

Signs of the Times

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R. James



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3328.— Question of Calendars

Have we any record of the change of calendar in ages past, so as to change the day of the week? J. E. M.

There is no record of such change. All important changes in calendars, save that of infidel France, have affected only the year and the month, never the week. There hangs before the writer a chart giving in 160 languages and dialects the following: the name of the week; the order of days in the week; the names of the days in the week. These languages range throughout the Eastern hemisphere, and in several cases from nations which have had no communication with each other. They are pagan, Jewish, Mohammedan, and Christian. In them all, the week is a period of seven days. In them all, the order of the days of the week is the same. In 108 of the 160, the seventh day is known as the Sabbath, or by a term nearly equivalent. Fifty-three of the languages are European, and twenty-six of these call the seventh day the Sabbath. Changes of calendar have been made for the purpose of correcting sun time regarding the year. Russia reckons by Old Style, Julian Calendar; the rest of Europe by New Style, Gregorian Calendar. But the days of the week are the same in each. No change in the great calendars of the world have affected the week or the order of its days.

3329.— The Hare

Will you kindly explain Lev. 11:6? According to the Bible Dictionary, as well as the National Encyclopedia, the animal we know as the hare, as well as the one mentioned in the Bible, is a rodent, and not a ruminant, or cud-chewing animal. What conclusion can one come to, or what explanation can you give regarding this? W.

The Companion Bible, which has excellent notes, says regarding the Hebrew word *arnebeth*, translated "hare" in Lev. 11:6 and Deut. 14:7, that it is "not yet identified;" in other words, it is quite impossible to say to just what animal it does refer. Whatever the animal may be, it evidently refers to a ruminant. Others tell us that it is apparently a ruminant, because of the motion of the jaws, which seems to indicate that it chews a cud. The Septuagint translation renders the word "hedgehog," with the uncertainty of knowing what is meant. We can certainly bring no charge against the Scriptures.

3330.— The Tabernacle, Sanctuary, Priests

Were the tabernacle and sanctuary and priests anything like they are to-day? M.

The description of the ancient tabernacle, etc., may be found in Exodus, chapters 25 to 31. It will there be seen that there is no likeness between that ancient sanctuary and modern churches, tho Jewish synagogues endeavor to retain some of the features. Some of these features are partially imitated by Roman Catholics. The ancient tabernacle was constructed for the purposes of ministration in sacrifices and offerings, all of which passed away when Christ came and suffered and died once for all. Heb. 10:9, 10. The great temple which that ancient sanctuary typified is on high, where Jesus our Lord now ministers. Heb. 8:1, 2; 9:11.

3331.— Sell It unto a Foreigner

Will you help us on Deut. 14:21? The special point is regarding raising swine.

According to the passage in question the Lord permitted His people to give or to sell to those of other nations that which they might not use themselves. There is, however, but one thing mentioned—that which dies of itself. Doubtless the same principle would apply to unclean meats, as to

that of the swine and the camel. But in selling or giving such meat there must of course be no deception. They sold it for what it was. That is better than meat eaters are often served now. The keeping of hogs raises this question: Is it right for one to make a business of producing and selling that the use of which he believes to be injurious? For ourselves—and we could speak for many others—we could not. We would not wish to engage in business upon which we could not ask the fulness of God's blessing. We would not care to have aught to do with the unwholesome, unclean beast. It is not, however, for us to condemn others.

3332.— Baptized for the Dead

I would like an explanation of 1 Cor. 15:29. I do not understand either the first or the last of the verse. M. R.

The middle part holds the key—"if the dead rise not at all." The whole chapter is an argument for the resurrection. Jesus died, was buried, and arose from the dead. Verses 1-4. These are the great facts of the Gospel. These great facts are set forth in baptism—death, burial, and resurrection. Rom. 6:3-6. Christ's death is of no avail, or one's faith in that death of no effect,—if He did not rise from the dead. Preaching and faith are both vain. 1 Cor. 15:12-19. Into the death of Christ believers are baptized—"buried with Him by baptism into death" (Rom. 6:4), but in faith of the resurrection. Now what good would this faith in Christ's death do, if there were no resurrection? Why would they be baptized with that in view? The "dead" of the text, it seems to us, is Christ. In reference to His death we are baptized. Through Him, too, are we raised from the dead.

3333.— Eating Swine's Flesh

Is it a sin for saints to eat swine's flesh? S. J. D.

Yes, and no. It depends. If one eats it in all the light of the Bible and modern science when he can get better food, it looks pretty much like transgression. If he have no better food than that, as many have found, let him eat it. Swine's flesh is condemned by God's Word, not arbitrarily, but because of the nature of the beast itself. It is unhealthy in itself, and unwholesome for food. In many cases the knife of the butcher barely precedes death from physical causes. That the beast has not changed its nature modern science abundantly proves. The very term "sow," the female of the swine, is in its origin akin to "scrofula." There are thousands who can testify to the benefits of abjuring it as a matter of diet. Why then eat it? In the light of Bible and science and despairing practise, is it not always a sin against physical law? And if eaten to please a perverted appetite, is it not a transgression of moral law? But the soul must decide for himself. But in deciding the only safe way is to follow the Word.



Schedule for Week Ending February 4, 1911

Sunday	January 29	Exodus 2-4
Monday	" 30	" 5-7
Tuesday	" 31	" 8-10
Wednesday	February 1	" 11-13
Thursday	" 2	" 14-16
Friday	" 3	" 17-20
Sabbath	" 4	" 21-23

Exodus 2 to 23 are the chapters for this week's reading. Wonderful chapters they are, too, inviting

extended comment on almost every one. The going out from Egypt is filled with tremendous events; but with the amount of reading each day, it is impossible for the SIGNS to give extended comment.

OUR first chapters deal with the early life of Moses, his understanding that he was to be the deliverer of God's people, his self-sent mission and utter failure, his flight to Midian, and his post-graduate course of forty years' schooling in the wilderness tending sheep, and God's call to Moses at the end of the forty years. He felt all-sufficient, with his knowledge of warfare and Egyptian education, in the beginning of the forty years, and met failure. He felt utterly insufficient when God called him, but his mission was successful.

IN the various expressions concerning the hardening of Pharaoh's heart, follow the American Revised Version. God hardens hearts only by withdrawal of His Spirit which the heart utterly rejects. He did not cease pleading with the Egyptian king until all hope was gone.

THERE are some striking features in the plagues that are worthy of note. First, they came largely against the idolatry of Egypt to show that their gods were utterly worthless and that the Lord Jehovah was above them. The first nine plagues are divided into series of three, the first two of each of which came with warning, the last without. In every warning which God gave Pharaoh there was salvation until we come to the very last, and he had so turned from God that the only thing God could do was to show His mighty power in punishment for the deliverance of His people.

THE word "borrow" in chapter 11:2 and elsewhere in this record should be "ask."

THIS wonderful deliverance was to be kept in mind by the children of Israel in the yearly observance of the Passover, until the coming of Christ Jesus our Lord, who is our Passover, whose blood alone can keep us from the destroying judgments which we deserve. 1 Cor. 5:7.

CHAPTER 15 records the wonderful deliverance from earthly power. Chapter 16 shows that the Sabbath was known and understood before the Decalogue was spoken from Sinai. In chapters 19 and 20 we have the record of the sublime manifestation of God's glory in giving His holy law. It is worthy of note that it is not said Jehovah spoke, the covenant God of His people, but God (Elohim) spoke all these words. If Jehovah, it would have limited the law to His people; but Elohim the Creator of the heavens and the earth speaking, makes the law of universal application. Israel by wholly yielding to God in simple faith might have had that law written in their hearts. They were, however, afraid of God's glory, and begged that He should not speak, but that Moses should be the one who should speak to them. Consequently they received the law simply from Moses, the man, who had no power to write it in the hearts; whereas if they had received it from God, the glory of condemnation would have been swallowed up in their hearts and life by the glory of righteousness; and the law, instead of being condemnatory prohibitions, would have become enabling acts, furnishing power through faith for the doing of the thing demanded. Following the law to the close of chapter 23 we have various laws and judgments given to Israel.

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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The Law Given to Israel

By Mrs. E. G. White

WHEN the Lord was about to deliver His people from Egyptian bondage, He selected Moses as their leader. Moses was learned in all the knowledge of the Egyptians, and was a skilled and mighty warrior. He had also been fitted for his duties by long years of quiet meditation and communion with God in the wilderness of Horeb. Through Moses the Lord wrought many signs and wonders in the land of Egypt. He brought His people out of the house of bondage "by a mighty hand, and by a stretched out arm, and by great terrors," even parting the waters of the Red Sea to make a way for them.

At length they came to the wilderness of Sinai, and camped before the mount; and there, in the most solemn manner, the Lord made a covenant with them. Moses was called up into the mountain, and given this message for the people: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; . . . and ye shall be unto Me a kingdom of priests, and an holy nation." Moses returned to the camp, and laid before the people all the words that the Lord had commanded him to utter; and they answered together, and said, "All that the Lord hath spoken we will do."

Not a New Law

The Lord then graciously condescended to come down upon Mount Sinai, not to give a new law, but to speak with an audible voice, in the hearing of all the people, the law which had been from the beginning the foundation of His government. He would not permit even angels to communicate these sacred precepts to men, nor did He trust them to the memory of a people who were prone to forget His requirements. He would remove all possibility of misunderstanding, of mingling any tradition with the Ten Commandments of the moral law, or of confusing the divine requirements with the practises of men; and

to do this, He not only spoke the ten words of the moral law in the hearing of all Israel, but He wrote them with His own finger upon tables of stone.

The Lord made the occasion of speaking His law a scene of awful grandeur and sublimity, in accordance with its exalted character. The people were to be impressed that

"thunders and lightnings, and a thick cloud upon the mount." "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." The glory of the Lord was like a devouring fire on the top of the mount in the sight of the assembled multitudes. So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, "I exceedingly fear and quake."

The Voice of God

Then above the warring elements was heard the voice of Jehovah, speaking the ten precepts of His law. The people of Israel were overwhelmed with terror. The awful power of God's utterances seemed more than their trembling hearts could bear. They entreated Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die." For as God's great rule of right was presented before them, they realized, as never before, the offensive character of sin, and their own guilt in the sight of a pure and holy God.

Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount surrounded by a retinue of angels, the Lord made known His law. Moses, describing the scene, says: "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them." Thus were the sacred precepts of the Decalogue spoken amid thunder and flame, and with a wonderful display of the power and majesty of the great Lawgiver. God accompanied the proclamation of His law with these exhibitions of His power and glory, that His people

might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of the heavens and the earth. He would also show to all men the sacredness, the importance, and the permanence of His law.

Not to Israel Alone

The law of ten precepts was by no means given exclusively to the Hebrews, but God highly honored them by making them the depositaries of His law for future generations. Those who trample upon God's au-



MOSES RECEIVING THE LAW FOR ISRAEL

everything connected with the service of God must be regarded with the greatest reverence. They were required to sanctify themselves and wash their clothes, and "be ready against the third day," when the Lord would "come down in the sight of all the people upon Mount Sinai." Bounds were set about the mountain that was so soon to be honored with the divine presence; and it was commanded that if so much as a beast touched the mountain it should be stoned or thrust through with a dart.

