

38/2

Signs of the Times



Behold, He Cometh

By Delwin Rees Buckner

Earth's rebel race on trembling knees are bowed

Before the reeling hills, their only cry
A prayer to hide them from the searching eye

Of Him who rides triumphant on His cloud
While trumpet blasts, so clear and long and loud,

Proclaim the Judge of all the world is nigh,

His glory blazing through the midnight sky,

Consuming fire for all the evil crowd.

A King He comes, upon His brow a crown.

No marvel that earth's base transgressors cower,

For all their wilful lives they have defied

His law; yet now they fall before the frown
Of Him they've crucified, whose very power

Lies in those prints in hands and feet
and side.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. 2 Tim. 4:1, 2.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2:11-13.



Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3434 — Other Worlds

What proof have we of other worlds from the Bible?
H. E. S. H.

There is no positive proof; that is, the Bible does not say in so many words, "There are other worlds." But incidentally it does recognize suns and stars; it does recognize heaven as a different place from earth; it does recognize other beings besides man, angels for instance, and sons of God, who gathered from different quarters to present themselves before the Lord. See Rev. 5:11; Job 1:6; 2:1. All these beings must have dwelling-places; hence there must be other worlds.

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3435 — First the Children

Kindly explain Mark 7:27, "But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs."
A. O.

Jesus spoke to the woman as a Jew, who regarded all Gentiles as dogs, while they themselves were children. He did this to test her faith. Would she let race pride or prejudice hinder her seeking? Not at all. She was willing to be counted among the dogs if she could but have some of God's crumbs of blessing. Wonderful were her faith and humility, and Jesus honored her faith.

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3436 — Both Houses of Israel

What is meant by "both the houses of Israel," as found in Isa. 8:14?
INQUIRER.

At the time the scripture was written, nearly 750 years before Christ, it would mean the kingdom of Judah and the kingdom of Samaria. Prophetically it would refer to the Israel that rejected our Lord at His first advent (John 19:15; Matt. 27:25); and the engrafted house of Israel, His professed people, many of whom will not accept His second coming (Rom. 11:17-21; 2 Peter 3:3, 4; Matt. 24:37-51; 1 Peter 2:8).

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3437 — Cause of Lucifer's Rebellion

Kindly state in your "Question Corner" the particular, definite reason or cause for Lucifer's defection and subsequent rebellion. Is there a specific statement made anywhere in the Scriptures as to his casting out of the heavenly home with his deceived adherents? Rev. 12:4-9 seems to be allegorical. Why has he been allowed to continue in rebellion and usurpation of government in the earth to the awful detriment and destruction of God's creatures?
F. O. E.

It is a long question, which we must answer too briefly. 1. If there were a real cause for sin, sin would be excusable. There is none, and its beginning is unexplainable. Yet the Bible presents the developments of the motives that resulted in rebellion. Under the figure of the king of Tyre, the Lord speaks thus to the great despoiler: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." See Eze. 28:11-19. This was selfishness manifest in pride. Through another prophet the Lord speaks to Lucifer: "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I . . . I . . . I will be like the Most High." Isa. 14:12-14. To pride is added unholy ambition, which would dethrone God to attain its object. But how it found place in his heart we know not.

2. Because of his sin Lucifer was cast out of heaven. 2 Peter 2:4 is quite specific, and while the term "dragon" is figurative, the devil and Satan and his angels are not; nor is the earth, nor Christ, who conquered. Rev. 12:9.

3. God suffers this awful lesson of sin and its consequences to the universe that all His intelligent creatures may learn, and learn for all eternity, that sin—the transgression of God's law—unrestrained works out inevitably misery and wo and crime and disease and death. If God had cut off the transgressors in the beginning, who then posed as accusers, Satan's falsehoods against God's justice would have seemed to be true. God's plan has been placed on trial,

is on trial till the great judgment-day will vindicate God and prove that not might is right, not expediency is right, not deception is right, but that right is everlasting might.

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3438 — Withdrawing — Uniting

Will you be so kind as to answer me this question,—Is it right for me to withdraw as a member from the Congregational Church and become a member of a Christian body whose teaching is absolutely according to the Word of God?
Inquirer.

The words of Jesus are, "Walk while ye have the light, lest darkness come upon you." John 12:35. We are under no such obligation to any man or set of men as to lead us to disobey God. The church is but an incident, a very important agency, in God's plan; but that church should not hold us back from obeying God. God's work in every reformation has meant advance steps. If a whole denomination goes forward, well; if not, the individual soul must step out and go on himself. Many came into the Congregational Church in the beginning from other bodies. Many came into the Methodist Church from other churches; and so with the Baptist, etc. Duty, these men felt, demanded that they should change; and our inquirer ought to follow the light of God's Word wherever it leads.

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3439 — Judging the Quick and the Dead

Does the statement, "Who shall judge the quick and the dead at His appearing" (2 Tim. 4:1), refer to all the dead back to Adam's time?
R. W. T.

As the "quick," or living, refers to all the living, we see no reason why the dead should not include all the dead. See John 5:28, 29. But there are several steps in God's judgment work. See the tract on "The Great Day of the Lord," Bible Students' Library, No. 65, price 2 cents.

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3440 — Time of the Plagues and Armageddon

If the seven last plagues consume one year (Rev. 18:8), and under the sixth plague the demons gather the world to battle to Armageddon (Rev. 16:12-16), how would there be time for the nations to get there? Could the nations assemble in a year?
J. P. S.

Doubtless the time of the outpouring of the plagues is a prophetic day or year. This also seems evident from Isa. 34:8. But the events of the plagues, the evils which lead to their culmination, operate long before they reach their climax indicated by the pouring out of the vials of wrath. Men have been fitting themselves for the "noisome and grievous sore" for many years; and so they fit themselves for the other plagues. The preparation for war goes on long before the great war of Armageddon is waged. When that vial of wrath is poured out, the powers of earth will be ready for the climax for which the demons are now gathering their forces.

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3441 — Seeking the Jew

Will you please explain Zech. 8:23?
H. B. McC.

This was fulfilled in Jesus the Jew. Men of all nations have sought Him. "Unto Him shall the nations seek, and His resting place shall be glorious." Isa. 11:10. "Salvation is of the Jews." John 4:22. Jesus is the center of that salvation.

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3442 — Wrote on the Ground

In John 8:6-8 what was Jesus writing on the ground?
P.

Evidently the sins of those who accused the woman. Each man, beginning with the eldest, seemed to see his own sins staring him in his face, and as they read, they went out one by one. We do not need to know. As Jesus showed them their own hearts, they did not feel like condemning the woman.

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3443 — Tithing and the Promises

If the law of tithing is still binding on Christians, why is it that they do not receive the promises after having complied with Mal. 3:10? The boll-weevil and other devourers prey upon the crops of tithe-payers as they do others.
H.

1. We will not attempt to prove the duty of tithe-paying; it is abundantly supported by the Scriptures and abundantly confirmed by the experience of thousands.

2. Verses 8 and 9 should be considered with verse 10. Have offerings been considered as well as tithe, not only of the present, but of the past? Are we bringing, as the Revised Version expresses it, "the whole tithe" into the storehouse?

3. Are we paying tithe as a commercial affair? Are we giving God His tithe in order to get His blessing? or are we doing it because it is right whether we are blessed temporally or not?

4. The true motive of tithe-paying is to render to the Lord that which is His regardless of our desires or needs or future, because it is His and as faithful stewards we can do no other way.

5. Then, too, God does not design that all His promises shall be for this world. Here we must suffer many things for others' sake with others that we may manifest the power of His life. In the new earth God "will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm [and the boll-weevil and all the other pests]." Joel 2:25.

6. The Lord intimates that some will suffer and complain. They will say, "It is vain to serve God: and what profit is it that we have kept His ordinance?" Mal. 3:14. Do not be among the murmurers. Be sure that you have met God's demands with the nine tenths also.

7. Then trust God; wait till He speaks and makes all plain, and you will say with that redeemed company, "Just and true are Thy ways, Thou King of Saints." Rev. 15:3. The tithe is not only a duty but a privilege.



Schedule for Week Ending June 3, 1911

Day	May 28	Ecclesiastes 5-8
Sunday	" 29	" 9-12
Monday	" "	Song of Solomon 1, 2
Tuesday	" 30	" 3-8
Wednesday	" 31	Jonah 1-4
Thursday	June 1	Joel 1-3
Friday	" 2	Amos 1-5
Sabbath	" 3	" 6-9

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The note of disappointment that runs through the first part of Ecclesiastes issues in better things as we near its close. It contains excellent practical instruction, and chapter 11 opens with splendid missionary sentiments, often quoted. To what a glorious conclusion "the preacher" comes in the close of the book, faithfulness in God's service in view of the judgment! The book also reveals this,—that Solomon, its author, repented of his folly and returned to God. In the face of his instruction, how sad it is that many follow the same path of folly, the same "vanity of vanities," and never return!

The Song of Solomon, called also "the Song of Songs," and "Canticles," is, as held by many devout men, a poetic allegory, representing in strong Oriental imagery the love of Christ to His church, and her affection for Him. It is composed of various parts,—soliloquies, monologs, and dialogs.

Jonah is the oldest of the shorter prophets. He prophesied in the reign of Jeroboam I. 2 Kings 14:23-25. He was the only prophet sent to a distant, pagan city to declare the divine will. His personal character shows great defects, as well as noble traits under severe testing.

Joel is the next prophet in time, probably, in the days of Uzziah or Amaziah, about B.C. 800, tho some place him later, in the times of Manasseh, B.C. 697 to 660. It matters little. God uses calamities of the prophet's time to point out similar ones in the last days. The coming of the great day of God, the famines, the world-wide call for war which will precede that day, the necessary preparation, and the message of warning, as well as God's gracious promises, are graphically set forth. Joel was a prophet of Judah.

Amos, while a native of a Judean village, was a prophet in Israel. His time of prophecy was about B.C. 800 to 750. His discourse is remarkably vivid, filled with figures and imagery natural to his occupation as a herdsman. Some of his descriptions are extremely beautiful. He prophesies against not only God's backslidden people, but the wicked nations around them. Profession and ceremony are nothing; God demands righteousness. There are mighty lessons in the little book, for these days.

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
Volume 38, Number 20

Mountain View, California, May 23, 1911

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

Plan of Salvation—No. 2

By Mrs. E. G. White

WHEN the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and the blessedness of a world redeemed outmeasured even the anguish of the Prince of Life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem,—“Glory to God in the highest, and on earth peace, good-will toward men.” And the lost pair in the Garden of Eden, standing as criminals before the righteous Judge, waiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Tho they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory. The mystery of the Gospel was spoken in Eden, when God said to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” If Satan could have touched the head with his specious temptations, the human family would have been lost; but the Lord had made known the purpose and plan of the mystery of grace, declaring that Christ had bruised the serpent under His feet.

The Lost Dominion

But not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, the sacrifice of Christ, not only was man but his dominion to be redeemed.

Through the merits of Christ all that man lost through sin was to be restored. The time would come when there would be no more curse, but the throne of God should be in it, and His servants should serve Him. The promise would be fulfilled, “The righteous shall inherit the land, and dwell therein forever.”

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a

change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation the precepts of the law were to be proved perfect and immutable, that at last one song of love might rise to God throughout the universe, ascribing glory and honor and praise to Him that sitteth upon the throne and to the Lamb forever and ever.

What It Cost

To fallen man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marveled at the goodness of God in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spreads before the transgressor. Through the institution of the typical system of sacrifice and offering, the death of Christ was ever to be kept before guilty man, that he might better comprehend the nature of sin, the results of transgression, and the merit of the divine offering. Had there been no sin, man would never have known death. But in the innocent offering slain by his own hand, he beheld the fruits of sin—the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confesses his sin; he relies upon the merits of the Lamb of God, who taketh away the sins of the world.

