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SIGNS OF THE TIMES

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3395.—Who Crucified Him?

Who crucified Christ Jesus our Lord—
Jews or Gentiles? F.

Both were responsible; the Jews the most, for they demanded His crucifixion, after the Roman governor had said, "I find no fault in this man." Luke 23:5, 14, 20-24. Jesus declared that the one who delivered Him to Pilate had "greater sin." John 19:11. Peter charged the crucifixion direct to the Jews. Acts 2:23; 3:13, 14; 4:10. The Jews condemned Him to death for blasphemy, but could not execute the death penalty. Matt. 26:65, 66; John 18:31; 19:7. But they brought the charge of sedition against Him before Pilate, because Pilate cared naught for the charge of blasphemy. But Pilate feared that his office might be endangered, and therefore sentenced Jesus to die, tho he acquitted Him as innocent. John 19:12-16; Matt. 27:24, 25. And it is also true that Jesus gave His own life. John 10:11, 15, 17, 18.

3396.—The Scripture Canon

When, by whom, and by what authority, whether by Church or by State, were the original manuscripts collected and compiled and dedicated to the world as the Word of God? What means was used to separate the inspired from the uninspired, and to decide concerning the various parts of our Bible? I. W. H.

The Bible is a growth. It is not the product of one man or a council or a decree from some human authority. For instance, the Pentateuch, or five books of Moses, was accepted by God's people to the time of Christ. God's law in that book constituted the test of later prophets and their writings. One book after another was added till we come to the close of Old Testament times. After the Babylonian captivity all the books over which there was no question, which were generally accepted, were collated and arranged by Ezra, Nehemiah, and their collaborators. These were the Holy Scriptures in the time of our Lord. They are referred to by Josephus, "Against Apion," and are everywhere approved by Jesus. The New Testament was added in the same way, book by book, epistle by epistle, from men filled by the Spirit of God, and bearing the eternal test, "To the law and to the testimony." Before any council acted upon the Scripture Canon, as early as A.D. 170, practically all the books as we now have them were accepted as according to the Scripture rule by the early church, while as many others were rejected. Clement, Polycarp, Justin Martyr, Origen, and others mention different books. The famous "Muratorian Fragment on the Canon" (A.D. 170) mentions nearly all of the books of the New Testament. It mentions the Gospels of Luke and John, the Acts, the thirteen epistles of Paul, 1 and 2 John, Jude, the Revelation. It omits several which are mentioned by others. The Peshito Syriac list of about the same age includes all except 2 Peter, 2 and 3 John, Jude, and the Revelation. The old Italian version, of about the same time, the Bible used by the North African churches, contained all our New Testament books except Hebrews, 2 Peter, and James. Later church councils confirmed our present list, and added others rejected by earlier Christians. Our present books bear every test except with "Higher Critics."

3397.—Prices of Periodicals

A correspondent in North Dakota asks why the prices of our papers should be higher when what farmers dispose of sells for less, while what they buy is higher. A farmers' paper is referred to which is but 25 cents a year; other farm papers, 50 cents a year. Why should our religious papers be so much more?

The letter of five pages from which these queries are gleaned opens up great political questions which the statesmen and politicians and experts have been

wrestling with for years. If farmers get less for their produce, the consumers pay more. During the last ten years the prices of the leading commodities of every-day life—food, clothing, building-material—have advanced from twenty-five to fifty per cent. If the farmers fail to get more, it is not the fault of the consumer, but of the selling system, partly the many middlemen.

Regarding papers and their subscription prices, there has been constant advance for years in the prices of practically everything which enters into the cost of journals and magazines. Many religious papers with limited circulation are published at a loss. The farm papers of which our correspondent speaks are printed on cheap paper, and carry many advertisements. They could not be published at all on their subscription price. It is the advertisements that pay. If we should advertise as they do, we would meet objections from everywhere. Therefore the SIGNS OF THE TIMES, with a medium circulation, must charge a price to meet the cost. Many religious papers carrying more advertisements than we do and less reading-matter, have a higher subscription price. Most of the advertisements that other papers carry, our subscribers object to; therefore we must have a higher subscription price to cover cost. If our friends would give us a circulation of from 100,000 to 500,000, we could furnish the paper much cheaper. Large circulation, many advertisements, a cheap grade of paper, little reading-matter, poor print, mean less cost; limited circulation, few or no advertisements, a good grade of paper, good variety of the best of reading, good print, mean more cost.

3398.—Do Not Resist Law

What did our Saviour mean in Matt. 5:40-42?

It means that we should not resist or rebel against petty, cruel, and often illegal exactions demanded by officers of the law. According to the law of Moses the creditor could not keep the debtor's garment over night. Ex. 22:26. Tho sometimes the law be more exacting than this, it should not be resisted. Sometimes government officers compelled citizens to carry mail and do unjust service; do not resist. As Boothroyd remarks, "Our Lord recommends patience under trying injuries, rather than resistance; and a disposition to sustain the loss of what is small value, than to go to law." If we could know the things which the Jews had often to meet at the hands of the Romans, and often from Jews who were acting for the Romans, these injunctions would be clearer. The prayer of Zacchæus shows that it was not uncommon for tax-gatherers to be extortionate and unjust. Luke 19:8. Verse 42 teaches that we should be generous to those in want, and kind to those in need. But in the light of Matt. 7:6, 15, 16, and 2 John 10 it does not mean indiscriminate giving. However, we should not let fear of unwise charity steel our hearts against the poor and needy. Better to give ten times to the undeserving than to fail once to the deserving.

3399.—Is It Prophetic Time?

Does Isa. 10:17 refer to the length of time it will require to consume Satan and his branches and cleanse the world of all evil in the fire of Rev. 20:9? Is the "day" a prophetic day?

A Brother.

We should not call it a prophetic day. It is not found in connection with symbolic prophecy, and the judgment of the wicked will consume more than a year. Rather we should think it to be the day of judgment, the great day of the Lord. See Isa. 13:6-11; Zeph. 1:14-18; 2 Peter 3:7, 10.

3400.—A Proper Question

Is it right for a Bible teacher to ask the question, "Was it just for God to allow Elijah to kill the false prophets?" 1 Kings 18:40. How can one answer such a question? L.

Whether it is right to ask such a question or not depends on the motive in asking. We could imagine several theories with right motives which would at least not make wrong the question. "How can one answer such a question?" By saying simply this,—that God is always just in all that He does. Not only that, but under God we could not say for one moment that Elijah's act was wrong in ordering the destruction of the unrepentant, rebellious, licentious, soul-destroying, nation-destroying, truth-destroying priests of the most abominable, degrading idolatry in the world. They were foreign to God's inheritance, and traitors to the laws of the government of the realm.

3401.—Visions Now

May we expect that men will have dreams and visions now as of old? P.

Yes; why not? The promise was for all time. Read Acts 2:17-21, 39. Not long ago we received a letter from a lone and totally deaf commandment keeper, not belonging to any church, who writes us of visions God gave him, not to instruct others, but himself. These have not exalted him, but humbled him. We may always be suspicious of visions or dreams or revelations which exalt us. Weigh all extra-Biblical revelation by the Word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.



Schedule for Week Ending April 8, 1911

Sunday	April 2	Joshua 23, 24
Monday	" 3	Judges 1
Tuesday	" 4	" 2, 17-19
Wednesday	" 5	" 20, 21
Thursday	" 6	" 3-5
Friday	" 7	" 6-8
Sabbath	" 8	" 9, 10

JOSHUA 23, 24, and Judges 1 to 10, with chapters 17 to 21, is our lesson for the week. The mighty leader of God's people is drawing near to his end. He rehearses before the people the things of God, and solemnly admonishes them to choose, and then assures them where he and his house stand. Whatever they may do, he and his will serve the Lord.

THE book of Judges represents indeed a checkered map. To-day it is triumph, to-morrow it is defeat. To-day it is humility of heart and God's blessing, to-morrow it is rebellion against God, yielding to idolatry and the consequent captivity and oppression by their enemies. We do not know that any words are necessary to expand the awful history. We may learn its lesson unquestionably, that humility before God and trusting in Him always bring success. Simple childlike faith brings the fruition of His promises; while on the other hand, union with the world, with worldly elements, following the world, using its methods and ways, yielding to its ever-pleasant idolatry, will surely bring to us trouble. It is well to note that sometimes the judges ruled over only a part of Israel, sometimes it seems to have taken in the whole of Israel. It is quite impossible to construct any regular chronology from the book of Judges, as the judges themselves sometimes ruled contemporaneously.

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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Right Methods in Education

By Mrs. E. G. White

THERE is at the present time an unparalleled interest in the subject of education. The wide diffusion of knowledge through the agency of the press, placing the means of self-culture within the reach of all, has awakened a general desire for mental improvement. But while we gratefully acknowledge our increased educational facilities, we should not ignore the defects in our present school systems. In many cases, physical as well as moral training has been neglected in the too eager desire to secure intellectual culture; and the youth have left school with morals debased and physical powers enfeebled, with no knowledge of practical life, and little strength to perform its duties.

As these evils have come under my observation, the inquiry has arisen, Must our sons and daughters become moral and physical weaklings, in order to have the advantages afforded by an education in our schools? This should not be; and it need not be if teachers and students will but be true to the laws of nature, which are also the laws of God. A right education will make the youth strong, well-

balanced men and women, by developing and calling into active exercise all the powers of mind and body. It will make them a blessing to the world; for it will enable them to attain a true and noble manhood and womanhood.

Many times students are so anxious to complete their education that they are not thoro in anything they undertake. They do not understand the true object of education, and so fail to take such a course as to secure this object. They apply themselves to the study of mathematics or the languages, while they neglect a study far more essential to happiness and success in life. Many who can explore the depths of the earth with the geologist, or traverse the heavens with the astronomer, take not the slightest interest in their own bodies. Others can correctly describe every organ of the body, and tell how many bones there are in

the human frame, and yet they are as ignorant of the laws of health, and the cure of disease, as tho life were controlled by blind fate, instead of definite and unvarying law.

Sound health lies at the very foundation of the student's success. Without it, he can never see the fruition of his ambitions and his hopes. Hence a knowledge of the laws by which health is secured and preserved is of pre-eminent importance. The human body may be compared to nicely adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pres-



A PART OF THE TRAINING OF THE BOY JESUS

sure, while another part is rusting from inaction. While the mind is taxed, the muscles also should have their proportion of exercise. Every young person should learn how to regulate his dietetic habits,—what to eat, when to eat, and how to eat. He should also learn how many hours may be spent in study, and how much time should be given to physical exercise.

It is a duty which every student owes to himself, to society, and to God, to regulate properly his habits of eating, sleeping, study, and exercise; but there are few who have the moral courage and the self-control to act from principle. The student who studies hard, sleeps and exercises little, and eats irregularly of an improper or inferior quality of food, is obtaining mental discipline at the expense of health and morals, of spirituality, and, it may be, of life itself.

Young persons are naturally active; and if they find no legitimate scope for their pent-up energies after the confinement of the schoolroom, they become restless, and impatient of control. They are thus led to engage in the rude, unmanly sports that disgrace so many schools and colleges, and even to plunge into scenes of dissipation. And many who leave their homes innocent, are corrupted by their associations at school. Much could be done to obviate these evils, if every institution of learning would make provision for manual labor on the part of the students,—for actual practise in agriculture and the mechanic arts. Competent teachers should be provided to instruct the youth in various industrial pursuits, as well as in their studies in the schoolroom. While a part of each day is devoted to mental im-

provement and physical labor, devotional exercises and the study of the Scriptures should not be overlooked.

Students trained in this manner would have habits of self-reliance, firmness, and perseverance, and would be prepared to engage successfully in the practical duties of life. They would have courage and determination to surmount obstacles, and moral stamina to resist evil influences.

