

SIGNS OF THE TIMES

True Freedom

*Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free.*

*They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.*

—James Russell Lowell.

July 4, 1911

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3491—Various Gifts. 1 Cor. 12:9, 10

What is meant by the gifts of healing, and divers kinds of tongues, as spoken of in 1 Cor. 12:9, 10? M.

These gifts are special endowments of the Spirit as truly as is the gift of prophecy or the working of miracles. There are some upon whom God has bestowed the power to heal by the laying on of hands, by speaking, by touching, or otherwise. It is special, extraordinary, miraculous healing. The apostles spoke with tongues on the Day of Pentecost, in languages which they did not know, but which the people did. The need demanded it; and God supplied the need. These gifts are not constantly in exercise. They were not all with Jesus our Lord, or with Paul. God bestows them to meet the need if there are those whom He can trust with them. The consecrated skill used by doctors and nurses would fall under "helps," and the gift of "ministry." 1 Cor. 12:28; Rom. 12:6, 7. When God's children come to that place where they recognize and appreciate that the mightiest of all miracles to humanity is a regenerated, obedient heart, then God can trust them with other miracles. Then, knowing Christ formed within, they will give all glory to Him, and to the one through whom the miracle is wrought as His instrument.

3492—The Morning Stars

When the morning stars sang together, was Satan numbered as one of them? Was Christ a morning star before Satan fell? I infer from what you say on page 202 ("Questions and Answers") that when the foundation of the earth was laid, there was perfect harmony in heaven. You say on page 203 that the war in heaven continued until Christ died upon the cross. From those statements it seems to me that the foundations of the earth must have been laid before Satan sinned. How is that? E. H. M.

1. The name of the great adversary before he fell was Lucifer, "son of the morning," "day-star." Isa. 14:12, margin, also A.R.V. He was the highest of all created beings, sealing up the sun, "full of wisdom, and perfect in beauty." Eze. 28:12. "Day-star," "son of the morning," is equivalent to morning star. The only other being called "morning star" is Jesus; "I am the root and the offspring of David, and the bright and morning star." Rev. 22:16. This makes two morning stars.

2. In Job 38 the Lord Himself speaks to Job. Among the questions asked him are the following: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" Verses 4-7.

"In the beginning God created the heaven and the earth." When He began that work, we do not know. It antedated the six days' work of Genesis 1. But when He did begin it, when what He calls the foundations were laid, then the "morning stars sang together;" there was no discord. Then "all the sons of God," the heads and priests of different worlds (compare Job 1:6 with Luke 3:38), all shouted for joy. Adam of this world had not then yielded his dominion to the usurper. There was harmony throughout God's universe. Later Satan met with the sons of God as representing this world, yet as accuser of the brethren. That work continued till Jesus died and ascended to God. See Rev. 12:7-10. See the recent articles in this paper on Revelation 12.

3493—The Seven Churches under the First Church

1. Were the seven churches of Revelation 2 and 3 church buildings or companies of God's people?
2. Where and by whom was the first church built? J. A. H.

1. The "seven churches of Asia" were so many bodies of Christians. Doubtless they had places of worship. These may have been synagogues, or buildings erected by the Christians themselves. No one knows. These seven churches represent seven different phases of the Christian church from the apostles' days till the Lord's coming.

2. If by "the first church" is meant the first church building, no one knows where, or when, or by whom it was erected. They did not think so much of the buildings in those days as they did of the worshippers. The first congregation after Christ was at Jerusalem. The Catholic "Church" as such can not be said to have existed till Constantine, the apostasy had begun even in Paul's day. 2 Thess. 2:7; Acts 20:29, 30. The first church and last church and only church is the true Bible church of Jesus Christ.

3494—The Unpardonable Sin

How is a person to know when he has committed the unpardonable sin? What is it? G. N.

The unpardonable sin is the unrepentable sin. It is the utter rejection of God's means of saving from sin. It is counting the sacrifice of Christ nothing and the power of God by His Spirit as of no account. See Heb. 10:29. He who does this to the uttermost will have no repentance of sin, no true desire for salvation. Why should he care to know that he had committed the unpardonable sin? How could he know? The man who feels sorry for his sin, sorry that he has offended such a good, kind Father and Saviour, may be sure that he has not committed the unpardonable sin. The devil would be glad to drive to desperation some discouraged soul.

3495—The Battle of Armageddon

Will you please give me the attitude of Seventh-day Adventists during the battle of Armageddon? Should they fight? E. C.

The warfare of the Christian, of him who follows Bible teaching, is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places." Eph. 6:12, margin. For this conflict "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4. His armor is furnished him of God, that he "may be able to withstand in the evil day." See Eph. 6:13 to 18, where his armor and equipment are described. "The evil day" includes the time of Armageddon. Those who are faithful to God will not be moved by that spirit of slaughter and bloodshed predicted in Jer. 25:15-33. They will not drink of that cup of fury. They will not be led or gathered by the "spirits of demons" which gather the nations. Rev. 16:14-16. They will stand with Jesus Christ. Rev. 17:14. In that time of trouble they will be hid in Him. Joel 3:16; Isa. 26:20, 21.

3496—Names of the Lord's People

Why do the Seventh-day Adventists go by that name? And why were the disciples of the Lord first called Christians at Antioch? M. N. L.

The name Seventh-day Adventists is a missionary name used to call attention to two great downtrodden and neglected phases of truth, the acceptance of which involves all others. The seventh-day Sabbath calls direct attention to the Creator of the heavens and earth; to His authority; to our obligation and duty to Him, even as to our dependence upon Him; to His blessed rest of soul; to His power to re-create and save to the uttermost. Christ's coming again is the climax of all that He has passed through, all that He has wrought for us. It is impossible for a person to accept intelligently these two things and not be an intelligent, full-orbed Christian, a child of God. Seventh-day Adventists count themselves disciples, Christians, children of God, etc., but they do not feel to arrogate to themselves any one of these names exclusively, or war with some sect which has adopted it, when God has children scattered through all divisions of the Babylon of creeds now existing. It is a missionary name. It stands for downtrodden, neglected, needed, saving truth, held by followers of Christ, who would gladly bring the same precious light to others.

The followers of Christ may have been called Christians at Antioch by the outside simply to designate them as followers of Christ. There is nothing to show that they formally adopted it as a name.

3497—Various Distances

What is the limit of a Sabbath day's journey? How far about was it from the city of Philippi to the river? See Acts 16:12, 13. How far is Olivet from Jerusalem? See Acts 1:12.

1. A Sabbath day's journey is given by various authorities at from 3,000 to 4,854 feet, or from two thirds of a mile to nearly a mile. It is a tradition of the Jews, based, it is said by the Standard Bible Dictionary, on Joshua 3:4. It is not authorized of the Lord, and is mentioned in Acts merely to give the distance.

2. It is impossible to determine the distance walked by Paul and the believers to the place of prayer. The river of Gangites ran near the city; but that would not tell us the distance to that

place of prayer. The point of nearest contact between city and river must have been too public and noisy.

3. From the eastern wall of Jerusalem to the slope of Olivet was but a short distance across the narrow valley, varying in width, of the brook Kidron. The mount itself extends about two miles. From the gate of the city to the traditional place of ascension is said to be about one half mile. It might have been twice that. These localities of ancient events are not always easily placed.

3498—Degrees of Punishment

If the wages of sin is death, if all the wicked are to be destroyed, how can there be degrees of punishment? An Interested Reader.

The death includes the dying; the destruction includes the destroying. It would be impossible for two persons in this world receiving the same sentence under the same conditions, to endure it alike. One would suffer much more than the other. Man of course can not regulate this. But that Heavenly Court under Divine Direction will mete out to each one "according to his deeds," "every man according to his works," "the things done in his body." Matt. 16:27; Rev. 20:12, 13; 2 Cor. 5:10. We would not be able to do this; but we know that God is able and wise and just.

3499—To What Church?

Rev. 18:4: "Come out of her, My people." If persons come out of other churches in obedience to this command, to what church will they go? As Seventh-day Adventists say there is sin among them, and this being the case, is it best to stay out of all churches? G. N.

Go wherever a conscience guided by the Word of God directs. Let us say this: There will never be found a perfect human organization on this earth before man is made immortal. Notwithstanding the fact that Judas was one of the twelve and yet of the devil's own, and our Lord knew it, Jesus still invited souls into His fold. It is better, always better, to have associates in the pilgrim way. God calls out and on His remnant people, not because they are perfect, but to the perfect standard. There will be apostates and hypocrites; but that, too, in the light of His prophecies is evidence of truth. See Acts 20:28-30; 2 Peter 2:1; 2 Tim. 2:16-19.



Schedule for Week Ending July 15, 1911

Sunday	July 9	2 Chronicles	21-23
Monday	" 10	"	24-27
Tuesday	" 11	"	28-30
Wednesday	" 12	"	31-33
Thursday	" 13	"	34-36
Friday	" 14	Jeremiah	1-3
Sabbath	" 15	"	4-6

Jehoshaphat was succeeded by the wicked Jehoram, who was led away by his idolatrous wife, the daughter of Jezebel, a result of Jehoshaphat's kindly, misdirected alliance with Ahab. Jehoram's career was short and his end fearful. Following came the wicked reigns of Ahaziah; Athaliah, Jezebel's daughter; Joash, good as long as Jehoiada the priest lived; Amaziah, the disloyal; Azariah, or Uzziah, a great king; Jotham, a good king; Ahaz, the weak; Hezekiah, the good; Manasseh, the wicked above all others, but at last repentant; Amon, the foolish; Josiah, the pious; the kingdom of Judah dwindling out in the vacillating reigns of Jehoahaz, Jehoakim, Jehoiachin, and Zedekiah, closing in B.C. 586.

The kingdom of Samaria from the time of Jehoshaphat in Judah passes under the reign of twelve different kings, but little mention of which is made in Chronicles. Of them we learned in the books of the Kings. It is all a sad, sad record. That people and kingdom which might under God's blessing and guidance have been the greatest of earth, turned God's blessing into a curse, perverted every good, and was brought to naught.

Jeremiah, "the weeping prophet," was of priestly stock, born at Anathoth, about three miles from Jerusalem. His name means "exalted of the Lord." He began his work in the early days of Josiah, and was doubtless a great help to that King in his reforms. His time of prophecy extended over a period of forty years, laboring, pleading, praying for a rebellious people.

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 26

Mountain View, California, July 4, 1911

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

The Gospel in Type and Antitype

By Loretta V. Robinson

IV. The Cleansing of the Earthly Sanctuary — Our Great High Priest

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. Heb. 9:6, 7.

On the tenth day of this seventh month there shall be a day of atonement. Lev. 23:27.

THE daily ministration, examined in last week's article, was the means by which sins were borne into the sanctuary; the Day of Atonement reversed the process, and shows us the means by which they were borne out.

The principal feature of the service of this day was the ministry in the second apartment, or most holy place. The description of this is found in Leviticus 16.

Aaron was to make an atonement for himself. Two kids of the goats were then brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." The high priest was to slay the goat upon which the Lord's lot fell, for a sin-offering for the people, and bear his blood within the veil, and sprinkle it with his finger upon the mercy-seat and before the mercy-seat seven times.

Two special purposes are stated for which this blood was offered: (1) to cleanse or make atonement for the sanctuary and altar; (2) to cleanse or make atonement for the children of Israel.

Facts Concerning the Atonement

These facts are clearly stated in Lev. 16: 16, 18, 19, 30. "And he shall make an

atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. . . . And he shall go out unto the altar that is



The Ark of the Testament

before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. . . . On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."

Notice that the blood of the sin-offering was sprinkled upon the mercy-seat directly over the broken law, to make full satisfaction for its claims. Its demands being thus met, the law released its hold of all the sins in the sanctuary, and through them of the sinners from whom they had come.

The Scapegoat

Those sins were canceled as related to the forgiven sinner, but were not even by this act destroyed. The high priest then gathered, as it were, the sins all upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, putting them upon the head of the goat; and the goat was sent into the wilderness, bearing all their iniquities into a land not inhabited, implying the destruction of the goat, in the death of which the sins of the people which he bore also perished.

This sending away of the scapegoat is a demonstration of the fact that sin is considered an entity, and as such is pursued by the avenging power of the law till it is chased out of existence. Such was the service performed "unto the example and shadow of heavenly things." Heb. 8:5. The earthly sanctuary was but "a figure for the time then present, in which were offered both gifts and sacrifices." Heb. 9:9. "The way into the holiest of all [the heavenly sanctuary] was not yet made manifest, while as the first tabernacle was yet standing." Verse 8.

According to the type, the ministration could not begin in the heavenly sanctuary until the offering was made and a high priest anointed for that work.

All Typical Offerings Pointed to Christ

That Christ was the offering to which all the sacrifices pointed from the time of Abel's offering to the death of our Saviour on the cross, further proof is unnecessary; and also that Christ's priesthood was typified by the service of the priests in the earthly sanctuary. It might be well, however, to note *how* and *when* Christ was made priest. We find from Heb. 7:21 that He was made priest by the oath of God. "The Lord sware and will not repent, Thou art a priest forever after the order of Melchizedek." "For the law appointeth men high priests, having infirmity; but the word of the oath, which was *after* the law, appointeth a Son, *perfected forevermore*." Verse 28, A.R.V.

The oath making Christ a high priest was spoken after the law of the Levitical priesthood was given, but not until Christ was made perfect. It was only through suffering that this was accomplished. "Tho He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him; called of God an high priest after



The Golden Candlestick



The Altar of Incense

the order of Melchizedek." Heb. 5:8-10. Again: "Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee. As He saith also in another place, Thou art a priest forever after the order of Melchizedek." Verses 5, 6.