The third day came; and there were

thority, and show contempt for the law given in such grandeur at Sinai, virtually despise and set at naught the Lawgiver. For that law is Heaven's great standard of right, with which we are to compare our lives and characters. Because the law points out our sins and declares our guilt, we are not to trample it under our feet, nor to turn away when our characters stand revealed in all their moral deformity. But we are called

upon to exercise repentance toward God, and faith toward our Lord Jesus Christ. We must be doers of the Word, and not hearers only. The heart, the seat of the affections, must be transformed; the moral nature must be renewed by grace. And it is a precious truth that the only one who can give peace to the weary, sin-sick soul is the Originator of the law the sinner has violated.

which reveals, condemns, and convicts of sin. "By the law is the knowledge of sin." Christ has said: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

It was to uphold the government of God, to magnify the moral law, and to set the transgressor into the ways of righteousness, that Christ died for the transgressor. Christ's pledge that the earth should be filled with the glory of God (Num. 14:21) could only be fulfilled when His death assured, "Forever, O Lord, Thy word is settled in heaven." Ps. 119:89.

Studies on the Sabbath

By R. A. Underwood

III. The Sabbath in the Light of the Moral Law

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but **THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD**: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Ex. 20:8-11.

THIS is the only divine weekly Sabbath law ever given to man, which is incorporated into the bosom of the moral law, known as the Ten Commandments, which are recognized as the basis of all just laws among the nations of earth.

God has a plan for His amenable created intelligencies; hence the moral law. The Bible reveals the moral law; it does not create it. The moral law is higher than either physical or organic law. The moral law existed prior to the creation of man. The moral law is the constitution of the government of the Almighty. It embraces fundamental rules that lie at the foundation of God's moral government, and enter into the solution of all moral questions. This law is designed to secure happiness to man and all amenable creatures as long as it is strictly obeyed.

The moral law recognizes accountability and responsibility; whereas in the operation of the physical law, there is no such distinction, for an innocent victim thrust into the fire is burned the same as the greatest criminal, unless a higher power intervenes to avert its effect.

Expression of Eternal Principles

The statute of the moral law is but the clothing of righteous principles in human language. It is the expression of the mind of God. The thought of God for the government of His created intelligencies has ever been to secure to all His subjects infinite happiness. The Author of the moral law says, "I alone know the thoughts that I entertain respecting you, saith the Lord, thoughts of peace and not of evil, to give you a happy future and hope." Jer. 29:11, Jewish translation.

The moral law is the reflection of the character of God, holy, just, good, unchangeable, and as enduring as eternity. Of this

law Blackstone says: "The moral law is summarily contained in the Decalogue written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai. Exodus 20."

Chambers's Encyclopedia says: "The moral law is that perceptive revelation of the divine will which is of perpetual and universal obligation. It is summed up in the Ten Commandments."

John Wesley says: "The moral law, contained in the Ten Commandments and enforced by the prophets, He (Christ) did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken. It stands fast as the faithful witness in heaven." "Every part of this law must remain in force upon all mankind in all ages, as not depending either on time or place, nor on any other circumstances liable to change; but on the nature of God and the nature of man, and their unchangeable relation to each other."—Wesley's Sermons, Vol. 1, Sermon 25.

Luther says: "He who pulls down the law, pulls down at the same time the whole framework of human polity and society. If the law be thrust out of the church, there will be no longer anything recognized as sin in the world, since the Gospel defines and punishes sin only by recurring to the law. I never rejected the law."—Life of Luther, page 214.

A Distinction in Laws

It is sometimes said that the Ten Commandments, the Golden Rule, and the Lord's prayer, embrace all that is in the Bible. The Ten Commandment law is distinct from the code of laws sometimes called the ceremonial law. James calls it the perfect royal law of liberty. James 1:25; 2:8, 12.

It is the law by which the conduct of all men will be measured in the great assize of human affairs when God shall bring every known and secret act into judgment. The wise man summed up its breadth and place in the government of God thus:

Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12:13, 14.

The Ten Commandment law, being moral, is, in the nature of things, unchangeable and eternal. It is the moral looking-glass,

The Law in the Light of the Cross

The greatest testimony in the universe to the honor and unchangeable character of the moral constitution of the throne of God is the scene of Calvary. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

Universal peace and love can not be dethroned by vice and hate forever. The malaria of sin can not rob life of its sweetness without end. The sense of right and virtue will not always be trodden under foot. The whisperings of conscience and the promise of God are the premonition of a great assize, when injustice shall be terminated, and every wrong righted, innocence vindicated, and righteousness exalted. Then the law now transgressed will be obeyed.

Reader, is it possible that through ignorance you have been trampling under foot one of God's commandments? Are you keeping the Sabbath day "according to the commandment"? By this law we are to be judged. May our prayer be that of David, and our change like his: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." "I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not to keep Thy commandments." Ps. 119:18, 59, 60. If this is our experience it will be well with our souls.

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Kneeling in Prayer

TWO LITTLE girls were playing they were in church. "Now we are to have prayer," said one. "You kneel down and be a real Christian; I'll just sit down, and put my hand up to my face. I'll be a stylish Christian."

The simple remark of this little girl is quite to the point, and suggests a thought that older people might consider with profit. Kneeling in prayer, either by preacher or layman, is practically a thing of the past in orthodox Protestantism. Catholics get on their knees frequently, and the heathen bow down to wood and stone; but orthodox Christians have about ceased to kneel, it is easier and more stylish to sit.—Selected.

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"TRUST God, O child of God; and if He does not send thee help in the way thou art expecting, He will send it in a way thou art not."

Lessons in Liberty

By W. M. Healey

IV. Two Diverse Kingdoms

WHEN Christ said, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight" (John 18:36), He was contrasting the two systems of government in the universe. There are but two principles underlying all authority and government. In one the subjects serve from choice, they obey because they love the law that rules them and the King that governs them. There is no coercion, no compulsion. It is the kingdom of God, and in it is perfect liberty. "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. There is love, joy, and peace.

The other kingdom is the kingdom of *bondage*, of slavery, of compulsion. Its subjects hate their king and his laws; and yet they serve him, because they are his slaves. There is hatred, strife, and war. It is Satan's dominion, which he has built upon the kingdom received from Adam. It is called the "kingdom of this world," because it is confined to this world, and here it will come to its eternal end, when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15.

Then the Christian's prayer will be answered: "Thy kingdom come, Thy will be done in earth, as it is in heaven."

In that kingdom will be those, and only those, who have served God from choice. In that kingdom "dwelleth righteousness." No one can be made righteous by force. It may be possible to compel one, in some measure, to act as tho he were righteous, but the real character would be very different from appearances.

Powerlessness of Compulsion

If the State could make laws to compel men to go to church, to be baptized, to rest on the Sabbath, etc., and should enforce them so that people would have the appearance of being Christians, it would not make a single Christian; they would be as so many dummies, machine-made, and in no way fitted for the kingdom of God.

In the kingdom of Christ there is no glory for those who have taken the sword to compel obedience and worship. "He that taketh the sword shall perish with the sword." There is no mistaking these words; and it is plain that those who would compel others to worship, by force, by the sword, by the power of civil government, will perish in their own kingdom, and have no part in the kingdom of liberty, where dwell the "lowly in heart." There it will be seen that "blessed are the meek: for they shall inherit the earth."

God made man to be a king, and rule on the earth, and over the earth, first ruling himself in harmony with the principles of the divine government. That he might do this the principles of the kingdom must be first in man, then man in the kingdom. "He

that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. Many men have taken cities who did not have power to rule their own spirit. To-day men are desiring to make laws and to compel others to worship, who do not possess sufficient power to rule themselves according to the laws of God. Their work is not of God.

Man Not Commissioned to Rule Conscience

God has never commissioned man to compel his fellow man to worship. The teachings of Christ upon this point are very clear; and just before His ascension He

Christ has not changed His nature or the nature of His kingdom since He uttered those words to Peter. It is claimed by the church of Rome that Peter was the first pope, and to him was given authority to rule the church; but Christ refused to give him authority over one man, to say nothing of giving it to him over the whole church. Not only did Jesus refuse to give Peter authority over a single disciple, but He even refused to tell him what He Himself required of another. Why then will professors of Christianity not only ask about the duty of others, but themselves define what that duty is, and demand that it be performed under penalties? The asking for laws to compel men to rest on Sunday, is first defining another's duty to God, and then usurping authority over him to compel him to do that which they have created for him. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Rom. 14:4.

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Cleansing the Leper

And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed. Mark 1:40-42.

It was a horrible case. Luke says that he was "full of leprosy." Yet no case, however bad, was too bad to be healed by Him. The sufferer himself believed this. Bad as his case was, and utterly incurable as it was thought, he yet believed that Jesus could make him clean. "Lord, if Thou wilt, Thou canst make me clean."

The man does not actually ask Jesus to cleanse him. He only declares his belief in His power to do so. Incurable as he knew himself to be by any one else, he yet says, "If Thou wilt, Thou canst make me clean." He believed that Jesus could do for him what no one else could. Yet there is an "if." His faith was less strong about the *will* than about the *power*. He had no doubt that Jesus *could* cure him; but *would* He? or would He shun him and avoid him as did others?

There was his doubt. "If Thou wilt, Thou canst." And the Compassionate One *touched* him and healed him.

We, too, want cleansing. Till cleansed by the Lord Jesus, we are all lepers spiritually, "full of leprosy," the leprosy of guilt and sin.

He can cleanse us by His precious blood. We are incurable by any other means; but He can make us perfectly whole. There is no "if" in the matter.

Our gracious Lord and Saviour invites all sinners to come to Him. He *can* forgive them, and He *will*. O, who will lose all, for want of asking? Taught by the leper, and by what the Lord did for him, let each draw near and beseech the same gracious Lord; with no "if," but in humble contrition and faith. He can, and He will, make us clean.

ARTHUR V. FOX.

Calvary and Eternity

By Mabel Craker

O CALVARY! Sweet Calvary!
My heart responds at thought of thee!
Thou weired the scene when midday's sun
Refused the place to shine upon,
And darkness blacker than at night
So speedily usurped its right,
'Tis there, in fancy, I can see
My Saviour dear on Calvary,
O Calvary, dark Calvary!

No eye could pierce the settled gloom
Ere He had graced one Joseph's tomb,
Save when fierce lightnings, circling Him,
His form revealed,—His eyes grew dim,—
Yes, Death, grim monster, claimed his prey,
And our dear Saviour died that day
On Calvary, dread Calvary.

So, proud to low'r the Sinless One,
And bind the Father's lovely Son,
Death reigned supreme.—O, black despair,
Had our dear Lord remained there.
Filled now would be the earth with gloom;
Yes, sealed for aye the sinner's doom,
And none could hope for victory
Beyond the hills of Calvary,
O sad and awful Calvary!

God's heart of love could not forget
The One His favor true had met—
And angels from the throne on high
Sped swiftly through ethereal sky.
All nature sympathized, indeed;
Earth shook with their increasing speed,
As on they came with conqu'ring tread,
Gladly to wake their sleeping dead
Who gave His life on Calvary.

As calmly wakes the slumb'ring child,
Obedience gives sweet sleep a while.
So rose our Lord, triumphantly,
When called of Heaven ever to be
Victor with God eternally.

Praise ye His name, exalted ones!
Sinners, rejoice! Hold not your tongues!
For all from sin may cleanséd be,
With blood that flowed at Calvary,
To all who trust, blest Calvary!

Linked by His death are earth and heav'n,
Saved by His life so freely giv'n
Through ages of eternity.
Can man ere cease to sing of thee,
O Calvary, sweet Calvary!
Turk, Washington.

gave an emphatic lesson upon it. He was telling Peter what his work would be, and Peter, seeing John, asked Jesus what he was to do, and received a strong rebuke from his Lord. "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me." John 21:21, 22.



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

XII. Visions of God

WE begin the study of a new line of prophecy, another part of God's great drama of the ages, filled with vital truth, potent for eternal good. It is not confined to the fourth chapter; it continues to and includes the first verse of chapter 8. Chapter 7 is not essential to the main prophecy; it does, however, present a feature, a prophecy, a movement, of vast importance. It will be considered in its proper setting when it is reached in our regular study.