If young persons can have but one set of faculties disciplined, which is most impor-

tant, the study of the sciences, with the disadvantages to health and morals under which such knowledge is usually obtained, or a thoro training in practical duties, with sound morals and good physical development? In most cases both may be secured if parents will take a little pains; but if both can not be had, we would unhesitatingly decide in favor of the latter.

Where useful labor is combined with study, there is no need of gymnastic exercises; and much more benefit is derived from work performed in the open air than from indoor exercise. The farmer and the mechanic each have physical exercise; yet the farmer is much the healthier of the two, for nothing short of the invigorating air and sunshine will fully meet the wants of the system. The farmer finds in his labor all the movements that were ever practised in the gymnasium. And his movement-

room is the open fields; the canopy of heaven is its roof, and the solid earth its floor. A farmer who is temperate in all his habits usually enjoys good health. His work is pleasant; and his vigorous exercise causes full, deep, and strong inspirations and exhalations, which expand the lungs and purify the blood, sending the warm current of life bounding through arteries and veins.

In what contrast to the habits of the active farmer are those of the student who neglects physical exercise! The student sits day after day in a close room, bending over his desk or table, his chest contracted, his lungs crowded. His brain is taxed to the utmost, while his body is inactive. He can not take full, deep inspirations; his blood moves sluggishly; his feet are cold, his head hot. How can such a person have health? It is not hard study that is destroying the health of students, so much as it is their disregard of nature's laws. Let them take regular exercise that will cause them to breathe deep and full, and they will soon feel that they have a new hold on life.

Young ladies, too, should be taught how to work. Experienced teachers should be employed to instruct them in the mysteries of the kitchen. A knowledge of domestic duties is beyond price to every woman. There are families without number whose happiness is wrecked by the inefficiency of the wife and mother. It is not so important that girls learn painting, fancy work, music, or even the more solid branches of study, as it is that they learn to cut, make, and mend their own clothing, and to prepare palatable and wholesome food. That was a wise father, who, when asked what he intended to do with his daughters, replied, "I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become wives

and mothers, heads of families, and useful members of society."

Every young woman should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children, and to direct her household affairs. It is her duty to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless other things that intimately concern the well-being of her household. Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of the family, and hence essential to its happiness and well-being. They may talk of woman's rights and her elevated sphere; yet they themselves fall far below the true sphere of woman.

Ignorance of useful employment is contrary to the design of God in the creation of man, and is by no means an essential characteristic of the true gentleman or lady. Idleness is sin, and ignorance of common duties is the result of folly,—a folly which the after-life will give ample occasion to regret bitterly.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," will be the rule of life with students who desire to serve and honor God. Such students will preserve their integrity in the face of temptation; they will come from school with well-developed intellects, and with health of body and soul, and the world will be the better for their influence and labors.


Crookes, Lodge, Lombroso, and others provoked only shouts of laughter on the part of scientists and other scholars who had stood aloof. Many of these, however, were induced to enter the lists of the inquirers. Most of these soon underwent a change of heart, until to-day there are actually scores of the world's most eminent thinkers who not only testify to the genuineness of the powers of Spiritualism, but give them a spiritistic interpretation. By "spiritistic interpretation" is meant that the supernormal messages received by "psychics" emanate from spirit personalities dwelling in a supermundane world. Accordingly many of these learned psychical researchers now maintain that the musty old pagan doctrine of human immortality has been scientifically demonstrated. The great Flammarion recently said, "If it [psychical research] helps us to know something of the human soul, and affords us scientific demonstration of its survival, it will give humanity a progress superior to any she has yet received by the gradual evolution of all other sciences put together."

Sir Oliver Lodge writes, "The old series of sittings with Mrs. Piper convinced me of survival, for reasons which I should find hard to formulate in any strict fashion, but that was their distinct effect." The lamented Dr. Myers said respecting psychical research: "What other effort after knowledge is equally worth our pains? What possibility lies before mankind of equal magnitude with this possibility of demonstrating the existence of an unseen world, and man's communication therewith or existence therein?" Much more of the same tenor might be adduced, but space forbids. Within the last ten years literally scores of volumes have been written by these scholars, discussing in learned terminology every conceivable phase of spiritualistic phenomena. The writer counted thirty such books recently in the Oakland public library, and they all bore the marks of being extensively read.

The Astounding Growth of Spiritualism

By George W. Rine

Magnitude and Popularity

T is only a few years since the phenomena of Spiritualism were generally discredited, scouted, and ridiculed, and its mediums denounced as impostors and charlatans. Men of science were notoriously skeptical, and held all psychical phenomena in contemptuous disdain. As long as the world of culture and learning tabooed Spiritualism, the masses regarded it with suspicion. For many years its votaries were made up of the credulous and those having a pronounced predilection for the weird and mystical. Finally, in 1882 the British Society for Psychical Research was organized. Soon an American branch made its debut. Similar societies were shortly in evidence in France, Italy, and Russia. A few scientifically trained men saw clearly that the phenomena produced at Spiritual séances could not be laughed away, for they existed, whether investigated or not.

In spite of their violent prejudices, such world-renowned scientists and authors as

Sir William Crookes, Sir Oliver Lodge, F. W. H. Myers, in England, and Prof. William James, Prof. J. H. Hyslop, and Dr. Richard Hodgson, in America, Professors Lombroso, Morselli, and Schiaparelli, in Italy, Professor Charles Richet, and the astronomer Flammarion, in France, and M. Aksakoff, in Russia, condescended to subject the alleged psychical phenomena to rigorous scientific test. Every precaution that scientific prejudice could suggest was taken to prevent fraud or trickery on the part of the mediums whose alleged powers were to be investigated. The most famous non-professional mediums in the world were induced to sit for these scholarly skeptics. Among these mediums were Mrs. Piper of America, Mrs. Verrall of England, and the noted Eusapia Palladino of Italy.

Tho these savants began their investigation in a spirit of ultra-scientific skepticism, they were soon obliged to confess that at least most of the phenomena were absolutely real and could not be attributed to fraud or hallucination. The first reports issued by

The absorbing interest evinced during the last twenty years by the world of science and letters, in Spiritualism and kindred movements, has given these movements a tremendous prestige in the eye of the public. It has enveloped them in an air of respectability and dignity. That hideous multifarious octopus, Mysticism, including of course Spiritualism, has gripped the public imagination. Of Satan the Scriptures declare, he "deceiveth the whole world." And Satan is doing that very thing now to his heart's content. In season and out of season the people are taught that scientifically conducted psychical research is the paramount science of the present day. It takes precedence of all other sciences, because its object is more vital and far-reaching. The people are led to believe that only by means of psychical research can we determine whether a future life is possible to man. The Bible, the fountain of pure knowledge and divine wisdom, is wholly ignored. Instead of looking to David, Isaiah, the Gospels, Paul, and Peter, the people are looking to Hyslop, Lodge, Wal-

lace, Lombroso, and Carrington for an answer to the age-long question, "If a man die, shall he live again?"

One of the latest books from the pen of Professor Hyslop bears the title, "The Coming Science." The author says that if people generally were asked as to what they thought would be the coming science, some would answer, biology; some, radio-activity; some, psychology; and others, industrial chemistry. But he declares it will be none of these, but it will be *psychic research*. He contends that the era of the animal or brute force, and the succeeding era of intellectualism, are in the past, and that the world is entering the era of spirit, or the spiritual plane. He says, "All religions are based upon the double idea of some all-seeing deity, and upon the *persistence of consciousness*, or the *immortality of the soul*." In the next breath he stultifies himself by declaring that "no religion offers any evidence of that fact—immortality."

Why is it that Professor Hyslop has studied his Bible to so little profit? The Christian religion is based upon the teachings of the Bible, and that Book teaches in the clearest possible language that man is mortal, but may ultimately attain to immortality through Christ our Lord. In the very face of this unmistakable Bible testimony, Professor Hyslop goes on to say: "Psychical phenomena offer the only proof that we can ever obtain that a soul or consciousness can ever exist apart from brain functioning. To prove this is the paramount duty." This certainly is a choice bit of that "wisdom of man" which "is foolishness with God." Even the late Mr. Gladstone averred that the psychical research work was "the most important work in the world—by far the most important." How long before psychic research will largely supplant the preaching of the Gospel? Thus millions of souls are turning for light to the darkness and blackness of Spiritualism instead of to the supernal light of the divine Word. "The entrance of Thy words giveth light," wrote by inspiration the psalmist. But the world still loves darkness, and is accordingly putting "darkness for light, and light for darkness."

In his recent book, Mr. W. J. Colville says, "It is almost impossible to avoid meeting talented and influential people who are actively engaged in this important and alluring study." Of course he means the study of psychic phenomena. He declares that France, so impressionable, is honey-combed with clairvoyants; that the large cities of Europe, America, and of Australia are great centers of psychic investigation, leading rapidly to results that are demolishing materialism and putting to rout perverted religious dogmatism. Through his popular book, "The Unknown," Flammarion is leading thousands of the French people to study Spiritualist phenomena who would otherwise never have thought of it. The late famous French dramatist, M. Sardou, has wonderfully popularized Spiritualism by his famous plays. Mr. Colville has no doubt that very soon the stage will

prove one of the most efficient aids in propagating a knowledge of psychic forces. He says such plays are immensely popular.

Again he asserts, "It is beyond question that a comprehensive spiritual [Spiritualist] philosophy is the coming philosophy, uniting, as it does, *science with religion*, and restoring a knowledge of a spiritual universe." Europe, he declares, is undergoing a spiritual renaissance, and France is leading the advancing hosts that are patiently and industriously marching forward to ever-increasing victory.

Knowing that the Scriptures are impregnable true, we are forced to conclude that these scientists have been the dupes of the "deceiving spirits" to that extent that the scientists have been led to regard the "spirits" as the discarnate spirits of the human dead. The way has thus been opened for new and ever-widening spheres of demoniacal activity, and for the supply of new and more efficient human channels, or "mediums," through which the spirits may operate. The door has been thrown wide open to the promulgation and acceptance, by credulous humanity, of the doctrines of demons. The devil has thus pre-

Fire from Heaven

By Delwin Rees Buckner

A CONDOR, profiled in the western sky,
His sharpened talons holding to a rock,
Prepared to swoop upon a helpless flock
That, frightened, fed upon a hill near by.
But suddenly there fell from overhead
A wriggling serpent of electric light,
That struck the troubler of the silent height,
And left him lying motionless and—dead.
How like a hungry bird of prey that one
Who only evil is, seeks to devour
New victims of his keenly-whet desire!
Yet sometime God—when Sin has run
His course—in His own chosen day and hour,
Will rain upon his head consuming fire.
Colon, Panama.

pared the way to practise upon humanity the most gigantic deception in the history of fallen man. The whole body social is swiftly becoming infiltrated with the leaven of this wicked movement.

Are we not living in a critical age, in an age fraught with tendencies of eternal moment? Read again Rev. 16:13-16, and you will be impressed with a sense of how swiftly the nations are getting ready to be deceived by those "spirits of devils" who, by "working miracles," will "go forth unto the kings of the earth and OF THE WHOLE WORLD, to gather them to the battle of that great day of God Almighty." Then it is that the Master solemnly declares, "Behold, I come as a thief." How many of us shall escape this overmastering delusion, and so meet the coming Lord of life in peace and gladness?

— ★ —

SOULS who make shipwreck of their lives do so because they lack in faith. They fail to see the hand of God providentially shaping their afflictions and tempering their trials to their need. All affliction is educational, tests are reformatory, our trials are our hope, our burdens make us bigger as we develop muscle in the struggle. Character is made in the conflict, but the struggle must be co-extensive with the development.—*Selected.*

Lessons in Liberty

By W. M. Healey

IX. Sunday or the Sabbath

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. 2 Tim. 2:15.

