

SIGNS OF THE TIMES

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"He leadeth me beside the still waters."



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3272.—Under the Law

Please tell me the meaning of 1 Cor. 9:21 in regard to the law. J. O. J.

"Under the law," with the exception of its occurrence in Rom. 3:19 and 1 Cor. 9:21, means under the condemnation of the law. "Under the law" is the opposite of having one's sins forgiven, or being "under grace." Rom. 6:14, 15. To be "under the law" is to be under the lordship of sin, and those under the dominion of sin are condemned by the law. The expression in Rom. 3:19 comes from the Greek, *en to nomo*, literally "within the law," subject to its scope and jurisdiction. In 1 Cor. 9:21 we have *en nomos*, which ought to be "within law to Christ." All other expressions come from *hupo nomon*, which means literally "under the law," or "under law." In the light of these simple facts read 1 Cor. 9:21. To the Jews Paul counted himself a Jew, as he really was; to them under the law, or sinners, he counted himself also a sinner, even the chief of sinners, in order that he might win sinners. To those who had no knowledge of the written law of God, he placed himself alongside them, poor and ignorant; yet he was not free from God's law, and was bound within law to the grace of Christ, to serve and win all. The apostle placed himself alongside all men that he might win all. See tract, "Under the Law, or Under Grace?" "Bible Students' Library," No. 163.

3273.—The Thieves on the Cross

Mark 15:32 and Matt. 27:44 seem to include both the thieves, while Luke 23:39 says "one of the malefactors railed on Him." Does there not seem to be a contradiction here? G. H.

The matter will be readily understood if our querist will but take this thought into consideration: In the beginning both of the thieves probably railed on Jesus, but the patient suffering of the Master touched the heart of one of them and brought him to repentance. Matthew and Mark in a general statement speak of both. Luke is more specific and tells of the repentance of one.

3274.—Reverend

Is it right to use the word "reverend" as applied to man?

The English word occurs but once in the Bible, namely, in Ps. 111:9, and is then applied to God: "Holy and reverend is His name." But the original word *yawray* occurs more frequently and is rendered "affright," "be afraid," "dread," "fear," etc. It is not applied to man, but is applied to inanimate objects. Words undergo a change of meaning by usage; sometimes they are elevated in their meaning; sometimes the word is degraded. That is true with the term "reverend;" it does not mean what it formerly meant; it has come simply to mean a title for a minister or preacher, and it is generally applied to such, utterly incongruous tho it may be to its original meaning. Inasmuch as it is so generally applied, the best way perhaps is to use the word not in its original sense, but in its now ordinary sense. It would be better, however, it seems to us, to use "pastor" or "elder" to designate preachers, instead of "reverend."

Another word which has undergone the same degradation or debasement is that of "divinity." The former expression "Divinity of Christ," meant the Deity of Christ; but the new human religious view makes all men by nature as truly divine, tho perhaps not to the same degree as was Jesus. According to the new use those who wish to speak of the "Divinity of Christ" in the old meaning of the term must use the word "deity" instead of "divinity." Human usage generally lowers the value of words instead of enhancing them. The Gospel of Jesus Christ did the very opposite—it

took Greek words which were low in their origin and made them of divine import. It is good to know that in the wealth of our language if a sacred term does become so abused as to lose its original meaning, we have another to take its place.

3275.—Perfect Sacrifice

Please explain Deut. 15:21. J. C.

Verses 21 and 22 read as follows: "And if it have any blemish, as if it be lame or blind, any ill blemish whatsoever, thou shalt not sacrifice it unto Jehovah thy God. Thou shalt eat it within thy gates: the unclean and the clean shall eat it alike, as the gazelle, and as the hart." The one point in the scripture is that the sacrifice offered to God shall be perfect. Every sacrifice offered typified in some sense the Lord Jesus Christ; and as He was a perfect moral sacrifice, so every beast offered for sacrifice should be physically perfect as typifying the perfect offering of Jesus. The permission to eat did not imply that everything rejected for sacrifice should be eaten. It merely granted permission to eat things that are good, meats that are clean, as the hart and the gazelle, and yet which might be physically imperfect; for instance, an animal might be lame and still be healthy.

It is possible that our correspondent may refer to the 21st verse of the previous chapter, where permission was given to the children of Israel to give that which died of itself to strangers, but which they themselves should not eat. In thus doing they would only sell to the stranger when the stranger knew that the animal had died of itself. That would be taking no advantage of the stranger when he knew it. It was customary, and is still, in some lands, for people to eat that which died of itself. Therefore when Israel sold such a carcass the stranger bought it with the fullest knowledge of what it meant.

3276.—In the Days of These Kings

In Dan. 2:44 it reads, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." It did not say a thousand years after, but in their days a kingdom shall be set up which shall consume all these kingdoms, and it shall stand forever.

M. B.

All this is very simple when we will take into consideration the fact that the prophet is not speaking of his days, but of days to come. That dream of Nebuchadnezzar, shown to Daniel in vision, had to do not simply with Babylon, which existed in the days of the prophet, but with Medo-Persia, Grecia, and Rome in its entire career, down to the very last divisions of that empire, represented by the division into iron and clay. That is what we have at the present time. "And in the days of these kings,"—this divided condition of the great Roman Empire,—God will set up His kingdom.

3277.—The Resurrection

Do all the wicked rise from the dead when Christ comes or only those who pierced Him? and then what becomes of them? G. H.

The first verses of Daniel 12 would seem to indicate that some of the wicked dead are raised when our Lord stands up to reign. That would be just before His coming. They would be raised in order that they might see the awful fruits of sin and witness the second coming of Christ. They would, of course, perish when the rest of the wicked perish in the glory of His coming. The general resurrection of the wicked, however, does not take place until the end of the thousand years, as shown in Rev. 20:5, 6, "The rest of the dead lived not again until the thousand years were finished." That

is, the special resurrections are not taken account of in the great general statements. In the second general resurrection doubtless those who were raised previous to His first coming would be raised again. The first resurrection of these wicked then would be incidental, as would their second death. This would not, however, be the second death to which the book of Revelation refers.

3278.—Moving-Picture Shows and Theaters

Is it right and in harmony with the Bible for Seventh-day Adventists or any other Christians to attend moving-picture shows and theaters? S.

As to moving-picture shows, it would depend wholly on their character. A moving-picture show might be highly educational as well as entertaining and uplifting. Generally, moving-picture shows have views more or less degrading and suggestive of evil. Where this is the case, it would seem as tho those who were followers of Him who turned away His eyes "from the seeing of evil," would not want to indulge in such entertainment, and above all would not want to pay for it. There is evil enough in the old world, and sad, wicked scenes enough, without seeking others.

We do not see that a Christian has any use whatever for the theater, notwithstanding all the defense of it which has been made. Its tendency is always downward, and it depends for its success upon the actors and actresses unselfing themselves. To be a success they must live the very part they act. If the part be evil, they must live and think the evil. That of itself is wholly wrong. For extended discussion of the subject see "Apples of Gold Library," No. 89, entitled "Great Popular Evils."



Schedule for the Week Ending November 12

Sunday,	November 6	Acts 8, 9
Monday,	" 7	" 10, 11
Tuesday,	" 8	" 12, 13
Wednesday,	" 9	" 14, 15
Thursday,	" 10	" 16, 17
Friday,	" 11	" 18, 19
Sabbath,	" 12	" 20, 21

THIS whole week is upon the book of Acts, chapters 8-21 inclusive, bringing in the wonderful conversion of Paul and much of his ministry. Very instructive indeed is the life of the apostle in his teaching, and this is especially true of the latter part of chapter 20, in the instruction which he gave to the elders of the Ephesus church.

Our Bible Band.—We are gratified and glad of the postal card responses we are getting from Our Bible Band members. So many, in addition to the answer to our questions, tell how much they have been blessed and helped.

Truth of the Bible

Lord Rochester was an avowed infidel, and a large portion of his time was spent ridiculing the Bible. He was described as a great wit, a great sinner, and a great penitent. He was converted by the Holy Spirit in the use of the Word. In reading the fifty-third chapter of Isaiah, he was convinced of the truth and inspiration of the Scriptures and the Divinity of Christ. He trusted in the atonement, and died in expectation of heavenly happiness.

Signs of the Times

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

For Terms, See Page 15
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Value of Bible Study

By Mrs. E. G. White

SAID Christ: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." No one can neglect the Word of God, and yet attain to Christian perfection. But by carefully searching that Word, we become acquainted with the divine Model; and in order to imitate the Pattern, it must be frequently and closely inspected.

As we study the life of Christ, we discover in ourselves defects of character; our unlikeness to Him is so great that we can not be His followers without a very great change in our life. Still we study, with a desire to be like our great Exemplar; we catch the looks, the spirit, of our beloved Master. By beholding, by "looking unto Jesus, the author and finisher of our faith," we become changed into the same image. We can not imitate the life of Christ while we are looking away from Him; we must do it by dwelling upon and talking of Him, by seeking to refine the taste and elevate the character, by trying through earnest, persevering effort, through faith and love, to approach the perfect Pattern. The attention being fixed upon Christ, His image, pure and spotless, becomes enshrined in the heart as the Chiefest among ten thousand, and the One altogether lovely. Even unconsciously we imitate, that with which we are familiar; and by gaining a knowledge of Christ, of His words, His habits, His lessons of instruction, and by imitating the virtues of the character we have so closely studied, we become imbued with the spirit of the Master, which we have so much admired.

Exemplifying Christ

Those who know the blessedness of a union with God, should not fail to exemplify the life of Christ in their daily conversation, in pure and virtuous characters. By doing good, by being courteous and beneficent, they adorn the Christian doctrine, and show that the truth of heavenly origin beautifies the character and ennoble the life. Christ's followers are "living epistles, known and read of all men." Their daily lives recom-

mend the truth of God to those who have been prejudiced against it by nominal professors, who have a form of godliness, while their lives testify that they know nothing of its sanctifying power.

The Word of God has been sadly neglected, instead of being appreciated as it should have been. This book, revealing the will of God to man, deserves to be held in the highest esteem; for it gives instruction

those who will frame any excuse for neglecting to become acquainted with the Scriptures, will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth.

The injunction of our Saviour to search the Scriptures should be religiously regarded by every man, woman, and child who professes His name.

Parents plead trifling excuses for not interesting themselves in Bible lessons with their children, and they fail to become conversant with the Scriptures. Fathers excuse themselves from disciplining their own

minds. They do not seek first the kingdom of God and His righteousness, but exalt the temporal above the spiritual and eternal. This forgetfulness of God and His Word is the example they give their children, which molds their minds after the worldly standard, and not after the exalted standard erected by Christ. Mothers, too, are unfaithful to their trust. The inward adorning of the mind and the culture of the soul are neglected as tho inferior to the adornment of the apparel. Their own minds and the minds of their children are starved in order to follow custom and fashion.

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred Word. Make diligent work because of past neglect. Do not send the children away by themselves to study the Bible; but read it with them, teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves.

Jesus, the greatest Teacher the world has ever seen, recognized the value of the Holy Scriptures, and expounded them to His disciples. After His resurrection, He drew near to two of them as they were on their way to Emmaus, talking, as they went, of the disappointed hopes occasioned by the death of the beloved Master. They told Him of the Prophet mighty in word and deed who had been taken by wicked hands and crucified. And now it was the third day, and strange reports had been brought to their ears that Jesus had risen, and had been seen by Mary and certain of the disciples. Jesus said to them, "O fools, and slow of heart to believe all that the prophets



Plockhorst

ON THE WAY TO EMMAUS

of inestimable value to all classes. Its teachings are so plain that even the humblest and most ignorant can understand them, and learn so to order their conversation and to be so circumspect in deportment as to bring no dishonor or reproach upon the cause of their Redeemer. If they have living faith in God, they will not by their inconsistencies furnish occasion to bring the truth into disrepute when it should be a savor of life unto life.

Life-Knowledge for All

The truths of God's Word, received into the heart, have an animating power; and

have spoken; ought not Christ to have suffered these things, and to enter into His glory?" And beginning at Moses and the prophets, "He expounded unto them in all the Scriptures the things concerning Himself."

