

38/35

SIGNS OF THE TIMES

HARVEST

*Come, ye thankful people, come,
Raise the song of harvest-home;
All is safely gathered in,
Ere the winter storms begin;
God our Maker doth provide
For our wants to be supplied.
Come to God's own temple, come,
Raise the song of harvest-home!*

*All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear.
Lord of Harvest, grant that we
Wholesome grain and pure may be!*

*For the Lord our God shall come,
And shall take His harvest home;
From His field shall in that day
All offenses purge away;
Give His angels charge at last
In the fire the tares to cast,
But the fruitful ears to store
In His garner evermore.*

*Even so, Lord, quickly come
To Thy final harvest-home!
Gather Thou Thy people in,
Free from sorrow, free from sin,
There, forever purified,
In Thy presence to abide.
Come, with all Thine angels, come,
Raise the glorious harvest-home!*

—Henry Alford.



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3545 — Everlasting Punishment

Please explain Matt. 25:41, 46.

D. A.

The first verse reads, "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Verse 46 reads, "And these shall go away into everlasting punishment: but the righteous into life eternal."

Both teach the same thing. Both teach absolute finality of punishment, both teach everlasting destruction. The everlasting fire is the same as the eternal fire of Jude 7 and 2 Peter 2:6, which show that the eternal fire is that which burned up the cities of Sodom and Gomorrah. The everlasting fire carries us back to Isaiah 30, in which the prophet predicts the punishment of the wicked, and the punishment of the leader of all the wicked, Satan. He tells us that "the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue is a devouring fire." Verse 27. Verses 28 and 29 declare that the nations shall be sifted, that His own children will sing with gladness of heart; but of the other class, "the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Verse 30. "For Tophet is ordained of old; yea, for the king [Satan] it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." That is the fire prepared for the devil and his angels; and when God shall come in His insufferable glory, His indignation against sin, that glory shall set on fire the very foundations of the earth, and shall burn up, root and branch, the wicked. Then, according to the third chapter of 2 Peter, that earth which has thus been purified by fire from sin, shall be restored again to a new heavens and a new earth, where God's people shall forever dwell. That "devouring fire" is the everlasting punishment.

Note what Paul tells us that punishment is, in 2 Thess. 1:7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." All of which brings us to the one thought so concisely expressed by the apostle in another place: "The wages of sin is death." Rom. 6:23.

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3546 — The Wearing of Ornamental Jewelry

A young friend of mine recently bought a gold ring for his wife, and wants her to wear it, and she is glad of an excuse so to do. He says he didn't favor it until he read your answer in regard to wearing rings some time ago. Will you kindly state definitely the proper Christian principle in this matter?

The principle which should underlie wearing rings or jewelry of any kind is clearly stated in 1 Tim. 2:9: "In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." And in 1 Peter 3:3: "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel." The next verse tells us what the true adorning is: "Let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." The apostle is not speaking of necessary clothing. The clothing of every woman should be neat and tasty and fitted for herself — that which will rightly and at best advantage make her an acceptable, presentable representative of the Lord Jesus Christ. We do not understand that the text decries or condemns taste in dress, or such simple trimmings as will commend themselves to the best judgment of all. What it does condemn is the wearing of gaudy ornamentation, and classed with it are jewels of gold.

There are three things that should condemn these in the Christian: one is the unnecessary expense invested in these things; another is the setting of a wrong example, which would lead others less, instructed and younger into extravagances of

this sort; and the third is that they are not needed in any way to enhance the beauty or best appearance of any person. A ring, for instance, on a beautiful hand does not add to its beauty; a ring on a hand which is not beautiful only accentuates and emphasizes the unbecoming of the hand, by making the contrast appear more striking. In the early days of Methodism it is said that Mr. Wesley and another Methodist minister, overzealous and radical, were dining at the house of a wealthy member whose daughter, a beautiful young lady, was also a member of the church, but was still wearing jewelry, or rings. This zealous minister caught the young lady's hand at the table and held it up in the sight of the company and said, "Mr. Wesley, what do you think of that for a Methodist hand?" Mr. Wesley, in his quiet, wise way remarked, "It is a very beautiful hand," saying in a stronger way than so many words would, that it needed no ornamentation to beautify it. And the young lady needed no more; the jewels came off. So it would seem that Christians, if they have beautiful hands, need no jewels to enhance their beauty. If they have not beautiful hands, they certainly do not want jewels to reveal, by contrast, the ugliness of the hand.

There is but one excuse, so far as we know, for wearing rings, and that does not obtain in America. In some countries of the world the ring is a part of the marriage vow; it forms a part of the marriage ceremony. Women who accompany men and do not wear the wedding ring are thought to be women without husbands, or those who are of questionable character. But no such imputation rests upon women in America, because a good many sensible married women do not wear rings, and we see no reason whatever why any Christian American woman should do so. If she is in a country where that is demanded by society in general, for the sake of her reputation it might be well for her to accede to the custom. There is another appeal which ought to come home to every Christian woman's heart: it is possible to transmute the gold which would be worn as mere ornament in rings, and now coming to be the style again in earrings, into the gold of character in heathen lands. It seems as tho Christian women would be glad to make the exchange. We would not be understood as having reference, in this, to gold-bowed glasses. These are almost absolutely necessary, as others tarnish very quickly. These are not worn for adornment, but for necessity.

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3547 — Bible Proof for Easter

Please explain where the various sects get the Bible proof or instruction for what they call Easter, Easter services; also where in the Bible can we find the word "Easter" outside of Acts 12:4?

D. A. E.

The word "Easter" is not found in the Bible at all save in Acts 12:4. It ought not to be there. The original word is "Passover," and so it ought to be rendered. All scholars admit this. See the Revised Version. There is no Scripture whatever for Easter services. The word "Easter" itself is from the old Saxon goddess Easter, or Eostre, a pagan goddess worshiped by our ancestors in the spring of the year. An apostate church endeavored to unite the heathen feast with the day which some were keeping in honor of Christ's resurrection; but our Lord never gave any day in honor of His resurrection to be observed either weekly or yearly. It is purely gratuitous on man's part, and must fall under the condemnation of these words of our Saviour, "Every plant, which My heavenly Father hath not planted, shall be rooted up." Will our correspondent take hold of these truths for himself, have all charity toward those who are doing wrong, and do all in his power to lead them to the better memorial of Christ's resurrection — the renewed, regenerated life in Christ Jesus?

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3548 — Simon and Simeon

Is it true that James' reference to Simeon in Acts 15:14 refers to Simon Peter, or does it not refer to Simeon of Luke 2:25? And is it true that "Simeon" is the Hebrew of Peter's name?

L. H.

The Simeon of Acts 15:14 refers to the Peter of verse 7. Peter had just given his experience, and to this James himself refers. It is true that the Simeon of Acts 2:25 referred to the work of

Christ among the Gentiles, but James' reference is evidently to Peter's speech made on that very occasion. The regular Hebrew term is "Simeon," the name of one of the twelve tribes, from the word "shama," "to hear." The Standard Bible Dictionary gives this as an alternate form of "Simon." This was the regular Hebrew name of Peter. The name "Peter" was given to him by our Lord. It would be very natural for James to speak of Peter as Simeon, a name doubtless by which he had known him from the time that he was a young man, or a child.

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3549 — Satan and Immortality

If Satan is mortal, why is he not subject to the first death? Will the angels be given immortality? C. G. P.

Satan will be subject to the first death, only his first death will be his last death. Spiritual beings have more vitality, more adaptability to circumstances and surroundings, than do children of men. That perhaps is the great reason. His vitality still keeps him alive — his superior organization. It was God's mercy that suffered men to die. It would have been a great calamity if man could have continued to live on and on a sinner. God permits Satan, however, that the whole universe may be tested to its fullest extent. Immortality is God's stamp of a tested, righteous character. The angels seem to have been tested at the first advent of our Lord, down to the very time of His death, when that song went forth as recorded in Revelation 12, "Therefore rejoice, ye heavens, and ye that dwell in them." But whether they were made immortal then, or will be made immortal when Christ comes the second time, we do not know. All those made immortal then will be those who are Christ's indeed, and have His own tested character placed upon them. Their incorruptibility of character demands their immortality of physical being.

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3550 — "Dragon" or "I," Rev. 13:1

You say it was the dragon that stood on the sand of the sea. Don't other works say that "I" stood on the sand of the sea? J. R. L.

The Revised Version reads "he," and this is in harmony with the best Greek copies. He, the dragon, stood upon the sand of the sea. The sea represents multitudes, nations, peoples, kings. Satan stood in that position where he could look out upon all the great masses, in order that he might mold them at his will.



Schedule for Week Ending September 16, 1911

	September 10	Isalah	46-49
Sunday	"	"	50-53
Monday	"	"	54-58
Tuesday	"	"	59-62
Wednesday	"	"	63-66
Thursday	"	Matthew	1-4
Friday	"	"	5, 6
Sabbath	"	"	

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Five days' reading in the wonderful evangelical prophet before we begin the Gospels. What a testimony to God is the contrast drawn in chapter 46! In the next chapter is pronounced the doom of literal and mystical Babylon. How filled with promises are all these prophecies! They foretell the very work and words of Christ. We see Him a sufferer in chapter 53, preaching His message to Nazareth in chapter 61. What promises are given to true Sabbath observers, Gentiles as well as Jews, chapters 56, 58! How the glorious new earth and its capital city are predicted, the destruction of sin and sinner, and the everlasting dominion of God's children!

Matthew ("faithful man") was one of the twelve apostles, called also Levi. He was a publican, or tax collector under the Romans, a class especially hated by the Jews. Often these publicans were dishonest and oppressive. His Gospel was written probably about A.D. 50 to 60, 19 to 29 years after the crucifixion, altho some place it earlier. Some think an earlier Aramaic or Hebrew Gospel was written much earlier. One of its great key words is the kingdom of heaven. He gives the royal genealogy of Christ, and records the Sermon on the Mount, and several other things not mentioned in other Gospels.

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 35

Mountain View, California, September 5, 1911

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The Manner of Christ's Coming

By F. M. Wilcox

JESUS is coming again. Many inspired pens proclaim this glorious truth. He is coming to usher in the glad day of redemption. He is coming to break the power of sin and death, and set every captive free. He is coming to take His children home to Himself, to the everlasting mansions prepared for them.

As we contemplate the many important events growing out of His return, the questions naturally present themselves to every thoughtful mind: How are these things to be accomplished? How will Christ return to the earth? What will be the manner of His coming?

Regarding these inquiries, there are many diverse views entertained by His professed children to-day. Is this because the Bible is silent upon this point, and each one is left to conjecture for himself? God has revealed in His Word every essential to salvation, and upon this all-absorbing theme He has not left us in darkness. Hence, upon the authority of the Scriptures of truth, we are prepared to state that the second coming of Christ to this earth will be —

1. Personal

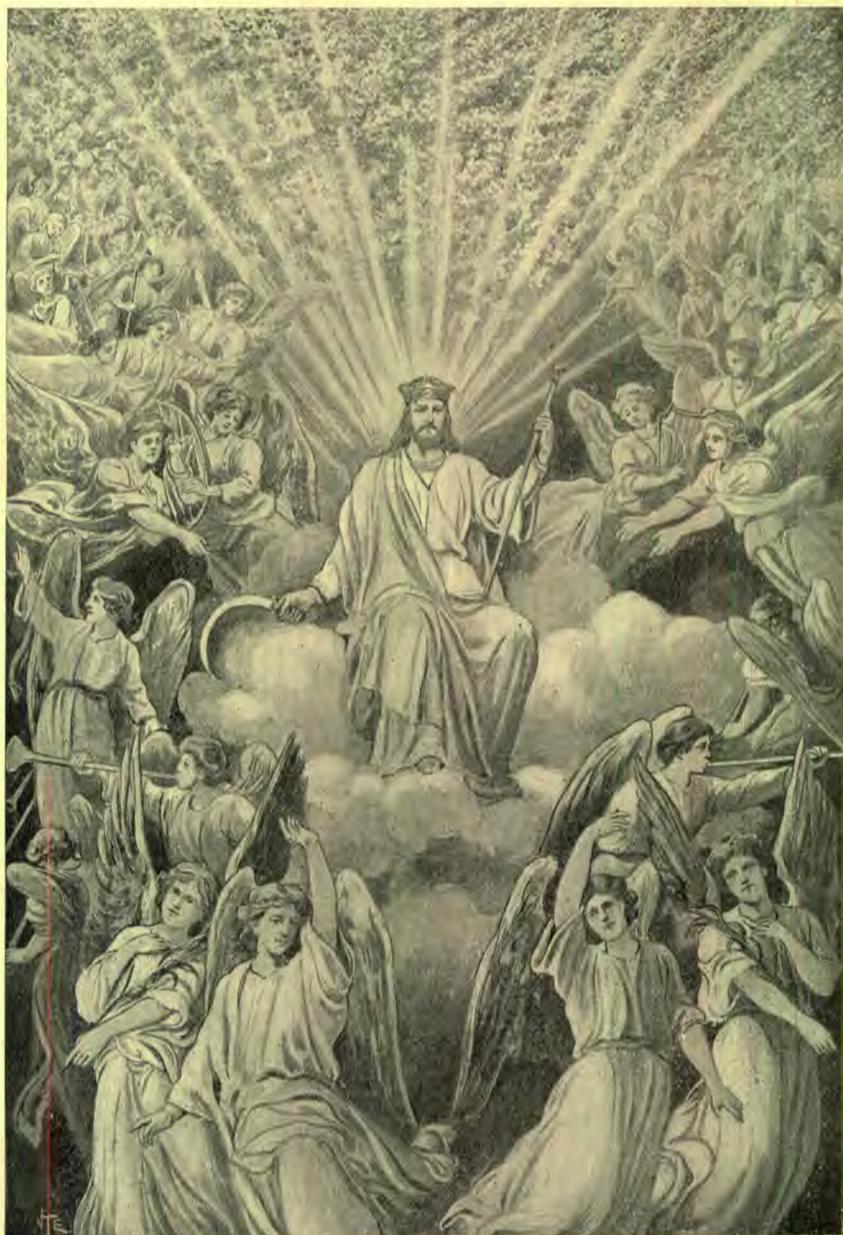
He says, "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