Ever the Same

The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and in every successive generation that lived before the advent of Christ, as it is in our day. The patriarchs, the prophets, the martyrs from righteous Abel, looked forward to a coming Saviour, and they showed their faith in Him by sacrifices and offerings. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to His death upon the cross. But at the crucifixion type met antitype, and the typical system there ceased.

The Son of God is the center of the great plan of redemption which covers all dispensations. He is the “Lamb slain from the foundation of the world.” He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Christ is the substance or body which casts its shadow back into former dispensations. When Christ died, the shadow

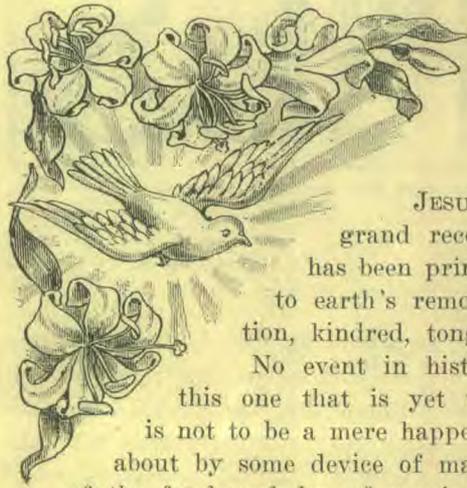
(Continued on page 8)



“That song that angels sang above the hills of Bethlehem,—‘Glory to God in the highest’”

Christ's Coming the Salvation of His People

By H. W. Cottrell



JESUS CHRIST has announced a grand reception. The announcement has been printed, and is being published to earth's remotest bounds—to every nation, kindred, tongue, and people.

No event in history is of such moment as this one that is yet to occur. This occurrence is not to be a mere happening, or something brought about by some device of man, but rather in fulfilment of the foreknowledge of man's Redeemer.

This reception marks the beginning of an endless era of righteousness and true holiness, where crime and sin *can not* enter. Thenceforth there will be no separation of the guests, but they will always abide with the Master of assemblies. The zenith of earthly prosperity, applause, and humanly bestowed honor will then have been reached, and overshadowed by the gifts celestial from King Jesus—salvation, immortality, eternal life, all of which are His to bestow.

Christ's coming is the crowning event of all occurrences since the world began, as it has been the hope of God's people from the days of righteous Abel until now.

In that day, death yields all its usurped power, and gives right of way to an endless life, sickness to health, sin to righteousness, sorrow yields up all its claims to joy, and that joy will be full in the experience of each soul.

The Reception

Said He, "I will come again, and receive you unto myself." And the reason is, "that where I am, there ye may be also." John 14:3. He understood as none others can the unspeakable joy His personal, divine presence would afford the redeemed saints.

Paul looked forward to that great reception, or reunion day, as the time of final, unalterable salvation; for said he, "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Salvation of His people in that day has a deeper shade of meaning than the salvation of sinners during probation. In this time the spiritual indwelling of Christ in the heart saves from sin, and conquers, subdues, brings into subjection, all the evil tendencies in the soul to commit sin, just as long as the individual is willing to abide with the Christ.

Rev. 3:20; Gal. 2:20; 1 Cor. 9:27. No harm can befall while the soul abides—trusts—in Christ. The individual must learn the lesson not to loose "from Crete." Acts 27:21.

But in the day of Christ's second coming, when mortal men are immortalized, and "death is swallowed up in victory" (1 Cor. 15:51-53), every tendency in the child of God to do evil will be eternally annihilated in the change to immortality—swallowing up of life. When "death" is swallowed up in victory," sin, which brought death, with all its tendencies, with all their environments, will be no more forever.

Salvation, dear reader, will be ob-

tained then in its entirety—physical, spiritual, and mental.

Christ's coming, blessed be His holy name, brings a glorious salvation, which is *freedom* from every possibility of sin, death, or of doubt; for all these must of necessity, being of the same family, go down, eternally down, together into utter oblivion. Freedom then in God will be the freedom of God as pertaining to man's relation to every phase of the environments of sin. It is "impossible for God to lie." Heb. 6:18. So it will then be impossible for His children to die; for they have the highest type of heavenly freedom—at liberty to be tempted no more throughout eternity. "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:36.

In the interest of this completed salvation, prophets have searched, and the angels desire to look into; should not we? "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1:10-12.

The General Assembly

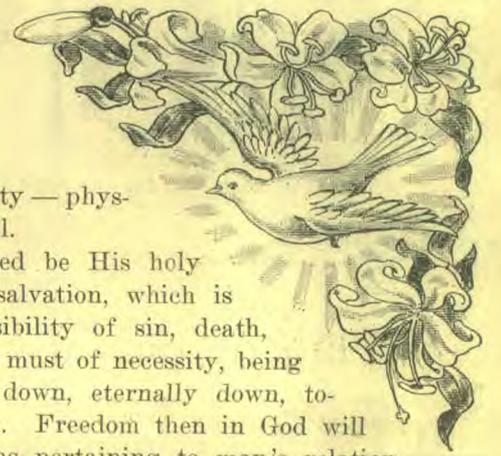
"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Heb. 12:22, 23.

This assembly will be the result of an individual response to the trumpet-call of King Jesus, and it involves the resurrection of all the sleeping saints of all ages, and the translation of the surviving righteous. At this time He fulfils His former promise, and appears in person.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18. This is the culminating period. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

Mysterious as it is, Christ will come, the resurrection will occur, the reception will be held in the air. His attending angels

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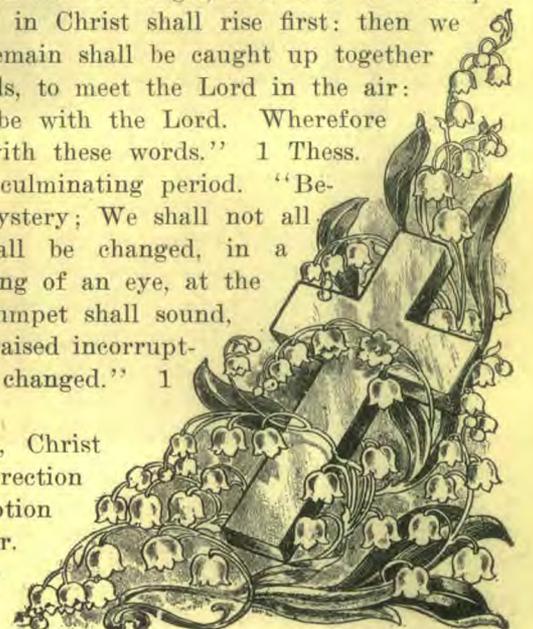
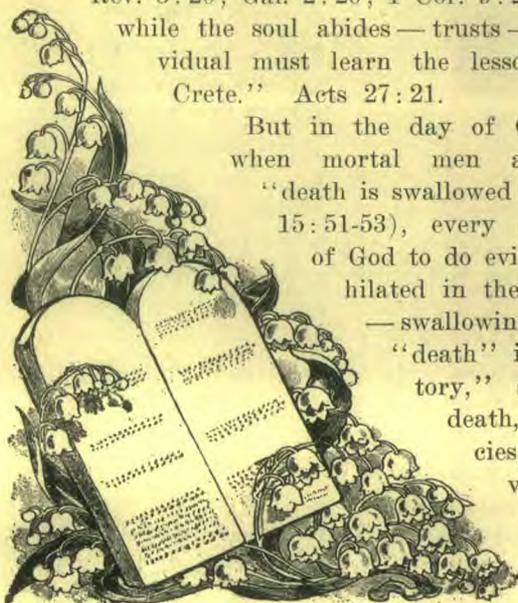


The Word of God

What Is It Like?

By S. O. James

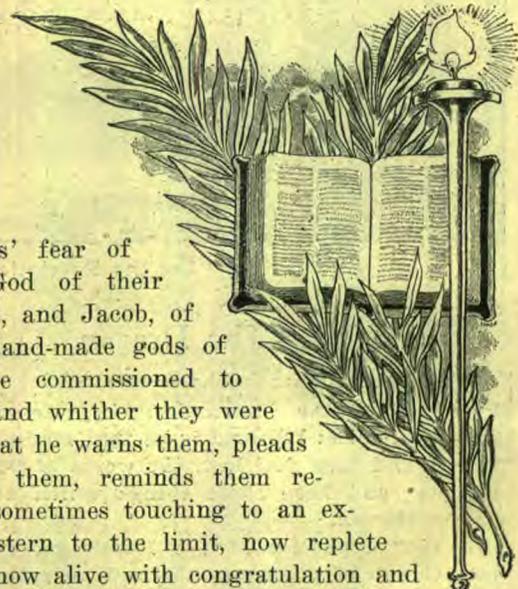
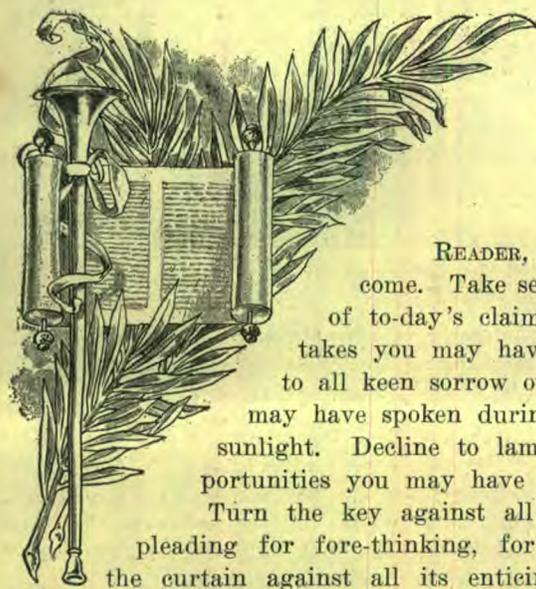
LIKE the hammer that crumbles the hardest stone;
Like the gentle drops of the morning dew;
Like a legend of old with mystic tone;
Like a book that ever is fresh and new;
Like a true reprover that shows the way;
Like a comforter sweet that soothes our grief;
Like a thunderclap on the clearest day.
Yet still as the grave or the midnight thief;
Like a sword that pierces the calloused heart;
Like a balm that mollifies the pain;
Like a shield that quenches the fiery dart,
And turns it upon the foe again;
Like the cooling waters that fill the bowl
To the parched lips on the burning sand;
Like a friendly letter to cheer the soul
Of the pilgrim lone in a weary land;
Like a pillar of cloud o'er Israel's camp;
To the wicked a fire that burns the chaff;
Like the cheering light of a burning lamp;
To the righteous a comforting rod and staff;
As an innocent lamb so meek and mild;
As a lion fierce on the desert wild.
But where would comparisons ever end
In telling the goodness of such a friend?
O, priceless gem to a lost world given,
My guide to happiness, home, and heaven!



The Fifth Book of the Pentateuch

The Wonderful Book of Deuteronomy

By Emma Hildreth Adams



READER, the evening hour has come. Take seat. Say "Nay" to all of to-day's claim for regret over mistakes you may have made. Say "Nay" to all keen sorrow over unkind words you may have spoken during its twelve hours of sunlight. Decline to lament over gracious opportunities you may have let pass unheeded.

Turn the key against all to-morrow's insistent pleading for fore-thinking, for pre-planning. Drop the curtain against all its enticing offers of pleasure. Refuse to consider its exhibit of club-life advantages, its society satisfactions. Put aside the morning papers, brimming with reports of crime, casualties, and predictions of war.

Unto bedtime let the hours be yours,—yours for gathering sheaves of useful knowledge, measures of lofty wisdom; yours for learning how better to DO, how more nobly to LIVE; yours for meditating upon awe-inspiring words spoken by the Creator of the universe; yours for studying the character and the never-equaled position of the greatest leader of men, except Christ the Maker of man.

Bring your Bible from its one place. Open it at the first chapter of the book, of Deuteronomy, its date 1451 before Christ and the final year of Moses' life, also the fortieth year after Israel's miracle-attended exit from Egypt, and the thirty-eighth of their cloud-led, fire-led journeying from Sinai.