THE material essential for a building is not put together without reference to its fitness for some particular place. If a builder should use the roof boards and shingles on the floor, the flooring on the roof, the finishing material for the frame, and the frame material for finishing, he would have cause to be ashamed; for the building would be a monstrosity, the material wasted, and much labor lost. God calls His church His building, and those who are employed to erect it are His builders. "For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:9.

Many persons quote Scripture without any regard as to when, where, or to whom it applies. We heard a man who is called a doctor of divinity, while speaking in one of the largest Protestant churches on the coast, say that "Nehemiah showed his regard for Sunday, and a law to enforce it, by laying hands on those who desecrated it at Jerusalem."

Only think of Nehemiah enforcing Sunday, while this same doctor tells us that Sunday was not observed by the church until after the resurrection of Christ, some four hundred years after the days of Nehemiah. Nehemiah was laboring for a proper observance of the *seventh* day of the week, the Sabbath of the fourth commandment; and his example is poor material to use for building up *first-day* observance. If an attorney at law should plead in court that a certain thing should be done on the *first day of the week*, because the law says it should be done on the *seventh day of the week*, for which he can cite the law and precedent, would the judge hold him for contempt of court, or commit him to be examined for insanity? The work of Nehemiah was proper and right, but it has no application at this time. If it had, then we should be obliged to compel the "doctor" to rest on the seventh day of the week, *provided* he is one of the Israel of God; for Nehemiah only enforced the Sabbath on the Jews, and within the territory belonging to them. The men who camped about the city to sell wares, at the close of the Sabbath were driven off from the land belonging to the Jews; but no effort was made to compel them to keep the Sabbath.

The Jews had *promised* to keep the Sabbath. So if the principle is to be applied to enforcing the Sunday by legal enactment, the law would only have its force upon those who profess faith in Sunday observance, and have promised to keep it. Those who did not choose to keep Sunday could do as they pleased when away from the premises owned and controlled by Sunday-keepers.

A Sunday law to *make* Sunday-keepers keep Sunday would be the proper thing, if the case has any bearing.



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Milton C. Wilcox

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

XXI. The Opening Bible and Results

THE ninth chapter of the Revelation carries us in a general way to the close of the second world trumpet, even as the sixth chapter carries us to the close of the seventh seal. As the sealing work of chapter seven was supplementary to the period of the sixth seal, so chapters 10 and 11 are supplementary to the period of the sixth trumpet, episodial, which belonged to the time, but are not a part of the regular series. God would have His children know that His people and their work are remembered, notwithstanding the prevalence of war.

Having been brought to the close of the sixth trumpet period, the shorter supplemental prophecy is first considered, confined to the period of the sixth trumpet; then a longer one covering in a general way the period of all the trumpets to the close of the sixth, emphasizing as always the latter phases of the prophecy.

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. Give the description of another angel John saw.

And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire.¹

2. What did the angel hold in his hand?

And he had in his hand a little book open.²

3. Where did he stand?

And he set his right foot upon the sea, and his left upon the earth.³

4. How did he cry, and what followed?

And he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices.⁴

5. What things might not John record?

And when the seven thunders uttered their voices, I was about to write; and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.

6. What oath did the angel take?

And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by Him that liveth forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer.⁵

7. What did he declare would follow?

But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which He declared to His servants the prophets.⁶

8. What was John instructed to do?

And the voice which I heard from heaven, I heard it again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth.

9. What was he told to do with reference to the book?

And I went unto the angel, saying unto him that he should give me the little book. And

The Divine Search-Light

Ps. 139:23, 24

By Eliza H. Morton

SEARCH me, O God, and know my heart.
My need is great.
Try me, and prove my inmost soul,
For Thee I wait.

With friends afar and lights gone out,
I stand alone,
And plead with Thee, an erring child
Before Thy throne.

In shame I hide my face and weep.
Mistakes abound;
The poison root of sin within
My heart is found.

Thy search-light, Lord, O turn on me,
And test each thought.
Let all my acts be nobly true,
In meekness wrought.

O lead me out of self to Thee,
Reveal Thy love.
Forgive, and teach me to forgive,
O God above.

he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.⁷

10. What was John's experience?

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter.⁸

11. What was again said to him?

And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.⁹

Note and Comment

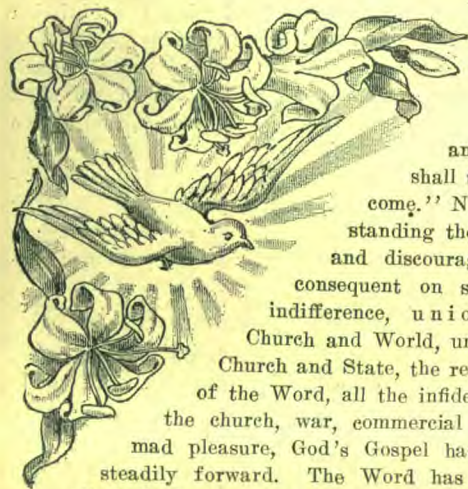
1. Another strong angel.—A different angel from those of the trumpets, a mighty angel representing a mighty work, coming down from heaven, indicating great power, divine in its origin. Compare with 18:1 and 14:6. Flying through heaven would simply mean the proclamation of a work that all would see and hear; but coming down from heaven to earth would show that its power would be manifest on the earth. The angel that bears such wondrous likeness to our Lord (see chapter 1:12-18)

is held by some writers to be He; but rather it seems to us the angel is representative of a mighty work wrought in the world by the word of Jesus Christ. He is commissioned by Christ, and filled with the power of the Master. The work wrought bears the characteristics of Christ's work. Cloud indicates obscurity, lacking the full clearness of the angel of chapter 18. There is connected with obscurity and clouds more or less of confusion and discouragement; but these are offset by the covenant rainbow, a pledge of God's promises, His everlasting remembrance before His throne. Chapter 4:3. As the sun.—The clear light of righteousness, the shining of which through the clouds revealed the covenant bow of God's mercies. Pillars of fire.—Indicative of passing through the fiery trials and the furnace heat. So Christ's work in the earth will be manifest among His followers.

2. A little book open.—A diminutive book, or scroll, a part of the great book, not the full book, of which the Lamb broke the seals. Chapter 6. Open.—Rotherham and others render it "opened," showing that it had once been sealed or closed. So was the book in the right hand of the Most High, chapter 5:1. So was the revelation of God to Daniel closed up and sealed "till the time of the end." Dan. 12:4, 9. What then is the little book held in the hand of the angel but a part of the seven-sealed book? Not all, not the fullest revelation, not all the light on the purposes of God; for it is a little scroll; not entirely clear, for the angel was arrayed in a cloud. Still there is enough of God's mighty Gospel to be manifested in great power, awaiting its fulness when revealed in the later messages, symbolized by the angel of chapter 18:1. And why was not the beginning of this work manifest when the great Reformation of the sixteenth century broke upon the world, continuing through cloud and discouragement from a worldly view, through the centuries, till it closes the work indicated by the oath of the angel, based on the time prophecies of the sealed book of Daniel, now opened in this "time of the end"? It seems to us that the vision is large enough to compass God's last, prolonged effort to save men, beginning with the open Bible of the Reformation and closing with the opening prophecies of the latter days. The breaking of the first four seals was epochal, and they brought us to the time of the Reformation. They were broken over an apostate church, which would not hear; but in the darkness some heard the great voice. Surely then began the progressive work and revelation for the closing drama. Every later development found its root, its beginning, its birth, in the open Bible, the free Gospel then preached. It was truly a life from God sent down from heaven to a dying world, into an apostate church. There was born again the work of Christ of the first centuries, the work of missions, study of the prophecy. There has been progress on God's part all the way.

3. Sea . . . earth.—The message and work are world-wide. By swift ship and speeding land-conveyances will it go. Said Jesus: "Go ye into all the world, and preach the Gospel;" "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations;





and then shall the end come." Notwithstanding the cloud and discouragement consequent on seeming indifference, union of Church and World, union of Church and State, the rejection of the Word, all the infidelity in the church, war, commercial greed, mad pleasure, God's Gospel has gone steadily forward. The Word has multiplied; it has entered open doors and made open doors. It has by its mighty power changed the face of the world; and to the eye of faith, upon and over all its gloom-clouds shines the glorious bow of promise.

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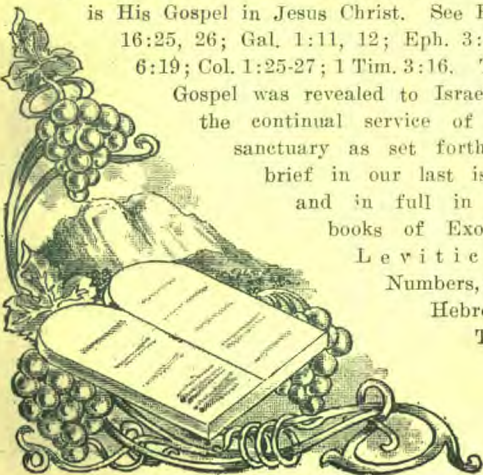
4. **A great voice.**—One which is heard from afar, one which arouses from apathy and sleep, one which causes fear to the guilty and hope to the faithful. And all this has ever been characteristic of the loyal preaching of God's true Word. It was a great voice which was heard in Pentecostal times; it was a great voice which broke on the darkness when God's light shone into the heart of Luther, Tyndale, and others. It was a great voice which carried the prophetic time message around the world in the days of 1840 to 1844. It has been suggested that the seven thunders which at this time John was forbidden to write would later be revealed in the judgment of the seven last plagues, as thunder is connected with judgment. See chapters 8:5; 11:19; 16:18.

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5. **Lifted up his right hand and sworn.**—How we are carried back to Daniel. See chapter 12:7-13. God wishes to make positive and strong His message to His people. Behind the oath is the great Creator, who has all power to meet His promises. "Delay no longer," reads the A.R.V., and many other versions. "Time no longer," reads our Common Version. Either is true. God has delayed His work of judgment, His closing work, again and again. It has seemed to close in the unsealing of the prophetic scroll. "Time shall be no longer," prophetic time, the time periods of Daniel, sealed to the time of the end. Time in the abstract duration can not be meant, because the work of the Gospel herald still goes on. Verse 11. He must prophesy again. Definite prophetic time then came to an end, as God had declared by His servants the prophets. The prophet who pre-eminently declares this is Daniel, in the prophetic time periods of 1260 years, the 1290 years, 1335 years, and 2300 years, the last of which began B.C. 457 and ended A.D. 1844. See the note following.

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6. **In the days of the voice of the seventh angel.**—The time of the second was ended August 11, 1840, according to our last study. A little period intervened between that and the time of the seventh angel. That little period is covered by the word "quickly." Chapter 11:14. The time of the seventh angel begins at the close of the time period of the prophet in 1844. The mystery of God is His Gospel in Jesus Christ. See Rom. 16:25, 26; Gal. 1:11, 12; Eph. 3:3-5; 6:19; Col. 1:25-27; 1 Tim. 3:16. That Gospel was revealed to Israel in the continual service of the sanctuary as set forth in brief in our last issue, and in full in the books of Exodus, Leviticus, Numbers, and Hebrews. That



sanctuary service, when performed in faith, was one constant yearly setting forth in type of the mystery of God, the power of God in Christ Jesus to save men, against which Satan has ever made his constant warfare. The closing of each year's work was the cleansing of that sanctuary from all remembrance of sin of all its worshipers. See Leviticus 16. Hence it was a judgment work, and all who did not avail themselves of the provision of that Gospel on that great Day of Atonement were cut off from the people of God. See Lev. 23:26-32. When that Day of Atonement began, there began the finishing of the mystery of God for that year in the type; and each year in that service typified Christ's work in this dispensation in its entirety. Therefore when the angel declared that "unto 2,300 days then shall the sanctuary be cleansed" (Dan. 8:14), he referred to the time which should mark the closing work of Christ, the last phase of the Gospel message, the judgment of the righteous dead, the cases of all who are remembered in the sanctuary not made with hands. "When he is about to sound" (so read nearly all translations) we understand to mean the climax of his sounding, which will be at the second coming of Christ. Between the time of the closing of the prophetic time period, 1844, and the time when Christ shall come, when the seventh angel's mighty sounding shall be heard (11:15), there is a waiting time when the vision tarries (see Hab.

