forsaken him. His great strength again served to deliver him. Wrenching the city gate from its place, he took it entire, with its posts and bars, and carried it several miles, to the top of a hill on the way to Hebron; the guards meanwhile being too much surprised and terrified to intercept or pursue him.

### Lured to Ruin

But even this narrow escape did not serve to stay him in his evil course. The third step downward soon followed the second. He did not again venture into the territory of the Philistines, but sought at home those sensuous pleasures that were luring him on to ruin. "He loved a woman in the vale of Sorek." Her name was Delilah, which fitly signifies consuming, or lustful. In the society of this enchantress, the judge of Israel squandered precious hours that should have been sacredly devoted to the welfare of his people. But the blinding passions which make even the strongest weak, had gained control of reason and of conscience. The vale of Sorek,

a little valley not far from his own birthplace, was celebrated for its vineyards. These also had a temptation for the wavering Nazarite, who had already indulged in the use of wine, thus breaking another tie that bound him to temperance, to purity, and to God.

The Philistines were well acquainted with the divine law and its condemnation of sensual indulgence. They kept a vigilant watch over all the movements of their enemy; and when he degraded himself by this new at-



tachment, and they saw the bewitching power of the enchantress, they determined, through her, to accomplish his ruin.

Accordingly, a deputation consisting of one leading man from each of the five Philistine states was sent to the vale of Sorek. It was not their purpose to seize him while in possession of his great strength, but to learn if possible some means by which that strength might be taken away. Such marvelous power far exceeded anything which they had ever known before; that of the famed descendants of Anak, who dwelt among them, could not be compared with

it, and the Philistine lords decided that it must be supernatural, the result of some condition that might be changed, or some charm that might be broken. They therefore bribed Delilah to discover the secret of his strength, and reveal it to them, offering her eleven hundred shekels of silver from each of their number, aggregating a sum of more than three thousand dollars.

As the betrayer plied Samson with her questions, he deceived her by declaring that the weakness of other men would come upon him if certain processes were tried. When she put the matter to the test, the imposition was discovered. Then she accused him of falsehood, saying, "How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth."

### The Power of Sin to Degrade

Samson's infatuation seems almost incredible. At first he was not so wholly enthralled as to reveal the secret; but he had deliberately walked into the net of the betrayer of souls, and its meshes were drawing closer about him at every step. Three times he had the clearest evidence that the Philistines had leagued with his charmer to destroy him; but when her purpose failed and his strength returned, she had treated the matter as a jest, and he blindly banished all fear of danger.

Day by day Delilah pressed and urged him, until "his soul was vexed unto death," yet a subtle power kept him by her side. Her heart was set upon the tempting bribe, and she exerted all her blandishments to secure it. Overcome at last by the bewitching spell which he seemed to have no power to break, Samson made known the secret: "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

Eagerly the betrayer listened to his words, fully convinced by his serious and earnest manner that he had told the truth; and she determined to profit by it. A messenger was immediately despatched to the lords of the Philistines, urging them to come once more to her chamber without delay. She next



sent for a man who, while the warrior slept with his head upon her knees, shaved off the heavy masses of his hair. Then, as she had done three times before, she called, "The Philistines be upon thee, Samson!" Suddenly awaking, he thought to exert his strength as before, and destroy them all; but his powerless arms refused to do his bidding, and then he knew that the Lord had departed from him.

### The Victor a Slave

When he had been shaven, Delilah began to annoy him and cause him pain, thus making a trial of his strength; for the Philistines dared not approach him till fully convinced that his power was gone. Then they seized him, and having put out both his eyes, they took him to Gaza. Here he was bound with strong fetters of brass, and kept in their prison-house as a trophy of their victory, and compelled to drudge in hard labor.

What a change to him that had been the judge and champion of Israel!—now weak, blind, imprisoned, degraded to the most menial service! Little by little he had violated the conditions of his sacred calling. God had borne long with him, but when he had so yielded himself to the power of sin as to betray his secret, that moment God departed from him. There was no virtue in the length of his hair, in itself, but it was a token of his loyalty to God, and when the symbol was sacrificed in the indulgence of lustful passion, the blessings of which it was a token were also forfeited. Had Samson's head been shaven without fault on his part, his strength would have remained. But his course had shown contempt for the favor and authority of God as much as if he had in disdain himself severed his locks from his head. Therefore God left him to endure the results of his own folly.

### Repentance and Victory in Death

In his sufferings and humiliation, a sport for the Philistines, Samson had opportunity for reflection, and he learned more of his own weakness than he had ever known before. As his afflictions led him to repentance, his hair began gradually to grow, indicating the return of his extraordinary powers; but his enemies, regarding him only as a fettered and helpless prisoner, felt no apprehensions.

As the Philistines exulted over their great victory, they ascribed the honor to their gods, praising them as superior to the God of Israel. The contest, instead of being between Samson and the Philistines, was now between Jehovah and Dagon, and thus the Lord was moved to assert His almighty power and His supreme authority. A favorable opportunity for this was soon presented. The Philistines held a feast in honor of their god Dagon. A vast company was assembled, and in the height of their sacrilegious festivities, they ordered the captive to be produced, that the people might have a new source of amusement. The multitude greeted his appearance with shouts of triumph, and praised their god who had thus subdued the "destroyer of their country." Samson had been made the sport of

the people before; but now even the rulers of the nation mocked at his misery.

The immense building was thronged with the brave and the fair. Even the roof was crowded with thousands of spectators. After a time, as if weary, Samson asked permission to rest against the two central pillars which supported the temple roof. Then he breathed the prayer, "O Lord Jehovah, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." With these words he seized the pillars in his mighty arms, and with the cry, "Let me die with the Philistines," he bowed himself, and the roof fell, destroying at one dread crash all that vast company. "So the dead which he slew at his death were more than they which he slew in his life."

### Failing of God's Purpose

God designed that Samson should accomplish a great work for Israel. Hence the utmost care had been taken at the very out-

### The Inspired Book

By Nellie M. Butler

Its light shines all along the stream of time,  
Illumines its story with its light sublime.  
We find in it true record of the past;  
And, too, are brought to view the very last  
Scenes on this earth, when all will pass away,  
And soon will usher in the coming day,  
When sin on earth shall never be again,  
But peace and happiness shall ever reign.  
Then should we thank our Father good and kind  
That He has given unto all mankind  
A Book that warns us of the dangers here,  
And tells of One, a Pilot, ever near,  
Whom we can trust, and who will safely guide  
Us to the home beyond the swelling tide.  
How anxious should we be the light to give  
To those who have it not; to those who live  
In darkness and in fear and constant gloom,  
Who have no hope of life beyond the tomb.  
O, hasten to them e'er the day is done,  
The night is coming, soon will set the sun.  
O, hasten with the Book, the precious guide  
That tells of Jesus, once the Crucified.  
O, hasten with the Book that tells of home  
Where sickness, sorrow, sin, or death ne'er come,  
Where Jesus waits to welcome every soul  
To life and joy while endless ages roll.

set of life to surround him with the most favorable conditions for physical strength, intellectual vigor, and moral purity. Had he not in after years ventured among the ungodly and the licentious, he would not so basely have yielded to temptation. Physically he was the strongest man upon the earth; but in self-control, integrity, and firmness, he was the weakest of men. His passions were not held in subjection to reason and the fear of God. The blandishments of beautiful women often have dangerous temptations to the young. Those who do not make God their strength will be overcome by Satan's devices.

The youths of to-day can bless or blight their future life. God calls young men in the strength and glory of their manhood to do service for Him. But many whom God could use refuse to obey. They desire to secure worldly gain and worldly honor. To become a servant of Christ they consider as requiring too great a sacrifice.

The history of Samson conveys a lesson for those whose characters are yet unformed, who have not yet entered upon the stage of

active life. The youth who enter our schools and colleges will find there every class of mind. If they desire sport and folly, if they seek to shun the good and unite with the evil, they have the opportunity. Sin and righteousness are before them, and they are to choose for themselves. But let them remember that "whatsoever a man soweth, that shall he also reap." "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

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### Missionaries as Saviors of Men

Delavan Leonard Pierson in S. S. Times



It is these wise, God-fearing, man-loving men and women that have gone all over the world founding hospitals to save men's bodies; it is the missionaries like Livingstone that have aroused the world to put an end to slavery; they have led the way in the emancipation of woman; it is the missionaries like John G. Paton who have fought the sale of strong drink to the child-races; missionaries have been pioneers in world-saving by their work of translation, education, exploration; they are working to-day to save the Kongo natives from destruction; they are caring for the lepers and the famine sufferers and plague-stricken. Where the missionary goes, and his God-given advice is heeded, there peace supplants war, ignorance is crowded out by knowledge, vice gives way to virtue, civilization drives out barbarism, love destroys hate, and life reigns in place of death. Even those who do not receive the full blessing of the missionary's Gospel partake of the benefits that come from the missionary's fellowship.

A striking illustration of the secondary benefits that come from having a missionary in the midst is given by Mr. H. J. Whigham, a war correspondent. He was in Manchuria after the Boxer rebellion, when the Russians were restoring order by destroying towns and cities. At Liao-wang, the Boxers refused to yield, and opened fire on the Muscovite troops. The general was just about to order the town destroyed, and every inhabitant put to the sword, when a missionary, Mr. Westwater, appeared before him and asked leave to advise with the leaders of the town. Having obtained permission, the missionary went alone and unarmed into the midst of the "roaring hive of armed Boxers." His bravery and their knowledge of his truthfulness so impressed the leaders that they laid down their arms, and their lives were spared. It was one of the few towns to escape the frightful excesses of the Russian soldiers.

In body, mind, and soul, the people of the world are being saved by the missionary servants of God.

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RELIGION assures us that our afflictions shall have an end; she comforts us, she dries our tears, she promises us another life. On the contrary, in the abominable worship of atheism, human woes are the incense, death is the priest, a coffin the altar, and annihilation the deity.—Chateaubriand.



## Man's Sin and Saviour

By E. J. Hibbard

### XIII. Christ's Coming and Kingdom

**F**OLLOWING the judgment scene, as described by Daniel in the seventh chapter, and the destruction of that power which has opposed Christ and His people, which has made war with the saints and prevailed against them, there comes another and brighter scene. Daniel described it thus: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:13, 14. This kingdom of Christ will not be set up in heaven, for at the end of the reign of antichrist, it is stated (in Dan. 7:27) that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

It is further evident that the judgment takes place before the end of the reign of antichrist, for in verse twenty-six Daniel declares that "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." The judgment in heaven began in 1844, when God inspired the searching of Scripture on the part of many, and brought out the truth of the Gospel as contained in the sanctuary, thus revealing God's law, which antichrist had thought to change, and leading to the acceptance on the part of many of that part of the Ten Commandments which had been perverted by the power of the Papacy. It also established, upon the firm Protestant foundation of "the Bible and the Bible only," a class of people who have grown and multiplied, and extended the Gospel, which recognizes God's Word as a standard, to every nation and kindred and tongue and people which inhabits this globe.

