

# SIGNS <sup>OF</sup> THE TIMES



## Shall Rejoice and Blossom as the Rose

Isa. 35:1-4

**T**HE wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of Jehovah, the excellency of our God.

“Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; He will come and save you.”





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 3813—Conditions and Promises

Kindly explain Eze. 16:60-63. K. L.

The 16th chapter of Ezekiel consists largely of God's reproof to His people, and His comparison of His people with other great, sinful cities and peoples. Yet after all, God's people in the last analysis consist of the remnant. While His professed people have sinned so grievously that they are cut off largely, yet the remnant will be saved. That is the assurance that is given us in various scriptures; and therefore God will remember His covenant with them, and that covenant will be sure with them, and He will establish an everlasting covenant, verse 60 declares; and verse 61, that all those who are truly ashamed of their sins, those who, of course, are so ashamed as to forsake their sins, will be received into that covenant, not in the covenant which men may make, but which God will make, and that turning from sin and yielding to the Lord will bring to them the knowledge of the Lord. This covenant is the new covenant named in Jeremiah 31 and in Heb. 8:8-10. Israel had been full of complaints against God in their backsliding, but in that restoration they will nevermore complain, will nevermore desire to depart, will nevermore have aught against God, or any controversy against Him, as set forth in Micah. They will be His, and His forever.

### 3814—During the Thousand Years

Will you please explain Isa. 34:11-15? Does not the fire destroy all the animals that live at the coming of Christ, or are there animals on the earth at that time? K. L.

There seems to be no evidence, when our Lord shall come the second time, that all life on the earth will be destroyed. Human life will. There seems to be no question about that. Not only does Isaiah teach that, but Jer. 4:25 declares, "I beheld, and, lo, there was no man." See also Revelation 19. Of those left on the earth after the great wars which swept over the inhabitable part of the globe had wrought their work, it is said, "The remnant were slain with the sword of Him that sat upon the horse." That is, they will perish in the forthshining of Christ's presence. But there are beasts that remain. The fire is not, then, universal. It is kindled here and there, and the whole earth becomes a desolate wilderness. But Isaiah 34, which clearly seems to use Idumea as a type of that desolate condition, would indicate that there will be wild beasts and birds of prey which will inhabit the earth during that time. It is to these that the call goes forth to come and devour the carcasses of the men upon the earth. See Rev. 19:17, 18. Doubtless the multiplication of these beasts and birds will furnish food for the wicked when they come up at the end of the thousand years for the second resurrection. Then when the glory of God shall appear the second time, the whole sinful earth, with the exception of that place where the city stands, which has been made holy by the feet of the Son of God, will become one great lake of fire. The Scriptures do not say that the lake of fire will begin at the beginning of the thousand years, or at the beginning of the day of the Lord, but it will come in the day of the Lord. And so we read in 2 Peter 3:10, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

### 3815—The New Jerusalem

Is it true that the New Jerusalem comes down before the wicked are raised, and that the righteous will go out of the city after the wicked are raised, and mingle with them, after which the wicked will try to take the city? F. W. D.

We do not see anything in Scripture which would indicate this last. The principal scriptures which we have upon this are Revelation 20 and 21 and Zechariah 14. From Zech. 14:4 we would learn that our Lord Himself shall descend from heaven, and that His feet shall stand at that day upon the Mount of Olives, and the Mount of Olives shall be cleft and become a great plain, made holy by the touch of the Master of life. Upon this plain will Christ and the saints descend, forming the camp of the saints, and a little later the city itself will come down in the same place. That seems to be the evident teaching of these and other scriptures. See "The Great Day of the Lord," B.S.L., No. 65, price 3c. There is no scripture, so far as we know, which would indicate that there is any commingling of the righteous and the wicked.

### 3816—The 144,000

Please explain through the "Signs of the Times" Rev. 7:4 and 14:3, 4. Does the 4th verse of chapter 14 mean that they are only women who are to be saved? A Reader.

The question of the 144,000 is an open question, and perhaps always will be. There is absolutely no authority, so far as we know, that states that there will be just the 144,000 saved and no more. That company may be a representative company. In all the numberings of Israel in the past, the people numbered were representative. This was true of the tribes, of the Levites, the 5,000 whom Jesus fed, of the 4,000. There were counted the men, besides women and children. This may be a representative company of that kind. We do not know. We are willing to leave the number with God. The expression "for they are virgins" means nothing more than that they are not guilty of spiritual fornication. That is, they are those who have given themselves wholly to God. They are not mixed up with the world. Spiritual fornication, in the light of the Scripture, means union with the world and professed union with God. See James 4:4. But this last company have come out from every union of that kind. They stand with God and His Word alone. The first expression in the verse indicates that the term "virgin" simply means that which is pure and clean. Do not worry over the number that is there given. Let our real study be on the characters which are described, those who have so thoroly embraced God's plan, so thoroly given themselves to Christ, so fully accepted of His grace, that they may have placed upon them God's authoritative stamp of character by His Holy Spirit, sealed with the seal of the living God, created anew in Christ Jesus.

### 3817—What Shall Be Tithed?

Please give a fuller explanation of what should be tithed. Does it mean that only net profit should be tithed, and this applied to any business? What about living expenses of home, etc.? T.

The basic text of the tithing system is expressed in Lev. 27:30: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." The Jews had become very punctilious over this, until they made tithing, even as the Sabbath, almost a burden; and yet our Lord does not take away from them the obligation of tithing. He declares in Matthew the 23d chapter and 23d verse: "Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Yet there are modifications concerning this law which common sense and absolute justice and rectitude would recognize. For instance, here is a man who has possession of a farm worth \$10,000. He has paid \$5,000 on that farm, and some one holds a mortgage for the \$5,000 unpaid. It seems clearly evident and just that from the income of that farm there should be taken the interest on that mortgage and paid to the one who holds the mortgage. He, of course, would tithe that part of the income of the farm. The man who worked the farm would tithe the income less the interest on that mortgage. If he were able to carry on that farm with his own labor and that of his own family, and the farm were paid for, he would tithe all the income. But if it were necessary for him to employ other labor, it would be manifestly proper for him to deduct from the income the amount paid for that extra labor. For instance, if he hired a man to run that farm, and paid him \$100, he would not tithe that \$100. It would be the duty of the man who did his part in the working of that farm to tithe that amount. We do not know why the same principle would not hold good in the working of a farm as does in the receiving of wages. For instance, in our publishing work here there is a certain wage per week paid to all the employees. They do not take out their living expenses and then tithe the balance. They tithe the wages just as they are received. That is the common custom among them. There is no rule, no demand, nothing of that kind. The only obligation resting upon them is the obligation which they owe to God, but the whole income is tithed. Therefore, to state it briefly, what is a man's own personal income ought to be tithed, whether it be received from wages, interest on money, the working of land, or the carrying on of any other kind of business. What expense is necessary in

the working of that business, outside of himself or his own immediate family who live upon that income, should be deducted from the amount of the income before it is tithed. This, in a brief way, covers the principle, and illustrations of that principle. We have not space to enter into it more fully in the "Question Corner." We would commend to our inquirer and others some good work on tithing. This can be secured by writing to the secretary of the California Conference, 2201 Telegraph Ave., Oakland, Cal.

### 3818—How Long in the Sepulcher

If Christ was crucified on the sixth day, He was only in the tomb twenty-four hours, as He rose seventh-day evening. Matt. 28:1. A. J. F.

In the first place, parts of days are counted whole days, and the three days and three nights are reckoned from the time that Christ was apprehended by the officers, when Jesus said to them, "This is your hour, and the power of darkness." That included Thursday night, Friday, the Sabbath, and the night after the Sabbath, or what is really Sunday night, for in the Scripture the night precedes the day. It was not Sabbath evening when He arose. Read Matthew 27 with Matthew 28. There are no chapter divisions or even verse divisions in the original. "So they went and made the sepulcher sure, sealing the stone, and setting a watch, in the end of the Sabbath. As it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulcher." That is, the stone was sealed and a watch was set on the Sabbath day, but in the early morning they came, as recorded by Mark and Luke. This is altogether the most reasonable supposition in connection with these scriptures.



### Schedule for the Week Ending August 10, 1912

	August 4	Joel 3
Sunday	" 5	Micah 1, 2
Monday	" 6	" 3, 4
Tuesday	" 7	" 5, 6
Wednesday	" 8	" 7
Thursday	" 9	Habakkuk 1, 2
Friday	" 10	Psalms 76, 77, 79
Sabbath		

We begin the week's reading with the last chapter of Joel, which very clearly points out the days in which we live, in its call for preparation to war. There is also clearly indicated in the prophecy the state of decision to which the world is brought, which will involve the multitudes of earth, after which comes the great judgment-day.

Micah and Habakkuk are also included in this week's readings. Micah wrote in about the year 750, and Habakkuk 625, before Christ. Micah was therefore contemporary with Isaiah, a prophet of Judah in the days of Jotham, Ahaz, and Hezekiah. But he prophesied not only regarding Judah, but Israel as well. He tells of the straitened condition to which Israel had been brought on account of their sins, predicts the coming of Christ, even to the very town in which He should be born, Bethlehem, and closes with the wonderful chapter on God's mercy and forgiveness, and the blessings which He would bestow upon His people if they would but return to Him. Light is thrown on Revelation 12.

There is one thought which we would impress upon the reader in the consideration of all these prophecies: doubtless the prophet gave very many more messages than are recorded, and brought home to Israel of old very many present duties, present reproofs, messages of present deliverance at that time. These would be of no particular benefit to us; therefore they are not left on record. God has left on record that which was not only of profit to them there, but which is pre-eminently a lesson for later days; so that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

We omit the prophecy of Nahum, not because it is not important, but in order to shorten our readings for the year. Habakkuk warns against Babylon, and closes with a psalm of wonderful majesty and beauty.

The week's reading closes with Psalms 76, 77, and 79, all of them psalms of Asaph.



# Signs of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15  
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## EDITORIAL

### The Homage of the Great

Matt. 2:1-13

**G**OD is no respecter of persons." He reveals Himself to the meek and to the lowly, to those who are willing to be taught and led, regardless of their station in life. There are more of the poor in the world than there are of the rich. There are more of the meek and humble and lowly among the poor. Their condition in this world fosters the humble spirit. Even so it was with the shepherds of Bethlehem to whom God's angels brought the blessed evangel.

BUT as readily God reveals His truth to earth's great men if they are equally humble and teachable. This, too, is illustrated at the very beginning of the gospel narrative by the visit of the wise men to Bethlehem, as recorded in the second chapter of Matthew's Gospel: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, Where is He that is born King of the Jews? for we saw His star in the east, and are come to worship Him."

THESE wise men, or Magi, have ever had hung around them various and sundry traditions. They have been represented as kings from Asia, Africa, and Europe, and Ps. 72:10 is used in support of the tradition. Even their names are given in the traditionary romance. But it is more consonant with the Sacred Record to take them as Magi from the East, that is, from Persia, members of a very ancient religious cult dating back to Abraham, or even before that. The word "magi" signifies in Persian "the diviners." They were the established priesthood of the Persian, or Parthian, empire, in historical times, and were persons of the highest rank and consequence in the state. Their origin is attributed to Zardusht, or Zoroaster, but not

Zoroaster the Second, the great reformer who flourished in the time of Darius Hystaspes.

THE earliest Magian religion seems not to have been idolatrous. The first eminent teacher, Zoroaster, consecrated in the mountains of Bactria a natural cave to Mithras, "the maker and father of all things." This Mithras the ancient Magi called "the hidden god," represented by the darkness of the cave. There are expressions in the Psalms which express the same thought. Mithras

of the natural holy." See "Hales's Chronology," volume 4, pages 37, 38. They held that there was one eternal being, Yezdan, or, as sometimes stated, Ormuzd, the creator of light and darkness, and that he is alone, and has no associate. They believe in a malign deity called Arhiman, denoting the devil. These two powers will exist to the time of the consummation of all things. See Isa. 45:5-7, and the parable of the wheat and tares in Matthew 13.