There Comes a Day

By Max Hill

There comes a day, and hastens on,
When earth shall see her King;
When sin and sorrow shall be gone,
And ransomed hosts shall sing.

There comes a day, a welcome day,
When earth shall see her Lord;
When He shall reign with love's own sway,
By all the saints adored.

There comes a day, O day of peace,
When earth shall bloom again;
When from the curse shall be release
Through Jesus, King of men.

Come, blessed day, with life replete,
Thy joyful bounties bring;
His children wait thy morn to greet
With welcome for their King.

Sanitarium, California.

2:2, 3), indefinite days, days of trial for God's children. Men not understanding the great sanctuary question will set time for Christ to come, will move and adjust the prophetic dates; but the intelligent student of prophecy will know by faith that all he can do is to wait—wait till the Master says, "It is done." The angel stands ready; "the days" are his. But Infinite Mercy waits. The vision tarries still. The long-suffering of the Lord is salvation to some soul. So can we wait God's plan, resting on the mighty oath that it will be finished soon, for the angel is "about to sound." Then God's mystery shall be finished, then "the good tidings" of the prophet will be complete. Wait.

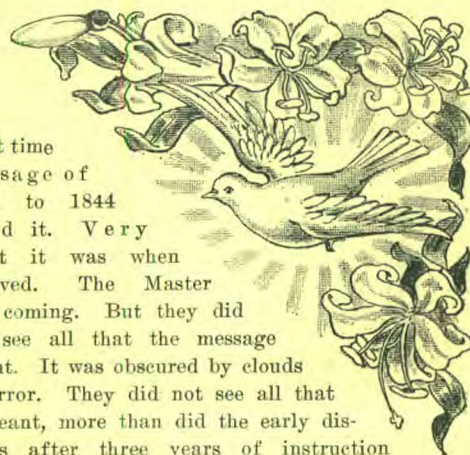
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7. **Eat the book.**—John represents the church; the book, the Gospel. Eating it is to partake of its message, inwardly digest it, make it a part of one's self. So Ezekiel was to do. See Eze. 2:8; 3:3. Jeremiah says (15:16), "Thy words were found, and I did eat them."

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8. **Sweet . . . bitter.**—The Gospel of God has its sweetness in soul experiences. It has its bitterness in the disappointments which cluster around it. So Ezekiel and Jeremiah found in their labor for backslidden Israel. So the Reformers found it. So especially did those who preached the

NOTE.—We have not space here to explain the time of the beginning and ending of the 2300 days. See "Bible Students' Library," No. 128, "Christ Our Advocate;" "Signs of the Times Leaflet," No. 6, "The 2300 Days," for sale at this office and branches. This message of Revelation 10 brings us to the close of that time, 1844. The finishing of the mystery begins "in the days of the voice of the seventh angel," the years which follow that date, 1844.



great time message of 1830 to 1844 find it. Very sweet it was when received. The Master was coming. But they did not see all that the message meant. It was obscured by clouds of error. They did not see all that it meant, more than did the early disciples after three years of instruction by Jesus. "We hoped that it was He," they mournfully say, after His crucifixion, "who should redeem Israel." Luke 24:21. Very bitter was their disappointment. Very bitter also was the disappointment for those who looked for Christ to come in 1844. They had heralded to the world that Christ was then coming. They were doomed to disappointment. Their words and work were discredited. Equally both groups of the disciples were mistaken. God permitted the deception in both cases in order to separate the chaff from the wheat. Later the light shone upon that early group. God was with them in greater light. Greater light now shines upon the later group, and God is with them also, and that light will issue in the glory represented by the angel of Rev. 18:1, whose resplendent shining shall lighten the earth. All this is based on the open Word of Jesus Christ.

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9. **Prophecy again.**—The work of God's people was not finished then. There are other prophecies, other reforms, other trials, other foes. One more seal, the sixth, is to be opened after this, other truths are to be revealed, other triumphs of the Gospel, and then the breaking of the last seal will disclose the ineffable glory of the Desire of All the Ages. Then, rest, progress, blessing, forever.

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Patient Waiting

By H. E. Sawyer Hopkins

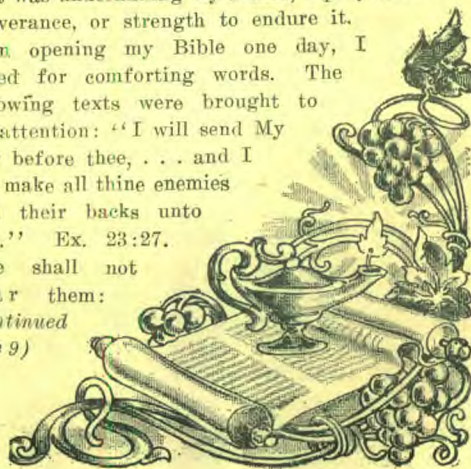
WHEN brought into strait and trying places, shall we give way to a down-cast and discouraged feeling, when the Lord says, "Be strong and of a good courage" (Joshua 1:9); and again, to the faint-hearted, "Be not afraid, neither be thou dismayed"? The trouble with us is that we are anxious to see our way out of every difficulty right off.

How much David has to say about waiting! We plan after our own ideas, or we consult another, instead of following God's plan to wait upon Him. Turning to the last part of Joshua 1:9 we read, "For the Lord thy God is with thee whithersoever thou goest." To Jeremiah in trouble on every hand the Lord says, "Am I a God at hand, . . . and not a God afar off?" These are precious words, left on record for us to remember where our strength lies.

This recalls to mind an experience while passing through a sore trial, and the deliverance that was brought. The trial being very hard to bear, as it was undermining my health, I prayed for deliverance, or strength to endure it.

On opening my Bible one day, I asked for comforting words. The following texts were brought to my attention: "I will send My fear before thee, . . . and I will make all thine enemies turn their backs unto thee." Ex. 23:27. "Ye shall not fear them:

(Continued
page 9)



Protestantism Drifting

By G. B. Thompson

III. Teaching in Our Schools

IN nothing perhaps is the decadent condition of professed Protestantism more apparent than in the teaching and acceptance of the theories of "Higher Criticism," some of which were mentioned in the previous article. And instead of repudiating this new form of infidelity, it is endorsed by thousands; it is taught in the pulpit, colleges, and universities, and published in theological works. "Higher Criticism" declares that the text of the sacred Scripture is "seriously corrupt." The authorship of the various books, especially the historical part, is questioned, and their historical accuracy is denied. And these self-constituted critics of the sayings of the Almighty, put forth their claims as tho they were the shibboleth of all scholarships. While they have been working out and changing their conclusions, the spade of the explorer has been at work, and our museums contain tons of archeological specimens that stamp their verdict as false. "These records, chiseled in adamantine volumes, stamped in imperishable clay, painted in the darkness of the tombs, or cut on the mountainside, bring impartial, unimpeachable, and conclusive proof of the veracity of the Old Testament." But these learned critics are in no way abashed when their speculations have been shown to be wrong. They have set their faces like a flint to overthrow at all hazards the word of the Lord. They remind one of the Irish barrister, who, speaking in behalf of his client, said, "Your honor, if I am wrong on this proposition I have another equally conclusive."

Recently, after a personal investigation covering a considerable period of time, Mr. Harold Bolce has written a series of articles for the *Cosmopolitan Magazine*, setting forth in plain terms the character of the instruction which he finds is given to the thousands of students in Protestant colleges and universities. The editor of the *Cosmopolitan* sums up the findings of Mr. Bolce in the following stirring language:

What Mr. Bolce sets down here is of the most astounding character. Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations, and promising a way for revolutionary thought and life. Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of class rooms it is being taught daily that the Decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure, and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are encumbrances; that the sole effect of profligacy is to fill tiny graves; and that there can be and are holier alliances without the marriage relation than within it. These are some of the revolutionary and sensational teachings submitted with

academic warrant to the minds of hundreds of thousands of students in the United States. It is time that the public realized what is being taught to the youth of this country. "The social question to-day," says Disraeli, "is only a zephyr which rustles the leaves, but will soon become a hurricane." It is a dull ear that can not hear the mutterings of the coming storm.

This is a terrible arraignment. But to show that the conclusions of the learned editor of the *Cosmopolitan* are not overdrawn, I will quote a few of the statements which Mr. Bolce makes, some of which he credits to leading educators, not in Catholic schools, but in what are considered Protestant institutions.

Prof. Edwin I. Earp, of Syracuse (New York) University, was asked the question, "Do you believe that Moses got the Ten Commandments in the way the Scriptures tell?" He replied: "I do not. It is unscientific and absurd to imagine that God ever

Laodicea

By T. E. Morgensen

Rev. 3:14-21

HARK, Laodicea! Give ear, give attention!
The faithful True Witness has something to say.
Thou last congregation of which we have mention,
This message is given for thee to obey.

The Amen who speaketh, creation's Beginner —
He knoweth thy works, thou deceivest Him not.
Thou boasting perfection, He finds thee a sinner,
In tepid condition — not cold, nor yet hot.

Thy boasted attainment of all thy ambition,
The pride of thy riches, has proven thy fall.
Thou wretched one, pitiful is thy condition.
Thou truly hast nothing, art lacking of all.

Thou who thinkest thyself to be needful of nothing,
Art poor, blind, and naked — thy boasting is vain!
He counsels to buy for thyself needed clothing;
Buy heavenly eye-salve, thy sight to regain.

Buy gold that is pure. Yea, buy wealth in abundance,
In exchange for conditions which now do prevail.
With God there is mercy and wealth in redundancy;
His promise is true, and His work can not fail.
Tygh Valley, Oregon.

turned stone-mason and chiseled commandments on a rock."

History and criticism have made the Bible a new book, or rather a new collection of books, written, for the most part, we know not by what authors or at what dates, and put together, as a Bible, we know not on what principle. All the old landmarks, Moses, Solomon, Job, are gone, and a restless sea of criticism threatens to engulf religion with the records it adored.—*Jacob Gould Schurman, President of Cornell University.*

The notion that there is anything fundamentally correct implies the existence of a standard outside and above usage, and no such standard exists.—*Prof. William G. Sumner, Yale University.*

In the February (1910) number of the *Cosmopolitan*, Mr. Bolce, under the heading, "The Crusade Invisible," gives the result of his investigation in such Protestant schools as Bryn Mawr, Holyoke, Wellesley, Tulane University, and others, and lays bare the unbelief of those who are employed as instructors for the seventy thousand and more lady students. The articles have been prepared with the coöperation of presidents of universities. I have space to quote but a few of his statements:

And young women are coming out of college believing that it is absurd for humanity to stake its

hope of salvation on much of what the Christian world has accepted as inspired writings.

They have been taught, at the University of California, for example, to reject plans of salvation that can not be accepted by the reason, and at the University of Michigan that "the church must make up its mind whether the permanent elements of religion are to remain fettered, perhaps stultified, by hypotheses relevant to the fourth century, or are capable of plangent statement in terms of our contemporary outlook upon the world and life."

Mr. Bolce tells us further some of the things girls going from Christian homes to these institutions are taught:

The Bible is taught in the co-educational universities of the United States, but the character of that teaching will startle Christendom when the truth is known. The University of Michigan, for example, declares that the books of the Bible are a composite of myth and legend, in the form of epos, hero-saga, fable, proverb, precept, folk-lore, primitive custom, clan and domestic law, and rhapsody. It is further set forth that these are of various and dubious origin; that the texts have been edited and interpolated, "and often corrupted and marred by endless copying;" that the Scriptural writings were ascribed, as a rule, to men who never wrote them; that they are nearly all difficult to understand; and that it is preposterous to ask humanity to stake its hope of salvation upon such a book. And at Chicago and California it is contended that, to the scientific mind, there is no "historic certainty that Jesus ever lived."