In chapters 2 and 3 God has set before us the spiritual condition of His entire Gospel church in its seven stages, from the first to the second advent. Her trials, her duties, her transgressions, are vividly but briefly indicated. The prophecies which follow develop and broaden the picture. God's wonderful workings through world conditions, and despite world conditions, are set forth oftentimes in highly wrought symbols and figures and signs. The great controversy between good and evil deepens as we proceed. The prophecy of the seven-sealed book, the study of which we begin this week, is of intense interest in showing God's care, supervision, nay, even directing in the affairs of men.

The student will note its likeness to some of the revelations of God to the prophets Ezekiel, Zechariah, and Isaiah.

The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capital at the beginning and the period at the close of an answer, the text may be read continuously. In notes and comments both versions are used without designation.]

1. After the vision of the seven churches, what vision was given John?

After these things I saw, and behold, a door opened in heaven.¹

2. What did he hear?

And the first voice that I heard, a voice as of a trumpet speaking with me.²

3. What did the voice say to John?

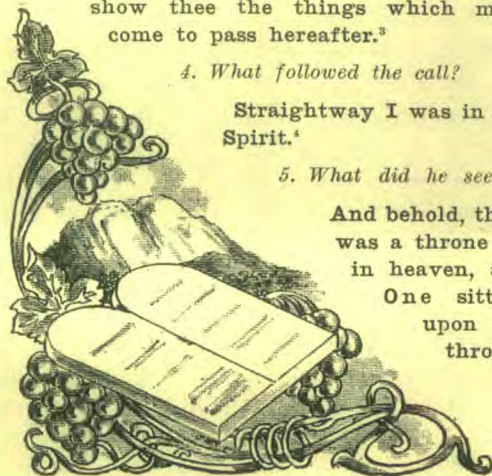
One saying, Come up hither, and I will show thee the things which must come to pass hereafter.³

4. What followed the call?

Straightway I was in the Spirit.⁴

5. What did he see?

And behold, there was a throne set in heaven, and One sitting upon the throne.⁵



Scripture Lesson

Rev. 4:1-6

Common Version

1. After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and One sat on the throne.

3. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne there was a sea of glass like unto crystal.

6. What description is given of the One on the throne?

And He that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon.⁶

7. Who were round about the throne?

And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.⁷

8. What came from the throne?

And out of the throne proceeded lightnings and voices and thunders.⁸

9. What was before the throne?

And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.⁹

10. What else did he see before the throne?

And before the throne, as it were a sea of glass like unto crystal.¹⁰

Note and Comment

After these things.—Not that the things which John saw were to come after the events of the seven churches; but the view of chapters 4 to 8 was a new vision, covering the same time, but in which new events are revealed, new phases disclosed. I "saw" (A.R.V.) is better than I "looked." Not only was the prophet's attention directed, but he received the vision. A door opened.—It had once been closed. It was not a door opened into heaven; it was not heaven opened; but it was a door in heaven which had been opened. Light upon this is given in Heb. 9:8: "The Holy Spirit this signifying, that the way into the holy place [literally, "holies"] hath not yet been made manifest, while the first tabernacle is yet standing." That is, during the Levitical dispensation the typical offerings were made on earth. Christ had not then entered upon His antitypical priesthood

in the heavenly sanctuary. See Heb. 8:1, 2. It is the door opening to this place of ministry which John sees, as our Lord is about to begin His priesthood. In this vision is seen the antitype of the earthly altar, candlestick, assistants, etc. This will develop more fully as we proceed.

2. The first voice, the voice of our Lord Jesus Christ. See chapter 1:10, 12. It was the voice of the Conquering One, who had a right to call and to command; the voice which will wake the dead. John 5:28, 29.

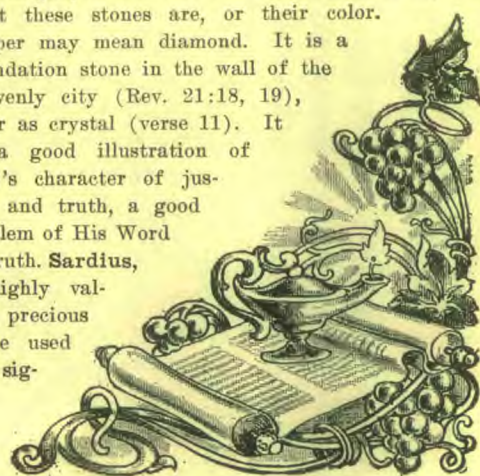
3. Come up hither.—In the first vision John was upon the earth; now he is called up in vision to the habitation of the King. I will show thee.—God did not call the prophet up to show him things in heaven, to satisfy human curiosity; but to enable him to see, just as far as human limitations would permit, as God sees. See Eze. 1:1; 8:3; 40:2—"I saw visions of God." A vision is a seeing, and therefore "visions of God" are "seeings of God." In the visions of God, Ezekiel was taken to Jerusalem, where in God's seeing he beheld the awful iniquities of his people. Once he was taken to a high mountain, above the limited vision of the great city or fog-covered plain. But John is caught up in the Spirit to the very throne of God Himself, where he is to see with undimmed vision the things which must come to pass, the events of earth's long history of travail and pain and trouble till the final triumph of God's children.

4. In the Spirit.—In holy vision, seeing through Spirit-illuminated eyes. See Rev. 1:10. There he saw Christ with His church in the world; here he looks from the high table-land of heaven.

5. A throne.—God has a throne as surely as He has a kingdom. He is a personal God, and tho everywhere present by His Holy Spirit, the great Father is somewhere as He is nowhere else. "I saw Jehovah sitting on His throne." 1 Kings 22:19. "I saw the Lord sitting upon a throne, high and lifted up." Isa. 6:1. "One that was ancient of days did sit." Dan. 7:9. "Jehovah hath established His throne in the heavens, and His kingdom ruleth over all." Ps. 103:19. From that center of infinite power radiates all the power of the universe. One sitting, the Father; for, later, the Son comes before Him. From the time that the Son of God, in the beginning, gave Himself, the rulership of the universe was vested in the Father till the great crisis had passed, revealing the right of the Son to reign. The Lord Jehovah reigns; the Son of God is a priest at His right hand.

6. A jasper stone.—It is impossible to say just what these stones are, or their color.

Jasper may mean diamond. It is a foundation stone in the wall of the heavenly city (Rev. 21:18, 19), clear as crystal (verse 11). It is a good illustration of God's character of justice and truth, a good emblem of His Word of truth. Sardius, a highly valued, precious stone used for sig-



net-rings and seals, ranging from fiery red, through cherry, orange, yellow, brown, deep coffee color, and black, and sometimes sparkling white. The prevailing color is red. It is symbolic of mercy and love. The covenant breastplate, with its twelve precious stones, worn over the priest's heart, had sardius for the first and jasper for the last (Ex. 28:17-20), these two stones symbolizing in Revelation 4 all that the breastplate signified, the merciful remembrance of God for all His people, the infinite blending of justice and mercy, truth and love, righteousness and peace. **A rainbow.**—We see but part of the beautiful bow here, a segment of a complete circle around the throne, God's covenant of mercy on every side. "**Carbuncle,**" we are told, is a better word than "emerald," red, the basic color of the beautiful iris; representing also the blood of Christ, through which God's mercy comes to the needy.

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7. Four and twenty thrones.—Of the elders, assistants in the heavenly sanctuary, answering to the twenty-four courses of priests in the earthly temple. 1 Chron. 24:1-19. These elders occupied lesser thrones or seats. Their white garments indicate that they have been cleansed, and their crowns show that they have conquered in the warfare. They are saved humans, representative of the entire race. Whence came they? These scriptures may help us: Matt. 27:52, 53; Eph. 4:8; Ps. 24:7-10. The first text records the fact that many rose from the dead when Jesus arose; the second, that when He ascended to heaven He led those who had been death's captives, in glorious, blessed captivity to life—"a multitude of captives," the margin reads; the third passage is the song of welcome at the gates of the city of God. What more reasonable than that these twenty-four saved ones should be assistant ministers in Christ's work for the salvation of souls? The crowns are not *diadems* of rulership, but *stephanos*, the crown of victory.

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8. Lightnings and voices and thunders.—See 8:5; 11:19; 16:18; Ex. 19:16. **Lightnings**, the Lord's terrible and swift actions; **voices**, His warnings faithfully given, and commands; **thunders**, the majesty and awe of His judgments. Note the different order in 8:5. Notwithstanding God's wonderful mercy, nay, His character demands, that sure judgment must be executed against sin.

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9. Lamps of fire.—See Zech. 4:2; Ex. 25:37. God has explained their meaning; they are emblematic of the fulness of God's Spirit, the fulness of His presence and power to accomplish His work. As the seven lamps burned perpetually in the earthly sanctuary, so God's presence is ever with His children. "Lo, I am with you alway."

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10. Sea of glass.—See 15:2; Eze. 1:22; Ex. 24:10; 30:17-21. Was the laver in the ancient service the type of the sea? At the laver the priests cleansed. All God's children are a royal priesthood. 1 Peter 2:9; Rev. 1:6. Does the sea of glass represent the "washing of water by the Word" (Eph. 5:26), the cleansing in the crystal clear depths of the fountain of God's power and grace? It was before the throne; but John was at the throne of God in vision, whence he looked out upon all God's work for all His children; and He is not far from every one of us. We well believe that the crystal cleansing sea of grace divine is co-equal in extent to the fulness of the influence of the sevenfold Spirit. They are immediately before His throne in their representative Jesus Christ; and in the bonds of His life, His seings, all are near.

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LITTLE self-denials, little honesties, little passing words of sympathies, little nameless acts of kindness, little silent victories over favorite temptations—these are the threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Canon Farrar.*

Confidence in Prayer

By Augusta C. Bainbridge



It seems as if man's need and God's abundant supply should unite and form a perfect whole; but just here came sin, the fall, and the curse; and man needed a Saviour. So a way was opened for man to choose God's will, and let God give him according to His own holy desire, or to choose his own will, and thus hinder God from giving him the beautiful things He has for him.

A communicating door was opened, a ladder let down, an invitation given; and man was told that God's plan for him was yet to be fulfilled. God will not be disappointed,

His will, that we may ask for the things He has in His plan for us.

The Spirit of God knows the mind of God; and may we not listen to the Spirit, and thus learn what to ask for that it will please God to grant? Just as earthly parents are grieved to be obliged to say "No" to their children, so our Father is grieved when we ask Him for things He must refuse to give. The desire of the Lord is that we may have "Christ formed within," the heavenly character developed, the divine nature partaken of; and all that may come into our lives must yield or bend to that one aim, that one end. So when we ask for things which would hinder that beautiful purpose, the answer must be "No."

If we are willing, tho ignorant, patiently, step by step, to choose His way, the Lord will lead us, until we lose the desire that once filled our minds, and let His desire bear sway. Then shall we understand Ps. 37:4: "He shall give thee the desires of thine heart." Not that He will gratify all our ignorant or foolish wishes, but He will teach us to abide in Him, then we shall have His desires. Our prayers will then all be in harmony with His will, and hence be answered as both He and we desire. Nothing in earth or heaven can hinder the fulfilling of God's will in a submissive heart; hence nothing can hinder the answers to such prayers as these. Then prayer, by faith, will be praise.

Sometimes, looking beyond, to blessings greatly to be desired, we ask our Father for that which we are in no condition to receive; so He must reply, "Wait a while, My child; you are not ready yet." Hence there are no unanswered prayers, for "No" and "Wait" are answers just as truly and as lovingly given as "Yes."

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Purgatory

A CATHOLIC, who lived near us in Ontario, Canada, died, and the priest came and told his wife that the bottom had fallen out of purgatory, and that her husband was clinging on the rim. If it was not fixed, he would fall down through into the lake of fire, and burn, and burn, and burn. He said five dollars would fix it and save her husband from the dreadful torture of the flames.