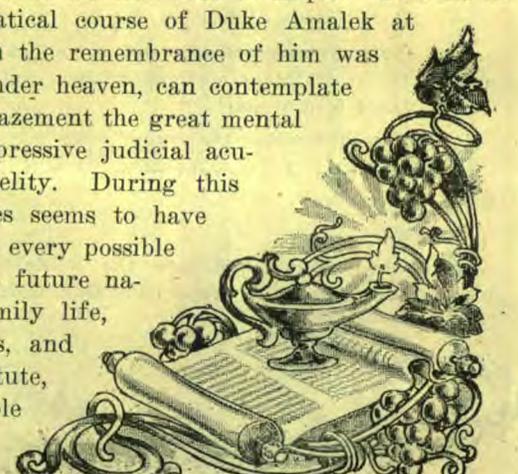
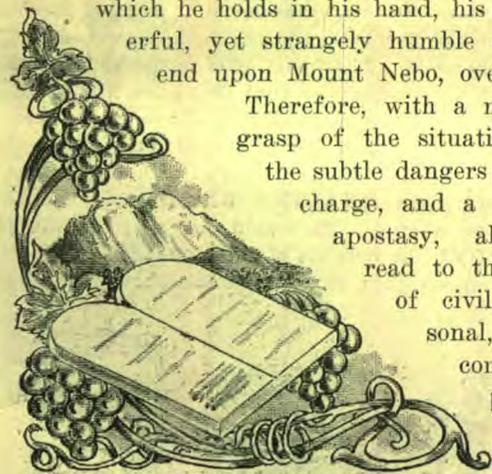
Step back mentally to that date in man's history upon the earth. Cross to the eastern side of the famous Jordan, into the land of Moab, son of the daughter of Lot, the nephew of great Abraham.

Survey the unparalleled scenes there presented, an encampment of about three millions of men, women, and children waiting impatiently to be conducted to the sunset side of the world-famed stream, to their long promised land, a land opulent in fruits and flowers, in springs and streams, in lofty mountain ranges and lines of low hills, in soil, in atmosphere, in promise of affluence.

Notice, before that eager host stands their gifted leader, Moses, mighty, complete, through long face-to-face communion with Jehovah, the immutable One. In his hands is the "book of the law," whose amazing contents, given by the Lord, through him, to Israel, from flaming Sinai, have now been inscribed accurately, faithfully, by his hand, and henceforth, to the end of their history, is to form their constitutional and legal text-book.

Moses is well aware that, as soon as he has rehearsed in the ears of that uneasy, unsteadfast assembly the fundamental and wonderfully relevant system of statutes, laws, and mandates which he holds in his hand, his unique, unmatched, powerful, yet strangely humble career must come to an end upon Mount Nebo, over against Jericho.

Therefore, with a might, a loyalty, a clear grasp of the situation, a keen certainty of the subtle dangers awaiting his forty-years charge, and a fore-view of their quick apostasy, almost superhuman, he read to them that God-given code of civil, moral, religious, personal, and family regulations, commandments, laws, and privileges constituting the extraordinary book of Deuteronomy.



So keen was Moses' fear of their forsaking the God of their fathers Abraham, Isaac, and Jacob, of their worshiping the hand-made gods of the nations they were commissioned to "drive out from the land whither they were going to possess it," that he warns them, pleads with them, testifies to them, reminds them repeatedly, in language sometimes touching to an extreme, then firm and stern to the limit, now replete with salutary caution, now alive with congratulation and promise, scintillating, glowing with cheer and encouragement, thus:

"Ye are this day as the stars of heaven for multitude. . . . How can I myself alone bear your cumbrance, and your burden, and your strife?"

"Take ye therefore good heed unto yourselves, . . . lest ye corrupt yourselves." "Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day." "Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. . . . Ye shall not go after other gods, of the gods of the people which are round about you."

"It shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, . . . that ye shall surely perish." "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land. . . . Ye shall not prolong your days upon it, but shall utterly be destroyed."

Now the cheer and encouragement:

"Ask now of the days that are past, . . . since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is. . . . Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

"Or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by

great terrors, according to all that the Lord your God did for you in Egypt before your eyes?"

"But if from thence"—their places of banishment, because of sin—"thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. . . . He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers."

No reader, closing his mind for the hour to all outside cares and affairs, and fixing thought upon the strangely simple but lofty and thrilling language of this book, upon its clear-cut rehearsals of the various swift, signal punishments suffered by discontented Israel, after the construction of the golden calf at Sinai; after the cutting rebellion of Korah, Dathan, and Abiram, with the two hundred fifty famous princes of the great assemblage; after the remarkable chastening of Miraim at Hazeroth; after the spectacular disaffection, the wide-spread murmuring, of "all the children of Israel" in the wilderness of Paran, because of the false report of ten of the men sent to inspect the land of promise; after the fanatical course of Duke Amalek at Rephidim, for the which the remembrance of him was put out utterly from under heaven, can contemplate with feeling short of amazement the great mental power of Moses, his impressive judicial acumen, his admirable fidelity. During this memorable review Moses seems to have clear prospect of almost every possible circumstance of Israel's future national life, of their family life, of their tribal relations, and to have at hand law, statute, or judgment applicable for every emergency.

(Continued on page 9)

THE REVELATION OF JESUS CHRIST



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

XXVI. The Dragon



our studies in the Revelation let us ever bear in mind that prefatory promise: "Blessed is he that readeth, and they that hear the words of this prophecy; and keep those things which are written therein."

In the prophecies of the Revelation are three classes of powers symbolized, revealing their animus and working: (1) Spiritual, or superhuman forces, both good and evil, invisible to mortal eyes, but working through visible, tangible agencies of this world. (2) Ecclesiastical or religious organizations, both pure and corrupt, that come in closest touch with the invisible spiritual forces, and that influence for good or ill the minds and hearts of mankind. (3) The civil governments of earth under limited control of evil, but over which is the restraining, directing hand of God.

In the opening verses of Revelation 12 we have three important symbols, the woman, the dragon, and the man child. In our last we studied the symbol of the woman, her condition, and that for which she was in pain, and found her to represent the church of God longing for her Son, her Lord, her Deliverer. In this we shall study the second symbol, the dragon, and first, what is —

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. What was the second sign John saw portrayed in the spiritual world?

And there was seen another sign in heaven: and behold, a great red dragon.¹ Verse 3, first part.

2. What were the particular characteristics of this dragon?

Having seven heads and ten horns, and upon his heads seven diadems.² Verse 3, last part.

3. What wonderful thing was wrought by him?

And his tail draweth the third part of the stars of heaven, and did cast them to the earth.³ Verse 4, first part.

4. What was the dragon's attitude as to the woman?

And the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child.⁴

5. What followed as he waited?

And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron.⁵ Verse 5, first part.

6. Did the child escape the dragon's wrath?

And her child was caught up unto God, and unto His throne.⁶

7. What experience followed with the woman?

And the woman fled into the wilderness, where she hath a place prepared of God, that

Scriptural Lesson

Rev. 12:3-6

Common Version

3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

there they may nourish her a thousand two hundred and threescore days.⁷ Verse 6.

Note and Comment

1. A Great Red Dragon

"RED" is a symbol of war. See RED horse of chapter 6: 4. The original word comes from "fire," a fierce, fiery red. DRAGON is the Greek word anglicized, a dragon or large serpent, carrying us back to those prediluvian monsters, the Pterodactyl, a great winged lizard. Some have held the dragon to be wholly an Egyptian or pagan Roman symbol, but it finds a place far back in the idolatries of all great nations. Assyria, Babylonia, may be mentioned among the ancients, China and Japan among both ancient and modern. Babylon, the beginning of all idolatry, worshiped the dragon. Hislop shows the serpent — for such is the dragon of Revelation — to be a symbol of sun-worship, and having its origin in the worship of Nimrod, the founder of Babylon.

Of the meaning of this symbol of the dragon here, however, we are not left in doubt; for the ninth verse expressly calls him "the old serpent, he that is called the Devil and Satan." It is the great adversary of God, hence of the church; the one who seduced our first parents in the Garden of Eden, the accuser of the angels and of God's people, the destroyer and corrupter of all good, the murderer from the beginning. "Satan" means "adversary," and "devil" means "accuser," "slanderer;" and the term "old serpent" carries us directly back to the deceiver of mankind in the garden of God. The record goes back farther than this to the beginning of the great drama of the ages, his rebellion in heaven, when he "drew after him the third part of heaven's sons."

Satan was not always the adversary or the accuser of God and His people. He was once an angel of light in heaven, bearing a name

indicative of his nature. The prophet Isaiah, introducing him first as "king of Babylon" (Isa. 14: 4), thus speaks of his fall:

How art thou fallen from heaven, O Lucifer ["Day-star," or "Light-bringer"], son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Verses 12-14.

His description is the personification of selfishness and self-exaltation.

The "king of Tyre" is the figure by which another prophet introduces him, the earthly king being called "the prince of Tyre" (Eze. 28: 2). Thus are his past glory, his sin, and his future doom described:

Thus saith the Lord Jehovah: Thou sealest up the sum ["measure," margin], full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God. . . . Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness. . . . Therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the peoples shall be astonished at thee: thou art become a destruction, and thou shalt never more have any being. Verses 12-19, R. V., margin.

These scriptures, with others that might be given, show the exalted position and nature of Lucifer before his fall. He was "FULL of WISDOM and PERFECT in BEAUTY," filling up the MEASURE of PERFECTION, the highest of all created beings, even next to the Son of God, the One who created. But looking upon the beauty and wisdom and perfection that God had bestowed upon him, he ascribed it all to himself. His heart became lifted up. The free will and choice that God gave him — that Infinite Wisdom must give to every intelligent being in whom character is perfected — he turned to selfish ends instead of using to God's glory. He EXALTED HIMSELF above the other angels. "I," said he, "will ASCEND ABOVE the heights of the clouds," — the hosts of angels that surround God's throne; "I will





exalt My throne ABOVE the STARS [the angels] of God;" "I will be LIKE THE MOST HIGH." What His Self-Exaltation Meant

But all this meant, if developed to full fruition, the destruction of the Almighty, and the ruin of the universe, which can only be maintained by the character of love. "God is love;" and His law is the law of love. He demands obedience; but it must be willing obedience, the obedience of love. The loyalty of love, of tested, willing obedience, will ever endure. Satan chose selfishness instead of unselfishness, hatred instead of love, sin instead of holiness, iniquity instead of righteousness. Lucifer thought it would EXALT HIM; but it wrought his ruin, and the ruin of "the stars of God" whom he drew after him. "God is love," unchangeable love; and as this love has moved God to do all in His power to save man, we know that He did all He could to save Lucifer, the Day-star, and all the others affected by him. But this love Lucifer in his pride rejected, and in consequence fell to ultimate destruction.

2. Seven Heads and Ten Horns

This, it need scarcely be said, is not a description of the devil's personality; but it represents him in his attitude toward the woman, and his work in this world. Christ is represented by a lamb "having seven horns and seven eyes," having in Himself the perfection, the fulness, of power and wisdom and love, indicated by the number "seven," and which He uses to save. Rev. 5:6. Our Lord possesses this fulness at all times. The dragon is a persecutor of the woman. Rev. 12:9. But he is not permitted to do this as a spiritual being, a fallen angel; God does not suffer him to use his mighty powers directly against fallen humanity. He must persecute the church, if at all, through other agencies, and those other agencies are represented by the heads through which Satan promulgated persecuting decrees. They must therefore refer to those governments or dynasties that Satan has at different times perverted and ruled, in order that he might defeat God's plan. They are the great religious world-empires that have persecuted and endeavored to blot out the church of God during past ages, from the beginning of the captivity of the daughter of Zion, and that will persecute and endeavor to destroy God's people till the coming of Christ the Deliverer. On the seven heads are the diadems, or crowns, showing that Satan controls worldly affairs against God's children through religion, the spiritual realm; the horns are of the world. So when worldly power is set forth under the symbol of a beast in chapter 13, the crowns are on the horns, the visible world agents then ruling. As will appear in our studies later, these heads are successive, not contemporaneous. The horns symbolize earthly powers reigning at the same time.