Strength for Trial

Jesus reproved the disciples for not being acquainted with the Scriptures that testified of the Messiah. Had they been familiar with the Scriptures, their faith would have been sustained in the hour of trial, and their hope would have remained unshaken; for the treatment Christ would receive at the hands of those He came to save was plainly stated in the prophecies. The disciples were astonished that they had not recognized Jesus at once, as soon as He spoke with them by the way, and that they had failed to remember the Scriptures which He had brought to their mind. They had lost sight of the divine Word; but when the things spoken by the prophets were brought to their remembrance, faith revived, and hope again sprang up in their hearts. And when He was parted from them, they said one to another, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

The apostle tells us: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroly furnished unto all good works." If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten as they dwell upon the precious promises strewn like pearls all through the sacred writings. In contemplating the history of the patriarchs, the prophets, the men who loved and feared God and who walked with Him,—in dwelling upon the virtue and piety of these holy men of old,—the spirit which inspired them would kindle a flame of love and holy fervor in the hearts of those who would be like them in character.

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The Gospel of God

THE following from an article written by the late Theo. L. Cuyler, like many others from his pen, is ever timely. It advocates unswerving adherence to the simple and pure Gospel, unadulterated by the sophistical admixtures of the Critics:

"There is abroad in some quarters an impression that the Bible is not in touch with these modern times, that its possibilities have been exhausted, and that, in order to retain its hold on the masses, the church 'must more closely aline itself with liberal and advanced



thinking.' There is manifest, too, a growing taste for 'sociology;' and many ministers are tempted to give undue prominence to the discussion of problems that belong to social science and political economy.

"The Bible does, indeed, contain seed-corn principles from which all wise social reforms must spring. It teaches with divine authority the duty of the strong to provide for the weak, the necessity of honest dealing and honest wages, the stewardship of money, the claims of temperance and Christian charity, and the duties that belong to Christian citizenship. No wise minister will ignore these pressing and practical questions, and when he does

Lay Hold

By L. G. Cuyler

Tune—Stand up, stand up for Jesus

LAY hold, lay hold on Jesus;
Lay hold upon His name;
Lay hold on every promise,
Surrender not your claim—
Your claim to full salvation,
Eternal life above,
Unmeasured gift of mercy,
Unmeasured gift of love.

Behold, behold His visage,
Behold how strangely marred;
His hands, His feet and body,
Forever, ever scarred.
Behold His love and mercy,
Expressed in words but few:
"O Father, forgive them;
They know not what they do."

Through Christ must come each blessing,
Each blessing unto all;
The rain and light from heaven
That still on us do fall.
Yes, manna still is falling,
In rain-drops from above,
The gift of God through Jesus,
Twained gift of twofold love.

Get ready, O, get ready,
Your Saviour to behold;
Get ready for those mansions,
Prepared for all His fold.
Get ready, O, get ready;
His coming draweth nigh;
Soon will the saints of ages
Be with their Lord on high.
Bath, New York.

occasionally discuss them he ought to do so with fearless plainness of speech.

"But the Word of God goes a great deal deeper than any problems of social philosophy. It goes to the root of things. It strikes down into the depraved human heart as the source of all the sins and the wrongs, and the sorrows and the sufferings, that exist in this present evil world. Satan's throne is in the unregenerate heart; and out of that heart proceed the evil thoughts, the cruelties, the adulteries, the thefts, the murders, the falsehoods, and all the swarm of mischiefs and miseries that afflict society. Christ's Gospel is the only remedy that can reach that heart; and therefore it is the one chief and foremost duty of every Christian minister to preach that Heaven-sent Gospel and to press it home upon every conscience. Jesus Christ,

the Healer of sick bodies, came into this world chiefly to save sin-sick souls. He preached heart repentance and holy living.

"Paul and his fellow apostles did not go about lecturing on sociology, even in that corrupt age. They grappled with the mightier problem of man's utter heart-depravity, and wrought for nothing less than men's souls, and their entire regeneration by the Holy Spirit. That is the prime office of the Gospel of redemption. The wonder-working Gospel of atonement, faith-regeneration, and supporting grace—which is God's masterpiece—has no more run out than the law of gravitation has run out, and it is no more 'antiquated' than are fresh air and sunshine. . . .

"Human nature—whether in mansion or in hovel—has not changed since the apostle's day. Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what He was doing when He gave to His sinning, suffering children a Gospel that covers the heart and renovates the whole man, through the incoming of Christ Jesus. To His ministers He entrusts this life-giving Gospel—not to be altered or overlaid or veneered, much less to be apologized for or concealed. The sublime purpose of this Gospel is to bring God to man and man to God. Its two principles—as Pascal well said—are the corruption of human nature and redemption by Jesus Christ. As time can never 'antiquate' these two principles, the precious Gospel is as fresh, and as strong, and as indispensable and powerful as when it was thundered from the lips of Paul."

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A Watered Garden

"Thou shalt be like a watered garden." Isa. 58:11. Reader, are *you* like a watered garden? Or are the fruits of the Holy Spirit withering and dying? Are the weeds of evil choking out the good? Is the soil becoming dry and hard? If so, make haste, destroy every evil weed, break up the fallow ground. It is left with you to put the garden in readiness to receive the showers of blessing that God is waiting to bestow.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement by coming to the Fountain. Then the *latter* rain will fall upon us, as the *early* rain fell upon the disciples on the Day of Pentecost."

H. A. ST. JOHN.

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In the Scriptures, the constant note, the continually occurring exhortation, is, to be prepared for the Lord's coming.—Dean Henry Alford.

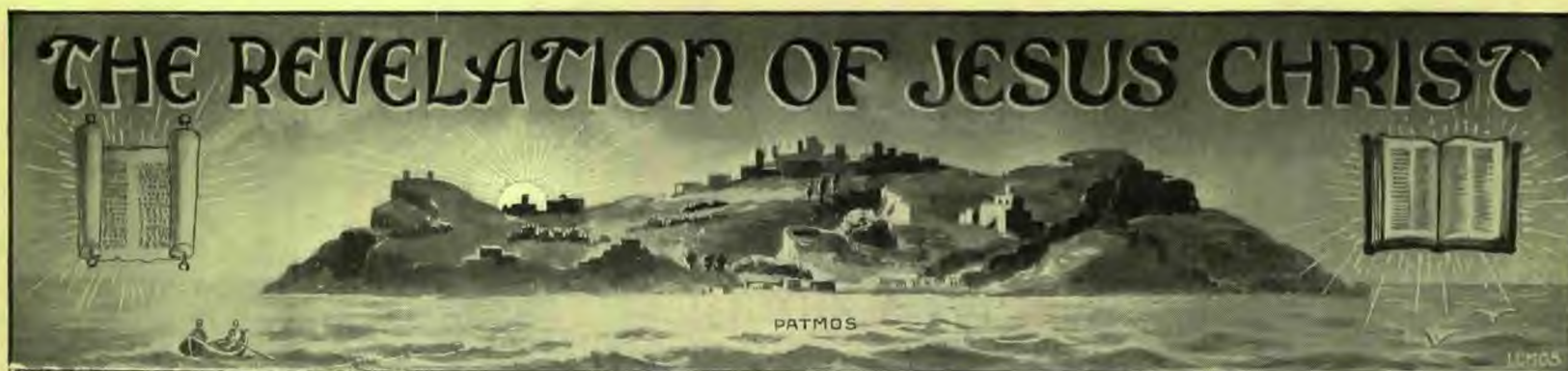
—★—

HE submits himself to be seen through a microscope, who suffers himself to be caught in a fit of passion.—Lavater.

—★—

KEEP your promises.





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Milton C. Wilcox.

"Let the Revelation speak and tell what is truth. . . . Uplift Jesus as the center of all hope."

A Study of the Revelation

Introduction

IN this and subsequent articles it is purposed to enter upon the study, with our readers, of the most wonderful, and to many the most mysterious, book of the Bible, and proceed in easy stages to its close. These studies will not aim to be exhaustive, but expository, practical, suggestive. Our readers are invited to follow us prayerfully, for only so may we arrive at the truth. We wish them also free to ask questions; for questions oftentimes open avenues to glorious light.

The Name

The book is called in our common version, "The Revelation of St. John the Divine," for which there is absolutely no authority save tradition. The American revision (which we shall use with the common version) gives only "The Revelation of John," which simply means the Revelation sent by John. The Greek term "Apocalypse," meaning "revelation, disclosure," is only a part of the title, the first words of the book supplying the whole—"The Revelation of Jesus Christ."

The Writer

is John, the beloved disciple, the brother of James, who assumes no title dearer to him than "your brother and companion." Inspiration uses the same expression to designate John's faithfulness that the Lord used to designate Moses; namely, "servant;" "Moses, My servant," "John, His servant." What better reveals the noble character of the man than the position that the angels delight in? for one who excelled in power declares to John, "I am thy fellow servant." Rev. 19:10. Blessed are those who serve such a Master.

The Time and Place

The *time* of the writing of the book was about A.D. 95 or 96, where it is generally placed by all save the Higher Critics. The *place* was the rocky Isle of Patmos, about twenty-four miles west of the coast of Asia Minor. Here John was banished by the Emperor Domitian, through whose darkened soul Satan thought to destroy the torch that Christ had lighted in John. But the gloom of his captivity was banished by the glory of God, and his isolation was replaced by the companionship of immortals. The rugged sea-girt isle became a gate of Paradise, and the anteroom of the audience-chamber of Heaven.

The Contents

of the book are remarkable. It is the epitome of all the prophecies, of all the ethical teachings, of all the books which have come

before. It sets a divine seal upon them all. The references of Bibles which give them will cite to every book in the Bible except eight; two of the eight have references to the Revelation; while the six others refer to the same great facts, truths, principles, but being small, personal, or purely historical, are not considered of sufficient import to note in reference. But every book in the Book of books finds echo in the Revelation. This it is, doubtless, which gives to its Greek its strongly Hebraistic mold. The practical, soul-stirring truths of all the ages shine with added luster in their new settings, and the prophecies of the past are enlarged and carried forward to the eternity of the glorious consummation.

It is *one* book, not several. It is a divine



Ancient Scroll of the Scriptures

drama of the ages. It has its stage, its scenery, its settings. It has its plans, its plots. It has its Hero and heroine and their loyal retainers. It has among its characters kings and warriors. It has its conspirator, its deep, dark-dyed villain. It has its romance, its marriage, its blessedness, its dénouement, its eternal glories which wait.

The one Central Figure is Jesus Christ. The whole plan of the book, of the grand, poetic drama, circles round the one Triumphant One. It presents Him in its very beginning a Conqueror; it reveals His work for His church in this world, in her conflict with the spiritual powers of darkness, and the secular powers controlled by the spirit of evil. All the various phases of her struggles and sufferings, of their efforts, seeming successes, and utter failures, are set forth with a startling vividness, often in highly symbolic language, in moving, act-

ing, living figures in the world's great arena, but all tending to the one great consummation, the extirpation of all evil, and the absolute triumph and everlasting reign of the Good.

While its practical, ethical lessons are taught in language easily understood, its prophecies frequently are presented in striking symbols. It deals in all the imagery of the prophets of the past. It has the living creatures of Ezekiel and Isaiah; the horses, the lamp-stands, the olive-trees, the golden oil, of Zechariah; and the beasts and year-day periods of Daniel.

The numbers three, four, seven, ten, and twelve play an important part in the scheme of the book. Three is the sacred number, four a world number, and seven the perfect number, denoting completeness, fulness. There are seven lines of prophecy in the book that span the Christian era to the consummation of the Gospel message, as follows:

1. Seven churches reveal the internal condition, the spiritual state, of the church of Christ throughout the Gospel age.
2. Seven seals reveal the Gospel working through the events of earth to a triumphant end in the triumph of its Author.
3. Seven trumpets usher in, one by one, great changes and events in the history of nations affecting the work of God in the earth.
4. The two witnesses, testifying of the power of God through the Dark Ages of earth, in sackcloth.
5. The seven-headed dragon's reign and his persecution of the church of Christ are shown from the beginning to the end.
6. The seven-headed composite beast, and the two-horned lamblike beast, are prophetic symbols of powers which the dragon uses in his work against Christ Jesus.
7. The seven-headed scarlet-colored beast with his gaudy female rider, covering the same period of time as the dragon, but emphasizing the harlot's work and the last days. Nearly all of these are subdivided by seven.