Not only does science discount the authenticity of the Old Testament, but having placed a question mark after the name of Jesus, it proceeds to attack the veracity of the New Testament. Mr. Bolce continues:

Not content with discrediting the older history of Israel, the scholars proceed to cast doubt upon the more intimate New Testament. It is explained that, while scholars agree in the main, that the Old Testament stories must take their place with the Greek records of Theseus, Perseus, Jason, Hercules, and other heroes, many people still fondle the delusion that the New Testament is sound, and that, therefore, "the citadel of dogmatic Christianity" is inviolable.

It is with such infidel ideas as these that the great system of Protestantism is being poisoned.

These same critics have learned all they know under the influence of institutions built up through the influence of the very Book they criticized. This ought to inspire a degree of reverence for these ancient writings. It has been well said that if these critics had been born in any land where these Sacred Writings were unknown they would have been exposed in a field, drowned in a pond, or flung into the streets, before they had time to criticize anything; and only for the influence of the Book they find so full of mistakes, they might to-day have been howling and whirling in some circle of dervishes, or sitting besmeared on the banks of the Ganges, seeking purification and salvation amid the obscurities and idolatry of heathen lands. While many in these great Protestant bodies sigh over these abominations, and cry out against them, yet until the great body of Protestantism shall arise and repudiate such teaching she must be charged with endorsing them.

There is a tremendous gulf to be bridged between the "essence of Protestantism," as expressed in the Protest of the Princes in 1529, and the teaching of representative Protestant expositors of the present day.

We will notice this further in another article.

“Repent Ye: for the Kingdom of Heaven is at Hand”

“**REPENT** ye: for the kingdom of heaven is at hand.” Matt. 3:2. This was the cry of the great prophet John the Baptist. The cry is daily going out again, not only from one man, but from hundreds and thousands of men and women in every land, through publications printed in almost every tongue and distributed throughout the world. The cry is universal. Jews and Gentiles both are looking for the coming of the Messiah. The Jews of course are thinking this is the first advent, while Christians are waiting for His second coming, for the *millennial day*, the Sabbath of the Lord.

Just think, Jesus is really coming again, and soon! Are you looking for Him? Are you waiting for the Son of God to come and claim you as His own, to take you home above, free from all earthly care and worry, to be at rest? There we will meet our loved ones gone before us whose name is “found written in the Book of Life,” and be with God our Father.

O, how sweet is the thought that our Saviour, our Redeemer, He who has bought us with the price of His blood, will soon come; and may we be found worthy, also ready, waiting for His coming, even as the five wise virgins were waiting, with lamps burning, and plenty of oil (faith and good deeds), for the Bridegroom.

This is the midnight cry: “Behold, the Bridegroom cometh!” The night is far spent, the morning cometh. Let us not slumber in vice and sin. Let us be sober, and look up; for our Redemption draweth nigh. “Surely I come quickly.” “Even so, come, Lord Jesus.” Rev. 22:20.

Jesus is coming! The promise is true.

Who are the faithful, the waiting, the few
Watching and waiting, prepared for review?

Jesus is coming again!

Shout the glad tidings over mountain and plain,
“Jesus is coming again!”

MRS. D. W. MYERS.

Brownsboro, Oregon.

Patient Waiting

(Continued from page 7)

for the Lord your God He shall fight for you.” Deut. 3:22. “Be not afraid nor dismayed; . . . for the battle is not yours, but God’s.” “Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you: . . . fear not, nor be dismayed; . . . for the Lord will be with you.” 2 Chron. 20:15, 17.

For my encouragement a few days after, this text came to mind: “The Lord shall fight for you, and ye shall hold your peace.” Ex. 14:14. In the Lord’s own time and way some five weeks after, deliverance came. Surely I had reason to praise Him for His goodness and mercy.

Jesus depended on His Father for help in times of necessity. Why should not His followers? If we are patient it will surely come.

God gave us our faculties not to lie dormant, but to put them into use. If He tells us to “ask and receive,” is not here a good opportunity to beseech Him earnestly for divine guidance, wisdom, and good judgment, and at the same time to be willing to submit to whatever His will may be, and wait patiently for Him to act?

O that we might remember we are now living in the patient waiting time, and that each one of us

has a lesson to learn to wait upon God after committing our way to Him.

God is our Father; and the command given to Joshua to “be strong and of a good courage,” is for us as well as for him. We certainly need to heed this command more and more in these days of trials and perplexities. In Rom. 4:21 we have the word of Paul that what God has promised, He is able to perform. “God’s eye is upon His children”—His remnant people; and it is our blessed privilege to expect divine assistance out of every trial and perplexity if we learn to wait His own time and way, or strength to endure them.

Pomona, California.

Our Bible Reading

The Judgment

1. For what does the wise man assure us there is a time?

I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work. Eccl. 3:17.

2. What must there necessarily be in God’s plan?

Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead. Acts 17:31.

NOTE: Every work of probation or trial must end with examination and judgment. This is manifest in every school of the world; in every place where men put themselves on test. There comes a time at last which must determine whether they have met the standard or not; whether they have, in other words, made good what they have attempted. So after the final trials of men in this world have passed, the judgment will determine each case on motive and conduct as to whether the soul has met the test. This judgment-day was appointed in the very beginning, but it can not of necessity come until the close of God’s work.

3. In what time did the apostle Paul place the judgment in his day?

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. Acts 24:25.

4. When that judgment is impending what message will go forth to the world?

And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. Rev. 14:6, 7.

5. By what other expression does the revelator indicate the judgment?

And swear by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets. Rev. 10:6, 7.

NOTE: By Eph. 6:19 and other scriptures it will be seen that the mystery of God is the Gospel, and the finishing of the mystery of God must be the closing of that work, and that must close with the judgment work, consequently those who prophesied

Whether a man steals from me a dollar or the half hour in which I can earn that sum, is to me a matter of indifference. The former crime may be the more demoralizing to the offender; but my loss is as great in one case as in the other. It has been justly said that there is as much injustice and cruelty in destroying a man’s comfort during the five minutes you keep him waiting as in giving him an actual blow. But suppose ten or twenty men are kept waiting for one man. By an utterly inexcusable negligence he causes an utter perdition of capital and labor to that amount, more, perhaps, to say nothing of the vexation he has caused, unfitting twenty men for their duties for all the rest of the day.—Mathews.

of the judgment pointed to the very work which would take place in the days in which we live and the consummation of the judgment of God.

6. What prophet predicted definite time concerning the beginning of this work of judgment?

NOTE: It will be seen that in our previous scripture the angel swears that the mystery of God would be finished as declared by the prophets, and the one prophet who declares the definite time concerning when that finishing work will begin is Daniel. The book of Daniel was closed and sealed till the time of the end. Dan. 12:4. We must conclude that the little book in the angel’s hand which is represented as being opened includes at least the book of Daniel, and the opening of that book is the revelation of the closing of the Gospel work. That began in 2300 days from a certain point of time. That certain point of time was fixed in Daniel 9 as when the decree should go forth to restore and rebuild Jerusalem, beginning in B.C. 457. See the detailed division of this period of time in Daniel 9. We have the beginning of the decree in 457; the building and restoration of the walls of Jerusalem in 408; the coming of the Messiah in 27; His crucifixion in 31; the cutting off of the Jews in 34; and the remaining 1810 years reach to 1844, when the great investigative judgment began in the courts of heaven. Since that time the message of Rev. 14:7 has been due to the world, “The hour of His judgment IS come.”

7. What will be the rule of that judgment?

As many as have sinned in the law shall be judged by the law. Rom. 2:12.

So speak ye, and so do, as they that shall be judged by the law of liberty. James 2:12.

8. To whom is the work of final judgment committed?

For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. John 5:22, 23.

9. How will those fare who have believed on Christ to the end?

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. John 5:25.

10. How will it be with those who have done evil?

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5:29.

11. What then is our duty in view of the judgment?

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 OUTLOOK

"Watchman,
what of
the night?"

"Remember the Maine"

It is well sometimes to make haste slowly. When the battle-ship Maine blew up in Havana Harbor, Feb. 15, 1898, it was directly charged to the Spanish government by a large number of newspapers. Excitement ran high, and there is but little doubt that President McKinley was forced into a war which he believed was avoidable. But the explosion in the Maine precipitated the war, and "Remember the Maine" became the "patriotic" slogan, the battle-cry of millions.

Now the Government, after all these years, is attempting to raise the exploded battle-ship and the more than two hundred men who sank with it. It will cost probably \$1,000,000 to do it. It has been reported that already it is found that the explosion which sank the Maine was from within, due perhaps to accident. This report has been unconfirmed. But the truth ought to be known. If found to be true, what an awful lesson it will be of hasty, inconsiderate judgment! If it had not been believed that Spanish authorities or influences sank the Maine, the probabilities are that war would not have broken out. Think then of the fearful fruit which followed the rash, mad judgment. It is just such rashness and unholy desire for revenge that makes mobs, always bad in a community, however small, but a fearful thing when it involves a nation.

The just ought to demand a fair trial of the accused, whoever he may be. The Christian should be willing to commit all things to the higher court. The poet has well said,

The evil can not brook delay,
The good can well afford
to wait.

— ★ —

Church Advertising

On March 4 the business men of Binghamton, New York, gave their advertising space to the churches, and the next day we are told the churches were filled, from which the newspapers draw the conclusion that it pays to advertise. The Portland (Oregon) Evening Telegram remarks:

The advertising proposed, if honestly conducted, should lead to the reformation of some of the best of our churches, because it would disclose to the world their hollowness and lack of spirituality. So, too, there is reason to believe that the churches which have the real goods to show would make headway in estimation and usefulness by bringing to their aid the appeal which lies in up-to-date scientific advertising.

It would be worth while, perhaps, to test such advertising a few weeks till the novelty wears away. The people would find in many cases that the flamboyant and display advertising was the principal thing.

It is well for a church to announce its services in a dignified, proper way. The announcements ought always to state the truth. But the church can not stoop to the policies of the world or yield herself to its methods without loss of power. The mightiest advertisement a church can have is a minister who will from a full heart preach Christ and His truth without compromise, aided by a congregation whose lives are exponents of the Gospel. Lift Christ up; He will draw.

— ★ —

"The less piety, the more politics; the less love, the more legislation; the less faith, the more force."

Important Decisions

THE Supreme Court of the United States has recently rendered a decision calling forth much comment; namely, that corporations having a net income of over \$5,000 a year shall pay a tax of one per cent to the Federal Government. This is held to be not a direct tax, but in the nature of a license for doing business. It is estimated that it will add not less than \$27,000,000 to the Federal Government's income.

The Standard Oil Company's case now before it, upon the decision of which, says *Harper's Weekly*, "depends the legal standing of all the great businesses of the country," will soon be decided. That company has \$110,000,000 of capital stock and \$500,000,000 of assets. The companies that would be affected by a decision involving its destruction have capital to the amount of \$11,000,000,000. Apart from the great United States Steel Corporation, the Standard Oil Company is the largest manufacturer in this country and the greatest merchant in the world. It employs 70,000 men; its pay-roll is \$150,000 a day. It has never had a strike or a



UNITED STATES SUPREME COURT

Those standing, beginning at the left, are Van Devanter, Lurton, Hughes, Lamar. Those sitting, beginning at the left, are Holmes, Harlan, White, McKenna, Day.

lockout. This we are told has been prevented by little better wages grade for grade than in similar businesses, advances and promotion to the deserving, and a pension for long service. The article in *Harper's Weekly* is wholly in its defense, doubtless a paid advertisement. The Supreme Court decision will be awaited with interest.