3. The Third Part of the Stars

The stars of God may well represent spiritual beings associated with Lucifer, above whom he exalted himself, as we before learned. They were angels, messengers, ministers of God to do His bidding. But they "sinned," and were cast down to Tartarus. 2 Peter 2:4. They are called "the devil and his angels." Matt. 25:41. They are the angels who "kept not their first estate, but left their own habitation." Jude 6. Our Lord met them in His holy min-

istry as unclean, malevolent spirits; and so they exist to-day. Their purpose, like that of their great fallen leader, is to deceive, destroy. Some of them are fearfully fallen, and have thus manifested themselves in grotesque, uncouth, malevolent, deceiving, and bestial ways, among the devotees of heathenism, false prophets and conjurers, those who have familiar spirits and mediums, from the most ancient times to spiritism of to-day. If the men in psychic research to-day would but recognize what God's Word reveals of good and evil angels, they would not be deluded, as many are, by the deceptive demons who come in the guise of so-called spirits of the dead. Their work, their warfare, lies in the spiritual realm. Satan is "the prince of the power of the air" (Eph. 2:2), "the god of this world" (2 Cor. 4:4); and among his agencies, which he drew after him when he fell, are "principalities," "powers," "wicked spirits" in "heavenly places" (Eph. 6:12, margin). He who cast them out of heaven can cast them out of humanity, and will finally destroy them out of the universe, and with their leader, they shall "nevermore have any being."

4. Standeth before the Woman. The Promised Child

When man first fell, he yielded himself to Satan. As to Adam was given dominion over all the earth (Gen. 1:26), under God, of course, when he yielded, he yielded all under him. Satan became ruler of the world by becoming ruler of man. Satan was lord and man was slave. God's design was and is that righteousness shall dwell in human flesh — righteousness incarnate. So it would have been had our first parents continued faithful. When man yielded to Satan, sin and Satan became manifest in the flesh, sin became incarnate, ruling the flesh. The kingdom could be won back only by man (to the number designed of God in the beginning) yielding to God and letting righteousness reign. This would be the driving out of Satan in the very citadel of his earthly kingdom. This work was undertaken by the eternal Son of God, "who gave Himself" an infinite sacrifice, to save the fallen. He laid aside His glorious and divine beauty, and took upon Himself the flesh of fallen man. He did this in PURPOSE in the beginning; He did it in FACT when He was conceived and born of woman. And so God promised to sinful, sorrowful, repentant man a Saviour, a Deliverer, a Conqueror of Satan, speaking it even to the old serpent, when it would seem that man's case was hopeless and Satan and sin forever triumphant: "I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15. Satan might bruise and wound the people of God, and thus SEEM to triumph; but the Seed would bruise the head, would eternally destroy the serpent and the sin. See Rom. 16:20.

The Purpose of the Evil One

Knowing that the Saviour of men, the Son of God, whom he had known and hated in heaven, would come in the likeness and weakness of sinful flesh, the devil, the old serpent, resolved to destroy the race, aye, the universe, by destroying the One who had undertaken the vindication of God's character of love, and the salvation of sinners, those who could not save themselves, but were willing to be saved by love. As the human race were doomed to

death by the first Adam, Satan determined that they would be finally destroyed by the destruction of their second Head, the Second Adam. Henceforth he would work to that end. He would deceive the world as to the character of God. He would frustrate and pervert every plan of God, and accuse God of its imperfections. He would bring calamity and death, and induce men to lay these to God's charge. He would induce all he could to sin, and thus so weaken them and blind them to righteousness that they would not accept the Christ when He should come. He would devise false gods and false religions of passion and lust, as substitutes for the living and true God and His religion of purity and life. But more than all would he wait before the woman that he might destroy the Holy Child.

Hopes and Promises

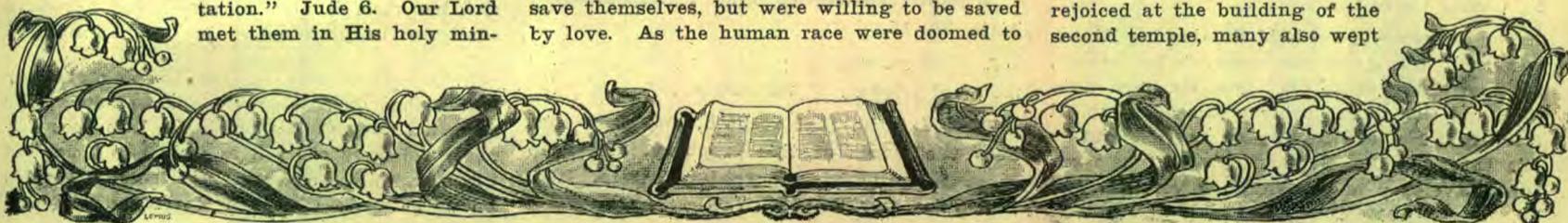
Eve thought when Cain was born that she had gotten "the Man from the Lord," "the Man-Jehovah" (Gen. 4:1, Spurrell); but Satan overcame him, and the "hope" of the mother became the true child of the first murderer. It seemed that her hope revived when Seth was born (verse 25), but she was doomed to wait. Lamech had the same hope concerning Noah (Gen. 5:29); but disappointment, in a measure, came, and the curse rested still more heavily upon the earth.

After the Flood, the first promise recorded concerning the Seed's coming through any special family or line, was that given to Abraham. He should be the father to the promised Seed. Abraham had two sons, Ishmael and Isaac; Isaac was chosen. Isaac had two sons, Esau and Jacob; Jacob was chosen. Jacob had twelve sons; Judah was chosen. None of the others were rejected of God for salvation. Nor was the salvation of those chosen assured; they were chosen as the earthly progenitors of the Messiah. Later on, of the families that sprang from Judah, Jesse was chosen. Of Jesse's sons, David was chosen; and of David's sons, Solomon.

The Beginning of Travail — The Devil Waiting

We can imagine with what interest the arch-enemy read and heard these promises; how he plotted against those families and tribes; how he endeavored to deceive and lead them astray; and how finally, by transgression greater than the heathen, the tribe of Judah was carried captive to Babylon. As long as the daughter of Jerusalem retained her kingdom and power she did not mourn. But when her walls were broken down, her beautiful temple burned, her cities deserted, and she herself carried captive, she hung her harp on the willow by the waters of Babylon and wept over the past, and travailed in birth for the Man Child, the Saviour. Here the birth pangs began, as we saw last week, and as indicated by the prophet: "Now why dost thou cry out aloud? . . . for PANGS HAVE TAKEN THEE as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt GO EVEN TO BABYLON." Micah 4:9, 10. See also chapter 5:2, 3; and the whole of Lamentations.

From this time forth the daughter of Zion — the church of God — was in travail. True, she was delivered from Babylon, but she was still subject to the powers of earth. While many rejoiced at the building of the second temple, many also wept



(Ezra 3:11-13; Hag. 2:3); for the glory had measurably departed till the temple should be glorified by the presence of the Desire of all nations (Hag. 2:7), who should lead the elect of Israel to larger liberty and greater glory. Through Babylon, Medo-Persia, and Grecia Satan plotted to destroy the woman, and the woman longed and prayed for her Child. A century and a half of the pagan Roman age passed. Still the church travailed in pain and expectancy, and the adversary waited. With what intense interest he must have noted the promises and prophecies concerning John and Jesus, and the time when it was declared that He should come. Christ destroyed would be the triumph of Satan.

5. Delivered of a Son

The Child is born in lowly Bethlehem according to the promise. We can see Satan's purpose of destruction in the full inn at Bethlehem, and the turning out of Mary, that if possible her Child might be destroyed through exposure of the mother to the inclemency of night weather. Failing in this, he stirs up the minions of Rome through jealousy and envy. To Herod came the message from the wise men: "Where is He that is born King of the Jews? . . . We . . . are come to worship HIM." Matt. 2:2. "But," suggested Satan to Herod, "are not YOU the king of the Jews? Does not the kingdom belong to you and your successors?" Thus through pride, envy, and jealousy, the spirit that controlled Lucifer in heaven, stirred up the minion of Rome against Christ, and the result was that Herod "sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (verse 16), in order that he might destroy the Man Child. But the angels of God frustrated his purpose, and his plans were defeated. The Child was preserved for His appointed work, grew to manhood, manifesting in His perfect life the perfect law of God (Luke 2:52), Righteousness Incarnate.

Then Satan followed Him, tempted Him as man could not be tempted by every phase of temptation, plotted His destruction of character through the Jews, plotted His life, and finally crucified Him on the Roman cross, and shut Him in a rock sepulcher under a Roman seal.

The ruling of all nations is predicted of Christ in Ps. 2:8, 9: "Ask of Me, and I shall give Thee the heathen ["nations," R.V.] for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." This refers to the executive judgment against the wicked, when the priestly reign of Christ upon His Father's throne is finished, and the people of earth have forever rejected the salvation offered them in Christ. Then will He reign in justice. (Compare the following scriptures: Ps. 110:1; Heb. 8:1; Zech. 6:12, 13; 1 Cor. 15:24-28; Rev. 3:21.) Christ is now reigning on His Father's throne, and gathering out of all nations a people for His name, materials for His temple, subjects of His everlasting kingdom; when He comes again, after He has accomplished His priestly work, He will execute judgment upon the wicked, purify the earth cursed by sin, and begin His eternal reign with all His saints, upon His own throne and in His own dominion. Those who now let His grace reign in their hearts will then reign with Him in glory.

6. Caught Up to God

The grave could not hold Everlasting Righteousness. Acts 2:24. He could die for others, for they deserved to die. But He lived unto God, and God must "prolong His days" to all eternity. He was caught up to God and to His throne. Rev. 3:21. This will be more fully developed in our study of verses 9 and 10.

7. The Woman Fleed

The after-experience of God's children after the defeat of Lucifer by our Lord. It will be studied at greater length in connection with verse 14.

Plan of Salvation—No. 2

(Continued from page 3)

ceased. At the death of Christ the typical system was done away, but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honorable. The Gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour. A more clear and glorious light now shines upon the Christian. Those who lived before the coming of Christ looked forward by faith to His coming; but what had to be grasped by faith by them is assurance to us, for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Redeemer, who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices.

God's Law Exalted

In becoming man's substitute, in bearing the curse which should fall upon man, Christ has pledged Himself in behalf of the race to maintain the sacred and exalted honor of

His Father's law. He came to convince men of sin, which is the transgression of the law, and through divine mediation bring them back to obedience to God's commandments. God has given the world into the hands of Christ, that He may completely vindicate the binding claims of the law, and make manifest the holiness of every principle. Jesus exchanged a throne of light and glory which He had with His Father, counting it not a thing to be desired to be equal with God, while man was lost in sin and misery. He came from heaven to earth, clothed His divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but He chose to bear the results of man's transgression, that man might escape eternal death.

(To be continued)

Christ's Coming the Salvation of His People

(Continued from page 4)

gather the resurrected ones from all parts of the inhabited globe, and the living are "caught up together with them . . . to meet the Lord in the air."

The Heavenly Home-Coming

Then Christ, the divine Son of God, escorts them heavenward to the mansions in His Father's house, which He had promised them He would prepare for them. And as



The Sure Word of Prophecy

1. Of what has God assured us concerning coming judgments upon this world?

Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets. Amos 3:7.

NOTE.—So God warned the world of the Deluge (Genesis 6; Heb. 11:7; 2 Peter 2:5); warned the people of Sodom (Genesis 18); warned Babylon, Nineveh, Jerusalem; and warns the whole world. Men may slight God's warnings, but His Word "shall not return void."

2. How is the prophetic part of the Scriptures designated?

A more sure word of prophecy. 2 Peter 1:19.