This is exactly what one would expect from the prophecies we have briefly considered. But opposed to this law stands the dragon mentioned in Rev. 12:17, and the beast, or antichrist, mentioned in Dan. 7:25, the agent through which God's law was changed. Revelation 13 and 14 reveal earthly powers which will combine against the people and commandments of God in the final issue; and contrasted with these powers John announces, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

This conflict will continue until Christ's work in the heavenly sanctuary is finished; and when it is finished, John says, "The temple was filled with smoke from the glory

of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:8.

The temple service concluded, we must know that probation is ended; and that probation will end before Christ returns we are sure from the following words: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12. By this we know that the time will come when no person will change his condition. The righteous will be righteous still, and the unjust will be unjust still. And after that, "behold, I come quickly." Revelation 16 describes the plagues which take



place during that time in which no one may enter the temple of God in service for guilty man; and the seventh of these plagues brings the Son of God to earth, for by comparing Rev. 16:17-20 with Rev. 6:14-17 it will be seen that the events connected with the seventh plague are events which occur at the visible, personal appearing of the Son of God the second time to this earth. Rev. 19:19-21 declares that at His coming every opponent of God will be destroyed. Revelation 20 speaks of a thousand years in which Satan will be bound. The risen saints are translated, and will reign with Christ a thousand years, and the rest of the dead live not again until the thousand years are finished. And when the thousand years are finished, Satan with the resurrected hosts of evil will make their last stand against Christ and His redeemed, ending in the destruction of sin and Satan, the melting of earth and germ-polluted atmosphere in one vast sea of fire and brimstone. Rev.

20:7-13. Then, after that, John adds, in Rev. 21:1-5: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The lake of fire and brimstone, with Satan and the wicked, were found on the old earth, the present world. This was burned until it "passed away," and out of its elements God calls into being a new earth with the atmospheric heavens surrounding it as in the beginning; but on this new earth there is no lake of fire, no devil, no sin, no sickness, no death, and no crime; for "the former things are passed away."

In the beginning God pronounced His creation good. But sin entered, and with sin the curse. About six thousand years have rolled their weary course around, and the time is at hand for God to destroy that which has caused all this misery and havoc. And when it is destroyed, as we have just read, then shall come the new earth. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:3-6, 20.

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### A "Clear Title" to Heaven

You have a valuable house or farm. It is suggested that the title is not good. You employ counsel. You have the deeds examined. You search the records for mortgages, judgments, and liens. You are not satisfied until you have a certificate, signed by the great seal of the state, assuring you that the title is good. Yet how many leave their title to heaven an undecided matter! Why do you not go to the records and find it? Give yourself no rest day or night until you can read your "title clear to mansions in the skies."—*T. DeWitt Talmage*.

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TACT is the knack of keeping quiet at the right time; of being so agreeable yourself that no one can be disagreeable to you; of making inferiority feel like equality. A tactful man can pull the sting from a bee without getting stung.—*G. H. Lorimer*.



## The Lord's Preparation Day

By Llara V. Everett

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28. "Watch therefore: for ye know not what hour your Lord doth come." Matt. 24: 42.

**W**HAT we are living in the last days of this world's history, and that the Lord is soon to return, to complete His work of redemption, no student of prophecy will deny. The "signs" on which our Saviour based His command for His followers to "know" that His coming is "near, even at the door," have been, and are now, coming to pass. The great and terrible "day of the Lord" spoken of in the second chapter of Joel and the first chapter of Zephaniah, is coming as fast as the rapid wheels of time can bring it. "It is near, and hasteth greatly, even the voice of the day of the Lord." And it is with no uncertain sound of voice the Lord has commanded His servants: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

The watchman upon the walls of Zion is to fulfil his duty faithfully. First he is commanded to "watch;" and second, as he sees the "signs" coming to pass, and the "day of the Lord" approaching, he is then to "blow" the "trumpet" and "sound an alarm" among His people, proclaiming with a loud voice the coming of the "day of the Lord," that a people may be prepared to "abide" the day of His coming.

We are living in an age of great and mighty achievements. The past sixty years are marked as an epoch of great advancement, in the way of inventions and discoveries; an age of most rapid progress and development. Many are asking the question to-day, and well may they ask: "What means this great and rapid progress and development? What mean all these wonderful inventions? Why these mighty achievements?" I answer: It is the "Lord's preparation day." The world is rapidly preparing for the "great and terrible day of the Lord." Surely this is the time of all times that the child of God should be awake and watching; for if we do not "watch and pray," as the Saviour has commanded us, that day will overtake us like a "thief in the night," in an hour we look not for Him.

### Marvelous Achievements

There have been marvelous changes and developments during the last half of the preceding, and the beginning of the present century; and as one writer has said: "The world of to-day would not be recognized at all by the men who lived and died one hundred years ago. Even those who have been dead but fifty or sixty years, if brought to life now, could hardly be convinced that this is the same planet on which they spent their lives." Just imagine their amazement as they would view our "lightning express-trains," our steamships, our electric

lights, electric cars, automobiles, telephones, telegraphs, air-ships, mammoth printing-presses, sewing-machines, phonographs, gigantic guns and war preparations, wireless telegraphy, wireless telephony, and all the rest of the endless procession of inventions and discoveries that the rushing activity of this generation has produced. And last, but not least, of the marvelous achievements, the "newest miracle of modern progress," the gyro-car with its monorail. Can you imagine their astonishment as they would view these wonderful things? And have you, dear reader, not sometimes reflected on what these things may signify? These things are *very striking illustrations* of the "last days," and constantly remind us that some great event is about to take place. They can not help but draw the mind to the fact that the all-wise God has a divine purpose in it all.

Long centuries ago, God foretold, through His prophets, what was to come to pass in

### For Others' Good

By F. W. Hiddleston

THE rose that blooms by shady rill,  
The flower that opes in leafy wood,  
The soul that tries its lot to fill,  
Lives not for self, but others' good,  
May grow and blossom, fade and die,  
And to this great world be unknown;  
But in the realm beyond the sky,  
Where we shall reap what here we've sown,  
Where thoughts and deeds unhidden stand  
Before the Judge of sea and land,  
The motives pure that prompt such heart,  
Of every guise will stand apart,  
And rose and flower will get renown,  
And shine as gems in *soul's* bright crown.  
So may thy life, tho' hidden now,  
By many cares and burdens bound,  
One day be free, and may thy brow  
By a loving Saviour's hand be crowned.

the "latter days." In vision they saw the rise and fall of kingdoms. Even our own nation, the United States of America, its rise, its work, and its final overthrow, are all foretold in the "sure word of prophecy," of which the apostle Peter says, "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

### Knowledge Shall Be Increased

Daniel had a vision of the "four universal kingdoms," their rise and fall, together with the vision of the twenty-three hundred days, making a chain of prophecy which spans the history of the world, commencing with the kingdom of Babylon, and reaching to the establishment of the kingdom of God upon the earth. The angel Gabriel, after speaking of the "time of trouble," and the resurrection, said to Daniel: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. The year 1798 marks the commencement of the "time of the end" by an event which occurred at that time, and which was foretold in prophecy. That time is particularly

marked by the "many" who "shall run to and fro;" and further, by the fact that "knowledge shall be increased." Never in the history of this world has such a restless spirit pervaded the minds of men. Never before was there such a running "to and fro" as at the present time; never before have there been such facilities for running "to and fro" as have been provided in this generation. Who can estimate the millions of people that are at this moment running "to and fro," traveling over rail or by steamship? And never before has "knowledge" been "increased" as in this generation; and this knowledge is not confined to the Scriptures, but reaches every branch of industry, and penetrates deep into the arts and sciences. So wonderfully has this "knowledge increased," that to be placed back in the world as it was one hundred years ago would be like a change of being, the contrast would be so great.

And now a brief examination of the Scriptures will throw much light upon the meaning of the unprecedented developments and marvelous inventions of this time. God has promised His people, that He will again, the second time, send His Son to earth, to complete the plan of salvation, redeem His people to Himself (John 14: 1-3; Acts 1: 11), and set up His everlasting kingdom upon the earth. Dan. 7: 13, 14, 27; Matt. 25: 34. And He holds the time—the "day" and the "hour" when He will do this—in His own keeping. Matt. 24: 36; Mark 13: 32. But He has given us "signs" and waymarks all along the pathway of this world's history, and commanded us to "watch" (Mark 13: 33-37), so that we may "know" when "He is near, even at the door." Matt. 24: 33.

### The Witnessing Gospel

Our Lord is asked by His disciples, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3. And among the many "signs" of His coming which He gives them in answer to their question, is that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. By the above scripture we see the Lord has a very important message to go to "all the world" before the end comes. And before He will send His Son in person to earth again, "this Gospel of the kingdom," the coming kingdom, and the "signs" of His near approach, *must be given to "every nation, and kindred, and tongue, and people."* Every soul is to hear this message, and be given an opportunity to accept it. Bear in mind that it is the Gospel of the coming "kingdom," not merely of Jesus' name; it is the "everlasting Gospel," the Gospel sent in Jesus' name, which points forward to the establishment of His kingdom upon the earth. The great threefold message of Revelation 14 is the Gospel in all its fulness, and is the last warning message to go to the world. And so when the time arrives for "this Gospel of the kingdom" to be preached in "all the world for a witness unto all nations," God breaks down every barrier, and fur-



nishes the facilities by which this vast work may be done quickly.

"This generation" is to witness the coming of the Lord in the clouds of heaven to reap the harvest of the earth. This is the "day of His preparation;" and great and marvelous indeed are the facilities which He in His infinite wisdom has provided as a means by which to carry His Gospel quickly to "all the world" in "this generation." Our mammoth printing-presses are a marvel of ingenuity and perfection. They are doing their work in educating the people in "present truth," proclaiming the Gospel of the coming kingdom. And to distribute the printed page, and convey the missionaries to every part of the world, the "flying express-trains" and the great "ocean greyhounds" have been provided. The telegraph and telephone are also wonderful agencies in this work of carrying the Gospel. Doubtless it was the telegraph "in the day of His preparation" which was before the Lord's eyes when He asked Job the question, "Canst thou send lightnings, that they may go and say unto thee, Here we are?" Job 38:35. The first telegraphic message ever sent over the wires, was the inspired words, "What hath God wrought!"