We have also the seven-hued rainbow, the seven lamps of fire, the Lamb with seven eyes and seven horns, the sevenfold ascription of praise to the Lamb, the seven angels with the seven bowls of wrath, the sevenfold judgments, the sevenfold triumph, the seven promises to the victor, and more,—all speaking of the completeness of the wonderful revelation of Jesus Christ.

The Revelation is a fitting close to the Scripture canon. It carries us from the apostolic days, with their backward connecting links with the vital past, to the glorious consummation of a sinless earth, a deathless,

(Continued on page 8)

The Master's Coming

By Charles L. Taylor

I. His First Advent Literal

Foretold by Prophecy, Fulfilled in Fact

THE Desire of all nations shall come." Hag. 2:7. How beautifully, how wonderfully, how completely do these prophetic words sum up the longings, the prayers, the expectations, the hopes and ambitions of centuries! From that fatal day when man so foolishly surrendered his dominion, and allowed himself to be brought under the tyranny and servitude of evil, there has gone up to heaven an unceasing cry for the coming of Him who should break the yoke and reestablish the reign of right.

The hope of a Deliverer was first implanted in the breasts of our first parents. To them a "Seed" should be born. Gen. 3:15. The coming of that "Seed" comprehended the restoration of the Paradise home, the Paradise associations, the Paradise life, the Paradise rule. Across the gulf of sin, lighting up all its dark waves and yawning chasms, and shining athwart the path of every son and daughter of Adam, who should be compelled to travel the paths of time, the bright rays of the glory world, of the kingdom restored, began to shine. By faith the fallen children of men were brought to view the ultimate achievements of grace, the perfected work of redemption, wrought out through Him who was to come.

What the Bruising Means

That the promise of the Messiah included a second coming as well as a first, or, better stated, a twofold advent, is clearly seen by a close reading of the text. To the tempter it was said, "It shall bruise thy head, and thou shalt bruise His heel." The bruising of the "heel" of the "Seed" contemplated the persecution and death of the Son of God on Calvary; the bruising of the "head" of the serpent, or Satan, pointed forward to the overthrow of the arch-rebel, and his final and eternal extinction. The bruising of the heel sets forth the humiliation of God's dear Son; His bruising of the serpent's head, His exaltation. The bruising of the heel points out the Messiah of sacrifice, "the Lamb slain;" the bruising of Satan's head the Messiah of kingly power and rule.

Without doubt the Scriptures teach that these two comings are literal and personal. The doctrine that either the first or the second advent would be in any sense a spir-

itual, invisible affair, was unknown in those days when men of faith were wont to receive the Word of God at its face value. Hence the hope of righteous women, from Eve's day forward, to give birth to that One who should break the yoke and set the world free.

So deeply was this thought imbedded in the minds of God's children in early days, that when apostasy crept in in the days of Babel, and men in their wickedness were scattered to the utmost bounds of earth, they carried with them (tho in a more or less distorted form) the thought of a coming Redeemer. The impress of that Eden promise is therefore to be found in the myths and fables of nearly all the nations of olden

When God Dwelt Among Us

By Delwin Rees Buckner

CHRIST wore not purple robes, yet virtue He
Had in His dress which healed long years of loss
Of health; His sandaled feet trod not across
Rich velvet carpets, woven gorgeously,
But rather on the billows of the sea,
That, storm-tossed, writhe in torment, heave and
toss;
That same sad voice that cried upon the cross,
Had formerly caused demon hosts to flee;
His food was frugal, yet at His command
A multitude were fed in desert soil,
And water once was turned to pure sweet
wine.
A touch, and life-long blindness fled; His hand,
Tho roughened by long years of wearing toil,
Within it held God-giv'n power divine.
Esmeraldas, Ecuador.

time, a fact which bears eloquent witness to the truth of the Inspired Record.

It was indeed true that the Seed of the woman was "the Desire of all nations." Not that all nations had an intelligent hope, for they had not; but in Him was to be found that which answered to the calls of all men, of all ages, of all climes. And had those to whom God revealed Himself been faithful to their trust, His message of salvation would have been given centuries ago to the nations of earth, and out of those nations would have been gathered "a people for His name." Acts 15:14.

Faithful Witnesses

But while mankind as a whole proved recreant to the divine call, there were always those whose hearts found their equilibrium of happiness and hope in the prom-

ise of the Coming One. The cherished faith of those bygone ages is beautifully set forth by one under inspiration, who said, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began." Luke 1:68-70.

Yes, from the very "foundation of the world" men were taught the truth that in God's own good time a divine-human Son would appear, through whom salvation would come to the world. This great truth was taught, and certainly was lived, from the day that man was driven forth from the garden; for by Adam, by Abel, by patriarch, prophet, and saint, there were offered up those multitudes of sacrifices, all of which expressed faith in One who should live a life in the flesh, and whose shed blood would atone for man's sin.

Abundant Promises

The Scriptures abound with inspired utterances regarding the coming of the Messiah,—a coming in the flesh, a coming both literal and personal.

Note the promise to Abraham. First, the Lord said to him, "In thee shall all families of the earth be blessed." Gen. 12:3. Later, the word was, "In thy Seed shall all the nations of the earth be blessed." Gen. 22:18. That is, the "Seed" should be one of Abraham's descendants, one of his own flesh and blood kin. And while it was undoubtedly true, in a sense, that Isaac was specifically referred to in these divine assurances, yet *primarily the promise referred to Christ*. For the apostle, speaking of this same matter, said, "To Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Gal. 3:16.

And all this was exactly true. Christ descended through the line of Abraham's earthly family. He was of the tribe of Judah (Heb. 7:14), who was a son of Jacob, a son of Isaac, the son of Abraham.

To Moses it was revealed that the Messiah would come as "a Prophet." He said to Israel, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren." Deut. 18:15. He would be a simple Man among men, a Brother in Israel. And a reading of Ps. 22:22 reveals the fact that, prophetically, Jesus announced the brother relationship: "I will declare Thy name unto My brethren."

And to understand the matter of Jesus'



coming—either His first coming or His second—it is important to remember that He *must* appear as the *Son of Man*, the Seed of the woman, the near Kinsman of mankind.

The Right to Redeem

The true position of our Redeemer is beautifully foreshadowed in the story of the Book of Ruth. According to the law given to Israel, the right to redeem lay with him who was nearest of kin. See Leviticus 25; Deuteronomy 25; Jer. 32:7. Thus when Boaz would assist the family of Naomi, he said, "It is true that I am thy near kinsman; howbeit there is a kinsman nearer than I." Ruth 3:12. The Hebrew word here translated "kinsman," is frequently rendered "redeemer," as in Isa. 49:26 and kindred passages. See Ruth 4:14, margin. To be our Redeemer, the Son of God became Son of Man, taking man's flesh and blood, meeting man's trials and temptations.

But this was not all. Adam, the first man, had lost the earthly inheritance, that which had been given to man. Ps. 115:16. And as God's original plan must be carried out, only a second Adam, one of like nature, could be the medium of redemption, the agent through whom the earth would be restored. So Christ Jesus, from the very beginning, was set forth as a Man in man's place, to accomplish man's work, and to rule in man's behalf. Therefore the Son of God introduced Himself to the world as the Son of Man (Luke 19:10; Mark 2:10), and as the Son of Man He will come in glory by and by. Matt. 25:31.

David foresaw Christ as one of his own seed. 2 Sam. 7:12, 13; Ps. 132:11. Isaiah knew Him as a Son to be born of a virgin (Isa. 7:14), and yet, tho a child, as one who one day would bear the government upon His shoulder, and be known as "The Mighty God, The Everlasting Father, The Prince of Peace," whose kingdom should have no end. Isa. 9:6, 7. The Gospel prophet also saw Him as "a Man of sorrows," as One upon whom was laid "the iniquity of us all," and who would die in man's stead. Isa. 53:3, 6, 8.

Wonderful Details of Prediction

It were impossible to include in this short article the many details of the life of the God-Man which prophets foretold. Suffice it to say that the exact time and place of birth, the length and character of His ministry, the circumstances connected with His betrayal and death, His resurrection and ascension,—all this and much more were clearly portrayed.

And when, finally, the story of seers was ended, and the fulness of time had come (Gal. 4:4), God sent His Son into the world. Like every other child of flesh, He was made subject to the laws of heredity. Born "under the law" (Gal. 4:4) as one of David's seed (Rom. 1:3); wearing the garb of sinful flesh (Rom. 8:3); meeting life's woes and temptations in common with His fellow men (Heb. 4:15); bearing the burdens and infirmities of a sin-filled, perishing world (Matt. 8:17); counted as a sinner in man's stead (2 Cor. 5:21); living by faith

in His Father's Word, and overcoming by its power (Matt. 4:1-11); maintaining a life of constant sacrifice (Luke 9:58); and continually going about doing good (Acts 10:38); choosing the cross and its agonies in order to bring salvation to men (Luke 12:50; Matt. 26:39); such was He who, true to every exaction of the divine law, fulfilled all prophetic forewords.

Yes, He came! "The Word was made flesh, and dwelt among us." John 1:14. "God was manifest in the flesh." 1 Tim.

Is There No Death?

By George E. Tack

IS THERE no death, then why should tears
Stream down the cheeks when those we love
Pass from our lives, and, free from fears,
Rest in some hallowed grove?

And if the soul immortal is,
And loosed from clay dwells ever free
'Mid scenes of endless joy and bliss,
Round life's strange, fruitful tree,

Why should we grieve and vainly sigh
For those whose eyes behold the light
Without a dimming veil, and by
The great white throne, delight

Their raptured souls with visions bright
Of Christ, and the Ancient of Days,
And seraphim, with robes of light,
And throngs that ceaseless praise!

Is there no death, then why did One
Who dwelt in realms of matchless joy,
And shone the universal Sun,
Where pleasures never cloy,

Leave all His glory, and descend
To this vast tomb, where all mankind,
Because of sin, to fear condemned,
Groped on in darkness blind?

The King of Glory left His throne
To break Death's cruel reign of power,
And from each tomb to roll the stone
In resurrection's hour.

The senseless rocks disorganize
At God's command, and cease to be.
Before Death's chilling breath, low lies
The tow'ring monarch tree.

The glittering stars that deathless swing
To love's sweet voice, with love imbued,
Know not the curse that swift must bring
Death's awesome interlude.

These little lives of mortal breath
As vapors pass, and, lo, we sleep
'Neath banners white in camps of Death,
Like stricken, helpless sheep.

Yet soon the Archangel's voice of love
Shall shatter all the grave's vast bound,
And angels bear God's own above,
While triumph songs resound;

And Death, the strong usurper, flee
Before the King of love and life,
Whose power sets the captives free
And ends the reign of strife.
Baltimore, Maryland.

3:16. He, was truly Emmanuel,—“God with us.” Matt. 1:23. “The Desire of all nations” did come, and during the few short years in which He tabernacled among men, He did the work God had assigned Him, the work that made it possible for Him to come again. Those days of humiliation were necessary to prepare the way for the days of exaltation. And just so certainly as He came once to offer Himself as man's Example and Sacrifice, so certainly will He come again to reap the fruits growing out of His divine accomplishments.

“The Desire of all nations shall come,” said the prophet. He came. He came personally, literally, visibly, truly. And He

said, “I will come again.” John 14:3. The same Jesus, the Son of Man, personally, literally, visibly, truly, will come again. Thank God for the hope!

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Ancient and Worthy Questions

We commend the following questions and answers to various missionary boards who are sending out, to save the heathen, young men educated by Higher Critics:

“Prudence.—What do you think of the Bible?”

“Matthew.—It is the holy Word of God.

“Prud.—Is there nothing written therein but what you understand?”

“Matt.—Yes, a great deal.

“Prud.—What do you do when you meet with such places therein that you do not understand?”

“Matt.—I think that God is wiser than I. I pray also that He will please to let me know all therein that He knows will be for my good.

“Prud.—How believe you as touching the resurrection of the dead?”