The second coming of Christ will be —

2. Literal

He will not come through a representative. Since His departure, Christ has been with His people by His Holy Spirit, and thus in their need has more fully supplied their lack than could the personal presence of Christ; but when their warfare is over, the Lord Jesus Christ will come to receive them to Himself. Says the apostle Paul, "The Lord Himself shall descend from heaven with a shout;" and in the words of the angel as recorded in the first chapter of Acts, "This same Jesus, which is taken up from you into heaven," will come again. These words must have indeed imparted comfort to the sorrowing hearts of the dis-

ciples. It was to be the same Jesus who was to come; not another, but the One with whom they had been associated during His earthly ministry for three and one half years; the One who had raised the dead, who had opened the eyes of the blind, who had unstopped the ears of the deaf; the One



"Behold, He cometh with clouds; and every eye shall see Him."

who had broken for the hungry multitude the bread created by His power; the One who had stilled the tempest on the stormy Sea of Galilee, and saved them from a watery grave, and who, when their sorrows and perplexities and discouragements were ready to overwhelm, had stood as their ready friend and sympathizer. He was coming once again to receive them to Himself. His Spirit would sustain while He was absent; but His blessed Spirit could not make up or

fill the place of His own blessed personal presence.

The coming of Christ will be —

3. Visible

In the hour of death, Jesus comes near by His blessed Spirit, to console and comfort. Many a weary warrior, as he has come down to the end of his pilgrimage, has had blessed experiences in the Lord as a crowning evidence and assurance of his acceptance by the Saviour. Some have even seen visions of the heavenly land, and their eyes have been opened so that they have seen the angels of God about their bedside; but this, altho so blessed, and a foretaste of the heavenly glories, was not the coming of Jesus. Says our Saviour, in speaking of that time: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." The words of the angels at the ascension may again be quoted with special application to this point: "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven."

Then if we are to determine how Christ will come the second time, it is but necessary for us to determine how He went away; and that can readily be done by the ninth verse of the first chapter of Acts, where it says, "While they beheld, . . . a cloud received Him out of their sight." He went away with the clouds of heaven; He is to come in like manner. And this is confirmed by the words of the beloved disciple, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth

shall wail because of Him." Rev. 1:7. It does not follow that the clouds spoken of in these scriptures are the misty, vapory clouds of our atmosphere, but doubtless the myriads of angels that surround the Son of God as He will descend to this earth — angels whose glories are veiled from mortal sight, appearing in the far distance as the clouds of our natural atmosphere. But as Christ nears the earth, the glory will become brighter and more resplendent, until it will

become to the wicked a consuming fire, and to the righteous a transforming power, changing them into the glory of immortality.

Hence, in these days of peril, it is not for us to be deceived by the voice of pretenders. Says Christ of this time, "If any man shall say unto you, Lo, here is Christ, or there; believe it not." The second coming of Christ is not in the deserts of the West, not in the regions of the Sahara, nor will any land or nation or clime vie with

another in claiming that honor. His return will be world-wide in knowledge and results. If we pay heed to the "sure word of prophecy," we shall not be deceived, and then ensnared and engulfed.

May the Lord anoint our eyes with the heavenly anointing, that we may be able to discern between the true and the false, the chaff and the wheat. To every humble, believing, trusting soul, God will reveal a knowledge of His will, and will show to him the salvation of our God.

Obedience the Fruit of Love

By Mrs. E. G. White



WE should contemplate the love of Jesus, His mission and His work in reference to us as individuals. We are to say, Jesus so loved me that He gave His own life to save me. The Father loves me. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It becomes us to ascertain upon what terms Christ promises the gift of eternal life. I answer, It is upon our faith. We must have faith in the promises. Jesus says: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him: but ye [who love Me] know Him; for He dwelleth with you, and shall be in you." "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14: 12-17, 21.

"He that hath My commandments" means he that has light upon what constitutes the commandments of God, and will not disobey His commandments, altho it might seem an advantage to do so. "If a man love Me, he will keep My words [commandments]: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me." If it were not possible for us to keep the commandments of God, we should all be lost. But under the Abrahamic covenant, the covenant of grace, every provision for salvation has been made. "By grace ye are saved." For "as many as received Him, to them gave He power to become the sons of God."

John writes to the children of God, "My little children, these things write I unto you, that ye sin not." And what is sin?—"Whoever committeth sin transgresseth also the law: for sin is the transgression of the law." And if any man sin, he need not give up his hope in Christ. He need not say it is of no use longer to attempt to keep the commandments of God; for this would be placing

himself wholly on Satan's ground. Satan follows you with his temptations, in order that he may persuade you to yield and sin; and when you sin, then he tells you it is of no use for you to try, and you might just as well announce yourself an open transgressor of the law of God, for you can not keep His commandments. In the name and strength given of God we may be obedient to all His commandments, and His commandments are not grievous. We are happy in doing them. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

The Lord would not leave the enemy any opportunity to perplex the soul or to becloud the mind as to the commandments of which He is speaking. It is the commandments which He made when the foundations of the earth were laid, "when the morning stars sang together, and all the sons of God shouted for joy." Away back in the world's history, before there were any people distinguished as Jews, He laid the foundations of His law, when He laid the foundations of the world. "The old commandment is the Word which ye have heard from the beginning." John the beloved disciple, as mouthpiece for God, gives the inspired message; and it comes echoing down the lines, from age to age, to our time. Thank God, we are not left in mist and confusion in regard to the commandments.

We are required to keep the commandments of God, and to demonstrate before the heavenly worlds that we are obedient children, loyal and true to the government of God. We may not expect the world, which is under the power and dominion of Satan, to obey God and keep His commandments. There are but two classes in our world, the obedient and the disobedient, the holy and the unholy. When our transgressions were laid upon Jesus, He was numbered among the unholy on the sinner's account. He became our substitute, our surety, before the Father and all the heavenly angels. By imputing the sins of the world to Jesus, He

became the sinner in our stead, and the curse due to our sins came upon Him. It becomes us to contemplate Christ's life of humiliation and His agonizing death; for He was treated as the sinner deserves to be treated. He came to our world, clothing His divinity with humanity, to bear the test and proving of God. By His example of perfect obedience in His human nature, He teaches us that men may be obedient.

And the apostle writes, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." It is here plainly revealed that whosoever believes in Jesus Christ becomes a partaker of the divine nature. Let divinity and humanity cooperate, and fallen man may be more than conqueror through Christ Jesus.

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The Kingdom of Christ—No. 3

The Third Phase of Christ's Kingdom

THE third phase of Christ's kingdom has a definite and glorious *beginning*, but no *ending*. It will stand forever. It can never be moved.

The second phase of His kingdom is generally known as the millennium. It is bounded at both ends by a resurrection. Blessed and holy are they that have part in the first resurrection. They shall not be hurt with the second death; on them it can have no power. The period of their millennial reign will be one of inexpressible joy and unalloyed bliss. Nevertheless, they will be ever looking forward with joyful anticipations to the coming of the third and last phase of Christ's kingdom, when their dominion will be greatly enlarged, and they will enter upon their eternal reign. As evidence of their hope in this regard, harken to one strain in their happy songs: "*We shall reign on the earth.*" Rev. 5:10. Only six simple words of one syllable each; but O, how full of meaning!

At the end of the one thousand years' reign in the holy city *in heaven*, the New Jerusalem will come down and locate on a beautiful purified plain, made by the leveling of several mountains of sacred memory. Outside of this holy city, the redeemed of the Lord will behold all the works of Satan, completely and forever destroyed by that fire that shall burn as an oven. When the last flickering flame has consumed the originator of rebellion, when all the works of Satan, sin, and the curse are utterly consumed, when *all* the enemies and the *last enemy* of Christ's kingdom have forever perished, then will all His glorified subjects hear Him say: "Come, behold the works of the Lord, *what desolations* He hath made *in the earth*. . . . Be still, and know that I am God." Ps. 46: 8-10.

The redeemed, in silence, will take one long look at the great battle-field where will have just closed the greatest, longest, and most bitter controversy of all the ages. *What a scene of desolation!* Then they

will hear the same musical voice, in tones loud and clear, saying, "Behold, I make all things new." Rev. 21:5. Then will the inexpressibly glorious new heavens and new earth be unfolded—in six successive days, for aught we know—in all their pristine beauty and loveliness. Then will the morning stars sing together, and all the sons of God will shout for joy. Then the saints of the Most High take and possess the kingdom under the whole heavens, and reign with Christ in this the third and last phase of His everlasting kingdom. Of this kingdom and peace there shall be no end. O, what will it be to be there!

H. A. ST. JOHN.

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The Dying Thief

By G. W. White

And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise. Luke 23:42, 43.

HE was a hardened wretch. Some people are known by their good deeds; this thief was known by his crimes.

He was nailed to the cross, suffering the last measure of woe that this life could give. A few more hours and he would be dead and his body cast out into the dread Valley of Hinnom. So far as this world was concerned, he had nothing to fear.

Death should have appalled him, but it did not. The sufferings of another should have touched his heart, but they did not. So thoroly reckless and abandoned had he become, that on the cross he joins the other robber in mocking and reviling Jesus in His dying agonies.

They Crucified Two Thieves

At first both of them mocked, the people mocked, the Pharisees and priests mocked, the robbers mocked. O, what a picture! Men created to show forth the glory and goodness of God, cursing and swearing and jeering and mocking another sufferer as they gaze into their own graves and as eternity stares them in the face! Humanity could not sink lower than this. O, what wreck and ruin sin has wrought in this world!

No man is ever, in a moment, made a votary of sin and vice. This man had not always been a jeering, mocking robber and murderer. Once he was a sweet and prattling babe. There was a time when a fond Hebrew mother bent tenderly over his sleeping form, parted those dark locks with fingers of love, and kissed those soft red lips as she fondly dreamed of her boy's future. But sin, with its blighting, blasting, withering touch, got hold of him. Little by little, by slow gradations, he sank into the mire, until, hanging on the cross, suffering a death of deepest shame, he could spend his time in mocking and deriding the sinless Sufferer. What a thing to be dreaded is sin! Yet, "pride, covetousness, and love of the world have lived in our hearts without fear of banishment or condemnation," and we seem to be so unconcerned about getting rid of it! At last,

A Great Change Comes Over This Robber

He is brought to see his condition as a lost sinner, and he cries for mercy. He acknowledges his guilt. There was no concealment,

no blaming of others or of circumstances, no excusing of himself. He made a clean breast of it all. (See verse 41.) His marvelous faith lays hold of Jesus Christ; and then *what?*

He Tries to Save His Brother Robber

Hear those marvelous words of rebuke as there is a lull in the jeering and mocking of the multitude: "Dost not thou fear God, seeing thou art in the same condemnation?"

Ah, what a rebuke to the "indolence and slothfulness" of 1911! Here we are, on the verge of eternity, with the curtain about to be raised, comfortably installed in our homes, enjoying the innumerable blessings of God; and He calls upon us to warn our neighbors of the nearness of the end of all things. Have we done it? Are we doing it? Thousands must answer, No. And why not?—We have not the time. We are so deeply engrossed in the affairs of this life, that we haven't the time. We have had a headache or some other indisposition. But here is a man suffering all the pangs of crucifixion,

Needy

In future years, when dreams bring back to-day,
With all its pleasures, sorrows, and its deeds
Performed by me, my wish is that I may
Be spared from feeling all my present needs.

