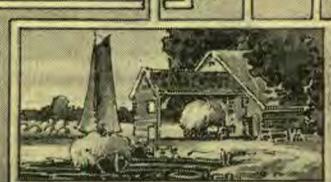


SIGNS OF THE TIMES



HEAVEN AND EARTH
 SHALL PASS AWAY
 BUT MY WORDS
 SHALL NOT PASS
 AWAY - JESUS



Pedro J. Lemos



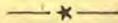
"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3829—The Holy Spirit a Personality

Can't we say that the Holy Spirit is a personality, as long as the personal pronoun is attributed to it? T. A. Z.

The use of the personal pronoun is not of itself proof that the Holy Spirit is a personality, and yet the work of the Spirit is the work of a personality. By the Spirit both the Father and the Son come personally to every soul that receives the Spirit. In that wonderful sense which no human being can comprehend, the Spirit comes to each soul as a personality. And yet it does not have what we would call human personality of being in one place only at one time, that is, such personality as has our Lord Himself—in one place as He is in no other place. The Holy Spirit may be in any number of places at one and the same time, bringing the special presence of God in each of those places. In the office of the "Signs of the Times" there are fourteen different telephones all connecting with the manager. The manager may connect all these with him at one and the same time. He could issue a general order so that the foreman of each department could hear his voice at the same time. In a way he is personally present in every department. Every department hears his voice. The marvelous invention of the telephone makes him present in fifteen different places at the same time. So it is that God's Spirit makes the Father and the Son present in as many different places as God may direct, at one and the same time. We know somewhat of the working. We understand how it is to some extent of the Lord's ways and methods. We see the effects, but we know almost nothing of the nature and the power that Infinity uses to communicate with man. Let us be willing to leave it there. In some instances the Spirit is represented as the great life of God. In some it is spoken of as a power that is poured out and shed forth. To the individual it comes as the representative of the personal God. Therefore it may be spoken of as a personality, and looking at it from another view-point, as not a personality.

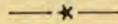


3830—How Many Books? Rev. 20:12

How many books does the Bible show there are in heaven, and what are they? Please explain in full. W. B. R.

It is impossible for any mortal to tell how many books there are in heaven. We do not know. We can not understand, nor is it needful that we should know God's method of bookkeeping. There is certainly the Book of Life, which may be of many volumes, so far as we know, in which are written the names of those who will be saved, from the beginning to the end. The names written indelibly in that book, which will never be blotted out, are the names of characters. When one is called and responds to that call, his name is written in the Book of Life as a candidate for one of those characters. If he is faithful to the end, all his sins will be blotted out, and his name will be retained. If he is unfaithful, his name will be blotted out of the Book of Life, but the name of the character will remain, and some one else will be called to possess it. See Rev. 3:5. There are also the books of record, in which are kept the names of all beings, and an account of the deeds which they do. Doubtless there are many books of this kind. Rev. 20:12 speaks of the judgment of the wicked. The dead were judged out of those things written in the books, according to their works. The book of remembrance mentioned in Mal. 3:16 may be another book: "Then they that feared Jehovah spake one with another; and Jehovah harkened, and heard, and a book of remembrance was written before Him, for them that feared Jehovah, and that thought upon His name." This may be a book in which the deeds of the righteous alone are recorded. Evidently it is this book of which David speaks: "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" God had there recorded the tears of contrition. The writing of the deeds of the wicked is referred to in Isa. 65:6: "Behold, it is written before Me; I will not keep silence;" and in Ps. 50:21, "I will reprove thee, and set them in order before thine eyes." It is to the Book of Life that Moses evidently refers in Ex. 32:32: "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." From these scriptures it would appear that there is, first the Book of Life, in which the names of all characters who will be saved are written

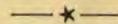
from the very beginning; the book of records of the wicked; and the book of records of the righteous. And then doubtless there are books of record in which are the names of all, irrespective of character.



3831—Burned and Saved, 1 Cor. 3:15

What does Paul mean by saying of works being burned, but the man himself saved, "Yet so as by fire"? How does the fire save the one that suffers loss? Y. D. B.