She did not have the money, so she sent her little boys over to her neighbor whom they were working for to borrow it. They told him that if he would loan the money to them they would work hard and pay it back.

He was short of money, and told them that if they needed food or clothing he would make arrangements for them at the store. But the little boys began to cry and plead so hard, that finally he told them that if they would tell him just what they wanted to do with it perhaps he could borrow the money for them.

So they told him what the priest had said, and began to cry worse than ever. He told them to go back and tell the priest, that if he would show him where purga-

The Babe of Bethlehem

By Amos E. Flint

UPON a midnight long ago,
While faithful shepherds watched their flocks,
Seraphic fires set skies aglow
And lit Judea's hills and rocks.

Down through the wide expanse of sky
The herald angels' echo rolled;
The song, the tidings from on high,
Were more than heav'n alone could hold.

The joyful chorus we repeat,
"Glory to God, our God most high,
Salvation, peace, and joy complete
Through David's Son who came to die."

"Good-will to men, on earth be peace!"
How sweeps the song in lofty strains
O'er Judah's hills, on slum'ring breeze,
And bursts upon her stilly plains!

In Bethlehem to-day is born
A Son of David's royal line;
Lowly His birth, humble, forlorn,
He swathed lies where feed the kine.

Celestial hosts their homage bring,
And marvel at the wondrous sight,—
A virgin's arms contain a King
Who once held sway in courts of light.

With healing in His wings He came,
To seek a lost, rebellious race,
To bring salvation in His name,
And joyful news of saving grace.

That we may rise to heav'n from earth
He humbly came in sin's midnight;
And born to give us second birth,
He turned our darkness into light.

He bids the trembling souls be still,
And to their sorrows say farewell;
He offers peace, to all good-will,
And mansions bright where He will dwell.

All this His love for us hath done;
For this we tune our grateful song;
And when at last the vict'ry's won,
Our tongues shall endless praise prolong.

Granger, Washington.

and He will not disappoint His children. "For the Lord taketh pleasure in His people: He will beautify the meek with salvation." The meek will receive the invitation, and all that it includes. Here we find prayer.

While in prayer, we may tell the Lord of our needs, yet we must realize that this does not inform Him. He knows our needs as we know them; and yet, infinitely beyond this He sees deeper needs, that we, perhaps, do not know at all.

While in prayer, we may ask the Lord for what we desire, according to the best of our knowledge, and yet fall far short of the real desire that He is longing to have us express. He can not give us things which are not good; and He would have us know

tory was, he would take his hired men and fix the bottom of it.

The boys ran home as happy as could be, and told the priest, who was waiting in his buggy for the money. He called down curses on their neighbor, and then cursed her and her children for working for such a man, and drove away in a passion.

She went to her neighbor to find out what the trouble was, and he took his Bible and showed her that there was no such place as purgatory.

LESLIE LITTELL.

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The Christian Race

By J. M. Warwick

Its Course, Hindrances, and Rewards

IN various places in ancient Greece, races and other tests of skill and endurance had been practised for centuries when the Christian era opened. The most celebrated and ancient were those held quadrennially on the plain of Elis in honor of Olympian Jove, and called Olympiads. Second to these were the Isthmian games, held the first and third years of the Olympiads, near the city of Corinth, established, according to legend, in honor of Theseus after his famous victories over the enemies of Attica.

These games brought together Greeks from the different provinces, usually antagonistic and often at war in the years between. Heralds proclaimed throughout the country the truce of the gods, which put a stop to all warfare and insured a safe-conduct throughout the sacred month. The judges were carefully instructed in their duties, and the contestants trained for ten months. The latter must prove themselves free from impiety, blood-guiltiness, and grave violation of the laws, before they were allowed to enter the lists. When all preliminaries had been finished, the heralds proclaimed in the stadium, "Let the runners put their feet to the line," and the race was on.

An Illustration

Paul, the great missionary apostle, who had visited both Athens and Corinth, must often have seen the olive-crowned victors and heard the plaudits of admiring throngs. A passage in his first letter to the church in this same city of Corinth shows his familiarity with the Isthmian games. Instead of fighting the evil through political channels, he used it as an illustration, and thus drew the thoughts of his readers away from any allurements it might possess for them, to higher things.

He draws an analogy between the games and the Christian's course, but shows also the inevitable contrasts. 1 Cor. 9:24-27. In the epistle to the Philippian church he writes of the mark toward which he presses for the prize of the high calling of God in Christ Jesus. Phil. 3:13, 14. The writer of Hebrews also uses the same figure. Heb. 12:1.

Essentials to Victory

Self-control in all things, perseverance to

the end, keeping the goal in sight, and single-hearted endeavor! These are the points which both writers emphasize. We can not lose sight of one and succeed, any more than ancient or modern racers. The two points in which there is contrast rather than analogy between Christians and the gamblers are found in the Corinthian letter: *they* ran or fought or wrestled in emulation, one only to receive the reward, a perishable crown; *we* run the race in no spirit of rivalry, but rather of encouragement to others, for we can say with the great apostle, "There is laid up for me"—and not for me only—"a crown of righteousness." The race is open to all; and the crown bestowed at the end is not of perishable leaves, but one that is eternal and undefiled. Not only is the race open to all, but it can be entered upon at any time, and the reward is the same to him who begins it late as to his fellow who entered while the dew of his youth was still upon him. Did not our Lord teach the same les-

AND, BEHOLD, I COME QUICKLY;
AND MY REWARD IS WITH ME, TO
GIVE EVERY MAN ACCORDING AS
HIS WORK SHALL BE. Rev. 22:12.

son under a different figure in the parable of the laborers in the vineyard? Matt. 20:1-16. The question is not, How long have you been running? but, Did you enter at the right gate, and are you proceeding toward the right goal?

There are obstacles and stumbling-blocks in the way, many and difficult; but the

promises still hold good. When one who is running in the course falls by the way, he is a cause of stumbling to those who are weak, unless we and they keep our eyes fixed on the Captain of our salvation, who went safely past all obstructions, and has promised to be our Guide even to the end.

Causes of Stumbling

Sometimes our stumbles are caused by our failure to get rid of the weights which we were commanded to drop at the beginning of the course; sometimes by looking at our fellow racers instead of at Jesus, who led us into the course, and is waiting at the goal for us; and the great enemy of souls is ready to provide as many causes of stumbling as possible. Oftentimes it may be said, as of the tare-sown field, "An enemy hath done this."

He tempts us to pause and turn aside to look at the kingdoms of this world, and the glory of them; to desire place and power; to look at our companions, and flatter ourselves that we are running better than they; to hope that others are admiring us; to look back with self-gratulation to the time when we entered the race, or with discouragement and fear at the way yet before us. There is as much danger in one temptation as the other. There is no time for either. There is no time for self-admiration or the plaudits of others, and really no occasion. If we keep our eyes fixed on the Master, and remember the race He ran, there will be little enough cause for anything but shame at the progress we are making. Our feet are neither swift nor sure.

Our Bible Reading

What the Coming of Christ Means to the Wicked

1. In what favored condition does this world often find the wicked?

I have seen the wicked in great power, and spreading himself like a green bay-tree. Ps. 37:35.

2. What do the finally impenitent say by their actions regarding Christ?

We will not have this Man to reign over us. Luke 19:14.

3. What is said of the glory of one angel, and how did it affect wicked men?

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. Matt. 28:2-4.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. 2 Kings 19:35.

4. What then will be the glory of the second coming of Christ, and how will it likely affect the wicked?

For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Matt. 16:27.

5. How did the glory of God's presence affect those who identified themselves with sin in times past?

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Lev. 10:1, 2.

6. How will the overpowering glory of Christ affect the wicked when He comes?

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. 2 Thess. 1:7-9.

NOTE:—The only thing in all this universe with which God is at enmity is sin. Sin can not abide in the glory of His presence. Because of sinful man God has for centuries veiled that glory and dimmed the human vision. During this time He appeals to the human to separate from sin and to become identified with Eternal Righteousness. All who thus stand when His transcendent glory shall be revealed, will be made immortal physically. All who by choice are identified with sin, will perish with the sin. Choose now, reader, the righteousness and the life, that you may know the clean universe.

Necessary Qualifications

Let us look in detail at the necessary qualifications for a successful race, as outlined above: self-control in all things, perseverance to the end, keeping the goal in sight, and single-hearted endeavor.

Temperance, or self-control—for that is the meaning of the word—is placed last in the catalog of the fruit of the Spirit. Gal. 5:22, 23. That is no mistake of the writer. It is not an anticlimax, but a true climax, the greatest of all placed last. It means the tempering of the whole character into something strong and true, like finely wrought steel, able to bear any strain, without bending or breaking.

Perseverance to the end, keeping the goal in sight! The reward is bestowed at the end of the race. Can we expect anything short of that? The goal may be reached, but it will be by devious ways unless the eyes are kept on the point we wish to reach—not on our own stumblings, or those of others; not on those who may be observing us; not on the allurements presented by the enemy; but first, last, and all the time on the goal.

And what is the goal?—The perfect stature of full manhood found in Christ Jesus, to be built up in us as we run the race, feeding upon that bread from heaven which is our perfect food.

In the Appointed Way

The last point, single-hearted endeavor, scarcely needs comment, so intimately is it bound up in the one just discussed. It is Paul's "One thing I do," all else subservient to that. If we are on the road which is our Lord's appointed way, let us run as tho we were really interested in it, and expected to reach the end some day.

The Mosaic law made merciful provision that one under the ban of blood-guiltiness could flee to a city of refuge; but he must flee for his life, for the avenger was close upon his track. He was not likely to waste time by taking the wrong road, by waiting for admiration or sympathy, no, not even by stumbling. He kept his gaze straight ahead, where the hospitable gate stood open to receive him.

The accuser of the brethren is close upon the track of every son of man; and it behooves us all not to pause in our running, or he will overtake us.

As the reward at the end is one, so is the gate of entrance at the beginning. He who is called the Author and Finisher of our faith called Himself both the Door into the right road, and the Way itself. The wrong entrance does not lead to the right way; and he who enters in any other way than through that open Door, is unprepared for the difficulties he will encounter. Paul shows in the Roman letter that he who has entered the way of holiness through Christ, has all the help he needs for every difficulty and every trial he meets in that way. If we enter that Door, if we follow that Way, we need have no fear of the end, for "Even to your old age I am He; and even to hoar hairs will I carry you." Isa. 46:4.

The Isthmian races of old were established

in honor of Theseus' victories over the Minotaur, that evil beast who demanded and received an annual tribute of seven youths and maidens from Athens. The way is open to all into this heavenly race, because our Champion won a great and final victory over our "adversary" who seeks to devour us.

The ancient contestants swore that they were free from impiety, blood-guiltiness, and grave violation of the laws. Can we? Nay, rather, we must plead guilty to every charge. Impiety? "Covetousness is idolatry." Blood-guiltiness? "Whosoever hateth his brother is a murderer." 1 John 3:15. Violation of the laws? There is not one that we have kept perfectly, and to offend in one point is to be guilty of all. James 2:10. What then? Is the race hopelessly closed against us? Instead of swearing that we are free from sin, we acknowledge our guilt; and then we can gain through our Sacrifice that righteousness which we can not obtain for ourselves, for our God is just,

There Is Power in God

By S. O. James

O, half-hearted Christian, so used to transgressing,
Complaining of God, and bemoaning your fate,
Why not live in touch with the truth you're professing,
Leave off your conjecture, have done with your guessing,
And freely rejoice in your happy estate?

There is power in your God—just the power you are lacking;
But in conflicts severe and temptations the most,
When great hosts of evil you're nobly attacking,
Remember all Heaven is pledged for your backing,
If you are but willing to die at your post.