These two statements were evidently made at the same time, which was at the resurrection of Christ, as proved by the following scriptures: Acts 13:33; Rom. 1:4: "God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the Second Psalm, Thou art My Son, this day have I begotten Thee." "Declared to be the Son of God with power, . . . by the resurrection from the dead."

Why Melchizedek and not Aaron?

But why was not the Saviour made a priest after the order of Aaron instead of Melchizedek?

Several reasons are given in the Scriptures, a few of which we will notice.

1. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should arise after the order of Melchizedek, and not after the order of Aaron? Heb. 7:11.

2. Those priests were many, because they were not suffered to continue, by reason of death; but this Man continues ever, and has an unchangeable priesthood. Verses 23, 24.

3. It was necessary for the priests of the house of Levi to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when He offered up Himself. Heb. 9:25, 26, 28; 10:11, 12, 14.

The Melchizedek Priesthood

A short study on the priesthood of Melchizedek will enable us to see many other reasons why Christ should be a priest after that order. Altho so little apparently is said about him, yet Paul says there were "many things to say, and hard to be uttered, seeing ye are dull of hearing." Heb. 5:10, 11. This should encourage us to study this subject diligently.

The first and only mention of Melchizedek in the Old Testament is where he appeared to Abraham and blessed him, and it is stated that Abraham "gave him tithes of all." Gen. 14:18-20.

Paul in Hebrews 7 shows how great Melchizedek was, and also the superiority of his priesthood over that of the Levitical order. He also gives us a clue as to who he was.

Let us examine carefully a few expressions: "For *this* Melchizedek." Verse 1. The word "this" implies that there were others; as indeed there must be, for it takes more than one to constitute an order.

"Now consider how great *this man was*." Verse 4. Here Melchizedek is called a man.

There are two ways through which men have come into existence,—by birth and by creation. Melchizedek was created, hence was "without father, without mother, without descent [or pedigree], having neither beginning of days, nor end of life; but *made* like unto the Son of God; abideth a priest continually." Verse 3. He was "made," or created.

Had Adam never sinned, inspiration itself could have given no truer picture of the

first created being of this world. "God said, Let Us *make man* in *Our* image." He was made "like unto the Son of God," also without "beginning of days." Adam did not begin life as an infant of days, but in the prime of manhood. But because of sin he ceased to abide "continually." And as there has never been a man since in this world to whom this could apply, we must of necessity look to some other world for "*this* Melchizedek."

Other Worlds and Their Heads

That there are other worlds is shown from the expression in Heb. 1:2, which states that God has spoken to us by His Son, "by whom also He made the *worlds*."

In peopling one of those worlds, there must be a first created being who stands in the same relation to the inhabitants of that world as would Adam to ours had he not transgressed, which would be that of father or priest-king—"king of righteousness, . . . king of peace." Heb. 7:2. In other words, he would be the Melchizedek of that world.

Notice, further, that the Melchizedek that met Abraham *still lives*. It is said of him that he "abideth a priest continually."

"Here [under the Levitical priesthood] men that die receive tithes; but there he



The Table of Showbread

[Melchizedek] receiveth them, of whom it is witnessed that he liveth." Verse 8. Which is further proof that Melchizedek was not an inhabitant of this world. We must therefore conclude that the Melchizedek order of priesthood is a priesthood composed of those who are rulers of worlds; that it is a perfect priesthood, as the father and priest imparts by birth the righteousness and peace that he himself has, and so is called "king of righteousness, king of peace." Christ through the new birth imparts the same to His children. That He will become the ruler of this world, and hence its Priest-King, or Melchizedek, is clearly stated in the following text: "I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Ps. 2:7, 8.

Adam Lost His Place as Head

When God created Adam, He called him His son (Luke 3:38), and gave him dominion over all the earth (Gen. 1:26). But Adam through disobedience turned the dominion over to Satan (Rom. 6:16), who is therefore termed "the prince of this world." John 14:30.

In Job 1:6-8 we find that the sons of God (rulers of worlds) came to present themselves before the Lord, and Satan, as the ruler of this world, came also among them. God recognized him as such, and asked him concerning some of his subjects on this earth.

But was Satan always to be its ruler? Let the Saviour Himself answer: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." John 12:31-33; Rev. 12:10, 12.

Christ Takes the Lost Headship

At the death of Christ Satan was conquered and lawfully cast out as prince of this world; and when our Lord rose from the dead, God called Him His Son, and gave Him the dominion over all the earth. The question might be asked, Was not Christ always the Son of God? To be sure He was, but not in the sense that Adam or the first created beings of other worlds were.

When God said, "Thou art My Son," He spoke to humanity. He adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the *Son of Man* whose name shall be called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy: the second man is the Lord from heaven. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:45, 47, 49.

In amazement I stop and ask, Can all this be true? The answer comes back, "The Lord swears and will not repent, Thou art a priest forever after the order of Melchizedek."

The second Adam does not take immediate possession of His dominion. Being made a quickening or life-giving spirit, He is seeking to woo the lost sons and daughters of the first Adam back to life and immortality, that they may become the willing subjects of the restored kingdom; and in so doing, He is but carrying forward His priestly work in the sanctuary above, as shadowed forth by the Levitical service in the earthly, which work will be the subject of the next article.

—★—

There Is Health in Hope

THE spiritual creates the mental condition, which in turn influences the physical. Bright mental views make desirable physical conditions. Hopeful views make for happiness and health. It has been noticed in a victorious army that few of the wounded die, even tho severely wounded. But in a defeated army very many die from slight wounds. The mental depression or elevation has much to do with this. You can grow sick or well, weak or strong, by mental attitude.—Anon.

—★—

"THERE is no excess in patient, pure, true, unselfish love. Men may revel in it without remorse, and become the greatest prodigals without regret."

Repentance, Surrender, Faith

By Mrs. E. G. White

IN repenting of sin we need not go into a cell, as did Luther, imposing penances upon ourselves to expiate our iniquity, thinking by so doing to gain the favor of God. The question is asked: "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The psalmist says, "A broken and a contrite heart, O God, Thou wilt not despise." John writes, "If we confess our sins, He is faithful and just to forgive us our sins."

The only reason that we have not remission of sin is that we have not acknowledged to Him whom we have wounded by our transgressions, whom we have pierced by our sins, that we are at fault, and in need of mercy. The confession that is the outpouring of the inmost soul will find its way to the heart of infinite pity; for "the Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Results of Failure to Acknowledge Wrong

How mistaken are those who imagine that confession of sin will detract from their dignity, and lessen their influence among their fellow men! Clinging to this erroneous idea, tho seeing their faults, many fail to confess them, but rather pass by the wrongs they have done others, so embittering their own lives, and shadowing the lives of others. It will not hurt your dignity to confess your sins. Away with this false dignity. Fall on the Rock and be broken, and Christ will give you the true and heavenly dignity. Let not pride, self-esteem, or self-righteousness keep any one from confessing his sin, that he may claim the promise. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Keep nothing back from God, and neglect not the confession of your faults to your brethren. "Confess your faults one to another, and pray one for another, that ye may be healed." Many a sin is left unconfessed to confront the sinner in the day of final account; better far to confront your sins now, to confess them and put them away, while the atoning Sacrifice pleads in your behalf. Do not fail to learn the will of God on this subject.

The health of your soul and the salvation of others depend upon the course you pursue in this matter. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you." The humble and broken heart can appreciate something of the love of God and the cross of Calvary. Ample will be the blessing experienced by him who meets the condition by which he may become a partaker of the favor of God.

Make the Surrender

We are to surrender our hearts to God, that He may renew and sanctify us, and fit us for His heavenly court. We are not to

wait for some special time, but to-day we are to give ourselves to Him, refusing to be the servants of sin. Do you imagine you can leave off sin a little at a time? Leave the accursed thing at once! Hate the things that Christ hates, love the things that Christ loves. Has He not by His death and suffering made provision for your cleansing from sin? When we begin to realize that we are sinners, and fall on the Rock to be broken, the everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with His loveliness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, who is contented with his own condition. There is no room for Christ in the heart of him who does not realize his need of divine light and aid.

Jesus says, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." There is fulness of grace in God, and we may have His Spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord. He has the best robe to put upon you, and His arms are open to receive. Christ will say, "Take away the filthy garments from him, and clothe him with a change of raiment."

Not to Be Guided by Feeling

But shall we wait till we feel that we are cleansed?—No; Christ has promised that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You are proved of God through the word of God. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power, upon which you may rely; and He has said, "Ask, and ye shall receive."

Look to Calvary. Has not Jesus said that He is your Advocate? Has He not said that if you ask anything in His name you shall receive? You are not to depend on your own goodness or good works. You are to come depending upon the Sun of Righteousness, believing that Christ has taken away your sins, and imputed to you His righteousness.

Hold the Promises till Victory

You are to come to God as a repenting sinner, through the name of Jesus, the divine Advocate, to a merciful, forgiving Father, believing that He will do just as He has promised. Let those who desire the blessing of God knock, and wait at the throne of mercy, with firm assurance, saying, "For Thou, O Lord, hast said, For every one that asketh receiveth; and He that seeketh findeth; and to him that knocketh it shall be opened." The Lord longs to have those who seek after God believe in Him who is able to do all things.

The Lord has sought to show us how ready is God to hear and answer our re-

quest, by the use of a most familiar and commonplace occurrence. He said: "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Christ made an appeal to us concerning the willingness of God to help, arguing from the natural love of the parent to his offspring.

What father could turn from his son who asks bread? Should any one dishonor God by imagining that He will not respond to the call of His children? Would we think a parent capable of trifling with his child, and tantalizing him by raising his expectation only to disappoint him? Will a father promise to give good and nourishing food to his child, and then give him a stone? If ye then, being human and evil, give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him? The Lord assures those that ask Him that He will give them the Holy Spirit.

Taking Hold of Righteousness and Strength

With the confession of the repenting, believing sinner, Christ mingles His own righteousness, that the prayer of fallen man may go up as fragrant incense before the Father, and the grace of God be imparted to the believing soul. Jesus says, to the trembling, repenting soul: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." "Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." Will you let Him reason with you? Will you commit to Him the keeping of your soul as unto a faithful Creator? Come then, and let us live in the light of His countenance, and pray, as did David, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." By faith apply the blood of Christ to your heart, for that alone can make you whiter than snow.

But you say, "This surrender of all my idols will break my heart." This giving up of all for God is represented by your falling upon the Rock and being broken. Then give up all for Him; for unless you are broken, you are worthless.

When you turn away from the broken cisterns that can hold no water, and in the name of Jesus your Advocate come directly to God, asking for the things you need, the righteousness of Christ will be revealed as your righteousness, the virtue of Christ as your virtue. You will then understand that justification will come alone through faith in Christ; for in Jesus is revealed the perfection of the character of God; in His life is manifested the out-working of the principles of holiness.

Through the atoning blood of Christ the sinner is set free from bondage and condemnation; through the perfection of the sinless Substitute and Surety, he may run in the race of humble obedience to all of God's commandments. Without Christ he is under the condemnation of the law, always a sinner; but through faith in Christ he is made just before God.



Copyright, 1910, by
Milton C. Wilcox

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

XXXII. The Fifth Head of the Beast of Rev. 13:1-10

A Brief Review

BRIEFLY to review the ground over which we have passed, we have learned:

1. That the woman of Revelation 12 symbolizes the church of Christ;
2. That the Man Child born of that woman is our Lord Jesus Christ;
3. That the dragon is, as expressly declared, a symbol of Satan in his relation to the work and people of God through earthly systems of government under his control;
4. That he at first fell from heaven and "drew after him the third part of heaven's sons," the angels;
5. That in his conflict of the pre-advent ages with Michael our Lord, culminating in the crucifixion and its attendant events, our Lord was not only victorious in Himself, but assured eternal victory to all who trust in Him;
6. That the dragon's watching and waiting before the travailing church began with her captivity in Babylon; and that with Babylon began that perverted system of Church-and-State government which has intoxicated, perverted, and cursed, with a curse than which there is none heavier, all the nations of the earth; and that the first head in this system of government through which Satan has especially wrought, is Babylon;
7. That the same system was continued throughout Medo-Persia, Grecia, and Pagan Rome, under the latter of which the Man Child was born, who gloriously conquered in the conflict, and was caught up to God and His throne;
8. That following this defeat the dragon — Satan — continues his work by persecuting the woman, the church, even to the end, he, the devil, being behind every persecuting power, and the instigator of all the persecution;
9. That in chapter 13 we have presented before us not the symbol of Satan as the chief instigator of persecution, but his active agent, Church-and-State governments, symbolized by a wild composite beast of seven heads and ten horns, the horns contemporaneous and the heads successive;
10. That this beast shows the unity of the satanic principle and system manifest in the four beasts of Daniel 7,—lion, bear, leopard, and ten-horned beast,—in Daniel they being represented as separate and distinct empires, in the Revelation as one continued system under seven heads, each head giving a distinct character to the beast or system during the time it exists;
11. That the head, or form of Church-and-State government, which followed Pagan Rome, was Papal Rome, during the continuance of which head the beast was a papal beast;
12. That Papal Rome received its power and seat and authority from the dragon, the devil, and exercised it during a period of 1,260 years.