Read the context of the scripture. First Paul tells us that as a wise master builder he had laid the foundation, and that foundation was Christ Jesus. The foundation was good, but caution was needed in building upon it. If any man built on it gold, silver, costly stones, they would endure the fire. If any man built upon it wood, hay, and stubble, the building would be burned, for "each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." That fire will be kindled by the transcendent glory of Christ when He shall come the second time. A multitude of scriptures teach this. Everything that is identified with sin will be burned. Everything identified with Christ will be preserved. One minister may do faithful work, and build on the foundation Christ Jesus characters which are likened to gold and silver and precious stones. They will endure. The fires of the last day will not touch them. Like the three Hebrew children, they will pass through the fire untouched. But a minister may also gather souls that are worthless characters, that are unestablished, those who make profession of religion but do not know its inward power to cleanse and transmute. Such are likened to wood and hay and stubble, and being identified with sin when Christ comes, will be burned. Now "if any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire," not that the fire saves him, but he will be tested to the uttermost. The clause itself, "yet so as through fire," may apply not simply to the man's work that shall be burned, but to the man's work that shall be saved, for the great testing shall be by fire. Let the servant of God labor to the end of building on that Foundation material joined in life and character to Christ Jesus. See the tract "Tormented Forever and Ever," Bible Students' Library, No. 111. Price by mail, two cents single copy.



3832—Abode of the Fallen Angels

Where is the abode of the fallen angels at the present time? A Reader.

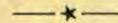
It is said of the head of the fallen angels that he "as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. He is called by the apostle Paul "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2. From these texts we would gather that Satan and his angels are everywhere in this world. So our Lord met them in His own ministry. So the children of God meet them now. Satan of course has his headquarters and his organization, his armies, his delegations. This is indicated in Rev. 2:13, "I know where thou dwellest, even where Satan's throne is." Where that may be we do not know, but we may be assured that it is at that very spot of earth which Satan feels to be the most strategic point in attacking the cause and work of God for humanity.

One of the lines of work which Satan carries on is manifest in spiritism. These fallen spirits, working on the false belief that man survives the grave,—lives while he doesn't live,—come to the living in the guise of the spirits of the dead. We must conclude that this is the case, from the following: The Scriptures declare that "the dead know not anything." They also declare that Satan is a deceiver, that he appears as an angel of light. Therefore, when beings appear to the children of men and claim to be the spirits of those who have died, we may know that the claim is a false one, and we are shut up to the conclusion that it is simply an angel of evil in a false guise, fitted to deceive. As to the prophecies of his last-day deceptions, see 2 Thess. 2:9; 1 Tim. 4:1; Rev. 13:13, 14; also chapter 16:13, 14.

3833—"I Am a Worm"

In Ps. 22:6, in David's prophecy of Christ, our Lord is made to say, "But I am a worm, and no man." I do not understand it. M.

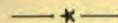
The large part of that psalm is a prophecy of the humiliation of our Lord, acting as substitute for man, taking upon Himself man's weaknesses, man's infirmities, man's sins,—taking them upon Himself so absolutely as to identify Himself with man in all man's failings and sufferings. It was these things weighing upon the human Son of God which led Him to pour out His soul in agony for God's help. Compare Heb. 5:7. Note also the expression which the prophet uses of God's own children in Isa. 41:14: "Fear not, thou worm Jacob." Our Lord felt Himself brought very low indeed. He had taken upon Himself Jacob's sins, and He felt Himself as God had designated Jacob; and yet He pleads also the very promises which God makes concerning Jacob. See also Isa. 41:10. In the light of Psalms 22 and 55, as compared with Heb. 5:7 and other passages, we can better appreciate the great sacrifice which our Lord made for us.



3834—Moses and Paul

How can you say Moses was in the kingdom, when Paul says plainly that we have not received the promises yet? Heb. 11:13. A. J. F.