Then pray for the power that bringeth salvation;
And while you are praying, believe you receive
The precious anointing, the great transformation.
With Christ in your heart, what a sweet revelation!
No longer His good, tender Spirit you'll grieve.

Yes, cease to do evil, and never be frightened,
Tho compassed about by the legions of hell;
With conscience enlightened, the dark pathway brightened,
And joy in His service continually heightened,
You'll cease to do evil, and learn to do well.

and yet the Justifier of those who believe in Jesus. The race is open to all who come with hearts sprinkled with the blood of Christ from an evil conscience, and their bodies washed with pure water. Heb. 10:22.

Let us provoke one another "unto love and to good works," "exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:24, 25.

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Do You Wish to Know?

READER, do you wish to know the truth? Do you wish to know Christ as a personal Saviour? Do you wish to understand the teachings of the Word of God? But do you wish to know all this and still remain unsubmitive to His will; still be disobedient to His will; still be disobedient to His requirements? If so, God will not reveal to you His treasures of truth. Says our Lord, "If any man willeth to do His [God's] will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." John 7:17, Revised Version. Try it, reader; this is God's rule.

Our Lord Is Coming Again



T is no mere fancy,—no poet's dream, no mere fabulous device,—but immutable reality, as sure as the desolations which have been upon Mount Zion for these eighteen hundred years. Tho men may think but little of it, and put it far away from them, it is one of the infallible verities of almighty God. As the angels at His ascension said, so we may be satisfied, that "THIS SAME JESUS, WHICH IS TAKEN UP INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN." Henceforward, therefore, could His followers say: "THE LORD HIMSELF SHALL DESCEND FROM HEAVEN." "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." "Behold, HE COMETH WITH CLOUDS; and every eye shall SEE Him, and they also which pierced Him." Henceforward could the disciples go forth, "looking for that blessed hope, even the glorious appearing of the great God our Saviour Jesus Christ," and beseech men "by the coming of the Lord Jesus Christ, and our gathering together unto Him," and exhort their fellow believers "to wait for His Son from heaven," and proclaim the glad "rest, when the Lord Jesus shall be revealed from heaven with His mighty angels," and encourage the fond hopes of the persecuted and desponding with the assurance that "when He shall appear, we shall be like Him; for we shall SEE HIM AS HE IS."

No, no; "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." As certainly as the words of Jesus are true, as surely as the pillars of the eternal throne are steadfast, Jesus Himself, in glorified humanity, shall return again to this very world of ours. All the prophets have predicted it. All the pious, from the foundation of the world, have in some shape expected it. Jesus declared it, both before His death and after His resurrection. And the very last words in the holy Testament which He left us are, "He that testifieth these things saith, SURELY I COME QUICKLY. AMEN."

Even apart from what the Scriptures contain upon the subject, with the account of His humiliation before us, reason itself might almost anticipate His return. We can not suppose that such a glorious Personage will always remain under the reproach and stigma of the cross. Natural justice seems to demand that He should come again, in the majesty that appertains to Him, in order to sweep away the infamy which wicked men in every age have sought to heap upon Him. As He whose right it is to reign, will reign; and as He whose "is the kingdom, the power, and the glory," will not forever leave His enemies to usurp His place; so we are driven to expect Him yet to come, "glorious in His apparel, and triumphing in the greatness of His strength." — From "The Last Times," by Joseph A. Seiss, D.D.

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"No AMOUNT of looking right can make up for wrong living."



THE OUTLOOK

Watchman
what of
the night?

A Question of Principles



R. EDWARD H. HAMILTON, one of the veteran Democratic newspaper men of the Coast, in a breezy report from Sacramento in the "Examiner" of January 6, says:

There is to be a Sunday rest law. Some of us of the Democratic faith remember that way back in 1882 we had a famous fight on this Sunday law, the Republicans espousing the law and the Democrats fighting it. When the smoke had lifted it was found that the Democrats had cleaned up every State and district office but one; and Lew Morehouse of Alameda County, having managed to get elected as a Republican to the Board of Equalization, was known as "Lonely" Morehouse by reason of this distinction.

But many more Sabbatharians have settled in the State since then, and so there are at least some legislators who think it is safe to monkey once more with a puritanical Sunday.

We hope Mr. Hamilton's prediction will prove false. It would probably please him and many others if it did. We can not conceive that the great majority of the people of California deep down in their hearts believe in a Sunday law. We can not conceive that the majority of the legislators in Sacramento believe in it. The true liberty-loving statesmen among them can not believe it, because such legislation is in its very nature unequitable and iniquitous. If a Sunday law is secured in California it will be because (1) There are a very active and determined few who are working every scheme religious and political and religio-political to obtain it; (2) There is a class of politicians who fear the disfavor of the churches — largely a bugaboo — and who will vote for such a law because they love place more than principle; (3) There is another class, ignorant of the principles of true liberty, who will vote for it simply because some prominent preacher-politicians ask them so to do. These classes may pass a Sunday bill.

Opposed to such legislation are some legislators who, like Mr. Hamilton the newspaper man, count it a sort of joke, a harmless affair, which is wrong in principle, but which will prove a dead letter if passed, but who will vote against it if pressure is not too strong. But they will not work against it. There are a few stalwarts who will stand for liberty and equality, on true constitutional and American ground.

There are more Sabbatharians in the State now, Mr. Hamilton tells us, by which he means Sunday-law people. That may be, but that is no reason why a Sunday law should be placed upon the statute-books of the State. Religious legislation is not a matter of numbers or majorities; it is not a matter of which day, the seventh or the first; it is wholly a matter

that lies outside of the province of the American legislator, municipal, State, or national.

The Sabbath is a matter that lies between the soul and God. How a man should employ it, if he do nothing that is counted criminal on all days, lies between him and God. He may rest in working at manual labor, or weary by church-going; he must give an account at the bar of God.

If Sunday is of God, He will care for His own and those who observe the day for His sake. If the seventh-day Sabbath is His, He



Professor Joseph John Thompson, whose research into the conductivity of electricity through gases made wireless telephony possible. "Current Literature" calls him "one of the most illustrious physicists since Newton." It is believed that wireless telephony, which can be conducted without a specially trained operator, will soon exceed in practical importance wireless telegraphy. Men admit the results of these sciences, yet for centuries and millenniums both have been in operation between God and His children.

is abundantly able to preserve it without human aid.

If the Sunday people believe in religious liberty truly, they believe in it for the other fellow, their opponent. That is the true test. They will demand, if they are fair and equitable, the same liberty, the same equal opportunity, for the seventh-day man or the no-day man, which they ask for themselves. In other words their legislation will not be in behalf of institutions, but of men.

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A Great Country

According to the last census the population of the United States aggregates 101,100,000, an increase of 21 per cent in the last decade; twenty-five times as much as when first counted in 1790. This aggregate includes the Philippines, Samoa, Guam, Hawaii, Alaska, and the Panama Canal Zone. Within its own proper border its population is 91,972,266. The population of Texas now is nearly as large as the entire country was then. The increase is less rapid than in any decade but one.

This enumeration will probably alter Con-

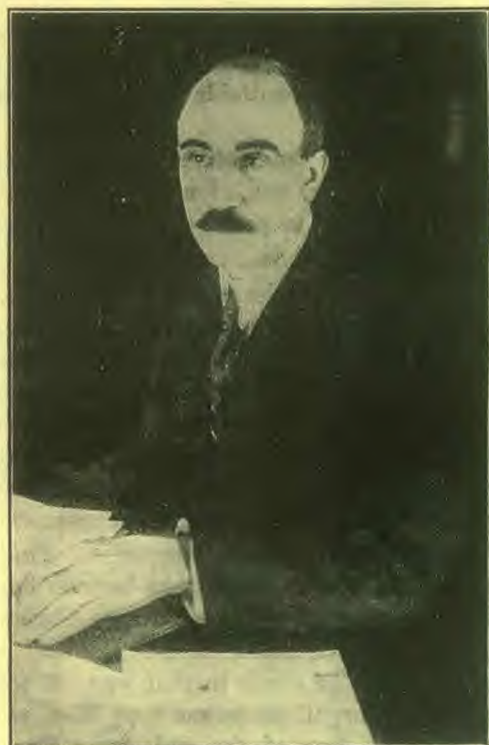


Another war instrument is a monster motor search-light, illustrated above, of the United States Army. Other nations possess them also. They will be used for spying out land enemies and finding flying-machines. Ready for service it weighs over five and one fourth tons, can travel sixteen miles an hour, climb a twenty-five per cent grade, run over soft ground, and climb over a log ten inches through. The engine propels the machine, and supplies a current of electricity for two powerful search-lights, which can penetrate the darkness for several miles. (Courtesy "Popular Mechanics.")

gress, giving, on the present ratio of one Representative to 194,000, 474 members instead of 392 as at present. Some of the States have made a great gain, Washington, for instance, 120 per cent. Ten States fell below 10 per cent increase. The rank of the States in population is as follows:

1, New York; 2, Pennsylvania; 3, Illinois; 4, Ohio; 5, Texas; 6, Massachusetts; 7, Missouri; 8, Michigan; 9, Indiana; 10, Georgia; 11, New Jersey; 12, California; 13, Wisconsin; 14, Kentucky; 15, Iowa; 16, North Carolina; 17, Tennessee; 18, Alabama; 19, Minnesota; 20, Virginia; 21, Mississippi; 22, Kansas; 23, Oklahoma; 24, Louisiana; 25, Arkansas; 26, South Carolina; 27, Maryland; 28, West Virginia; 29, Nebraska; 30, Washington; 31, Porto Rico; 32, Connecticut; 33, Colorado; 34, Florida; 35, Maine; 36, Oregon; 37, South Dakota; 38, North Dakota; 39, Rhode Island; 40, New Hampshire; 41, Montana; 42, Utah; 43, Vermont; 44, District of Columbia; 45, New Mexico; 46, Idaho; 47, Arizona; 48, Delaware; 49, Hawaii; 50, Wyoming; 51, Nevada; 52, Alaska.

One bad omen is the great increase in city population, and in some of the States an ac-



Mr. E. Dana Durand, the Director of the Thirteenth Census of the United States, which is now nearing its end. It has taken an army of men and experts to learn all the facts of this great country which the census has compiled.



A passenger flying-machine, built in Paris to carry eight persons. It has not yet been used, consequently has no record of deaths; tho doubtless when ready it will easily find eight foolhardy ones who will play with death in it. The best experts tell us that the problem is not yet solved. All yet made are so light that the least accident causes wreck, and motors often fail. Some of those who have lost their life flying considered them safe.

tual decrease in the agricultural districts.

The increase in New York State alone was 1,844,380. "More than one half of the States have fewer people than the New York increase." The total population of the State is 9,113,279, which is 2,500,000 more than all New England, and more than double that of the aggregate population of the Pacific States. New York City now numbers more than the State without the city.

How are these vast millions to be reached with the Gospel of Christ, the Gospel which sanctifies and saves?

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An Alarming Tendency

In an opinion of the United States Circuit Court of Appeals, eighth circuit, delivered by Judge William C. Hook, of Kansas, Nov. 21, 1910, is one utterance which shows a dangerous tendency. The court says:

The power of Congress extends to the regulation of the entire postal system of the country. It may prescribe what can be carried in the mails and what shall be excluded. It may in its wisdom confine the use of the mails to sealed letters, excluding everything else, or it may extend it to papers, periodicals, and books, and to large packages of merchandise, as in the parcel-post systems of other countries. It may even prescribe the size, shape, weight, and character of contents of every mailable packet, and limit the superscription to the bare name and address of the person for whom intended; and it may also declare a violation of its regulations a public offense, and fix the punishment therefor.