3. What has God designed it to be for men?

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a LIGHT THAT SHINETH in a dark place, until the day dawn, and the day-star arise in your hearts. 2 Peter 1:19.

4. How has God given His prophetic Word?

For the prophecy came not in old time by the will of man; but holy men of God spake as they were MOVED BY THE HOLY SPIRIT. 2 Peter 1:21.

5. What does Jesus say of the prophecies of Daniel?

Whoso readeth, let him UNDERSTAND. Matt. 24:15.

6. What encouraging preface is given regarding the great prophecy of the Revelation?

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. Rev. 1:3. See also Rev. 22:7.

7. By whose Spirit did the prophets prophesy?

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time THE SPIRIT OF CHRIST which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1 Peter 1:10, 11.

8. With what disposition should we come to the study of the prophecy?

The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. Dan. 12:10.

The secret of the Lord is with them that fear Him; and He will show them His covenant. Ps. 25:14.

9. Here is one prophecy among many, given hundreds of years before complete fulfilment, but fulfilled at last to the very letter:

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged. Isa. 13:19-22.

NOTE.—Of Nineveh, of Tyre, of Jerusalem, of all the kingdoms of this world, God has been equally explicit. Many of His prophecies have been fulfilled, and every one will as truly be of our own time, of which prophecies have been multiplied. Do we know these prophecies? If not, why not?

they near the heavenly courts, His voice is heard to sound forth to His attending angels, in unparalleled melodious strains, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. And the gates of pearl on their glittering golden hinges swing wide open, and the nation born in a day enters in. Home at last! And they sang. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments." Rev. 19:1, 2.

All will join in singing that song. Reader, will you be there? You may be. And you will be there if you are willing to comply with the conditions. Man can not save himself. It will require the life of a divine Christ to assure us the blessing so gloriously portrayed in His Word. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

In that *city of God* we will live with Christ face to face. "And they shall see His face; and His name shall be in their foreheads." "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 22:4; 21:23.

The blind eyes will be opened, deaf ears unstopped; the cripples will be perfectly sound, and the dumb will join in the song of eternal glory to the Father and the Son of all mercies. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

The Fifth Book of the Pentateuch

(Continued from page 5)

It is wonderful into what details he plunges, for what changes in conditions and circumstances he provides, even to mere lapses of memory on the part of the people, always having the fit rule, precept, instruction, or commandment ready on demand.

He plans even some features of their dietary with decisive precision. With the authority of a master chef he devotes nineteen verses of chapter 14 to lists of animals, fowls, fishes, and birds the people may or may not eat, keeping always sharply in mind their physical health and cleanliness—yes, and also their moral soundness and purity, since man's diet is frequently accountable for man's conduct.

Chapter twenty-eight is an astounding, a thrilling piece of literature. It is a mingled accumulation of peaceful, soothing promises and assurances if the people obey, do the right; but of flashing, blazing, fearful threatenings, curses, and pledges of severe requital should they "go aside from any of the words" commanded them that day.

Fever, the sword, blasting, mildew, blindness, and other supreme afflictions, would become their portion until they "should perish from off the earth," "be plucked from off the land" whither they were bound, should they fall away and worship the idol gods of the nations they were to drive out, exterminate.

Please study that pinnacle chapter. Think upon it, from beginning to end. Every sentence takes hold of the heart, the LIFE. Reflect that all these fearful pledges were kept to the letter; all the sharp threatenings were executed, made actual, years afterward, upon the descendants of that listening multitude, chafing to pass over Jordan.

Now read, in chapter 31, first, Moses' noble charge to Joshua, his most able, Spirit-equipped successor in command of the great host. Note his command to place the "book of the law" which he had written and proclaimed to the people, "in the side of the ark of the covenant of the Lord," that it might there become a steadfast "witness" against them.

Observe carefully chapter 32, forty-three verses of which embrace the song which God commanded Moses to write, also as a witness for Him against the children of Israel. The song constitutes a most singular fragment of composition. By it Israel is specifically indicted, as when it declares: "Jeshurun . . . forsook God who made him, and lightly esteemed the Rock of his salvation." "Of the Rock that begat thee thou art unmindful."

"They sacrificed unto . . . gods whom they knew not, to NEW gods that came newly up, whom your fathers feared not."

Now, in language highly figurative, beautifully picturesque, the poem depicts Jacob's emergence into being—as the lot of God's inheritance, whom He found "in the waste howling wilderness;" whom He kept "as the apple of His eye;" whom He fed with "honey out of the rock, and oil out of the flinty rock," with "butter of kine, and milk of sheep, with fat of lambs," "fat of kidneys of wheat," and refreshed him with the "pure blood of the grape."

Now, in words which stir deeply one's every being, he portrays Jeshurun's—Jacob's, Israel's,—quick, flagrant apostasy and its grievous effect upon God, the Rock who begot him, evoking against Jeshurun sentence woful, final, just, except he turn and repent. Listen to a portion of the sentence, the judgment:

"I will spend Mine arrows upon them;" "will hide My face from them;" "will also send the teeth of beasts upon them, with the poison of serpents of the dust. . . . The sword without, and terror within." "For they are . . . children in whom is NO FAITH, . . . a nation void of counsel."

Finally, the inspired song concludes with Jehovah's fervent plea, outcry, on behalf of His beloved inheritance: "O that they were wise, . . . that they would consider their latter end!" followed by His graphic citation to them to bring forward the pleasing, tempting gods "in whom they trusted," which had eaten "the fat of their sacrifices," had drunk "the wine of their drink-offerings."

Lastly come Moses' farewell utterances to the encamped host; his blessings invoked upon the twelve tribes, depicting the fruits, the outcome of character as foreshown impressively in each tribe; rich in symbol, in emblem, in historic reference, in tender petition, in faith triumphant; in beatific anticipation exultant.

Now the fascinating culmination: "Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And . . . died there . . . according to the word of the Lord." And the Lord "buried him in a valley in the land of Moab, over against Beth-peor." "And," so writes other hand than that of Moses, "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

—★—

It Is Not Death

THE coming of our Lord is not at death. He is the Life-bringer, not the death angel. Says His apostle, "The last enemy that shall be destroyed is death." 1 Cor. 15:26. When Jesus came to the desolated home of Martha and Mary, they did not hail Him as the harbinger of death. Each sister said, "Lord, if Thou hadst been here, my brother had not died." John 11:21, 32. His coming brought life instead of death.

Again: Jesus said of John, "If I will that he tarry till I come, what is that to thee?" John 21:22. From that the disciples, ignoring the "if," concluded that John would not die. Verse 23. Now if death were Christ's second coming, the disciples would not have concluded that John would not die.

No; death is an enemy, the finished fruitage of sin; for "sin, when it is full-grown, bringeth forth death." Jesus Christ is the Saviour from sin and death, and at His coming will bestow life forevermore.

—★—

ALL the great historic religions of the past are ethical and ceremonial. Generally speaking their ethics are good. But they furnish no power. They hold before men certain standards, but man can never reach the standards. They deify certain perfections, and hold out no hope of reaching them. They tantalize instead of cheer. Sometimes they promise far-off victory through endless incarnations. But the religion of Christ brings help here and now. Christianity is the life of God sent to a needy, dying world. It brings not a mere theory or a system of ethics or a form of ceremonies, but deliverance from sin, power to do right, a heart which loves God. It brings to the believer life-potency now for every need.



THE OUTLOOK

Watchman,
what of
the night?

Affairs in Portugal

From Our Own Correspondent

NINE months have passed since the Portuguese freed themselves from two heavy yokes, and they surely have demonstrated stability in governing themselves and cleaning up the rubbish of many years. One measure was taken in giving the workman the right to strike. Then followed a lengthy series of strikes, gas makers, street-car and railway employees, shoemakers, and sewing girls, all desiring an increase of wages and less hours of work. They were very orderly; and with one exception in the city of Setubal, there was no great trouble, altho many companies are foreign. Owing to misunderstandings, two ministers spoke of retiring from office; but large delegations begged them to stay, and having the confidence of their colleagues and the people, they kept to their posts of duty.

Ever since the revolution the Jesuits, who fled or were banished, have kept up a continual propaganda in foreign papers against the republican government and people. Many false telegrams were published, with other calumnies. And it is not to be wondered at if the "Signs of the Times" has published some of the same. Altho the hatred against the priests seemed to be great, yet this was forgotten in the victory. Only two priests were shot, and these had guns in their hands. Lourenço Mattos, the Jesuit editor of the journal "Portugal," escaped to Spain, and was not shot and dragged in the streets. The convents were attacked because they were

centers from which the people were fired on. Arms and ammunition, besides a great amount of provisions, were found. So far as I can judge, the monks and nuns were very well treated, considering everything. Near where we lived, over nine hundred priests were imprisoned in a fort. I chanced to come into Lisbon on the same train with twenty-one priests who were conducted by a company of soldiers. These were met by cavalry in Lisbon and taken to the Ministry of Justice. The people made no special demonstrations.

One early decree was to give freedom and protection to all in their religious worship. The Protestants sent in messages, as also did the Portuguese mission of Seventh-day Adventists. In the cities all Catholic processions in public are prohibited; while in villages where all are Catholics they are allowed. The law for the separation of Church and State has been delayed. One reason is that if decreed so soon many would have thought the law was anti-religious. Many priests have taken advantage of the delay, in arousing the people against the government. The bishops were the leaders. However, the government took energetic measures, deposing one bishop, and imprisoning priests.

In the month of January Bishop Hartzell, of the African Methodist Episcopal Church, with Mr. Robert Moreton, sub-director of the British and Foreign Bible Society in Portugal, as interpreter, had an interview with the Minister of Justice, Afonso Costa, and Minister of Colonies and Marine.

The organ of the Methodist Episcopal Church in Madeira, called "Voz da Madeira,"

in both English and Portuguese, published the same as written by the bishop and examined by the minister. With respect to the general plan of the government in religious matters the following was declared:

NO. 1

Religion in the public schools and work in private religious schools was also talked about. A spirit of justice to all is kept uppermost. We will give the words of the interview on this point.

NO. 2

Many Protestants here can not bear the thought of having religion taken out of the schools, and advise a change of the religion to be taught. Even the bishop seems to have ideas along this line; but Mr. Afonso Costa has a better understanding of the proper use of public funds and the separate places religion and State should occupy.

C. E. RENTFRO.

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For Propagating Doctrines of Demons

THE late Senator Leland Stanford left a brother, Thomas Welton Stanford, of Melbourne, Australia. That brother is a devotee of Spiritualism. At séances conducted in his Melbourne home he has been the recipient of various articles "materialized" or brought to him in original substance by spirits, such as tablets, coins, ancient manuscripts, and other marvelous things. Some of these were presented to the university a few years ago, and were refused, so report stated; but now a collection of them has been donated and accepted.