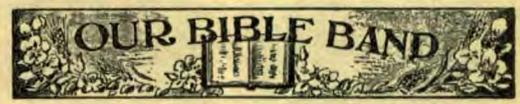
We have not said that Moses was in the kingdom. No one will be in the kingdom as promised to Abraham until the earth is restored, because that kingdom is constituted of the earth, with the new Jerusalem as its capital. Being in the kingdom as promised to Abraham, of which Hebrews 11 speaks, is one thing; having a part with God in glory is another. That Moses was translated is clearly evident, because he was with Christ on the holy mount, when a vision of the future kingdom was seen. See Matt. 17:1-9, and elsewhere. The kingdom to which Abraham looked, according to Rom. 4:13, embraced the whole world—not this world in its present condition, but this world redeemed from the curse. We do not know of any one who has spoken of Moses as being in the kingdom. Just where he is—that is another thing. He is with God and His angels somewhere. Those things need not worry us.



3835—Destroyed Without Judgment

Please explain Obadiah 16. Do the heathen pass into eternity without a day of judgment? W. B. R.

We must understand this text in connection with others which declare the day of judgment for all. "We shall all stand before the judgment-seat of Christ," we read in Rom. 14:10. And the same truth is expressed in John 5, that all shall come forth to the resurrection of judgment, or the resurrection of life. The prophecy in Obadiah is a prophecy of the nations. "For as ye have drunk"—that is, Edom—"upon My holy mountain, so shall all the nations drink continually. Yea, they shall drink, and swallow down, and shall be as tho they had not been." When our Lord comes the first time it will be the destruction of the nations of earth, and when He comes at the end of the thousand years it will be the destruction of all those who have identified themselves with sin as individuals.



Schedule for the Week Ending August 31, 1912

Sunday	August 25	Matthew 9
Monday	" 26	" 10
Tuesday	" 27	" 11
Wednesday	" 28	" 12
Thursday	" 29	" 13
Friday	" 30	" 14;
		Psalm 88
Sabbath	" 31	Matthew 15



Our week's reading is wholly on the Gospel of Matthew, concluding with chapter 15. The only additional reading is Psalm 88, for August 30. But one chapter a day is given of this Gospel, giving the reader plenty of time to meditate as he reads, and drink in of the wonderful lessons of the Master. Imagine yourself with Him. Become one of His company.

Sigmas of the Times

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

For Terms, See Page 15
Volume 39, No. 32

Mountain View, California, August 20, 1912

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EDITORIAL

Up to Jerusalem

IT was customary for the devout parents of Jesus to attend the Passover at Jerusalem every year. Luke 2:41. They seem to have been careful to observe all the commandments of the Lord, both moral and ceremonial. When Jesus was twelve years of age He went up to Jerusalem to the Passover. According to Jewish custom, a boy became "son of the law" at the age of thirteen, or in his thirteenth year. As a son of the law, in His thirteenth year Jesus attended the feast with His parents. Henceforth He was peculiarly responsible to God. He must meet the obligations required of those older, but He was yet subject to His parents.

SUCH a time must have been of great interest to the religious boy. He was awakening into manhood—He was no longer to be the child, but was to play the man before God. He would go up to the great annual feasts with His parents, and be received as one who would be reckoned in the future as a true Israelite.

To JESUS this must have meant much more than to ordinary boys. His absorption of the sacred books of the Scriptures made the occasion of more than ordinary interest. Quirinus was now Roman governor of Syria. Coponius was procurator at Jerusalem. Annas was high priest. The times were quiet. There were no local wars or uprisings. The entire journey could well be given to conversation and meditation on the purpose and object of the Passover gathering.

WHAT that journey must have meant to the active, fertile mind of the Boy, versed in Jewish history, can only be faintly imagined. He passed through the great plain of Jezreel, or Esdraelon, famous for the victories of Gideon and Barak, and the defeat and death of good King Josiah. Away over to His right, as the company journeyed southward, Mount Carmel reared its head on the western shore of Palestine, by the "Great Sea." Here God had wrought mightily through the great prophet Elijah. At His left arose Mount Tabor, whence