Congress, we presume, can do all this; but the opinion shows the growing tendency in some circles toward the censorship of publicity. The Government of the United States kidnaped miners in Colorado, and transported them to Idaho, and put them on trial for murder. Warren, editor of "Appeal to Reason," offered a reward for the kidnaping of Ex-Governor Taylor of Kentucky, a fugitive from justice, and sent this offer broadcast on postal cards. The courts seem to have evaded the true issue, and turned the whole matter over the wrong use of the mails. The above is from the opinion in his case.

Now a crime in the sight of the law includes not only the act, but the INTENT. That Warren's intent was not criminal appears from the fact that he submitted the post-card to the local postmaster, a regularly constituted United States officer, who approved it. The Springfield "Republican" aptly asks what the Federal Government would have done if the State of Kentucky had sent out such a notice through the mails. It is not even thinkable that Kentucky would have been prosecuted. Why Warren, then? We are not a Socialist, but we do believe that they are entitled to the same rights as other men.

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Judge Henry E. McGinn of the State Circuit Court of Oregon propounds a new theory for the reformation of criminals. According to his statement he divides men guilty of crime into three classes,—(1) the first offender, a young man with a previously clean record; (2) the weakling, the man who is good or bad according to his environment; and (3) the professional criminal, the man who has lost all moral sense and has become incorrigible. Only the latter class, he thinks, ought to be sentenced to the penitentiary, and that only because science offers no other means of dealing with him.

Says the "Western Watchman": "A unilingual people can not hope to keep pace with other and better educated peoples in the race for power and progress in our day. South America is forging to the front and will soon pass us, owing to the fact that the people of the republics to the south of us are better educated, vastly more moral, and ask of their neighbors no favors they do not

themselves accord." Of these last affirmations there would be serious differences of opinion, we are afraid.

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Increase of Intoxicants

The United States has become a great nation with its more than 100,000,000 people; but its drink bill, notwithstanding increased prohibition, has increased, according to Government reports, more rapidly than the population. The Internal Revenue Bureau for the year ending June 30, 1910, says that we consumed the following:



Kansas City, Mo., is not noted for its temperance. In fact the above illustration, which we reproduce from "Harper's Weekly," is said to be the "wettest block in the world." The entire block on both sides of the street is given up to the saloon business, with the one sole exception of a small grocery. The white cross on the post marks the State line. An article by I. T. Martin declares that while it is illegal to sell whisky or alcohol, even for scientific or medicinal purposes, it can be purchased "ad libitum" with certain tinctures or mixtures—"bit-ters"—as potent for intoxication as the straight liquor. Some of the brands contain as high as 35 to 75 per cent of alcohol. We are told that the infractions of the law are legion, and that State officials thrive by the illegal traffic.

Distilled spirits—163,000,000 gallons, 30,000,000 gallons more than the year previous.
Fermented liquors—59,485,117 barrels, an increase of 3,000,000 barrels.

In Tobacco

Cigars—7,600,000,000; increase, 160,000,000.
Cigarets—6,830,000; increase, 1,000,000.
Other tobacco—402,000,000 pounds; increase, 4,000,000 pounds.

Thank God there are many who do not use tobacco. There are many more who do not use liquor. What an awful record it is for those who do use these poisons.



An instance of the execution of the law. A policeman pouring into the gutter captured stock of intoxicants. The article in "Harper's Weekly" declares that crime has increased, as shown by statistics regarding penitentiaries, homes for delinquents, arrests, etc. It is a sad record. Still the difficulty does not lie in the law, but in the criminal officials. But a prohibition law not enforced is worse than severe restriction of the traffic. But the whole whisky traffic tends to law-breaking.

The Wreck of a Napoleon in Finance.—Sixteen years ago Joseph G. Robin, by name then of Rabinowitz, came to this country from Russia penniless, ignorant of the language. He began public life as a reporter. He soon got into money transactions, and his energy and ability to interest prominent men rapidly carried him forward. The other day he was taken to a sanitarium as a hopeless paranoiac. Three banks and other companies were found to be in a critical condition, and three banks with deposits of \$8,000,000 were closed. His financial methods were wild and questionable in the extreme.

General Allen, Chief of the Signal Corps of the United States Army, has announced a new invention of the telephone which has been patented in the name of the American people. This invention makes it possible for several independent conversations to be carried on simultaneously on a single wire. The secret of the operation is the adoption of the wireless principle, while the direction is controlled by a wire base. This makes multiplex telephony not only possible but practicable.

Three times King Alfonso of Spain has escaped assassination at the hands of bomb throwers,—once before his marriage, once on the day of his wedding, and the last occurred January 5, when a bomb was hurled before the palace in Malaga with intent to kill King Alfonso, Premier Canalejas, and the ministers of war and marine.

A series of mysterious mail robberies aboard ferry-boats in the San Francisco Bay while specially guarded by postal clerks, has set the entire staff of Government post-office inspectors and Southern Pacific detectives on the trail of this seemingly well-organized band of robbers.

Thousands of persons are reported killed or injured by an earthquake in Asiatic Russia. Practically 1,000 square miles are said to have been devastated. Vyerny, a fortified town of 23,000 inhabitants, is in ruins; and a great section of Kopal is also wrecked.

Spiritualists announce that the sum of \$100,000 has been pledged by persons interested in that cult for the erection of a temple in New York City. The edifice will be known by the incongruous title of "Temple of the Divine Inspiration."

In a train wreck at Cheney, Washington, five were killed and twelve injured. The battered engine trapped its own whistle cord, and above the cries of the injured, shrieked its awful summons for help.

Another train robbery occurred at Argo, a suburb of Seattle, Washington, when a masked pair looted the mail-car of the North Coast Limited, shooting the postal clerk and firing at his assistant.

One day following the anniversary of the earthquake in Messina, Italy, that city was visited by fire, which has left 3,500 homeless, and damage to property estimated at \$1,000,000.

A fight which lasted eight hours occurred in London between anarchists and 1,200 troops. Four deaths resulted, and the burning of a building.

It is reported that the Chinese in Manchuria have organized a secret society of large membership to drive the Japanese out of the country.

Numerous organizations of "The Woman's Union Missionary Society" raised and distributed last year \$3,328,840 for foreign missions.

Senator Stephen B. Elkins of West Virginia died January 5 at Washington. The cause of his death was septic poisoning.

Fourteen were instantly killed and eighteen hurt in an explosion in an ice plant at Pittsfield, Massachusetts.

Ben Pitman, author of the Pitman shorthand system, died at Cincinnati, Ohio, aged 88 years.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter L.—On Golgotha

IN advance of Matthias and Bar-jona, the rabble had reached Golgotha; and already a sound, as of the driving of nails with heavy hammers, together with loud shouts and clamoring voices, reached their ears, as they wearily climbed the hill.

It was already near noon, and the hot sun breathed his fiery breath through the palpitating air, and threw fervid kisses upon the white brow of Calvary.

"O Matthias! man, how can I endure to look upon the sight!" moaned Bar-jona, his white lips trembling as he pointed to the hilltop, where three rude crosses with the tortured victims already nailed upon them, suddenly burst upon their view, at a sharp turn in the foot-path.

"Ah! they have crucified Him with the two thieves who were with Barabbas!" exclaimed Matthias.

"They have crucified Him! O Thou Man of Sorrows! Thou art indeed acquainted with grief,—even as saith the prophet," moaned Bar-jona, "and we trusted that it had been Thou who shouldst have redeemed Israel."

"But surely it must not be!" exclaimed a deep voice near them. "Surely the Miracle-Worker will come down from the cross, to the confusion of His enemies."

Matthias turned his head, and beheld his old friend Varro, the Samaritan.

"Ho, Varro! whither goest thou?" he questioned, turning to the giant form which was hurrying past him, toward the hill summit. The man paused a moment.

"Is it thou, Matthias? I am come up to Jerusalem from Gadara, where I have been that I might fulfil the word of the Nazarene thy Master when He healed me; for He commanded me, saying, 'Go to thy friends, and tell them how great things the Lord hath done for thee.' But verily, young man, thy people, even Israel, have delivered this Man to death; and in that they have done this, they have overtopped the wickedness of the Samaritans and the heathen." And with an expression of overmastering sadness upon his rugged countenance, Varro passed on.

At that moment there sounded from the hill summit a Voice which reached every ear in the vast multitude despite the din and confusion:

"Father, forgive them; for they know not what they do."

At these words, some of the soldiers paused in their awful work, and gazed in astonishment upon the divine Sufferer. But others paused not for a moment; and their brutal laughter rang out over the hill of death.

"See, Matthias!" exclaimed Bar-jona, quickening his pace, unmindful of his extreme exhaustion; "see! they are bearing away the form of a woman from the foot of the cross. O my Master! my Master! how can I endure the sight! for behold, it is Thy mother whom Thou so tenderly lovest." And the speaker groaned. Great sweat drops stood upon his broad forehead, and his bearded lips twitched painfully, as the mob parted for a moment to allow the fainting woman to be borne away.

"Ah, John! thou son of Zebedee," continued Bar-jona, addressing the young man who tenderly supported the drooping head of the woman as they passed by, "ah, thou son of Zebedee, hath not the Hope of Israel perished?"

"Verily, O Bar-jona," mournfully replied the other, "we trusted that it had been He who should have redeemed Israel."

"Behold!" exclaimed Matthias, "the soldiers of Pilate sit dividing the garments of the Crucified among them."

At this moment there passed by, from the midst of the clamoring throng, the familiar form of the man servant Demas.

"Aha! aha!" he cried mockingly. "Seest thou now thy Master, Bar-jona? Of a truth His feet will no more walk upon the waves of Galilee as once we saw them—you and I, Bar-jona, when thou also didst try the tricks of the Conjuror! Aha! aha! rememberest thou this—how thou didst cry out when the waters closed about thee, saying 'Lord, save me'?" Demas laughed boisterously; and as he passed on, he raised his voice to a shrill shriek, as he cried again and again, "He saved others; Himself He can not save!" And this shrill cry was taken up by the multitude, until it echoed and re-echoed over the dismal hill of death, mingled with the wailing cries of many women who had joined themselves to the multitude. "Look!" exclaimed Matthias; "there is Shaphan, the rabbi of Nazareth; see how he mocketh Him! but behold, one of the thieves who hangeth by the side of the Master hath turned his sorrowful eyes toward Him, and—"

Before Matthias could finish his words, the trembling voice of the suffering thief sounded clear, above the din:

"Lord, when Thou comest into Thy kingdom, remember me!"

Even Rabbi Shaphan hurried forward and bent his head anxiously to catch the reply; and the soldiers who sat by, busy with their dice as they quarreled over the garments of the Crucified, hushed for a moment their loud voices, and listened also, to catch the answer of the Man. The eyes of Bar-jona and Matthias filled with sudden tears, as the answer rang out:

"Even this day do I say unto thee, Thou shalt verily be with Me in Paradise."

"Sawest thou the look in the Master's eyes as He regarded the thief?" questioned Matthias reverently.

"Aye," responded a soft voice near them; "the look in the eye of the Godlike Nazarene was the same as when He said unto me, 'Daughter, be of good comfort; thy faith hath made thee whole!'"

"It is the sister of Jazer, the scribe," whispered Bar-jona, "even the woman Huldah, who did but touch the hem of the garment of our Master, and she was made whole."