### Then Shall the End Come

When all the world has been fully warned, and every soul has heard the joyful news of His soon coming; when all *who will*, accept this message and heed its warning, "then shall the end come." Already "this Gospel of the kingdom" proclaiming "His glorious appearing," has gone to nearly all the nations of the earth. The Bible is printed and circulated in almost every known language. Soon, ah, very soon, this Gospel of the coming kingdom will be heard in "all the world;" and then will the Saviour's precious promise, "I will come again," be fulfilled.

Dear reader, the history of this world is fast closing. Events are taking place in the physical, political, and spiritual world, which show that we are living in a crisis such as never has been since the creation of the world. The "signs" of His coming are thickening all around us. We are living in the time of "distress of nations, with perplexity." Luke 21:25. The nations are angry (Rev. 11:18), preparing for war such as never has been known in all the history of the world "since there was a nation." One only needs to read the daily papers to see the fulfilment of the prophecies concerning the "last days." Crime, murder, and suicide are increasing at an alarming rate; the victims of rage, greed, and lust move on by the tens of thousands in mournful procession to the grave. Fearful storms and disasters by land and sea, "earthquakes in divers places" with increasing frequency,—all these make a picture which is truly appalling, and we are admonished by it that the "great and terrible day of the Lord is near, and hasteth greatly."

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." The great nations of earth are preparing for the last great con-

flict; that great battle called the "battle of Armageddon," which takes place under the sixth plague. Rev. 16:12-16; Dan. 12:1. "This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:34, 35. "We hear the long roll sounding, and the greatest armies that the world has ever known are falling into line." The prophet Isaiah, in view of this time, exclaims: "Watchman, what of the night? Watchman, what of the night?" and the watchman said, "The morning cometh, and also the night,"—the glorious morn of salvation that will bring deliverance to the people of God; and the night of everlasting oblivion of sin and all identified with it. Now it is time to seek God.

Gardnerville, Nevada.

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### Prophecy Smooth Things

By Delwin Rees Buckner

THE flying waves, like raven wings, now sweep  
Across the flooded timbers of the deck;  
The boat—in such an ocean but a speck—  
Is sinking to the bottom of the deep.  
Men rush—they know not where, while women weep;  
The rock-rent ship is even now a wreck;  
The children clasp their mothers 'round the neck;  
All fear but one, and he is fast asleep.  
"What meanest thou, O sleeper? Quick, arise!"  
The perishing, fear-stricken sailors cry.  
"Arise and call upon thy God!" He shakes  
His head, sees nothing only starlit skies.  
"Alarm me not!" he whispers, "prophecy  
Smooth things," then falls asleep,—but never wakes.  
Esmeraldas, Ecuador.

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### Tracks that Won't Wash Out

A SHORT time ago I had my front porch painted. It had been "primed," and the cracks had been carefully filled with putty, well worked into them. Then it received another coat, and then still another, designed to finish the job.

When this finishing coat was about half dry the porch looked well. I viewed it with

considerable satisfaction. But when I next saw it a few hours later it was changed. Some one had walked the entire length of the porch with muddy shoes, and every track was plainly discernable in the now thoroly hardened paint.

Every effort to remove the "tracks" was unavailing. Soap and water had no effect. Not only did the prints made by the nails in the shoes remain, but even the clay forced into the soft paint could be seen after the whole surface had received a most thoro scrubbing. There was no help for it; the whole floor had to be repainted before it appeared as well as before it was tracked with those soiled shoes.

And how much that porch floor is like the human mind, I thought. How easy it is to make impressions, especially wrong impressions, and how hard to remove them! We hear a deeply spiritual sermon. Almost as soon as the congregation is dismissed Satan sends some one to track over it with the soiled feet of gossip or frivolous suggestion. Plans are being laid to attend camp-meeting. Along come the soiled feet of discouraging suggestions, and the work has to be done all over again. Brethren and sisters, be careful what sort of tracks you are leaving behind you.—C. P. Bollman.

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EARTHLY business may be done in celestial ways. James reveals the secret of this when he warns us to make all our business plans with the proviso: "If the Lord will." To take God into partnership with us in all our business interests is the dictate of wisdom. Why should men hesitate to seek God's favor and blessing in all their business affairs?—Christian Observer.

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TO EASE another's heartache, is to forget one's own.—A. Lincoln.

## Our Bible Reading

### War and Peace

1. What is in the natural heart or mind of man?

"Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders." Gal. 5:20, 21.

2. To what do such dispositions and passions lead?

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4:1.

3. To what have these things always given rise among the nations of earth?

"Wars and rumors of wars: . . . these things must come to pass. . . . Nation shall rise against nation, and kingdom against kingdom." Matt. 24:6, 7.

4. As we near the end, what does the Lord say will take place?

"Proclaim ye this among the nations; Prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations." Joel 3:9-11. See also Jer. 25:15-35.

5. What will stir men's passions up to this universal war?

"They are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." See Rev. 16:13-16, R.V.

6. Yet notwithstanding all this war preparation, what false cry will be heard?

"And MANY PEOPLE shall go and say, Come ye, and let us go up to the mountain of the Lord. . . . And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." See Isa. 2:3-6.

7. Of what are we warned when this false cry of "many people" shall go forth?

"For when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5:3.

8. When will there be peace?

When Christ "shall reign in righteousness" (Isa. 32:1), then "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:17).





MOUNTAIN VIEW, CAL., OCTOBER 4, 1910  
 Manuscripts should be addressed to the Editor

## What Does It Mean?

The Christian Citizenship Scheme

IN another column will be found an article sent out by the National Reform Bureau, entitled "World's Christian Citizenship Conference." On the face of it it seems a good thing. In its scope and conception it seems a grand thing. Why should not the world be educated in "Christian citizenship"?

That the conference and the movement for which it stands are important, we call attention to the following. We shall be brief now, but shall have much more to say in the future:

1. It has for its purpose and object to unite all churches, missionary societies, young people's religious organizations, and every other association, religious, semi-religious, quasi-religious, and politico-religious. If this can be done, there will be no power on earth to restrain its influence.

2. It is not its object simply to educate or discuss principles and purposes, but to act,—not "merely for discussion, but for action." The object of the conference "looks beyond itself to important practical action." Surely such a movement should enlist the attention of all.

3. Its purposes are "to adopt a Declaration of Principles,—the Christian principles of civil government."

But where shall we learn the Christian principles of civil government? Where but from Him, the Lord Jesus, the Author of Christianity?

The Gospels do not leave us in doubt as to the Master's teachings. Both clear and conclusive they are on the weighty and important subject of the Christian's relation to civil government.

a. Every movement of the Master was watched by jealous, suspicious enemies. Every utterance was weighed with the intent of entrapping Him as an offender against either the religious authorities of the Jews or the political authority of the Romans. It was with both in mind that His critics came to Him on one occasion with a question which to them would impale Him upon one or both horns of the dilemma. "Master," say they, in bland, suave, flattering tones, "we know that Thou art true, and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give?"

If the Master had replied that no true Israelite could be in bondage to others, and therefore they should not pay tribute, His enemies would have immediately turned Him over to the Romans as a malefactor—one guilty of teaching sedition, of fomenting rebellion. Should He say, It is lawful to give tribute, He would prejudice Himself

and His work with the great mass of the Jews, who were groaning and chafing under exorbitant, tyrannical tax-gatherers. To remain silent would weaken His influence as a teacher. He replied, and O, the marvelous answer of the Master! Thus the record:

"But He, knowing their hypocrisy, said unto them, Why tempt ye Me? bring Me a penny, that I may see it. And they brought it. And He saith unto them, **WHOSE IS THIS IMAGE AND SUPERScription?** And they said unto Him, Cæsar's. And Jesus answering said unto them, **RENDER TO CÆSAR THE THINGS THAT ARE CÆSAR'S, AND TO GOD THE THINGS THAT ARE GOD'S.** And they marveled at Him." Mark 12: 14-17.

This principle ought to guide the Christian alway. All that bears the stamp of Cæsar belongs to civil government; all that bears the insignia, the superscription, of God should be rendered to Him, not to civil government, nor through civil government to God, but to God alone. Civil government has no part in regulating church service or worship or prescribing to the individual the duties which lie between himself and God. The Sabbath about which they purpose to legislate—does it bear the image and superscription of God, or Cæsar? Of God, certainly; for its origin, genesis, is distinctly religious. With it, then, Cæsar has naught to do. Neither can civil government enforce worship which must be distinctly spiritual. The civil magistrate or legislator has no more to do with Sabbath enforcement than he does with baptism or the Lord's Supper.

b. The teaching of the Master before Pilate is still pertinent. Jesus had been accused to the Roman governor, not alone as his rival, but as a rival to Cæsar, as setting up a kingdom, a civil government for Himself. Pilate in his examination of Jesus met it squarely with the question, "Art Thou the King of the Jews?" Jesus replied as frankly for Himself, and for the church, His body, for all time:

"My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18: 36.

The kingdoms, or states, of this world can never come to Jesus Christ through "the gateway of politics," never by force of civil power, and what it implies, law and law-enforcement if necessary, with sword as well as statute, with bullet as with ballot; and to him or to those who would attempt it, the rebuke of Christ comes as it came to His rash, misguided, ambitious servant of old, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26: 52.

c. It was not the purpose of Christ, or of His church which stands in His place, to coerce or compel belief or acceptance of His tenets, or to punish or condemn the unbeliever. This is a strange statement in view of the purposes of the Christian Citizenship Conference; but we have the word of the Master for it:

"I am come a **LIGHT INTO THE WORLD**, that whosoever believeth on Me should not

abide in darkness. And **IF ANY MAN HEAR MY WORDS, and BELIEVE NOT, I JUDGE HIM NOT:** for I came **NOT TO JUDGE** the world, but to **SAVE** the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: **THE WORD** that I have spoken, the same shall **JUDGE HIM IN THE LAST DAY.**" John 12: 46-48.

To those who would use any other means of dealing with the unbeliever belongs the rebuke which the Master administered to two other zealous reformers who desired summarily to punish the Samaritans who slighted their Lord: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to **destroy** men's lives, but to **save** them." Luke 9: 55, 56.

4. The conference proposes certain "Christian principles" "through the operation" of which "all Christian governments in history have arisen." Weigh it well, reader. What are the "Christian" governments of history—that is, the professedly "Christian" governments?—for there is a mighty difference between profession and character. Name one of these Christian governments. There was Rome for a time, notably in the days of Constantine and Justinian. There are Austria, Spain, Portugal, Italy, Geneva under Calvin, England under both Catholic and Protestant régime, and others. Many essentials in these governments and in the conduct of people and rulers, belie the profession according to Christ's standard. Do you wish to see government again founded on the same religious-political principles which have molded these so-called Christian governments?