C. H. Melers.

in the midst of a howling, jeering mob, that has the time and disposition to try at least to save his neighbor.

What Marvelous Faith He Had

Had he been converted at the tomb of Lazarus, or at the feeding of the five thousand, or on Galilee when Jesus stilled the storm-tossed waves with a word, or at the resurrection of Jesus, we would not marvel. But it was when the confidence of Christ's disciples, who had witnessed wonders, was completely shattered; when all His followers had forsaken Him; when our Lord was actually dying, amid the curses of a world, betrayed, deserted, derided, and cursed—*through all this he had faith.* All hail, thou dying robber! Snatched from the very jaws of hell, washed from all sins, how bright the diadem that will glitter on thy brow when Jesus crowns His people! What wondrous, triumphant faith! Now note his prayer,

"Lord, Remember Me"

I tell you we would have hushed him at such a time as this. We would have said: You are too late. We are sorry for you, and wish we could help you; but you are too late. See the agony of the Saviour—see the blood trickling down over that blessed, sympathetic face, and dripping from those pierced hands and feet. See the agony that has settled upon His countenance. The earth itself is ready to shudder at the sight, and the skies to drape in mourning. O, no; trouble not the Master now. He can not pay attention to you when His soul is so full of trouble and woe.

But he, like blind Bartimeus, would not be hushed. If he must perish, he is resolved to perish pleading to be remembered by the Lord of heaven. Then, too,

His Prayer Was Brief

Like Peter sinking beneath the waves, he struck right at the heart of the Saviour.

Had some people whom I have heard pray, been in Peter's place, they would have been many feet under the waves before they reached the words, "Lord, save me," unless they dispensed with a lot of formal platitudes and vain repetitions; and had they been in the robber's place, with "the whole head sick and the whole heart faint," I fear they would have given up in despair. But his prayer was brief—*humble*; he asked only to be remembered. It was *earnest*, the cry of a lost soul on the verge of eternity: "Lord, remember me"—remember all my faults—all my swearing, jeering, mocking, and cursing—remember all my sins, if You will; but along with them all, Lord, remember ME.

Now, Note the Answer

During all that torture, Jesus had been silent. We read:

And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself. . . . And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. Luke 23:35-37, 39.

But through it all He was silent. All the taunts and insults possible for Satan and his hosts to heap upon Him could not part those lips with a word of retaliation.

He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. Isa. 53:7.

But now,

The Cry of a Penitent Soul Reaches His Ear

A gleam of joy passes through His soul. Renewed strength and courage seem to possess Him. His great heart, almost broken, melts into tenderness; and with a word the black, crime-stained past of the robber is swept away, and hope and the joy and peace of God flood his soul as these soul-stirring words of the Saviour fall upon his heavy ear:

"Verily I say unto thee *to-day*"—"to-day," when the confidence of My disciples is completely shattered—"to-day," when all My followers have forsaken Me—"to-day," altho I am dying among the curses of a world, betrayed, deserted, derided, cursed—"to-day," when all seems to be lost, and the powers of darkness seem to have gained a complete victory—yet, "*to-day*," in spite of it all—"Verily I say unto thee *to-day*, Thou shalt be with Me in Paradise."—*Murdock's Syriac Translation.*

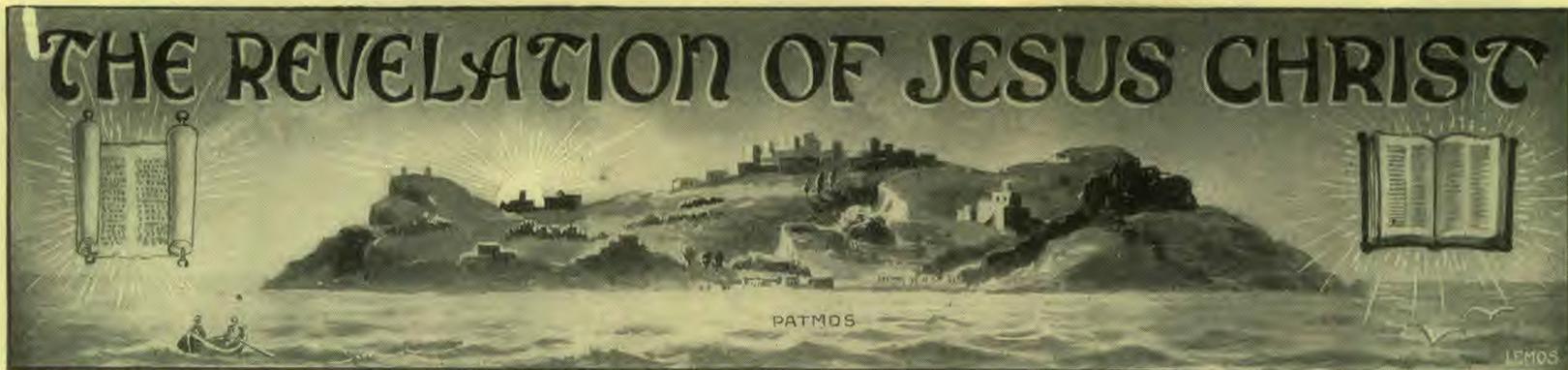
What a Wonderful Promise

to a sin-stained soul! Faith brought it. In that dark hour, faith brought the victory over every sin, and opened the flood-gates of heavenly assurance. It surmounted every obstacle, swept every barrier away, cleansed that soul from every stain, and clothed him with the righteousness of the Son of God.

This is the privilege of every soul to-day, and is the requirement which God makes of those who hope to share with Christ in the possession of the earth made new; for they are to be without "spot, or wrinkle, or any such thing" (Eph. 5:27); "without fault before the throne of God." Rev. 14:5.

— ★ ★ —

"God's bread is always better than our cake."



Copyright, 1910, by Milton O. Wilcox

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

XLII. A Review of Chapter 17

SPECIAL study was given to chapter 17 in our issues of July 18 and 25, out of the order of the chapters in the book. It may be well to note some of the principal points covered in our previous study, in connection with our diagram.

1. The Messenger

The one who revealed these things to John was one of the seven angels that had the seven plagues. What the angel had to reveal did not follow the plagues. The plagues precede Christ's coming, yet Christ's coming is revealed in Rev. 14: 14, before the plagues are described. We are given the particulars of the outpouring of the plagues. Then previous to that outpouring, altho revealed after, there is given a review of that great beast-system which shall deceive the whole world, and upon which these plagues shall fall, just as there is given in the first five verses of the 14th chapter a view of the redeemed of the last generation, and then follows the great three-fold message, which shall develop that class. Then, too, the 18th chapter, which is a part of the 17th, sends forth a message to God's children, calling them out of Babylon, lest they receive of her plagues. When the plagues have been completed, Babylon is no more, and God's wrath is filled up in these seven plagues. Rev. 15: 1. Therefore, the plagues must follow Revelation 17 chronologically: first, because that reveals the entire career of Babylon; and secondly, it points out the judgment which will be visited in the plagues.

2. The Message

The great message which the angel brings to John is the revelation of the judgment upon "the great harlot that sitteth upon many waters;" and in order that he may see the justness of that judgment, the career of that great harlot and her connection with the kings of the earth were first shown. The message itself includes both chapters 17 and 18, for it is not until the close of chapter 18 that the consummation of that judgment is complete. God would have us understand in this message, at the very beginning of this revelation, that the judgment comes upon that system that has ruled over many peoples, that has had to do with the kings of the earth, that has corrupted the kings of the earth and made them drunken with the wine of her fornication. The time when the prophecy was given is, of course, when John was upon Patmos, in the very close of the first century; but the time when it applies logically precedes the work which the angel reveals — the judgment. And it is well to note right here that this revelation to John was not for his sake. Of course he ever found comfort in the wonderful fact that out of all the discords, the troubles, the tumults, the persecutions of earth, God would gloriously deliver His people. That assurance was ever given to the prophets, but the truth which he proclaimed was especially for those who should meet these things hereafter. The earliest phases of the church did not meet the greatest persecutions; they came later. And not until the very last generation does all the fulness of these prophecies burst upon the world; and the generation, above all others, which needs the truth revealed not only in the revelation

itself but in the entire Word of God, is the last generation, whom Satan will endeavor to destroy by his "lying wonders" and "all deceivableness of unrighteousness." As he uses every art which he possesses to destroy souls, so God will meet his every deception by the truth which has not only saved His people from deception in the past, but truth for this special time, which will meet all his combined deceptions upon the world. And thus the revelation of Jesus Christ is for this generation, and the great message given to John was not for his time, but for our time.

3. The Revelation of the Harlot

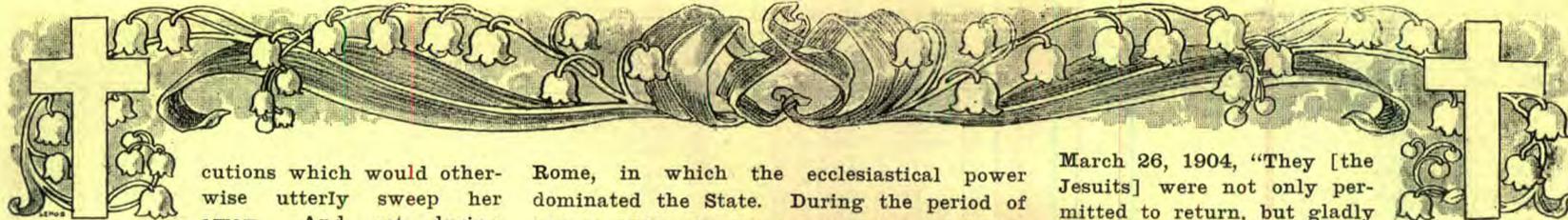
God would have His people clearly identify this great apostate. Her career has been long. From the time of Babylon of old until God's last fiat shall be pronounced against her has apostasy continued, and during all these ages she has been enthroned. It is the enthronement of apostasy in the place of God which has constituted the beast through all the past. It is only these governments which God has presented before us as beasts. He has placed before us, in different periods of earth's history, the great persecuting, dominating, controlling governments of earth. The dynasties, or powers, of earth which have especially molded the world, begin with Babylon. The very beginning of these powers is indicated not only in the beasts of Daniel, but of Revelation. The Babylonian idea has been manifest in them all, and this has been fostered and fed, propagated and preserved, by apostasy, which has assumed to control men's consciences and set itself against the free truth of God. Therefore, Revelation 17 gives us a different view from Revelation 12 and Revelation 13. Revelation 12 shows that back of all these persecuting powers is the master mind of Satan. Revelation 13 reveals that

Satan works through various dynasties, represented by heads upon the composite beast. These heads are the chief, active, visible agents to execute the evil. But Revelation 17 reveals more. It shows us that Satan's active agent in controlling the powers of earth is enthroned apostasy. So it was in Babylon of old. So it was to a mild extent in Medo-Persia, in Grecia, in pagan Rome, and in papal Rome to the very fullest extent.

We wish to repeat again what we have so often said, that in all this we are not condemning nor in any wise stooping to personalities. Roman Catholics are like all other men. Those who uphold the Papacy are like all other men, and it is not the men of whom we are talking. Many who have been connected with the Roman Catholic Church through all the centuries have been sincere, earnest, devoted, self-sacrificing souls, and we have no doubt that there are many such still, the same as in all other religious bodies. But the system makes men. Honest, devoted, earnest souls yielded to error become the most zealous in the promulgation and propagation of that error; and thus when the Church of Rome, with its tremendous power and system of religion which appealed to the human heart, became connected with the State, so as to control the State, it became the worst of persecutors, because the logic of the system demanded it. Therefore, that His people may see that system in its fulness, God revealed its character to us, during the time of the greatest triumph of the Papacy, during the wilderness period. That wilderness period is presented before us in the 12th chapter, verses 6 and 14. During that period the true church of God is presented before us as a persecuted woman, one that flees to the fastnesses of mountains and desolate places of the earth, and is there hidden by the Father from perse-

M Y S T E R Y							
"MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH" Rev. 17: 5 "The Great City which hath a Kingdom over the Kings of the Earth" Rev. 17: 18 "By the Wine of the wrath of Her Fornication, all nations are fallen." Rev. 18: 3							
S E V E N M O U N T A I N S							
	Babylon	Medo-Persia	Grecia	Pagan Rome	Papal Rome	Pseudo-Protestantism	Socialistic Papacy
	Shoulder of all Isa. 4: 1, 2-14 - 47: 17-10 Jer. 51: 7 Rev. 17: 5, 18 - 18: 2-7	Varied forms of government, in some respects, yet antagonistic to God.	Babylonian milder in some respects, yet antagonistic to God.	Strongest of Pagan dynasties, blended into its successor.	Acme of Babylonian Church and State Union.	Mixture of Pagan and Papal ideas. Three-fold message. Rev. 14	Abuse of Confession - 18: 10-14 Scribe - 18: 10-14 Jacob's Trest - 18: 14 Jer. 30: 5-7
Daniel II	Head of Gold	Breast and Arms of Silver	Belly and Thighs of Brass	Legs of Iron	Feet and Toes of Iron and Clay.		
Daniel VII	Lion	Bear	Four-headed Leopard	Ten-Horned Beast	Beast-Seven Horned	Broken and Changing	
Daniel VIII and IX		Two-Horned Ram	One-Horned Four-Horned Goat	Little Horn			
Daniel IX & XI		Various Kings	Alexander Kingdom divided	Robbers of God's people			
Revelation XII	Dragon			Dragon-Instructor of Persecution	Gives power to Papacy		
Revelation XIII	Mouth of Lion	Feet of Bear	Body of Leopard	Ten Horns	Horns Persecutor wounded	Wounding Operative	DW healed
Revelation XVII	Five	are	Fallen		one IS	not yet come about to come up out of the abyss and to go and shall be present, during one hour.	into perdition.