IN view of these and other great truths held by them, in part at least, the Magian religion has been characterized as the oldest and noblest of all the ancient religions apart from the Bible. Balaam the ancient prophet was doubtless of the Magi, and at one time in his experience had living connection with the God of heaven and earth, the Jehovah of the Old Testament. See Num. 22:8-13, 18, 19. Balaam prophesied Israel's triumph in the defeat of her foes. He evidently refers to our Lord in the following (Num. 24:17-19):

"I see Him, but not now;  
I behold Him, but not nigh:  
There shall come forth  
a star out of Jacob,  
And a scepter shall rise  
out of Israel,  
And out of Jacob shall  
one have dominion."

It is a pity that the great Magian prophet yielded to his lust for gold, and perished among those he led astray. It is said of the second Zoroaster that he was taught by a Jewish prophet claimed to be Elijah,

but more likely it was the prophet Daniel, who taught him the nature of the times of which he prophesied.

THE time when the Magi visited Jerusalem was subsequent to the birth of Jesus, as will be seen by comparing Matthew and Luke. It was after the occurrences connected with His presentation in the temple. Evidently Jesus did not remain long in the stable where He was born, for He was found in a house by the Magi. The star was not a sidereal body, nor a combination



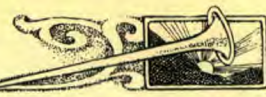
ADORATION OF THE KINGS

Jan Gossart

The original of the above is in the National Art Gallery of London, and was purchased from the Countess of Carlisle for \$200,000. The artist looked upon the Magi as kings. The artist's name was Gossart, but he adopted that of Mabuse. The faces are Flemish, angels as well as humans. The photo is by Paul Thompson, New York.

therefore originally had naught to do with sun-worship. In this cave was a sacred fire which was never allowed to go out, similar to that in the Jewish sanctuary. If it should go out it must not be rekindled by strange fire, nor was any other to be used in the sacrifices. They represented God as "the First, the Incorruptible, Eternal, Unmade, Indivisible, most unlike everything, the Leader or Author of all good, Unbribeable, the Best of the good, the Wisest of the wise: He is also the Father of equitable law and justice, self-taught, perfect, and the only Inventor





of planets, as some would teach at the present time. It went before them, "it came and stood over where the young Child was." Matt. 2: 9, 10. Hales thinks it was a meteor supernaturally guided and controlled. But what seems more and preeminently fitting is that it was the same company of angels, God's messengers, that appeared to the shepherds, shining with the glory of heaven, seeming to the Magi a low and brilliant star, the star that should "rise out of Jacob" prophesied of by one of their own number, and they followed it, and it led them to the "Word made flesh."

SEEKING the truth, instructed by the Jewish Scriptures, they first go to Jerusalem, the center of Jewish worship, and there inquire, but none know of the object of their inquiry. Their inquiries, however, stir the people, and the base and ambitious king calls an ecclesiastical council, but learns nothing save that the King is to be born in Bethlehem. He then inquires of the Magi, sends them to Bethlehem, and charges them to bring him word when the Child is found, that he may join with them in the worship. They pass on, and the star appears and leads them to the house. Devoutly humble, they are divinely illuminated. They have no doubt of God's leading, and they pour out their souls in adoration and truest worship, and lavish their largesses and costly, princely gifts upon the little Babe, gold and frankincense and myrrh. They have found Him, the eternal Logos, in the likeness of the flesh, they hail Him as the Saviour and King of the world, and they return to worship and to serve.

WARNED of God, the Magi did not return to the base and deceptive king. Herod's subsequent course showed that his expressed desire to worship was a wicked ruse. But it is worthy of note that among the converts on the Day of Pentecost were some, first mentioned, from the land of the Magi, Parthians, Medes, Elamites, and dwellers in Mesopotamia. Acts 2: 9. The wise men had been missionaries.

W.

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### The Power of Habit

THE amphitheater was crowded with people. The noise of applause sounded forth, but died down again into the chill of horror. Before their astonished gaze a man had shown his wonderful power over a huge boa-constrictor by commanding it to coil about him, rear its awful head above him, and then slowly unwind again. When the critical moment came that the huge monster should release his hold, he refused to obey the order of his trainer. Suddenly he seemed conscious of his power. He tightened his huge coils about the man, and crushed every bone in his body, while horror sat upon the faces of that great audience. What did it mean?

For something like twenty years the man had trained the serpent to do his bidding. When he began, it was a small, almost insignificant reptile; but with years it had grown, until long ago it was more than a match for the man, had it known its power. Unconscious of its strength, it continued to obey, until at last, in this fateful moment, conscious of its supremacy, it crushed the one who for so long had played with its might.

What an example it is of habit! Man indulges in some temptation. He does not feel that he has been weakened by it. The change

is so slight that he argues with himself that there is no danger, no untoward effect; but the temptation breeds a habit, and the habit becomes a part of the very life. At last, too late, he finds he is no longer his own master. The cruel, relentless, mighty tyrant holds lordship over him. He has been mastered by his vice.

The Word speaks of the deceitfulness of sin. Sin appears harmless. The act in the first temptation seems but a trifle; the way of the right and the way of the wrong seem to run practically parallel, but they diverge. That which seemed so insignificant increases in power and in enormity until consciousness of it comes too late to bring relief.

A friend of mine stood at Rincon by the Rio Grande River. A man said to him: "Do you know there is an engine buried in that river? The bridge trestle broke on one side, and tipped it into the river. It sank, and has never been recovered."

"Didn't they try to get it?"

"Yes, they put down long iron bars; and the last they knew, the engine was sixteen feet below the surface of the water."

The engine had been mastered by the grime and ooze and mud of the river. It was a fine piece of mechanism. It had been built for a great work. Now it was useless, mastered by mud.

So is man as he yields to temptation, as he acquires habits of vice and sin. Slowly, surely, day by day, he sinks deeper and deeper into the ooze and mire and mud of his evil habit. Intended to bear the image of God, endowed with capacity and talents and power whose expansiveness knows no limits, he slowly dwarfs and dwindles in these faculties, but worst of all, becomes a part of the evil that conquers him.

All this teaches us the importance of never yielding to the first temptation, of never going in the path that diverges from the straight way. But it teaches more than this.

There are those who now find themselves under the power of the tyrant of sin. It is too late to talk to them of not starting in the evil way, for they have already traveled that way, perhaps for years, and find themselves ever mastered by sin. Each day they are conscious of the fact that it will find them weaker than yesterday, and to-morrow they will sink deeper than they did to-day. But there is help for such.

Paul likened this condition to that of a man who had chained to him a dead body. Its loathsome presence and its poisonous contact was horrible. He cries out in his agony, "Who shall deliver me from this dead body?" The answer comes certain, sure, triumphant: "I thank God through Jesus Christ our Lord. . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

There is hardly a person in this world but needs emancipation from at least one habit. Some who sit in high and apparently holy places, and are counted in the higher citizenship of the country, find themselves unable to control their lives in every particular. But these, like those in the lower walks of society, can find absolute victory over sin and evil and the power of wrong habits through the gospel and power of Jesus Christ.

It is useless for us to argue the truth of this. The real evidence is to be found in making a fair and conscientious test. It is a sure and certain way out of the bondage of sin and vice.

Test it out; try it.

R.

### Where Is Religious Liberty Found?

THE religious liberty numbers of the SIGNS OF THE TIMES have had a large circulation, especially in the state of California. Various responses have come to us, one of which we print, in part, in the following:

"I am a freethinker, having long ago left far behind all interest in any Christian denomination, but your fight for freedom in the matter of religion is my fight too. Sunday laws can do no one any good, they confer no true happiness on them or us. They can not tend to weld humanity in one, or unite them in one common brotherhood. Unite church and state? Never! Never! I have read a little church history, as well as the history of some other religions forced upon the people. The result is ever and always the same, persecution. Now if it be not a part of Christianity to domineer, to hate, to be a *diablo* to all others not of our set or of our faith, then I have not read history aright, or else all of those traits, the meanest I know of, have clung to the Christian people like barnacles to a ship for two thousand years. O, I tell you it won't do! That which carries the seeds of discord, misery, pain, and death is in very bad company, to say the least. But you and I have shaken them off, those bad traits. But how about those germs, brother? I shook the whole Christian hide off, to make sure. Amen. L. F."

Now just a few words with this candid reader, and all others like-minded. First, he says he is a freethinker. So are we — thinking with that glorious freedom of gospel liberty given us in Jesus Christ, thinking far out beyond this world with all its troubles and sorrows and pains and disappointments into that glorious world where there shall be no evil, for sin shall have been forever banished.

2. He is waging a fight for freedom, and so are we — not freedom for ourselves, but freedom for all. It is a fact that in the past, men have waged strong fights for freedom, but the fight has been for freedom for themselves. There never has been a time when the most persecuting body that the world ever knew did not believe in freedom for themselves. Rome believed in it when she was persecuting Protestants. John Calvin believed in freedom for himself when he was instrumental in putting to death Servetus. The Puritans believed in freedom for the Puritans when they put to death Quakers, whipped Baptists, and banished Roger Williams. That is not, however, true Christian freedom, for the man who really believes in the freedom that Christ taught believes in it not for himself, but for the other man as well.

3. Our friend says truly that Sunday laws are unproductive of happiness. They can do no one any good, can confer no true happiness on those who promote them, or those who suffer by them. They never make a community happier. They never bring any added religion into a community. In the very nature of the case they can not.

4. We are also agreed regarding a union of church and state. In the first place, the state ought not to be dominated by the church, or religious bodies of any kind, or in any way. And secondly, the church does not need the state, if she believes in her Master's words, for He has promised all power for the promulgation of His gospel and the keeping alive of His truth in the earth. Therefore any union of church and state is perverse of the plan of Christ, and must work to the detriment of both church and state. Religion forced upon the people is, and can be, no true religion. The





better the religion, the worse becomes its perversion if forced upon the people. A religion that is mere form, like some of the great historic religions, can be forced upon the people with little effect one way or the other. But the perversion of the true religion forced upon any people invariably results in suffering and persecution. For the Christian religion is a religion of heart, of life, of motive; and affection can not be forced.

5. Persecution is no part of Christianity. It is a part of perversions of Christianity. True Christianity stands and must stand absolutely separate from the state. It was the very Author of Christianity who said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." It was the Author of Christianity who said to His ardent disciple, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword," and who declared that twelve legions of angels could fight for Him, but that was not God's plan. It was the Author of Christianity who said that "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." It was the Author of Christianity who said, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." And then He tells us that all judgment of God is reserved not for man, but for the last day. "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48. It was Christianity's great apostle to the Gentiles who said, "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand;" who further said, "Knowing therefore the terror of the Lord, we persuade men."

And so we might continue to quote from the inspired words of the New Testament regarding Christianity, its authorship, and its authoritative promoters. Union of church and state, persecution for religious opinion, is no part of Christianity.

6. The name has been found in bad company. We never could conceive of a counterfeit without the genuine. Men never attempt to counterfeit a bad bill, or a spurious coin; their counterfeit is always of the true. The devil does not attempt to counterfeit false religions. He attempts to counterfeit and pervert that which is the very highest, clearest, purest, strongest, and best, Christianity. And all state religions have been perversions, or counterfeits, of the religion of the Lord Jesus Christ. Sad it is that this has come down through the centuries and been palmed off upon the world as the true religion of Jesus Christ, and thus the Master has been maligned and betrayed. God in His providence is working again by His Spirit and through His messengers to restore again that primitive religion which shall know no union with the world or with the state.