Barak descended to fight Sisera with his nine hundred chariots of iron. A little later He crossed the ancient river Kishon, the swift waters of which swept away the chariots and forces of the Canaanite general, who himself was slain by Jael, the wife of Heber the Kenite. Jesus doubtless called to mind, "The stars in their courses fought against Sisera." He crosses the ground where God wrought with Gideon and his three hundred men. Here His heart must have turned to sadness as He recalled that in this very valley, also, good King Josiah had been killed by Pharaoh-Nechoh. It was a step in the downfall of Judah because of their sins. At His left Mount Gilboa would remind Him of the utter defeat of Saul and

He leaves Shiloh, with its story of that famous boy prophet Samuel, to the left, full of the memories of the checkered history of God's people connected with that one-time center of worship. Later the company pass through Bethel, "House of God," forever made famous in Jacob's experience of discouragement and dream. There were many other places of historic and sacred interest, which we have not space to enumerate.

AND then comes Jerusalem, with the glorious marble temple for its center. The company in which Jesus traveled has now, doubtless, been swelled by many others as the city is near. Joyfully they converse, or chant the "Psalms of Ascent" (120-134) to the accompaniment of the flute, awakening their souls to the true spirit of worship, as they near the Holy City.

"I was glad when they said unto me,
Let us go unto the house of Jehovah."
"They that trust in Jehovah
Are as Mount Zion, which can not be moved, but abideth forever.
As the mountains are round about Jerusalem,
So Jehovah is round about His people
From this time forth and forevermore."

If our readers will peruse these psalms, meditate upon them with their ancient use in mind, they will appreciate in their own souls how the fountains of spiritual truth in the hearts of the devout must have been

stirred to their depths as these inspired songs were chanted with the holy city in sight, crowned with the symmetrical temple of marble and gold, "which could hold within its gigantic girdle not fewer than 210,000 souls."

DID the spiritual nature of the Boy Jesus discern all the shallowness of this worship in general? We do not know, but we believe that it did. Never since Solomon's time was the worship more elaborate, the appointments of the temple more ornate and gorgeous. But never, even in Solomon's day, had ritualism and form so dominated and absorbed the controlling elements among the Jewish people. The traditions of the fathers were making void the commandments of God, and the deeper meanings of God's worship were obscured by the selfish rulers who were seeking honor and glory for themselves.



ON THE WAY TO JERUSALEM

O. Mengleberg

Jonathan, the disastrous result of Israel's choice of king.

THE Boy recalls, as they pursue their journey southward and pass in sight of Dothan, the faithful Joseph's career, and also the prophet Elisha. Later He leaves at His right Samaria, built by wicked King Omri, capital of the kingdom of the apostate ten tribes with their awful history of disobedience and destruction. He passes through Shechem, prominent in Israelitish history since Abraham built there an altar, and Jacob in that vicinity dug his famous well. In the days of our story it was the headquarters of the Samaritans, as it is today. The Boy and His company pass between Ebal and Gerizim, the "mount of blessing" and "mount of cursing," from which the blessings and curses of the law were rehearsed to Israel shortly after their entrance into the promised land.

" 'Tis not the broad phylactery, the stubborn fast, the stated prayers, that makes us saints."

THE Boy, reared in the greater simplicity of Galilean life, with reverence for the Word which had been written in His heart from babyhood, must have discerned it all. He must have seen that the saving from Egyptian bondage which the Passover commemorated meant salvation from the heavier, more accursed bondage of sin; that if the sin were not repented of, the sprinkling of blood availed nothing — the doom of Egypt's first-born would be the fate of all of Israel, God's first-born tho they were called, who identified themselves with sin. In a few short years from the time when the Boy visited Jerusalem, He would be taken from that city to die, a criminal because of His loyalty to God.