Some Primary Considerations

But before enlarging upon the specifications given in our recent studies of Rev. 13:1-10, we wish to present before the reader two very

important considerations: (1) why these prophecies are given, and why we present this exposition of them; (2) a definition of terms relative to the Papacy, and the various phases of the Papacy. An understanding of these will help materially to an understanding of the prophecy in question.

I. Object of the Prophecy

God's object in giving this prophecy, is the same as His object in giving all prophecy. It is stated by Peter, who speaks of the "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Peter 1:19); and again, as stated in Rev. 1:1, it is given "to show unto His servants things which must shortly come to pass." God gives light to lead men out of darkness. He points out the evil and the good in both principle and practise, that we may shun or refuse the evil and choose the good. He does not present before us the evils of the Jewish nation, the sins of Sodom, or the corruptions and persecutions of apostate Christianity, because He hates any soul in connection with any of them. He reveals the past, with its evil and evil consequences, that by it we may take warning. He has warned us against the development of the Papacy, not because He does not love the men connected therewith, but because the system is evil.

It is for this cause that we expound these prophecies. It is that we may show to those who may be connected with the papal system, both within and without the Roman Catholic Church, that the **SYSTEM** is evil and tends only to evil ends. Against one soul connected with it we bear no ill will, no malice. We war not with men, but with principles of evil which pervert righteousness and truth, mold characters for evil, elevate **THINGS** above **MEN** for whom Christ died, and turn men into demons. We entreat the reader to lay aside all prejudice and examine the underlying principles. If they are evil, reject them; if they are good, lay hold of them. God will care for the rest.

II. A Definition of Terms

By the term "Papacy" we refer to that system of ecclesiastical government known as the Roman Catholic Church, of which the pope is the supreme head. Many of its principles are, however, dominant in organizations outside of that body. By the Temporal Power of the Papacy we refer to the rule of the succession of popes over the States of the Church, which began with the grant of Pepin, King of France, in 755, and ended with the utter taking away of his dominion in 1870. The Ecclesiastical Power of the Papacy, or Roman Catholic Church, may be said to have begun at the Council of Nice, 325, when the Roman Catholic Church was established by law, through the Emperor Constantine. The Spiritual Domination of the Papacy, the power by which it possessed the means to persecute, began in that period of 533 to 538, and ended in 1793 to 1798, and will again be restored. These phases may, perhaps, best be set forth by the following diagram:

Beginning		End
325	Ecclesiastical Authority of Papacy	
538	Spiritual Domination, 1,260 Days	1798 1844
755	Civil or Temporal Authority of Papacy	1870

The Ecclesiastical Authority or Power of the Papacy, or Roman Catholic Church, is that which she possesses in common with other ecclesiastical organizations. While logically it leads to a union with the State, it can exist and flourish separate from the State. In this condition it holds only that power and influence over its membership which its teachings, admonitions, and anathemas have upon the hearts, consciences, and fears of its devotees. This power and this authority lie **WHOLLY WITHIN THAT BODY ITSELF** apart from civil power. It elects, chooses, or appoints its own rulers and orders, from pope to nun. It possessed this power previous to its Spiritual Domination and Temporal Power; it possessed it after it lost them, and it is not dependent upon them.

Its Spiritual Domination began in 533-538. This is marked by two important events. In 533 Justinian, Emperor of Rome, declared that the bishop of Rome should be "Head of all the Churches." The account of this, says Croly, is "to be found in the 'Annals of Baronius,' vol. 7, p. 194, fol. Antwerpæ." In Justinian's letter, addressed to "the most holy archbishop of our city of Rome, and patriarch," occur the following statements:

Therefore we have made no delay in subjecting and uniting to your Holiness all the priests of the whole East. . . . We can not suffer that anything which relates to the state of the church, however manifest or unquestionable, should be moved without the knowledge of your Holiness, who are the Head of all the Holy Churches.¹

The letter also mentions that the incumbent of the rival see, the archbishop of Constantinople, was "desirous in all things to follow the apostolic authority of his Blessedness," the Pope of Rome.

The same year, March 25, in a letter to Epiphanius, Justinian refers to his letter to the bishop of Rome, and, says Croly, "repeats his decision, that all affairs touching the church shall be referred to the pope, 'Head of all Bishops, and the True and Effective Corrector of Heretics.'"

In the same month of the following year, 534, the Pope returned an answer repeating the language of the Emperor, applauding his homage to the see, and adopting the titles of the imperial mandate. He observes that, among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the Head of all; as was testified by the rules of the Fathers, the laws of princes, and the declaration of the Emperor's piety."²

This letter of Justinian is not all the evidence of this action concerning the see of Rome. **THE 131ST EDICT OF THE "NOVELLAE" OF THE JUSTINIAN CODE, ON ECCLESIASTICAL TITLES AND PRIVILEGES, CHAPTER 2, STATES, "We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood." Upon the archbishop of Constantinople was bestowed second rank. THE NINTH EDICT STATES THAT IN ROME "was the supremacy of the pontificate."**³

But this decree could not be carried out at once. Italy was possessed by the Arian Os-

¹"Croly on the Apocalypse," pages 167-171, second edition (1828, London).

²"Decline and Fall of the Roman Empire," chap. 41, par. 22.

³For a fuller discussion of the overthrow of these powers, showing the hand of the Papacy in it all, see chapter 22, "The Supremacy of the Papacy," in "Two Republics," by A. T. Jones.

trogoths, who believed, at least to a limited extent, in religious liberty. This was pre-eminently true of Theodoric, who reigned till 526. The next year Justinian came upon the stage of action, with the ambition "to unite all men into one faith." As above shown, he elevated to the head of the church the bishop of Rome, the incumbent of which at that time was John I. After the death of Theodoric the Arian Ostrogoths had become divided. Justinian began his crusade against them by sending Belisarius against the Arian Vandals of Africa, over whom Gelimer was King. This expedition was in the interests of the faith. Belisarius was successful, and Gelimer was captured and the Vandals overthrown in 534. The Arian worship was suppressed, and the Catholic Church established. Having suppressed the Arians and established the Catholic faith in what were the Vandal dominions, in 536 Belisarius entered Italy. He entered Rome December 10 of the same year. But this was not the conquest of Italy. The Gothic nation, aroused, besieged Belisarius in Rome. Says Gibbon:

The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome. One year and nine days after (538), they were utterly defeated, and Rome was in the hands of Belisarius. It was the third kingdom plucked up before the unholy ambitions of the Papacy, as set forth in Dan. 7:8, 24. These were as follows: Heruli, 493; Vandals, 534; Ostrogoths, 538.⁴

The Papacy

Here began the supremacy of the Papacy, or its Spiritual Domination, as a world power, acknowledged as such by the ruling power of earth. It was then truly "Head over all the Churches" and "the True and Effective Corrector of Heretics." And altho this power was not at once exercised, here it began in decree, and here it began in the prophecy. This acknowledgment was the basis of its persecuting power. Here the papal head came fully into existence as having control of this evil system of Church-and-State government. In fact, that union of Church and State perpetuated the system. To the Papacy was given the power to define heresy and declare what its punishment should be, and its decrees were executed by the civil power, except where God's providence interposed to check her unholy ambition and revengeful spirit.

What Makes a Persecuting Power?

It is in the light of persecuting powers or different phases of one great world-wide persecuting system, that the heads are presented in prophecy; and a persecuting power is always made up of a union of Church and State. To this two things are essential:

1. It must be a religious power or it will not persecute;
2. It must have civil power to enforce its decrees or it can not persecute.

The Roman Catholic Church has no power to persecute even in Italy to-day. The Papacy exists there, but only as an Ecclesiastical Power. For a hundred years and more the Federal Government of the United States has not persecuted. It would not in the very nature of the case, because it had no connection with the church. But let the civil power acknowledge the claim of the ecclesiastical to define heresy and to declare its punishment, and a persecuting power is immediately formed. As regards the beast, a new head springs into existence.

The destruction of that head — of a persecuting power — may be accomplished either by destroying the ecclesiastical system, which would be nearly equivalent to destroying the people who espouse it; or by the taking away

of the civil power, the power to punish heresy. Either would be a deadly blow, but the former would be almost impossible and entirely improbable.

Civil Power of the Papacy

The third phase of the Papacy, as shown in the diagram, is her civil or temporal authority, which began under grant of Pepin, 755, of the States of the Church, and ended in 1870, when Victor Emmanuel wrested from the pope his last vestige of Temporal Power. The taking away of this power is thus set forth in Dan. 7:26:

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

The Spiritual Domination of the Papacy, of the 1,260 years, ended in 1798. The "judgment" here referred to is that mentioned in verses 9 and 10, which began in 1844.⁵

"THEY shall take away his dominion." "They" evidently refers to the other horns, or the governments symbolized by them. And history upon this point confirms the prophecy. In 1844 the States of the Church had an area of 16,000 square miles, and a population of 3,000,000. Four years afterward began the revolution in France and Northern Italy. This greatly affected the Papal States. In the following year they revolted, but through the aid of the French were brought to submission. Peace reigned outwardly till 1859, when the slumbering fires of revolution were again manifest in the revolt of Romagna, which was not opposed. This province was annexed to Sardinia in 1860. The same year the provinces of Umbria and Marches revolted, and placed themselves under Victor Emmanuel. These provinces were also annexed to Sardinia. Thus from 1848 to 1860 the consuming process had reduced the territory of the Papacy from 16,000 square miles to 4,500, and its population from 3,000,000 to 700,000. In 1870 the last vestige of temporal dominion was taken away.

This temporal dominion over a few provinces in Italy must not be confounded with the Spiritual Domination over the nations for 1,260 years. Having these phases of the Papacy before us, all of which are set forth in the Word of God, we need but briefly to consider the specifications of the prophecy, as given in our last. The first four verses of the chapter outline the beast in his entire career, including his deadly wound, and his restoration to power. Verses 5 to 10 read as follows:

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Here are the specifications:

a. A mouth speaking great things and blasphemies against God and His name. (Verses 5, 6.) It is therefore a religious power, which blasphemes God.

b. It should continue forty and two months. (Verse 5.) The same period is elsewhere called "a time, times, and a half," "a thousand two hundred and threescore days." (See Dan. 7:25; Rev. 11:2, 3; 12:6, 14.) As short-lived beasts are used to symbolize long-existing dynasties, kingdoms, or systems of government, so to be consistent, short periods of time are used to symbolize longer periods. A year is a "time." (See Dan. 4:16; 11:13, margin.) According to the Bible mode of

⁵ See "Christ Our Advocate," Bible Students' Library, No. 128, published at this office. Price 10 cents.

reckoning time, there are thirty days in a month (compare Gen. 7:11; 8:4, 3), and twelve months in a year, making 360 days in a year. A "time," one year, "times," the dual number, two years, and a "half time," three and one half years, equal forty-two months, 1,260 days; this, according to symbolic time, "a day for a year" (Eze. 4:6), symbolizes a period of Spiritual Domination, for this head, of 1,260 years.

c. It is a power which works against the very truth of God, God's name or character, His dwelling-place, and His angels. (Verse 6.)

d. It makes war with the saints, and overcomes them, killing them with the sword. (Verses 7, 10.)

e. He had power over all nations, tongues, etc. (Verse 7.)

f. All those who are not Christ's will yield to his worship. (Verse 8.)

g. He will finally receive a death stroke, and by violence his power shall be taken away. (Verses 10, 3.)

h. Yet shall the death stroke be cured, and the beast in that form shall live again. (Verse 3.) Still other specifications are given of the same power in Dan. 7:8, 20-26. There is but one power or system to which these specifications in toto apply, **during this period**, and that is to that system of Church-and-State government known as the Papacy.

Let us consider them more fully:

1. GREAT WORDS AND BLASPHEMIES.

— There have been blasphemous powers many. The whole beast-system, from Babylon to the end, is blasphemous. It necessarily becomes so by putting man in the place of God. In this the papal system stands pre-eminent. To blaspheme is "to speak of God or divine things in terms of impious irreverence." In no more effectual way can this be done than to attempt to degrade God to the level of man by exalting man to the place of God. The apostle Paul declares that "the head of every man is Christ" (1 Cor. 11:3), but in the system of the Papacy the pope is placed at the head, with numerous subheads between. This is manifest in his claim to be the infallible interpreter of the Word of God, thus taking the place of the Spirit of God; in the claim of authority to forgive sin, thus assuming the place of God; in the claim of the transmutation of the wafer into the body and blood of Christ, thus making the priest a creator, and Christ subject to him; in his claim to try, judge, and pronounce sentence upon heretics, thereby assuming greater authority than that of Christ (John 12:47); in the titles arrogated to popes and bishops contrary to God's Word and thus blasphemous; and in many other ways has the papal system spoken great things and blasphemies. Among its self-assumed titles are "Arbiter of Heaven and the Lord of the Earth," "the Master of the Universe," "Vicar of Christ," "Most Divine Head of All Heads," "Light of the World," "Lion of the Tribe of Judah," etc.

2. PERIOD OF CONTINUANCE.—The special time when it should exist as a persecuting power, when the saints and law of the Most High should be given into its hand (Dan. 7:25) is 1,260 years. As shown above, this period of its Spiritual Domination began in 533-538, to which if 1,260 years be added we are brought to 1793-1798.