The above diagram will help the reader to settle the chronological application of the various prophetic symbols and seven heads. The "IS" of each of these heads, a term borrowed from Rev. 17: 10, indicates the time of that head's dominion. The "IS" of Babylon was in Daniel's day. When Medo-Persia came, it could be said, "Babylon IS NOT;" and so all through the centuries to the present time. In John's day it could be said, "Pagan Rome IS;" in our day pagan Rome IS NOT; and its successor, papal Rome, IS NOT. The present Church-and-State system of the world, the sixth head, IS. The diagram will bear study.



utions which would otherwise utterly sweep her away. And yet during that time millions of her children perished for their love of liberty.

But during that same period apostasy was enthroned, represented by a corrupt woman sitting upon this monstrous beast, guiding and controlling it at her will. There was revealed the Babylonian character. That long period of twelve centuries was permitted of God to be a great object-lesson to all the world that the union of Church and State was evil and only evil, and could produce evil and only evil to the governments of the earth. God would have His people understand that those same principles, that same "wine of fornication," would produce the same thing constantly, wherever it was allowed to manifest itself.

4. The Name of the Apostasy

We will already see by what we have studied that this great system of apostasy is denominated Babylon, that Babylon began just after the Deluge—that is, that was the first great public manifestation we have of it in the world. Back of it all it began in heaven, where Lucifer brought confusion into the kingdom of God. Isa. 14: 4, 12. It began in the earth when man rebelled against God's plan and God's Word, when He declared that they should scatter abroad upon the face of the earth, and multiply and replenish, and build up from its desolation happy homes. But apostasy said, Nay, but we will build us a city and a tower, and we will make us a name, lest we be scattered abroad; and they builded the city and the tower, and they named it Bab-il—the Gate of God. See Gen. 11: 1-9. But God named men's folly, then and there, Babel—confusion. God has stamped upon all the dreams of men contrary to His Word, "Babylon—confusion." That system of confusion, rebellion, apostasy, not having life within itself, has ever sought the power of the State, and that union of religion with the State is deemed fornication. And all who follow that plan are children of the great mother of harlots and the abominations of the earth. In the dreams of men it has seemed that such union would work out happiness, order, better governments; but all the history of the past has demonstrated that it has worked ill.

5. The Predicted Restoration

The prophecy points out that this phase of the beast which was shown to John during that wilderness state, when apostasy was riding in triumph, drunken with the blood of the saints and of the martyrs of Jesus, would be restored again. That beast passes under seven great general phases, represented by seven heads. They do not exist contemporaneously, but consecutively. This is shown by verse 10: "Five are fallen, the one is, the other is not yet come." It is the head that gives character to either man or beast. Therefore the beast under each head was a different beast in individual character, tho having the same general tendencies in them all, because all were guided or controlled, to a greater or less extent, by apostasy, Babylon. Under the Babylonian head the beast was Babylon; under the Medo-Persian it was the Medo-Persian beast, characterized by the religion of that power in all its various modifications. Grecia followed. Then came pagan Rome, in which the State dominated all religion; then papal

Rome, in which the ecclesiastical power dominated the State. During the period of 538 to 1798, the beast was the papal beast, and that, it is declared, was restored. "The beast that thou sawest"—that is, during that mighty triumph of apostasy—"was, and is not." In the time of the application of that prophecy, that phase of the beast was past, and at that very time it is about to come out of the abyss and to go into perdition. The time of the application of the prophecy, therefore, is after 1798, when the power of the Papacy to dictate sentences against heretics was over. But the beast still exists. There is no time of its career from its beginning that the BEAST is dead. That is composed of the powers of earth. But the beast under that papal phase was slain. In the words of Rev. 13: 3, "I saw one of his heads as it were wounded to death;" it was an absolute slaying. The beast existed, but that phase had perished. This is not difficult at all to understand, when we will ever keep in mind that the beast is composed of a union of Church and State. No church is represented by a beast in and of itself. God has not so represented the Roman Catholic communion. No State of itself is a persecuting power, unless it is connected with religion. Those two combined make the beast. When the power to define and dictate punishment for heresy was taken away from Roman Catholicism, that head of the beast perished. A different form of persecution was then manifest, embodying, however, just as truly the persecuting element, altho not in so severe a form, because not so united, as existed previously. As Mr. Bryce clearly puts it in his "Holy Roman Empire," page 333, in speaking of the régime which followed the overthrow of the power of the Papacy: "IN ALMOST EVERY COUNTRY THE FORM OF DOCTRINE WHICH TRIUMPHED ASSOCIATED ITSELF WITH THE STATE, AND MAINTAINED THE DESPOTIC SYSTEM OF THE MIDDLE AGES, WHILE IT FORSOOK THE GROUNDS UPON WHICH THAT SYSTEM HAD BEEN BASED. It was thus that there arose national churches WHICH WERE to be to the several Protestant countries of Europe THAT WHICH THE CATHOLIC CHURCH HAD BEEN TO THE WORLD AT LARGE."

We see the same principles working under a different head. That phase of the beast exists now in the territory of the beast, the old world. Standing here in this generation, the church of God, symbolized by John, may receive that message of the angel, "The beast that thou sawest WAS, and IS NOT; and IS ABOUT TO COME UP out of the abyss, and to go into perdition." We have been told many times that the world will never see persecution again. But the prophecy declares that the persecuting element will be restored, controlled by the same power which controlled it in the Dark Ages; and therefore the next sentence, "And they that dwell on the earth shall wonder, they whose name hath not been written in the Book of Life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come."

It was in 1872 that Bismarck, the German Iron Chancellor, succeeded in barring the Jesuits from the German Empire. He little thought, says a Catholic writer, that but a few years would pass when these laws would be abrogated. In a short time those laws were repealed. Bismarck went to Canossa, and, in the words of the "Catholic Mirror" of

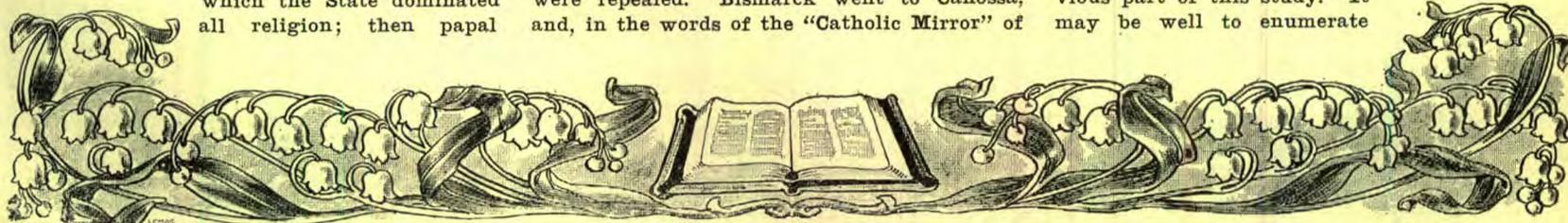
March 26, 1904, "They [the Jesuits] were not only permitted to return, but gladly welcomed. The power that Bismarck raved against is now the hope of the empire. The Social party has been making rapid strides, and has attained such proportions that the established order trembles under his demoniacal influence. To stem this tide, and to counteract the baleful influence of such a vast spread of opinion, these brainy men, clear in their logic and determined and steadfast in their purpose, faithful followers of Ignatius of Loyola, have been allowed to return." And we were further told that the kaiser, "since he ascended to the throne, has availed himself of every opportunity to manifest his good will toward the holy see and her faithful children."

Since that time Socialism has grown apace, and the power and influence of the Papacy has also grown. Europe has become for the last fifty years a seething political caldron, with the iron imperialism and the clay democracy, Socialism, struggling for the mastery. Discontent reigns everywhere. A striking example we had of it the other day. The wonderfully marvelous show of the coronation was hardly over before England was almost on the very verge of starvation, brought about by the discontent of the laboring masses; and that discontent reigns throughout Europe. The war budgets of the various countries and the heavy burden of royal houses, with the numerous dependents, have galled beyond endurance and well-nigh broken the backs of an overburdened people. Under such conditions as these, Socialistic propagandists flourish. Their growth is hidden at times by prominent public affairs, but they are making tremendous progress. For a score of years thoughtful and observing men have been talking of a French Revolution on a scale before which that of 1793 will pale into insignificance, in which not only a tenth part of the great symbolic political city will be involved, but the whole European camp shall be given over to the red hand of a great international mob, goaded to madness by long years of oppression and injustice, fancied and real. During all this time the principles of the Papacy have been taking strong hold. They have not always been called papal. In some countries, like France, there has been very strong antagonism to the Papacy and some of her principles. She has pressed too hard upon France and Spain and Portugal, and these are almost in revolt against the Church of Rome; but in the Protestant countries themselves there is a strong sentiment developing more and more that there should be religion by law. These are more notably manifest in connection with the Sunday question. And when we come to the real test of the matter, the one power which will dominate above all others will be the Papacy.

No people can exist without religion. There may be infidel propagandists. The people of France, revolting from the traditionary church of long centuries, founded an infidel State, and yet the infidel State must perforce set up the Goddess of Reason. And so, whatever revolution may sweep over Europe, however infidel it may be in its inception, according to the prophecy of God's Word it will again elevate into power the beast that was and is not.

6. The Seven Heads

These have already been named in the previous part of this study. It may be well to enumerate



them again: Babylon, Medo-Persia, Grecia, Rome pagan, Rome papal, apostate Protestantism, Rome papal restored.

7. The Ten Horns

Just previous to the restoration of the Papacy, will be formed another confederation in Europe. It is not for us to say just how it will be brought about. It is not for us to say just how many revolutions may precede it. It did not take long to change Brazil from an empire to a republic; it did not take long to change Portugal from a kingdom to a republic; it would not take any longer to change any of the other powers of Europe from a kingdom to a republic, when revolution was ripe and the time was ready.

These ten horns wear no crowns like the horns of chapter 13. They are confederated kingdoms. They do not act separately, like the horns represented in the 7th chapter of Daniel, three of which opposed the little horn, and were plucked up by the roots. During all the long centuries of papal triumph, there never was a time when all the civil powers of divided Rome gave her unfeigned obedience and were together enlisted to support her. As before remarked, three of the ten horns of Rome, which were developed between the years 351 and 476, were overthrown before the Papacy could be established. But when the ten horns of Revelation 17 come into power, they are united. The confederation of the world is involved in them, and they "have one mind, and they give their power and authority unto the beast," to a union of Church and State, which will restore the beast which John saw in the wilderness state. But that restoration of power, like that of old, is antagonistic to God's plan, and their efforts will develop into war against God and His truth. "These shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of Lords, and King of Kings." And yet revolution will again follow. These ten horns, hoping to purchase peace and quiet for their confederated kingdoms, restore the old régime; but that restoration does not bring peace. The earth in its rebellion against God is ready for that for which she has been sowing all the centuries; the angels are commissioned to pour out the plagues.

For one brief hour this united authority exists. For one brief hour apostasy will say, "I sit a queen, and am no widow, and shall in no wise see mourning." Rev. 18:7. For one terrible hour during this enthronement of apostasy God's children will meet such temptations and terrors as they had never before met, with a confederated world against them. But the promise is to them, "Because thou didst keep the Word of My patience, I also will keep thee from THE HOUR of trial, that HOUR which is to come upon the whole world, to try them that dwell upon the earth." Rev. 3:10. Their names are in the Book of Life, they are not deceived by the world-wide triumph of apostasy, and therefore they can not yield to it. With the world against them, they stand trusting in God and in His Word. At the end of that one hour period the plagues are poured out; and three times over we are told, as we will learn more in the study of the 18th chapter, all the power and riches and glory shall come to naught. God in His wisdom has permitted the universe again to see that the same principles of apostasy in the new form will work out evil.