THAT time and those days have mighty lessons for the professed Israel of God in these days. Heart-holiness, acceptance with God, do not depend upon great wealth, massive structures, costly temples of worship, elaborate, ornate ceremonials, robed and mitred priests, learned and critical exegeses, hoary human traditions. Union with God is not found in these. Life eternal does not flow from such broken cisterns, and rarely do such things become the channel through which that life flows. Oftener such traditions bind the soul to the narrow, cramping, crushing, dead forms, put out his eyes to the glory of the simple truth, make void the commandments of God that tradition may be observed; and in consequence the power of the human,—persuasion downward or coercion by civil power,—is substituted for simple faith in the Word of God and loyalty to the person and teachings of our Lord Jesus Christ. He, "the Word made flesh," is all-sufficient, but He must become incarnate in us. His life must take the place of our life, His law of righteousness and life our law of sin and death, His interests ours, His business our business. In other words, the Spirit and Word of the Infinite must possess us, not cramped, fettered, crushed, by outer forms of men, but molding and shaping all our outward conduct. Even thus may we all journey, not to an earthly Jerusalem soon to be destroyed by the Roman, to be desecrated by the Mohammedan, but to the city of the great King, eternal as its Maker, and where her "children shall be all righteous," and inherit God's kingdom forever.

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Proselyting

MINISTER of Christ, by whatever name you may be called, do not be alarmed at the charge of proselyting, or proselytizing. Preach the message that God gives you, and that He bids you preach, whether among Roman Catholics, Methodists, Baptists, Seventh-day Adventists, Disciples, or pagans. Have you truth that they have not? Minister it to them as good stewards of the manifold grace of God. If they are desirous of knowing the right way, they will gladly receive it. No true minister of Christ labors for souls simply to get numbers. It is to convert the sinner. For that purpose the disciples of Jesus Christ preached to the Jews in the synagogues, Roman Catholics preached to pagans, Protestants preached to Roman Catholics, Methodists preached to Baptists, and Baptists to Methodists, and

Disciples to both. They preached, each and all of these we presume, believing that they had something needed by those to whom they preached. Preach the Word to all, believers or unbelievers.

It was to professed children of God that Jesus Christ preached almost wholly for over three years, and His commission to His disciples was, to begin at Jerusalem. God's messages always begin with His professed children. Messages of new or downtrodden truth begin there. He would have His own people receive and absorb the message first, and then use them in giving it to others. If they refuse, He passes on and accepts those who will give it. This has been true through all the ages. It is equally true to-day. Let men say what they will, but let the minister preach the Word.

w.

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"A Name to Live"

THERE are many things in this wide world that have no life. Gold and silver, the rocks and the sand, have no vital power. We do not, however, hold them in less esteem for that. They are not supposed to be alive. They awaken no expectations, and therefore cause no disappointment, in that they do not have life.

But the Bible speaks of those who have a name to live and are dead. This is an inconsistency; it is in fact a contradiction.

The deaf can not respond to sound, the blind can not see the light; the former do not know any of the beauties of melody and harmony of sound, the latter can not gaze upon the wonders of the sky and the mystic splendors of the earth. But we do not censure them — they are unfortunate.

But if we saw a man deliberately destroying his eyes, or maliciously ruining his hearing, we would then blame him for his deaf or blind condition.

This is exactly what, in the spiritual world, many do. They have a name to live. They are supposed to have spiritual existence, to have spiritual life; but by yielding to sin, they have become dead. They have deliberately destroyed their own spiritual lives.

If a man had a very valuable watch, and we caught him putting sand and dust into the delicate mechanism, we should think something was wrong with his brain. Without any good object or purpose, he is destroying an object of value to himself. Likewise with the one who chooses to lose spiritual power and sensitiveness. He takes into his life that which will hinder and destroy one of the most sensitive things God ever made — the human soul.

Life is known by its response to its environment. The bird responds to its environment of the air, and wings its unwearied flight aloft and afar. The fish responds to its environment of the water, and moves in graceful lines whither it will. Man is endowed with a wider response to a larger environment than any other being in the world; yet many deliberately choose to cut themselves off from one great portion of their environment, the spiritual. They destroy their outlook and their uplook, and hinder any advancement heavenward. Having a name to live — that is, having powers and capacities — they not only refuse to use

them and develop them, but take a course that eventually destroys them.

Who has not seen the young man with the fine heart and noble purposes become engrossed in money getting, until he grew to be close, miserly, sordid, and mean? He sacrifices everything, all the higher aspirations and inspirations, that he may get wealth merely to possess it. The noble qualities are given up, death to all the higher portions of his own being is accepted. Having a name to live, he has become by choice dead.