“Matt.—I believe they shall rise the same that was buried; the same in nature tho not in corruption. And I believe this upon a double account: first, because God has promised it; secondly, because He is able to perform it.”—*Bunyan.*

Jesus said to the Higher Critics of His day over the very question of the resurrection, “Ye do err, not knowing the Scripture, nor the power of God.”

—★★—

The Wrong Man

It will be worth all the world to me if when the time of reckoning comes the avenger can not find me. The accuser of the brethren comes every day, and here we are before the Judge. “We have come,” says the apostle, “to God, the Judge of all.” The accuser says I am a liar and deceitful, have borne false witness, and have done everything that is evil. This is what you are, he says.

Now it would be worth more to me than all the gold that could be piled in the Bank of England, and ten thousand times that, if I could say: “You are mistaken. The one who did all those things is dead, and you are too late. Another Man lives here now. Christ lives in this house. You may bring against Him all the charges you please, for He is able to settle with you for them; but the one you are charging is dead, and you have no case at all.” In order to be able to say that, I must be willing that the Lord should take my life, and all that pertains to it. It will be like taking my life, for my life has been made up of sin. So in the midst of sin and temptation I say, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” —*E. J. W.*

—★★—

I WOULD as soon relinquish all hope of salvation and of heaven and immortality, as give up the expectation of seeing the Saviour in person on earth, just as His disciples last saw Him near Bethany. Surrender the second advent of the Messiah?—Never! It is THE one sublime event.—*G. W. Bosworth, D.D.*

THE DRAMA OF THE AGES AS SET FORTH IN REV- ELATION IN A SEVEN TIMES SEV- EN FOLD DISCLOSURE	THE GREAT DRAMA OF THE AGES							
	The Seven-Fold	Seven-Fold	Seven-Fold	Seven-Fold	Seven-Fold	Seven-Fold	Seven-Fold	
	CHURCH	MYSTERY	CALL TO BATTLE	SPIRITUAL CONTROVERSY	PERSECUTOR	FORNICATOR	DÉNOUEMENT	
	ACT ONE	EPHESUS	White-Horse RIDER	BURNING DEVASTATION on the EARTH	BABYLONIAN SUN-NATURE WORSHIP	STATE AND Ruler Deified	BABYLON OF OLD	Gathering Forces THE Regnant One
	ACT TWO	SMYRNA	Red-Horse RIDER	WAILING on the SEA	SUN- and FIRE- WORSHIP	MAN set against GOD	Sun-Worship MITHRAS	Utter Defeat OF APOSTASY
	ACT THREE	PERGAMOS	Black-Horse RIDER	BITTERNESS AND DEATH	GREGIAN Pantheon and CULTURE	SELF- Assumption EXALTATION	Pagan Priest Nature-Worship	RIGHTEOUS AND WICKED IN HIS PRESENCE
	ACT FOUR	THYATIRA	Pale-Horse RIDER	DARKENING OF THE Political Heavens	Iron Monarchy A Deified State	PAGAN THEOCRATIC PANTHEON	PONTIFEX MAXIMUS Gods Many	Desolated Earth
	ACT FIVE	SARDIS	CRY OF JUSTICE	BOTTOMLESS PIT OPENED	MAN in GODS STEAD	Deified Church Law-Invested PERSECUTION	MYSTICAL BABYLON DOMINANT	FINAL Deception
ACT SIX	PHILADELPHIA	RESPONSE of Physical Nature	Angels of VENGEANCE LOOSEMED	BACK TO TRADITION	Milder Forms Similar Results	FALSE TO HER TRUST	The LAST TRAGEDY	
ACT SEVEN	LAODICEA	SILENCE SONG	Worldwide WRATH and STRIFE	Full Ripeness OF APOSTASY	DEMANDING WORLD- WORSHIP	TRIUMPH AND DESTRUCTION	Righteousness REGNANT FOREVER	

A Diagram Indicating in Part the Studies in the Revelation

The Revelation of Jesus Christ

(Continued from page 5)

all-victorious King, and immortal subjects. Who would not indeed ardently and devoutly explore this great treasure-house of divine knowledge of potency to save to the uttermost?

THE Master will not keep His hand under our arms when we go on forbidden ground. Presumptuous Peter needed a sharp lesson, and he got it. That bitter cry at the foot of the stairs bespoke an awful fall. How many such are rising daily into God's listening ears.—T. L. Cuyler.

7. Why was Babylon destroyed?

"And thou his son, O Belshazzar, hast not HUMBLED THINE HEART, tho thou KNEWEST ALL THIS." Dan. 5:22.

"We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 51:9.

8. Why did destruction come upon Jerusalem?

"And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because THOU KNEWEST NOT the time of thy visitation." Luke 19:44.

9. What blessing is promised upon those who will search and study the prophecies?

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1:3.

10. How much of prophecy has God given us concerning the future, its calamities, its lessons?

Answer: More than one dozen different lines of prophecy are given in God's Word, beginning at different times in the centuries of the past, and culminating in these very days in which we live. These are found in the second, seventh, eighth, ninth, tenth, and eleventh chapters of Daniel; in the twenty-fourth chapter of Matthew, the thirteenth chapter of Mark, the twenty-first chapter of Luke; in the prophecies of the seven churches, the seven seals, the seven trumpets, the seven-headed dragon, the seven-headed beast, and the seven-headed scarlet-colored beast of Revelation. Besides these lines of prophecy, God has given us more than a score of special signs which are to occur in the last generation. A great part of His Word is filled with prophetic warnings of coming judgments and of dangers which menace the people of God. If in all the instances recorded in God's Word the great nations of the past met their doom because they failed to heed the warning, what will it be of the people of this generation?

Our Bible Reading

Prophecy: Its Object and Importance

1. What is one of the prime objects of prophecy?

To reveal God. "Remember the former things of old: for I am God, and there is none else; I AM GOD, and there is none like Me, DECLARING THE END FROM THE BEGINNING, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:9, 10.

2. What other important object has prophecy?

To warn His people. "Surely the LORD GOD WILL DO NOTHING, but He REVEAL-ETH HIS SECRET unto His servants the prophets." Amos 3:7.

3. What is the condition of this world in the last days?

"For, behold, the DARKNESS SHALL COVER THE EARTH, and GROSS DARK-NESS THE PEOPLE: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60:2.

4. What has God given to His people in this time of darkness?

"We have also a more SURE WORD OF PROPHECY; 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." 2 Peter 1:19.

5. What warning did God give to the antediluvian world?

The warning of Noah of a coming deluge: "And spared not the old world, but saved NOAH the eighth person, A PREACHER OF RIGHTEOUSNESS, bringing in the Flood upon the world of the ungodly." 2 Peter 2:5. See also Heb. 11:7.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; 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." 2 Peter 1:19.

6. Why was the kingdom of Judah overthrown?

"And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place: but they MOCKED the MESSENGERS OF GOD, and DESPISED HIS WORDS, and MISUSED HIS PROPHETS, until the wrath of the Lord arose against His people, till there was no remedy." 2 Chron. 36:15, 16.



MOUNTAIN VIEW, CAL., NOVEMBER 1, 1910

Manuscripts should be addressed to the Editor

Jesus Saves

BELIEVE it, tempted, sinful, sinning soul. You long to be free from the shackles, the gyves of sin. You long to burst the walls of sin's prison-house, and walk at liberty. You long to break the power of the devilish sentinel habits which keep watch and ward over you to recall and enchain you when you think you are free.

You can not save yourself. You have tried too many times, and failed in the trying. You have found true Holland's verse,

"We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and ere the night
Our lives are trailing the sordid dust."

Do not despair. God has laid help upon One who is "mighty to save." God gave His Son that you might live. He loves you, all unlovable as you are. He saw you when that Son was given, and revealed His infinite love in that giving, that such love might win your heart, and lead you to cast your utterly helpless, sinful soul upon Him.

That is all He asks. Your sins may be deep-dyed crimson, He will make them like clean washed wool; tho your iniquities be thrice dyed scarlet, He will wash them "white as snow."

Never mind *how* He does it. Never mind the divine chemical process by which the marvelous change takes place. You can not even understand your own heart. How could you understand the deep science of God? You do not know how earth and air and sun under God can be transmuted into trunk and stem and leaf and flower and fruit. How could you hope to understand the means by which God can take your wretched sinful soul and make it so that the white light of God can see no stain upon it? How could you comprehend the process by which your heart, that hated good, that loved and delighted in sin, could be so remade that sin would be repulsive in its fairest form, and good and right and truth would be loved?

You could understand none of these things, because you can not comprehend the infinite power of creation; for it is by creative energy that God changes the heart committed to Him. "If any man be in Christ, he is a new creature," or as the margin of the Revised Version reads, "there is a new creation." The old things are passed away. The new has come from the hand of God. Believe it for yourself; grasp it by faith; count it yours forever.

The Lord Jesus is able to do for you to-day; just as able as when He spoke to the impotent man at the Pool of Bethesda, and gave him power; as when He spoke to the wretched leper, and cleansed him instantly; as when He cast the demons out of the fierce madman, and clothed him in his right mind;

as when He spoke to the sheeted, decaying dead, and the dead came forth and lived. So, sinful, tempted soul, He would speak to you to-day. So He is doing it in His Word. Abjure the sin, make the promise, the power, yours by believing.

"Sing above the battle strife,
Jesus saves, Jesus saves;
By His death and endless life,
Jesus saves, Jesus saves."

Studies in the Revelation

WE begin this week a series of studies in the Revelation, that wonderful closing book of the Bible.

In these studies the writer has no old theories to combat, no pet theories to follow. His motto is taken from one who has never written upon the book as a whole; but we know of no better: "*Let the Revelation speak, and tell what is truth. . . . Uplift Jesus as the Center of all hope.*" As the writer has no old theories to combat, he has none to follow, save those of the book. He hopes that in its study the Spirit which inspired it will illuminate both writer and reader, not alone with new views of old truths, but with new light, deeper insight into the great mysteries of God, open always to them who trust Him. Let us pray that the Spirit of truth may lead.

The studies can not in the nature of the case always be uniform in length or form or method. The book itself is not given in that way. It has its remarkable seven times sevenfold unity, yet it is full of diversity. It has no fixed formulas for solving its various problems. The Spirit in its teaching is free; it would make men free; and freely God would have us drink of its great crystal depths.

For fifty times or more the writer has been over the book. He has within his reach twenty commentaries upon the Revelation. He has ever laid them down with disappointment. Even so the reader may lay down these studies. We hope not. Many commentaries have been written too early in earth's history; many have been localized to the one book, not taking into consideration, as every true student of the Word must, whether he writes of a part or a whole, the great eternal verities of God. Within these eternal truths falls the Revelation. They shed light upon the book, and the book glorifies and beautifies them. Therefore we appeal to our friends to go with us in the study. It will lead to the city of light, to the Tree of Life.

Two Classes of Servants

THERE are two classes of servants in the church before Christ's second coming. One class will be waiting and watching, working and praying. Looking with expectation, they will discern the signs of His coming.

The other class have grown careless. They may not say it openly, but they say in their hearts, "My Lord delayeth His coming," and the life is the index of the heart. Their lives are given to selfishness and self-serving.

When Christ comes, the former class will

be expecting Him; the latter will be surprised, and unprepared. Jesus says, "Watch."

True Righteousness

TRUE righteousness (there is none other) embraces true and good motives. If the act is to be worthy, the motive, and the heart which prompts the motive, must be pure and right and good. But man's heart by nature is dominated by selfishness and evil; it is deceitful above all things, and desperately wicked. Jer. 17:9. From it proceeds all evil. Mark 7:21-23. As the fountain is corrupt, the deed must also be corrupt; and therefore in order that man may do righteous acts, the heart must be made righteous. This can be done only by the wondrous grace and mighty power of God, through faith in Christ. To him who complies with His terms, God gives a new heart. He imparts to the believer His own righteousness; He imparts to him the Spirit of righteousness; and this righteousness covers all past sins, and issues through the daily life in present good works.