7. Our friend says that "you and I have shaken them off;" that is, all these seeds of discord and misery and death. Good! But he asks, "What about the germs?" He will find the germs of efforts to lord it over men's consciences everywhere, in everything, save one, and that is in genuine Christianity. Therefore we are Christians; therefore we

believe in the Christian religion; therefore we not only do not desire to shake it off, but do desire to cleave to it with all our hearts, for the only hope of the world lies in that, and it is because of that that we are pleading for religious liberty now, not for ourselves, but even for those who do not believe Christianity; and we would like to say to them, and to all others, that the very best way to do, and the only true way to do, and the only Christian way to do, is to leave every man with God, and let him answer himself at the great judgment-bar as to how he has met the responsibility which his Creator has placed upon him. We only wish that our correspondent, and every one else, could look upon the matter as do we.

W.

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### The Rival Sabbaths

THE Bible plainly enjoins a weekly rest day. Every one who knows anything at all about the Bible is aware of this fact. This weekly rest day is called the Sabbath; and the Bible which enjoins it, plainly states that it occurs on the seventh day, which is the day of the week that the world commonly calls Saturday.

The record in the second chapter of Genesis shows that the Sabbath was instituted at the creation of this world. The seventh day of the first week in this earth's history was made the Sabbath of Jehovah, and every succeeding seventh day of each and every week since that time has been the Sabbath of the Infinite One.

During the wanderings of the children of Israel from Egypt to the promised land, miracles of God made it strikingly plain which day of the week was the Sabbath. For the Israelites in that time to try to keep any other than the seventh day, brought them into sore trouble. Then when God gave them His law while in these wanderings, He placed in that law a commandment concerning the Sabbath, that is so explicit as to leave no room for mistake or quibble.

We may diligently search God's Word from beginning to end, and we will find absolutely no mention of any other day as the weekly rest day of Jehovah. The seventh-day Sabbath has His authority in strong, clear language, but no other day has even the shadow of such authority.

The first day of the week is mentioned but once in all the Old Testament Scriptures, and that mention is in the first chapter of Genesis, where it is recorded that God did His first day's work of creation on that particular portion of time. Then God's example in the only recorded mention of the first day of the week in the Old Testament is that of work and not of rest. His example favors Sunday as a secular working-day, and not as a Sabbath.

If we closely and without bias will examine the eight times that the first day of the week, commonly called Sunday, is mentioned in the New Testament, we will find that it is a day of work there also, and not a day of rest. This may be surprising news to some, but it is the truth nevertheless.

When Christ was here upon earth as a teacher, He kept the seventh-day Sabbath, and frequently mentioned it. But there is absolutely no evidence that Christ ever so much as mentioned the first day of the week when He was here. Some people claim that Christ changed the Sabbath. How could He have changed it without even mentioning it?

The record shows that God and Christ observed and enjoined the seventh-day Sabbath, and all the Bible characters followed Them in this. Nowhere is it even intimated that a single one of them observed any other day. And on the other hand, all the mention that is made of their connection with the first day of the week is that they worked on that day the same as on any other secular day. With all the Bible examples for working on Sunday, and with all the Bible precept and example for keeping the seventh-day Sabbath, why should there be any question on the subject of the Sabbath?

The seventh-day Sabbath and the Sunday sabbath are the two great rivals before the world. One is of manifest divine origin; but where is the authority for the other? Since God did not institute the observance of Sunday, it must of necessity be of human origin. And being of human origin, it is not very surprising that we should find so many human beings that are so insistent to have human laws to bolster it up.

But the practical question for each to decide is, Which is the more reasonable,—to take that which is so plainly supported by divine authority, or to take that which has only the human ordinance back of it? This issue is now before the world in a very definite way, and soon every person will be called upon to decide it one way or the other.

T.

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### Drugging and Drinking

THERE are millions killing themselves both ways. Business men recognize it, and the person himself or herself ought to appreciate the clear facts from purely selfish motives. A life assurance society devotes almost an entire circular to the drugging habit. We are told that "the man who doses himself with patent nostrums" "puts his hand into a sort of medical grab-bag, and if he draws only a harmless or useless nostrum he is lucky. Quite frequently he draws a narcotic poison."

We are told that in many of these nostrums are alcohol, opium, cocain, acetanilid, phenacetin, caffeine, chloral, etc., many of which are very dangerous, and they warn their members to use none of these, or even alcohol, without consulting a physician. Generally, the law prohibits the sale of the above except upon a physician's prescription, and also forbids the refilling of such prescriptions. We further read:

"Since alcohol is now known to be a narcotic drug, is there any real difference between the 'drug fiend' and the daily user of alcohol? Chemically speaking, there is little difference, except that alcohol is a direct tissue poison, while most other narcotics are not, but exert their evil effects by disturbing the functions of the body. Generally speaking, however, the drug addict is on a much lower moral and physical plane than the average so-called 'moderate daily drinker.'"

"The drug addict is a thoroly poisoned individual. His system must be cleared, not only of drugs, but of the body poisons he has accumulated. With a system cleared of poison, and the bodily functions fully restored, the drug addict may be assured that there is no drug in the pharmacopœia that has any mysterious power to enslave him, if he wishes to retain his freedom."

A Christian, above all others, should not be addicted to drugs; and remember, alcohol is one of the narcotic drugs.

W.

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If sinners entice thee, consent thou not.  
— Solomon.



## The Coming of Our Lord

By George W. Rine

### Who Will Reject His Coming? and Why?

**I**N his second letter to Timothy, Paul declared that when Jesus comes in the glory of His kingdom, He will bestow a crown of righteousness upon "all them . . . that love His appearing." Clearly, then, some will *love* the Master's coming, and, of course, will welcome that coming with unspeakable joy. But the apostle's testimony just as clearly conveys, by implication, the sad thought that some will *not* love His appearing.

It is evident that all who now love Jesus and live for Him will love and welcome His coming. And, conversely, all who refuse now to receive Him, by His Spirit, into their lives, will flout the doctrine of His second coming, and scoff at those who believe and teach that doctrine.

#### By Whom Rejected at His First Coming

Apropos of Jesus' first advent, the apostle testifies, "He came unto His own, and His own received Him not." The phrase "His own" refers obviously to the Jews, to those who *professed* to be God's people, and therefore to be looking for the Messiah.

In that most vivid of all Messianic prophecies, the fifty-third chapter of Isaiah, the prophet asks with touching pathos, "Who hath believed our report? and to whom is the arm of the Lord revealed?" With telling emphasis the prophet here foretells that the number who will recognize and receive the long-promised Christ will be so small as to be next to none. Yes, the divine Spirit foresaw that He would be despised and rejected of men; that His own nominal people would not esteem Him, and would hide, as it were, their faces from Him.

To the "chosen nation" had been graciously afforded every facility to recognize their age-promised Deliverer when He appeared to them as Jesus of Nazareth. The whole Old Testament scintillates with Messianic prophecies. There are in it more than three hundred such predictions, either direct or indirect. These were all fulfilled with the utmost particularity in the life, death, resurrection, and ascension of Christ. Those very Scriptures were read every Sabbath day in the synagogues. How true it was that that people had eyes, ears, hearts, yet they saw not, heard not, understood not. Yet His citizens (people) hated Him, and said, "We will not have this Man to reign over us."

The reason for this tragic mistake on the part of the Jewish people was repeatedly stated by the Master Himself during His ministry. Did He not declare to them that if they had believed Moses they would have believed Him? "For," said Jesus, "he [Moses] wrote of Me." He told them plainly that it was impossible for them to believe His words if they believed not the writings of Moses. (John 5:45-47.) On one occasion He began with Moses and *all* the prophets, and expounded in *all* the Scriptures the things concerning *Himself*. The fatal error of the Jews in rejecting the Lord of Glory was owing to the sad fact that they *knew not the Scriptures*, nor the power of God.

They made the terrible mistake of ranking their traditions above the Word of God. With them tradition was paramount; the Scriptures were secondary, or even negligible. Jesus told them fearlessly that their formal worship of God was utterly vain so long as they taught for doctrines the commandments of men; and that by their traditions they rendered void the commandments of God. It was notoriously true of the Jews at that time that they practised the *letter* of religion, but were utterly destitute of its spirit and power. Jesus charged them openly with hypocrisy, and declared that they fulfilled the prediction of Isaiah when the latter wrote, "This people draweth nigh unto Me [God] with their mouth, and hon-

Hence the essential and saving message of the Scriptures can be apprehended only as the learner is guided and quickened by the same Spirit who, through the prophets, wrote them. The religious leaders in the time of Christ felt self-sufficient, leaned to their own understanding. Hence, as Paul testifies, they were ignorant of God's righteousness. Accordingly, they failed to read Christ in their Scriptures, altho His portrait shone from every page. The day of their visitation had come, but they knew it not, simply because they knew not the written Word, and hence could not know and accept the incarnate Word. Inevitably the logical result followed—their house was left unto them desolate, and as a nation they wretchedly perished.

A very few, however, of those who made up the visible church of Jehovah at that time, lived in vital union with God. Spirit-filled, they were Spirit-guided in the study of the prophecies. Through the medium of the manifold Messianic predictions, they were led by the Spirit to see that "the time was fulfilled," and that the Redeemer was at the door. Therefore when Jesus of Nazareth appeared, the "wise men," Simeon, Anna, and many others, recognized and hailed Him as the Seed of the woman, the Desire of Ages—the Son of the living God.

#### In the Days When the Son of Man Is Revealed

But, as we have seen in previous articles, the Saviour is coming again—coming in the glory of His kingdom, and all the holy angels with Him. In the language of the inspired writer, "Unto them that look for Him shall He appear the *second time* without sin unto salvation." Heb. 9:28. Not fewer than forty times do the writers of the New Testament make explicit reference to the promised second advent of Jesus. Those who professed to be His church at the time of His first advent rejected Him, and in so doing made irretrievable shipwreck of their faith. Will those who profess to constitute His church at His second coming repeat the fatal mistake? If they do, the mistake will prove incomparably more tragic than was that of the Jews nineteen centuries ago.

The truth is that the deadly parallel is already in striking evidence in the religious world. That we are to-day living in the time when the personal return of our Lord is impending is attested by more than a score of eschatological prophecies. Numerous signs in the heavens, in the earth, in the social, the political, and the religious world, have either already been fulfilled or are in rapid process of fulfilment. Among all the races of mankind the conviction obtains that the end of the age is imminent, and that a new and radically different cycle in the history of all things mundane is impending. Yet the sad fact is undeniable that approximately the whole vast body of the professed Christian clergy not only ignore the advent message due to the world to-day, but regard with a feeling almost akin to contemptuous pity the small body of Christian workers who are faithfully teaching that solemn message to a benighted world.

As in the days of the first advent, the nominal church to-day is trusting largely in the wisdom of man as expressed in tradition, rather than in the living oracles of God. The prophetic portions of the Bible are well-nigh entirely neglected, in the face of the fact that the Spirit of God through Peter enjoins us to "take heed" to the "sure word of prophecy, . . . as unto a light that

### Ad Bellonam

Mother of swords! While the river runs,  
Or the steamer seeks the sea,  
While the north wind blows from the chill  
of snows,  
And the south from the scented key,  
So long, so long will live the song  
That thy lilting bugles sing,  
As the war-ship rides down the deep sea  
tides,  
Where the green foams white on her ar-  
mored sides,  
And the wind'ard gun shields ring.

There be they who sing that the song will  
cease,  
The song that thy sons began;  
That the good old world will loll in peace,  
In the bend of the peace of man.  
They sing,—and clear 'twixt the notes we  
hear  
The clink of the warrior's trade;  
And the thund'rous call where the ham-  
mers fall,  
And the steam-power shrieks o'er the fac-  
tory wall,  
Where the rifled guns are made.