But this is not all. The San Francisco *Bulletin* of May 1 states:

"For the founding of a chair of Spiritualism



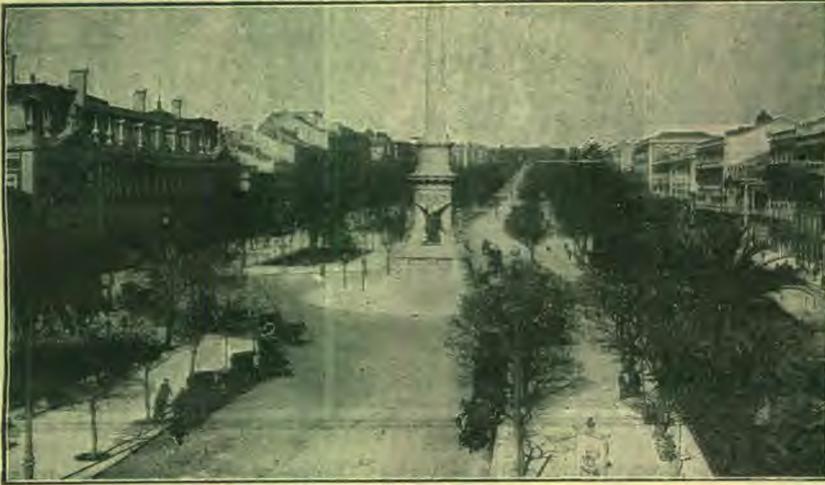
KEY TO THE PAINTING BY HENRI DANGER

1. Confucius	23. St. Paul	35. Escribo-Cruz	47. Lamarck	59. Gladstone	71. Henri Darger	83. Marcourt
2. Buddha	24. Gregory of Tours	36. Voltaire	48. Alexander III.	60. Cobden	72. Andrew Laid	84. Maitland
3. Isaiah	25. Louis IX.	37. Pascal	49. De Maistre	61. Buchanan	73. Lacroix	85. Van der
4. Micah	26. Louis	38. Kant	50. Cavour	62. The Deputations	74. Garibaldi	86. Bajer
5. Amos	27. Leo X.	39. Hegel	51. Lombard I.	63. Stasouli	75. Grant	87. Jean Jonsson
6. Amos	28. Alphonse	40. Alphonse de St. Pierre	52. Carnot	64. Bessie	76. Dudley Field	88. Cowper
7. Plato	29. Henry IV.	41. Miraflores	53. Rousseau	65. Bonald	77. Calix	89. De Lamboumont
8 to 15. Amphictyonic	30. Solon	42. J. Rousseau	54. P. de la Fayette	66. Less XIII.	78. Jefferson	90. Magalhães-Lima
16. Cicero	31. Albertus Great	43. Leibniz	55. John Stuart	67. Comte Scholap	79. Franklin	91. to 100. American
17. Aristotle	32. Grotius	44. Voltaire	56. Charles Lamoulet	68. Cuvier	80. Baromet de Sutter	Republics
18. Horace	33. Puffendorf	45. Heresch	57. Baron de Courcel	69. Walewit	81. Constant	
19 to 22. Roman	34. Erasmus	46. Saint-Simon	58. Henry Richard	70. Lamoulet Thandiere		



A REMARKABLE ALLEGORICAL PAINTING OF PEACE-PROMOTERS THROUGHOUT THE AGES: HENRI DANGER'S EXTRAORDINARY PICTURE

Look on this picture and on that of the opposite page. Both are reproduced from that great journal "The Illustrated London News," for which we here express our thanks. What a lesson they teach! Think upon them. Study for a while. Universal peace is everywhere discussed. And in the remarkable picture above are some of the world's mighty apostles of peace throughout earth's long centuries. Note the great names of these advocates of peace, by some worshiped now as gods. Numbers 8 to 15 represent the Grecian Amphictyonic League, composed of wise and virtuous men from various cities of Greece, which were to maintain certain restrictions and principles in time of war. Numbers 19 to 22 represent the Fetiales of Rome, whose business was to maintain and promote friendly international relationship. World-noted characters are all, from Confucius to Grover Cleveland. The latest, President Taft, Sir Edward Grey, Andrew Carnegie, and others, are too late for the painting. It would seem that such a swelling chorus of voices through the ages would have forever assured international peace; for nearly everybody longs for it. Christianity, which has belted the world, teaches it. Every human interest, every humane instinct of man, demands it. But what is the result? See the opposite page.



Principal Avenue of Lisbon. At the top was the republican artillery, at the bottom the monarchical; the American Consulate and Legation on either side.



Panorama of Lisbon from the River Tagus. So the city rested calmly on that fatal day of November 1, 1755, when it was destroyed by a great earthquake.

at Stanford University Thomas Welton Stanford of Melbourne, Australia, a brother of the late Senator Stanford, has given the university \$50,000. This is half of the \$100,000 gift announced Sunday.

"Mr. Stanford is said to have assured the university authorities that he stands ready to donate \$1,000,000 for the investigation of Spiritualism.

"The other half of the \$100,000 gift is to be used to complete the wings to the university, where the famous Australian landscape paintings presented by Mr. Stanford are to be housed."

There is a tremendous amount of deception practised in séances and manifestations; but without question there are superhuman intelligences—spirits—that reveal a knowledge of mundane affairs of past and present above and beyond the human, that say and do what humans could not say or do, because humans do not know. These

spirits have deceived millions into believing that they are spirits of the dead, when according to God's Word, "The dead know not anything." All investigations of Spiritualism apart from God's Word will only serve to help forward the cause of the devil.

— ★ ★ —

Dr. O. W. Owen, of Detroit, who is digging in the bed of the river Wye near Chepstow, England, for the manuscripts of the Shakespeare plays that Bacon wrote, according to Dr. Owen's cipher, declares that Bacon not only wrote Shakespeare's plays, but that Bacon murdered Shakespeare, and the cipher tells where the supposedly great dramatist's skull is hidden. Most people will have more faith in the skull than in the cipher.

The "Woman's National Weekly," published at St. Louis, Missouri, is authority for the statement that William D. Haywood, at a Socialist meet-

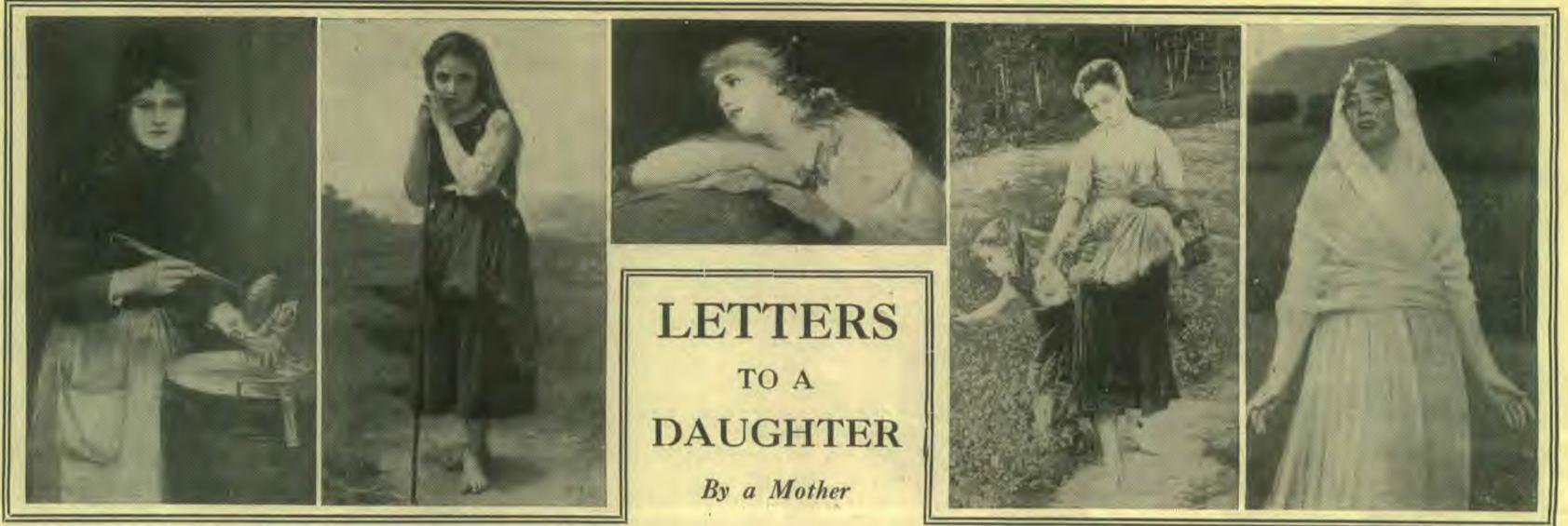
ing in that city, proposed a general strike, which shall include every worker in every industry in the United States, as a protest against what he calls the "capitalistic conspiracy against the life of John J. McNamara," the secretary of the structural iron workers, who is under indictment in Los Angeles for setting the bomb that destroyed the *Times* building. It is hard to predict what will come out of this trial of McNamara. But it is safe to suggest that such tactics could not help either justice or the cause of labor.

It is possible nowadays for a person to ride in comfort from London to Yokohama in fifteen days. The world is being very rapidly and very closely brought together in these times by constantly improved methods of transportation. There is a striking connection between this fact and the prophecy of Christ that His Gospel of the kingdom would be preached in all the world in a single generation.



"THE SWORDS OF SOLDIERS ARE HIS TEETH: THE ONLY VICTOR IN THE WARS OF THE WORLD"

"The Greatest General of Them All," from a painting by Mr. Edgar Bundy, reproduced from "The London Illustrated News." That journal has this inscription: "Now that the question of the possibilities and probabilities of universal peace is once more uppermost in the minds of men, it seems to us particularly appropriate to publish this very interesting picture by Mr. Edgar Bundy, which is designed to show Death, 'The Greatest General of Them All,' riding 'neath his pale flag, the only victor in the wars of the world, his dead chaps lined with steel, the swords of soldiers his teeth. It is not a pretty picture; but war is not pretty. So we have no hesitation in reproducing it, in the hope that it may do something towards promoting international arbitration." But the horrors of war have been held before the world for all its long centuries, from the bloody death of Abel to the Russo-Japanese carnage of a few years ago, yes, to the internecine strife in Mexico. Yet horrors of war have never kept the world from war. Sherman, a mighty warrior, said, "War is hell," and then fought on. The world echoes Sherman's sentiments, and fights on or prepares for greater fighting. Ten million is given for peace and is lauded as a sign of a temporal millennium; but it is only a fraction of the profits that have been made by the giver in furnishing steel for war. Millions for peace, billions for war, and Death rides on, and will ride on, because men's hearts are carnal, unsubmitive to the Prince of Peace. And therefore—Armageddon.



**Choice of Life-Work—Importance
of Habit—Promptness—
Neatness—Order**

MY DEAR DAUGHTER:

Since you have left us, my heart has been filled with thoughts of you. Not with anxious thoughts, my dear, for I know I can trust you to do your best. I feel that your heart and purpose are fixed. Still, at this budding time of youth, this period of greatest possibilities, this time in which the shade and coloring of your whole life will be cast, there is so much which will make for or against its brightest attainment, that I feel I must write you many things.

In the quiet hours of the night, when thoughts of you are sweeter than sleep to the weary body, when before the Father's throne I talk about your beautiful life as I see it perfected before me, these thoughts come tumbling over each other in such profusion, I feel I have a volume at my tongue's end to speak to you. I have no fear, my daughter, that you will think mother is sermonizing, and lightly lay aside my letter; for I remember with comfort that once when I wrote you in this strain you answered quickly, and told me how precious my words seemed to you, and expressed a wish that I would write you again concerning these things. You were a schoolgirl then.

It has been with holy gladness of heart that I have watched your developing womanhood, and your choice—your own free choice—of life-work. I am glad you have chosen to be a trained nurse, for in it, I believe, more easily than in any other, you can follow the footsteps of your Elder Brother, the Holy Comforter of Galilee.

Now, dear, you have gone to your training, and for a time at least (to mother it seems such a long time) you will be away from us, and I shall give you in instalments the thoughts of my heart to you-ward.

We have prayed and studied carefully to know the best school, that which would afford you the best experience in the care and treatment of the sick, and would fit you best to help lift the standard of nursing higher wherever the Master might direct you to work later on. You may have to stand alone as a light-bearer of the third angel's message; hence the necessity of your leaning hard, my dear one, very hard, on the arm that will never fail.

Dwell often upon the "vision" of a life filled with love and service; and strive daily, hourly, that you may not be disobedient to the "heavenly calling"—for such I think we may rightly name it; for have we not sought earnestly for guidance in making this your life-work?

Now will begin in earnest the work of crystallizing your ideals into character

building as no experience it has been your privilege to have in the past has done. Right here I want to recall to your mind what I have often tried to impress, the great value of habit in perfecting those qualities that will make for success in the profession you have chosen. Some one has defined habit as "aptitude from frequent repetition," a force as strong for good as for evil, whose strength you can never appreciate until you undertake to break a bad habit once fully formed. Make habit, then,

this always: Your work, whatever it is, however small or menial, will be characteristic of all your work, however exalted. If you are prompt at your scrubbing of tiling, toilets, halls, etc., in the morning, you will also be prompt at the bedside of the suffering to whom you are called to minister. Let me urge you to strive to make every step of your work complete. Look out for the hidden corners. Let not one particle of dust be left there any more than you would wear a stocking with a hole in it ever so small, or hide away or cover up an unclean thought.