Dishonesty in High Life

A RECENT article in a Sunday magazine declares, and it gives evidence in support of its averment, that a regular school exists in Paris to teach American women how to smuggle goods into America. Jewels, diamonds, gems of various sorts, costly laces and silks, are concealed everywhere—under plumes in hats, in hollow hat pins, in hair puffs, in lining of collar, in hat lining, in arm-pit pockets, in hollow corset steels, in hip pad pockets, in fluffy cuff masks, in scarf linings, in hollow parasol handles, hung in the parasol, swathed around the body, hung around the legs, in hollow heels of shoes, in hollow false teeth, everywhere.

It means perjury, for the customs present a list of dutiable articles, and demand sworn declarations. Sometimes American labels are taken abroad and placed upon the goods, and then it becomes difficult for the customs detective. Sometimes the merchant furnishes a "fake" invoice for the goods, and the tourist expects to obtain a great reduction in regular duties. The Government has spies everywhere in the large emporiums of Europe, but they miss millions for all of that. It is very seldom, however, that any of these wealthy criminals are prosecuted or punished when guilty save by fine.

National Suicide

LLOYD-GEORGE, chancellor of Great Britain, feels deeply over the war-mad race in which all nations are involved. In a recent interview, reported by Mr. Stead, in speaking of the awful burdens thrown upon the poor, when asked to what he alluded, he replied:

"To the wasteful, ruinous, suicidal competition in armaments. In the grammar of ruin there are three degrees—positive, protection; comparative, armaments; superlative, war. Why are armaments excused? Because tariff war, which is almost universal outside Britain, may lead to war of the other kind. Nations made war for markets, desiring to close those markets to their rivals. Every protectionist in our country assumes that every foreigner is in trade not a customer to be sought, but an enemy to be fenced off. Hence a mood of mind is produced in which war seems natural and inevitable, and hence, also, come those bloated armaments which are the curse and the disgrace of our civilization. I feel bitterly. As chancellor of the exchequer I have had to raise £25,000,000 extra taxation, and I have been more vehemently abused for performing that duty than any chancellor in history for every penny of the expenditure which I had to meet."

"But out of every penny social reform can only get a halfpenny; the other penny goes in armaments."



THE OUTLOOK

"Watchman,
what of
the night?"

The Papal Outlook

MEASURED by the recent immense Eucharistic Congress in Montreal, account of which was given quite fully in this journal, by the dedication of the great Saint Patrick's Cathedral in New York City free from debt, and by other events scarcely less notable, Roman Catholic influence in the New World can scarcely be said to be waning. An item published by us last week states that the pope looks upon America as the hope of the Papacy. The same sentiment is echoed by the Roman Catholic press.

Roman Catholics not only believe that the Roman Catholic Church is strong, vigorous, and full of winning possibilities, but that on the other hand Protestantism is weak, divided, decadent, dying, dead, and consequently complete Catholic victory of America is only a matter of time. For instance, the editor of the "Western Watchman," Dr. D. S. Phelan, had this to say in a sermon preached March 20, published in his paper of March 17, 1910:

"It is plain that any man who runs can see—non-Catholics want a church that has no God in it; and they won't have any church that has a God in it. And all the churches, except the Catholic Church, are churches that have no God in them. As the Jews said to Moses, 'We will listen to you, but we do not want God to speak to us,' so outside the Catholic Church you have mere men talking everywhere, men preaching everywhere, men teaching everywhere; and the non-Catholic world are perfectly willing to listen to men. In all the pulpits of the sects you will find men giving their views, men airing their opinions, men telling the world what they know. Men are speaking; and no voice was ever yet heard in a non-Catholic church but the voice of a man. Why will the world listen to a man and not to God?"

And this from the same journal of February 24, 1910:

"Where religion is not publicly taught and supported by the state, private morality must languish and crime must increase and grow apace. We have a great deal of religiosity still left in this country, despite all the efforts of Protestantism to eliminate it. It would be a mistake to compute the prevalence of religion outside the Catholic Church in the United States by the number of people who adhere to the different heretical denominations. There is more religion among the Protestants who belong to no church than there is among those affiliated to the different sects. But we can not expect this religiosity to last forever, deprived, as it is, of the necessary aliment of faith. Protestantism is dying out, and when it disappears there will open before the eyes of the unchurched masses of this country an awful abyss of blank infidelity."

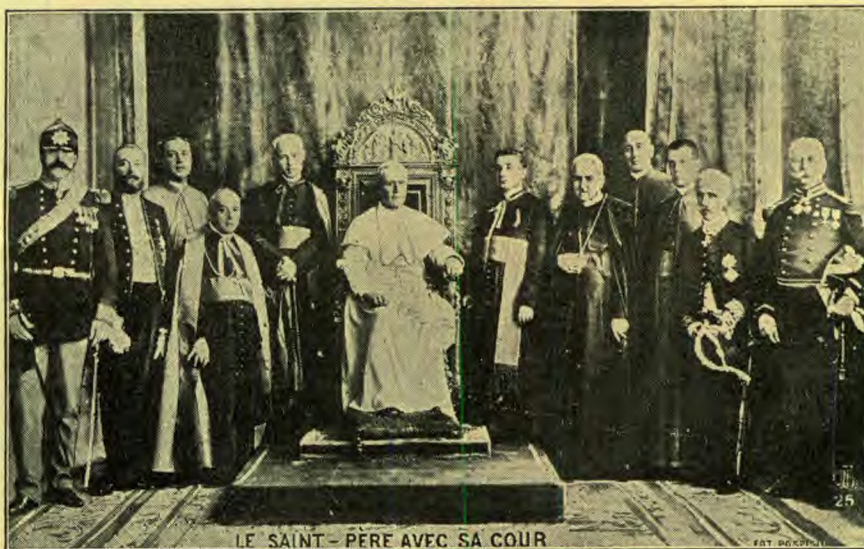
Still another from an editorial in the "Western Watchman" entitled, "No Wonder; They Know No One There":

"Even well-informed Catholics do not understand how the very essentials of Christianity have disappeared out of the faith of Protestants. With them religion means doing good to the neighbor and fighting the Catholic Church while life in this world lasts; and as for the future, if there is a future, they hope to have the best going. . . . We would like to enlarge, rather than curtail the hopes of our separated brethren;

but we must tell them the truth. Catholic theology holds out very little hope of salvation for them; and Catholic theology is the truth of God systematized and made comprehensible and consistent with reason. Poor Protestants! We should pray for them, that God may open their eyes to see His truth, and their hearts to appreciate His love."

Similar opinions of Protestants and Protestantism could be greatly multiplied from Catholic sources. Regarding Protestantism as they do, why should they not expect its speedy downfall? Why should they not expect a vigorous, united Catholicism to conquer?

The mere opinion of Roman Catholics, or their severest condemnation, would be of little account, if Protestantism had the life to resent such imputations, or the keenness to feel the force of their truthfulness, and so repent. But they do little of either. Nay, more, many count the Catholic Church as a mother or sister church, an ally against the forces of evil. One Protestant gave \$5,000



POPE PIUS IN HIS COURT

toward the expenses of the Eucharistic Congress at Montreal, to be abused for his religion by Dr. Vaughan of England. A few papers protest, but these generally are of small circulation, and published by small religious bodies with limited influence. Is it true that there is not enough real Protestantism in the great Protestant bodies to protest? It certainly looks that way.

The loose "Liberalism" which possesses many is not born of conviction of truth, or of faith in God's Word, or in love of man. It is born of lack of Bible belief, and infidel indifference to things religious. In this modern "Liberalism" the old writers are no more. The story of creation is ridiculed; the fall of man is a myth; the incarnation, the resurrection, the second coming of Christ, are repudiated. The vicarious atonement and justification and regeneration by faith are unreasonable. Even the Master was mistaken. Why should those who have lost faith in all these great foundation truths of Christianity or those who are led by them, protest against the baleful errors of the Papacy? And why should not the Papacy make progress, with its hoary traditions, its religion of the human?

Yet God's Word still stands, and all the great foundation truths of Christianity, the

historic truths of apostolic and partly of Reformation times, are still mighty through God to save men. Preach the Word.

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"Troublous Times Shall Come"

In the *Springfield Union* of July 31, Mr. Rudolph Spreckles is quoted as follows regarding an early financial crisis in this country:

"The financial control of the country is to-day centered in the hands of two great interests. When the two men in control of these interests engage in battle with each other for the supremacy, a revolution, the most destructive the world has ever seen, will follow—a revolution that will not only paralyze or wreck many of our great industries, and overthrow unnumbered financial institutions, but will imperil the safety of the Government itself.

"I have been engaged in business since I was seventeen, and have noticed year by year a gradual reduction in the number of firms handling large industries or engaged in banking, until to-day the reduction must excite alarm. It is a significant commentary on business conditions, that two men have it in their power to embarrass the United States Government. The concentration of wealth is the great evil of modern times, for it places in a few hands the power to precipitate panics and control legislation.

"Each time one of these panics has occurred, certain interests have come forward to relieve the situation by the releasing of large amounts of money. If men can break a panic by bringing forward their hoarded millions, it is evident they can cause a panic by withdrawing from circulation a few hundred millions of dollars."

Mr. Spreckles then gives his view as to the remedy for corrupt financial conditions, which he asserts he is doing all in his power to reform, by adding:

"What is needed to-day is a quickening of conscience of the great wealth holders. One trouble with the trusts is that the men whose capital is invested in them are not sufficiently concerned to take an active interest to their management. So long as they continue to receive large dividends they wink at practices in a corporation that they would not countenance in their own personal business."

We agree with Mr. Spreckles that the only human remedy of these evils is the quickening of

the conscience of great wealth holders. But this is not a mechanical or political matter. Noble men are doing all that humans can in politics and out, but conditions grow worse. "The quickening of the conscience" can only come through right attitude to the great moral law as revealed in God's Word, to the Gospel of Christ, in the reception of the Holy Spirit. But the Scriptures reveal that human hearts, surfeited with the greed of gain, will reject the pleadings of the Spirit, refuse to recognize the obligation to moral law, and fail to reconcile their hearts to God. In the face of such stubborn rebellion against divine requirements, the prophetic Word tells us "perilous times shall come." Men will be "covetous," "lovers of money." See 2 Tim. 3.1-5. Already the prophecy is fulfilling, and until men's hearts are changed their existence will make impossible prosperous times. Indications do not point toward repentance on the part of the majority.

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If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind.—*Essay on Liberty*, by John Stuart Mill.

The Would-Be Arbitrator of the Nations

IT is well known that the Papacy has had little to do with the peace congresses, which have been held in later days. The pope has acted as arbitrator in one or two disputes singly; but he can not fall in with these international agreements unless he is first. The following from the editor of the "Western Watchman," in his issue of April 21, 1910, shows to some extent how this is regarded:

"We have tentative international courts of arbitration for the settlement of disputes between nations; but they are mere 'mute courts,' without authority or power to enforce their judgments. They beguile the weak powers into fancied security, and enable the strong ones all the better to prepare for war. International law is what it always was since sin came into the world: 'Let him take who has the power; and let him keep who can.' Justice and right have fled to brutish hearts, and man's worst enemy is man. The world was advancing towards universal peace when the pope came to be recognized as the arbitrator of kings and courts. The Middle Ages afford us the only theory of international arbitration that this world will ever know. But the power and authority of the sovereign pontiff is now the scorn of the strong and the despair of the weak. There is no 'God of battles' any more; and the only divinity that now rules in the counsels of war is the diety that always sides with big battalions. Here is another fountain of peace, prosperity, and progress poisoned by the devil. A modern government is a Babel of confusion, and its end is dissolution."

When will Protestants learn the lesson, so often affirmed and reaffirmed by Roman Catholics, that the Papacy has not changed? They still look upon the darkness of the Middle Ages as the noontide of glory for the church.

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The Program of the World's Christian Citizenship Conference to Be Held in Philadelphia Nov. 16-20, 1910

WE have not space to give this program in full; we therefore omit the general devotional exercises of every day, many of the reports from various countries, and the general addresses by members, and note only the leading addresses. The object and scope of the conference is fairly given.

Opening Session

WEDNESDAY, NOVEMBER 16, 2:30 P. M.