The breath of the Lord may rule the sea,  
And the lies of men the land;  
And the craft of the tongue may hold in  
fee  
The strength of the heavy hand;  
But tho' tongues may quicken and strength  
may sicken,  
And hands grow soft and small,  
Year upon year the day draws near  
Of the unsheathed sword and the shaken  
spear,  
That shall make amends for all.

When the Armageddon's sunrise breaks  
On the ironclad's smoking line,  
When the last dawn lights on that last of  
fights  
Where the strength of man shall shine,  
One last grim day of the world at play  
With bugle and tuck of drum,  
While the red drops beat on the shattered  
fleet,  
Till the red sun sinks on the last defeat,  
Then—let the millennium come.

—Frank L. Pollock.

oreth Me with their lips; but their heart is far from Me." (See Matt. 15:1-9.)

It was their lack of spirituality that disqualified the Jewish teachers to understand God's revealed Word. As Jesus told them, they knew not the power of God. They had no experimental or vital knowledge of God, for they refused to receive His Spirit into their lives. Nothing but the Spirit of God dwelling in the heart can endue man with spiritual insight and discernment. Now, the fact is repeatedly emphasized that the Scriptures are spiritual, and that they are spiritually discerned. Holy men of God wrote the Scriptures as they were moved by the Holy Spirit, declares the Spirit-filled Peter.



shineth in a dark place, until the day dawn." All the holy prophets teach in the most explicit language that Christ will come again as visibly and literally as the sun rises on a cloudless morning. But what are the religious teachers doing with these obvious testimonies of the spirit of prophecy?—They are manipulating them, spiritualizing them, sophistically explaining them away. Having espoused the theories of extreme evolution and of "advanced" critical theology, which are utterly hostile to the plain, obvious teachings of Holy Writ, the typical preacher of our day has lost faith in the Bible as the uniformly inerrant revelation of God.

Not long ago, for instance, a noted clergyman, now dean of one of the most popular divinity schools of this country, preached a sermon on the "Second Coming of Christ," at one of the leading Protestant churches of the Pacific Coast. He declared that the promise of Jesus' second coming has been repeatedly realized in the past and will continue to be realized in all time to come. He alleged that that "coming" was fulfilled every time a sinner yields himself to Christ with a view to living a higher and nobler life; He comes again in those spiritual awakenings which sometimes sweep over the face of an entire community; He comes again in every righteous national or international event or movement; and so on *ad nauseam*. The speaker declared—incredibly fatuous as it was—that when, at the time of the Boxer uprising in China, the United States government returned to China a large part of the indemnity awarded to the United States, *then* this country saw the "Son of Man coming in His kingdom with power and great glory"!

Jesus and His prophets foresaw this lamentable apostasy of the latter-day church from revealed truth. Note the emphasis with which our Lord prophetically announced that faith would almost have died out of the earth when He should come in His kingdom: "Nevertheless when the Son of Man cometh, shall He find faith on the earth?" Verily this day is that prediction fulfilled in our ears. In the third chapter of 2 Timothy Paul foretells that "in the last days" men would have a "form of godliness," but they would deny "the power thereof." They would be "ever learning," he declares, but "never able to come to a knowledge of the truth." We know that the Master Himself said, "Thy [God's] Word is truth." Hence religionists in the last days would be ever learning, but never come to a knowledge of the Word of God.

Indubitably, then, all merely nominal professors of the Christian faith, as well as all the irreclaimable unbelievers of the world, will reject and are rejecting the message of Christ's imminent return to the world to receive His loyal children to Himself, that where He is—in His timeless kingdom—there they may be also. The awful terror and panic in which all those who reject the message of the second coming will be thrown, is vividly depicted by the revelator, in the last four verses of Revelation 6: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the

throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

Is the glorious appearing of our Saviour Jesus Christ, to you, dear reader, as it was to Paul, "*that blessed hope*"? If you really love Jesus, as did Paul, you will, like him,

cherish the "hope" of the Lord's appearing; yes, you will "love His appearing," and like the apostle, receive, at that day, a crown of righteousness. Let us, finally, remind ourselves of the words of John, "Every man that hath this hope in him purifieth himself, even as He is pure."

## Satanic Delusions to Increase

By Mrs. E. G. White



OR the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Prior

are teaching for doctrines the commandments of men. Religious teachers are in the same condition as were the Pharisees of whom He said, "Ye know not the Scriptures, neither the power of God." The very men to whom these words were spoken were presumed to teach and interpret the Scriptures to the people.

### Not Vague and Inconsistent

Are the Scriptures vague and inconsistent? Is there any foundation for the conflicting opinions and various sentiments and doctrines that find credence in the religious world? If so, then we may entertain doubts of their divine origin; for it is not the inspiration of God that leads people to come to diverse opinions. Those who undertake to interpret the Bible, have corrupted the Word of God and wrested the Scripture from its true meaning, by seeking to harmonize the truth of God with the inventions and doctrines of men. The Scriptures are perverted and misapplied, and the gems of truth are set in the framework of error. These teachers are blinded, and can not clearly discern what is the true meaning of the Scriptures.

In the time of the apostles, teachers of this character sought to insinuate themselves among the teachers of truth. They tried to mingle the chaff with the wheat, and their theories were called "strange doctrine;" but the Lord would have us distinguish truth from error. The apostle exhorts us to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Peter, John, Jude, and Paul had to contend with men who sought to unsettle the unstable, and who made the word of truth of none effect. Those who were filled with vain philosophy and impressed with science falsely so called, were prejudiced against the truth.

### A Warning for These Times

Jesus, who gave His life to save men, has given us a warning as to what shall come to pass in the last days. The disciples came to Him privately to ask Him concerning the end of the world, and Jesus said: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Satanic delusions and deceptions will increase as we near the end of earth's history. Jesus warned His followers as to what should take place just prior to His coming. He said: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; in-

### The Last Enemy

By Mrs. L. D. Avery-Stattle

Pray, who art thou, so dread, so gaunt,  
Thou specter grim of field and fen?  
Who art thou, thus to curse and haunt  
The precincts of the sons of men?  
I've seen thee flit, with noiseless wing,  
From sheol's dark and gruesome night,  
And o'er our sweetest pleasures fling  
A fear, a mildew, and a blight.

What awesome dread thy presence brings!  
Thy cruel hand no man may stay!  
Thou heedest not the prayer of kings,  
Nor man nor angel bids thee nay.  
Thy pestilential banner waves  
O'er lowly cot and stately tower.  
A hundred thousand new-made graves  
All testify thy mighty power.

And then I heard a dismal word,  
And felt an awesome, chilling breath;  
In nameless fear a voice I heard:  
"O child of earth, my name is Death.  
I rule on land, I rule on sea,  
On battle-fields 'mid clang and din;  
The fairest realms belong to me—  
My home is earth; my sire is Sin.

"And once," the mocking voice made boast,  
"Once, from the shining heavens afar,  
From blazing throne and angel host,  
The Magi saw a gleaming star;  
But I was there, and quick I sped  
To Bethlehem's streets, and hovered near,  
While angels wept o'er infants dead,  
And frenzied Rachels moaned with fear.

"And once again, with sable wing,  
On wild Golgotha's height I stood,  
And smiling heard the clamor ring—  
The loud, insistent cry for blood.  
My fingers sped the awful dart  
With might unparalleled, I ween,  
With icy hand I chilled His heart—  
The mighty, godlike Nazarene."

"Hold, monster of the nether gloom!"  
I cried aloud with eager breath;  
"He rose a Victor o'er the tomb—  
My Master broke thy seal, O Death!  
And all the dead shall hear His voice,  
And dust and darkness backward fling:  
'O Death, where is thy victory?  
O Grave, where is thy sting?"

Lansing, Michigan.

to and at the first advent of Christ, religious teachers set forth strange ideas that were so mingled with portions of truth that they were full of deceptive power, and led souls away from God, altho they still preserved the appearance of being His true worshipers. We find a similar condition of society in these last days, and those who depart from the faith, mingle with their belief diversities of human opinion. The Bible is brought into criticism. Is it because the Scriptures are inconsistent and contradictory that ministers differ so widely in their interpretation?—No; the trouble is that men are doing to-day as they did in the time of Christ, and





so much that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

#### Deceptions Will Increase

The deceiving power of Satan will continually increase to the very end. Through his agencies he will do great wonders, "so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Our world is fast approaching the boundary-line when probation will no longer be granted. A long-suffering God bore with the inhabitants of the world in the time of Noah; but at last He declared to His servant saying, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

The condition of society to-day is similar to what it was in the time of Noah; and if Jesus were among us, He would say, "Can ye not discern the signs of the times?" "And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

#### Watch Therefore

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." The world is given up to the pursuit of temporal affairs, as men were in the days of Noah. They are eating, drinking, planting, building, marrying, and giving in marriage. These things are all lawful in themselves, but it is the carrying of them to excess that

is sinful. The world has had great light, and has been greatly favored, and yet the people of the world come short of living up to their responsibilities. The warning Christ gave to the cities that had been most highly favored and had not repented, applies to the world in this day: "Wo unto thee, Chorazin!

wo unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

## Our Saviour and Lord

By George W. Reaser

### Christ as Prophet and Teacher



AMONG the many offices filled by the Son of God, we find Him officiating as prophet and as teacher. As the former, He is the inspirer of all true prophets; as the latter, the teacher of all who are taught the greatest of all sciences, "the science of salvation."

The very first prophetic promise was Jesus' announcement that He would redeem Adam's failure. This prophecy in reality embodied that same gospel which was more fully announced by succeeding prophecies, and heralded to the watching shepherds that eventful night when, "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. . . . And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

In brief, this first prophetic promise was that the seed of the woman would bruise the serpent's head. It was Christ's own promise that, inasmuch as Satan had been the occasion of the fall of man, He Himself, by coming into the world as "the seed of the woman," would become responsible for the vanquishing of "the serpent," and for the redemption of the man.

It was Jesus acting in His prophetic office who inspired Jacob, just before he "yielded up the ghost," to say, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Gen. 49:10.

It was Christ who employed even the perverted lips of Balaam to declare, "There shall come a star out of Jacob, and a scepter shall rise out of Israel, . . . and Israel shall do valiantly." Num. 24:17, 18. It was Christ who used the consecrated lips of Isaiah to preannounce, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. It was to Jesus' own prophetic utterance that the angel Gabriel referred when he said to Mary concerning the Son that was to be born to her, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:32, 33. It was the fact that Christ had spoken through Micah, which enabled the scribes to respond to Herod's demand as to "where Christ should be born," that the place of His nativity was prophetically announced to be "in Bethlehem of Judea."

#### It Was the Spirit of Christ in the Prophets

Should the thought that Christ acted in

the capacity of a prophet from the foundation of the world be new to any, such will desire proof of the position herein taken. Peter at once comes to our aid, and, in speaking of the "lively hope" and "incorruptible inheritance" secured to us in the gift of Christ, says, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister." 1 Peter 1:3, 4, 10-12. Thus it is proved that the human prophets, of themselves, could not have given us a single detail of the coming of Christ into the world, but after recording the things dictated to them by the Spirit of Christ which was in them, searched their own writings, to discover if possible their meaning. And thus it is clear that men were only prophets, as Christ, the divine Prophet, opened the future to them. "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear." Acts 3:22.

#### Pre-Advent Prophecies

The things which had formed the basis of His prophetic announcements prior to His advent as a man into our world, were, that He Himself would become a member of our race—"the Seed of the woman,"—the last Adam, to redeem the failure of the first Adam; "the Lion of the tribe of Judah," to conquer the adversary; the righteous Branch of David, to sit upon his throne; the Conqueror of the grave, to set the captives free; the Prince of Peace, to fill every troubled breast that would give Him room, with the peace of God, that passeth all understanding; "the Tower of the flock, the Stronghold of the daughter of Zion," to wrest the "first dominion" from the usurper, and restore it to "the saints of the Most High," who "shall take the kingdom, and possess the kingdom forever, even forever and ever," when "the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

His pre-advent prophecies also included the rise and fall of kings, the overthrow of cities and nations, the final judgment, the gathering of Israel, and the establishing of Jerusalem as the capital city of the renewed earth.