In the words of verse 17: "For God did put in their hearts to do His mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished"—until probation was over, until the last soul was gathered in. Then, when the plagues fall, "the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire."

History is full of such demonstrations. It is worship one moment, it is savagery the next. We have read of brutes of men who one moment were worshipping some paramour of their choice, the next moment in blind rage they take her life. These are illustrations of what will be seen in the closing years of earth's history: the kingdoms of earth, drunken with fornication, have bowed before the harlot of apostasy, have yielded their adoration, their riches, their power, but finding no deliverance, and on the other hand meeting with naught but evil, the result of the deception of their unholy alliance, they turn against the one they have worshiped, and destroy her.

Such is the awful picture that is presented before us. It is time now, reader, to make our decision for God and His truth. Looking down the long centuries in holy vision, one prophet was shown the "multitudes, multitudes in the valley of decision," when "the great day of the Lord" was "near in the valley of decision." And God asks the children of men to decide for Him and His truth, utterly regardless of any course which the world may take; and through that same prophet and in the same connection He declares that amid the awful calamities of the closing days of sin, "Jehovah will be a refuge unto His people, and a stronghold to the children of Israel." Joel 3:14-16.

We Shall See Him

By Mrs. M. C. Sollars

Could I catch a glimpse of glory
Where the bright-robed angels are,
Up above the starry heavens,
Far beyond each shining star,

Where the angels veil their faces,
Bowing low before the throne,
Crying "Holy, holy, holy!
Thou art holy, Thou alone!"

Could I hear one loving message,
From the lips which know no sin,
Catch a glimpse, however fleeting,
Of the happiness within;

Could I touch those golden harp-strings,
Join the song as angels sing,
Ah! methinks my earth-bound spirit
To its home would fain take wing.

We shall see them, hear their voices,
Touch those harps with skilful hand,
Sing among the blessed immortals,
With the bright celestial band.

Not Appointed unto Wrath

By T. E. Bowen

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. 1 Thess. 5:9, 10.



HIS is a precious scripture; glorious possibilities are held out to every struggling son and daughter of God in these few words.

What a comfort to think that, notwithstanding all our unworthiness, our failings, our sins, we are not appointed to wrath! There is something far better in the mind of God for us than this. Not that all will escape the wrath; but now, in the day of salvation, God Himself, the Son, and all heaven are working to accomplish something infinitely more glorious—even our salvation. We are not appointed to obtain the wrath, but to win the salvation. It is in God's heart to give us the salvation. If we miss this and get the wrath, it is because we have missed God's appointment for us. He, therefore, will not be responsible for such an outcome.

How to Obtain Salvation

No one need miss his way in obtaining salvation. It is made clear and plain just how each one of us may actually obtain it. "Not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." It is by Him, the Lord Jesus, the appointment is made. It is through Him that we obtain salvation. Let us not clutter up this simple, open way by imposing restrictions not mentioned here, by which the coming of the sinner directly to Jesus is made difficult. No saint, no priest, no Virgin Mary stands between the seeker for salvation and its Giver. There is but one door, one fountain for sin and uncleanness, one name given under heaven among men whereby we must be saved—the Lord Jesus Christ. It all comes by Him. And that we may all go to Him, listen to His wonderful invitation as He stood almost for the last time in the temple and cried, "If any man thirst, let him come unto Me, and drink." John 7:37.

What It Cost

This salvation to which we are appointed cost something. It is without price for us, so that the poorest may gain it; but Jesus must die to make it possible for us to obtain it. "Who died for us!" The glorious Prince of Life, heaven's honored Commander, even the One whose voice brought worlds into being, was sacrificed for us, poor, lost, wandering sheep upon sin's barren desert. The Son of God died, not knowing that He ever would again see life—all for us. "How could He? And what for?" are questions that spring to our lips. These are anticipated by the next words of the apostle, "That, whether we wake or sleep, we should live together with Him."

Yes, it was all the joy before Him of making it possible that—

We Might Live with Him

that induced the Lord to leave His glorious home above to come in among us as one of the race. The last recorded prayer with His disciples expressed this same cherished desire of His heart: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17:24.

Being with Jesus is synonymous with obtaining salvation. He who can be with Jesus and behold His glory, has obtained eternal salvation. Jesus is not in Joseph's tomb; He is alive and will be alive forevermore. Hence those who can be with Jesus, will have obtained the gift of immortality, that they may live with Him.

While waiting for this—

Touch of Immortality

some have fallen asleep. Such are not excluded nor prereward; they are simply waiting the time when the rest, who are awake, can with them also be changed, in that supreme moment when the touch of immortality is given to the redeemed host of earth. See 1 Cor. 15:51-55. Those who have slept and those who are alive receive this change to immortality together. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout,

with the voice of the Archangel, and with the trump 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." 1 Thess. 4: 15-17.

Thank the Lord, whether we wake or sleep, we are all going home together. Those who are alive that day will not prevent those who have been sleeping in Jesus. Neither have those who have been sleeping gone on ahead of those who at that time shall be awake. God says He has provided a better way than this, and that better way is that we shall all go home with Jesus *together*. Let us believe it, and comfort one another with this better way. "And these all [Abraham, Isaac, Jacob, and all the other worthies], having obtained a good report through faith, *received not the promise*: God having provided some better thing for us, that they without us [the living] should not be made perfect." Heb. 11: 39, 40.

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The Spanish Inquisition

By G. W. Caviness

HAVING lately found the history of the Spanish Inquisition written by one of its secretaries, Don Juan Antonio Llorente, I thought it might be interesting to take a view of this institution from the standpoint of a Roman Catholic. Of his ability to write the history, he says:

In order to write an exact history, it was necessary to be an inquisitor or a secretary. Only so could one have access to the bulls of the popes, the ordinances of the kings, the decisions of the councils of the Inquisition, the original processes and papers in their archives. Perhaps I am the only man who to-day has all these requisites.

I was secretary of the Inquisition of the court of Madrid in the years 1789, 1790, and 1791. I knew the institution sufficiently well to be able to characterize it as being vicious in its constitutions and laws in spite of the apologies written in its favor. From that time I set myself to gather together documents, taking notes and data, and copying literally the most important. My constancy in this work and that of acquiring as many books and papers not printed as I was able to have at hand and at a considerable cost in the testaments of the inquisitors and of other deceased persons, furnished me a copious collection. Finally I obtained a great many more in the years 1809, 1810, 1811, on the occasion of the suppression of that tribunal.

Having given the sources from which he was able to write his history, he proceeds to tell something of the manner of the working of the Inquisition. We here transcribe what he says:

Having spoken with some Roman Catholics in Paris and London, I heard them say that the existence of the Inquisition is useful in Spain for the conservation of the purity of Catholicism, and that France would be happier if she had the same institution. They are very much in error who believe it to be sufficient to be a good Catholic in order to be free from the jails of the holy office, because on account of the secret system nine out of every ten prisoners are strong Roman Catholics, but through the ignorance or malice of the informers, they have been persecuted under the supposition of being capable of being heretics in the opinion of an ignorant friar, considered wise by the common people because of having studied scholastic theology. The Inquisition conserves and fortifies hypocrisy, punishing only those who refuse to be hypocrites; but it converts no one, as was seen in the case of the Jews and Moors baptized without true conversion,

in order that they might remain in Spain. The former perished in the flames, the others passed over to Africa at the expulsion of the Moors, as much Mohammedan then as before the baptism of their grandfathers.

To preserve the purity of Spanish Catholicism by means of flames and the expulsion of three million souls among the three classes, there was need only for hangmen, laws, and judges to apply them, without Inquisitorial apostolic priests by the grace of the pope. I hope that they may be undeceived and come out of their error, when they read this history and know the institution which is not as yet well known.

I am an apostolic Roman Catholic, and I yield to no inquisitor in the purity of my faith nor in my desire to see Spain happy. But this does not hinder my believing that my country would be better if the Inquisition should be turned over anew to the charge of the bishops only, as it was for many centuries; for in my opinion it would be more in conformity with the Sacred Scriptures, from which it is evident according to the expression of the apostle Paul, "The Holy Spirit" (and not Peter nor the popes) charge the bishops to govern the church purchased by the blood of our Lord Jesus Christ.

From the foregoing paragraph it will be evident that the writer did not entirely agree with the idea of the pope's supremacy, but thought the affairs of the church should be left in the hands of the bishops.

As to the number of victims, I will cite two paragraphs showing what happened within a few years; but as the whole system was largely a secret affair, it will be evident that no figures, even those given by the sec-

retary, stating what was done in Spain, would give any adequate idea of the uncounted numbers that perished under this diabolical system.

Our historian says:

From the calculation made in chapter four taken from the data of the inscription in Seville, and with preference taking the more moderate extreme, we learn that in five years of the rule of Adrian there were in Spain 24,025 punished by the Inquisition; to wit, 1,620 burned in person, 560 in effigy, 21,845 made to pay penance, the whole at the rate of 324 of the first mentioned each year, 112 of the second, 4,369 of the third. If we add the year 1523, which may be counted as an interregnum until the inscription of Seville made in 1524, we may say that in the forty-three years of the first four Inquisitor-generals there were 234,506 victims; to wit, 18,320 burned in person, 9,660 in effigy, 206,526 compelled to pay penance, a monstrous number, although greatly reduced, and which falls very far short of the truth.

From reading his history, it seems evident that many Catholics suffered under the system. And no doubt it was on this account that the institution was abolished; for when such terrible power was given an inquisitor, he did not fail to use it against any enemy or rival, Catholic or Protestant. The fatal results of the Inquisition are clearly seen in all Catholic countries where it was in operation. The honest and the sincere were almost annihilated; and hypocrites, bigots, and those without conscience were left.

Our Bible Reading

The Outpouring of the Spirit

1. *What special promise did the Saviour make to His disciples when He was about to ascend to the Father?*

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1: 8.

2. *What is the record of one of the remarkable fulfillments of the foregoing promise?*

And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2: 1-4.

3. *Who was the principal speaker on this occasion?*

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and harken to my words. Acts 2: 14.

4. *What was one of the immediate results of this discourse of Peter?*

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts 2: 41.

5. *What period was this special outpouring of the Spirit to cover?*

But Peter, standing up with the eleven, lifted up his voice, and said unto them, . . . Be this known unto you, and harken to my words. . . . This is that which was spoken by the prophet Joel; And **IT SHALL COME**

TO PASS IN THE LAST DAYS, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy. Acts 2: 14-18.

6. *What is the promise of the Master in regard to the character of the works His followers would do after He should return to the Father?*

Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. John 14: 12-14.

7. *Under this mighty outpouring of the Spirit what will be one of the "greater works" to take place as the Gospel closes?*

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. Rev. 18: 1.

NOTE.—Power is invisible. Water must be heated into invisible steam in order to drive the great locomotive that pulls the heavy train; the electric current that lights our buildings and drives our street-cars and the like is also invisible. But we may see the mighty work of this invisible power just the same. Even so may we see the results of the mighty working of the Spirit of God on human hearts. And as Christ's coming draws nearer and nearer, we will see more and more of the manifestation of this mighty power that was revealed in the working of the Spirit on the Day of Pentecost. That shower of the "former rain" will be supplemented by the great outpouring of the latter rain to fit a people to stand before the Lord in the day of His coming.



THE OUTLOOK

"Watchman,
what of
the night?"

"The Invisible Empire"

WHEN the late Mr. Ridpath was living, he used to speak of the great money power of the world as the "invisible empire." It is the embodiment of greed, and pays no attention to the distresses or woes of humanity. Its only thought is to hoard wealth greedily, even tho its servants be driven through rivers of blood, and the wailings of unsatisfied want and the agonies of despair receive not a single glance of sympathy.

The god of this "invisible empire" is commercialism. It must get and hold the world's markets for its commodities at no matter what cost. In order for the desires of the god of greed to be fully met, the keen eye of business must be kept ever on the alert in all parts of the world. It must allow no advantage to escape its attention.

This empire is of no particular nationality; the banner under which it marches is the sign of the almighty dollar. To open the avenues of trade in some particular locality, it may be necessary to incite nations to war, and millions of the common people must be slaughtered. But what does this "invisible empire" care? Beyond the slaughtering and the breaking up of homes and the losses of the mass of the people, there is seen great gain, and the sacrifice must be made.