3. THE BLASPHEMY OF GOD'S NAME, ETC.—God's name is a symbol of His character of goodness and mercy. (See Ex. 33:18, 19; 34:6, 7.) But by no power has God's goodness and mercy been put so far away from man as by the Papacy. In Jesus Christ every soul may approach, boldly approach, the throne of Infinite Grace, and find pardon and help. God is not at enmity with us; it is "the carnal mind" that "is enmity against God." (Rom. 8:7.) He loves us and longs to save us. But the Papacy makes God one afar off, who needs to be placated by purchase or penance, around whom is a cordon of saints and bishops and priests whose good favor the poor soul must solicit before it can approach God's presence. Thus has it blasphemed His name, or character. It has brought into the Christian church the pagan

(Continued on page 14)

⁴ The occupant of the bishop's see at Rome at this time was Silverius, altho Vigilius was ordained in 537, and succeeded Silverius in 538, according to Neander, counted by Roman Catholic authorities in 540. He was a most unprincipled man, and well worthy of a place in the system. There were after this short triumphs of the Ostrogoths, but nothing permanent.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 4, 1911

Manuscripts should be addressed to the Editor

Thoughts for the Fourth of July

Various Conceptions of Liberty

LIBERTY! who does not long for it? It may be that one's highest ideal is liberty's perversion, yet his mere longing as such is good. This love of liberty, this longing for freedom, perverted tho it be by human selfishness, is implanted of God in the hearts of men for their good.

In the minds of some persons liberty is so perverted that it means license to do anything human lust demands. This is Satan's grossest perversion of liberty. It makes man the bond-slave of sin and lust, and by sin deludes him to believe that the highest pleasure, the greatest liberty, is devoted service to the cruellest of masters. For the cruellest tyrant on earth is not so cruel as Sin and his unholy mother and paramour, Lust.

Liberty means to the oftentimes anarchist the destruction of existing conditions, even tho it involves seas of blood, innocent and guilty suffering alike. In many anarchists there is a longing for better conditions, a hope that if the present were destroyed better would issue, thoughts of construction as well as destruction; but with many it means the destruction of law and lawful order, Lucifer's aim in heaven, whence came all our misery and wo. The worst tyranny is better than anarchy.

Liberty with some persons means a division of the spoils, the scattering of the wealth of the rich, the division of the lands or their reversal to the State, with a maximum of ease and pleasure and idleness and a minimum of toil, the State a great, indulgent, coddling parent, and the people children, directed in all the affairs of life. The idea is Socialistic. There are many Socialists who have high ideals. They note present conditions, they see the practical working of industrial slavery, and they ardently long for better conditions for themselves and their fellows. They hope by education and evolution and union of effort to accomplish the desired end; but such do not see the true cause, and, in consequence, fail to grasp the remedy.

Liberty means other things to others. Oftentimes to the "union man" it means the strongest rule imaginable over everything not connected with the union, the exercise of the strongest tyranny over those without for the benefit of those within. It is the turning in a new form of the old Musliman's cry, "Acknowledge Mahomet, or die." We sympathize with the laboring men. We know what labor is. We see the cruel tyranny of unrestrained capital, the overreaching lordship of the trust, the domineering arrogance of the great landowner, the classifying and regarding of men as mere parts of great machines, worthy of notice only as they serve their purpose. All this and much more may be seen by all

unprejudiced eyes. There is tyranny and slavery in it; but we do not believe that much will be gained by substituting one form of tyranny or slavery for another. We could not conceive that the slavery of the jack-plane by the saw would be better than the slavery of both by the adz. In other words, Is the tyranny of the corporation magnate worse than that of the walking delegate? Is slavery under the union to be preferred to slavery under the trust? There are honest souls outside, plenty of them, who prefer neither, who, rather, believe that a strong, sturdy, independent individualism is better. And yet many of these are in a worse bondage than either.

There is, also, political liberty, involving religious freedom and the equal rights of all men. This is a product of the Gospel wherever it is found. Its highest type in human government has been seen in America. Its strongest and most classic formulation apart from Bible utterances, is found in the preamble of the Declaration of Independence, the Constitution of the United States, and in other documents of note and of State, originating at the same time.

Equality of mankind does not mean equal physical proportions, nor equal mental caliber, nor equal ability to grasp or power to command opportunity. But it does demand equal liberty for each one to be and say and do just as far as ability and circumstances permit. Politically he is his fellow citizen's equal in life, in liberty, in the pursuit of happiness. It was a glorious hour for the world when America's star rose above the horizon. As long as it was in the ascendent, for its first one hundred years of shining, its influence over all lands was beneficent, speaking freedom to the oppressed of all nations, and hope to the despairing toiler. Seeing its shining from afar, millions in the oppressed and downtrodden monarchies, despotisms, and overcrowded countries of the East, found here what Emerson designated "opportunity." And when the Old World saw some of the best of her people flocking to America rather than to her own colonies, her own feudal laws were softened, amended, or swept away before the enlightenment and liberty of America.

But "how has the most fine gold become dim!" While race slavery as such has been abolished, and that part of the land of which it was the curse is better to-day, industrial slavery flourishes in the sweat-shops of our large cities. The spirit of imperialism stalks boldly abroad. We have the "masses" and the "classes;" and if we do not have the "lords," we have the "servants." "Coal barons" and "kings" and "queens" of various sorts bear sway continuously and temporarily, and the Republic of America is following in the footsteps of the Republic of Rome.

And the influence over the Old World, what is it now? When the American ship of State was launched, one of her ensigns emblazoned to the world was, "*Novum ordo seclorum*," "A new order of things." It stood for complete turning away from the imperialism of the political Old World systems, from Church-and-State governments, from political and class distinctions. Then

her influence was uplifting and potent. But now she is turning back from the new order of things, which gave the world a new lease of life, to the Old World methods, to imperialism, to class distinctions, to "court" honors, to religion-and-state union, to autocratic rule. And the Old World, which had been groping toward the clear shining of the light, is now saying, "Republics are a failure; American freedom and the equality of man are myths, or, at the best, but impracticable ideals in government." And the whole world, in consequence of America's lapse, is reverting, in a "highly civilized" manner, of course, but not the less truly, to the despotism of the Dark Ages.

This is a matter of divine prophecy. The divine portrayal may be read in Daniel 8, and Revelation 13, verses 11 to 16 especially. A great part has been fulfilled. A greater part is in process of fulfilment. A little further and we will reach the climax, the ruin of the republic, the failure of the best government the world ever saw. But there will succeed to this the everlasting kingdom of Jesus Christ, for the glorious inheritance of which He is now gathering out His subjects, ruled by their own consent, serving eternally of their own glad volition. Reader, are your hopes on this government or on that? If the former, what will you do in the life to come? If the latter, you are blessed here and hereafter.

— ★ ★ —

Two Coronations

THERE were crowned last week in the greatest city of the world George V and Queen Mary, the rulers of the United Kingdom of Great Britain and Ireland and its vast colonial possessions. It was probably the most ornate, magnificent, brilliant, and impressive ceremony, or series of ceremonies, that the world ever witnessed on such an occasion. London itself was one great glittering pageant from the arrival of the representatives of nations and their reception by the King and Queen in Buckingham Palace, to the coronation on June 22 in historic Westminster, in the plain old chairs of State over the old legendary "Stone of Scone," and on to the final procession through London the 29th. Edward VII came to the throne an old man, in his sixtieth year. George V comes to the greatest throne in the world in the prime of life. He was born in 1865, and is just past forty-six. There are internal political struggles in the empire, but firm loyalty to the King. Without is peace. Every nation of earth, we presume, has its special extraordinary representative in London.

George V and Queen Mary present the best traditions of the English people. He is a clean, temperate man. There are a simplicity and domesticity in their home which are charming. In less troublous times there would be prospect of a long, happy, prosperous reign. But the whole world is in the ebb and flow of revolutionary movements, swelling ever on a higher tide. India is fermenting with revolution. Poverty grips millions in his hard, cold grasp. Portions of the empire are longing for independence. These things must be met, and George V must help to meet them. We wish him well. We pray and hope that in the

stress and struggle of the days and years to be, England may still stand for progress, for an open Bible, for freedom to worship God, that wherever the human shall greet the union jack, flung to the breeze, he may know, in the words of Curran, that "British law makes liberty commensurate with and inseparable from the British soil—which proclaims, even to the stranger and the sojourner, the moment he sets his foot upon British earth, that the ground on which he treads is holy and consecrated by the genius of universal emancipation. No matter in what language his doom may have been pronounced; no matter what complexion incompatible with freedom an Indian or an African sun may have burned upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted upon the altar of slavery; the first moment he touches the sacred soil of Britain the altar and the god sink together in the dust; his soul walks abroad in her own majesty; his body swells beyond the measure of his chains that burst from around him, and he stands redeemed, regenerated, and disenthralled by the irresistible genius of universal emancipation."

There is another coronation that awaits the world, a coronation on a vaster scale, a more magnificent pageantry, more majestic and impressive ceremonials, in a greater and sublimer city, than this earth has ever known. It is the coronation of Him who was once born in this world as Jesus of Nazareth, who wrought at His trade, walked the hills and dales, mountains and valleys, of this world, who knew by the acme and nadir of experience earth's struggles and trials, earth's conflicts and victories, earth's sorrows and tragedies, but who in them all conquered, and earned the right to be crowned by the worthy of the universe King of Kings and Lord of Lords. We may be there, reader, there by His invitation, and fitted for a place in His kingdom by His grace, and clothed with a robe of His own weaving. But if we have joyful part in crowning Him there, we must crown Him supreme in our hearts here. When He is our Lord here, He will there be our Lord, our Redeemer, our everlasting King. "Crown Him Lord of all."

— ★ ★ —

When It Comes

WHEN this federation spirit spreads throughout the world, when organizations like the labor unions, church federations, Christian Socialism, etc., etc., unite and assume to control the political, educational, and religious life of the nation, what will you do? Will you accept of the prescribed religion? Will you send your children to the State-taught religious schools? Will you be among those who will prosecute the "heretics"? Or will you be more honorable—among the heretics? You may laugh; but the conditions of to-day, the trend in Church and State, are bound to work out just such results. The time to meet them is now.

— ★ ★ —

"THERE is a great deal of striving to be at rest that would be rest if only we stopped striving. Many of our troubles—more of them than we think—are like muddy water that will clear itself if let alone."

Judge Elbert H. Gary has been a very interesting witness for several days before the Stanley House Committee of the United States Congress. Mr. Gary is the managing director of the big steel trust, a billion dollar concern, and he admits that it controls half the United States trade in steel. He testifies that the Government, during the panic of 1907, had an understanding with the powers in Wall Street to the effect that it was necessary, in order to terminate the panic, to acquire the Tennessee Coal and Iron Company. And altho this transaction might not be considered legal, yet it was made to appear to the Government by the Wall Street interests as a necessary evil thing

to do. And in taking this step the Government agreed not to prosecute the trust. How much of this testimony is politics and how much of it is fact it would be hard to determine. But there must be some evidence that deals of that kind are made from time to time, for it is generally conceded that you can never have a big smoke without there being at least a little fire somewhere. Men who otherwise seem to be possessed of integrity and high ideals, are seemingly developing a class of morals that they try to persuade themselves are all right when they are dealing with money matters, and yet they would not think of such a thing as bringing these so-called morals into light of the Ten Commandments.

Our Bible Reading

Man as Created

1. What is the brief Bible record of the creation of man?

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2: 7.

2. Could it be truthfully said that this "living soul" was an immortal part that was breathed into man?

The record plainly states "man [that is, the whole being that was created] became a living soul," and not that a "living soul" was breathed into him.

3. Does the record say that this soul that was thus created was immortal?

The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 2: 16, 17.

4. Is there other Scriptural evidence that a "soul" may actually die?

Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die. . . . The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Eze. 18: 4, 20.

5. Was it believed in Job's day that the soul went into the grave at death?

So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it can not be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. Job 33: 20-22. See also verses 28, 30.

6. Did the psalmist believe that the soul might die?

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before Him: and none can keep alive his own soul. Ps. 22: 29.

For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. Ps. 116: 8.

7. Is the word "soul" ever applied to the lower animals as well as to man?

And God said, Let the waters bring forth abundantly the moving creature that hath life [margin, Hebrew, "soul"], and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature [Hebrew, "living soul"] that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. . . . And God said, Let the earth bring forth the living creature [Hebrew, "living soul"] after his kind, cattle, and

creeping thing, and beast of the earth after his kind: and it was so. . . . And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life [margin, Hebrew, "a living soul"], I have given every green herb for meat: and it was so. Gen. 1: 20, 21, 24, 30.

NOTE.—From the scriptures already quoted in this reading it may readily be seen that when man was created he, the whole man, "became a living soul." The record does not say that a living soul was put into him to be immortal so that he could not possibly die. It is also plainly seen that those same scriptures tell us that the death penalty was pronounced upon man in case he sinned, and it is the "soul that sinneth" that shall die, and not the body merely. It is also seen from the last texts quoted that the lower animals and the fishes of the sea and the fowls of the air, in common with man, are all said to possess souls. The Hebrew word *nephesh*, from which the word "soul" is usually translated, is applied indiscriminately to both man and beast. It is translated in over thirty different ways, by such words as "appetite," "beast," "body," "creature," "person," "pleasure," "life," "heart," "mind," etc., as well as the word "soul."

8. Then if we do not have a soul that is immortal, where is the hope for endless life?

In the way of righteousness is life; and in the pathway thereof there is no death. Prov. 12: 28.

9. What brings life and immortality to light?

Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. 2 Tim. 1: 9, 10.

10. Can it be said, then, that any one who does not accept the Gospel has immortality in himself through the possession by nature of an immortal soul?

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3: 36.

And this is the promise that He hath promised us, even eternal life. 1 John 2: 25.