#### Prophecies During His Earth Life

During His ministry here on earth His prophecies included the casting of Satan out of heaven; the destruction of Jerusalem; the outpouring of the Holy Spirit upon His disciples; the wars, famines, pestilences, and earthquakes which would come; the long period of papal persecution; the arising of false christs and false prophets; and the





signs of His second coming, to be followed by that sublime event. Sixty years after His ascension to glory it is evident that He still acted in His office as prophet, for He sent His angel to dictate to His servant John the book of Revelation, which by numerous parallel lines of prophecy outlines the world's history from the date when it was given till the close of time, the end of the millennium, and the establishing of the city of God and His throne on our planet. Thus will the redemption of Adam's failure be made complete.

#### The Purpose of His Prophecies

was to prove the existence of an overruling power, and that power Jehovah; to prove Himself to be the true Messiah; to prove the Word of God true; to warn against deceptions; to give opportunity for His people to prepare for impending events; to identify His own church; and to give a firm basis for hope in the great hereafter.

#### Christ as Teacher

That Christ was a teacher of unusual merit was conceded by Nicodemus, a ruler of the Jews. As he approached Jesus by night his greeting was, "Rabbi, we know that Thou art a teacher come from God." It is evident that He must have possessed a rare gift as a teacher, for altho He never attended the rabbinical schools for a single day, yet at the early age of twelve years, as He wandered into the temple at Jerusalem and sat down in the midst of the learned doctors, listening to them and asking them questions, "all that heard Him were astonished at His understanding and answers." Later, when He had entered upon His ministry, it is said that when He taught, the people "were astonished at His doctrine: for His word was with power." There must of necessity have been a peculiar power in His words; for it was He who once spoke into empty space, and our solar system sprang into being. It was He who formed the first man and gave him intellect. Surely He had the knowledge to impart, and the skill to instruct the minds that He had created. And yet while here as a man, He was dependent upon the wisdom that comes from above; but by prayer, through faith, and being a consecrated channel of blessing to others, He was constantly filled with wisdom from the fountain above. This same source of wisdom is open to all His disciples.

While possessing all knowledge, His specialty as a teacher was to teach the truth, of which He was the living embodiment. In teaching the truth, He undermined all error, unmasked "the father of lies," showed the universe to be real, tangible, not mythical, unreal. He taught that *all things*, even "the lily of the valley," and the wandering sparrow, are under the watch-care of an omnipotent hand. He taught men how to live, how to pray, how to labor successfully, how to glorify God, and thus the priceless secret of how to live eternally. In His statement to one whom He had healed, "Go thy way, and sin no more," He showed that all sickness is either directly or indirectly caused by sin, and thus He taught the way of *physical* health, as well as of health for the soul.

He recognized that one of the most direct avenues to the heart is through the eye, and hence we find His lessons on eternal truths beautifully embellished with object-lessons. Among these were the beauty of the lily and the protection of the sparrow to illustrate God's care; the withered branch to demon-

strate forcefully the necessity of being connected with the True Vine; the withered fig-tree to demonstrate the power of faith; the lost sheep to show the intensity of God's desire for the rescue of the sinful one.

"He loved to gather the people about Him under the blue heavens, on some grassy hillside, or on the beach beside the lake. Here, surrounded by the works of His own creation, He could turn the thoughts of His hearers from the artificial to the natural. In the growth and development of nature were revealed the principles of His kingdom."—"Desire of Ages," page 291.

He taught by the wayside well, on the dusty road, on the mountainside, from the boat on the lake, at the humble evening meal, as well as in the synagogues and in the great temple at Jerusalem.

#### Results of His Teaching

Altho He was the Majesty of Heaven, yet in His teaching He came down to the level of humanity, so that the common people heard Him gladly.

We may form some idea of His ability as a teacher, and also of the results of His teaching, when we consider the wonderful work accomplished upon the twelve "ignorant and unlearned" men whom He chose as His apostles. In the wisdom of the world it would seem to be utter folly to select ignorant fishermen to be the leaders of a work that was intended to grow for nearly two millenniums, until it permeated every nation under heaven. But such was the choice and such the wisdom of the great Teacher. He, "the Light of the world," was abundantly able to qualify them for the positions for which He had chosen them.

"Never had the world's great men such a teacher. When the disciples came forth from the Saviour's teaching, they were no longer ignorant and unlearned men. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus and learned of Him."

#### The Light of the World

"The world has had its great teachers, men of giant intellect and wonderful research, men whose utterances have stimulated thought and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race." "But there is One who stands higher than they." "We can trace the line of the world's great teachers as far back as human records extend; but the Light was before them. As the moon shines by the reflected light of the sun, so, as far as their teaching is true, do the world's great teachers reflect the rays of the Sun of Righteousness. Every gem of thought, every flash of intellect, is from the Light of the world." That which He taught in words was revealed also in His character. It has been said that when He taught the people in person, "the day seemed to them like heaven upon earth."

O, the blessed privilege of sitting at the feet of Jesus! for He still comes to us as the great Teacher, in the name of the Comforter, the Holy Spirit. If we learn of Him that which He designs to teach us now,—even righteousness of character,—we may eventually follow Him as Creator, Redeemer, Life-giver, and Teacher, wherever intellectual feasts may be found awaiting the redeemed, throughout the universe.

## Our Bible Reading

### Shadows and Offerings

1. What is the first record we have of the typical offerings?

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell." Gen. 4: 3-5.

2. Did Abraham build altars to the Lord?

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." Gen. 12: 7. See also verse 8; chapter 13: 4; etc.

3. What was the evident purpose for which these altars were erected?

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order. . . . And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." Gen. 22: 9-13.

4. What was the significance of the offerings themselves?

"For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" Heb. 9:13, 14.

"For the bodies of those beasts whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate." Heb. 13: 11, 12.

5. What is the significance of one of the names which Christ bears?

"And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21.

6. Why was He made an offering for us?

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2: 14.

7. Read a text in which He is spoken of as the Lamb whose blood was offered.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1: 18, 19.

8. When did the shadowy, typical offerings of the old dispensation meet their fulfilment and cease?

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2: 14-17.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Obeying the Spirits



FEW days ago, a man walked into a doctor's office in a Pacific Coast city and requested that his heart be sounded with a stethoscope. After examining his emaciated figure, the doctor told the man that what he needed was food, and prescribed something for him to eat. The man immediately told the doctor, "I haven't eaten in three weeks, upon the advice I got from the spirit world. The spirits told me not to let food touch my mouth until the coating disappeared from my tongue."

No amount of persuasion could induce the man to eat anything, and he left the doctor's office muttering that he would trust to the spirits' promptings.

It is barely possible that "the spirits" had told him all that he claimed. It is quite as possible and more probable that the man was a bit deranged and had created this spirit communication in his own imagination. But in either case his condition was due to the false belief he holds in regard to the immortality of the soul. If the man did not believe that the spirits of the dead could return to talk with him he would have no confidence in these spirit communications.

When Satan met Eve in the Garden of Eden, he assured her, "Ye shall not surely die." Gen. 3:4. But she did die just the same; and hence, to make it appear that he had not told a falsehood, his satanic majesty had to invent the fiction of the immortality of the soul. He had to lead the world to believe that there is something in man that escapes at death and that knows more after he is dead than it did when the man was alive. It is not strange that the heathen world, that has forgotten God, and that consequently does not know His Word, could be led into such delusions as are embraced in the natural immortality of the soul. But how is it that professing Christians can hold to the doctrine in the face of such plain texts as the following?

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:4-6.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

Since the dead "know not anything;" and since "their love, and their hatred, and their envy, is now perished;" and since they do not have "any more a portion forever in anything that is done under the sun;" and since, when man dies, "in that very day his thoughts perish,"—how can it be possible, in view of all

these Bible statements, for the man to appear to any one after he is dead? How is it possible to believe the Bible and still hold to the doctrine that there is any way by which dead people can communicate with us?

The Bible plainly teaches, however, that there are good angels sent from God that do appear to men. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7. And again we read: "But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:13, 14.

But we also read of angels that fell. "God

In the very nature of things, the character of the message must determine the character of the angel, and the source from which it comes.

The texts quoted in the first column of this article teach most clearly that the dead can not communicate with the living. So we may be sure, when "spirits" come to us, that they are not our "departed friends." Then the only thing left that they can be is that they are the angels, either good or bad. We submit this question for the candid reader: Will a good angel come to us with a falsehood, claiming to be a dead friend?

Speaking of Satan, the Master says he "standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof." John 8:44. It is in perfect harmony with the author of lying to claim that his fallen companions are spirits of our

dead friends. And in view of the plain testimony of the Scriptures, we are shut up to the conclusion that the only spirits that can visit us with such silly instruction as was given to the man mentioned in the beginning of this article are these spirits of demons. Our dead friends are dead, and hence they can not come to us.

And what a comfort to us it is to know that our dead friends can not know all that is going on in this earth! They are peacefully resting in the tomb, awaiting the call of the Lord Jesus at the resurrection. Time does not drag on their hands, for they are in the unconsciousness of the sleep of death. To them it will seem as if they had but closed their eyes to the things of this life only to have them immediately

opened to the scenes of eternity. A thousand years would pass by to them as only a second.

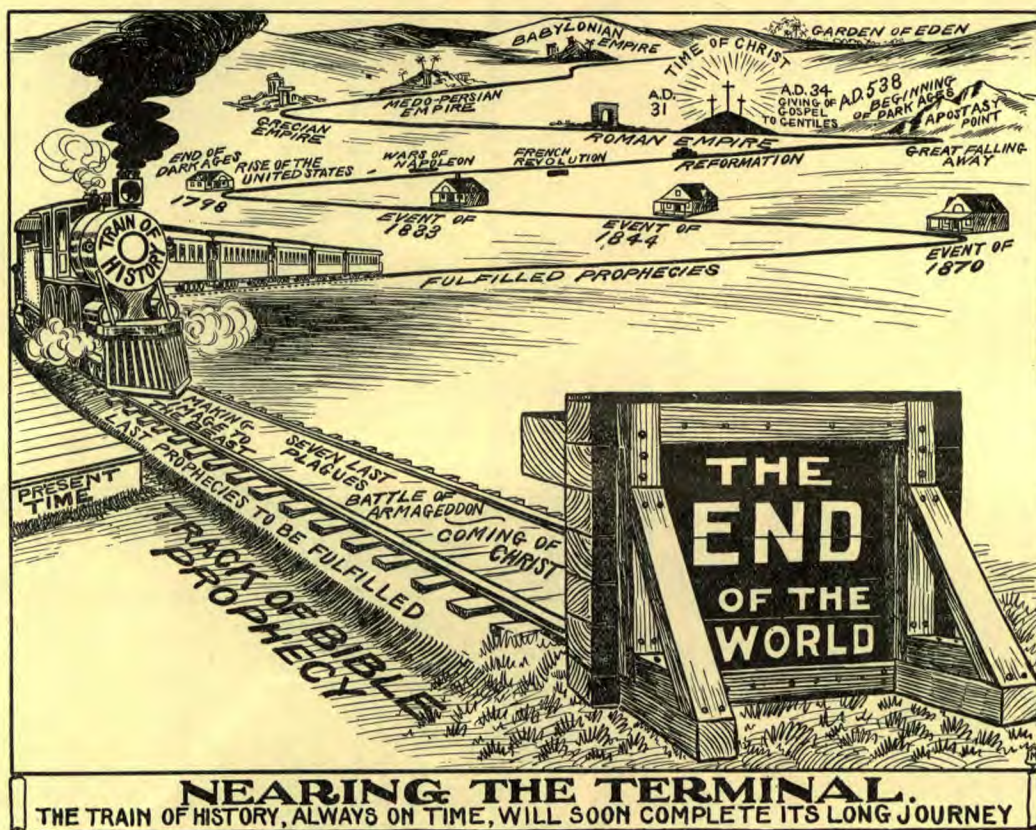
But nothing should cause us to overlook the fact that the "spirits" are very active in this time, and this activity is significant. "Wo for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." Rev. 12:12. Just before and at the time of the first advent, the spirits of devils were very active. And this prophecy from Revelation shows that Satan is again intensely active when he knows "that he hath but a short time." And in view of this, we should heed the injunction of God's Word, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." 1 John 4:1. We "prove the spirits" by God's Word. And if a spirit come to us saying that it is one of our dead friends, we know that such a spirit is that of a demon, for God's Word teaches us plainly that the "dead know not anything."