By the "invisible empire" the nations are bound under the spell that they must be kept right up to date in all the paraphernalia and appliances for war. This takes not merely millions but billions of money. But the "invisible empire" can furnish this coin, and reap a harvest by furnishing it. True this war expense is supplied by a tax on the commerce of the big business concerns themselves that make up this "invisible empire;" but this tax is all added to the price that the common people have to pay for these commodities as they purchase them to satisfy the demands of every-day life.

The god of commerce, which is the god of this "invisible empire," is very closely related to the god of war. They work together in close and reciprocating sympathy. The inventive genius of man has brought about the necessity, from the standpoint of the "invisible empire," to have fleets of battle-ships that cost ten million or more each. These are dis-

placing the battle-ships of half a decade ago, that cost only about four millions each; and now fleets of air-ships and "submarines" are being built with feverish haste to make all these great and costly ships entirely useless. But very little of the billions that are now called for to meet these vast war preparations would be demanded at all were it not for the call to protect the trade and the commerce of the "invisible empire."

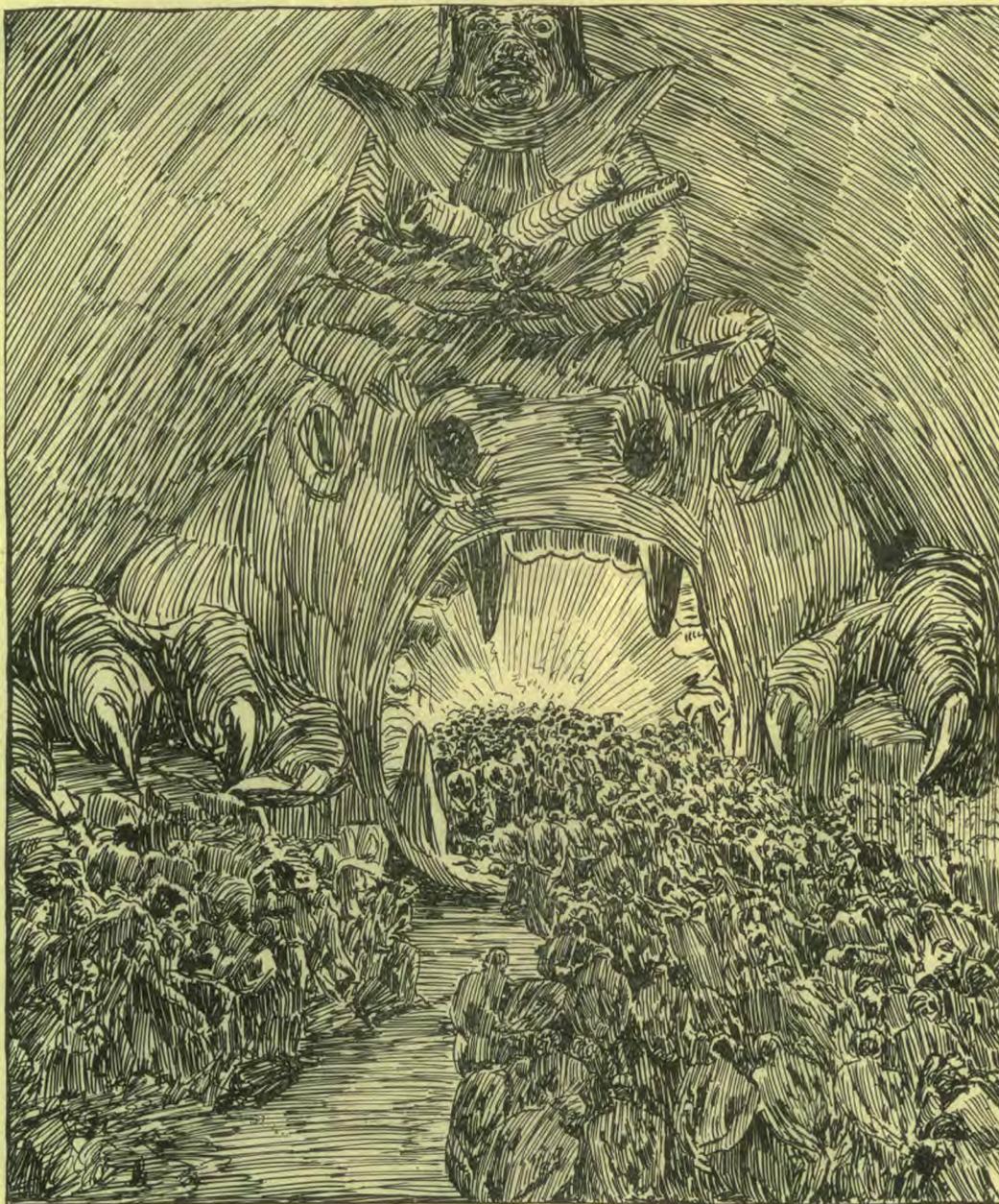
irretrievable ruin to thousands of families. Honest, industrious men in the middle and lower walks of society may be turned out of their homes, never to regain them again, through the panic. Suffering in the form of permanent loss of health, the loss of property by the aged, the orphan, and the widow, all follow in the wake of the financial panic. But the god of the "invisible empire" grimly sets his countenance and bids his votaries move on. Mercy, kindness, and love are not among the virtues that characterize this greedy god of Mammon.

The sentiments in the foregoing paragraphs may not be expressed in just the way you would express them. But do not find fault with the form of expression. Look at the facts. Every few centuries greed gathers into the hands of a small company of men a large part of the wealth of the populace. This wealth breeds luxurious vices that result in decay, and nation after nation has gone down as the result.

But heretofore this "invisible empire" has been largely confined to some leading nation of earth; and while it was producing in the vital organs of that nation the decay that meant ruin, there was room in some outlying, unoccupied territory for colonies to grow into nations, and these nations of sturdy frontiersmen would roll back upon the old crime-laden nation that was reeking in the vices of luxury, and overthrow her, and thus the race would get a new start. But the "invisible empire" would transfer its work to the new nation, and thus the ruin would be worked out again and again as one nation after another arose.

It was not till the impious Belshazzar, in the presence of "a thousand of his lords," gave himself up to the revel-

ries of luxurious feasting and drunken carousals, that the hitherto mighty defenses of his empire crumbled, and the erstwhile insignificant and weak nation of the Medes and Persians assumed the mastery of the proud Babylon who for centuries had been the mistress of the world. It was not till the "invisible empire" had made Persia proverbial for her vices and luxuries that the little colonies of the Greeks were able to overthrow her. And in like manner Greece crumbled and was taken by Rome; and Rome in turn stood as the mistress of the world till her senators and leading men held all her wealth, and gave themselves up to the revelries of luxury, and



THE VICTIMS OF THE WAR MOLOCH

A pen and ink reproduction of the powerful drawing by Emile Holarek, the Polish artist. He shows the millions of humanity, with the produce of their labor, walking into the throat of the war monster, on whose head brutality sits enthroned. It strikingly brings to mind the great war debts and burdens under which all the great nations are groaning.

When war is declared, the "big banks" must "finance" the undertaking; and this brings them great gain, while the people have to suffer. To be sure, individual instances may be pointed out where great principles of freedom are the underlying cause that leads men onto the battle-field. But even then, when men are dying for the sake of liberty, the "invisible empire" turns its ears from the sweet songs of freedom, and with eagle eye watches for opportunities to reap dividends from the great cause.

The "invisible empire" may find it to its advantage to throw a nation, or for that matter the world, into a financial panic that brings

were in turn overthrown by the hardy colonies of so-called barbarians that had settled along her northern border.

But to-day the whole world is peopled, and the "invisible empire" that has come down through it all is reaching out for world dominion. The sentiments of greed seem to be stronger than any national ties, and the workings of the unseen hand of Mammon may be observed in every large city and in all the great capitals of the world. What sturdy people, uncontaminated by the luxuries and the vices of the age, is growing up to repeat the unvarying processes of the history of the past, and sweep away this "invisible empire," and begin a new and strong civilization? Manifestly there is none, for nowhere on the face of the earth is there any longer room for it. The next overthrow of this "invisible empire" must be from the skies above us, for it has at last succeeded in getting the whole of the earth under its feet.

This view should not be treated as a fanciful one; for aside from any line of reasoning, we have the unmistakable prophecies of the Scripture that tell in an uncertain way that the reign of greed is about to be brought to an everlasting end by the second coming of Christ. If ever there was a time when men should think clearly, soberly, calmly, and unselfishly in regard to the actual conditions as they exist all over the world, that time is now.

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The World's Turmoil

It has been but a few days since the despatches from England had such headings as "England Hurls Defiance at Germany" and "Asquith Declares that Great Britain Does Not Propose to Relinquish Balance of Power," etc. Orders were given, so the despatches said, to have the fleet in readiness to move to the Mediterranean in case the Moroccan situation seemed to demand it. Then came other despatches from the continent saying that Germany was pretending to make a joke out of the whole thing, but in reality she was simply smoothing the thing over for the present because France, who was a party to the diplomatic quarrel, was fitting out the largest fleet of air-ships that could be gathered in Europe at the present time. French aviators are in the greatest numbers and have the most skill of any in the world; and the kaiser was not willing to risk further advances until he had time to bring his own air craft up to the standard. It is difficult to say how much of this air-ship talk is rumor and how much of it is fact, yet it is evident that the air-ship has come to be one of the great factors in military affairs, and the monarch who goes to war now must take it into his reckonings. No more than five years ago the air-ship was still but a dream. To-day it is different.

While all the world was watching that war situation with absorbing interest, England was suddenly required to give her strictest attention to a strike that called out some 50,000 of her troops and threw all her business and transportation interests into turmoil. She has temporarily settled this dispute by the appointing of a commission to arbitrate it. But the despatches still tell of the unsettled condition, and announce that the trouble has gone so far that it is liable to break out afresh at any moment. The leaders of the laboring men and of the government as well fear that hot-headed extremists will yet plunge the nation into the greatest labor war of the ages.

What may be the final outcome of that labor war in England can not be stated now; but while it is still unsettled, conditions are beginning to show themselves in this country that threaten to involve this whole nation in a conflict between the railroads and the laboring classes. The Harriman lines a few days ago decided on laying off a lot of men in various of their shops and offices throughout the country; and the labor-unions think it is a blow at them, and so prepare to resist it, some ninety per cent of the men having voted to meet the situation with a general strike. The unions claim that the

railroads are preparing for a big fight, for they are building high stockades around some of their largest shops.

We are no party to the contentions on either side. Men are continually telling us about the wonderful brotherhood of man, and how much better this old world is getting, and that we are bordering on the time when wars and strifes will cease. The events of the days as they are passing do not seem to indicate it by any manner of means. On the other hand, they show that conditions are getting more and more tense, and outbreaks are becoming more and more violent and frequent.

The millennium of peace and quietness that has been so long promised is not yet in sight. And if men will just keep their eyes open to actual fact and real conditions, they will see that the Bible prophecies have told the story right. Violence and rioting and the threatenings of war will be more and more intense and active until the mad rush for Armageddon is finally made. And Armageddon stands on the threshold of eternity. There is nothing more clear nor scientifically accurate than the prophecies of the Bible. And the impartial observer ought to be able to see with distinctness that the program of this world is not following along the lines of the theories of men, while it is in actual and perfect accord with every prediction made by the inspired seers.

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President Taft and the Great Combines.— On August 23 President Taft spoke to the veterans of the Civil War at their reunion in Rochester, New York. He appealed to them in behalf of the peace negotiations in progress between this country and France and Great Britain. Incidentally he turned aside from his peace talk to say that the greatest problem since the dark days in which those veterans figured in '61 was the proper regulation of the people of great wealth. Some of his reported words are:

These new evils growing out of concentration of wealth, and the combinations which have practically controlled the market through a great reduction of the cost of production, have invited from the active-minded of to-day suggestions of remedies that are so extreme that the medicine, to many of us, seems worse than the disease.

Those who are charged with the responsibility and sobered with the difficulties find ourselves in the middle of the road, resisting the tendency to Socialism on the one hand, and the inertia of reactionary contentment with present evils and the ambition for greater concentration of financial power on the other.

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A Negro Burned in Pennsylvania.— The burning of a Negro in Pennsylvania, thirty-eight miles from Philadelphia, on August 13, does not speak very highly for our boasted civilization of this twentieth century. The Negro had killed a special watchman, and after fleeing before a posse of men until he saw that all hope of escape was gone, he shot himself through the head. But he was taken to a hospital, and the bullet was taken from his head, and he regained consciousness. He made the claim that he killed the watchman in self-defense. But a mob formed around the hospital, overpowered the officers, and dragged the man, with the cot on which he was lying, to a farmhouse half a mile away, and gathered straw, rails from the fence, etc., and built a fire in which the unfortunate Negro was placed. Once he broke out of the fire and started to run away, crying, "Give a man a chance; I killed him in self-defense." But the mob quickly caught him and hurled him back into the fire and roasted the poor fellow to death. About 5,000 persons witnessed the burning, a goodly number of whom were women and children.