"But," one asks, "will it not be a good thing to crystallize into law Christian principles, to introduce God in the government?" And we reply, NEVER. First, because in the very nature of the case no civil government can enforce spiritual things; and Christianity is spiritual or nothing. The acceptable practise of its principles pertains to motive and life and spirituality, all of which lie outside the realm of civil power. Civil government may, as regards religious principles, compel through fear or win through emolument or reward; but in so doing it makes slaves on the one hand and hypocrites on the other.

In the second place, it is never the principles of Christianity that are enforced by civil statute or legalized creed, but only men's conceptions of divine truth. Divine truth is infinite in its scope and ramifications. When men attempt to define it and to coerce men into its observance, they unconsciously and unwittingly, we are bound to believe, put themselves in the place of God by assuming to interpret His truth. Well did the Senate of the United States in 1829 say in its adoption of a report involving these very principles:

"Among all the religious prosecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what **GOVERNMENT** denominated **THE LAW OF GOD.**"

The advocates of this sort of régime get around the idea of persecution by saying that it is the state based on a false religion that persecutes, the one based on the true



never persecutes, but justly punishes. But the fact remains that the victim suffers just the same for his faith; and the government that defines heresy and punishes heretics **always** believes itself to be true.

5. The United States Senate said another wonderfully yet logically wise thing in the adoption of the report alluded to above. It is this:

**"EXTENSIVE RELIGIOUS COMBINATIONS** to effect a **POLITICAL OBJECT** are . . . always dangerous. This first effort of the kind calls for the **ESTABLISHMENT OF A PRINCIPLE** which, in the opinion of the committee, would **LAY THE FOUNDATION** for **DANGEROUS INNOVATIONS** upon the **SPIRIT** of the **CONSTITUTION**, and upon the **RELIGIOUS RIGHTS OF THE CITIZENS**. **IF ADMITTED**, it may be justly apprehended that the **FUTURE MEASURES OF THE GOVERNMENT** will be **STRONGLY MARKED**, if not eventually **CONTROLLED**, by the **SAME INFLUENCE**. **ALL RELIGIOUS DESPOTISM COMMENCES BY COMBINATION AND INFLUENCE**; and **WHEN** that **INFLUENCE** begins to **OPERATE** upon the **POLITICAL INSTITUTIONS OF A COUNTRY**, the **CIVIL POWER** soon **BENDS UNDER IT**; and the **CATASTROPHE OF OTHER NATIONS** furnishes an awful **WARNING** of the **CONSEQUENCE**."

The truest government to the Christian ideal of right relations of church and state that the world has ever known is the United States of America, that government that sought to separate forever between church and state and leave the soul in its religion and worship alone with God. Its magna charta of liberty, the Declaration of Independence, in its recognition of the equality of human rights and man's right to be free, protested mightily against all rule by king or lord or class; and the Constitution sought forever to establish the separation of church and state, and each man's kingship in religion so far as his fellows are concerned. Every man was left responsible to God, with no intermeddling of the state. Thus acted the new republic. In the words of the great historian George Bancroft:

**"VINDICATING the RIGHT of INDIVIDUALITY EVEN IN RELIGION**, and in **RELIGION ABOVE ALL**, the **NEW NATION** dared to **SET THE EXAMPLE** of accepting in its **RELATION TO GOD** the **PRINCIPLE FIRST DIVINELY ORDAINED IN JUDEA**. It left the management of **TEMPORAL THINGS** to the **TEMPORAL POWER**; but the **AMERICAN CONSTITUTION**, in harmony with the people of the several states, **WITHHELD FROM THE FEDERAL GOVERNMENT the POWER TO INVADE THE HOME OF REASON**, the **CITADEL OF CONSCIENCE**, the **SANCTUARY of the SOUL**; and, **NOT from INDIFFERENCE**, but that the **INFINITE SPIRIT of ETERNAL TRUTH** might move in its **FREEDOM and PURITY** and **POWER**."—"History of the Constitution," book V, chapter 1.

To yield to the principles set forth by the Christian Citizenship Conference promoters is to turn the world back again to the Dark Ages, is to make the state an engine of tyranny for the use of bigots, is to repudiate every principle of civil and religious liberty, and to develop a world of slaves and hypocrites. Christian brother, will you help to do it?

## World's Christian Citizenship Conference

By the Rev. J. S. Martin of the National Reform Association



**PLANS** are rapidly maturing for the World's Christian Citizenship Conference to be held in Philadelphia November 16-20, 1910. Hundreds of delegates from our own and other lands have already been appointed, with every mail bringing notices of additional appointments. These delegates are being appointed by mission boards and societies, church courts higher and lower, congregations, young people's societies, state and national peace societies, W. C. T. U., and various other reform organizations, and specially the National Reform Association, which has undertaken the work of arranging for the conference. Sixty popular speakers from this and other countries have been secured, among whom are prominent statesmen, missionaries, philanthropists, and leaders in Christian work, to discuss problems that are problems in all countries. Authentic reports from all lands on the attitude of the governments of these lands toward Christianity are being prepared and will be in evidence at the conference. The following practical aims are announced by those in charge.

This conference has not been called merely for discussion but for action. We must not undervalue discussion; the world has been revolutionized by it. No combined or simultaneous action can ever be taken by men unless they confer together. But this conference looks beyond itself to important practical action:

1. The conference is expected to adopt a Declaration of Principles—the Christian principles of civil government. Every movement that has vitality and endures, springs out of certain principles of truth which command the assent of men and determine their action. All Christian governments in history have arisen through the operation of these Christian principles on the minds of men, and to the combined working of these principles in human society all future progress in the development of these institutions will be due. One of the tasks of this conference will be to state these principles clearly, and to lift them up to the attention of men.

2. The conference will be expected to adopt and recommend to Christian citizens of all countries a program of action which may be helpful in their efforts to realize in their several countries a Christian state of civil society. This program will refer to such matters as Public Education, laws affecting the Family, the Day for Rest and Worship, Righteous Men for Civil Office, the removal of the curse of Intemperance, the Reformation of Criminals, the abolition of War, the salvation of the cities, and, as fundamental to and including all these, a genuine revival of national religion. It is believed that help and strength will come to Christian workers in all countries from this comparison of views, and through the cooperation which will be in this way secured.

3. This Declaration of Principles and this Program of Action will come before the conference with the concurrence and the endorsement, not only of the large and representative committee which shall prepare it, but of a far larger number of leaders in the religious world before whom it will be laid for their suggestions and their concurrence.

4. This Declaration and this Program will be used as instruments in a world-wide work which will follow the conference. They will be translated into various languages, will be sent to missionaries in all the non-Christian lands, and will be widely distributed through the nominally Christian nations, and will, it is hoped, serve as a standard around which Christian men will gather, and will indicate the goal toward which their united labors may be directed. Especially in the United States, where this conference is to be held, it is hoped that it may prove to be a valuable and timely demonstration in support of the Christian elements of our national life.

[See elsewhere, "What Does It Mean?"—EDITOR S. OF T.]

## Our Bible Band for 1911

THAT means you; for surely you wish to join.

How many are keeping up to schedule this year? How many, like slow trains, are always behind time?

Does it discourage you? It ought not. It ought to make you more determined "to make good," to start again, to keep up.

Some of our readers have thought the readings too long. Of course each day's reading can be accomplished in from ten to twenty minutes. But there are those who feel that this time is too short.

Well, we have these suggestions to offer, and we want your opinion. We have thus far followed three plans in reading the Bible: (1) Morning readings in the Old Testament; evening readings in the Psalms and the New Testament. (2) Reading the Bible through in the *Biblical order* of the books, equalizing the reading for each day as well as unbroken chapters would permit. (3) Reading the Bible in *chronological order* so far as unbroken books would permit, with reasonable effort to equalize each day's reading without breaking chapters.

For 1911 we present to our readers the following questions:

1. Shall we follow any of the above plans in the year to come? If so, which? Designate by number.

2. Or shall we take two years for reading the Bible through instead of one, following the *Biblical order* of books? Answer by yes or no.

3. Shall we take two years for reading the Bible through and follow the *chronological order* of books? Answer by yes or no.

Answer by postal card. You need not repeat the question; answer by number, and please answer. We will let the majority decide at the end of one month from the time this appears.

We shall endeavor to connect with this reading course, as in the past, that which will be of value to our readers. If the course is for two years, more space for suggestive comment will be given in the *SIGNS OF THE TIMES*.

Should we adopt the two-year course, in *Biblical order* of books, one-year's readings will reach from Genesis to about the 107th Psalm. Let us hear from all soon.

— ★ —

**A Question to the Purpose.**—Referring to the question of the Jews to Jesus, "Is it lawful to give tribute to Cæsar, or not?" the Rev. George M. Mackie, M.A., D.D., correspondent of the *Sunday School Times* and missionary to the Jews in Beirut, says that such problems are often propounded in Syria at the present day; and then he takes a sample question that puts the Christian missionary in a corner, as follows: Thus a Jew asks a Christian, "Do you believe in the Old Testament, or not?" This is followed by another question, "Is it right to alter the truth of the Bible, or not?" When this also has been satisfactorily answered, the final problem is whipped out from the sleeve and unfolded: "Why should the seventh day be set aside, and another day take its place?" Mr. Mackie does not give us the Christian's answer. It would be of interest if he did. The question is pertinent, and the "why" ought to come home to the heart of all Christians.

— ★ —

**Young Old Men.**—It is pitiful, isn't it, to hear men calling themselves old and talking of retiring from active life when they are between fifty and sixty? A well-written letter, full of interest in Bible study, comes to us from a young old man in the Buckeye state. Ill health prevented his attending the great yearly meeting of his state, and he casually remarks, "I rather think I am on the down-hill side." And how old is he?—Only eighty-one past. When the man in the fifties gets there he may thus talk; he has no moral right to do it now. Keep young by keeping the heart young. "With Him is the fountain of life."

— ★ —

**An anti-Sunday amusement law** was passed September 14, at Pasadena, California, by the Pasadena City Council, which will restrict theatricals and moving picture performances on Sunday.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## The War-Mad Nations

**N**OTWITHSTANDING the constant talk of peace, peace councils, peace conferences, peace congresses, appointed by religious, political, and governmental bodies, still the mad preparation for war goes on apace, increasing with every year. Each of the nations talks peace, each of the nations prepares for war. Not a nation upon earth scarcely but what is apprehensive of danger from some other nation or is looking with jealousy upon some other nation. Sometimes it is the eager hunger, the greed, for more territory, which causes the jealousy, and stirs up the spirit of animosity. Sometimes it is commerce, and commercial war is bound sooner or later to awaken the spirit of civil war.