But every human being in the world who turns away from the noble opportunities that are his through his heritage in Christ, as outlined in the Scriptures, is but repeating the experience of the one mentioned. For wealth, or society, or pleasure, or honor, or fame, he chooses a way that seems right to him, rather than the one that will call into action his best powers. And worst of all, some of those who have tasted of that life and gone for a time in that way, turn back. Having a name to live, they choose to die. He who chooses to become maimed, or to be deprived of a portion of his faculties or his existence, is unreasonable. And yet in the spiritual sense many choose to do this very thing. Christ Himself said, "They will not come unto Me, that they might have life;" and another scripture reads, "They that hate me love death."

r.

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Counterfeit and Genuine

How long does it take a lie to become the truth? How long must a counterfeit bill pass before it becomes genuine? How long must black be called white to make it white? Of course we know that the common-sense answers to these are that the lie remains the lie, the counterfeit remains a counterfeit, black never becomes white. But, reader, this is just as true in religion as it is in common ethics, commerce, or physics. Apply it to one of the great questions before the world at the present time, the Sabbath. The Sunday can never become the Sabbath of the Lord by calling it so. It bears not the image and superscription of God. It is not current coin in the kingdom of heaven. It does not bear the hall-mark of genuineness. Under-officials may assume power to change it, may conspire with the counterfeiters to despoil and cheat the subjects, but it is counterfeit still. And God would have His children discern that from the great detector, His Word. When the fulness of time has come, all its hollowness and sham will be revealed.

But let it be understood that by this note we are not condemning the honest souls who have observed it in the past and who still observe it. They have been blessed of God and are blessed, not because of passing the counterfeit, or receiving it, in their ignorance and thoughtlessness. Whatever blessings they receive, they receive in spite of the error. But in these last closing days before Christ comes, He would have all His children know the truth, and among the downtrodden truths to be restored is that of the Sabbath. See Isa. 58: 13, 14.

w.

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WHY are we ever overborne with care,
Why should we ever weary or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?
— Trench.

Harmony with Apostate Powers a Sign of Enmity to God

By Mrs. E. G. White



So many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the flesh, nor of the will of man, but of God." These are the chosen of God; they are those to whom Christ addresses the words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

The people of the world are so engrossed in temporal affairs that eternal realities seem of subordinate importance to them. They can not distinguish truth from error. In spirit and in practise they are repeating the history of the Jews, and in these last days the chosen of God who keep His commandments will be objects of contempt, both to those in high position and to those in the common walks of life. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

In this age of the world there are those who live in the midst of the corrupt society of the world to whom the Lord says: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches. . . . These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name. Behold, I will make them of the synagog of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Source of Enmity Against Sin

We are to know the meaning of the words: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head; and thou shalt bruise his heel." The enmity that exists in the heart against evil has no natural existence, but is an enmity that has been created through the agency of the Holy Spirit. "As many as received Him, to them gave He

power to become the sons of God, even to them that believe on His name." The natural man is in transgression, and his nature is in harmony with that of the first transgressor. There is no natural enmity between fallen men and fallen angels; both are partakers of the same spirit through indulgence in evil. It is according to the law of the synagog of Satan that in the controversy of the evil against the good, fallen men and fallen angels shall unite in a desperate companionship. From the beginning Satan has worked continually to dethrone the Creator, and whatever may be the divisions among

The Sabbath

By Worthie Harris Holden

Again the evening hours draw on,
And six days of the week are gone;
Perplexities are tucked away
To sleep through all the Sabbath day,
The wheels of daily toiling cease
In reverence for this day of peace,
And thoughts unfettered soar above
To view the greatness of God's love.

The chorus of the universe
Their great Creator's power rehearse;
For all the seraphs of the sky
Their Holy, holy, holy, cry,
And dwellers of the planets laud
The glory of the Mighty God,
While saints of earth their voices raise
In solemn prayer and hymns of praise.

Now Israel afar and near
United in His courts appear,
To learn new truths at Jesus' feet,
And bow before the mercy-seat;
Then 'neath her vaulted canopy
They witness Nature's ecstasy.
So golden hours find sweet employ
In Sabbath rest and sacred joy.