The local sheriff and district attorney have declared their intention to punish the lynchers without regard to private friendship or political affiliations. The San Francisco *Examiner*, speaking of this intention on the part of these local officers, says:

This should be done in national self-defense. The country must quarantine itself against the contagion of such madness. The sporadic cases of fanatical mob murder must be isolated and stamped out in order to save the country from a devastating plague of barbarism.

Every right-minded person knows that if mob

rule is at all permitted to go unpunished it renders every person's life and property insecure; for there is no knowing the moment when the private grievance or hatred of some individual may lead him to inflame the mob so that he may be able to lead them to the extreme of violence and cruelty.

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Achievements of the Air-Ship

A FEW days ago Mr. Atwood flew from St. Louis to New York in an air-ship, some stretches of the distance being covered at the rate of a mile a minute. Nearly seventy-five years has been required in developing the modern railway locomotive, and a century of progress has been expended on the great ocean liner, while fully a quarter of a century has been taken in developing the automobile to its present standard of perfection and usefulness; but we have only to go back five years, to 1906, to find in all the world but two men, the Wright brothers, that could fly in a machine heavier than air. Now there are more than five hundred men that can fly in air machines, and the number is rapidly increasing. Indeed, some women as well as the men are taking it up. Manufacturers are experimenting with much more powerful machines, and it is thought that it will not be long until air craft will be on the market that can readily sail a distance of five hundred miles or over before alighting.

At the recent aviation meet in Chicago a battleship was outlined in whitewash in Grant Park, and General McCormick issued the order, "Out with the aeroplane squad!" When the order was given, seventeen air-ships arose and began circling the outline of the battleship and throwing their bombs. Each one was provided with four bombs; and one of the men landed three of his on the dummy battleship, another landed two, and several of them landed one each. Another of the aeroplanes dropped a flour bomb into a company of marines, and it was adjudged that if it had been a real bomb instead of the practise one the whole company would have been annihilated.

Every day seems to add new evidence that the predictions of the uses of the air-ship in time of war will be more than met. The butcheries of war were bad enough before this new implement was added.

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The Great Western Power Company is working near Oroville, California, on what is said to be the largest water reservoir in the world. The water will be impounded by the large Canyon Dam, and will cover an area of from 25,000 to 30,000 acres. The reservoir will have double the capacity of the Ashokan reservoir that supplies most of the water to New York City, and will also have double the capacity of the big Roosevelt Dam in Arizona. The power to be derived from this great body of water is to be converted into electricity.

The bill admitting Arizona and New Mexico into the Union as States has become a law by the affixing of the signature of President Taft. He refused to sign the bill as it was at first passed, because of a clause in the proposed constitution for Arizona providing for the recall of the judges. This objectionable feature was eliminated, and the President appended his signature.

Scientists have declared that the common house-fly is one of the worst means of spreading disease, particularly in the time of infectious epidemics. France, England, and the United States have joined in a crusade against this pest.

The revolution in Mexico has broken out afresh. Veteran soldiers who have fought under Diaz have revolted against Madero and his government, and one or two battles, desperate for that country, have been fought.

The International Typographical Union, at its recent convention in San Francisco, voted to renew its arbitration agreement with publishers for three years.

On August 20 a young lady from the University of California swam across the waters of the Golden Gate, a distance of one mile.



"A Picture of God"



It is fairly pathetic what a stranger God is in His own world. He comes to His own, and they who are His own kinsfolk keep Him standing outside the door while they peer suspiciously at Him through the crack at the hinges.

To know God, really, truly, is the beginning of a normal life. One of the best pictures of God that I ever saw came to me in a simple story. It was of a man, a minister, who lived in a New England town, who had a son, about fourteen years of age, going to school. One afternoon the boy's teacher called at the home, and asked for the father, and said:

"Is your boy sick?"

"No. Why?"

"He was not at school to-day."

"Is that so?"

"Nor yesterday."

"You don't mean it!"

"Nor the day before."

"Well!"

"And I supposed he was sick."

"No, he's not sick."

"Well, I thought I should tell you."

And the father said, "Thank you," and the teacher left.

And the father sat thinking. By and by he heard a click at the gate, and he knew the boy was coming, so he went to open the door. And the boy knew as he looked up that his father knew about those three days. And the father said:

"Come into the library, Phil." And Phil went, and the door was shut. And the father said: "Phil, your teacher was here this afternoon. He tells me you were not at school to-day—nor yesterday—nor the day before. And we supposed you were. You let us think you were. And you do not know how bad I feel. I have always trusted you. I have always said, 'I can trust my son Phil.' And here you have been living a lie for three whole days. And I can't tell you how bad I feel about it."

Well, that was hard on Phil to be talked to quietly like that. If his father had spoken to him roughly, or—had asked him out to the woodshed for a confidential interview, it would not have been nearly so hard. Then, after a moment's pause, the father said, "Phil, we'll get down and pray." And the thing was getting harder for Phil all the time. He didn't want to pray just then. And they got down. And the father poured out his heart in prayer. And the boy knew, as he listened, how bad his father felt over his conduct. Somehow he saw himself in the mirror on his knees as he had not before. It's queer about that mirror of the knee-joints. It does show so many things. Many folks don't like it.

And they got up. And the father's eyes were wet. And Phil's eyes were not dry. Then the father said:

"My boy, there's a law of life that where there is sin, there is suffering. You can't detach those two things. Where there is suffering there has been sin somewhere. And where there is sin there will be suffering.

You can't get those two things apart. Now," he went on, "you have done wrong. And I am in this home like God is in the world. So we will do this: You go up to the attic. I'll make a pallet for you there. We'll take your meals up to you at the regular times, and you stay up there as long as you have been a living lie—three days and three nights."

And Phil didn't say a word. They went

The Shepherd

By Alice Cornish Pearson

I've known Thy voice, I've heard Thy call,
I've given Thee my life, my all.
I have not given all in vain;
I've more than all received again.
My precious Saviour, in Thy Word
Thy many promises I've heard,
That bid me ever trust in Thee,
Tho all should fall on land and sea.
My heart responds, Tho kingdoms fall,
I'll follow Thee, my guide, my all.

A yawning canyon lies before.
No bridge I see to span it o'er;
And yet Thou bid'st me be on hand,
And I must cross at Thy command.
From high above, a swinging vine;
A tendril in my hand I twine,
More firmly in my hands I grasp;
I spring; I've made the dang'rous pass!
I will not doubt, I can not fall,
While trusting Thee, my guide, my all.

Still farther on I hear Thy call.
Beneath my feet the waters fall
A raging torrent, deep and broad;
A chasm intercepts my road;
A mountain, threatening now to fall,
With overhanging rock-bound wall.
But still that urgent call I hear;
My Shepherd's voice is in my ear.
I still will trust, tho mountains fall,
And follow Thee, my guide, my all.

Within a rift I place my feet;
A slender cord mine eyes now greets;
It is for me; this is mine hour!
'Twill bear my weight; I trust its power!
No call unheard, I will go on!
I grasp it, throw my weight upon!
I know not how I'm carried o'er;
I'm quickly on the other shore.
Tho heavens depart and roll away,
My Shepherd's voice I'll still obey.

A glorious view now greets mine eyes;
A grassy plain before me lies,
The snowy mountains far beyond,
A gorgeous sky, a sinking sun.
My journey is not yet complete;
I'm resting here my weary feet.
'Tis pastures green and waters still.
I know Thy voice, I own Thy skill.
My Shepherd, tho I see Thee not,
Thou hast appointed me my lot.

So many times I'm made to choose,
Deliverance I must still refuse.
The sacrifice to make complete,
The Shepherd chose His faithful sheep.
Was suffering but for faithful Paul?
Shall righteous Job bear more than all?
For all who suffer by His side,
With Him shall soon be glorified.
When earth shall fall beneath my feet,
I'll follow still, my Shepherd sweet.

Fort Steilacoom, Washington.

up-stairs, the pallet was made, and the father kissed his boy and left him alone with his thoughts. Supper time came, and the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food, the bigger and drier it became in their mouths. And swallowing it was out of the question. Then they went into the sitting-room for the

evening. He picked up the evening paper to read, and she sat down to sew. Well, his eyes weren't very good. He wore glasses. And this evening he couldn't seem to see distinctly—the glasses seemed blurred. It must have been the glasses, of course. He took them off and cleaned them very deliberately, and then found that he had been holding the paper upside down. And she tried to sew. But the thread broke, and she couldn't seem to get the needle threaded again. You could see they were both bothered. How we do reveal ourselves in the details!

By and by the clock struck nine, and then ten, their usual hour for retiring. But they made no move toward retiring. She said, "Aren't you going to bed?" And he said, "I think I'll not go yet a bit; you go." "No, I guess I'll wait a while, too." And the clock struck eleven, and the hands worked around toward twelve. Then they arose, and locked up, and went to bed, but—not to sleep. Each one made pretense to be asleep, and each one knew the other was not asleep. By and by she said (women are always the keener), "Why don't you sleep?" And he said, gently: "How did you know I wasn't sleeping? Why don't you sleep?"

"Well, I just can't for thinking of the boy up in the attic."

"That's the bother with me," he replied. And the clock in the hall struck twelve, and one, and two. Still no sleep came.

At last he said, "Mother, I can't stand this any longer; I'm going up-stairs with Phil." And he took his pillow and went softly out of the room, and up the attic stairs, and pressed the latch-key softly, so as not to wake the boy if he were asleep, and tiptoed across the attic floor to the corner by the window, and looked—there Phil lay, wide awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got down in between the sheets with his boy, and they got their arms around each other's necks, for they had always been the best of friends, father and boy, and their tears got mixed up on each other's cheeks. Then they slept. And the next night, the father said: "Good-night, mother, I'm going up-stairs with Phil." And the second night he slept in the attic with his boy. And the third night, again he said, "Mother, good-night, I'm going up with the boy again." And the third night he slept in the place of punishment with his son.

You are not surprised to know that to-day that boy, a man grown, is telling the story of Jesus with tongue and life of flame in the heart of China.

Do you know, I think that father is the best picture of God ever I saw! God could not take away sin. It's here. He could not take away suffering, out of kindness to man; for suffering is sin's index-finger, saying, "There's something wrong here." So He came down in the person of His Son, and lay down alongside of man for three days and three nights. That's God—our God. And beyond that He comes, and puts His life alongside of yours and mine, and makes us hate the bad and long to be pure.

To be on intimate terms with Him, to live in the atmosphere of His presence, to spend the day with Him — that is the true normal life.— *Selected.*

— ★ ★ —

Unrecognized Devotion

A STORY has been told of a mother who had an idiotic daughter, and on the day when the girl was fourteen years of age a neighbor came into the house and found the mother crying bitterly. Inquiry was made as to what was the matter. Turning to the girl, the mother said: "Fourteen years I have watched over that child and cared for her, and to-day she knows no difference between me and you. O, if for just once she might know and realize a mother's care and devotion, it would pay me for these years I have spent with her."

How many there are in this world over whom Jesus has carefully watched for more than fourteen years, and yet they have never recognized Him or offered thanks for His many blessings! Unsaved one, perchance you read these lines. Can you not look up for once, at least, and kindly thank your heavenly Father for all His mercies? Careless professor, do you not sense the fact that Christ is worthy of your attention and praise? Then no longer be indifferent to His great love and care, but let your devotion to Him be what it should be. He is worthy of our full recognition and devotion.— *H. A. Mitchell, in "World's Crisis."*

— ★ ★ —

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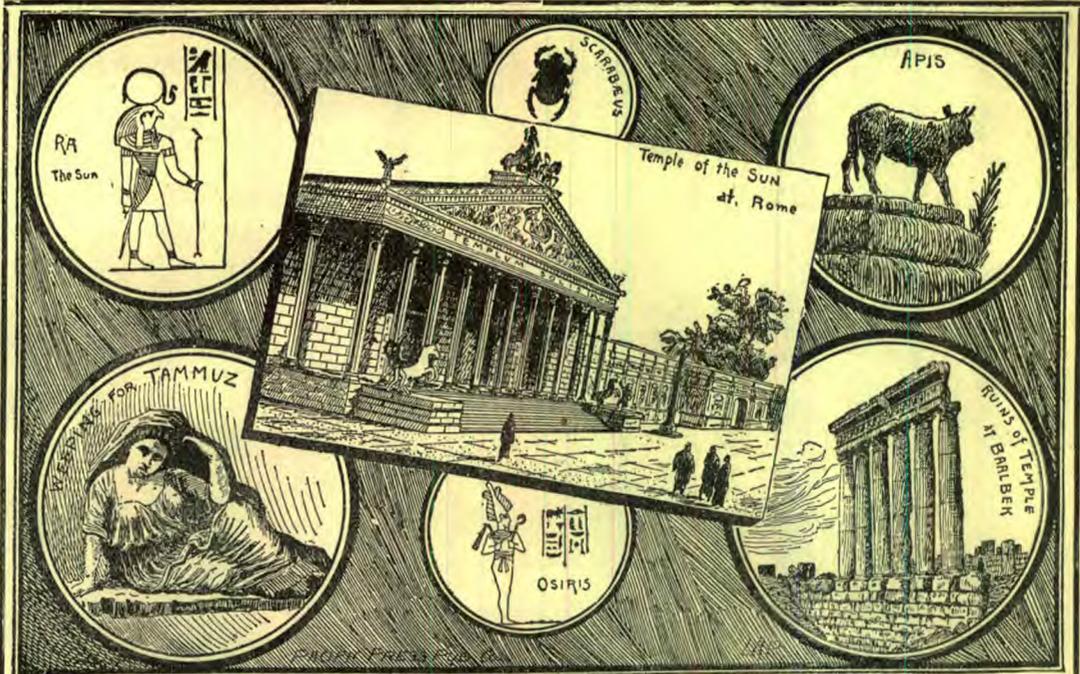
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"Come Over and Help Us"

Hark to the cry that comes to us
From o'er the deep blue sea,
From heathen lands afar and near,
A call to you and me.