Admiral R. D. Evans remarked in the San Francisco "Examiner" of July 8, 1910:

"We [the United States] have everything needed to control a fair share of the commerce of the Pacific Ocean except the ships. As these increase in number, as surely they must, the chances of friction with other nations will multiply rapidly and war may come at an hour's notice."

This will probably be the result of increased commerce. It arouses more or less bitterness always. We read in despatches from Europe that Germany is looking upon her old rival, Austria, with a great deal of anxiety. Austria has caught the war fever, and Germany does not know but her next war may involve Austria. Turkey and Greece are at enmity, and nothing but the interference of the great powers would prevent war at almost any time for the possession of various provinces.

The fear of breaking the peace is all that restrains Russia from taking possession of the whole Balkan Peninsula if it were in her power. The same condition of affairs exists between England and Germany, between Japan and the United States. Some recent reports contend that while everything is outwardly smooth in the utterances of Japan and her professed friendliness toward this country, she is preparing for war a few years hence with tremendous rapidity, and expects to become mistress of the Pacific Ocean.

### The Fearful Cost of War

The fearful cost of war rests like a horrible incubus upon the breasts of the nations. It

is a nightmare, under the influence of which they can scarcely move or breathe, with the vital difference that from the nightmare one awakes as from a fearful dream to relief, but the fearful war expenditures are a reality.

It is but a little while ago that battle-ships in the United States alone were relegated to the junk pile which cost about \$50,000,000 when they were built. That is the case with all the various nations. Ships that a few years ago were considered first-class battle-ships or cruisers, like the Oregon and the New York, are now entirely out of class, and would be considered utterly worthless in an up-to-date squadron or fleet. Every advance stirs up the same ambition in some other nation.

Not long ago we noted the launching of the British battle-ship Orion, considered at the time that she was laid down the first battle-ship of the world, one which stood entirely alone. Her tonnage was about 23,000; but



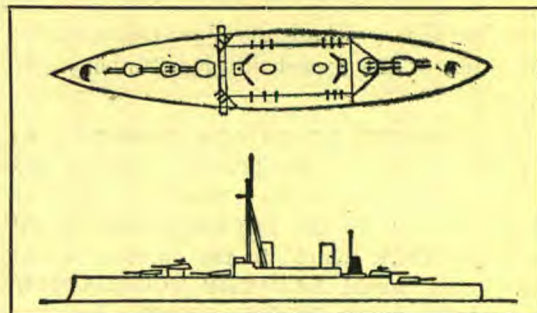
THE BRITISH CRUISER LION

She combines the speed of a scout with the fighting qualities of a Dreadnought. Her length is 700 feet, and displacement 20,000 tons. She will mount eight 13.5-inch guns and steam thirty knots.

last week we noted four others, two American battle-ships of over 27,000 tons each, and two Brazilian battle-ships of over 30,000 tons; and Secretary of the Navy Meyer, of the United States, is advocating the 32,000 ton battle-ship, one of which at least Brazil is also planning.

It was considered an immense price when four million dollars was paid for a battle-ship; but the 32,000 ton battle-ship could not be built for less than eighteen million dollars.

It is not peace advocates or religious newspapers that are pointing out this war-mad spirit, but men of standing, men who are out in civil and political life, whose talents, ability, and powers are given for their respective countries. They see the worship of the war god and wonder where it will end. For instance, in the San Jose "Mercury" of August 31, 1910, is a stirring editorial entitled "The Contest for the Sovereignty of the Sea." After referring to the last of the British Dreadnoughts launched (really a battle-ship cruiser), the Lion, 26,000 tons, that it was built in the wonderfully brief time of



Plan of latest English Dreadnought, the Orion. All the turrets are on the center line. All can be used in a broadside. This is the first battle-ship so equipped.

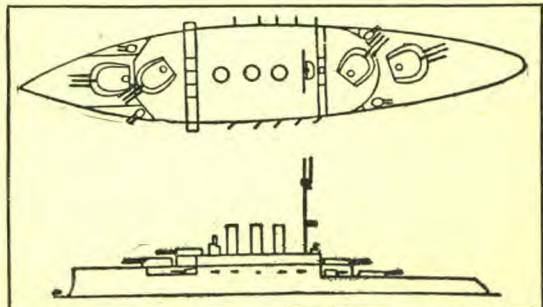
eight months, at a cost of eleven million dollars, that it was hardly in the water before Germany had begun to build a bigger, faster, more powerful ship, that Brazil had entered the race for a ship larger still, one of 32,000 tons, such as had been recommended by the Secretary of the Navy of the United States, the editor says:

"When the hour comes that engines so mighty and so terrible as these ships crash together on the ocean, a new chapter of horrors will have to be opened in the history of mankind. And in this fierce competition for supremacy on the sea it is not simply that England, Germany, and Brazil are contending; nearly every other leading nation is engaged in the like struggle. . . . Now where and when is all this to stop? We live in a time of profound peace, a time too when all the leading nations are making most profuse protestations of their peaceful desires and purposes, and yet there are preparations for war going on everywhere on a scale never before known in the history of our race."

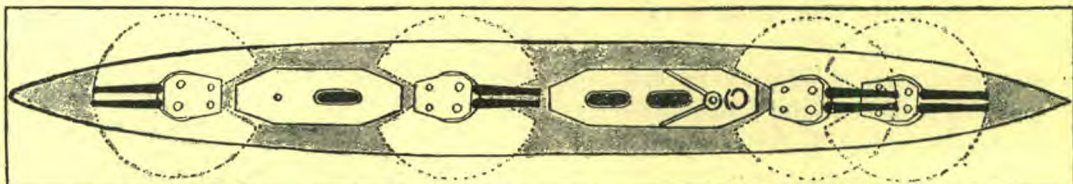
Referring again to the strong professions of peace, the writer uses this illustration:

"Suppose for instance that in this community the authorities, the newspapers, and the people in general were loudly professing their love for one another, their devotion to peace, and their hatred of strife, while at the same time every man was busy turning his house into an arsenal and going about armed to the teeth, should we not all have the feeling of insecurity and danger? It is precisely so in the great community of nations. If everybody is friendly to everybody and all sincerely want peace, why is everybody so intent on getting ready to fight? The truth is nobody believes in the sincerity of anybody and feels safe in going unarmed. Everybody is afraid of everybody else and thinks that the only security for peace is in being ready to fight. But where and when, we ask again, is this to stop?"

Then he refers to the awful burden which this war expenditure imposes upon the people, even now almost intolerable, but with no end



Plan of first Italian Dreadnought, the first vessel to be armed with three-gun turrets



Deck plan of the British cruiser Lion, showing the sweep of her eight guns from beam to beam



in sight. Magnificent ships which we knew as such ten years ago are already on their way to the scrap heap. Naval commanders would not dare take them into the battle with the new Dreadnoughts; not one of them would last a minute. The United States is spending seventy per cent of its entire revenue in paying the cost of past wars and in preparing for war to come — and more to the same effect.

The New York "World" in a recent issue said, after referring to the eighteen million dollar battle-ship, the price of a 32,000 ton monster:

"When the British government built the original Dreadnought, it not only rendered obsolete a large fleet of its own battle-ships, but it started the other nations of Europe in a mad race of naval construction that threatens to bankrupt them." "The whole Dreadnought policy, ever since Great Britain first adopted it, worked harm wherever tried. It has led constantly to fresher excesses of militarism, burdensome taxation, and bloated armaments that in themselves are a menace to the peace of the world."

The Boston "Herald," referring to the eighteen million dollar battle-ship, asks:

"Is there to be no limit? Are the great nations of the earth to continue dumping millions on the table in the form of battle-ships and other military expenditure, each in turn raising the bet of his next neighbor, and taxing the people almost to the breaking point to provide the funds for this game of bluff? The American people are crying out against the burdens of the increased cost of living. It is practically impossible for the head of the average American family to make both ends meet and provide a decent living for his dependents. . . . No small part of this increased cost of living is due to the increase in the cost of government. . . . And facing this situation an appeal is made to national pride to sustain the extension of our naval policy on an infinite scale. It might be termed the *reductio ad absurdum*, were it not that it is put forward with a plea for national defense, backed up by semiofficial hints that rival nations are planning ships and laying keels along a similar policy, a plea that never has failed to appeal to the patriotic American people. . . . In the last eight years the appropriations for the navy were in the aggregate \$600,000,000 in excess of the aggregate for the previous eight years. A similar comparison of army expenditures showed an increase of \$472,000,000. Yet we are at peace with the world, professing a policy of international peace."

Former Vice-President Fairbanks last March, in reviewing the situation, said:

"The world presents no condition demanding war. . . . Both war and the preparation for war unhappily weigh most heavily on the people, and not on those whose policy or intrigue is responsible for the burden. The increase in armies and navies must stop. It can not go on forever. How shall it be stopped? By the use of sense or an international cataclysm. Wherever I have been I have seen ships building and troops drilling for war, and yet I have seen no cause for war. The effects of this madness are visible in the squalor and distress of mankind. Persons calling themselves statesmen are taking their war machinery out of the mouths and off the backs of the men, women, and children who labor. Their wickedness is appalling. The theory that without war nations would become degenerate and that virility would go out of the masses, is unworthy of any mind outside of madhouse. Degeneracy is coming about because the people are so oppressed that they can not be properly clothed, housed, and fed."

In a recent despatch Mr. Lloyd-George, the chancellor of the British exchequer, referring to competition in armaments among the various nations, said:

"The countries of the world are spending annually 450 million pounds [\$2,250,000,000] upon this machinery of destruction. In twenty years

there has been an increase of two hundred million pounds [one thousand million dollars] per annum. All nations seem to be affected with an epidemic of prodigality which is sweeping over the land and sweeping to destruction. We take the lead. But, after all, we have got the greatest empire to defend; we have got that excuse. But if the nations increasingly spend their money upon matters that give neither sustenance nor support to their people on the road that leads to a higher civilization, we will suffer. . . . I think it is a great and growing misfortune."

Take three nations for instance: Germany's naval estimates for the last year were \$38,597,500, an increase of more than \$3,600,000 over the previous year. England's estimates for the navy were \$203,018,500, an increase of more than \$27,000,000 over the year previous. America in eight years has increased its war expenditures \$1,072,000,000; from \$51,000,000 in 1890 to \$185,000,000 in 1902. No wonder that Mr. Stead calls the idea of peace a "fatuous dream."