Addresses of Welcome—By Gov. E. S. Stuart and Dr. M. G. Brumbaugh.
Response—By the President, Dr. S. F. Seovel.
Address—"The Moral Accountability of Nations," T. P. Stevenson, D.D., LL.D., Philadelphia, Pennsylvania.
Address—"The Bearing of National Life on Personal Religion," O. P. Gifford, D.D., Boston, Massachusetts.

NOVEMBER 17, 9:30 A. M.

Report—"The British Government and the Christian Religion," The Rev. John Lynd, D.D., Belfast, Ireland.
Report—"British Administration in India," The Rev. Charles E. Parker, Methodist Episcopal Missionary in India.
Report—"The German and Holland Governments and Christianity," The Rev. Dr. James F. Dickie, Berlin, Germany.
Address—"Political Changes in the Near and Farther East as Related to the Kingdom of Christ," The Rev. C. A. R. Janvier, D. D., returned missionary from India.
Address—"Christ the Ruler of Nations," The Rev. W. I. Wishart, D.D., Pittsburgh, Pennsylvania.

NOVEMBER 17, 2:30 P. M.

Report—"The French and Belgian Nations and Christianity," Prof. O. G. Guerlac, Editor of the Protestant Christian Daily Journal, Paris.
Address—"National Responsibility Toward the Negro Race," J. W. Holley, D.D., Atlanta, Georgia.
Address—"Providential Preparation of the World for the Kingdom of Christ."
Address—"Christian Governments and Foreign Missions," The Rev. Arthur J. Brown, D.D., Secretary Presbyterian Board of Foreign Missions.

NOVEMBER 17, 7:45 P. M.

Address—"Christian Civilization and the Liquor Traffic," The Hon. J. Frank Hanley, Ex-Governor of Indiana.
Address—"The Children of the Nation and the Poes to Moral Purity," Anthony Comstock, New York.
Address—"The Federal Council of the Churches of Christ as an Aid to Civic Betterment," The Rev. H. B. MacCaulay, D.D., Trenton, New Jersey.

NOVEMBER 18, 9:30 A. M.

Report—"Mohammedanism and National Life," The Rev. John Van Ess, D.D., Missionary in Arabia.
Report—"The Roman Catholic Countries of Southern Europe," The Rev. G. T. Berry.
Addresses—"National Christianity and Public Education," The Rev. Henry C. Minton, D.D., Trenton, New Jersey; The Rev. Robert Ellis Thompson, D.D., LL.D., President Central High School, Philadelphia.

Address—"The Lord's Day and National Welfare," The Rev. David J. Burrell, D.D., President of the Alliance of the Reformed Churches.

NOVEMBER 18, 2:30 P. M.

Report—"National Christianity in the United States," The Rev. R. C. Wylie, D.D., LL.D., Pittsburg.
Address—"Foreign Missionary Educational Work a Basis for Christian Commonwealths," F. E. Meigs, D.D., University of Nankin, China.
Address—"Emigration and Immigration as Related to Christian Citizenship," Bishop William Horn, D.D., Cleveland, Ohio.

NOVEMBER 18, 7:45 P. M.

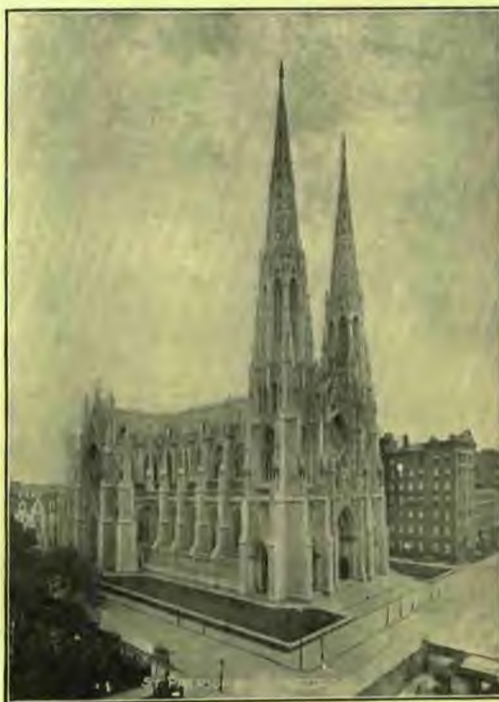
Address—"Responsibility of Municipal Governments for Morals and Religion," The Hon. H. B. F. McFarland, Washington.
Address—"Peace by Arbitration," The Hon. John W. Foster, Washington.
Address—"The Inadequacy of Other Religions than Christianity to the Needs of National Life."

NOVEMBER 19, 9:30 A. M.

Address—"National Religious Observances," The Rev. Francis E. Clark, D.D., LL.D., President of the United Societies of Christian Endeavor.
Address—"National Christianity in Fundamental Law," The Rev. Sylvester F. Seovel, D.D., LL.D., Wooster University.

NOVEMBER 20, 4:00 P. M.

Address—"National Religion and World-Wide Evangelism," The Rev. J. F. Carson, D.D., Brooklyn.
Address—"A Revival of National Religion," The Rev. H. H. George, D.D., Pittsburg.
Address—"The Civic Mission of the Christian Church," The Rev. J. T. McCrory, D.D., Pittsburg.



St. Patrick's Cathedral, New York City, a magnificent structure costing millions, recently dedicated free from debt.

About 800,000 acres of the Crow Indian reservation in Montana has been thrown open to highest bidders. Persons will not be required to show any qualifications as to age, citizenship, or otherwise. Likewise about 700,000 acres will be opened to the public within the former Uinta Indian reservation in Utah, on November 1.

The whole state of California is joining in the campaign to advertise San Francisco as the location for the Panama-Pacific Exposition to be held in 1915. Two million post-cards have been sent out to be distributed over all the country by enthusiasts, necessitating an extra force of postal clerks in handling the mail.

It is said that the Census Bureau has strong evidence that some of the northern Pacific Coast cities have cheated in their census reports by padding their lists. President Taft urges punishment of persons responsible for the figures.

Nearly ten million aliens have arrived in the United States, according to census reports, during the last ten years—an average of a million a year. In this number Italians take the lead.

A little girl laughed at a reprimand, and was discharged. Other employees protested, which finally resulted in a strike of 12,000 neckwear workers in New York.

Stanley Ketchel, who holds the world championship as middle-weight pugilist, was killed by an outlaw working as a farm-hand near Conway, Missouri.

A Pacific Coast Congress representing Hawaii, Alaska, and the eight Pacific Coast states and territories, will be held in San Francisco, November 17, 18, and 19, to adopt measures to restore speedily on a large and efficient scale, the American merchant marine, so that the United States can take its place in the marts of the world along with the other great nations, and to have a greater battle-ship fleet in the Pacific waters. The congress will be held under the auspices of the Merchant Marine League, and the call has been signed by Governor Gillett.

In the opinion of the Government Treasury Department the danger of a possible money shortage this fall has passed. The banks, seeing several months ago what threatened to be a money shortage, and knowing they could expect no aid from the Government, owing to its enormous expense of digging the Panama Canal, piled up gold in their vaults, built up reserves, and cut down loans. Ten million dollars has recently been transferred from New York depositories to other banks.

At a dinner of the Knights of Columbus, a Catholic Society, where he was a guest, Colonel Roosevelt praised the Catholics for their work, but said he favored the broadest measure of religious toleration, adding: "There is no other country where Catholic and Protestant get on as we do here. We must never permit anything to make us deviate from this standpoint."

The belief that a large proportion of the Hindu immigrants are suffering from hookworm disease may be the means of stopping the influx of these people. The Hindus have been arriving in San Francisco at the rate of three hundred a month, somewhat to the consternation of the residents of the Pacific Coast.

Three prominent men of Seattle, Washington, have been arrested on indictments returned by the Tacoma Grand Jury, charging conspiracy to defraud the Government in the Alaska coal cases, and warrants for the arrest of others are being served. It is charged that 17,000 acres have been entered upon by dummies.

The Republican insurgents have lost a strong man in the death of Senator Jonathan P. Dolliver, which will also be greatly felt by the United States Senate. He was among the ablest orators of the progressives.

Human life seems to be a very cheap commodity in Chicago. According to statistics furnished by Chief of Police Steward, in the last four years there have been 693 murders and but 132 convictions.

In a district of Washington, D. C., it is stated that a ban has been placed on chickens as an article of diet on the supposition that they are the direct cause of infantile paralysis.

The construction of a "Peace" bridge over Niagara River is proposed as a memorial of the one hundred years of peace and friendly relations of the United States and Great Britain.

The Illinois Republican convention has rejected a proposed plank in their platform favoring national medical legislation, or rejecting what has been called in some circles the "medical trust."

Thirty missionaries sailed for the Orient recently under the auspices of the American Baptist Foreign Mission Society. This is the largest number ever sent out at one time by this society.

Five persons were shot by an unknown man in ambush while driving near Little Rock, Arkansas, recently.

Twenty-seven lost their lives as the result of a traction car wreck at Carlinville, Illinois.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XXXV. In the Evil Council

WHAT meanest thou, Jazer?" demanded the quiet figure in the corner,—the ruler whom Shaphan had called Nicodemus.

The face of the speaker was pale, and his voice shook with suppressed excitement, while he fixed his fine, intelligent eyes full upon the scribe.

"How darest thou, Jazer, speak thus of that astonishing miracle whereof five thousand men bear witness? Besides, thou, thyself, didst eat of the bread and of the fishes. Thou didst go to Bethsaida that thou mightest catch the Miracle-Worker in His words; but instead, thou didst tarry to be fed of His bounty. Shame, shame upon thee, Jazer!"

The speech had been so sudden, so convincing, so pregnant with the eloquence of truth, that for the moment no man in the chamber seemed prepared to make reply. The fine face of the speaker was flushed with indignation, while the countenance of Jazer was white with rage. His deep eyes blazed with anger, and he was about to reply, when the door of the chamber suddenly opened, and the sentinel hastily admitted a man in the robes of a priest.

"I have news for the council, O Caiaphas!" he exclaimed, without pausing to be seated. "I heard of this assembly at thine house, and I knew these men were called together that it might be determined what should be done with the Nazarene; for behold, all the world goeth after Him, and every day He doeth more miracles than have been done by priest or prophet since the world began. Knowest thou, O Caiaphas, and thou, O Annas,"—excitedly pointing a trembling finger at the aged high priest,— "knowest thou that the man Simon the leper, of Bethany, hath to-day been healed of his leprosy by this Jesus of Nazareth?"

"What sayest thou, O Issachar!" panted Caiaphas. "Surely Simon the leper is a dead man from the crown of his head even unto the soles of his feet. Verily thou sayest falsely!"

"As the Lord liveth, I know whereof I speak; for I, even I, Issachar the priest, am he before whom many lepers from Jerusalem and the coast around about have come, that sentence may be pronounced, even as thou very well knowest, O Caiaphas. And also, I am he before whom this man, even Simon of Bethany, presented himself a long time ago for examination according to the law; and I it was who pronounced him unclean. Verily, I am accustomed to sights of horror; but in this man's body the plague was more loathsome, more fierce and rapid, than in many others. Yet when I pronounced him unclean, and said unto him, 'O Simon, the curse of the Almighty pursueth thee,' the man wept, and pleaded that he might be allowed yet a little longer time; for he was loath to believe the horrible thing had come upon him. Yea, O Caiaphas, I know the man, and I know the horrible extent of his malady. When but last week I saw him afar off, as I passed by the abode of these wretches, the man's face was so disfigured that I scarcely knew him,—and would not, save that his abba is always crimson; it is thus that his wife Prisca knoweth—"

"Why speakest thou not plainly, O Issachar?" said Annas. "Thou hast told us nothing. How knowest thou that this Jesus of Nazareth hath healed this man?"

"I will tell thee, O Annas. This morning there came into my presence a young man whose springing step and ruddy countenance spoke plainly of perfect health of body and of mind. It took but the second glance to convince me who it was that stood before me.

"Who art thou?" I cried in astonishment.

"Examine me, O Issachar, thou priest of Israel, and I will tell thee my name, even tho thou thyself already knowest."

"So I took the two birds which he had brought,

and the cedar wood and the scarlet and the hyssop, and did unto him according to the law of Moses, for his cleansing. Then he saith unto me, 'I am Simon of Bethany; and behold, Jesus of Nazareth hath healed me of my plague.'