"Come o'er and help us" is the cry;
"Teach us of Jesus' love,
How once He came to earth to die
That we might reign above."

Can we who know the Saviour's love
Not listen to this call,
And something do for heathen lands,
Who know Him scarce at all?

To some the call is, "Go thyself
And teach the joyful news;"
But this is not the work that God
For every one would choose.

To some He says, "Thy money give
To send My servants forth;
E'en farthings given from love of Me
Are in My sight of worth."

But there are some too poor, too young,
Who money can not spare;
And can they naught for missions do?
Yea, raise their hearts in prayer.

Ask God to send His servants forth
To sow the precious seed,
To guide and bless them in their work,
And give them help in need.

And when you hear of tidings glad,
Sing praises to our God
For wanderers brought into the fold,
Saved by His precious blood.

— Selected.

— ★ ★ —

Japan: the Country and Its People



NIPPON, Land of the Day's Origin! A residence of nearly ten years in these emerald islands, has made them seem very much like home. The great natural beauty of the country has been much increased by the labors of a nature-loving people. The surface is very mountainous, only about one eighth of the area being under cultivation; but while mountains abound, there are quite extensive plains in some parts of the country. Perhaps the largest

only the hazy outlines of the distant mountains appearing on the western horizon. Kiushiu, the most southern of the main islands, is also very mountainous; yet the old city of Saga is situated in the very midst of quite an extensive, very level plain. There is very little gently rolling land in the country; the transition from mountain to plain is usually quite abrupt.

Being surrounded by water, the country has a damp climate. This excess of moisture in the air makes the heat of summer quite trying. Another result is that the changes from heat to cold and the reverse are very gradual, so that there is not the marked transition from one season to another that one experiences in the home land. The plum-trees begin to blossom in February; but it is well along in April before the famous cherry-trees open their pink petals. The evenings are often chilly in May; and the real heat of summer is not experienced till after the "rainy season" in June.

But no country is of interest apart from the people who inhabit it. The people of Japan have been brought prominently before the world during the past generation, and much has been said and written about them. Yet it is only natural that Western people should often fail to understand and properly estimate a people differing from them so markedly in manners, customs, history, government, and religion. Hence the

these polite little people, with their gentle ways, with their "perfection of the infinitesimal" in art, from a landscape garden to a damascene button. The sterner qualities that lie beneath the surface were either not



Along a Japanese Brook

discovered or but little dwelt upon by these hasty writers.

The events of recent years have brought some of these more rugged characteristics to light. The Japanese have shown themselves capable of competing with the rest of the world in all that stands for modern civilization. And last of all, at Liau-Yang, Port Arthur, and Tsushima Straits, they showed that they were not to be left behind in war, any more than in peace.

And as one result of all this, the progressive Japanese of to-day desires above all things to be taken seriously. Such epithets as "Japs" and "little brown men" are especially distasteful to him. And only about a year ago I learned that Japanese who understand our language well, dislike to have the term *natives* applied to them by foreigners. The reason is not far to seek. We speak of the *natives* of benighted Africa; of China, where Europeans and Americans still live under extraterritorial rights; of India, subjugated and ruled by a foreign power. But an Englishman would not apply this term to the people of France or Germany; he says "the French," "the Germans." Then why not say "the Japanese," instead of "the natives," unless it is meant to deny them equal rank with Europeans?

Of course the Japanese are sensitive concerning their position in the world. What other nation would not be, under like circumstances? Napoleon was regarded as a vulgar upstart by the other crowned heads of Europe. While Cicero's standing as an orator was beyond question, he was sensitive and vain over his poetry, long since forgotten. It is the way of the world. If men had more of the "milk of human kindness," and less jealousy and pride, the world would be the better for it.

A certain writer has observed that the civilization of any people can be correctly estimated by the relative amount of sulfuric acid used in the country. Another more plausible theory is that the amount of soap used is a good criterion. Booker T.



In a Japanese Home

of these lies west and north from Tokyo. In taking a trip to the north from the capital, one rides for hours through a highly cultivated plain, almost as level as a floor,

and some even by tourists of the kodak variety, who spend a few weeks or months in the country, and then pass on. Such writers have petted and praised and lauded

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., SEPTEMBER 5, 1911

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

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

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The publishing house which sends forth this paper to the world, shipped during the first six months of this year, to home and foreign fields, ten tons a month of books, and during the month of July twenty-four tons. Besides this there was a ton of periodicals mailed each month. This, praise God, was all religious, missionary, moral, uplifting, soul-saving literature.

It has been the privilege of the editor to attend four camp-meetings in California, in different conferences, this season: one at Tulare, one at Stockton, one at Oakland, and one at Long Beach. These were all excellent meetings. All of them spoke of progress. Each one was a little larger than the preceding; and the one at Long Beach, the last one attended, was an immense meeting—in fact so large as to be cumbersome, and yet one which, in the very nature of the case, it was impossible to have smaller. The cause in Southern California is rapidly growing, and the territory in which the churches are is not large; the people can easily come together in an inexpensive way. Consequently the large meeting. But, like the other meetings, it was an excellent spiritual meeting, and a good interest was manifested throughout. The preaching was intensely practical, and took hold upon the hearts of the hearers. There was a large outside attendance. Apart from the tithe, which was \$55,000 for the year for the conference, \$20,000 was raised for mission purposes. There is a large army of young people which appealed to the writer as a mighty potency in the carrying forward of God's work, if that force were but consecrated to His service. May this be the case, and may God place His Spirit upon this noble army of young men and women.

When this issue reaches our readers, the great Missions Number will have been completed, and will soon be going out to thousands who will be using it for the ingathering of funds to spread the great work of God in the earth. We wish to say this now: that it is a beautiful number, filled with striking messages from all over the great mission fields of the world. It has upwards of 125 illustrations woven together in a striking way. And these also tell their stories of the mission fields.

The Need of a Standard

NEVER did the world need a recognized moral standard as now. Schools of philosophy and ethical teachings of all sorts are legion, but they often serve to confuse more than help. Yet God has the very standard which the world needs, His holy law of Ten Commandments. Eccl. 12:13, 14; James 2:8-12. The church needs that standard. The standard can not save; but it declares, denominates, points out, discovers, the things which destroy. Rom. 3:20; 7:7; 1 John 3:4. It condemns the sinner, and points to Christ, the Saviour. It approves, bears witness to, the righteousness by faith with which our Lord invests us. Rom. 3:21, 22. And then faith in Christ our Lord establishes in the heart of the believer the law of God. Rom. 3:31. "Nay, I had not known sin, but by the law," declares the erstwhile Pharisee Saul. He thought himself righteous; but when the Spirit of God flashed upon his heart the great X-ray search-light of God's law, Saul saw sin "exceedingly sinful," and himself doomed to death. The world needs the clear, powerful shining of the light of that law in sinful hearts to-day. It needs the thunders of Sinai to awaken those who are sleeping in sin and carnal security. It needs God's voice to reveal to man a high and holy standard to which conscience ought to be conformed. It needs this sword of the Spirit to pierce the sin-incased heart, and reveal to the sinner the thoughts and intents, the purposes and motives, of his life. Heb. 4:12. We would see deeper and more satisfactory conversions to God if the law had the place in the minister's work which God gives it. There would be deeper repentance and deeper healing. Adam Clarke truly said that he who preached the Gospel without the law, but slightly healed the hurt of "the daughter of My people." There would be less civil and criminal law needed if God's church came back to the great standard. That would put the fear of God within the hearts of men; and the Christian would find, by faith in Him who is the living law personified, that each commandment is an enabling act in eternal character building.

The Home-Coming

O, IF there is anything which ought to stir the hearts of God's children and arouse all the latent energies of His ministers, it is the glad message which He has given in His Word, which is set for this time, and buttressed by numerous lines of prophecy, that Christ our Lord is soon coming. For a long time has He been personally absent from His household, from His kingdom, purchased with His own life. The enemy has usurped it, and his slimy trail has poisoned and blasted and wrecked and ruined the fairest spots of God's own creation. Over plain and mountain where should have swelled psalms of praise to the Creator, have echoed and re-echoed the revels of sin, cries of rage, wails of despair, lamentations over death.

The Master is coming to change it all, to speak life to death, cosmos to chaos, beauty to ashes, hope to despair, to call to immortality the long roll of the faithful dead, to fill His earth house with glory as the waves cover the sea.

He tells that He is coming, and asks us to prepare to meet Him, to get our hearts ready for Him. How the church by His grace should clean and sweep and garnish her house for His complete occupancy by His Spirit now! How her own life should show that she believed His message, that she trusted His promise; and her expectancy should be as fully revealed as that of a faithful, fond wife looking and

eagerly longing for the home-coming of a loved and loving husband! O, get ready for the coming of the Master. Tell to all the nations that the loving Christ of Judea is coming again.

A clipping has been sent us by one of our subscribers, containing the words of a minister in the University of Chicago, lauding Ex-President Roosevelt, and demanding that he be made king. This minister tells us, "It would be only a short time before there would be no such thing as war, and all countries would have reached a state of peace;" all of which sounds very good, but there will be war and preparation for war just as long as men have carnal hearts. Neither Mr. Roosevelt nor any combination of strong men can change the human heart. Christ can do this; and not until Christ gathers into one nation all those whose hearts His power has changed, will the world be without war. When that time comes, the men who love war will have perished in the great strife of Armageddon, and only those who love peace will remain. Then shall the inhabitants of earth "delight themselves in the abundance of peace."

We feel like apologizing to our readers for the horrible illustration on page 10 of this paper. Of course it illustrates a horrible subject, so the illustration is probably worthy of the subject. It is not a beautiful picture; there is nothing about it to commend it to us, and that is true of the awful subject which it illustrates. War is a horrible thing, but the horrible monstrosity is bound to stay with us till that time shall come when the peace of the Lord Jesus Christ shall rule in the hearts of men. The peace that Christ gives is the peace which comes by full and complete surrender to God. The peace which the world patches up will last only until the carnal heart is again stirred by self-interest. We sympathize with those who are working for peace, but we can not hide from us the awful facts of war and the preparation for war which the great nations of the world are making.

There seems to be a growing popular demand for legislation providing for the recall of judges and other officers of the law. But some of the best judicial and statesmanlike minds of the nation, such as President Taft and Woodrow Wilson, are pointing out the dangers that lurk in such a scheme. It would be well to weigh properly the reasoning they produce against the recall system. The country must not be left to the frenzy of the fevered enthusiast that will excite the populace into doing to-day what every one will be sorry for to-morrow. The judiciary of the nation should be kept as free as possible from the tricks and selfish, unprincipled plottings of the politicians who are not worthy of the title of statesmen.

Mr. Rockefeller tells us that his millions upon millions are a great burden to him, and this burden increases at the rate of about ten million dollars a year. It is too bad that he can not find many ways of relieving himself of the burden. Surely in the needy condition of many in this world a few score millions could be expended, it seems to us, quite readily.

The new city hall that is being erected by the city of New York is to be the largest in the world. The estimated cost is \$10,000,000. It is to be forty stories high, and is to house the whole municipal family of that great city.

Governor Dix, of New York, has signed 868 new laws for New York; and the total for the year, we are told, will reach 900. The country is law-burdened; and what better is it?

An anti-militarist was proclaiming against militarism in Germany a few days since, and the police ordered him to leave the country.