The aggregate increase in the nations of Germany and England in one year amounts to the vast sum of \$30,917,500. At \$200 a year,—and there are many schools which young men and women could attend at that price,—it would maintain in school for one year 154,587 boys and girls; at \$300 cost it would maintain 103,058 young men and women in school for a year. At one thousand dollars a year it would support 30,917 ministers. It would build 520 miles of railway at \$60,000 a mile. It would erect 10,300 homes at \$3,000 each. And we certainly know that there are thousands upon thousands in the teeming populations of Germany and England that need the houses, and the young men and women who need the education.

All this sounds remarkable, and yet it should not. It is utterly inconsistent, the professions which the nations and the world are making; but he who reads that Book of all books, the only always up-to-date book in the whole world, the Bible, should expect just what we see now. But by the ancient prophets, Isaiah and Micah, we are told that in the last days many peoples and nations will make great professions of peace, will go up to their great assemblies and say, Let us beat our swords into plowshares and our spears into pruning-hooks; and the same prophets declare that they are soothsayers, they are speaking the things that are not in harmony with God's will. On the other hand we are told, as is set forth in the scriptures in the center of the last page, that in the last days, just previous to the time when Jehovah will reap the harvest, all the nations of earth will be stirred to war, and all nations strong and weak will prepare for the great battle of Armageddon.

We are told in the 25th chapter of Jeremiah that all the nations will drink of the wine of wrath, will drink and be mad, and come up to that great battle that will leave the slain from one end of the earth to the other. We are told in the 16th chapter of Revelation of the agencies that stir up this spirit of strife, and which will gather the nations to that great war. They are the demons that go forth from the bottomless pit. And this article is but a faint echo of the work that is being wrought by them. At the very basis of it all lie selfish pride, selfish aggrandizement, greed, love of glory; and taking advantage of them all, dominant in the human heart, Satan by his demons of darkness infuses in the hearts of men the great struggle for supremacy, the spirit of war. The outcome will be just what is stated in Holy Writ; but beyond all that, all the strife and turmoil that will obliterate nations, in which vast wealth will go down to utter ruin, and in which millions will sink to rise no more, God will take to Himself His great power and reign. Then the universe shall know peace, and in that kingdom the work of righteous-

ness shall be peace, and the effect of righteousness quietness and assurance forever.

**The Cost of War.**—We quote from the last publication of the American Association for International Conciliation: "Fifteen billions of lives have been destroyed within the historic period by a process that selects the more vigorous for destruction and the weaker for survival. Who can measure that effect? Forty billions of dollars have been expended, and as much more lost by checks on production. Three billions of dollars have been spent in our own country for pensions, and two more still to be spent as a result of wars now past." On the American army and navy two hundred million are expended each year. "Such figures, when quickly sighted, make no adequate impression on the mind, but if pondered at leisure, reveal the dimensions of an evil which it would not seem possible that civilization should knowingly tolerate."

The following table, a little out of date now, shows the comparative strength of the leading navies of the world (including ships now building). It shows plainly just how the whole world is slowly arming for the great battle of the Lord.

Nation	War-ships	Men	Tonnage
Great Britain	510	125,000	2,005,873
Germany	248	60,000	820,692
United States	129	48,000	785,945
France	536	32,500	766,906
Japan	236	40,000	493,704
Russia	160	50,000	412,250
Italy	224	30,000	259,278

Ten Chicago millionaires, the real heads of the beef industry, were indicted September 12 by a federal grand jury in the United States District Court on the charge of several criminal violations of the Sherman anti-trust act. The report says, "In naming individuals, who may be imprisoned as a punishment on conviction, instead of corporations, which could only be fined and dissolved, the Government in these indictments struck the most severe blow that monopolists have yet felt."

The first Democratic governor the state of Maine has known for thirty years was elected in the person of Frederick W. Plaisted. By a singular coincidence his father, Horace M. Plaisted, was the last Democratic governor, who was elected in 1880. The Democratic victory will probably mean the choice of a Democrat to the United States senate to succeed Eugene Hale, who has served continuously since March 4, 1881.

The annual report of Inspector Darlington criticizes the army by saying that the army is wholly unprepared for field service because of the absence of field officers. He says that regulations are almost entirely theoretical or dependent on the experience of European armies, and that transportation facilities are no better than those used in the Civil War. The report mentions a whole battalion of artillery starting for the Philippines without a field officer.

According to reports said to be reliable, a reign of terror more wide-spread than anything of the kind ever before experienced in Nicaragua now prevails in that republic. Women are murdered on the streets, trains are bombarded, and men are hunted and shot down in the streets of Managua, the capital.

An Italian scientist asserts that pellagra is now traceable to the sand-fly, just as malaria is carried by mosquitoes, and insists that he is able to establish conclusively the truth of his surmise.

As the result of hazing in the local high school at York, Pennsylvania, ten young persons are likely to be disfigured for life. Hazing is a senseless, barbarous practise.

The cholera epidemic in Russia is abating. According to the reports of the sanitary bureau, the plague has numbered 170,363 victims and 77,466 deaths during the season.

Thirty lives were lost on Lake Michigan, September 9, when Pere Marquette car ferry No. 18 went to the bottom of the lake half way across. Thirty-five survive.



# Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

## Chapter XXXI.—The Beginning of the Traitor

**SHILOH** hast said," replied the other; "and of a truth I remember, even now, the words of the Miracle-Worker as He answered me: 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head!'—a strange response, indeed," continued the stranger, with a light laugh, which struck Matthias unpleasantly, "a strange response from One who hath power even over devils and evil spirits," he continued almost sneeringly, "One whom even the wind and the sea obey, and to whose command the ear of Death pays heed!"

"But yet," objected Matthias, gravely turning his kindly brown eyes upon his companion, "yet men say the Man is poor, and indeed, His clothing is not such as is worn by kings."

"True; but thou art still a young man, and surely thou art short-sighted. Thinkest thou that such a man as I, a scribe of the school of Gamaliel, would be at all discouraged at this reply of the Nazarene, and return to mine house? Why should a few ignorant Galilean fishermen receive all the positions of honor in the new kingdom? Verily, thy brother-in-law, Bar-jona, seemeth as well born as any of them who follow the Master,—he and Andrew, his brother,—and—I mean no offense, young man, but thou understandest as well as I that the fishermen on the banks of the Galilee are not learned men. John, the son of one Zebedee, hath already taken to himself the honor of the place nearest the Master, and, professing greater love for Him than have the others, leaneth upon His breast! Verily his foolish conduct seemeth to me to be insincere and unmanly—and his actions are only equaled by those of his brother James. The man Philip, also of Bethsaida of Galilee, tho it may hap not a fisherman, hath in his youth, I am told, driven a chariot for some nobleman. Bartholomew seemeth at times to be as sincere and pious as any of our company, but even he appeareth not to appreciate my ability and especial talent. Thomas is too filled with unbelief and unmanly fears to be of much account in our company, and I—"

"Why then did the Master choose him?" questioned Matthias timidly, wondering and uneasy at the discourse of his companion.

"I know not, young man. I have often questioned the same myself. James and Thaddeus do no better than the others; while Simon, being a Zealot,—well, young man, thou mayest readily imagine that he is entirely too aggressive to be agreeable to a man of my fine temperament. But Matthew, the publican! I have often expressed surprise to my friends, that he should have been chosen! A publican! Canst thou think of it, young man? A tax-gatherer for the Romans, the oppressors of Israel!"

"The Nazarene doeth many miracles," continued the man from Kerieth, "but surely He lacketh sound judgment and wisdom, in that He chose Matthew, the publican. And yet, that which the Master lacketh, I strive in every manner possible to make up. But of a truth the Nazarene showed some trace of wisdom in that He hath appointed me, Judas Iscariot, a scribe, and a man of wisdom and discernment, to bear the purse, thus to overbalance in some degree the folly of the others!" and the speaker pressed his hand to his heart in gratified vanity, while he jingled the leathern bag of coins which hung at his side, ostentatiously.

"What thinkest thou, Iscariot?" questioned Matthias; "what thinkest thou truly? Will this mighty Teacher set up His kingdom in Jerusalem?"

For a moment, the man did not reply, but continued jingling the bag of coins absently, until the other repeated his question.

"Will He?—Without doubt, without doubt, and

that very soon; and ha!" with a sudden burst of enthusiasm, "He can scarcely offer me anything less than the position of treasurer in chief over the whole kingdom. This, young man, He is bound in honor to do by me,—in honor, I say; for I am only telling the truth when I declare to thee that many a time I have saved our company from actual want, by my sagacity."

"Ah, brother," began Matthias, when his companion paused for a moment, "we would indeed rejoice to see the day when the Roman banners no longer flaunt themselves over the holy city of Zion; but from that which I have heard the Master declare,—and I have been already somewhat in His company,—I can not remember that He has ever so much as promised that He will set up His kingdom either in Jerusalem or in any of the other cities of Israel."

"If the Nazarene Miracle-Worker be indeed the Shiloh of Jacob, and if He set not up His kingdom in Jerusalem," interrupted Iscariot impatiently, while a dark frown gathered upon his brow, "how then can Zion, the holy city, the beautiful for situation, be called the joy of the whole earth, as saith the prophet?"

"I have heard the Man speak strange things," replied Matthias, ignoring the words of his companion, "some things which to me seem hard to be understood,—things which favor not the idea of the glory and swift dominion of Israel. Neither my father Sylvanus nor my brother-in-law Bar-jona are able to explain the meaning of some of His strange words,—and I, at least, have feared to ask Him,—feared lest my dream of Israel's glory be shattered by His answer;" and Matthias sighed deeply.

"I wonder not that Bar-jona be not able to understand,—an ignorant Galilean,—and yet (I mean no offense to thee, young man) but thy brother-in-law aspireth to greater honors than I, in the coming kingdom; aye, this impulsive fellow babbleth like unto a foolish child. Verily I am weary with him! But I tell thee, Matthias, son of Sylvanus, the time is fulfilled, and the Messiah of the prophets must be already come. And if this be true, the time when Israel shall smite the Gentiles, and ride over them victoriously, is at hand. Then shall I, Judas of Kerieth, rise to honor and might and riches—riches! Ah, the gleam of the yellow gold is beautiful, young man, beautiful!" and again the scribe of Kerieth shook the leathern bag eagerly.