And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. 1 John 5: 11, 12.

11. When do we actually come into possession of eternal life, which is so clearly stated to be in the Son of God for those who believe the Gospel?

For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Col. 3: 3, 4.



THE OUTLOOK

Watchman,
what of
the night?

The Peace Propaganda

By George W. Rine

Will It Be Peace or War?

IN the preceding article of this series the magnitude and significance of the peace movement was briefly sketched. We also noted the fact that this movement is synchronous with a converse movement; namely, the most colossal preparation for war, on the part of the nations, known to history. Is a more glaring paradox conceivable? The question of vital moment is, Which will it be, peace or war? It is true that many of the apologists for militarism tell us these vast armaments are in themselves the only insurance against war. To insure peace, they say, the nations must be prepared to fight. Is this theory true? Will it work? We shall adduce a few authoritative opinions.

In an address delivered in June, 1909, the former British prime minister, Lord Rosebery, referring to the colossal armaments of the nations, said: "THESE ARE INTENDED TO BE USED; THEY DO NOT EXIST FOR ORNAMENT. They may be used at some moment where there is a sudden outbreak or a sudden attack of temper." He said further: "I do not know that in some ways I have ever seen a condition of things in Europe so remarkable, so peaceful, and in some respects SO OMINOUS as the condition which exists at this moment. . . . All forebodes peace; and yet at the same time, combined with total absence of all questions of friction, there never was in the history of the world SO THREATENING and SO OVERPOWERING a preparation for war. THAT IS A SIGN WHICH I REGARD AS MOST OMINOUS."

England's View of the Subject

The late English prime minister, Sir Henry Campbell-Bannerman, after an appreciative reference to the world-wide peace propaganda, said by way of contrast: "Is it not evident that a process of simultaneous and progressive arming defeats its own purpose? Scare answers to scare, force begets force, until at length it comes to be seen that we are racing one against another after a PHANTOM SECURITY which continually vanishes as we approach." Colonel Richard Gaedke, the great German military critic, in an article contributed to "McClure's Magazine" for October, 1910, entitled "Peace and Disarmament," said: "It is only partly true that armaments are the insurance premiums of peace. With better right they might be called a CONSTANT MENACE TO PEACE. . . . I believe I have demonstrated that the last and greatest danger to peace is the excess of armaments, which keeps the thoughts of war awake in the hearts of the peoples, and puts upon their shoulders a financial burden that they can not much longer bear without danger. . . . Undoubtedly neither England nor Germany desires war. But—I must repeat it again—in the MUTUAL DISTRUST BETWEEN THE TWO NATIONS, IN THE COMPLETION OF ARMAMENTS which it provokes, and the aggravation which this economic burden imposes upon the people, LIES THE POSSIBILITY OF A SUDDEN FIERCE OUTBREAK."

In the San Francisco "Examiner," July 13, 1910, Rev. Dr. Parkhurst wrote, "With all the military preparations that are on hand ready for use, to prognosticate war is very much like attempting TO TOUCH A MATCH TO GUNPOWDER." In the editorial columns of "The Nation," May 27, 1909, appeared this

significant declaration: "If something is not done to forestall this wicked craze [for bigger navies], AN EXPLOSION WILL FOLLOW THAT WILL SHAKE THE WORLD." Sir Edward Grey, a member of the British ministry, recently said: "The great nations are raising enormous revenues, one half of which is spent in preparations to kill each other. It is a sad reflection on our civilization. SOONER OR LATER IT MUST SUBMERGE THAT CIVILIZATION."

Will They Fight?

"England and Germany: Will They Fight?" is the title of a remarkable discussion that appeared in the "World's Work," February, 1910. The writer, William Bayard Hale, had spent a year in Europe, "in confidential relations with governmental chiefs." The editor



The above illustration is Mr. Camille Flammarion's contribution to the suggestions on peace. Mr. Flammarion is not only one of the world's most renowned astronomers and mathematicians, but he is also one of France's most noted Spiritualists. He thinks that the fitting thing to do would be to melt all the cannon of the world into one large gun, and all the shells into one large ball. This huge gun would hurl the projectile with a muzzle velocity of 26,000 feet, or about five miles, per second. This initial velocity would throw the great ball so far that it would overcome the attraction of the earth, so reasons Mr. Flammarion, and then it would rotate forever as a satellite around this globe. It would make its circuit once every 80 minutes, and during the night-time this flaming and speedy orbit would be a constant reminder to the inhabitants of earth that they were all in a league of eternal peace. Most sane people will recognize in this renowned scientist's suggestion a very wild flight of imagination. But we are living in times when men are both imagining and attempting great things, and it need not be surprising if there might be found enough people whose enthusiasm would sufficiently outweigh their sense to cause them to venture upon such a project. It will be well if men do not dream to assume the prerogative of the Almighty to launch worlds and perpetuate their movements in space.

says that Mr. Hale was in a position to acquaint himself, "at first hand, with the views held in the highest quarters." Mr. Hale says:

They are talking, in Europe, of a war—a war in which two of the most powerful nations would face each other, with the largest armies and the

biggest navies ever envisaged in battle; with weapons more destructive than any ever used before. It would be a war . . . colossal in the scale to which it would almost inevitably develop, stupendous in the possibilities of universal conflict which it would open. It does not require imagination to see the spread of this war till it should rage over all Europe, call Japan again to arms, make China a battle-field, and weaken or break the hold of home governments on widely scattered colonies; it rather requires ingenuity to find grounds for hoping that it would not extend its effects to both hemispheres and to all continents.

Who Will Provide This War?

To the question, Who are expected to provide this war? he answers, "England and Germany." He says this war talk had been going on for three years, that it refuses to die out, and that it deepens in seriousness and volume. The reader will remember the accounts of the "Englishman's Home" panic two years ago; how the hearts of all Englishmen "were moved, as the tree-tops of the forest are moved by the tempest." Mr. Hale says the public commotion has ceased, but in its place is a settled fear answering to the "ominous hush" of Europe which Lord Rosebery thinks more sinister than the bluster that preceded it. In Germany there has never been a panic; "only a slow gathering of belief THAT WAR IS INEVITABLE."

Mr. Hale tells us that neither the German government nor the British seeks war or desires it. On every score of common sense peace is desirable. In the face of every reason why peace should continue indefinitely, "what earthly ground is there for believing that Germany and England are about to fight?" Mr. Hale says: "The answer is this: THE MOST SERIOUS POSSIBLE GROUND FOR FEARING THAT GERMANY AND ENGLAND ARE ABOUT TO FIGHT IS, THE BELIEF OF THE PEOPLE OF GERMANY AND ENGLAND THAT THEY ARE ABOUT TO DO SO." He means by this that the talk of war, however causeless, tends to beget war. "Familiarize two nations with the daily thought of fighting, and it will be a miracle if they fail to fight."



The British "Dreadnought of the air," the dirigible balloon Mayfly, was launched May 22 at Barrow-in-Furness. This gives the British navy the largest aerial war machine that has yet been built. In size it is said to surpass the largest Zeppelin air-ship, it being 510 feet long, and 48 feet in diameter, with a lifting capacity of 21 tons. There are two eight-cylinder 100-200 horse-power Wolseley gasoline motors, working three propellers, one large one in the stem of the rear gondola and two smaller ones at the sides of the forward gondola. The covering of the big gas bag is of "duralumin," a new metal which has been experimented with for several years and is said to be lighter than aluminum, stronger than steel, and not liable to rust. Count Zeppelin and others are learning by experience that the surface of the water furnishes the best place to launch these huge air crafts, and so the Messrs. Vickers launched this novel addition to the British navy in this way.

England's Naval Determinations

That England does, however, nurse a real, tangible grievance against Germany, is made certain by an article in "McClure's Magazine" (June, 1910), written by Dr. Theodor Schiemann, professor of history at the University of Berlin. He gives unimpeachable evidence that England regards Germany's rapidly growing navy as "a menace to the peace of Europe," and that she has expressed her determination to dictate to Germany, by a display of naval force, what the maximum size of the latter's navy should be. England is determined, if possible, to remain the undisputed mistress of the seas, and thus perpetuate her predominance in the commerce of the world. Professor Schiemann declares that Germany will under no circumstances brook dictation from any power as to the size of her navy or as to any other question that she regards as a matter of internal or domestic policy. He says further that Great Britain is the historic enemy of whatever European power happens for the time to be paramount on the continent. Germany is that power at present. Hence England's battle-cry is, says Professor Schiemann, *Germaniam esse delendam*—"Germany must be wiped out." Aneant the wide-spread horrors that would result from a war between these two great peoples, he says:

A German-English war would be a calamity for the whole world, England included; for it may be regarded as a foregone conclusion that simultaneously with such an event every element in Asia and Africa that is hostile to the English would rise up as unbidden allies of Germany. The great connections of the world commerce would be rent asunder, incalculable values would be destroyed, and every nation in the world would share in these losses.

In the same issue of "McClure's Magazine" the president of the University of California, Dr. Benjamin Ide Wheeler, says: "Professor Schiemann is among present-day writers the most far-seeing, straight-seeing, and well-informed representative of German imperialism; that is, of the larger policies, both in the foreign and in the domestic affairs of the German Empire. . . . He is the trusted confidential friend of the German Emperor." Professor Schiemann's testimony is therefore absolutely dependable.

The Far Eastern Question

Intelligent observers as to current history admit, without exception, that the ambitions and aspirations of Japan and the unrest of China and India constitute a standing menace to the peace of the world. In a speech in the House of Representatives, last May, Congressman McLachlan of California said: "The new power [Japan] that has arisen out of two wars in the Orient stands militantly ready to defend the place she has secured. Her defeated opponent [Russia], neither forgetting nor forgiving, is preparing to take advantage of the first opportunity that arises to regain what she has lost. . . . They [rumors of war] come to us from every quarter, they come with increasing frequency, and we, no less than others, must take some note of them, and, if necessary, prepare for whatever they may portend. Even China, asleep for centuries, is aroused and preparing by her own military might to defend her territory against further aggressions. Nor are we outside of these rumors. On the contrary, we loom large in nearly all of them. . . . There never was a time when nations were so engrossed in keeping themselves in condition to maintain their rights BY FORCE."

"The Valor of Ignorance"

In the close of his address Mr. McLachlan refers to a recent book with the title "The Valor of Ignorance," by General Homer Lea. In this book the author gives reasons why he believes that war between the United States and Japan is an absolute certainty. "General

Lea," said the congressman, "says that war for this country is inevitable, and he supports this opinion with a logical array of facts and arguments that certainly no one yet has controverted. . . . He touches upon the skill and the completeness with which the Pacific waters bordering our coast have been sounded, the coast itself mapped, and the topography of the interior studied. No observer on the Pacific Coast needs confirmation of his statements in these respects." General Lea's book has compelled publicists, not only of this country, but of the leading nations of Europe, to give serious thought to the phenomena that point infallibly to a conflict between our country and Japan. In a review of this book, the "London Times" declares it to be filled with indisputable FACTS.

Views of Japanese Officer

A Japanese officer of high rank recently said through the medium of the "Annual Register," of the English Navy League: "That State only is a genuine sea-power which does not need to let itself be disturbed by the laws



The above illustration is the main mast, or "fire-control" platform, of the most modern battle-ship. The observers on the platform at the top are about 100 feet above the water, and from this elevated position they are able to sight the enemy when his vessel would not be above the horizon of some one on the deck below. From this position also the "fire-control" officer is able to observe where the shells fired are striking; and by means of electric communication and speaking-tubes he directs the gunner so that he can alter his aim and hit the target.

of neutrality. Whether permitted or not permitted, JAPAN'S INSISTENT CRAVING is the mastery of the Pacific Ocean. . . . Japan is armed on every side with men who are stronger than armor-plate." The German officer Colonel Gaedke has this to say on the foregoing citation:

It would hardly be possible for any one to speak with higher national self-importance. War begets chauvinism and armaments; armaments beget distrust; and distrust, in turn, augments armaments in the same ratio as these increase distrust. It is a vicious circle into which the whole civilized world of our day appears inextricably to have fallen.

In his remarkable book entitled "Asia and Europe," Meredith Townsend, an English historian, inquires most significantly: "Will the East ever conquer the West? Will the yellow whirlwind, rushing with irresistible force across the world, engulf Europe and its civilization until the people sink beneath the matchless strength and numbers of eight hun-

dred million inhabitants of Asia?" Commenting upon the foregoing, the London "Daily Mail" says, "SOME DAY IT WILL COME; and then, if Europe should drive it back, it in its turn would drive Europe out of Asia." From the same paper we quote: "What, asks Mr. Townsend, in closing a remarkable chapter, is to become of Asia? It is the most fascinating, the most hopeless of problems, and we feel with the author, as we close his book, that the only possible reply is: 'WHAT GOD WILLS, NOT WHAT EUROPE WILLS.'"

Not long before his death, Sir Henry Campbell-Bannerman declared, "On the one hand we find the reasoned opinion of Europe declaring itself more and more strongly for peace, and on the other hand, preparing for wars which in their extent and effectiveness suggest that a LUST FOR BLOOD is the actuating principle of modern society."

A Striking Prediction

These prodigious preparations for war, the marvelous awakening of the heathen nations after "the sleep of centuries," is an unmistakable response to the following inspired latter-day prophecy: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen. . . . LET THE HEATHEN BE WAKENED, AND COME UP TO THE VALLEY OF JEHOSEPHAT: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision [thrashing]: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

In rapt vision Jeremiah looked down through the vista of the centuries to the time of the end, and prophetically exclaimed: "My anguish, my anguish! I am pained at my very heart. . . . I can not hold my peace; because thou hast heard, O my soul, THE SOUND OF THE TRUMPET, THE ALARM OF WAR. Destruction upon destruction is cried; for THE WHOLE LAND IS LAID WASTE." Jer. 4: 19, 20, A.R.V.