If we become anchored to this definite truth, we are saved from the fanaticism and superstition into which the spirits lead men continually by trying to make them believe that a dead friend is striving for their welfare.

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"Thou camest not to thy place by accident; it is the very place God meant for thee."



spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4. Another passage reads in almost identical language, "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. And still another scripture tells some of the things that these fallen angels will be doing as the great war of Armageddon is drawing on: "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew Armageddon." Rev. 16:13-16, margin.

The foregoing, as well as many other scriptures, make it plain that God teaches that there are spiritual beings that are unseen visitors to the children of men. These unseen visitors may be either the good or the evil angels. If they are good angels, they bring messages from God and are working in harmony with Him. If they are the evil angels, they can not bring messages from God, neither can they be in harmony with His government.



## The Referendum Amendment

THE following is the full text of the Referendum amendment to the Constitution of California as adopted last autumn. It should be preserved for reference. We gave the Initiative amendment a few weeks ago.

### The Referendum

"The second power reserved to the people shall be known as the referendum. No act passed by the legislature shall go into effect until ninety days after the final adjournment of the session of the legislature which passed such act, except acts calling elections, acts providing for tax levies or appropriations for the usual current expenses of the state, and urgency measures necessary for the immediate preservation of the public peace, health or safety, passed by a two-thirds vote of all the members elected to each house. Whenever it is deemed necessary for the immediate preservation of the public peace, health or safety that a law shall go into immediate effect, a statement of the fact constituting such necessity shall be set forth in one section of the act, which section shall be passed only upon a ye and nay vote, upon a separate roll-call thereon; provided, however, that no measure creating or abolishing any office or changing the salary, term or duties of any officer, or granting any franchise or special privilege, or creating any vested right or interest, shall be construed to be an urgency measure. Any law so passed by the legislature and declared to be an urgency measure shall go into immediate effect.

"Upon the presentation to the **secretary of state** within ninety days after the final adjournment of the legislature of a petition certified as herein provided, to have been signed by qualified electors equal in number to **five per cent** of all the votes cast for all candidates for governor at the last preceding general election at which a governor was elected, asking that any act or section or part of any act of the legislature, be submitted to the electors for their approval or rejection, the **secretary of state** shall submit to the electors for their approval or rejection, such act, or section or part of such act, at the next succeeding general election occurring at any time subsequent to **thirty days** after the filing of said petition or at any special election which may be called by the governor, in his discretion, prior to such regular election, and **no such act or section or part of such act shall go into effect until and unless approved by a majority of the qualified electors voting thereon**; but if a referendum petition is filed against any section or part of any act the remainder of such act shall not be delayed from going into effect."

### Can Not Be Vetoed

"Any act, law or amendment to the Constitution submitted to the people by either initiative or referendum petition and approved by a majority of the votes cast thereon, at any election, shall take effect five days after the date of the official declaration of the vote by the secretary of state. No act, law or amendment to the Constitution, initiated or adopted by the people, shall be subject to the veto power of the governor, and no act, law or amendment to the Constitution, adopted by the people at the polls under the initiative provisions of this section, shall be amended or repealed except by a vote of the electors, unless otherwise provided in said initiative measure; but acts and laws adopted by the people under the referendum provisions of this section may be amended by the legislature at any subsequent session thereof. If any provision or provisions of two or more measures, approved by the electors at the same election, conflict, the provision or provisions of the measure receiving the highest affirmative vote shall prevail. Until otherwise provided by law, all measures submitted to a vote of the electors, under the provisions of this section, shall be printed, and together with arguments for and against each such measure by the proponents and opponents thereof, shall be mailed to each elector in the same manner as now provided by law as to amendments to the Constitution, proposed by the legislature; and the person to prepare and present such arguments shall, until otherwise provided by law, be selected by the presiding officer of the senate.

"If for any reason any initiative or referendum measure, proposed by petition as herein provided, be not submitted at the election specified in this section, such failure shall not prevent its submission at a succeeding general election, and no law or amendment to the Constitution, proposed by the legislature, shall be submitted at any election unless at the same election there shall be submitted all measures proposed by petition of the electors, if any be so proposed, as herein provided.

"Any initiative or referendum petition may be presented in sections, but each section shall contain a full and correct copy of the title and text of the proposed measure. Each signer shall add to his signature his place of residence, giving the

street and number if such exist. His election precinct shall also appear on the paper after his name. The number of signatures attached to each section shall be at the pleasure of the person soliciting signatures to the same. Any qualified elector of the state shall be competent to solicit said signatures within the county or city and county of which he is an elector. Each section of the petition shall bear the name of the county or city and county in which it is circulated, and only qualified electors of such county or city and county shall be competent to sign such section. Each section shall have attached thereto the affidavit of the person soliciting signatures to the same, stating his own qualifications and that all the signatures to the attached section were made in his presence and that to the best of his knowledge and belief each signature to the section is the genuine signature of the person whose name it purports to be, and no other affidavit thereto shall be required. The affidavit of any person soliciting signatures hereunder shall be verified free of charge by any officer authorized to administer oaths. Such petitions so verified shall be prima facie evidence that the signatures thereon are genuine and that the persons signing the same are qualified electors. Unless and until it be otherwise proven upon official investigation, it shall be presumed that the petition presented contains the signatures of the requisite number of qualified electors.

"Each section of the petition shall be filed with the clerk or registrar of voters of the county or city and county in which it was circulated, but all said sections circulated in any county or city and county shall be filed at the same time. Within twenty days after the filing of such petition in his office the said clerk, or registrar of voters, shall determine from the records of registration what number of qualified electors have signed the same, and if necessary the board of supervisors shall allow said clerk or registrar additional assistants for the purpose of examining such petition and provide for their compensation. The said clerk or registrar, upon the completion of such examination, shall forthwith attach to said petition, except the signatures thereto appended, his certificate, properly dated, showing the result of said examination and shall forthwith transmit said petition, together with his said certificate, to the secretary of state and also file a copy of said certificate in his office. Within forty days from the transmission of the said petition and certificate by the clerk or registrar to the secretary of state, a supplemental petition identical with the original as to the body of the petition but containing supplemental names, may be filed with the clerk or registrar of voters, as aforesaid. The clerk or registrar of voters shall within ten days after the filing of such supplemental petition make like examination thereof, as of the original petition, and upon the completion of such examination shall forthwith attach to said petition his certificate, properly dated, showing the result of said examination, and shall forthwith transmit a copy of said supplemental petition, except the signatures thereto appended, together with his certificate, to the secretary of state."

### Subdivision of the State

"When the secretary of state shall have received from one or more county clerks or registrars of voters a petition certified as herein provided to have been signed by the requisite number of qualified electors, he shall forthwith transmit to the county clerk or registrar of voters of every county or city and county in the state his certificate showing such fact. A petition shall be deemed to be filed with the secretary of state upon the date of the receipt by him of a certificate or certificates showing said petition to be signed by the requisite number of electors of the state. Any county clerk or registrar of voters shall, upon receipt of such copy, file the same for record in his office. The duties herein imposed upon the clerk or registrar of voters shall be performed by such registrar of voters in all cases where the office of registrar of voters exists.

"The initiative and referendum powers of the people are hereby further reserved to the electors of each county, city and county, city and town of the state, to be exercised under such procedure as may be provided by law. Until otherwise provided by law, the legislative body of any such county, city and county, city or town may provide for the manner of exercising the initiative and referendum powers herein reserved to such counties, cities and counties, cities and towns, but shall not require more than fifteen per cent of the electors thereof to propose any initiative measure nor more than ten per cent of the electors thereof to order the referendum. Nothing contained in this section shall be construed as affecting or limiting the present or future powers of cities or counties having charters adopted under the provisions of section eight of article eleven of this Constitution. In the submission to the electors of any measure under this section, all officers shall be guided by the general laws of this state, except as is herein otherwise provided. This section is self-executing, but legislation may be

enacted to facilitate its operation, but in no way limiting or restricting either the provisions of this section or the powers herein reserved. [Amendment adopted October 10, 1911.]"

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## Prepare War

(See Joel 3:9-12)

A GERMAN professor and privy counselor, Baron von Stengel, is publishing a book designed to convince the German people of the absolute necessity for keeping up its preparations for war. He denounces the efforts of the peace party as dangerous to German interests. He does not believe that a European court would do justice by Germany in the event of a conflict of interests.

"Where remote centuries will see an era of 'eternal peace' does not for the moment enter into the question. Clearer is the fact that the peace movement constitutes a revolution as regards present constitutional law, and means the destruction of the independence of individual states, which must enter into a world federation; that, therefore, it opposes decisively the national idea. From this point of view a further spread of the peace movement in Germany must be regretted. . . . The political condition of the German empire is dangerous. Germany may be described as 'ringed round with foes.' . . . For that reason, the German empire must not pursue a peace-loving policy in the sense meant by the friends of peace and by the peace movement. It can not diminish its strong armaments, reduce its standing army to the condition of a police posse, sell its battle-ships as old iron, and oblige itself to submit all disputes which may arise to the International Arbitration Court at The Hague. It were nothing less than political suicide for Germany to disarm in the faith that in case of an international dispute its rights would be assured by The Hague Court."—*Present Truth*.

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On a recent day in San Francisco nine boys were arrested for robbing a store. In these days we have juvenile courts, and we have schools for correcting these juveniles, and we have all sorts of theories as to how the growing criminality among children may be stayed. Might we not get an authoritative statement from the words of Paul in the third chapter of his second letter to Timothy? He affirms that the "last days" shall be made "perilous" because, among other things, there shall be a lack of natural affection, and also disobedience to parents. When the club, and the pleasure resort, and unhallowed affections, rob the home of its power, it may be expected that the children who are in consequence left to drift may readily develop into criminals. Criminals, either young or old, very rarely come from the home where the true principles of affection are regarded, and where order and morality are maintained. Solomon stated a divine principle when he said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

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**Attempt to Meet a Decided Need.**—The University of California is aiming to give varied instruction in domestic science, dietetics, economics, hygiene, study of fabrics for quality and service; and to aid in this, Miss Mary Lois Kissell has been secured and added to the faculty. The summer sessions will give special help to students in domestic science.

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The prices of beef are reported to have gone up four or five cents a pound during the last month, and from eight to ten cents a pound during the last year. When these facts are taken in connection with the evidence that so much diseased flesh is put upon the market, the advisability of vegetarianism should become apparent.

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The despatches continue to tell of the intense heat, and consequent prostrations and sun-strokes, throughout the Eastern states.



# HOME AND FIRESIDE

## A Club Woman on the Dress Question

Says "Dress Violates Decency, Morality, and Economy"

By Mrs. M. Elizabeth Burns-Howell



AT the biennial of women's clubs recently held in San Francisco, where were congregated leading women of intelligence and high character from all over the nation, as well as the rank of the fashionables and women of wealth, also many distinguished visitors from abroad, many topics of vital interest to the welfare and progress of humanity were discussed.