For a few moments the two walked rapidly on in silence, save for their heavy footfalls along the rocky road, and the occasional tinkling of the coin. It was Matthias who resumed the conversation:

"Thinkest thou that it is well to carry this bag of coins thus publicly? Fearest thou not—"

"I have with me but a few paltry pieces of silver," interrupted the other, with a touch of scorn in his tones. "This purse belongeth unto me, but verily, the bag which I carry for the company would be heavier, did not the heart of the Master go out toward the poor,—the poor,—bah! Let men toil with their hands, if they can not work with their brains. Verily, now, Matthias, if there were none more prudent than this Miracle-Worker, there would scarcely be a single gerah left in the bag for our needs. Philip of Bethsaida hath been chosen to fill my place and to carry the bag while I be for a short time absent. It would have been better to appoint the publican Matthew, but neither the one nor the other understandeth the value of a gerah."

"But of a truth, tell me, when thinkest thou that the kingdom of the Master will be set up?"

"That I can not tell, young man; but were it not for the strange conduct of the Master,—thou mayest term it modesty if thou wilt,—were it not for this, the kingdom might indeed be set up to-morrow, and the Nazarene crowned as king, for the common people would at once rally to His standard, and an army be raised which might well

defy the power of Antipas or even of Caesar himself. I have often thought of attempting to force the Man to do this, but the time seemeth not yet fully ripe. But it is possible for Him to resist the wishes of His fellows too long," and the voice of the man of Kerieth sank to a deep whisper. "Young man, Israel groaneth for deliverance, and the time is fulfilled,—the time spoken of by the prophets, when Shiloh must appear for her salvation,—and the words of the prophets must be fulfilled; and if this Man refuseth to do this work, then will deliverance arise from another quarter. Hast thou not heard," he continued suavely, as Matthias gave him a look of astonishment, "hath no man told thee of the wonderful works of one Barabbas—"

"Barabbas, the robber! Surely thou dost not speak of Barabbas the robber!"

"The outlaw, as men call him," corrected Iscariot,—"the outlaw as men call him,—but opinions differ, young man. This man doeth great miracles, as I have heard; but this I know: he desireth the restoration of Israel, and he worketh to this end. Men say he is the son of a rabbi. And if this man lieth in wait for none but the Romans,—the sons of the oppressors of Israel,—and taketh their gold, he but taketh that which rightfully belongeth to our nation; and doth it become an Israelite to name him a robber? Was Moses, the servant of God, a robber when he allowed the people to despoil the Egyptians on the night of the first Passover?"

Matthias was silent with astonishment; and a sense of uneasiness, and distrust toward the man beside him, filled his soul. Was this man speaking lightly of the crime of one of the boldest outlaws in all Judea? While he thus mused, his companion continued:

"Would that I had this day, in mine own hands, all the gold and the silver of every Roman dog in all Judea and Benjamin,—yes, and of the land of Zebulun, and the fair city of Tiberias, which Herod Antipas, the crafty Edomite, hath builded for himself. Aye, more; my soul burneth for the gold of Caesar,—the prince of oppressors—the emperor of Rome. Now, this Barabbas," he continued glibly, "hath already many followers, and he doeth miracles also; and, young man, knowest thou that he ALSO calleth HIMSELF THE MESSIAH?"

"Impossible!" gasped Matthias. "The Lord worketh not the redemption of Israel through robbers and assassins!"

"Believe as thou wilt, young man; but this Barabbas showeth himself more wise than—yes—than Jesus of Nazareth, inasmuch as he hath placed himself at the head of an armed band, and feareth not to despoil the oppressors of Israel. Yet, verily, I am a follower of the Nazarene, my Master, for indeed He doeth many miracles; but unless He prove His claim to the Messiahship by setting up His kingdom very soon in Jerusalem, who shall—" and the speaker continued stammering—"why should we forget, young man, that this Barabbas is the lawful son of a rabbi of Israel? Yet, if my Master but give to me the position which my soul longeth after,—that of chief treasurer of the new kingdom, so that my hands may handle the yellow gold—ah! the golden treasure of kings—then will I be content. But see; the sun sinketh, and, behold, we be at the city's gate."

"It is well!" exclaimed Matthias, with a sigh of relief, for he was glad to escape further companionship with this man. "It is well; now will I call the disciples of the Baptizer, and we will return and give him burial, and seek the Master."

"And his disciples came, and took up the body, and buried it, and went and told Jesus."

(To be continued)

—★—

An electrician in Paris has constructed an electric motor which can be put inside an ordinary thimble. It is driven by 3½ volts and runs quite smoothly.



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## Living by Faith

By Pearl Waggoner

THIS life is like a checkered path, with hidden snares beset,  
Where thorns and flowers together grow, and varied scenes are met;  
The sunshine scattered in the way is intermixed with rain,  
And all the truest joys we meet have birth in hours of pain.

But when my heart is aching sore, and when mine eyes are dim,  
Yet in it all, and through it all, there comes the thought of Him,—  
Of Him who feels the load I bear, whose love surrounds me still,  
Whose presence e'en the longest night or darkest day can fill.

And so, tho trials overwhelm, yet can I not despair,  
Because a Father's love I know, and own my Father's care.  
On it I lean, in it I trust, on it my heart is stayed,  
And well I know my faith therein shall never be betrayed.

Full often do the clouds arise until His face they hide,  
Yet still I know His changeless love will keep Him at my side.  
I see Him not, I feel Him not, I know, and therefore rest,  
Believing that His Word is true and all is for the best.

represents all guns]. Let us employ them against all those who may have liberal ideas, for they are all heretics which corrupt the earth, and they must burn in hell.

"Catholics and Jaimistas, do not allow death to turn you back! God will receive you in the heavens with open arms and you will be rewarded throughout eternity for your sacrifice to the cause of religion. The pope will send you the blessing from Rome. Attack, persecute, molest the liberals; exterminate the burners of convents, and those who mistreat the nuns; destroy the impious governments. May God bless you."

The Roman Catholic Church is ever the same as far as principles are concerned. It is still the "little horn" with "eyes like the eyes of a man, and a mouth speaking great things." Its policy is still that of persecuting, and it still endeavors to "wear out the saints of the Most High."

From where I am sitting, I can look upon a huge convent about one block away, whose interior was fairly gutted by the flame of vengeance which raged in Barcelona during the happenings of July, 1909.

The fires lighted at that time in the hearts of the liberty-loving element of Spain, have not been extinguished. Brighter and brighter have they shone; and to-day from one end to the other of this Iberian peninsula, the cry is ascending in favor of religious liberty and freedom from the tyrannous yoke of Romanism.

there. One of the most lucrative products of that region is cayenne pepper.

Were it properly governed, Spain would still be a land of immense resources. We firmly believe that many of her brave sons and fair daughters will yet accept the teaching of God's holy Word, and that "they shall come" and "sit down in the kingdom of God." Yours for service,

FRANK S. BOND.

Valencia, Spain.

## Our Work and Workers

SEVEN have engaged in the rite of baptism at St. Elmo, Illinois.

A CHURCH of six was organized recently at Bisitabu, New Guinea.

M. H. SERNS baptized six souls recently at Kenosha, Wisconsin.

FOUR souls were buried with their Lord in baptism, August 27, at Springfield, Ohio.

Two young ladies from the same family will soon leave their home in Illinois as missionaries to the Chinese.



Cartagena, an important military center in Spain



The New Bridge, Murcia, Spain

## The Work in Spain

THE following letter, which comes to us from an earnest missionary in Spain, we are sure will be of interest to our readers:

Dear Brother Wilcox:

That you may know something of the spirit that dominates in Catholic circles of Spain to-day, I will quote from a leaflet drawn up by the Catholic and Carlist Union of Berga, August 12, 1910.

By way of explanation, allow me to say that Carlos, the former leader of the Carlist party, who died about two years ago, was succeeded by his son James, which in Spanish is Jaime. The followers of Jaime, who aspires to the throne of Spain, are known as Jaimistas. This is one of the strongest Catholic parties in Spain.

The leaflet, which was circulated in all the region of Berga, was addressed "To Catholics and Jaimistas," and reads:

"Now is the hour, brethren, when we should all lend ourselves with strong courage to come to the defense of our holy religion and of our mother the church. Our breaking off with the cursed liberal government is accomplished. The persecutions against us, who with good will defend our religious beliefs, are increasing. When the governments, in order to wound, employ vile arms, it is necessary to resort with determination to the same modes of procedure. The licensed wrath of the Liberals committing all kinds of injustice against us, and running over us whenever they wish, we must not be so tame that in order to defend ourselves we may not employ every class of arms; all are good; the dagger, the 'Browning' [a certain make of gun, which

If Premier Canelejas continues the anti-clerical policy launched by him, and the people permit him to continue as prime minister for two or three years, Spain stands a fair chance of enjoying a short period of rest from the domineering rule of Rome.

To-day the Gospel of Christ is entering the strongholds of Roman Catholicism throughout this country. The truths of God's Word are penetrating hearts so long beclouded by error and superstition. It can not be otherwise. The "time of the end," as foretold by Daniel the prophet, is upon us. And Jesus tells us, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

In the present month of August, I have had the privilege of visiting a number of persons who have become interested in the Gospel through reading literature sold them by our colporteurs. I visited several in the province of Murcia and in Alicante.

In the cities of Cartagena and Murcia several have begun to walk in harmony with God's holy law, and there are others who are interested. Much of the province of Murcia is very productive. The beautiful river Segura, which flows through the heart of the city of Murcia, affords an abundance of water for irrigation.

The silk industry is important there. The bright mulberry-tree adds much to the natural charms of that semitropical land. Many varieties of delicious figs and numerous other fruits grow in abundance

INCIDENTALLY we read the following words from Murcia, Spain: "Three persons here are walking in the light of God's law."

THE new British Union College, at Stanborough Park, Watford, Herts., England, was dedicated a short time ago, free from debt.

IN response to a call for 120 foreign missionaries, the Kansas Conference has released ten of its workers, who will soon take up labor in other lands.

FIVE persons at Staples, Minnesota, have covenanted with the Lord through baptism to "keep the commandments of God, and the faith of Jesus."

THREE souls have signified their intention to obey all the commandments of God, through the influence of C. V. Starr and coworkers at Garner, Iowa.

As the result of work done by four evangelical companies sent out by the Atlantic Union Conference, nearly fifty have decided to obey the Sabbath truth.

A ONE-MILLION-DOLLAR farm which has recently come into the possession of Ethan A. Brown, Marlboro, Massachusetts, will be used by him as an orphans' home.

At a state assembly of believers at Marion, Ohio, twenty-one persons were baptized, and others of that convocation will receive the ordinance in their home churches.



FOUR have united with the believers at Spartanburg, South Carolina.

SABBATH, August 27, three persons were baptized at Village Creek, Iowa.

A CHURCH of fifteen members was organized a short time ago at Barstow, Texas.

FOUR persons were united with their Lord in baptism at Mountain View, August 17.

At a camp-meeting at Battle Creek, Michigan, recently, twenty-five persons were baptized.