Again, the apostle John, in holy vision, declares: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto THE KINGS OF THE EARTH AND OF THE WHOLE WORLD, TO GATHER THEM TO THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY." That this divine forecast will have its fulfilment at the close of time, is made certain by the words that immediately follow. Christ declares: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments [spiritual garments], lest he walk naked [spiritually], and they see his shame." Rev. 16: 13-15.

We have cited the serious convictions (as to the prospect of a world-wide all-devastating war) of many of the most far-sighted, most acute, most veracious, and most influential leaders of human affairs in our day. Do you not see how wonderfully consonant with the predictions of Holy Writ are the sober, deliberate predictions of these great men?

God bless the noble men and women who are working for the bringing in of the endless era of peace; and may He graciously lead them to see that the only hope of ever realizing that glorious consummation, is "THAT BLESSED HOPE, AND THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST." Titus 2: 13.

The House-Fly and Disease

BECAUSE the common house-fly is so potent an agent in spreading disease, many methods are suggested for its extermination. Dr. L. O. Howard, who stands at the head of the Department of Entomology in the United States Department of Agriculture, says: "The house-fly breeds only in fermenting organic matter. . . . The larvæ, moving in an excrementitious mass, accelerate putrefaction and help the spread of the putrefactive germs throughout the substance."

Dr. John B. Smith, entomologist in the New Jersey Agriculturist Experiment Station, says: "The campaign is not so much against the fly as it is against the conditions which require the presence of the fly as a natural scavenger. . . . The fly is man's good friend and a necessity so long as man is a filthy animal. When he becomes a clean pig the flies will naturally disappear."

Dr. C. Gordon Hewitt, dominion entomologist, Canada, puts it this way: "House-flies indicate the presence of refuse, garbage, and other insanitary conditions. The house-fly is useful therefore; it is of the greatest use as a danger-signal, as a 'red flag.' But we should not require danger-signals in such enormous quantities."

Prof. S. W. Williston, of the University of Chicago, expresses himself to the effect that the fly is of domestic origin, that it does not exist apart from the insanitary conditions created by man. He points out that it is not found far removed from man's habitations. There are many places in the unsettled regions of the Rocky Mountains where a house-fly could not be found by hours of search. The same authority avers that thirty years ago the fly was unknown on the plains where it now exists in swarms.

In summing up these facts *Popular Mechanics* says: "Thus it is not the fly which is primarily to blame for epidemics of typhoid fever and the like." It is man's segregation into cities and towns where he has not provided himself with the requisite sanitation. If the cause of the fly be removed, the fly will disappear, largely if not entirely, and the probability is that if in some miraculous way we could exterminate the fly without removing the cause, there would something worse speedily develop to take its place."

The moral of all this is that the sanitary laws of cleanliness proclaimed by Moses, if they were carefully enforced, would rid the world of house-flies, and much of its troubles in the way of infectious diseases.

— ★ ★ —

Because of the arrests of the McNamaras and others for the destruction of the Los Angeles Times building, the Socialists propose to make "California a battle-ground." "California for Socialism," says one of the leading Socialist organs, "is the answer the working class is making to the organized capitalist, more especially the steel trust and General Otis, their Western representative, in their cold-blooded attempt to murder McNamara." Whether these men under arrest are innocent or guilty we have no means of knowing. But we do know that there is a large class who believe strongly that they are innocent; there is another large class who believe just as strongly that they are guilty. And between these two classes there will be a strong fight made, not only in the courts, but also through the newspapers. Strifes of this kind are growing both in frequency and in bitterness. The foregoing quotation shows that the Socialists regard the arrest and trial of McNamara as a "cold-blooded attempt to murder." They do not admit the possibility (or at least such is the case with the author of the foregoing quotation) of his guilt. It must be seen that the final outcome of such discussions will be rioting and violence. With the discussions between these two classes we have no sides to take. There is a far greater problem before the world. What do these sure portents of an oncoming storm of violence and rioting signify? Reader, have you ever given attention to all these problems of modern society from the standpoint of plain Bible prophecy? There are many who would sneer at the idea of the Bible taking any of these things into account; but, just the same, this jour-

nal for more than a third of a century has been calling attention to how society would more and more come into a condition that would make for violence and strife, and we see how events are driving in that direction. Keep your eyes open to the situation. We have reached only the beginnings. The great storm lies on beyond.

An "arson trust" has just been disclosed in Chicago through the arrest of Leopold Dreyfus, a wholesale clothier. The trust has been operating in Chicago, New York, Cincinnati, and other cities. The trust employs persons to keep on the watchout for business men who are in a hard place for lack of ready cash, and when those are found who are in business distress they are "approached" with the suggestion that for a certain per cent of insurance money together with a certain advance fee, the trust will undertake to have their property "mysteriously" burned down. The owner has nothing to do with the matter except to pay the fee and the percentage. The trust attends to all the details of the burning through its secret agents. Men who can stoop to such base things have certainly reached a very low level.

The Mormons in Europe.—There is a tremendous sentiment stirring through Europe against the Mormons and their propaganda. They have been severely attacked in the Scandinavian countries and also in England. Strange to say, in this latter country they have found defenders. These defenders evidently do not understand the Mormon system. Germany, with her characteristic forthrightness, does not stop to mince matters at all. The Church of Latter-Day Saints is simply scheduled as "an illicit religion," unrecognized by the State. They are not given the privileges that other illegal re-

ligions have. Permission to reside in Germany is not refused them; but they are not permitted to proselytize, and public meetings of Mormons are subject to the provisions of the law, which compels the holders of any public meeting to give notice of the same to the police in advance. This is true of other religions, and permission is usually given; but the police always refuse permission for Mormon meetings; and in nearly all attempts to hold meetings by foreign Mormon missionaries, the missionaries are expelled from Germany as undesirable aliens. For instance, on July 22, 1910, twenty-one missionaries, mostly young American students, were given twenty-four hours to quit the country. There are about 3,000 Mormons, it is said, in Germany.

It is a strange thing, a startling inconsistency, what would be a traitorous act, if one saw it clearly, to teach that Christ Jesus, the Saviour of all who are saved, of Jews as well as of Gentiles, of antediluvians as well as of modern Christians, saves one class by one code of character and conduct and another by another code; that He is changeable, and therefore unwise, short-sighted; that the seventh-day Sabbath was all right for forty centuries, but not for twenty; that the Ten Commandments were loved and observed by Jesus our Lord, in the full freedom of love, but they are to us a "yoke of bondage." How such must lose the harmony, the beauty, of the Word! The next thing is higher criticism or Roman Catholicism.

A train wreck on the Santa Fe Railroad near Domingo, New Mexico, on June 9, killed one, fatally burned three others, while many more were more or less seriously injured.



"Questions and Answers"

Would you appreciate a brief, practical, intelligent exposition of the "puzzling" or "hard" texts of the Bible? You should have a copy of "Questions and Answers," the new book given as a premium with this paper.

Over 250 pages

Topical and textual Indexes

Almost 300 questions and answers

Substantially bound in cloth

Contains the most important matter that has appeared in the Question Corner Department of the "Signs" for a number of years, very carefully selected and conveniently arranged

Not for sale

Given as a premium

For \$2.00 we will send the paper 1 year and one copy of the book

For \$3.50 we will send the paper 2 years and one copy of the book

For \$3.50 we will send the paper 1 year to two addresses and one copy of the book

Papers and books may be sent to separate addresses

Example—

The paper 1 year . . . \$1.75

Value of the book . . . 1.25

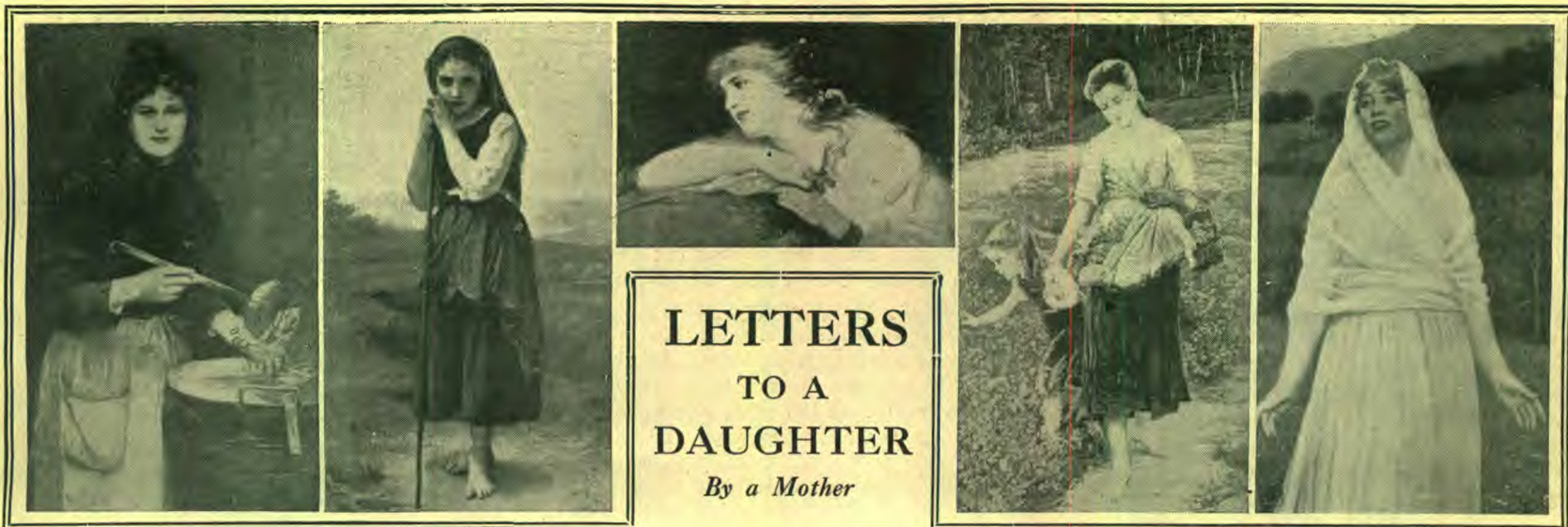
Total . . . \$3.00

Special, paper and book, \$2.00

Order through our nearest depository

or address

THIS PAPER



LETTERS TO A DAUGHTER

By a Mother

"Learning to Do Things"

MY DEAR DAUGHTER,—

Your letters are full of interest to us. We are more and more glad you are there. Do not be impatient to get at the work that seems to you to represent your purpose.

You know how I prize the spring-time of life, and I am as jealous of every passing day as you can possibly be. Yet I do not in the least regret these weeks and months you are spending in learning to do well this work, which is quite as necessary to the development of an all-round nurse as is the bathing of a sick person or the bandaging of a broken limb.

You say you are still engaged for the most part in washing pots and kettles. Do not despise this day of fundamentals, but strive each day to do your work better. Of course, darling, you will not spend your life at this; you may never do it again. But you will always have to do with this work in a way. You can never teach others to do with despatch and perfection that which you have not learned to do well with your own hands. Remember that life's accomplishments, like character, blend to make a seamless robe. We can not strengthen a part without strengthening the whole. So while you are learning to wash a pot, leaving it, not once, but always, free from grease and soot, immaculate within and shining without, by the divine law of "the correlation and conservation of forces," you are learning to assist, perhaps, to perform a delicate surgical operation.

In the Louvre at Paris is a painting by Murillo in which an old kitchen is represented. But doing the work therein are white-robed angels. One is putting the kettle on the fire, another doing something else. All are busy, working with a will, refining the work in which they are engaged. "It is the angel aim and standard in an act that consecrates it." There is no need of being great or doing great deeds in order to share the inspiration of God's presence.

If we could but learn to measure by God's standards, we should learn that real greatness lies in perfection in the least. So great is God's estimate of character.

There is no such thing as chance. We each are in our allotted place, filling our own little niche. No one else can do our work. Would that every one of us could have the understanding of Stradivarius, whom George Eliot makes to say:

If my hand slackened
I would rob God—since He is fullest good—
Leaving a blank instead of violins.
He could not make Antonio Stradivarius' violins
Without Antonio.

Let this thought be your inspiration in all the work that is given you to do, day

by day. Do each task the best it can be done. The reward is your own.

Already you are having the privilege of putting into practise some of the principles of scientific cooking. I am sure this will be a very enjoyable part of your training. You have the promise of being an accomplished cook before leaving this department. To be a practical as well as a scientific cook is no mean accomplishment. Indeed, such are hard to find. And your time will be well spent.

I see that your course of study and manual training takes you through a good course in domestic science. We have certainly chosen well in giving you the advantages of this school. That woman is fortunate who can turn her hand to all the arts that naturally grace the womanly woman.

Duty

I sought to do some mighty act of good,
That I might prove how well my soul
had striven.
I waited, while days and hours passed by,
Yet bore no incense of my deed to heaven.
Sad, without hope, I watched the falling rain;
One drop alone could not refresh the tree;
But drop on drop, till from its deepest root
The giant oak drank life and liberty.
Refreshed, like nature, I arose to try
And do the duty which should nearest lie;
And ere I knew my work was half begun,
The noble deed I sought in vain was done.
—Anonymous.