"Verily they have crucified the Desire of Israel," moaned another, a poor woman who stood near, wearing the badge of widowhood, tears of anguish streaming down her face. "Truly the heart of the Master is tender and gentle toward all, as the heart of a woman for her child. Not long ago, I went up to the temple to worship," she continued, addressing another woman, "and as I saw the rich casting gold into the treasury, I said in mine heart, 'O that I also might give somewhat unto the God of Israel for all His benefits toward me; for lo, He hath fed me and given me life these many years.' Now I had in my hand two mites; it was all I had. But I said, 'Jehovah hath fed me thus far, He will feed me still.' So I watched until I thought no man would see me, for verily I feared the scorn of the Pharisees; and then quickly I dropped my two mites into the box, and turned to go again out of the temple. But as I raised my eyes, behold, this Nazarene Prophet had seen me; His gentle eyes met mine, and I knew by the soft light in them that He read my very heart. Then He spake to the men who followed Him—His disciples—'See ye this woman? for verily she hath put into the treasury more than they all; for all these have given of their abundance; but she of her penury hath cast in more than they all—for she hath given all the living that she had.'" And the woman turned weeping away.

"Seest thou the inscription which hath been placed above the brow of the Master? Behold, Bar-jona, what they have written!" exclaimed Matthias, "and the reading of it teareth my heart: 'This is Jesus of Nazareth, the King of the Jews.' And see; there is Rufus, the guardsman of Herod Antipas—he who took from him the head of my

master, John the Baptizer—he is also the son of Varro—but he heedeth not the words of his father, tho he hath pleaded with him. Ah! they have cast lots for the garments, and this Rufus hath taken the seamless vesture."

"Hush!" exclaimed Bar-jona hoarsely. "Is not that the cry of the Master? See! they are putting the sponge of vinegar to His lips."

"If Thou be the Son of God, come down from the cross!" Bar-jona turned his head. Close by his side stood the high priest Caiaphas. "Thou that destroyest the temple and buildest it in three days, come down from the cross!" echoed the aged Annas, who stood by the side of Caiaphas, forgetful of his age, and the dignity of his sacred office.

These words were taken up by the howling rabble, and repeated and re-echoed from hundreds of blasphemous throats.

Suddenly Bar-jona turned to Matthias with an exclamation of astonishment:

"Behold, my brother! seest thou not the black mantle which covereth the hot face of the sun?"

Before Matthias could reply, even as he turned his astonished eyes toward the blue and unclouded sky, the mantle of darkness had covered the cross-crowned summit of Golgotha, and crept like a black wave onward toward the city, until the gray walls and massive towers and even the glittering dome and spires of the white temple on Moriah, were lost in a veil of blackness.

The terror of death settled over the scoffing multitude.

"Come, let us go again into the city!" cried a hundred trembling voices. A vivid flash of lightning from the terrifying blackness, revealed to the astonished disciples the frightened faces of Annas and Caiaphas, as, with groping hands outstretched in helpless terror, they turned their livid faces toward Jerusalem; and without waiting for friend or servant, they began groping their way slowly down the craggy sides of Golgotha.

"Will He not come down from the cross?" cried many voices. Some of the voices had in them a wail of terror; and some who had been foremost in scoff and jest, smote upon their breasts in fear. But in the faces of some, shone a sudden hope, so they turned their streaming eyes toward their Master.

An hour passed away—a long hour of gloom and horror—but the darkness had not yet lifted.

"See!" cried a trembling voice, "a messenger from the city cometh!"

"I am sent from the palace of the governor, Pontius Pilate!" exclaimed the messenger breathlessly, bounding from his horse and addressing the soldiers who still remained at the summit; "from the palace of Pontius Pilate on Mount Zion am I sent, even from Claudia Procula, the wife of the procurator. For she commanded me with tears, saying, 'Go quickly to Golgotha, and bring me word what hath become of the Nazarene; for I have suffered many things this day in a dream because of Him; for verily He is a just man and an holy, and now, lo—the darkness covereth the earth!'"

The messenger smote upon his breast, cast one troubled, anxious look at the Crucified as again a vivid flash of lightning revealed the rugged crosses, and hurried away in direction of the palace on Mount Zion, beating his breast and crying out with fear.

Another hour passed.

"Behold! it is the ninth hour of the day!" exclaimed Bar-jona, "and the Almighty still covereth the earth with the garment of blackness. Thinkest thou, O Matthias, that the Master will yet—"

Even as he spoke, the enveloping cloud of darkness was swept away as by a mighty hand. But about the Man still clung the inky mantle. As

the darkness upon Calvary receded, the returning light revealed the shrinking forms of Rabbi Shaphan and his son Tubal, crouching beneath an overhanging ledge of rock, whither they had fled upon the first approach of darkness. But now, emboldened again by the bright light of the sun, they stepped from their hiding-places, and with blatant voices and wagging heads, again sounded the clamorous cry: "Come down from the cross! if Thou be the Messiah of Israel, come down from the cross!"

At a little distance, trembling with terror and dismay, the hot tears of anguish in their eyes and the pallor of death upon their cheeks, crouched Mary Magdalene and her companions, among whom was Joanna, the wife of Chuza, steward of Herod Antipas.

"Ah! my Magdalene," sobbed Joanna, "surely the Master will not die. He *must* not die! Even now in my memory see I the rich, red wine as the butler brought it from the stone water-pots, fresh from the hand of yonder Miracle-Worker. Verily the God of Israel willeth not that these our enemies should triumph."

"He hideth His Beloved in a cloud of darkness," sighed Magdalene; "but can not He who gave life unto my brother, when he had been four days in his sepulcher, and cast out with His mighty word the seven demons which tore my poor body—can not He, the Mighty One, deliver Himself from His murderers? Yet remember I certain words of the Master, and of a truth these words trouble me, and the darkness which settleth about Him causeth my poor heart to faint. Thinkest thou—"

But her words were lost in the din of the rabble, some of whom were fast regaining their courage as the bright beams of the sun again shone over Calvary.

"Ho, Matthias, son of Sylvanus," sneered Rabbi Shaphan, "why lingerest thou near, as if this Man would indeed come down from yonder cross?"

Suddenly, and before Matthias could reply, a loud voice rose clear and high above the din of the multitude.

"Eloi, Eloi, lama sabachthani!"

"What saith the Man?" questioned Tubal, turning to his father. "He calleth for Elias!" declared a dozen voices. "This Man claimeth to be the Son of God, so let us see if Elias will come to His deliverance."

"See ye not," screamed Shaphan, "that the darkness hath settled about Him? and even now, behold, the lightning spendeth its wrath upon Him, because He, being in league with Beelzebub, declareth that He is the Son of God."

The cheek of Bar-jona paled, as he heard the despairing cry of his Master, and his voice shook as he turned to Matthias:

"Verily now my heart and my hope faileth. O my Master! art Thou indeed forsaken of Thy Father? and I—whither shall I go? for I trusted that it had been Thou who shouldst have redeemed Israel."

"But see! Bar-jona, the cloud hath once more settled over the city and over the holy temple—and O my brother! the glory of Jehovah shineth about the Master!" and Matthias pointed toward the illuminated cross.

But even as he spoke, the voice of the Crucified again rang out; and the wonderful words echoed to the heaven of heavens, and the angels about the throne of eternal glory repeated them:

"It is finished!"

Instantly the glory-circled head drooped upon the pulseless breast.

"Come, my Magdalene," cried Joanna, as the cry rang out, "let us go even to the foot of the cross, for the Hope of Israel hath perished!"

"Verily!" cried a deep voice from the multitude, "the 'midst of the week' hath fully come, and the Messiah hath indeed been cut off."

"I knew not that thou wast this Man's disciple, O Nicodemus," replied one of the scribes, scornfully.

"Thou art too wise a man, O Nicodemus," exclaimed Rabbi Shaphan, "to be led by this Carpenter! Why should He deceive thee? Knowest thou not the prophets? for of a truth Messiah shall

come in glory and honor; but this Man is born in poverty—a carpenter—and will He deliver Israel gloriously and reign in Jerusalem? See! He hangeth high upon the cross of Pontius Pilate the Roman governor! Then how shall this Fellow deliver Israel from the yoke of the Romans!"

While Rabbi Shaphan yet spoke, there came a mighty trembling of the earth. The face of the rabbi again turned white with fear as he cried hoarsely:

"Behold, the rocks of Golgotha are rent in twain! What meaneth it?"

"And see! the tombs of the buried dead are rocked and cleft asunder as by a mighty hand!" cried many voices.

"Truly, this Man was the Son of God!" exclaimed one of the centurions, whom they called Lucius.

Again a pall of blackness was stretched over the heavens, and bloody Golgotha trembled and shook like a reed in the wind. The brutal jest and the mocking laugh were changed again in one awful moment, to shrieks of wildest terror.

"Come! let us haste from this accursed spot!" cried many voices. Amid the direful confusion, the loud voice of a messenger from the city was heard above the din:

"Behold! the veil of the holy temple hath been rent from the top to the bottom; and I, even I, saw the fingers of a bloodless hand, and it tore the massive drapery as if it had been a spider's web! Then the lamb, which the priest was about to offer, escaped, unhurt, from the temple; and I hastened to Golgotha that I might know what had become of Jesus of Nazareth."

Again the deep voice from the outskirts of the fleeing throng cried aloud:

"The midst of the week hath fully come; and the Messiah hath been cut off!"

(To be continued)

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Third, the outdoor exercise is healthful, and the work is educational too—of inestimable value.

The February number, which is now ready, would be a good one to begin with. Send a trial order to your tract society at once. 5 to 40 copies, 5c per copy; 50 or more, 4c per copy.

Signs of the Times,
Mountain View, Cal.

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OUR LITTLE FRIEND
Mountain View, California



An Unusual Spectacle in China

TAKEN as a whole the Chinese are great gamblers, and devote much time to a very intricate form of chess. They also manifest remarkable skill in the construction and flying of various kinds of kites. But for physical sports, such as foot-races, baseball, football, swimming, and wrestling, the Chinese have little, if any, natural desire.

It is said that when this people first saw foreigners engage in recreative sports, such questions as the following were not unusual: "How much money do you receive for doing this kind of work?" "How much would you pay me to bat and chase the balls for you?" "Is this a kind of penance you are paying to your God?" "Are you doing this in order to store up merit with your God?" Or, on learning that it was merely for recreation or exercise, the questioner would doubtless remark, "How very

throughout the program, a large number of the selections being popular American airs. The program and its execution were truly a surprise to Chinese and foreigners alike. It is planned to hold such a meeting as this every five years.

It is said that Japan, in adopting Western civilization, has at the same time, instead of becoming more favorable toward Christianity, been drifting into infidelity; and the work of the Christian missionary is far more difficult in that land than it was ten years ago. China is awakening from her slumber of ages, and many of her best friends and most careful students predict that in this respect she will travel the same road over which Japan is now passing.

This being evident, the present is the time to place within the reach of our Chinese brethren and sisters, a knowledge of the everlasting Gospel. The present hour is one of inspiration. It demands the best and

Our Work and Workers

THREE persons were baptized, uniting with the church at Delta, Ohio.

SIX persons have been added to the church in Santa Cruz, California.

A SABBATH-SCHOOL and church have been organized at Visalia, California.

SIX were recently baptized and united with the church at Colville, Washington.

TEN souls in Lyons, France, are rejoicing in the truth which has recently come to them.