— ★ —

"Away from Rome"

THE movement in Austria known as the "Away from Rome," has a counterpart among the Roman Catholic Poles in the western provinces of Russia. Some 600,000 adherents are reported, and the movement is favored by the Russian government. A German correspondent of the *Christian World* writes as follows of the movement: "While retaining some of the peculiar doctrines of the Romish Church, for example, the belief in purgatory and in the power of the Virgin Mary, they have thrown overboard everything which gives the priests any sacrificial or sacerdotal authority. The belief in the real presence they regard as idolatrous, and equally explicit is their negation of the dogma of papal infallibility. In a recent pastoral by their bishop, Johann Kovalski, the following remark-

able passage occurs: 'The kingdom of Christ is a kingdom of light, of love and of peace, a kingdom which gives all men liberty and equality in Christ.' Another significant passage gives the attitude which the new church assumes toward the Bible. 'One of our principal duties,' says the bishop in another letter to his clergy, 'is the proclamation of the Gospel. Our lives shall be as a mirror to Christ's Gospel. The Gospel is our highest law, our light on the road of life. In every house the Gospel must find a place, and every member of the family must be versed in its contents. For it must always be remembered that our entire Christian life centers in Christ.' — *Present Truth* (London).

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The Effectual Preventive

In an article on "Lent" the "Western Watchman" of March 9 says:

The fasts imposed by the church in times past were far more severe than they are now. This does not imply that the mind of the church has undergone any change, or that such works of penance have been found any the less salutary; but rather that, men having grown older in piety and in the performance of works for God, the church, our spiritual mother, has dispensed with much that was formerly obligatory, lest she overburden the weak wills of her children.

In a sermon in the same issue by the editor we have this vigorous declaration:

People can not understand why in Catholic countries the church is persecuted. She is not assailed by heretics or Jews, but by degenerate Catholic debauchees. Vice rules in all the Latin countries to-day. Lust is enthroned and licentiousness reigns everywhere. All the clean Frenchmen are good Catholics. All infidel Spaniards are libertines. The decent men and women of Italy attend church and go to the sacraments. Why are we making so few converts in this country where there is so little opposition from Protestantism? We

have to fight the unclean spirit incarnate in our people: the dumb, dirty devil of lust, who will not listen or dispute, but sins on with impunity.

To remedy these things our Catholic friends exalt confession and penance, the stated fast of Lent, etc. This is stated in the article from which our first quotation is taken, as follows:

The Lenten time is the Christian's burial of self with the crucified Lord, that they may rise after this period of penance, as He rose, to a brighter and more spiritual life.

But that is not the New Testament idea. Never do we have placed before us by our Lord or His apostles stated periods of fasting and penance by which the flesh is to be conquered. Nor can man by such means conquer lust. The heart must be renewed, not by a long process of evolution, but by re-creation, regeneration, that it may reign in a fleshly body, holding in permanent captivity the lusts of the flesh. It means self-denial, crucifixion of the flesh, mortification of the low, base lusts of the human, but it means all these all the time in Christ Jesus. Listen:

And He [Jesus] said to them all, If any man will

come after Me, let him deny himself, and take up his cross daily, and follow Me. Luke 9:23.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. 8:12, 13.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Col. 3:5.

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Col. 3:8.

And all this self-denial, mortification, putting off, is not to be done for forty days in the year, or one day in the week, but every hour of every day. Under all trials and temptations of the flesh the Christian should keep before him the injunction, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. Praise God, He gives us something better than the indulgence of the flesh; and he who knows Christ and His living presence may live above its power. Then he rejoices not in any work he or man may do to save him, but in the merits and power of Christ alone, who of God is made unto him "wisdom, and righteousness, and sanctification, and redemption: that . . . he that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31. Our Lord Jesus Christ "is able to save to the uttermost."

— ★ ★ —

Italy is in a conflict which she hopes will be the death of the dread secret society, the Camorra. It started as a patriotic society three hundred years ago. Now it holds within its select membership, it is said, all the criminal classes of Southern Italy. We are told that it numbers 92,000 in Naples alone, and nearly fifty thousand in the provinces. Its members are bound by death-penalty oaths, and it passes death sentences as it will. It is averred that members of Parliament, judges, and police are in league with it. The object of its members seems to be to live in luxury without labor. It levies tribute on every industry of Naples. It collects fifty millions yearly. The government is trying to crush its power by trying its leaders for murder. Will it succeed?

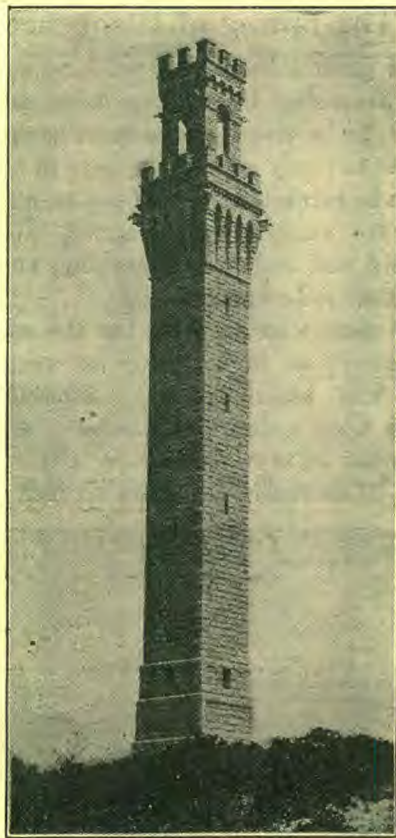
The Philadelphia School for Nurses, under the Red Cross supervision, located in Philadelphia, Pennsylvania, offers free scholarships to young women in all parts of the country, room, board, laundering, incidental expenses, special financial assistance, and railroad fare home on completion of the course. Length of course, two years; also a special short course and a home study course for those who must quickly prepare for self-support. The Philadelphia School for Nurses is a benevolent institution conducted without hope of gain or profit, in the interest of ambitious young women. Readers of this paper can get full information by writing the school at once.

Palo Alto's enterprising paper, the "Citizen," points out that "now's the time to settle the question of whether the [Panama] exposition shall be built without annoyance of labor trouble." As the exposition enterprise is in the largest sense a public one in the financing of the project, "there can be," the *Citizen* logically observes, "neither logic nor legality in a policy of discrimination in favor of one class of citizens as against other classes. It is a case in which the rule of the open shop is implied in the very nature of things." It would seem that every fair-minded union man would agree with this logic.

Three car-loads of dynamite exploded March 9, at Pleasant Prairie, six miles west of Kenosha, Wisconsin. The roar and glare of the explosion could be heard and seen for fifty miles, and the concussion broke windows more than a hundred miles away. Reports from the country ten miles distant say that houses that far away were torn

down. At this writing the cause of the explosion is not known, and no estimates of the killed and wounded have been made.

A Traveling Cooking School.—In the duchy of Saxe-Meiningen the government has started out to educate the people with three teachers, each of whom visits seven villages a year with portable stoves, etc., giving lessons to pupils at forty-eight cents a week, and allowing them to eat what they have cooked. The pupils have to figure the cost of the meal, fuel included, and to learn to get up a dinner for four—soup, meat, rice, and dessert—for twenty-four cents. This certainly is practical.



The Pilgrim Monument, on Cape Cod, dedicated by President Taft in August, is 252 feet high, and next to the Washington Monument (555 feet) is the tallest structure of solid masonry on this continent. It is built on a hill of sand, with heavy concrete base, and tho swept by the strongest gales shows no vibration. It weighs 7,250 tons, cost \$100,000, and was three years in building. It is 27 feet square at the base, the interior 17 feet square, and may be ascended by steps and inclined planes to the height of 201 feet, where is an observation platform. (Courtesy "Popular Mechanics.")

The London "Times" of February 3, after summing up the case of the "libel on the King," which was clearly proved to be baseless, concludes, "Of one thing all who know anything of their majesties are certain—that a more blameless pair, or a pair more happily mated, never occupied the position of king and queen of this realm."

It takes neither a great nor shrewd man to start a lie which will travel around the world.

Several candy manufacturers and retailers of San Francisco were brought before the board of health to answer to alleged violations of the pure food law. One confessed to using coloring matter of the nature of which he knew nothing, but which he found unlabeled when he purchased the factory. Another had been using paraffin in his candy. All of them pleaded ignorance or accidental violation of the ordinance.

E. P. Taylor, a horticulturist in Grand Valley, Colorado, reports the discovery of a natural parasite for the codling moth, the worst enemy of the apple-tree in that section. The parasite is called *Trichogramma pretosa*, and produces a progeny of 3,031,721,260,073,800,781,250 in a single season, which spells the obvious death of the codling moth wherever encountered.

O'Dillon Brown, at Taylorville, Illinois, a centenarian, who is thought to be the oldest man in the State, has never taken intoxicating liquor, never worn glasses, never used a cane, and retired as an active coal miner at ninety years of age.

The body of a Papago Indian tied to the tail of a wild horse has been found by army officers near Yuma, Arizona. The murder of the Indian it is believed can be traced to his fellow tribesmen, five of whom have been arrested. Evidence is strong that the victim was accused of witchcraft by his fellows and this strange mode was taken by them for his execution.

Tho the festivity of the jubilee celebration of the independence of Italy may be endangered by the papal attitude, yet European rulers have announced, or it is expected, that they will visit Rome tho the papal palace be closed. A Catholic paper intimates that the Pope's attacks of gout may be more frequent than usual.

One third of the Russian Baptist delegates who met in conference at St. Petersburg recently, had suffered imprisonment or exile. One of them, a man of fifty-six years, has been imprisoned fifty-two times and has been sent to Siberia twice. But wherever they have been they say they have found opportunity to preach the Gospel.

The entire force of eighty customs inspectors in San Francisco is to be reorganized by order of the treasury department. They will be promoted, lowered, or dismissed, according to merit. It is hoped that under the new organization opium smuggling and kindred traffic may receive a more effective if not fatal blow.

The country has been moved to a pitch of great excitement over the mobilization of 30,000 United States troops on the Mexican border. European powers, fearing for their interests in Mexico, are asking that the United States, if it holds to the Monroe Doctrine, shall protect European interests should a crisis demand.

Glenn H. Curtiss's newly devised aero-hydro-plane proved successful in a trial flight near San Francisco. The machine arose from the water and flew to the side of a ship, alighted on the water, and was hauled on board the cruiser. Later it was lowered to the water again, and he flew back to the starting-point.

Meager reports state that the three mining-camps of Lundy, Mono, and Jordan, California, have been buried by avalanches, traveling in each instance as much as two miles, gathering momentum and bulk as they thundered down the mountainsides. Rescue parties have started for the camps on snowshoes.

A heavy rainfall resulting in floods in the Santa Clara Valley, California, has done much damage to property and livestock, especially in the city of San Jose. A large part of the residential district has been under water, and a hundred families have been compelled to vacate their homes.

The latest social eccentricity of Paris is visiting-cards for dogs. They have "two sets of cards which are duly left with other dogs at the houses where they visit. One card gives the dog's real name and pedigree, and the other its pet name joined to the family name of its owner."

A brief filed with the House Committee on Insular Affairs contains the following excerpt: "Many of the most prominent American officials in the Philippine Islands have demonstrated such intellectual unfitness and moral obtuseness that they should be summarily removed."

Ninety spectators, many of whom were children, were burned to death and forty others injured by a fire in a moving-picture show in St. Petersburg, Russia. The fire was caused by the explosion of films.

Radium injected into horses produces a rejuvenating effect and lasting radio-activity of the whole organism. A theory based on these experiments is to utilize through the blood a radio-active serum.

The Ohio House of Representatives has passed a bill to make Sunday baseball legal.