I am glad to know you are making practical use of some of mother's home training. I thought perhaps you could find time to make your own uniforms during your hours off duty. I am glad to know your effort has proved so satisfactory. I did not suppose you would dare undertake the making of the coat. You were wise to hire the assistance of an expert for a few hours. Her services were worth much more to you than the pleasure of having a well-fitting garment. It is worth twice the price you paid, to have had this little lesson in doing things right. I am glad you have the satisfaction of feeling the coat is more becoming than any you could get in the shops, and is better finished.

And so you have your fall hat already, and made it yourself! Are you not glad that I insisted upon your taking the course in millinery at the Y. W. C. A.? I am sorry you find it so hard to do up your white shirt-waists satisfactorily. I feel I did you an injustice in not insisting upon better instructions and more practise in the art, while you were at home. I have arranged for your sister two or three weeks with Madam Coin this coming vacation, learning how to wash, starch, and iron a shirt-waist in proper manner. You must struggle on and perfect a method of your own.

I was just looking over your letter. You

must have saved at least forty dollars by the things you have been able to do for yourself. And it has been no hardship, I am sure, but rather a pleasure. Now you see you have that money for lectures, concerts, or anything else that will add to you pleasure and profit, while you are in the East. You will find many ways for it. Study to know that which will give you the best returns. This aptitude of yours for doing things will stand you in good stead at all times. In the homes of the well-to-do it will be appreciated. In the homes where much of your work will be, it will be most necessary to your success in giving comfort and relief.

Yes, dear, embrace every opportunity to learn any new accomplishment. First, it will add to the sum total of your worth. Second, you never know when or where you will need it.

The necessity of work—I should say the privilege of work—is man's greatest blessing; and through it, whatever it is, be it honorable, we attain our highest culture.

My attention has just been called to a newspaper clipping under the heading of "Philosophy of Work," in which are expressed the sentiments of men whose names are familiar to the world. I will send it to you:

"Nature is just toward men. It recompenses them for their suffering. It renders them laborious because to the greatest toil it attaches the greatest reward."—Montesquieu.

"It is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the two can not be separated with impunity.

"If you want knowledge, you must toil for it; if food, you must toil for it. Toil is the law.

"It would be well if all of us were good handiercraftsmen in some kind. Work first and then rest. You must do more than pray; you must work."—Ruskin.

"Shun no work. Make yourself remarkable by some talent or other. Yet do not devote yourself to one branch exclusively. Strive to get clear notions about all."—Seneca.

"Observe, without labor nothing prospers."—Sophocles.

"Virtue's guard is labor."—Tasso.

"Labor rids us of three great evils,—irksomeness, vice, and poverty."—Voltaire.

I would rather hear expressed in Voltaire's language the positive side of this question. I think he would say, Labor gives us four great blessings,—happiness, usefulness, virtue, and prosperity.

Your loving —
MOTHER.

Fifth Head of the Beast

(Continued from page 2)

and satanic doctrine of the inherent immortality of the soul, and thus, before the day of judgment and awards, it has, contrary to the Bible, peopled heaven with intercessory saints, and purgatory and hell with suffering sinners. It is all but a continuance of the old Babylonian demon-worship and pagan tatarus translated into an apostate Christianity. It makes man's salvation depend on the good works of men instead of the free grace of Jesus Christ. It makes the saints to whom the intercessory prayers are offered omnipresent, like God, or, rather, deceives those who thus seek the aid of "saints" with the veriest mockery. In almost every imaginable way are the character of God, and Christ's priesthood in the sanctuary above, and the ministration of holy angels, perverted by the erroneous doctrines held by many sincere souls, but not the less soul-destroying.

4. **WAR WITH THE SAINTS.**—We need not recount the war of the Papacy against the people of God. It is estimated that during the 1,260 years over fifty million souls went to their deaths at the cruel and merciless hand of the papal phase of that beast-system. Of course the Papacy did not count them Christians; neither did the Jews count Christ a good man. "He is worthy of death," said they, because "He deceiveth the people" and "subverteth the nation." He is a Samaritan and hath a devil. They are worthy of death, said the Papacy. They are heretics, Jews, infidels, apostates, traitors against civil power. They ought to die. And then she turned them over to the often merciless power of papal governments to be tortured and executed by methods most ingeniously cruel, satanic, and inhuman. Even tho those put to death were very heretics, it is, according to the words of Jesus Christ, greater heresy to put even the HERETIC to death. (See John 12:47; Luke 9:53-56.)

5. **POWER OVER ALL NATIONS.**—This Spiritual Domination over the nations represented by the ten horns⁶ is to be considered in a general way, and not in its absolute sense. There never was a time during the 1,260 years when all the kingdoms of Western Rome were thoroly united in upholding and obeying the Roman see. But by promises, persuasion, craft, combinations, threats, and wars, these kingdoms were kept subject to the Papacy during the great part of this period. The completer fulfilment of that prediction is yet to be seen.

6. **THE WORSHIP OF THE BEAST.**—The highest worship is not in form or words, but in obedience. This is expressed in the following words of our Saviour: "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46. "Thou shalt WORSHIP the Lord thy God, and Him only shalt thou SERVE." Matt. 4:10. True service, the doing of God's commandments, is the highest form of worship. As God alone is the only object of worship, it follows that the worship of the beast is a false worship opposed to that of God. And as the highest proof of worship is obedience, it likewise follows that the worship of the beast is obedience to the law of

the beast instead of obedience to the law of God. The whole duty of man is summed up in obedience to God's commandments (Eccl. 12:13), His holy law of liberty (James 2:8-12), of which Jesus Christ was the exemplification (Ps. 40:7, 8; John 15:10), and the Decalogue is the summary. The law of the beast power is opposed to God's law. Its distinguishing feature is and must be the DIFFERENCE between the two laws. The prophet Daniel, speaking of the same power, said, "He shall think to change the times and the law." (Dan. 7:25, R.V.) And this the Papacy has sought to do; it has attempted to change the law of God in that particular which relates to time, not only as regards the day, but as regards the time of beginning of the day. The law of God declares, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." (See Ex. 20:8-11.) But "Butler's Catechism," of the Roman Catholic Church, declares that what is commanded by the Sabbath law is "to sanctify the Sunday." And that church further declares, in numerous works of authority, in substance like the following, which we quote from one, the "Doctrinal Catechism," page 101:

Ques.—Have you any other way of proving that the church has power to institute festivals or precepts?

Ans.—Had she not such power, she could not have done that in which all modern Peligionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.

Another Catholic work, called "Abridgement of Christian Doctrine," has the following:

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q.—How prove you that?

A.—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commandment, they again deny, in fact, the same power.

To worship is to obey; knowingly to obey the Papacy instead of God. This Rome, by deception and force, has caused all nations to do. And in the crisis now rapidly developing, all will, without excuse, be found on one side or the other. The question is, Shall it be God's Word or tradition, however hoary that tradition may be? Will we accept or continue to pass the well-worn counterfeit bill, which will be burned in the fire of just wrath? or will we accept the genuine gold of God's truth?

7. **THE DEATH STROKE OF THE BEAST.**

—Verse 3 of Revelation 13 declares, "I saw one of its heads as it were wounded to death;" literally, "slain unto death." (See R.V., margin.) It was as truly killed or slain as was the Lamb of chapter 5:6. So also in chapter 13:10: "He that leadeth into captivity shall go into captivity: he that killeth with the sword MUST BE KILLED with the sword." The influence of the Reformation weakened the power of Rome in the German and British dominions; and those powers threw off the yoke of the Papacy, and prospered, notwithstanding the anathemas of popes. In the persecutions that waged in Catholic countries oftentimes, the rulers saw that the best citizens were either slain or forced to flee to Protestant countries or the open arms of the unknown America. In 1776 Maria Theresa⁷ of Austria issued her decree of toleration, and in 1798 the death stroke was given to that head—the papal—of that satanic system of earthly rule, by General Berthier, acting under the orders of the French Directory, and Pius VI was taken prisoner, dying in captivity August 29, 1799.

But it was not the mere captivity of a pope which dealt the death-blow. Such things had occurred before. It was the taking away of the Spiritual Domination, the undoing of the dignity conferred by Justinian, the taking away of the civil power. The Papacy was NO LONGER ACKNOWLEDGED the "Head of all the Churches." The decrees of the "True and Effective Corrector of Heretics" could not be enforced. Previous to that time no greater honor could be accorded a sovereign than to be crowned by the pope or his envoy, but after that none was so poor as to do him homage. Pope Pius VI at that time lost his civil power, but the Ecclesiastical Power of the Papacy was not destroyed; and even to the time of his death, at Valence, France, August 29, 1799, he was the head of the Roman Catholic Church, but not the recognized religious head and corrector of heretics BY THE GOVERNMENTS of Europe. The French Republicans would have been glad to overthrow the Papacy entire, but this they could not do. Within itself it possessed the power of perpetuating the ecclesiastical system independent of civil power. Says one historian:

However desirous the French Republicans might be that Rome should not have another pope when Pius VI expired, the great bulk of those who professed its religion felt very differently. Austria gave effect to their wishes. The Emperor procured a meeting of the dispersed cardinals at Venice, then an appendage to his monarchy, and they elected, on the 14th of March, 1800, Barnabas Chiaromonte to fill the papal see. He called himself Pius VII, and within a few weeks of his election he entered his capital as a sovereign prince; the French armies having sustained such reverses in the preceding autumn as left Southern Italy to its ancient masters.

Afterward negotiations were opened with France, Napoleon acting as first consul. But it is noticeable that the Spiritual Domination of the Papacy had gone, and the Pope was obliged to accept the conditions of Napoleon if he would retain any hold upon France at all. This was most manifest immediately after the restoration of the Temporal Power in the connection of the Papacy with France. Napoleon thought it best to re-establish religion, in order that the religious French might not be governed by foreign bishops. He divided his realms, marked out the bishops' sees, fixed their salaries, brought the Pope to his coronation, and then crowned himself, took the management of things into his own hands generally, limited the powers of the Papacy, and the Papacy was obliged to submit. The Spiritual Domination of the Vatican was gone. That phase of the persecuting system represented by the papal head, was slain. The Papacy, as a persecutor, was killed. All Europe felt the humiliation of the Papacy, and the abject attitude of the Pope toward infidel France drove away the last respect or fear that lingered in European governments.

8. **THE HEALING OF THE DEADLY WOUND.**—Note again that the head was wounded unto death. The R.V. margin reads, "slain unto death." The word rendered "slain" is the same as is rendered "slain" in Rev. 5:6, 9, 12; 13:8; 18:24. The prophecy declares that "his death stroke was healed." R.V. There must therefore be restored to him just what he lost. The deadly wound was given by taking away one of the essentials of a persecuting agency, control of civil power to enforce its decrees. To heal that wound, that control of civil power must be restored. The governments of earth must again acknowledge the pope of Rome Head over all Churches, and True and Effective Corrector of Heretics. Then will that phase of the beast again live, and all the world shall wonder and worship. This will be more fully considered in connection with Revelation 17.

⁷ Murdock's translation of Mosheim, volume 4, pages 443, 444, edited by Henry Soames, M.A. (London, 1885).

⁶ These horns primarily of the fourth beast of Daniel—leading governments during the Spiritual Domination of the Papacy—were originally in their rise as follows: Alemanni, 351, in Swabia, Alsace-Lorraine, perpetuated in the Germans; Franks, 351, in Northwest Gaul; Burgundians, 406 and 420, in Burgundy; the Vandals, 406, 409, and 429, in Spain and Africa; Suevi, 406 and 409, in Spain; Visigoths, 408, 419, and 467, in Southwest Gaul and Spain; Saxons, 449, in Britain; Ostrogoths, 453 and 489, in Pannonia and Italy; Lombards, 453, Pannonia and Noricum; Heruli, 475-6, Italy. These ten all existed from 476 to 493. Here the influence and power of the Papacy on the civil authorities began the uprooting of those who opposed its assumptions, and the Heruli were overthrown in 493, the Vandals in 534, and the Ostrogoths in 538 and later. After that there were sometimes more and sometimes less, with dominions expanded or contracted, but they have ever been known as the ten kingdoms of Rome.

Fills a Long-Felt Need

"I have received the book 'Questions and Answers.' While I have several hundred books in my library, I think this is one of the very best. It is so arranged that a busy man can turn quickly to any point he may require, and is a mine of information on many questions. . . . All who study this little book must be impressed with its value."

"'Questions and Answers' came duly to hand, and I have given it a careful examination. I believe it should be in every home. It alone is really worth far more than, and rated according to present-day book ratings, would surely sell for at least three fourths as much as, the price you ask for both it and a single yearly subscription to the 'Signs.' . . . Be assured of my co-operation in the matter of its circulation."

"That good book of yours, 'Questions and Answers,' I have examined as far as time would permit since receiving it yesterday, and to say that I am greatly pleased with its contents is to express my appreciation only lightly. . . . I think that if our people generally knew the value of this book, they would all subscribe for the 'Signs of the Times' to pay the specified amount for the book and the paper. I hope that it will have a very wide circulation in this way."

"It is with pleasure that I acknowledge the receipt of 'Questions and Answers.' The book will fill a long-felt need with our people. It is especially helpful for those who are seeking to interest their neighbors and friends in the truths of the third angel's message; also Bible workers and those starting in the ministry. The ground covered by 'Questions and Answers' is such that it throws a flood of light upon the perplexing questions that come in connection with presenting the call of mercy, and I can only wish that it might be in the hands of our people."

Do you have a copy? Read about this book on another page.