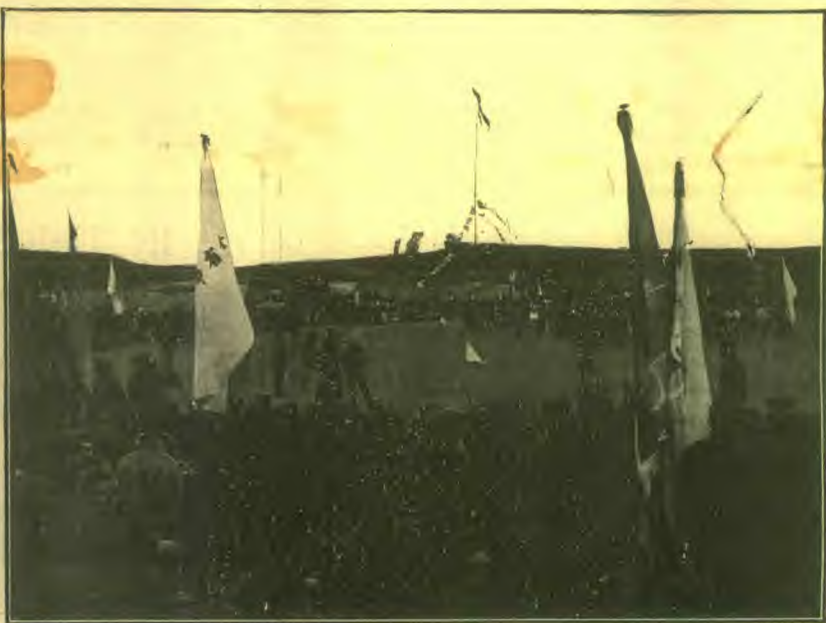
SEVEN believers at Pineville, Louisiana, are rejoicing in the faith, as the result of the season's work.

WHERE meetings have been held near Glenham, South Dakota, five accessions to the faith have been reported.



IN CHANGSHA, CHINA

A corner of the grounds where the exercises are held, the city wall in the background



FIELD DAY IN HUNAN, CHINA

Preparing to bestow the prizes at the close of the efforts of the competitors

strange that you would go to such great pains in doing so much work when you expect nothing in return."

In view of all this, the athletic meeting of November 16, 17, in which all the principal schools of Hunan Province participated, was an event of more than ordinary interest. It was held on the large military grounds at Changsha, in the presence of tens of thousands of spectators.

The first day's program was as follows: Marching, military drills, dumb-bell exercises, wand exercises, hoop exercises, strength and skill performances, football, boxing matches, writing matches, lantern races, foot-races, music,—instrumental and vocal.

The skill with which many of these parts were performed would have done credit to many of our good institutions in Western lands. A well-drilled native military band rendered music at frequent intervals

most consecrated service that the missionary can render. It calls for loyal response in the heart and life of God's children in the home land. It requires on the part of all, the faith that will overcome obstacles and difficulties. May this our day of opportunity, be signalized by the most earnest effort and devotion, blessed and quickened by the Spirit of God.

R. F. COTTRELL.

Changsha, Hunan.

— ★ ★ —

By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven.—*Rutledge.*

— ★ —

"THERE is more power in gentleness than there is in dynamite."

— ★ —

"KINDNESS comes with slippered feet, and knocks with gentle hands."

At Miles City, Montana, five more souls have been added to the little company who are witnessing for present truth.

STEREOPTICON lectures are held in connection with our work, to illustrate the truth, in Johannesburg, South Africa.

DECEMBER 31 a new church of twenty-two members was organized in San Francisco, to be known as the Park church.

DURING the week of prayer at Gravelford, Oregon, six young persons expressed their decision to stand for the truth of God's Word.

IN Australia, two baptismal services were recently held in the Stanmore church, when twelve souls went forward in the ordinance.

As the result of meetings held at La Harpe, Kansas, eight have accepted the message, and two are witnessing for the truth at Sylvia.

THE enrolment of students in the Foreign Mission Seminary at Washington, D. C., at present numbers about eighty-five including academic students.

FIVE persons have decided to "keep the commandments of God and the faith of Jesus" at Unionville, Iowa. A Sabbath-school has also been organized.

It is with sadness that we report the death of another laborer, Pastor E. R. Williams, president of the Cape Colony Conference in South Africa. His co-laborers write: "Brother Williams will be greatly missed in this field. So kind of heart and happy in disposition, he endeared himself to his fellow laborers as a brother."

— ★ ★ —

Publications Wanted

THE following persons desire late, clean copies of our denominational periodicals:

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— ★ ★ —

Notice of the Annual Meeting of the Members of the Pacific Press Publishing Association

NOTICE is hereby given to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation, organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, State of California, on Monday, the 23rd day of January, A.D. 1911, at 10 o'clock A.M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, and such other business as may be necessary or proper to be transacted, will come before the meeting.

By order of the directors.

H. W. COTTRELL, President.

H. G. CHILDS, Secretary.

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MOUNTAIN VIEW, CAL., JANUARY 24, 1911

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 1910, by Thomas Nelson & Sons.

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

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It has been the belief of the vast majority of professed Christians since our Lord walked the earth that sometime He would literally come again. The Bible declares it. Now why may He not come in our day? Do you know any reason why He will not? Do you know there are many reasons why we should expect that coming?

A Grand Sentiment.—Governor Dix of New York uttered a grand sentiment in his inaugural address: "The end of all government should be the preservation of true liberty—that liberty which guarantees to every man the fullest measure of individual right consistent with a proper maintenance of the rights of all others, and at the same time preserves and maintains the collective rights of all the members of the State. Under the constitution such liberty we possess in New York." But under New York laws it is not so. There is not true liberty for every man or any man as long as New York has on its statute-books a Sunday law potent with tyranny.

A Betrayal of Trust.—We suppose that when progressive politicians advocate the initiative, referendum, and recall, they mean what they say. When they declare that the people should speak at the primaries and so overthrow the corrupt party caucuses, they are sincere and mean to respect the voice of the people at the primaries. This latter has been repudiated by the California Legislature. The primaries gave Mr. A. L. G. Spalding an overwhelming majority for United States senator; but the legislature has elected, contrary to the expressed wish of the people, Mr. John D. Works. Now we know nothing of the character or comparative ability of these men. Judge Works may

make a better senator than Mr. Spalding; that is a question which only actual experience can demonstrate, and is not the point of this note. The action of the legislature, it seems to us, is a gross breach of trust, an exceptionally bad example. Apart from its effect on political ambitions in the future, which the people may remember, what will be its greater educational, moral effect upon the people and the aspiring young men of the State?

Poverty and Its Chief Cause, Intemperance.—The *American Issue* quotes the Commissioner of Public Health of the city of Buffalo as saying, "Forty per cent of Buffalo's children are hungry." The *Issue* declares that if the amount that the liquor dealers pay for licenses were expended for flour it would buy 200,900 barrels, or 60,270,000 loaves of bread. The greatest need among the children is found, as always, where the greatest number of saloons exist.

Lack of a Moral Standing.—It is a deplorable condition that is revealed in Adams County, Ohio; and we are told that there is more or less of such conditions throughout the State and in both great parties. Up to December 27 852 voters had been indicted for accepting or giving election bribes, and it is said to be probable that the number will reach 2,000. It would seem that every man had his price. In fact, lists of voters and prices for which each could be bought were found in four fifths of the polling places of the county, and were used by both the old parties. Farmers have publicly auctioned off their vote, and it caused no comment. The men were fined the price they received, sentenced for six months with sentence suspended, and disfranchised for five years. Two ministers are reported among the guilty ones. Fathers bought their sons' votes, and wives sold their husbands' votes. In some precincts there are few voters left. Such corruption is appalling. But is it confined to Ohio? The prophet spoke truly: "The prince asketh, and the judge is ready for a reward."

A Great Paper.—The *Scientific American* has filled out sixty-six years, and still is as fresh and young and strong as it ever was during these more than threescore years of life. During the past of its existence it has been enlarged from time to time, adding to the scope of its simplified science, making it not only understandable but fascinating to the layman, and stating its great facts and principles in good, clear, plain English. To many it has become a necessity, and we do not know of any one of intelligence who does not delight to look over its pages, and who is not sure to find something of interest. The number of men it has instructed are legion. It has been a great schoolmaster in mechanics, practical achievement, and knowledge of mechanical science. It takes on larger scope in the beginning of the new year; recasts its make-up in typography, which will make it even more popular than in the past; adds to its pages, and issues a monthly appendix, and all for the same price; but it will still hold to its standard of accuracy and authority. Its subscription price is \$3.00 a year; its address, 361 Broadway, New York.

Great Cities.—Of the ten largest cities in the world three are in the United States. These cities in their order of size are as follows: London, New York, Paris, Tokyo, Chicago, Berlin, Vienna, St. Petersburg, Philadelphia, Moscow. There are eight cities in this country having over a half million of inhabitants, as follows: New York, Chicago, Philadelphia, St. Louis, Boston, Cleveland, Baltimore, Pittsburg. Five cities of over 25,000 population to 100,000 made remarkable growth during the last ten years. Oklahoma City, 539 per cent; Muskogee, Oklahoma, 494 per cent; Birmingham, Alabama, 245 per cent; Pasadena, California, 232 per cent; Flint, Michigan, 194 per cent. There were nine more of this class that doubled their population. The great growth of cities is not healthy; and the foreign element of growth is largely in excess of the native. What a problem these cities present! How are these great masses to be reached by "the everlasting Gospel"?

Signs of the Times.—We do not mean the name of this journal, but the signs of the times in which we are now living. Jesus our Lord reproved the people of His time because they did not "discern the signs of the times." He told them that they could discern the face of the sky and the signs of the weather, "but how is it ye do not discern this time?" There were more evidences, more certain witnesses, of that great epoch than there ever were of weather changes. This is equally true of to-day. The eternal day is sometime to shine; and God has given many signs, tokens, evidences, that its dawning is about to break. From every phase of life come the evidences, heralds of that dawn foretold in divine prophecy. Should we not seek to know them? Shall we merit the divine rebuke, "How is it ye do not discern this time?"

The Belfast (Ireland) "News-Letter" of December 12 and 14 clearly and strongly indicates that North Ireland is not in favor of Home Rule. Elections in Ulster seemed to be decidedly against Home Rule, whatever the sentiment in England may be. The *News-Letter* contends that the elections were held in many cases before it was known that Mr. Asquith proposed to grant Home Rule to Ireland. It rather leads us to infer that the abolition of the veto of the House of Lords meant Home Rule, and perhaps had some effect in lessening the Liberal government's majority. There seems to be a fear among the Protestants that "Home Rule means Rome Rule." Mr. Asquith's government does not seem to be treading a path of roses. At least it is finding the thorns.

Mrs. Augusta E. Stetson, the once noted Christian Science leader in New York, believes that "as Jesus Christ revealed Himself on the third day after His crucifixion and later was seen by a company of 500, so Mrs. Eddy will be raised from the tomb and will manifest herself to all the world in proof of her teachings that there is no death. With this demonstration of herself in a form that will be visible to all the world the end of the Gospel age will be signalized." But while Mrs. Stetson professedly holds to Christian Science, we could not quote her as representing them, inasmuch as she has been excommunicated by them. Leading Christian Scientists declare that they do not look for Mrs. Eddy to return to this world. Of course, they may in the future.

General Lawlessness.—Thoughtful men who pay little attention to the Word of God, or make no mention of it if they do, yet are continually noting the fulfilment of that Word in recording or pointing out existing conditions. A striking illustration of this is a tract of thirty-two pages sent out by the Century Company, containing reprints of editorial articles in the *Century Magazine* on "Strike Violence, General Lawlessness, Yellow Journalism, and Bad Manners." We have not space to quote from these thoughtful utterances at this time; we reserve that for a later issue. We note here, however, that conditions are recognized as serious by men of the world, and the Bible has predicted them. Surely Christians ought to know and understand.

The "Western Watchman" in its Rome Letter mentions that five High Church clergymen of England who recently became Catholics have all decided to enter the priesthood, and have begun studies with that end in view, at the Academy of the Noble Ecclesiastics. Another like case from Ireland is also mentioned.

The December issue of "The Century" contains the first chapters of a life of Martin Luther, which is to run through the magazine year. This biography has as its chief motive the story of Luther as a personality and as an influence upon his time.

It is announced from Washington that 2,000 American women have pledged themselves never again to wear birds or bird plumage upon their hats.