None, however, was more pertinent to the crying needs of these times than the address on "Slavery to Fashion," by Mrs. John C. Hessler, of Decatur, Illinois. This speaker did not mince matters, but spoke out bravely, with unfearing frankness and candor. That her remarks were roundly applauded by her audience, shows well for the average woman—that after all, deep down in her heart, she despises much of the folly which she seems forced to follow at the dictate of fashion.

The San Francisco *Examiner* quotes Mrs. Hessler in full, from which report we have culled the following excerpts, particularly because the sentiments are identical, in the main, with those in our last week's article on "Dress Atrocities," which to some may have seemed rather too strongly expressed. Compare notes, however, and you will find the same spirit of sanity and truth at war with the foolish frivolity and sinful waste of the whole system of fashion as it rules the feminine world to-day.

Mrs. Hessler said:

### The Greatest Loss

"The greatest loss in dress is the loss of womanly dignity and stability of character which accompanies the dissipation of time, labor, and thought which is the result of false standards.

"I believe, too, that all womankind, which, as Miss Addams points out in her new book, suffers as a whole from the degradation of individuals, is suffering definite moral degradation from prevalent fashions.

"We used to speak of respectable women who went decently clad. Remembering this, old-fashioned people might challenge the respectability of a large proportion of our sex to-day, as we observe the indecently transparent bodices worn by so many of us, and the gowns which are so swathed about the figure, with no petticoats to blur the outline, as to reveal the person with absolute frankness.

### Shuddered at Sheath Gown

"This has come about so gradually that many of us do not realize how our standards of personal modesty have been blunted. I recall the horror of most women at the décolleté daytime bodice with its slight veiling of transparent lace, when it appeared, some fifteen years ago. We shuddered, too, at the first petticoatless sheath gown, when we saw it on the stage, but—

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

"We need to call a halt upon the wearing of boudoir garments on the street. We have grown too familiar with the public through the intimacies of dress we wear in public. We women have not realized that we have been watching, or, with innocence of evil intent, taking part in the breaking down of barriers between virtue and licentiousness.

This is the very serious reason why I am speaking so frankly on the moral side of dress.

"The problem of the increasing immorality of young girls—schoolgirls as well as working girls—is causing growing concern to those who know of it. Shameful proof of the reality of this situation is startling educators.

"I discussed this matter not long since with a man who is a great scientist—a physician, a cosmopolitan—and asked what he believed to be the cause. He replied: 'And what are their mothers thinking of? Their mothers are wearing the same sort of clothes.' And he went on to say: 'I am ashamed of our countrywomen when I go abroad. They dress as no decent woman dresses in Europe. They go to Paris and see, in public places, beautiful women driving in elegant carriages, wearing lovely and conspicuous gowns. Doubtless they think they are seeing the great ladies of the city, for they hasten to the shops and buy similar garments. They do not realize that these beauties are the demi-monde, and that the clothes they bought were made for the demi-monde—and for Americans. No French gentleman would allow his wife to wear them.'

"We can only hope that the madly accelerated speed at which fashion moves to-day is rushing toward destruction of its empire. As women think for themselves along other lines, they are learning to think independently concerning questions of dress.

### Better Standards Are Needed

"We all agree, I think, that we need better dress standards—or at any rate, that other women do. When we think of absurdities in present-day costumes, we call to mind the stout women who outline their figure mercilessly in the sheath skirt; we remember the mushroom hat, so pitiless to the middle-aged women that wear it, since it hides their best features—their eyes and look of intelligence—and unsparingly reveals their faded necks and wrinkled chins; we recall the modish shadow veils which cloud with a semblance of age the face of the wearer.

"We can go nowhere where women congregate, without seeing many of our sex who mince along, bound in tight skirts, tottering on high heels, peering from under an overbalancing burden of hat. Prominent in the list of injurious styles is the tight skirt, which exposes the wearer to accidents; the figured veil, which impairs her sight; the high heels, which rob her of half her activity and injure her nervous system.

"We can make a list of inconsiderate styles, and place in it the rude and publicly inconvenient picture hat, the too familiar and promiscuously caressing aigret, the murderous projecting hat pin, and—I am sure every husband will wish this added—the gown which fastens in the back.

### What More Is Required?

"Built on the foundation of an undistorted body, woman's dress is to-day structurally good and artistic. It follows sincerely the lines of the body in clothes. Sleeves conform to the natural shape of the arm. Bodices are easy and comfortable. Collars are comfortably high or can be omitted. Skirts are usually wide enough for freedom of motion. Shoes of sensible shape are on the market.

"Since we can clothe ourselves so comfortably in every particular, what more is required? The question of woman's dress is not only one of physical comfort, but also of that gracious harmony and beauty which gives pleasure to the beholder, and expresses in visible form an inner beauty and orderliness of spirit.

### Obedience to Fashion

"In this day of the marvelous intellectual and social growth of women, it is a matter for wonder that so many still unreasonably obey fashion.

"Fashion grew in the proud desire of the royal princess—or the money princess—to produce by her dress a sharp distinction between herself and inferior mortals. These inferior mortals persistently imitated her as quickly as they could, to destroy this distinction.

"But the growth of intelligence and of a more sympathetic humanity is slowly remedying this. That it has lasted so long is because the fashion mania has been fostered. Women, through their love of change, have been exploited commercially by means of the great foreign dressmakers who make the styles. And these foreign dressmakers have been subsidized by manufacturers who wish to increase the market for textile and ornaments.

### New Styles with Seasons

"For many years we have been trained to expect new styles with the season's change. Each spring and fall we stand tiptoe, gazing expectantly over seas for the advent of new fashions. While foreign dressmakers are setting the stage for the new production, the air is full of hushed voices. The magazines hazard wild guesses.

"Finally the curtain is drawn. A beautiful and regal figure steps across the stage clad in a gown with—yes, it is—with drapery bunched about her slender hips. A voice, mysterious, sweet, and compelling, says, 'This is the fashion,' and again, 'This is the fashion,' and we who listen, rich and poor, fat and thin, swayed by the hypnotic suggestion, all run to have our gowns made with pannier drapery.

"Few in America know that the inspiration of styles for the last year and a half or two years was the wonderful costumes of the imperial Russian ballet, which has been appearing in the great cities of Europe. For them, Bakst, one of the greatest decorative artists of any time, staged 'Cleopatra,' 'Scheherezade,' and 'Narcisse.' . . .

"They [Bakst styles] were designed to express physical movement and the voluptuous emotions or immoral and decadent scenic productions, and performed their office with transcendent artistic audacity and success. Translated through the dressmakers, they have lost much of their beauty—which, after all, was largely in the ensemble—tho they have lost little of their suggestiveness.

### Economic Waste

"Fashion results in tremendous economic waste, first, through the use of perishable material; second, through the discarding of clothing which has not begun to wear out. Women buy new cloaks, for example, annually. The old cloak is as warm as the new, it is as beautiful as it ever was, but it is laid aside because no longer the fashion.

"The willow plume, ardently desired yesterday by every woman, for which they scrimped and saved—or sold their souls—is no longer prized, tho their soft fringes are as graceful as they ever were.

"The articles discarded because out of fashion were produced by labor. The new garments which take their places are also the product of labor. Discarding them results in needless labor.

### Labor Worse than Wasted

"It is folly to say that these extravagances give work to some one. Every moment spent in labor which is unproductive of the real needs of the world is worse than wasted. It should be turned to constructive uses. The women who work in trades which minister to the waste of fashion should be freed to tend the neglected children who tug at their skirts. The white slaves of society are not all of them slaves to the vices of men. An appalling number of them are slaves to the frivolity of women.

"The aigret symbolizes to me all that is ruthless in fashionable dress and its manufacture—feathers torn from the quivering, murdered mother, leaving the nestlings to wail and die."

To close, Mrs. Hessler points to education of the young as one remedy. Girls and boys in the grammar and high schools should be taught the quality of textiles, color harmony, proportion as adapted to form and use, a sense of values as to cost of material, etc., and girls should learn dressmaking along sensible lines, also millinery, just as they learn music or mathematics.

She would also have the government take up the matter of wholesome dress as they



have taken up that of pure food, and advocates such laws as would make it a felony to manufacture or sell a shoddy quality of material, and further that governmental supervision of styles with reference to limiting extremes and establishing a sensible standard would greatly aid the needed reform.

All this may come in time, just as has the national pure food law, which was unheard

of till recent years. It was doubtless advocated long before its passage, but as a working fact is a comparatively recent innovation. So does every goodly plant grow — "first the blade, then the ear, after that the full corn in the ear."

But the main factor in a composite result is the attitude of each individual. Hence you and I, sisters, need not wait for govern-

mental control of our clothing. Let us set about it to see for ourselves that it conforms to the laws of sanity and comfort, of practical usefulness and harmonious effect in color and line. So shall we be arrayed as the lilies, in sweet and perfect purity, our costumes conforming to what our souls should be, all that is truly beautiful and of a righteous character.

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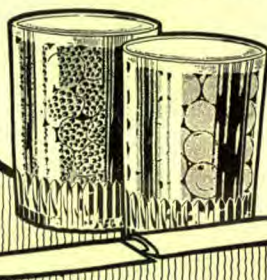
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## "Go Home to Thy Friends"

By Clara Edna Rosencrans

Thou hast been among the tombs,  
Tormented and sore distressed.  
The morning brought no joy,  
And the evening brought no rest.  
Thou didst cry in thy bitter pain,  
Thou didst cut thyself with stones,  
Till the Healer came this way,  
And said, in such gentle tones,  
"Go home to thy friends, and tell them how  
great things the Lord hath done for thee."

Thy friends had forsaken thee,  
Thou didst grope in the dark alone,  
With none but God to hear  
Thy bitter, bitter moan.  
The devils made thee blaspheme  
Thy best and only Friend.  
But the Healer came this way,  
And thy sufferings had end—  
"Go home to thy friends, and tell them how  
great things the Lord hath done for thee."

Not to some far-off land  
Should the story first be told,  
But to the household band  
Who sit by the hearthstone cold.  
Warmth, and comfort, and light,  
Bring home to thy friends in need;  
Scatter with joyous heart  
A generous, loving meed—  
"Go home to thy friends, and tell them how  
great things the Lord hath done for thee."

Then go home to thy friends,  
And tell the story sweet,  
Of the joy that has come to thee,  
And thy healing so complete.  
They will come to this Loving One,  
For they're longing to be at rest;  
They wander up and down,  
Whom the demons have oppressed.  
"Go home to thy friends, and tell them how  
great things the Lord hath done for thee."

Thou sinning, sorrowing one,  
Whosoever thou mayest be,  
Dost thou hear His loving voice,  
As it whispers soft to thee?  
Dost thou hear Him gently say,  
As He bids the demons depart,  
As His wondrous life and love  
Flow into thy aching heart,  
"Go home to thy friends, and tell them how  
great things the Lord hath done for thee?"

— ★ ★ —

## The Last from China

For the encouragement of our friends who have been donating to the Chinese field, and praying for Chinese missions, we take the following from a letter sent to the manager of this office under date of June 4.

The superintendent of the field, Pastor I. H. Evans, writes of the general meetings which have been held during March and April, one each in Swatow, Amoy, and Fatsan. At one meeting held in the interior from Shanghai, revival services were held in the evening for those outside, the unconverted. At one place more than one hundred persons came forward expressing their desire to seek the Saviour, at another more than one hundred twenty-five, and at still another meeting quite a large number sought the Lord and found salvation. As the result of these meetings between seventy and eighty were baptized. The Lord's Supper was celebrated at each place, and the Chinese entered into the celebration of these ordinances with the same interest as did the missionaries. These Chinese are not what are called "rice Christians," they do not yield themselves with any ulterior purpose of heart. They confess their sins, they seek God with all their hearts. "They make wrongs right

with each other; and in fact in every way that we live the gospel at home, the Chinese try to live it here."