Family Prayer

THERE is one mark of a household in which God is known and loved which is too often wanting in our day. I mean the practise of family prayer. Depend upon it, the worth of a practise of that kind can be measured only by its effects during a long period of time; and family prayers, tho occupying only a few minutes each day, make a great difference to any household at the end of the year. How, indeed, can it be otherwise, when each morning, and perhaps each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing or less than nothing, yet to whom each is so infinitely dear that He has redeemed by His blood every one of them? How must the bad spirits, that are the enemies of pure and bright family life, flee away—the spirits of envy, pride, untruthfulness, and sloth, and the whole tribe of evil thoughts—and make way for His gracious presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be “of one mind in a house” here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which shall dwell with Him, the universal Parent to all eternity!—*Canon Liddon.*

Church Etiquette

THE following rules on church etiquette are worth repeating. If every one who enters the house of God would put them into practise, there would be far less confusion than often exists.

1. If possible, be in time. You need ten minutes to get your breath, get warm or cool, compose your body and mind, and whisper a prayer before the first notes of the organ are heard.

2. Never pass up the aisle during prayer or Scripture reading. If you do your presence will distract the minds of the entire audience.

3. Be devout in every attitude; find the hymn given out, and share the book with your neighbor. Sing if you can.

4. If the sermon has begun, take a seat near the door, no matter if you are at your home church.

5. Take the inside end of the pew, if you are the first to enter, and leave the vacant space at the aisle end.

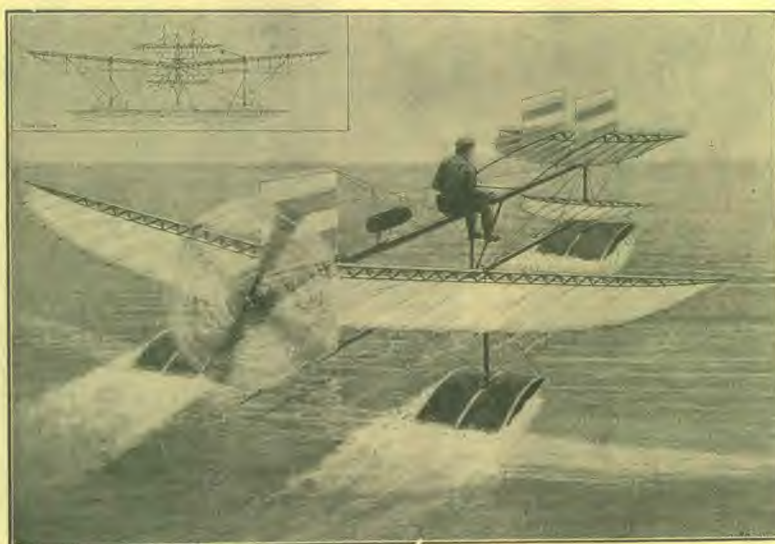
6. Don't rush for the door after the benediction is pronounced, but linger a moment. We should be loath to depart from the sacred temple.

7. There should be no loud talking or jesting after the service is concluded.—*Selected.*

The Spring of Eloquence

THE great reason why we have so little good preaching is that we have so little piety. To be eloquent one must be earnest; he must not only act as if he were in earnest, but be in earnest, or he can not be effective. We have smooth and graceful, we have splendid and elaborate preaching, but very little that is in earnest.

One man who so feels for the souls of his hearers as to be ready to weep over them will assuredly make himself felt. This is what makes him effective; he really feels what he says. This especially was the charm of Summerfield, above all men I ever



The Fabre Marine Aeroplane starting from the water. It is the first heavier-than-air machine to make successful flights in starting from and alighting upon the water. In the place of wheels it rests upon three hydroplane floats. The plane of the float also acts as an auxiliary supporting surface in the air. There is but little resistance in water even tho the floats may be submerged by waves. It has a depth of about 6 feet, and an area of 280 square feet. It uses a 50 horse-power engine, has an 8½ foot, two-bladed propeller, driven at 1,100 revolutions to the minute. Its total weight is 950 pounds. It certainly seems safer than the ordinary flying-machines. (Courtesy of the "Scientific American," Dec. 17, 1910.)

heard. We must aim, therefore, at high degrees of warmth in our religious exercises if we would produce an impression upon the public mind. Without an increase of our numbers, the very men we now have, if actuated with burning zeal for God, might work a mighty reformation in our country.—*Dr. J. W. Alexander.*

Doing What We Would Not

A YOUNG girl one day exclaimed, “I love to make myself do what I don't want to do.” In that paradox there is a world of wisdom. There are many duties that we have to perform that are distasteful. We can sulk when we do them, and groan because they are so unpleasant; or we can do as that young girl did, loving to make ourselves go through with them, and so get some real good and enjoyment out of them. It would be vastly better if we all loved to make our-

selves take up the tasks that we are inclined to shirk. Of that girl, now a young woman, people frequently say, “Isn't she a splendid young lady?” Her fine character is due largely to resolutely going at the things needing to be done from which she naturally shrank, and doing them with a song instead of a sigh.—*Wellspring.*

The Song on Shipboard

IT WAS Sunday evening on board an ocean steamer, and the passengers had met in the cabin to sing hymns. One gentleman hearing a very rich and beautiful voice behind him, and having his memory stirred by it, turned round suddenly and asked the singer if he had been in the Civil War. “Yes,” was the answer, “I was a Confederate soldier.” “Were you at — on a certain night?” “Yes, and a curious thing happened that night. The hymn recalls it to my mind. I was posted near the edge of a wood on sentry duty. It was dark and cold, and about midnight, when everything was still, I found myself homesick, tired, and afraid. To comfort myself I began to sing this hymn:

“All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.

“It brought me into a better frame of mind.

Peace came down upon me, and all the rest of the night I felt no fear.” “Now,” said the other man, “listen to my story. I was a Union soldier, and I was in the woods with a party of scouts. I saw you. My men had their rifles focused upon you. They were waiting the word to fire. When you sang

“Cover my defenseless head
With the shadow of Thy wing,

I said, ‘Boys, lower your rifles; we'll go home.’”—*Selected.*

“PATIENCE is the ballast of the soul. Without it any passing storm will set the ship tossing and straining. With it the vessel can keep steady, and go forward, or, at the worst, lie safely in the biggest tempest that can blow over the seas of life.”

“ALL that is outward changes and passes; thy soul and God stand sure.”

Fulfilling Our Mission The Message for To-Day

It was 37 years ago that the **Signs of the Times** first began silently, fearlessly, and convincingly to herald the **Message for To-Day**. Passing, significant events,—great way-marks,—have strengthened its confidence in the **Lord's soon coming**, and added power has attended its circulation. Its success, if measured in dollars and cents, would be unmarked; but as a soul-winner to God's truth, it has made a notable record. Hundreds, yes, thousands of earnest seekers after light on God's Word have found this journal a great help to them in their study of the prophecies and the other Bible questions which perplex so many. Our friends and patrons have shown such a keen interest in the Present Truth Series, which ends April 24, that we have decided to issue another special series commencing with the issue of **May 9, 1911**, to be known as the

25 Articles and more pertaining to the great Potent Center of Influence on Individual and National Life, the Home. Temperance, Health, Young People

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Our Work in China

WHEN the brethren here read the "Call to Warn the Cities" in America, we were sure that it meant this great city of Shanghai of half a million souls, and we felt convicted that we were not doing as much as could be done. We had been searching for some time for a more suitable location for a street chapel, and the way has been opened for us to secure an excellent location in a thickly populated district, not over half a mile from our mission press, conveniently close to a car line, and yet far enough away to escape the noise. The building itself, being a Chinese shop, was very dirty, and uninviting; but with the aid of carpenters and painters, in a month's time we had it transformed in a way that astonished the near-by neighbors. We removed the entire front of the building, and put in a new glass front with a glass door, so as to make the place as light as possible; and with the inside freshly painted and calcimined, it presented a very inviting appearance.

When all was ready we hung out our great white sign, Foo-iung-dong, which means Gospel Hall.

New Year's Day was the day decided upon for opening, and we printed neat invitations with gold ink on red paper, and circulated all through the district, inviting the people to come to our opening day reception at two o'clock in the afternoon.

Long before the time of opening, the people commenced to gather in the street; and when the door was thrown open, the room was filled to overflowing in a few minutes. The women and children were conducted up-stairs, to the guest room, while the men were received down-stairs. After singing a few hymns we explained to the people the purpose of opening our chapel, and gave each one an invitation to the preaching service in the evening. We also distributed some of our Chinese tracts called "God's Love for Man" and "Know Thy Creator." We then dismissed them, and made room for the people on the street who had not been able to get in. We went through the same program with them, and thus continued to refill the hall until evening.

The opening sermon was preached by Brother Woo, a Chinese teacher of marked ability. He has been studying the truth for over a year, and last September definitely decided to observe the true Sabbath of the Lord, and to give himself wholly to the Lord's work. He is now throwing his energies into our work, and we trust that he will be a great help to us.

Since then we have held public preaching services three nights a week, with afternoon meetings for the women. All these services, as well as our regular Sabbath meetings, have been well attended by an intelligent and inquiring class of people, for which we praise God and take courage.

In fact, the crowds continued to be too large for the hall; so we have opened negotiations to secure the shop next door, and will take out the par-



Interior view of chapel. Back of the pulpit is a scroll of the Ten Commandments in red on a yellow background. The room seats about 75, and is altogether too small. The shop next door will probably be added, and the partition taken out.



Woosung Road, a busy street on which our Shanghai chapel is located.



In front of our Shanghai chapel. Li Fah Kung, our evangelist, at the door.



Gospel Hall, in Chinese Foo-iung-dong



Brother Woo, who preached the opening sermon in our Shanghai chapel, and Clarence Stafford, dressed in Chinese clothes, who helped in the distribution of tracts and invitations.

tition between, and make the room twice the present size.

As I am writing these words, a message comes from our evangelist, that two men whom he has



Opening day of our Chinese chapel. Crowds came like this all the afternoon.

been studying with are convinced of the truth for this time, and will observe next Sabbath, the fourth of February, as their first Sabbath. Thus our hearts are cheered as we witness the power of Christ working in our midst to regenerate the hearts of men, freeing them from the bonds of heathen traditions, and delivering them into the glorious light of the truth.

Brother Li Fah Kung, our evangelist in charge of the chapel, has an interesting history. He was invited to attend our meetings in Honan a number of years ago, and came bringing his opium pipe with him, as he was addicted to this terrible habit. As the great truths of the soon coming Saviour were presented, the power of the Holy Spirit manifested itself and convicted him of his sinful condition.

He was converted, and of his own free will went out and cast his opium pipe into the well, and has never tasted any since. After the meetings he walked to his home, a distance of nearly ninety miles, and arrived there in good condition; while before his conversion, if he missed his opium for one day he was sick and unable to work. Thus we see that the power of the Gospel is the same to-day as it was two thousand years ago, when Christ walked upon earth; and it manifests itself in the same way, by working that most marvelous of all miracles, changing the lives of selfish, sinful, sin-cursed men into lives of usefulness and happiness on this earth, with a preparation for eternal happiness in the world to come.

Our Annual Meeting

The annual meeting of the China Union Mission Committee has just closed in Shanghai, and we have



Group of our Chinese evangelists present at our annual meeting just closed in Shanghai. Standing, from the right are Brethren Lee, from Singapore, our Signa translator; Ti, from Honan; Lao, from Wei Chow; Wong, from Canton. Sitting, Brethren Han, from Anhwei; Keh, from Amoy; Hong, from Swatow.

all been greatly blessed and strengthened by the encouraging reports that have been brought in from the various parts of the field.