I want to emphasize this matter of promptness. It is nearly always a matter of habit when one is a little behind in meeting an appointment or in coming to the table. Begin right in this respect, and hold to it as for your life. By so doing you will in the end save much valuable time to yourself. What is more, you will avoid doing great injustice to many others, whom you will rob of much valuable time otherwise.

It goes without saying that your own person should be immaculate. Your hair must be neatly dressed before you leave your bedchamber, your gown and apron neat and clean. Before you retire at night see that you have the wherewith to do this. I have often thought what must be the disappointment of a young husband when his bride appears in the kitchen with disheveled hair and untidy dress. It is not to be wondered at that his ideals of home life crumble and his ambitions wane.

But after you have been prompt in your every duty and thoro in the discharge of every detail, one very important thing rests with you in order that this neatness may prevail. I have seen people who were prompt and neat in the extreme who nevertheless lived continually in the utmost confusion. It is said that any one can clean a house, but it takes a fine housekeeper to keep it clean. The secret of this can be told in the story of a little mother whom I once visited. She was a frail little woman, and she had four little ones all under eight years of age. She had no one to help her, yet her house was in perfect order. Of course the babies had their playthings in moderation, and when they were playing with them they were in the middle of the floor; but when they were not, as if by magic the floor was clear. I asked how she kept her house thus. "Simply by having a place for things and putting them in it. If I didn't, I would lose my mind," she said. This principle she instilled in her children in their babyhood. I stayed a week with my own two babes, and was simply amazed at the ease with which she entertained us, never hurried, never apparently weary. Those children have since grown to be very



THE TYPICAL MOTHER

your all in strengthening those traits of character and those practises of life that will make you most able to serve and hence most successful in your profession.

Probably the first thing that will impress you as you enter upon your training will be the exactness with which every item of your daily task will be required. If I have been rightfully informed, your first months, several of them, will be put in at bed making, sweeping and dusting, washing dishes, pots, and kettles, cleaning of toilets, etc. I did not tell you of this—I did not need to. I am sure you will not be daunted by it, nor falter for one moment. You may wonder what all this has to do in training you for your life-work; but as you proceed you will see its bearing and be thankful for it. I deem this the most important part, one of the fundamentals of your training, not alone for your chosen profession, but as tributary to that other calling, the highest ever given to woman, that of home making. Remember

accomplished and useful young people. This is why I have so often urged you to keep your room, your wardrobe, and your bureau drawers in order. You ought to be able to find any article of your belongings in the dark.

I am glad, my dear, for just the experience you are having right now. Write me often.

Your affectionate —
Mother.

—**—

Training Young Children in Betting

It is easy to become confused as to the lines between harmless and thoro'ly evil practises; but it is a perilous thing to do. An earnest mother in Montreal is under pressure to sanction an amusement that is far from right:

Should I permit or forbid my children playing marbles "for keeps"?

Is the principle wrong? I find other children would not care to give, or have given to them, the same marbles at the finish of the game as they had at the start. Yet one mother of my acquaintance does not allow her children to play for keeps.

The children say there is no "fun" playing at all if made to give back, yet they are quite willing to play fair. In a child of selfish disposition it seems to develop a willingness-to-lose idea which otherwise (that is, on the give-back principle) he would never have learned.

I am a teacher of a mothers' class; what my children do is looked upon by some as a guide to what their children should do.

I object to the saying that marbles is the same principle as cards, for it seems to me marbles is a game of skill, with no chance element.

Betting does not depend upon chance as over against skill; there is much betting of heavy stakes upon games or events of pure skill. The unhealthy excitement and demoralization of a bet or wager is due to the fact that it rests upon the vicious principle of getting something for nothing; that is, every winning is the result of another's loss. That principle is absolutely contrary to decency, humanity, and Christianity. A child into whose life it is permitted to enter is deliberately being trained in the practise of a principle that wrecks honor, character, and life.

Playing marbles "for keeps" is straight-out betting. It is exactly the same kind of betting as that which the owners of thoro-bred horses indulge in when they enter their favorites in races of pure skill and place some thousands of dollars on the results. The race-track horse-owners relieve each other of their money; the children relieve each other of the marbles they were playing with — and the marbles cost money. And betting on events of skill and gambling on events of chance, as one grows older, never stay long apart.

So the practise would seem to be rather a costly way of teaching a child unselfishness, even if there were any unselfishness in it at all, which there is not. Unselfishness is the giving up of something that we do not have to give up, not something that we do have to give up. But no child lives of whom it is true that "he would never have learned" how to give up freely unless he had played marbles for keeps. If any parents and teachers suppose so, it is they who need to learn some of the simplest les-

sons in what unselfishness really is, and how to take advantage of the thousand opportunities in child life to teach it.

If the children complain that there is no fun in a game without material winnings or losings, this shows that their practise is already destroying their normal sense of enjoyment in a real game. A game ceases to be a game when its chief interest is other than relaxation or recreation through amusement or the healthy exercise of skill. The moment the interest turns on what one is going to "get" out of it, the game value is gone. These children need to be taught what a real game is. They will not learn while they are allowed to bet and gamble.—
Sunday School Times.

—**—

Foes of Beauty

If I were asked what is the greatest foe to beauty in both man and woman, I would say, not errors in diet, not lack of exercise, not overwork, nor any one of these, but bad mental habits. What do I mean by bad mental states? I mean anger, fear, worry, anxiety, irritability, regret, envy, jealousy, lack of trust in the great God — all these are bad mental states; and all these destroy beauty, not only by interfering with the action of the vital organs, but by directly disfiguring the expression on the face.—
Outing.

Glendale Sanitarium Training School for Missionary Nurses

WE desire at least twenty-five young people for our nurses' class beginning June 1, 1911. Applicants will be admitted to class any time during May and June, but it will be well for each one to enter as early as possible.

We are now able to offer a very strong course, one in which an exceptionally large amount of valuable practical experience can be obtained. Our proximity to Los Angeles enables us to give our nurses thoro training along all lines, each nurse spending some time in visiting nurses' work in this city. We desire to put at least twelve nurses into the city during the next few months to help do the work in Los Angeles that we are being called to do in all of our large cities. We can do this and more if our young people will respond to this call. The training that we can offer is one which many if not all of our young people should have to prepare them for active missionary service whether as nurses, canvassers, or Bible workers.

We are just about to open up a surgical ward in our sanitarium which will greatly increase our surgical and obstetrical work.

Those desiring to enter, apply as early as possible to Belle Wood-Comstock, Superintendent Training School, Glendale, California.

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.

Hygienic Vegetable Cooking Oil

No More Healthful Shortening Made

Like Olive-oil and keeps indefinitely. 5-gal. can, \$4.50; two cans, \$8.50; 8 1-gal. cans, \$7.75; half barrel (about 32 gal.), 76c per gal. Cash with order. By freight from Louisville or New Orleans. Address Dr. O. C. Godsmark, Chattanooga, Tenn. Department D.

A Chapter for Girls

One of the chapters in that delightful little book "Out-of-Doors," by M. Ellsworth Olsen, is of special interest to girls. Its title is

Beauty Culture Out-of-Doors

From it we quote: "Beauty as well as health is the offspring of outdoor life, — a fact which the young woman should not forget. The formative influences of nature, tho' too subtle to allow of close analysis, are none the less powerful.

Active outdoor habits are necessary to maintain beauty as well as to create it. There is nothing better than a brisk morning walk to give brightness to the eyes and color to the cheeks. . . . If we desire beauty that instead of quickly fading away matures and takes on added richness and depth, we must look to the outdoor girl to furnish it."

The author then goes on to speak of the various forms of exercise and their relative value. The titles of other chapters are:

A Sedentary Race
The Problem of the Children
The Young Man's Needs
More Fresh Air and Less Furniture
"Too Much House"
The Higher Ministry of Field and Wood
Around the Camp-Fire
"The Long Brown Path"
Back to Nature and the Soil

"Out-of-Doors" contains 97 pages, a frontispiece showing Yosemite Valley in colors, and is bound in art canvas.

Price 60c

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The Path of God

By Eliza H. Morton

The path of God is onward, up,
A straight and narrow way;
It leads to peace and happiness,
To one eternal day.

The path of God is found by those
Who choose to walk therein,
Who will to seek a nobler life,
To leave behind all sin.

The angels tread the path of God,
And we some day may meet
Them face to face, if in that road
We set our faltering feet.

— * * —

Responses to the Gospel

By J. S. James

GO ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. It has been said that "God's commands are His enablings." It can be said with equal truth that His commands are also His sure promises. God does not command impossible things. He does not despatch His messengers on a fool's errand, to wander here and there in quest of they know not what. He commands them to go with a definite purpose in view,—to teach all nations the Gospel of Christ, baptizing those who believe. His command to go is a sure promise that some from among all nations will hear and believe, else why should He send messengers to them?

A companion text to the one quoted from Matthew is as follows: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11. There is no place in the world inhabited by man, so dark and remote that the light can not penetrate to it. There is no tribe or kindred so fettered by the chains of sin, that they can not hear, accept, and go free; no race or tongue so steeped in ignorance or superstition, that they can not walk in the light and reason of God's love.

Found Wanting

India might well be called God's most in-



Group of Tamil Believers Baptized in 1910

corrigible child, the darkest moral spot on the face of creation. Religious and social conditions are blended in such a manner in the lives of all her people as to make them well-nigh insensible to a need of anything better. Yet the Word of God, which carries with it a mysterious power, is cutting its way through the barriers of opposition and heathenism that occupy the hearts and minds of millions. India's greatest need is the teaching of the pure Word of God, free from all the traditions and philosophy of men. For thousands of years India has sought to her sages and philosophers for light and wisdom to lead them in the "better way," but they have been disappointed. Her gods, which are no purer nor wiser than the weakest among themselves, have been weighed in the balances and found wanting. Surely we shall bring nothing to the credit of the Gospel or the enlightenment of the people by preaching the vagaries of human tradition.

The Stupendous Task

India has a population approximating three hundred millions, or more than four times the population of the United States. If this vast multitude spoke one language and held one religious faith, the task of reaching them with the Gospel would be a



Tamil School-teachers and Medical Helpers

gigantic one. But when we consider that among these millions are spoken one hundred forty-seven distinct languages, twenty-three of which are spoken by over a million each, and that this babel of voices profess eight systems of religion, each wholly different from the other, hopelessly at war among themselves, and all bitterly opposed to Christianity, it will be seen that the task surpasses all human conceptions. Then we must remember that ninety-five per cent of the population live in the plains where climatic conditions are almost unbearable for eight months in the year, and where one is constantly subject to the ravages of plague, cholera, smallpox, and fevers.

Reader, can you realize that every time your watch ticks off a minute twenty souls have closed their earthly career? Can you realize that in one short month eight hundred thousand souls pass beyond the hearing of the Gospel? Are you sensible of what it means for more people than live in the States of Washington, Oregon, California, Montana, Idaho, Nevada, Arizona, New



A Group of School Children Seated on the Tennis Court

Mexico, Colorado, and Texas, to pass every year into eternity without light and without a Saviour? These things actually happen every year in India.

"O," you say, "human life is of little value over there among so many heathen." Of little value indeed to the adversary of souls, but of untold value to Him who came to seek and save the lost. Does Christ take note of us, and not of these? Does He count the very hairs of our head, and leave their lives unnumbered? Does He have regard for the flitting, thoughtless sparrow, and notice not those who were made in His own image? Ah, no; Christ came to seek and save just such as these. It was their need that brought the Son of God down from heaven. The joy and riches of heaven were poured out in a crimson stream that those who sit in darkness in these far-off lands might share in the blessings of eternal life.