THREE are awaiting baptism at Marion, Michigan, also three more at Ishpeming, in the same state.

FIVE were immersed in the waters of Storm Lake, Iowa, and arose to newness of life in Christ Jesus.

Two have accepted the truth at Dover, New Hampshire, as the fruit of local colporteur work.

As the result of a six-weeks effort of the tent company in Montgomery, Alabama, ten have been baptized.

A COMPANY have organized themselves for work and worship near Sebeka, Minnesota, known as the Wing River church.

A CARLOAD of books to the value of \$45,000 has recently been shipped by our sister publishing house at Nashville, Tennessee.

As a result of meetings held at McMinnville, Oregon, seven souls have received baptism, and a few others are keeping the Sabbath.

SIX persons are walking in the light of God's message for this time as the result of stereopticon lectures given by Dr. Menkel in India.

BROTHER R. T. BAER writes that two earnest souls followed their Lord in baptism at Wilmington, Delaware. Later, visiting the church at Rock Hall, Maryland, he baptized three more souls.

STUDENTS have been coming at the rate of five a week for more than a month at the main station of the Barotseland mission schools in South Africa. They number more than ninety at present.

It took twenty years to make the first one thousand converts to God's last message in Europe, but in the last three months over one thousand persons were baptized into the faith in the same territory.

As a result of evangelistic work at Florence, Ohio, one family of ten and parts of other families have accepted the message. A Sabbath-school of twenty to twenty-five members has already been organized.

BROTHER W. S. HYATT writes from South Africa: "We left twelve keeping the Sabbath at Amatola. Two of these are young men who expect to attend our school and become better acquainted with the truth of the Bible."

TWELVE persons were baptized during a camp-meeting held recently at Everett, Washington. At Elma, in the same state, five adults, all over fifty years of age, have accepted the faith. A church of sixteen was also organized at Walnut Grove, near Vancouver.

TEN persons were baptized at the West Side church in Chicago, Illinois, September 3. Funds are being raised for the purpose of erecting a church building for the colored people in this vicinity. Three colored candidates are waiting for baptism, and five for church-membership.

THE Broadview Swedish Seminary recently located in Chicago will begin its first term the 28th of this month. The growth of the Swedish work has demanded its separation as a department at Union College, College View, Nebraska, and it now has a seminary in this country dedicated exclusively to its own work.

## 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.

THE Fireside Correspondence School have the following additional academic studies to offer this year: Second Year New Testament Greek, First Year Latin, Algebra, Stenography, Typewriting and Office Routine, and Penmanship. Competent instructors have been chosen for the coming year, and the prospect bids fair for a large enrolment. Calendars sent on request. Address Fireside Correspondence School, Takoma Park, Washington, D. C.

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Having read the "Time of the Crucifixion and Resurrection of Christ," we testify that to our minds it contains a clear and interesting statement of the facts in the case, fortified with good evidence for the positions taken.

J. N. Loughborough, J. O. Corliss, E. J. Hibbard.



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## Publications Wanted

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ALBERT MAY, 542 Wood St., Saginaw, W. S., Michigan, desires publications for missionary work.

COPIES of the *SIGNS*, Watchman, Life and Health, and other similar publications wanted for missionary purposes, by Mrs. James F. Woods, Warsaw, Indiana.

## "Food and Cookery"

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Send for sample copy and special rates to agents. Price 10 cents per copy or \$1.00 per year.

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MOUNTAIN VIEW, CAL., OCTOBER 4, 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.

## Contained in This Issue

	PAGE
<b>General</b>	
In the Downward Path	3
Missionaries as Saviors of Men	4
Man's Sin and Saviour.—XIII. Christ's Coming and Kingdom	5
The Lord's Preparation Day	6
<b>Editorial</b>	
What Does It Mean?	8
<b>The Outlook</b>	
The World's Christian Citizenship Conference	9
The War-Mad Nations	10
<b>Missions</b>	
The Work in Spain	14
Our Work and Workers	14, 15
<b>The Story</b>	
Shiloh: The Man of Sorrows.—Chapter XXXI. The Beginning of the Traitor	12
<b>Our Bible Reading</b>	
War and Peace	7
<b>Question Corner</b>	
Questions Nos. 3253 to 3257	2
<b>Poetry</b>	
The Inspired Book	4
For Others' Good	6
Prophecy Smooth Things	7
Living by Faith	14

Read first the article on page 9 on the "World's Christian Citizenship Conference," and then read "What Does It Mean?" beginning on page 8. Great principles of world-wide import are involved in this movement, and every person ought to have interest in it.

A great International Eucharistic Conference was recently held in Montreal. The *SIGNS OF THE TIMES* will contain an article on its proceedings and meaning from a former associate editor of this journal, now the editor of *Liberty*, Mr. C. M. Snow, who was present throughout.

There would be less lawlessness if men had more regard for God's law. There would be more regard for God's law if ministers of religion preached it. It ought to be a serious question with each Gospel minister, How much am I responsible for the present condition of lawlessness?

**Ministers' Salaries.**—A daily paper tries to make it appear that ministers as a class are well paid. For instance in cities of 300,000 or over the average preacher's salary is in the Baptist Church \$1,793; Congregational, \$1,938; Methodist, \$1,632; Presbyterian, \$2,450; Episcopal, \$1,873; Jewish, \$1,491; Catholic, \$684. But we all know that in the cities are the large-salaried men. What must the averages be in the smaller towns and villages? Many indeed are below \$500. If, for instance, the average is \$2,500 a year, and the highest salary is \$5,000, which we are told many receive, what must the lowest be? Some receive \$15,000 and some \$12,000. What of the man below the average?

All that you have that is of any worth to you, reader, came from God through Christ. Every blessing is blood-bought. He gave all, that gratitude in you might respond to His goodness. Are you grateful?—Then reveal it in consecrated service.

Official figures given out concerning the infant mortality in New York City are appalling. The Bureau of Municipal Research announces that in the first week of June, twenty per cent more infants under one year of age died than in the same week last year, the figures being 225 in 1909, 272 in 1910. The excess has increasingly persisted during every week since. During the last week the comparison in the number of deaths over the same week last year was over forty-two per cent—399 in 1909 to 568 in 1910. Physicians seem to be at a loss to understand this surprising increase.

## God's Prophecy of this Time

(See "The War-Mad Nations")

"Proclaim ye this among the nations; Prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3: 9-14.

**Church and State.**—The Catholic Church still believes in the temporal power and likes to be recognized as one to whom it belongs. For instance, when the papal legate reached Quebec, on his way to the Eucharistic Congress in Montreal, the *Western Watchman* of September 8 declares: "Cardinal Vannutelli, the papal legate, reached Quebec this afternoon and was received with all the honors accorded to a prince of the church and an ambassador of a reigning power. Representatives of the federal and provincial governments and representatives of the various executive functions, greeted him and bade him welcome to the dominion. The sabers of Canadian troops flashed in welcome. . . . He was received a welcome visitor." But why should the government welcome the papal representative any more than it should the representative of the archbishop of Canterbury, or a delegate of the M. E. Church?

**Religion and State Aid.**—Roman Catholic papers will tell us on one page how much they prize the blessings of liberty and the separation of church and state in this country. On the next page, or the next week, they will fiercely tell of the rank injustice of France in withdrawing state aid. Now the *Western Watchman* tells us:

"Time has finally silenced the religious pessimists of Paris. The twenty-odd new parishes that have been erected in that city since the law of separation are all flourishing. They are in the faubourgs, but receive their support from the rich parishes of the interior. They are composed chiefly of working people, the number of whom has increased enormously of late years, and they have parish schools attached."

Separation from outside aid demands sacrifice on the part of those who compose the religious body, and sacrifice is a law of growth even in worldly things. In the light of the lesson of France why should the church seek to hold Spain?

The "Health Magazine" tells a strange story of an episode in the life of Atlanta, Georgia. It seems that a company of ministers, lawyers, doctors, and other representative people met to form an anti-vaccination society, as they had a perfect right to do. In the midst of their meeting burst an M.D., the city health officer, with eight policemen, who told the meeting that he did not approve of their work and demanded to know whether all had been vaccinated. He did not vaccinate any one that night, but threatened them with arrest if they did not submit. Later one of the gentlemen was followed and arrested, thrown into jail, brought into court, and set free, as no charge could be held against him. The arrested man had no redress. We yet believe in proper vaccination, but this is a shame; and yet this action lies right along the same lines of the religious legislation clamored for before every parliament of the people, state and national. The sad fact is that such things as this of to-day will be forgotten by the people in the rush of to-morrow, while in the future they will be used as precedents by the promoters of religious and paternal legislation.

At a joint meeting of the Congress of American Physicians and Surgeons, and the American Orthopedic and American Pediatric societies, held in Washington in May of this year, a resolution declared that infantile spinal paralysis, which has been epidemic in several sections recently, "is an infectious, communicable disease with a mortality of from five to twenty per cent, and that seventy-five per cent or more of the patients surviving are permanently crippled." Health authorities are asked to investigate more thoroly the disease, with a view to its control and limitation. Surely this is the worst of all which threatens our babies, except sin.

What a puerile thing it is for puny man to talk of changing God's law or assuming to interpret it as meaning something entirely different from what it says. That eternal law declares, "The seventh day is the Sabbath of the Lord thy God." Why should man declare the Sabbath to be the first day? The original of God's law is written in heaven. We may break the stone tables, tear up the parchment, burn the Bibles, but safe within the throne of the eternal rests the original, which shall judge us in the last day.

The new Japanese administration in Korea will advance \$8,500,000 to encourage industry and education, hospitals and the relief of paupers. Japan promises employment to thousands of her new subjects on public works. The new colony is assured of its religious freedom, but that political or sectarian intrigues under the cover of religion will not be tolerated.

The strike of the garment workers in New York has ended, and ten thousand workmen will resume work after being out nine weeks. The loss in wages alone is estimated at \$10,000,000. One feature of the settlement, important not only to the strikers but to the nation at large, is the abolition of all contract work at home.

Be yourself. God respects your individuality. Do not permit other men to think for you. Think for yourself. Decide for yourself the questions involving your relationship with God. He grants you that privilege; let no one take it from you.

In Japan 385 lives have been lost as a result of the overflowing of Sumida River. Last accounts state 500 persons are still missing. In lower portions of Tokyo 30,000 houses were submerged.

A Baptist minister in Portland, Maine, recently told his congregation that Saturday is the only Bible Sabbath there is, and that he wished the whole religious world would keep it.

The next international congress for the study and prevention of tuberculosis will be held in Rome, Italy, September 24 to 30, next year.