"Then I asked him, 'Dost thou believe that this Carpenter of Nazareth is the Messiah because He hath healed thee, O Simon?'

"Nay, verily; I say not so," he made answer, 'but of a truth I account the Man a great prophet.' Thus declared Simon of Bethany."

"Now verily we know that thou speakest not truth!" exclaimed Jazer, exultingly; "for this Nazarene healeth no man except he first acknowledge Him to be the Messiah; for thus have I heard many declare. And indeed," continued the scribe, "have I not one who longeth to be loosed from her infirmity, which hath bound her these twelve years, even mine own sister Huldah, whom I love? yet would I rather be pleased that she die in her

Not Mourning, but Remembering

By C. A. Smith

We do not mourn for the stars so bright,
That shine on our path in the dreary night,
And pass from our sight away;
But we think of the joy their rays have given,
As they shed their light where our feet have striven
Along our darkened way;
And we know they rise on other eyes,
And other hearts their light will prize
As they sink with silver ray;
And we know each passing star foretells
The coming dawn, from which there wells
The joy of the golden day.

We do not mourn for the blooms of spring,
That wide their fragrance softly fling,
As they open, and, passing, fade;
For we know the luscious fruit will come,
A blessed gift to each heart and home,
'Neath the green leaves' tender shade;
And we know that the summer's gorgeous flowers,
That cheer and charm this world of ours
As they wave on each swaying blade,
But betoken the welcome harvest-time,
When all rich nature seems a-rime
O'er hill and dell and glade.

We do not mourn for the birds a-wing,
That float and soar as they gladly sing
To us on every hand,
And then, without a word or tear,
Leave us, to pass with notes of cheer
To gladden some other land;
But we think of the glad songs they've sung,
And how our hearts in response have rung
To the joyous singing band;
And we'd urge them on with quicker flight,
To make some other sad land bright,
Could we the birds command.

infirmity, than that this Nazarene mock me, a scribe of the holy temple, by laying His hands upon her, even Huldah, mine own sister, that she might be loosed from her infirmity through the power of Beelzebub!" And the scribe rolled his sunken eyes impressively upward.

"Yet surely thou knowest, O Jazer," insisted Nicodemus, "that the Nazarene hath healed whole multitudes in one day; and I myself have seen many healed of diseases and infirmities, who knew Him not, nor yet acknowledged they Him to be the Messiah; for He hath healed many demoniacs, even they who were in no wise able to believe upon Him,—being madmen!"

"Verily, Nicodemus, thou also art a follower of this Impostor, and thy words betray thee!" shouted Caiaphas, waving his arms furiously.

"And thou a member of the Sanhedrin!" belated many angry voices.

Nicodemus arose and quietly left the chamber, and the council broke up in confusion.

(To be continued)

Worth of Friendship

THE more we love, the better we are; and the greater our friendships are, the dearer we are to God. Let them be as dear, and let them be as perfect, and let them be as many as you can; there is no danger in it; only where the restraint begins, there begins our imperfection. It is not ill that you entertain brave friendships and worthy societies; it were well if you could benefit all mankind; for I conceive that is the sum of all friendship.

A good man is the best friend, and therefore soonest to be chosen, longer to be retained, and, indeed, never to be parted with unless he cease to be that for which he was chosen. For a good man is a profitable, useful person, and that is the band of an effective friendship. For I do not think that friendships are metaphysical nothings, created for contemplation, or that men or women should stare upon each other's faces and make dialogs of news and prettinesses, and look babies in one another's eyes.

Friendship is the ally of our sorrows, the ease of our passions, the discharge of our oppressions, the sanctuary to our calamities, the counselor of our doubts, the charity of our minds, the mission of our thoughts, the exercise and improvement of what we meditate. He only is fit to be chosen for a friend who can give counsel, or defend my cause, or guide me right, or relieve my need, or can and will, when I need it, do me good. To love such a person and to contract such friendships is just so authorized by the principles of Christianity as it is warranted to love wisdom and virtue, goodness and beneficence, and all the impresses of God upon the spirits of brave men.—*Jeremy Taylor*.

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Conviction from Time

A YOUNG man attended a ball and was highly delighted with the diversion. In the midst of their enjoyment the clock struck one. That striking passage of Dr. Young's instantly rushed upon his mind:

"The bell strikes one—we take no note of time,
But from its loss:—to give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound; if heard aright,
It is the knell of my departed hours."

Conviction seized the youth. He left the ball-room, retired to his closet, and gave himself to Christ.

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Intention of the Bible

"THE Bible is a strange book," said an infidel objector to an aged minister. "A wonderful book," was the reply. "It has some strange characters among its saints," said the objector, "such as David and Solomon. If such men lived in our day, we would say that they deserved to be sent to state prison for life." "Worse than that," replied the minister. "If they got what they deserved they would be sent to hell forever. But you probably are mistaken as to the object of the Bible. It is not meant to show how good men are, but to show how the grace of God brings salvation to the very worst of men, and makes saints out of the vilest sinners."

— ★ ★ —

Humility

It is the student who stands before the house of knowledge, modest, patient, single-minded, conscious only of his own poverty and the unspeakable riches within, to whom wisdom will open her gates. No blustering, conceited person will fare very well in her courts. Humility and patience are the first requisites. The greatest scholars are always the humblest of men.—*Great Thoughts*.



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The Beggar-Leper—A Type

THERE he lay for hours and hours, a miserable, half-clad, bleeding leper. Starvation, not more cruel or relentless than the gnawing disease, but an added enemy, had driven him forth (if indeed he had a fixed place of shelter) to seek of his less unfortunate fellows a bit of food with which to eke out an existence that was a living death to himself and a source of harrowing pain to all who beheld him. Carefully avoiding the main thoroughfares, he placed his well-nigh lifeless body on the edge of a rough, cobblestone-paved road connecting two main streets in a foreign concession in the city of Shanghai. With still life enough to feel the sting of the cold wind, he selected a place in the road just behind the splint bamboo fence where the minimum of the chilling north wind sifted through, and where the rays of the impartial and beneficent sun brought the most warmth. Too weak and full of pain to sit upright, he lay on his side seemingly all unconscious of the cold earth and jagged stones under him. His face was turned toward the road to catch the eyes of the passers-by who now and then cast a few "cash" pieces onto the small, ragged piece of grass matting that he had spread just in front of his face for that purpose.

His body, doubtless full of the loathsome disease, was scantily covered with a mass of rags, so hiding at least from the human eye the larger part of the man's wretchedness, while his feet, hands, and head were fully exposed to the bleak January weather. His feet—mere stumps they were, the insatiable disease having already consumed the toes and beyond, leaving open, running sores, as if with its invisible fangs it had just then made a fresh attack. With some of his fingers entirely gone, and others to the first or second joint, his hands, if such they could be called, were pressed together and moved in the way of Chinese salutation; and this was his only appeal, unless an occasional moan escaped his lips, to the people as they passed back and forth in the way. His face so listless, so pinched with pain, and so hardened with that stoical feeling that runs deep in the Chinese life, together with his almost fixed eyes, plainly told the whole story of the wasting life within.

This man is one of China's suffering ones,

a member of a large class. To meet such cases of abject wretchedness is one of the common experiences of the missionary, and there is perhaps nothing that tells more on his strength. He can not possibly escape such sights, since at every turn they are present; but the fact that in the face of such suffering he is quite helpless to extend any real relief, is still more wearing to his nerves and feelings. All about him is a veritable ocean of physical suffering, whose tides and waves incessantly beat up against him, while he is the mere sport of their buffetings.

A Worse Evil

But why, indeed, should this suffering of which this man is so striking a type, excite our sympathies so profoundly, as the men of this class were the most to be pitied? It is only right and quite natural that we

eternal life, that are of priceless value? The present world is marked with physical suffering, and this is particularly true of the great heathen lands where the powers of darkness exercise well-nigh full sway. The spirit of the Gospel leads us to do all in our power to alleviate this physical suffering, but the same Gospel goes infinitely beyond this. The real end of all missionary endeavor is to cast out of the human heart the devil and all his works; it is to go about "doing acts of kindness, and curing all who are crushed by the power of the devil," and testify "that through His name all who believe in Him receive the forgiveness of their sins." (Weymouth's translation.)

Let us then be up and doing; let us know that to us has been committed "the Word of reconciliation," that invites man to be reconciled to God and so become forever free from the darkness and slavery of Satan. In this great day of God's mighty preparation and unparalleled opportunity, let us quit ourselves like men, and be "sons of light, and sons of the day."

J. N. ANDERSON.

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An Incident by the Way

THE scene of the incident, a beauty spot in the mountains of Switzerland. The gathering, a large company of English tourists, and an enthusiastic Swiss maiden who saw in it an opportunity to spread abroad the "everlasting Gospel." Using the SIGNS OF THE TIMES, with other publications, she tells us her experiences as she began to distribute the papers:

"These are Seventh-day Adventist papers," said a clergyman, when I offered him a copy; "so the Seventh-day Adventists are here also, I see."

"Yes, Monsieur," I said, "we are trying to let the light shine everywhere."

Another clergyman said, "These are from America; your doctrine comes from America."

"No, Monsieur," I said, "it comes from the Bible and from the Lord."

"You do not believe in the baptism of children," he replied.

"No, it has come from Rome," I said.

Again he said, "You believe that the end of the world is soon coming, and that the Lord will not save anybody after that."

"Yes," I replied, "but now is the time to come to the Lord. It is not for any one to wait until the Lord comes before finding His salvation."

Then as I went on distributing papers, I found a clergyman smoking. I offered him a paper. He refused, saying,

"No, these things are from the devil."

"Well," I said, "now I will tell you something. I believe there is where the habit of smoking comes from."

"Why do you say that?" he replied.

"Because it is an evil habit; it is a harmful one. You could not think of the Lord Jesus doing such a thing as going about with a pipe in His mouth. Our bodies are too sacred to injure them by such a habit; and you are a clergyman."

Our talk attracted considerable attention, and he seemed to be quite embarrassed by it. Some of the ladies took part in the talk, and seemed rather to think that smoking was all right.



A group of lepers in Syria. The dread disease is the same everywhere.

should feel for, and seek to extend help to, any of our fellow men who are in great physical need; but are we not touched overmuch by the physical sufferings about us, to the exclusion of feeling compassion for a still larger class smitten with the still more deadly leprosy of sin? Are there not many who at the sight of the wretched man described in the above paragraphs would feel their hearts wrung with commiseration, while in the presence of what is still more distressing, say a company of idol worshippers prostrating themselves in abject fear before senseless images, there might be absolutely no feeling of pity?

Why is this? If the physical sufferer deserves our sympathy (and no one can gainsay this), what shall we say of the man who is without hope and without God in the world, upon whom the wrath of God abides, whose fixed vision of the future is "a certain fearful expectation of judgment"? Is it not the spirit of man, the

However, the first clergyman who had spoken to me came to me a little later, and said, "Mademoiselle, will you come here on the steps of the station, and talk to the people about smoking, and tell them why you think it is a wrong thing to do?"

I told him that I could not talk English well enough to speak in that way.

"Well," he said, "you can talk English well enough to do it, and you tell them just why tobacco using is not a good practise."

So I felt that I must answer the call, and in the best broken English that I could command I spoke for quite a little time to about three hundred people, on the duty of caring for our bodies, and on the evils of the use of tobacco.

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Our Work and Workers

SIX have taken a firm stand for the truth at Rayville, Louisiana.

PASTOR E. G. OLSEN baptized ten persons at Council Bluffs, Iowa.

SIX souls have responded to the call of the message at Altoona, Pennsylvania.

THREE persons at Davis City, Iowa, have received baptism, and three others at Des Moines.

MISS RUTH SANTEE, a Bible worker at Rockford, Illinois, reports three converts among her readers.

NEARLY fifty souls who have received the call of the message in Los Angeles, California, have embraced it.

A BAPTISMAL service was held at Wahoonga, N. S. W., Australia, where eight persons took part in the ordinance.

As a result of tent meetings held during the summer in Baltimore, Maryland, fifteen persons were baptized October 1.