A Fruit-Bearing Seed

The apostle Paul bears record in his epistle to the Colossians that in the early days of Christian teaching the Gospel "was preached to every creature which is under heaven." Col. 1:23. This is a remarkable statement, but there is another still more remarkable one in the same chapter; one that should send a thrill of energy and courage to every toil-worn missionary in the dark places of the earth to-day. Here it is: "For the hope . . . of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." Col. 1:5, 6. Wherever the Word of God is preached, even to the ends of the earth, it will bring



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forth fruit. It was so in the beginning of the Gospel. It will be so in these last days, when the final message of God's truth is carried to all nations. Hearts will respond, the shackles of superstition and sin will be riven, and souls will be converted. These statements are not intended to be prophetic in nature. Even now we see fruit appearing in all parts of this land. God's everlasting message is finding its way among the many tongues, separating the wheat from the chaff, and gathering out a people prepared to meet the Lord. What we have already seen is only the beginning of what is to follow when we throw ourselves wholly upon God's arm of strength and trust in His wisdom and keeping power.

Our Work and Workers

EIGHT have recently been added by baptism to the church in Baltimore, Maryland.

UNDER the labors of Brother Rittenhouse twelve were added to the church at Kalispell, Montana.

AT the close of a revival effort in Shelby, Michigan, thirteen took their stand to obey the Sabbath of the Lord.

FOUR have united with the church at Farmington, Washington; and ten have united with the church at Pomeroy.

ELDER W. F. SCHWARTZ on May 4 baptized nine persons at Johnstown, Pennsylvania, the place of the historic flood.

BROTHER M. JONES has been recently conducting some meetings in Houston, Texas, and reports five added to the church by baptism.

A COMPANY of eighteen have recently accepted the faith in Blythedale, Maryland, and on April 1 a church was organized in that place.

FIVE have united by baptism with the church at Mt. Pleasant, Iowa, and a man and his wife and family have united with the church at Mason City.

OUR place of worship in Brawley, California, is nearing completion, and on April 22 Elder C. E. Ford organized a church in the unfinished building.

THE believers at Spokane, Washington, have just erected a new house of worship; and those living at Albany, Oregon, also dedicated their new meeting-house on April 23.

THE company of believers in Louisville, Kentucky, has grown until it has become necessary for them to provide a second place of meeting. At the dedication of this new place of worship five others were added to the church.

NINE have been added to the church at Sawtelle, California; six have been baptized and added to the church at Eureka, California; eighteen were baptized at Pasadena, California, on April 18; and five were baptized at Bakersfield, California.

OUR work in Africa is advancing most encouragingly. The college at Claremont has about as large an enrolment right at the beginning of the year as it had at the close last year. At the Solusi Mission twenty-five were recently baptized; and in outlying districts near this mission a number of others are reported to have accepted the faith, among the number being the native commissioner. The workers connected with the Maranatha Mission have baptized thirty-three at Grahamstown. In the Basutoland Mission six, including one of the leading chiefs, have taken their stand with those who are proclaiming the great Advent Message. This chief is very anxious to have a school established among his people, and offers to donate an abundance of land for this purpose. In addition to the above, seven have been added to the Salt River church.

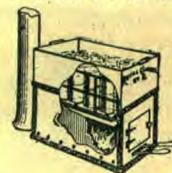
THE Review and Herald board, as determined at its last election, is constituted as follows: W. T. Knox, G. B. Thompson, H. R. Salisbury, N. Z. Town, R. T. Dowsett, I. A. Ford, D. W. Reavis, S. N. Curtis, and F. M. Wilcox. The board organized by electing the following officers: president, F. M. Wilcox; vice-president, W. T. Knox; secretary, D. W. Reavis; treasurer, A. H. Mason; manager, S. N. Curtis; assistant manager, J. B. Greenwood. The Association has divided its periodical department, placing the circulation of the *Review*, *Sabbath School Worker*, *Christian Education*, and the *Youth's Instructor* under the direction of D. W. Reavis; while *Life and Health*, *Liberty*, and the *Protestant Magazine* have their circulation under the charge of A. J. S. Bourdeau. F. M. Wilcox was elected editor of the *Review*; W. A. Spicer, W. W. Prescott, and C. M. Snow associate editors. The editors elected for the other periodicals of the association are: for *Liberty*, C. M. Snow; the *Protestant Magazine*, W. W. Prescott; the *Youth's Instructor*, Mrs. Fannie D. Chase; *Life and Health*, Geo. H. Heald.

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SIGNS OF THE TIMES

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., MAY 23, 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.

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Wanted.—Can any of our subscribers furnish us with copies of the book "Facts for the Times," and the song "The Twenty-Fourth of Matthew"? If so, please drop us a post-card stating condition, edition, and price.

Shortly after noon on May 10 General Navarro surrendered Juarez to Colonel Garibaldi, the insurgent Mexican leader in charge of the forces at that place. The surrendered city is considered of strong strategic value, and is made the capital of the insurrectos. Large stores of guns, cavalry, etc., were captured with the city. This success is greatly stimulating the rebels, and correspondingly depressing the Diaz government.

Do you wish salvation? — It has been purchased for you by our Lord Jesus Christ. It is yours to claim. Do you wish forgiveness of sin? With all the hoarded love of eternity in His heart, He waits to forgive you. Why wait?

Let not conscience bid you linger
Nor for fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him.

And there are no mightier arguments with God than our need and His mercy.

The most precious things, yet the things least prized, are the great common things. What would we do without the common air and common sunshine, the common water and common food? We take them all as a matter of course, oftentimes grumble if they do not suit our mood. Yet if we were deprived of any one for a little time we would die. A little food or air or light is more precious than all the gold of Ophir or gems of Goleonda. Our continued hope of existence is in the continuation of these common things from the hand of our God. And, too, more important than all these, is "the common salvation" in Christ Jesus, offered alike to all, irrespective of race or class or age or sex. Yet that "common salvation," purchased for us at an infinite price, with its simple terms and conditions, is slighted most of all.

Both sides are preparing for the most determined efforts in the trial of the indicted men for the charge of dynamiting the *Times* building in Los Angeles. It is estimated by the district attorney's office, which has the prosecution in charge, that the trial will result in the expenditure or the part of both prosecution and defense of fully \$2,000,000. Hundreds of thousands of dollars, it is stated, will be expended in bringing witnesses to Los Angeles, and for other necessary purposes.

At the coming summer maneuvers in Germany, Emperor William will exhibit a well-trained and disciplined army of one million men. At the close of the Civil War in this country there were under arms only a little more than that number. But that was a time of war. Why this vast army in Germany in a time of peace? There are no wars of any consequence anywhere in all the world at the present time. Men have been ardently teaching for many years that we are coming into the time when the world will have no more wars. But they do not believe their own teachings, else why should they spend so much on vast armies in these times of reputed peace?

Peace or War?

In our Outlook department appear two striking sermons in art, two reproductions of modern paintings illustrative of war. They are powerful in their symbolism, and much more so considered in contrast. Is the issue of this great struggle peace? or is it Armageddon? Will the noble principles uttered by the world's apostles of peace win out? or will there come universal war? Prof. George W. Rine will soon discuss these questions in three articles entitled, "Militarism, Taxation, Poverty;" "The Peace Propaganda—a Momentous Movement;" "Will It Be Peace or War?" These articles will be of great interest. Professor Rine will bring to our attention not only the conditions, facts, and theories that confront us in this great world of ours, but will also consider the bearing of Biblical predictions upon the subject. We bespeak for them a wide reading.

Let Protestant Girls Beware.—We take the following from a strong, uncompromising Roman Catholic paper, the *Western Watchman*, of May 4:

Some Catholic young men now deliberately get married before a Protestant minister because they would be in a position to avail themselves of a possible divorce in the future. They know that by such a ceremony they are not married in the eyes of the church, and a divorce decree would enable them to marry a Catholic wife at some future time. A man who had gone through the, to a Catholic, mock ceremony told us some time ago that such was his deliberate purpose; and it was only when a child was born and another natural tie bound him to its mother that he asked for a Catholic ceremony. Poor Protestant girls should be made aware of this cruel deception. They think the rupture with the church is a tribute to love, and they prize it; little do they know the villainy of these renegades.

But what a basely low standard of morals these "Catholic young men" must have! It is good of the editor to warn the Protestant girls.

A Sample Argument.—Here is a sample syllogistic argument from the *Ootographic Review* that would make Whately turn in his grave if he could hear it: "(1) The law of the Ten Commandments was given in Horeb. See Deut. 5:1-22. (2) The law given in Horeb was called the law of Moses. See Mal. 4:4; Neh. 10:29; John 7:19. (3) Therefore the law of the Ten Commandments is the law of Moses."

The fallacy of the whole thing is shown by the simple question, Was the Decalogue the *only* law given at Horeb? There are eleven other "syllogisms" of the same sort.

"Sparks from the New York State Capitol Fire," at Albany, March 29, 1911, has come to our table from Joseph McDonough Co., 98 State Street, Albany, N. Y. There are views of the immense and beautiful structure before the fire touched it, a

building that was thirty years nearly in process of erection. Its size, its symmetry, its interior decorations, gave it world-wide fame. George Augustus Sala pronounced it one of the finest State buildings in the world. Its great western staircase was a marvel of artistic and architectural beauty. But at the fire the magnificent staircase was badly damaged, part of the building is a wreck, its beauty has become ashes, and the latest is that it was damaged to the extent of \$5,000,000. The capitol cost, it is said, \$26,000,000. The greatest loss was in its library, the greatest law library in the country, besides priceless historic relics and collections of manuscripts. This booklet contains 58 views, and may be had of the above firm for 25 cents.

Through investigations now being conducted by Interstate Commerce Commissioner Macklay it is developed that the big steel trust of America has within its grip one fourth of the actual coin of the country. It takes only twenty-four men, with the firm of J. P. Morgan & Co. at the head, to hold this immense control of the circulating medium of the nation. It is estimated that the annual income of this big steel aggregation has reached the fabulously enormous sum of four billion a year. It was thought to be something to talk and warn about when a few decades ago individuals and corporations had reached the point where their annual incomes were measured by single millions. But we have passed on into the days when incomes are measured by four thousand million in a single year. The condition is weighed down with significance.

Two or three years ago San Francisco was kept constantly in the lime-light because of the graft prosecutions that were carried on there. It was fondly expressed by leading men all over the country that these "fearless prosecutions" would lead to a general house cleaning that would be permanent. But these high and worthy hopes have not been realized. Investigations now going on there before the grand jury involve some of the leading police and other officials in another "graft scandal" connected with the "social evil." It will be remembered that the "social evil" was prominent in the prosecutions that involved Mayor Schmitz, Abe Ruef, *et al.* when San Francisco tried to have her other "house cleaning."

An amendment to the plaintiff's bill in the suit brought in the United States Circuit Court, at Concord, New Hampshire, by Dr. E. J. Foster Eddy of Waterbury, Vermont, adopted son of the late Mrs. Mary Baker G. Eddy, founder of the Christian Science Church, to have the residuary clause of Mrs. Eddy's will declared illegal, has been allowed, with the provision that the defendants be allowed seven days in which to file objections to the final admission of the amendment.

There have been calendars and calendars. Months and dates and years have been changed, but the week has remained intact among all nations, where Biblical and Christian customs have prevailed. But now a universal calendar is proposed, which seemingly is growing in favor, that will change not only year and month, but week also. It is of vital interest to the world. The SIGNS OF THE TIMES will soon publish an important article or articles upon the subject.

Twenty-six sticks of dynamite were found in the mouth of a stone crusher that was in use in East Rock Park, New Haven, Connecticut. The machine was about to be started when the discovery was made. It is supposed that either mischievous or ignorant boys stole the explosive and placed it there.

It is said that General Francisco Madero, the leader of the Mexican insurrectos, is a member of a Spiritualist society, and that the society is working for peace.