Pastor Evans appeals for more workers. He says: "There are so many calls for help, so many openings for service which give promise of rich rewards, and so many interests already started which demand attention, the half of which we are unable to answer and supply with help, that some of our men are almost discouraged. Just the other day I received a letter from one of our workers in the south of China stating that at one of his out-stations there were one hundred persons actually keeping the commandments of God, and seven hundred seeking for light and help. It is no trouble to get an interest aroused in China. The only trouble we have is in taking care of the interests that are continually springing up in different places. These interests are not the results of long, protracted efforts to arouse the people, but in many cases are caused by some one in a village reading



A group of missionaries to the Chinese. Sitting, No. 2, Pastor I. H. Evans; No. 1, A. C. Selmon, M.D.

a tract, or by merely hearing of the truth from others.

"Dr. Selmon returned last Friday from the meeting in Anhwei. He said he believed with all his heart that if it were possible for us to send a good evangelist to that district, we could have a thousand converts within one year's time. He said he had never seen such an interest or opening for labor in his life. There are interests everywhere so beyond the ability of our limited number of workers to handle that we are deeply distressed to know what to do. O for a hundred good, strong, earnest men to set to work in China! What a mighty work could be accomplished! We ought to have at least a score of young men here now studying the language preparatory to carrying the message to these millions."

The letter also tells of several very promising, educated young Chinese who have given themselves to the Lord, identified themselves with us, and are prepared to teach in our schools. We rejoice with our workers in China. May God abundantly bless them.

## Our Work and Workers

A CHURCH of sixteen members has been organized in Panama City, Canal Zone.

TEN persons at Grenville, British West Indies, have recently been baptized, and others will follow later. Five at Kingston have also received baptism.

SIXTY-NINE persons have been added to our church-membership in Chile during the past year.

ABOUT twenty at Lena, Louisiana, have begun the observance of the message, as a result of meetings held there.

FIFTEEN at Monterey, Mexico, have covenanted to keep the commandments, and several have requested baptism.

DURING the sessions of the Scandinavian Union and Danish conferences at Copenhagen, Denmark, twenty-one were baptized.

WORD comes from the interior of Armenia that twelve persons, among whom are a preacher and a local elder, have embraced the truth.

SUNDAY, June 2, baptism was administered to sixteen souls at Ford, Kentucky. A church of eighteen members was also organized.

AT Punta Gorda, Florida, four young persons recently went forward in baptism, five at Jacksonville, and four at Pensacola. Four at Ocala have united with the church.

A SMALL church has been organized at Montgomery, Alabama. Five or more at Birmingham have identified themselves with this message, and several more at Barnwell.

SEVEN souls at Wellington, New Zealand, have recently taken their stand for the truth. Following the camp-meeting at Grey Lynn, Auckland, twenty-three were baptized.

As a result of a special effort at Lincoln, North Dakota, over sixty persons took their stand for the message for this time; five have taken their stand at Valley City; and a Sabbath-school has been organized at Williston.

TWENTY-TWO souls at Addington, Texas, were recently baptized. Six at Tolar, and eighteen at Bowie, have taken their stand for the truth. Five have been baptized at Elgin; six have united with the Buffalo church; three with the colored church

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at Houston, and three more are keeping the commandments. Three united with the Dallas church on Sabbath, May 25. Four at Fort Stockton have embraced the message.

TEN at Napanee, Ontario, were buried in baptism recently. A church of seventeen members has been organized here. Four at Hamilton have accepted the truth, two of whom have been baptized. A new place of worship for the French in Namur, Quebec, has recently been dedicated.

THURSDAY, June 13, Mr. and Mrs. Milton Mattison left New York on the steamship Cedric for India. Brother Mattison goes to answer a call from India for assistance in the circulation of English literature. Undoubtedly they will receive a very hearty welcome to their new field.

WE ought to have noticed it before, but somehow or other it was crowded out — a most excellent little quarterly journal, the *Zeichen der Zeit*, the German for "The Signs of the Times," printed at College View, Nebraska. For instance, the April number has a beautiful cover, nicely printed, and the contents we are sure are excellent, from the men who have charge of the journal, Brethren C. Valentiner and G. W. Erfurth. This little quarterly is, we gather, 30 cents a year. Those who have German friends can not do better than to patronize it.

THREE persons at Johnsonville, Tennessee, were buried in baptism on Sabbath, June 1; and three at Memphis have been baptized and united with the Memphis church. A church of sixteen members was organized near Bon Aqua, on a recent Sabbath.

A SABBATH-SCHOOL of ten members has been organized at Owanka, South Dakota, to be known as the Brennan Flat Sabbath-school; and a church of twelve members in Meade County, about sixty miles from the railroad. This church will be known as the White Owl church. Four persons at Camp Creek are awaiting baptism. Twelve conversions are reported at Madison, and eleven at Burke, where a Sabbath-school of nineteen members has been organized.

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PUBLISHED WEEKLY

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MOUNTAIN VIEW, CAL., JULY 30, 1912

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

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When there is no divine law for Sunday, is it really worth a human law?

We take this occasion to say that no more copies of the "King of the North" pamphlet can be furnished, as the edition is exhausted. W.

Our next issue is important to California, and to students and lovers of religious liberty everywhere. Dr. G. L. Tufts will have an article on the proposed Sunday law for which he is working, with an appeal to the readers of this paper. There will be set forth on the other side the reasons why we can not approve the law. The paper ought to receive a large circulation.

A brother writing us some time ago from Portland, Oregon, formerly a member of the Roman Catholic Church in Hungary, writes us that when he was young, knowing nothing about the Bible at all, his people possessed a book the title of which was "Saturday of the Blessed Virgin Mary and Her Fifty-Two Miracles," by Paul Esteras. The preface of the book declares that "God freed the children out of the Egyptian bondage, and gave them on Mount Sinai the Ten Commandments, in which He specified Saturday as the rest day, which day was in later times observed by the Hebrews. . . . Yet the pious Christians always sanctified Saturday in honor of the blessed virgin, which many observe at the present time. Hence I believe that I shall not fall into disfavor with my readers, if, in order to increase this reverence, I have arranged one assertion for each Saturday throughout the year, fifty-two in all." The book tells a series of traditional miracles to support this claim. How good it is to know that those who observe the seventh day have the simple Word of God upon which to rest their

faith, more than all miracles! Yet the book is good in showing this—that the holiness of the seventh day must be reconciled.

There does not up to the present time seem to be much enthusiasm manifested among the good people of California regarding the proposed Sunday law under the Initiative. At this writing, July 18, according to best information, but 3,000 signatures from seven counties had been filed with the secretary of state, less than one tenth of the number required. The simple fact is that there are many Sunday-keepers who do not believe in "civil" Sunday laws, and these are found among the most intelligent and devout.

## In Our Next

Our next paper will be of especial interest. It will contain the following in our regular serials:

**THE GREAT EVENTS TO OCCUR AT CHRIST'S COMING.** By Prof. G. W. Rine.  
**CHRIST AS OUR EXAMPLE.** By G. W. Reaser.

**PARENTS SHOULD BE CHRISTLIKE.** By Mrs. E. G. White.

**CHRIST DIED TO SAVE (Bible Reading).** There will be our regular Editorial and Question Corner departments as usual.

Besides these our next issue will contain an article from Dr. G. L. Tufts, the secretary of the Lord's Day Alliance, entitled "Weekly Rest Day Law for California," in which he takes exception to the attitude of this journal and some of its writers. Replies to Mr. Tufts will appear in the same journal. The readers of this journal will have both sides of the question.

## "Agreed Not Together"

### From Two Notes in the Same Religious Paper

"THE Protestant Magazine says, 'Those who depart this life enter into a state of unconscious rest, represented in the Scriptures as a sleep, where they remain until the resurrection.' This theory is incorrect. Man's soul dwells in his body during his life here. And he is thus absent from the Lord, whose dwelling-place is heaven. When man dies his soul leaves the body and is at once received into the presence of the Lord."

Now if man hasn't any body after death, has he any sense? How does the Christian Scientist differ from the editor? If a man can have sense without a body after death, why not in this life? And if a man needs a body to have sense here, why does he not need it after death? Why not believe the Bible that in the day "his breath goeth forth" "his thoughts perish"?

Sometime, when too late, the people of the United States will know the curse that there is in the winning term of "Christian citizenship," for which the National Reform Association and kindred bodies are working. Next year a national Christian citizenship convention is to be held in Portland. Efforts are made to get speakers of national and international renown there to push the thing on. Noted returned missionaries will be speakers, and the president of the National Reform Association, Henry C. Minton, is on the coast to promote the affair at the present time. The Commercial Club of Portland is raising, or endeavoring to raise, \$15,000 to pay for the advertising. And all this to be centered on the union of church and state, for that is what "Christian citizenship," in its last analysis, means. The world has had Christian citizenship, and demonstrated what it means. It had it during the Dark Ages; it had it during the Puritan régime in Massachusetts. It had it at the time when witches were burned, and Baptists and

## Memory Text for the Week

John 3:36

"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."

Quakers hung. And wo worth the day when the United States has it again, under whatsoever régime.

The California naval militia has broken the world record at target practise, making 55 consecutive hits with the four-inch guns, and 45 consecutive hits with the three-pounders. We not only have great intensity in the improvement of weapons of war, but we have an equally great intensity in the training for skill in the use of these improved weapons. When the war of Armageddon breaks upon the world in that near-by day, and all these modern weapons, with the modern skill in using them, are brought into action, the scenes will go beyond description. The following language from the prophecy of Revelation may then be found not so figurative as many have supposed: "And the winepress was trodden without the city, and there came out blood from the wine-press, even unto the bridles of the horses, as far as a thousand and six hundred furlongs." Rev. 14:20. When the Prince of Peace withdraws His restraining hand from the war-mad forces that are gathering, we can little imagine the scenes that will then be enacted.

Expecting Against Hope.—Referring to the "Weekly Rest Day Bill" which Mr. Tufts is fostering, and which requires 31,000 petitioners to place it on the ballot in November, the *California Christian Advocate* of July 18 says:

"It is of the highest importance that the Weekly Rest Bill petitions sent to the pastors by Dr. Geo. L. Tufts be returned to the proper parties at once. About 1,400 petitions have been mailed to as many pastors. It requires 31,000 electors to get this matter on the ballot. That means that each petition must contain at least 22 names—but many of these petitions will fall into the waste-basket. We hope not but we expect against our hope. It is specially gratifying to note that the labor-unions and trade organizations are giving this Weekly Rest Bill their hearty support."

But if the labor-unions and trade organizations are so "hearty" in their support, what is the cause for fear? If all the churches want it, and the labor-unions and trade organizations are giving it "hearty support," surely it ought to be an easy matter to secure 31,000 signatures. Or is the editor whistling to keep up his courage?

July 17 an infernal machine, containing sufficient high-power dynamite to have wrecked a good portion of the White House, was placed on President Taft's desk, and was opened by one of his assistants. As the machine was opened, the fuse was automatically lighted, and only for the prompt action of the one who opened it, the thing would have exploded right among all those engaged with the President in his work. Politicians who have personal interests to serve may have a great deal to say in criticism of Mr. Taft, but there is no one who doubts the high morality and sincerity of purpose that have characterized his long career of public service. One of the sad results of much of the discussion of this time is that it produces characters that get a mania for destroying the lives of some of our most useful and valued rulers. And the conditions in the world are such that any one must be able to see that this sort of thing will increase more and more till the end. Men may try to blind their eyes to the facts, but the very conditions are breeding anarchy and lawlessness, and out of the turbid elements there develops a species of insanity that will attempt the lives many times of the worthiest and the most useful men of the nations.