At the annual camp-meeting of the Western Colorado Conference, twenty persons, mostly young people, gave themselves to the Lord.

LAST July a church of twenty-eight members was organized at Orange, California. Since then fourteen have been added to the number.

BROTHER J. W. OWENS reports five colored candidates for baptism in Detroit, Michigan. Two new in the faith have been added at Lansing.

TWENTY-SEVEN were baptized at the camp-meeting at Shelbyville, Illinois, and a Sabbath-school of twenty-four members has been organized.

A SWEDISH church of thirteen members has been organized in Kansas City, Kansas. Five or six others are ready to unite with the new church.

THE church at Clearwater Lake, Wisconsin, has added fifteen members to their number, nine of whom will receive baptism, being new in the faith.

ONE sister this summer in the Eastern States has sold, besides other magazines, over one thousand truth-filled periodicals in twenty-one different languages.

At Miami, Florida, a church of twenty-seven members has been organized. Twenty-one of this number were received into fellowship on profession of faith.

At Dillwyn, Virginia, eleven have pledged themselves to "keep the commandments of God and the faith of Jesus," and a Sabbath-school of twenty members has been organized.

At the close of tent meetings at New Haven, Connecticut, nineteen candidates were received into church fellowship. Baptism will follow later. Four or five more are keeping the Sabbath whom we believe will join us soon.

A VERY impressive service was the dedication of our international church in Los Angeles recently, the auditorium being appropriately decorated with the banner of nearly every nation in some cluster beautifully grouped along the walls.

A CHURCH of nineteen members has been organized at Simcoe, Ontario, and eight or ten more are deeply interested. As the result of tent meetings held at Fenelon Falls and Hamilton, in the same province, nine are rejoicing in the faith.

FOUR persons have been baptized and have united with the West Side church at Indianapolis, Indiana. Three young persons from this state have gone to the Foreign Mission Seminary to receive instruction preparatory to engaging in missionary work in some one of the world's needy fields.

A COPY of excellent earnest "Appeal to the Young People of the Lake Union Conference from the Students of Emmanuel College" comes to our table. It ought to arouse young people to the importance of a Christian education, and to the desire and purpose to obtain it.

BROTHER F. M. DANA, South Lancaster, Massachusetts, writes: "Eleven persons in one town in one of our conferences have accepted the truth as a result of reading the Home Bible Series of the SIGNS last year." At Natick, Massachusetts, seven dear souls have pledged themselves to obey all the commandments.

Expressed in Verse

[It is in this way that one of our readers is moved to express herself (or is it himself?) in her (or his) appreciation of this paper. We would give the name, but the manuscript became separated from the letter, and no name was signed to the verses.—Ed.]

Signs and Signs

In olden times God gave us signs,
That we might know His will;
And so to-day He gives us signs,
That He may lead us still.

The sun and moon and stars gave signs;
The Saviour said they would.
O that we would but heed those signs!
He gave them for our good.

So let us thank Him for the signs
He gives from year to year;
For we may know fulfilling signs
Point to His drawing near.

And let us thank Him for the SIGNS
He gives from week to week;
For through the columns of the SIGNS
His Spirit oft will speak.

BESIDES having 93 alumni of Union College actively engaged in spreading the third angel's message in home missions, 120 students and teachers have gone to foreign fields to engage in missionary labor. They may be found in South Africa, Abyssinia, South America, China, Germany, Austria, Scandinavia, Central America, and the Philippine Islands. During the last three years the student body has invested about \$2,300 in Africa alone. Two hundred and seventeen students have enrolled so far this year.

APPROXIMATE CHRONOLOGY, OR THE TIME OF THE CRUCIFIXION

Places in condensed form a few facts, from Scripture, history, and astronomy, that will enable the reader to understand the exact time of the crucifixion and resurrection of Jesus, giving the year, the month, the day of the month, the time of the moon, the day of the week, and the day of the Jewish month. Price 25 cents. Address H. H. Perry, 67 19th St., San Diego, California.

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.

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application. Pacific Press, Mountain View, Cal.



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MOUNTAIN VIEW, CAL., NOVEMBER 1, 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.

We commend to our readers the earnest perusal and study of the articles on "The Coming of the Master" which begin in this issue.

A religion which will not hold a man or a company of men to a fair and square bargain, is not worth keeping. Christianity will do that; and if a man breaks contracts, or does not keep agreements, who professes to be a Christian, his religion is only an empty form, his Christianity but a name. He belongs to that other class named by the apostle Paul, "truce-breakers." 2 Tim. 3:1-5.

It Must Have Been an Oversight.—The Baptist Chronicle (Alexandria, Louisiana) of Oct. 6, 1910, prints on its first page a beautiful poem from the pen of one of our contributors, Flora E. Warren, as tho it were contributed to that paper, with no mention of this journal, from which it was taken. This lack of journalistic courtesy on the part of our esteemed contemporary must have been an oversight.

Sorry, but Glad.—A letter from our friend Mr. W. R. Beatty, dated College Place, Washington, October 14, tells us that the night previous the engine-house and laundry of Walla Walla College were destroyed by fire. It broke out about midnight, and made rapid headway. It seemed at one time that the boys' dormitory would surely go, but the wind providentially changed, and the efforts of the boys subdued the fire. We sympathize with our friends in their loss, but we are glad that no more destruction of property resulted, and above all we are glad that no person was even injured. Mr. Beatty says that he never saw an unorganized company work so systematically as did the college boys in fighting the fire. In fact all did splendidly. He was able to render good service. The next week the school was running regularly.

The Two Witnesses.—Dr. R. C. Wylie in the October Christian Statesman takes the ground that the two witnesses of Rev. 11:3, 4 are the Christian church and the Christian state. Think of the latter, the professed Christian state of Italy, of France, of Austria, of Spain during the centuries when union of church and state flourished! Did the Inquisition in Spain witness for Christ? Did the St. Bartholomew massacre? Did the martyr fires of Smithfield? Did the burning of John Huss? Did the death of Servetus? Yet all these deeds were wrought under the authority of a "Christian state." A witness for Christ! Think of it. In our studies in the Revelation we will learn what those witnesses are. The Christian Statesman for October, 1910, is forced to admit editorially, in a discussion of the common law of the United States and Christianity, that "we must not expect to find any decision by any Federal Court declaring formally that the Christian principles of civil government enter into the vital constitution of this Government. Nor must we expect to find these principles swaying the politics of the country to the extent we might desire." The conclusion is, however, that "the common law has certain Christian characteristics." It has, but it will not have them under the National Reform régime. Absolute separation of church and state is a Christian principle. This the Statesman would not admit.

Not Sectarian.—The Bible is not a sectarian book, declares the Christian Statesman, and we say Amen. The Bible Sabbath, the seventh day of the week, is not a sectarian Sabbath. Bible baptism, immersion, is not sectarian baptism. Salvation, righteousness by faith, and life through Christ, are not sectarian teachings. The doctrine taught of separation of church and state is not sectarian. Sects are always made by departing from the Bible.

The Deity of Christ.—The Sunday School Times has been printing for some time the utterances of noted Christian scholars who believe unequivocally in the Deity of Jesus Christ,—an expression, the editor remarks, which means now what the "Divinity of Christ" meant a few years ago. The "Deity of Christ" has been compelled by the belittling of the term "divinity," men holding that it was common to men as to Christ, only perhaps in different degree. The editor tells us that the Sunday School Times has been censured for giving such prominence to the great subject; and that he was warned that his course would be unwise, and that he is now told that it is ill-timed and productive of harm. Some wish to debate the question, but the editor nobly says that the paper is not open to a debate upon the Deity of Christ. Would there were many more to take the same noble stand.

Next Week

AMONG many good things in this journal next week will be the following:

The Revelation of Jesus Christ.—A study of its first three verses, which we believe will be greatly helpful.

The Master's Coming.—What will be its character? Will it be literal, as was the first advent, or is it a spiritual movement? The question will be answered.

A stirring article, "Preach the Word," from the pen of Mrs. White, brings home to the heralds of the cross and others the importance of the apostolic injunction.

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A Right Decision

THE supreme court of Illinois handed down a just, righteous, and truly American decision the other day; namely, that the Bible should not be read in public schools. The court said:

"If these exercises of reading the Bible, joining in prayer, and the singing of hymns were performed in a church, there would be no doubt of their religious character; and that character is not changed by the place of their performance. If the petitioners' children are required to join in the acts of worship, as alleged in the petition, they are deprived of the freedom of religious worship guaranteed to them by the Constitution. The wrong arises not out of the particular version of the Bible or form of prayer used, but out of the compulsion to join in any form of worship. The free enjoyment of religious worship includes freedom not to worship."

The same principle is just as true regarding Sabbath observance. The true principle of religious freedom includes freedom not to observe a day as sacred as truly as it does to observe a day.

"How Much Owest Thou My Lord?"

There are many wealthy persons who bask in God's sunshine and breathe God's air, yet who show no gratitude by giving for the needy spiritually or physically. The poor woman who gave five cents a week was told that a well-to-do brother had offered to relieve her from what was seemingly a burden. But her eyes filled with tears, and she declared that in view of God's goodness she found giving to His cause her chiefest delight. Gratitude in words only, will inevitably harden the heart. Gratitude in deeds enlarges and purifies.

Mayor McCarthy, of San Francisco, has aroused a storm of protests as a result of a communication sent to Colonel John A. Lundeen, commandant at the Presidio, in which he seeks to break down the opposition of the army officers to the re-establishment of saloons around the entrance to the Presidio. Instead of bringing the military men to his view, a mammoth petition is being prepared at the Presidio, which will be signed by every officer and perhaps the 30,000 enlisted men at this post, protesting against the efforts of Mayor McCarthy to establish the soul-destroying retreats just outside the entrance to the reservation. When those to whom the people have committed their civil and municipal welfare, and in whom they have reposed their confidence, will go so far in perverting their office as to seek to establish immoral agencies that foster crime and that would drag protesting men down to bestial degradation—what are we coming to?

World's Christian Citizenship Congress

THE following announcement is from the Rev. J. S. Martin, general superintendent:

"The World's Christian Citizenship Conference promises to be epoch-making. Already more than one thousand delegates have been appointed, representing almost every Christian interest in our own and other lands. Scores are being daily appointed and the number will doubtless reach thousands. Congregations, missionary societies, Sabbath-schools, men's brotherhoods, Christian endeavor, and other young people's societies, ministerial associations, Y. M. C. A.'s and Y. W. C. A.'s, and various Christian reform organizations are entitled to appoint delegates. Any such organization desiring yet to appoint should do so at once and send without fail the names and addresses of all appointees to the general superintendent, J. S. Martin, 603 Publication Building, Pittsburg, Pennsylvania. Any person desiring to attend, whether delegates or not, should likewise immediately write the general superintendent. This is the only way to insure seating accommodations."

A wealthy shoe merchant of San Francisco, B. Katschinski, received an anonymous letter demanding \$500. In case he refused to comply with the demands of the letter, it threatened to dynamite the family home. Mr. Katschinski is a quiet, conservative merchant, and is at a loss to know why his home should be thus endangered if he failed to meet the demands of these brutal bomb men. Rewards aggregating several thousand dollars are offered for the arrest and conviction of the dynamiters.

It is said the worst hurricane in the history of Cuba swept over the island October 17. Havana was flooded. The damage to the city alone is more than a million dollars. The great sea-wall about the city was hammered to pieces by the immense waves. In the three western provinces of Cuba thousands of peasants are homeless, and the republic may ask international aid.

As a result of Roosevelt's imbroglio with the Vatican during his recent visit at Rome, three Catholic prelates, an archbishop, two bishops, and over two hundred priests refused to sit at the table with the former President when he was the guest of honor at a banquet given by the Knights of Columbus, in Peoria, Illinois, October 2. "Simply found it impossible to attend," was the only reason given.

Mrs. Julia Ward Howe, the noted philanthropist and author, died at the age of ninety-one years at her summer home in Middletown, Rhode Island. Among many other poems which she has published may be mentioned "The Battle Hymn of the Republic."

A General War.—The Western Watchman, after reviewing conditions among the nations, says: "All these considerations impel us to the inevitable conclusion that the world is on the eve of a general war on land and on sea and in the air."