THE HOUSE WE LIVE IN

OR THE MAKING OF THE HUMAN BODY

BY VESTA J. FARNSWORTH



HIS is a book for home reading and it is a great help to mothers in teaching their children how to care for themselves physically. The structure of the human body is set forth in a most interesting and instructive manner, and all its wonders, uses, functions, etc., are told in a most attractive way.

The style of the book is conversational—a mother talking with her children. It makes a splendid birthday gift.

Two hundred and eighteen pages, nearly 150 illustrations, attractive cloth cover. Price, post-paid, \$1.00.

Pacific Press Publishing Assn.

Mountain View, California

Portland, Ore. Calgary, Alberta Kansas City, Mo.

Land for Sale

On very easy terms, in beautiful Sonoma Valley, in one, two, three, and six-acre tracts. This property adjoins land that has been donated for church and church school buildings, soon to be erected. For further information, address G. Ritz, Sonoma, California.

FOR SALE

An Ideal Home

On corner, 100x150. New modern house of six large rooms; excellent water system, sewer, and electricity; model arrangements throughout; variety of bearing fruit-trees; excellent garden; barn. Five minutes' walk from S. P. station; frequent trains. Convenient to both school and church. Built for a home and not to sell. Price reasonable.

Address Box 261
Mountain View, California



THE JULY SIGNS MAGAZINE

Contained within this pleasing and appropriate cover is much for thinking people.

"The Rights of the Individual," by M. C. Wilcox. For liberty-loving people.

"All Past Time," by the Editor—containing some pertinent quotations from good authority, and proving scientifically the exact day of creation. A convincing and unusually important article. You will enjoy every word.

"Freedom for the Other Man," by A. O. Tait. A strong article on religious liberty.

"The Stimulant in Modern Society," by Frank S. Weston.

"An Unclean Mouth and Tooth Decay as Related to General Health," by D. H. Kress, M.D. Valuable and important.

"When Were the Stars Created?" by the Editor. You will thoroughly enjoy it.

"Creation and Evolution," by George McCready Price.

"Can We Know?" by the Editor. Some striking inconsistencies considered.

"An Era of Liberty, and Why," by the Editor. An interesting and appropriate article.

"The Gospel in the Promises of Abraham," Further important studies in Old Testament history, by William Covert.

"Geneva and the Reformation," by Mrs. E. G. White.

And a number of others.

Don't fail to see a copy of this magazine. If the agent doesn't call on you, send ten cents to—

SIGNS OF THE TIMES

Mountain View, California

A Treat for the Children

Those interested in the children and desiring that they have some really interesting little Bible studies will appreciate the special series of studies now running in "Our Little Friend." They are presented in a way particularly fascinating and comprehensive, and will prove of untold worth to many a child. Send thirty cents for a six-month subscription and have the paper sent to some one of your "little friends." Better yet, send it to several of them at thirty cents each. They will thank you heartily for its cheering little pages. How much we who are older would have appreciated something similar when we were young! There is a real treat in store for all the "Little Friend" readers. Subscribe now through the Tract Society. Sixty cents a year. **Our Little Friend, Mountain View, California.**

Life and Health

A PRACTICAL health journal, published with a view of meeting hygienic needs in every home; teaching how to care for the health and how to preserve life; prescribing simple home treatments to assist nature in throwing off diseases rather than adding more poison by using drugs or unnatural stimulants as remedies; teaching how to avoid disease as far as possible, how to manage in the home when sickness does come, and how to combat the disease by simple remedies which nature provides.

Send for sample copy and special rates to agents. Price 10 cents per copy or \$1.00 per year.

Address, LIFE & HEALTH, Takoma Park, D.C.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor.....Milton C. Wilcox

Associate Editors.....{ A. O. Tait
L. A. Reed

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, California.

N. B. We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

SUBSCRIPTION RATES

Three months	\$0.50
Six months90
One year (50 numbers)	1.75
With "Questions and Answers"	2.00

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$3.00.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$4.00.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$5.00.

Sample copies sent on application.
Weekly and Monthly SIGNS one year, combined, \$2.25.

DATE OF EXPIRATION

The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order-blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

C. H. Jones, Circulation Manager.

IN THREE DAYS

SAN FRANCISCO

Overland Limited

TAKES YOU

To Chicago

ACROSS GREAT SALT LAKE

AND

HIGH SIERRA BY DAYLIGHT

Luxurious High-class Equipment

Electric Lighted Throughout

Pullman Drawing-room

Stateroom

Vestibuled Sleeping-cars

Careful and Attentive Dining

Service

Parlor Observation-car with

Library and Cafe

Ladies' Reading-room

Gentlemen's Smoking-room

Daily News Bulletins

Latest Papers and Magazines

Southern Pacific

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 4, 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.

Contained in This Issue

Our Question Corner		PAGE
3491—Various Gifts. 1 Cor. 12:9, 10; 3492—The Morning Stars; 3493—The Seven Churches under the First Church; 3494—The Unpardonable Sin; 3495—The Battle of Armageddon; 3496—Names of the Lord's People; 3497—Various Distances; 3498—Degrees of Punishment; 3499—To What Church?		2
Our Bible Band		2
General		
The Gospel in Type and Antitype		3
Repentance, Surrender, Faith		5
The Fifth Head of the Beast (Studies in the Revelation)		6, 7, 14
Editorial		
Thoughts for the Fourth of July		8
Two Coronations		8
Our Bible Reading		
Man as Created		9
The Outlook		
The Peace Propaganda		10
The House-Fly and Disease		12
Notes		12, 16
The Home		
Letters to a Daughter		13
Poetry		
True Freedom		1
Duty		13

Utterly Repudiated.—The editors and publishers of the SIGNS OF THE TIMES wish to say to all our readers that the advertisement of "The Harris Company" in the San Francisco *Call* of June 22, appearing just as we go to press, is not as intimated, a Seventh-day Adventist matter. In scheme and plan, in purpose and motive, in doctrine and teaching, they utterly repudiate it.

"The Cities of the Nations Fell."—It is a Bible doctrine—it is open to all—that before Jesus our Lord shall come again, the "great earthquake" of Rev. 16:18-20 will occur; and the prophet saw as one of the results of that convulsion "the cities of the nations fell." That will include New York, and Chicago, and St. Louis, and San Francisco, and New Orleans, and London, and Paris, and the rest. God offers a refuge to home- and rest-seekers now in the heavenly Zion. Isa. 14:32.

The article on Revelation 13, beginning on page 6, is very long, and yet it seems as tho the scripture in consideration demanded the article. We especially ask our readers to consider it. We would be glad to have our Roman Catholic friends read it; and we wish to assure them again that whatever application may be made of that prophecy, we have naught against a single individual. It is our understanding of the system of the Papacy. One wrong principle followed would lead the whole world astray; separate Church and State, and all of these other evils growing out of that would vanish from the world.

This number is dated on the fourth day of July. It is a day which ought to recall to the people of this land the great principles associated with the day. What does the day stand for? It is not a time for mere celebrations, shooting of firecrackers, booming of cannon, or spread-eagle speeches. It is a day that ought to bring home to every true American heart the true principles of liberty, a recognition of the equality of men demanded by the Constitution of the United States. We would call the attention of our readers to the article on another page entitled "Various Conceptions of Liberty." What conception do we possess? Is it liberty for ourselves alone, or liberty for the other man? We commend the lines of James Russell Lowell found on our first page, to all.

A despatch from Mexico City, dated June 19, relates that Tecalitlan, a town of 5,000 inhabitants in the State of Jalisco, was completely destroyed by an earthquake on June 14. On June 18, 15,000 people, it is said, took the images from the churches and paraded the streets all day and far into the night at Zapotlan. Two died from exhaustion in the religious excitement.

Just a word for our good old "Review," the international denominational church organ. Surely Seventh-day Adventists ought to read it wherever they are. It is the one paper above all others that gives the news of what Seventh-day Adventists are doing throughout the world, and every number of it contains strong, helpful, spiritual articles. It is \$1.75 a year, and the address is Takoma Park, Washington, D. C.

A Good Way to Look upon It.—The *Eastern Tidings*, our little local paper published in Lucknow, India, has a letter from Burma by Sister Caroline H. Votaw, in which she speaks of the encouraging things that are coming to them in that field, and says, "God has blessed us both with severe trial and with encouragement." That is a good way to look upon the trial. God never permits a trial to come to any of His children but that in the trial there is blessing. The great danger with us is that we get to looking at the trial side of it, we forget that God's hand is over us, forget that He permitted the trial to come, forget that in that trial He has bound up great blessings, and so we lose the blessing by not seeing it. It is a good prayer always to pray, "Help us to see when good comes, give us power to discern the good, and give us faith to see that God's good hand is always over all things for the good of His children."

Young Girls Should Dress Modestly, Says the Judge.—Two young girls, one fourteen and the other fifteen, were recently brought before Judge John A. Caldwell of the juvenile court in Cincinnati, charged with being saucy to officers when they had reprimanded them for their conduct.

In addressing these girls the judge said:

Young girls like you must not wear rats and bangs and Grecian bands around the hair. I propose to do all in my power to break up this kind of costuming by young girls—the kind of dressing that attracts the undue attention of the men. It is one of the greatest causes of juvenile delinquency, and I do not see what any mother is thinking about to allow her daughter to get herself up in any such fashion.

I believe in modest attire for young girls. It hurts me every time I go along the street and see a young girl in short dresses wearing fancy open-work slippers, and thin, fancy stockings, with a slip of a dress, and a rat or a Grecian band in her hair, or with her hair bobbed down over her forehead.

Judge Caldwell has very old-fashioned ideas on this subject, but it is a noticeable fact that it is the mothers who adhere to these old-fashioned ideas who are the most successful in training their daughters to become desirable and useful women.

The "Western Watchman," a leading Roman Catholic paper in America, says that it notes with pleasure the great increase in the number of pious pamphlets that are circulated in Europe, and continues: "It shows that the piety of the Catholic people is growing everywhere. God is making up for the church her losses in France, Italy, Spain, and Portugal." And it certainly is true that the influence of the Catholic Church is tremendously increasing, especially in Protestant countries.

Waiting.—Nearly everybody expects to be saved sometime. But the fact that they expect sometime to be ready to give up to the Lord, makes them satisfied with not being ready. This is what produces the feeling of indifference and lethargy. The Lord will never work with any greater power than He is now using. He is just what He is. He has not two measures of strength. When He works, He works with His own power, and He is working now. Those who are expecting some mighty movement to come and sweep them off their feet, and carry them upward to Zion, will be disappointed.

God never can increase in power. God is now the perfection of power and goodness. Our part is to recognize the power already here, and to yield to it.

Not long ago we printed the remarks of Ex-President Roosevelt, in which he contended that the Young Men's Christian Association ought so to change its constitution as to permit Catholics to hold all offices in that body. The protest to this has been very mild, so far as we have seen. In the very nature of the case, we can not see how any evangelical Christian body could do such a thing as that. This inconsistency is also seen by Roman Catholics themselves. For instance, the *Western Watchman* of June 15 says: "We have received many letters on the subject of the reported amendment of the constitution of the Young Men's Christian Association to permit Catholics to hold all offices in that body. We have seen no official statement in this matter, and have only assurances. To be frank, we do not think they should change their organic law in the matter. What business have Catholics on the boards of such church list bodies?" We sincerely hope that the Y. M. C. A. will stay by evangelical Christianity.

The Humane Press Bureau quotes the United States Government as saying: "Public sentiment, if properly fostered in the schools, would gain force with the growth and development of our boys and girls, and would become a hundredfold more potent than any law enacted by the State or Congress. I believe such a sentiment can be developed so strong and so universal that a respectable woman will be ashamed to be seen with the wing of a wild bird on her bonnet, and an honest boy will be ashamed to own that he ever robbed a nest or wantonly took the life of a bird." Whichever Government official said that, the sentiment is good, and we are glad to add our push to it in sending it on. Teach the boys to be manly, fair, kind.

"Christian Education" for July-August has some excellent matter in it for young men and women. Among this are the symposiums, "What Am I Getting Out of My School Work?" and "How Am I Making Ends Meet in Getting an Education?" Both of these will be inspiring and helpful to our young people. There are also some excellent articles by the editor and contributors, such as, "The Economy of Educating Ourselves," "The Missionary's Educational Equipment," "The School as a Factor in Mission Work," etc. The magazine is ten cents a copy. Address *Christian Education*, Takoma Park Station, Washington, D. C.

Mexico's troubles are not yet over. A despatch from there dated June 19 declares that there is one bandit force under Zapato consisting of 4,000 men which is looting and slaying at will. He has been summoned to Mexico City to give an account of himself to the government, but he refuses to accept the terms of the government. He has torn up the railway, is plundering stores, and burning buildings.

We are requested to say by the Superintendent of Public Instruction, Hon. Edward Hyatt, that no school census will be taken this year. This has been abolished by what is called "The Benedict Bill." The new law makes the average daily attendance a matter of supreme importance to every school, since the next year's funds are based entirely upon it.

The "Salt Lake Route," or the S. P. L. A. & S. L. R. R. with its three-day special between Los Angeles and Chicago, issues a novel little souvenir in the shape of a naval orange tag with strap for grip, and blank for name, concealed. T. C. Peck, Gen. Pass. Agent, Los Angeles, Cal.

The Pacific Press has just published a new time table of the Dark Valley Railroad, giving the stations on the road, the board of directors, the annual statement, etc. It is a good temperance document to use. The price is 5 cents.