Two of the most encouraging features of the work of the past year are: first, the way in which our native brethren are taking hold of the work, and how the Lord is blessing their efforts in places where we have no foreign workers; and second, the great increase in the sale of our literature, and the many good results that can be traced directly to its influence. As report after report was read telling of little companies scattered here and there through every district who have been brought to a knowledge of the truth and are faithfully keeping the Sabbath, through the efforts of our Chinese brethren or through reading our papers, we were greatly encouraged, but also saddened to think that many little companies have been sending in appeals, saying: "Send us help. The people are ready and eager to hear the truth. Why do you not send us a man to teach us?" At least thirty appeals like this from companies who have never heard a foreigner preach, are to-day unanswered, and will be so until more help comes. Who, on reading these words, will take this appeal to yourselves, and resolve in your heart to answer one of these calls?

The people are waiting for you, with hands and hearts uplifted to God, praying earnestly that help may soon come. You can answer one of these prayers if you will. ONLY COME.

F. E. STAFFORD.

Shanghai, China.

Donations for February

	INDIA	CHINA	TOKYO
Helen Marsh (per <i>Our Little Friend</i>)	\$0.25		
Mrs. S. E. Walker	.50		
Mrs. Warren Travis	1.00		
Martha Porter (per <i>Little Friend</i>)	1.00		
Julia P. Shattuck	2.50		\$2.50
A friend	5.00		
Earle Cassentine (per <i>Little Friend</i>)	.90		
Wm. Peake	10.00		
Mrs. J. R. Jones	.40		
D. W. Witter	2.50		
A. W. H.	10.00		10.00
Geo. Benner	\$ 1.00	3.00	1.00
W. C. Chaplin	20.00	10.00	3.75
A friend	2.00		
Previously reported	28.25	163.70	10.50
Totals	\$51.25	\$210.75	\$27.75

Summary

For the month of February there have been the following totals:

Korea	\$11.15
All Korean funds in this issue are through <i>Our Little Friend</i> .	
Tokyo Church	17.25
India	23.00
China Press Fund	47.05

Total for month \$98.45

We are sure after reading this department this week there will be a much larger response for China. The seed already sown is bearing abundant harvest. We still may have a part in the sowing as well as the reaping in that great needy field.

Our Work and Workers

SEVEN young persons have been baptized at Douglass, Texas.

FIVE decided for the truth and were baptized at Jacksonville, Iowa.

At least three at Raton, New Mexico, have expressed their purpose to keep the commandments of God.

A COMPANY of twelve believers has been organized into a church at Colonial Beach, Virginia. Others are hopeful.

MEETINGS held in the vicinity of Hooker and Tyrone, Oklahoma, have resulted in seven accessions to the faith.

A CHURCH of sixteen members was recently organized at St. Elmo, Illinois. Others obeying the truth are expected to unite with them soon.

IN Christchurch, New Zealand, ten more have received baptism, making twenty-five who have been baptized there within a year.

AMID a most beautiful tropical scene at Padang, Sumatra, two souls were buried with their Lord in baptism and rose to newness of life.

LARGELY through reading our literature, two families near Mt. Union, Pennsylvania, seven persons in all, are rejoicing in their new faith, thankful for the light sent them.

THREE have made their decision to obey the truth at Cle Elum, Washington. Others who have been converted expect to identify themselves with us as soon as opportunity offers.

THE Laurel Hygienic Restaurant, 11 W. 18th St., New York, has recently been purchased, and is now under management of Adventists who will give its patrons thoroly hygienic food.

PASTOR J. L. SHAW sends word that a location has been found for a new mission in Western India. Not far from Bombay, where no other missions are operating, two stations have been opened in a valley. Four persons have already united with us in the faith.

AN extract from a letter written by Pastor I. H. Evans of China to his own family, reads: "Truly, if God ever went out before this people, He is going out before us now. We have thirty companies of believers where a foreign worker never spent a week."

BROTHER GEORGE L. STERLING, who has the general supervision of the Cook Islands, South Pacific, relates an amusing incident that occurred in connection with his acceptance of a challenge to debate with a Catholic priest. He speaks in part of it thus: "I learned afterward that the natives anticipated something like a hand-to-hand encounter, as many of their debates are thus settled. The larger part of one hundred and fifty persons, or thereabouts, who had gathered in and around the house, had come to help me should such a thing occur." While the debaters parted with a friendly "hand-shake and a smile," the incident shows where the interest of the natives centered.

Approximate Chronology

"Type and Antitype"—a booklet giving the Scriptural and historical facts, physical and climatic conditions, and astronomical calculations, that enable us to establish in our own modern calendar time the exact date of the Passover, Crucifixion, and Resurrection of Jesus. Price 25 cents. Address H. H. Perry, 67 19th St., San Diego, California, or your tract society secretary.

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

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C. H. Jones, Circulation Manager.

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Southern Pacific



MOUNTAIN VIEW, CAL., MARCH 28, 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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Read the announcement of our new series on page 13.

In our last issue, in the Revelation studies, note 5, the *Saracens* are mentioned as entering Nicomedia, in 1299. The term "*Saracens*" was used in a general and loose way for Mohammedans; the soldiers of Othman were generally Turks, but Mohammedans, as were the *Saracens*. As the first Mohammedans were *Saracens*, the two terms have in a general way been used interchangeably. But more correctly the *Saracens* were of Arabic origin, while the Turks are Mongolian.

One of the features of the great Chicago Exposition was the "Midway," which was a hodge-podge of everything to a limited extent instructive, but morally indifferent and bad, especially suggestively bad and indecent. A similar street or way under a different name has been a prominent feature in every great exposition since, and the San Francisco papers are asking for suggestions for a name. Forty, perhaps, have been presented, some of which are very significant of the character and influence of what such a feature has been in the past, among which we note, the World, the Short Cut, the Slope, the Ruse, the Big Ditch, the Whirlpool, the Sunset Glide, the Market. It will to many be all these in a decided sense. It will be the morals which will go down the slope into whirlpool and ditch. To many it will be a "short cut" to perdition. But the people demand it, and it will doubtless be made more extravagant than ever, whatever the name.

We noted some time ago the nervous breakdown of Professor Larkin of Mount Lowe Observatory. A later despatch says that he has quite fully recovered, and will resume his position on Mount Lowe.

Appreciated.—This is what one subscriber says of this paper: "I received the papers. . . . I would not take \$10.00 for them if I could get no more of them. I feel that I can not speak too highly of the TIMES weekly, as my spare moments are spent in gathering the truth therein. I wish to extend a word of thanks and appreciation to all the writers for their thoughts and the inspiration that comes with them through the weekly. May God bless it to our good."

No, Thank You

We received several weeks ago two boxes of nicely made (so we should judge—we are not expert) cork-tipped, duly sealed and dutifully stamped cigarettes, with an attractive Oriental brand and picture on each package. They were sent to us at "the great pleasure" of a "corporation" in New York bearing the complex and cabalistic name of S. Anargyros. These cigarettes, the letter informs us, have "the approval of the connoisseur," and our "attention," "as a discriminating smoker," is invited to the "rare blend" and "exceptional aroma" possessed by this particular brand.

1. We wonder how it was known that we are a "discriminating smoker." We are if and when we have to be. That is to say, some smoke first-hand, some second-hand; and when we have to smoke we always discriminate in favor of the second-hand smoking—not nearly so satisfying, perhaps, as the first-hand variety, but more than sufficient for us always.

2. We once used to smoke the father of the cigarette, nearly forty years ago, when, as a foolish boy, we thought it "manly" to puff a cigar; but we soon learned better, and never since then has cigar or cigarette, cork-tipped or otherwise, come between our lips. We have known many who were slaves to the little roll, who would be glad to stop, but can not. We sometimes get whiffs from them second-hand, in the breathing of God's adulterated air.

3. We can not commend the little harmless looking roll with its great name, because it is an evil, destructive of bodily vigor, mental clearness, and moral sensibilities. Athletes, business colleges, railway companies, schools, packing-houses, life-insurance companies, the United States army and navy, United States Weather Bureau, etc., etc., etc., condemn its use, because it spoils boys and men, dwarfing intellect, and rendering its victim unreliable and incompetent and, generally, immoral. Of the 1700 boys who have passed into or through Auburn State prison, New York, ninety-five per cent were cigarette fiends. Its "aroma" and narcotizing influence are the baits which are luring millions to death or worse. We could write pages against the little cylindrical demon where we have written words, and then not tell half of its evils. Therefore again we say to this kindly offer, by one who doubtless designs no harm, For personal use, no, thank you; the two boxes will serve as insecticides.

We commend to the well-fed, easy-going optimist, the man who believes that everything is going on swimmingly in "this land of peace and plenty," the soul-stirring article in the *World's Work* for March, entitled "Down to the Slum," in which the story of a family typical of thousands of others is told, the husband and father of which "lost his job." The writer, Henry Oyen, draws a vivid and true picture of these slum plague-spots in our cities, in which "one tenth of our city population" are crowded together. "Breeding like rabbits and dying like rats, they create a miasma that spreads and seeps into most of the corners of city life and leaves its taint and poison." Single rooms in which the sun has not shone for thirty years occupied by five; beds continually occupied with different sets of sleepers night and

day; a house of 52 rooms, arranged nominally for 18 families, sometimes having 40 families and over 200 persons! How can men with uncounted millions see such things go on? How can decent municipal governments permit such plague-spots in their midst? Well has God's Word told us that creation is groaning for His home-coming, for the manifestation of that power which will change the old earth, and sweep away all the blights and curses of sin.

Another Side.—There is another side than Dr. Aked's side in his resignation from the church where worships Mr. John D. Rockefeller. The church preferred a quiet, old-fashioned congregation. Dr. Aked drew large audiences, but those who came were not regulars. He had certain great schemes, and it would have taken a \$2,000,000 church building, we are told, to carry them out. The church trustees looked it all over and decided that it was too much risk; for after they had fixed up the material part of Dr. Aked's plan, he might be sick or die, or leave, and then it might be very difficult to find some man able to fill the place; and if able, would he not want so many changes that his schemes would be as expensive as Dr. Aked's? When so much is based on the material side, it seems like good business sense, doesn't it?

We flatter ourselves in this day of grace and blessing that we are getting better, yet the hearts of millions are unmoved when other millions are starving. Men professing Christianity with untold millions of wealth look indifferently or not at all upon the suffering, needy, sick, diseased, in our own cities. Why not spend a hundred millions or so upon hygienic houses, simple little cottages, which will let in clean sunlight and pure air, and rent them at a nominal cost, and tear out the wretched disease-breeding, sin-breeding slums? When work is slack, why should not the Government spend a few millions in great continental road-building, paying wages sufficient to enable men to live, but not enough to induce them to be unambitious for other employments? O, there are so many ways in which the millions could be used to bless humanity!

The Temperance Number of the "Youth's Instructor," of date March 7, 1911, has come to our table. It is an excellent paper. A portrait in colors of the sweet face of a healthy girl embellishes its cover, and the interior is filled with mighty and cogent arguments against alcohol and tobacco, and in favor of clean living. There are sixteen principal articles, and many excellent fillers. It is strikingly, instructively illustrated. It contains thirty-two pages and covers. Its price is ten cents. It offers excellent inducements to boys and girls who will sell it. Address, Youth's Instructor, Takoma Park Station, Washington, D. C.

The "Protestant Magazine," published in Washington, D. C., reaches us a little late this quarter, but its contents are up to date. It does not mince matters, yet it has no war with men. It is severe, but kindly. It does not wage political war. Its aim is to protest against all encroachments upon religious liberty, against the principles which are held by the Roman Catholic Church, and which have made that church a persecuting power. In its own words, the work of the magazine is for the purpose of "Advocating Primitive Christianity," and "Protesting against Apostasy." Send for a sample copy.

Do you wish to learn about Southern California?—Then send for a copy of the Los Angeles Times, midwinter number. Its 200 pages are filled to the full, sixty pages of which are illustrations from photographs. The recuperative power of the Times is shown in its being able to issue such a number so soon after its plant was destroyed by dynamite and fire.

We are grateful for the undeserving compliment that excellent town paper, the Citizen of Palo Alto, pays us in its issue of February 18.