Sublime the holy Sabbath day!
Too swift its moments pass away!
Its weekly benediction blest
Imparts a glimpse of heaven's rest;
For all who from their works refrain,
The blessed rest of God obtain.
And still the earth renewed shall see
The Sabbath kept eternally.

evil men and evil angels, there is no division in their opposition to God. They are banded together as with iron cords to oppose the Creator and Redeemer of man. Satan is determined to deprave human nature utterly through making of none effect the commandments of God. He originates traditions, and through his maxims he succeeds in assimilating to his own nature the nature of those who do not yield allegiance to God's law.

Key to All Religious Persecution

The harmony of nature between Satan and evil men is the key to all religious persecution from the day when Cain killed Abel to the present time. The same principle that actuated Satan in the courts of heaven to war against God is now working in the children of disobedience, and actuates them to manufacture spurious commandments that contradict the statutes of Jehovah. It is the power of apostasy that exalts religious potentates to the place of God. The false is honored above the true; and thus it is that the Sabbath of the fourth commandment is trampled in the dust, while the spurious sabbath is exalted by earthly powers.

The origin of false commandments may be clearly discerned by the principles which

underlie them. All that is not in accordance with the known and expressed will of God, is at enmity with God, and has its origin in the synagog of Satan. The will of God is expressed in His law, and sin is the transgression of the law. Those who disregard the commandments of God, and teach for doctrines the commandments of men, are working in Satan's line, and are in harmony with the great leader of apostasy. When the Jews were claiming Abraham for their father, while not doing the works of Abraham, Jesus said to them: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode 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 of it." "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."

Result of Rejecting Light

Light is shining amid the moral darkness of this age of the world. The Holy Spirit is working on the hearts of men to convince them of sin, and of righteousness, and of judgment to come. But those who refuse the light, and accept the excuses that Satan may frame as reasons why they should not obey the truth, will manifest satanic enmity against those who obey God rather than man. Those who steadfastly follow the practise and customs of the world in the very face of light and truth, will obstinately oppose the commandments of God, and render unswerving loyalty to him who first rebelled against God, and was expelled from the courts of heaven; but in the face of the enmity of the world, those who truly believe in Christ will take Him for their example in all things. Jesus says, "I have kept My Father's commandments, and abide in His love." The beloved disciple said: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

The human race do not stand in the righteousness of character which Adam possessed at his creation. Altho neglect to keep the requirements of God is sin, and the wages of sin is death, yet there is no claim made that man may have eternal life except through the obedience and righteousness of Jesus Christ, who is the representative and head of all humanity. The sinner can find hope only through dependence upon the perfection of Christ. We are to avail ourselves of the merit of the sinless offering that was made through the death of the only-begotten Son of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

A Spiritual Autobiography—I

By J. A. L. Derby

The Center of Faith



HE purpose of this article, and a few others to follow, is to give a brief account of how the writer, once an *unbeliever*, and willing to be a *disbeliever* if evidences warranted it, came to accept the Ten Commandments as the epitome of the righteousness of Jesus Christ.

I say unbelief, and not disbelief; for on arriving at mental manhood, I found that what I had believed on matters of religion up to that time, was the result of hearsay—I had never really investigated them for myself. I had not rejected evidence, nor did I. What I did do, was simply, after a careful examination of my notions of religion, to admit candidly to myself that I had not thought largely enough on the existence of God, the inspiration of the Bible, or the divinity of Christ, to entitle me to an opinion on those subjects.

On taking an inventory of the theological doctrines to which I had been giving assent, I found, among other ideas, belief in the existence of God, in the truth of the Bible, in justification by faith in Jesus Christ, in the immortality of my soul, in an eternally flaming hell of brimstone, and in the Decalogue as man's perfect rule of life. This, I think, will be considered a fair creed; but for myself I was compelled to admit that my faith in any of these dogmas was nothing but a superstition. I had not examined the evidences of their truth. I had no reasonable belief. Therefore I resolved on unbelief of everything I had not proved. I think I was honest. Whatever maturer wisdom may judge of my resolve, I thought I was consistent. Whether short-sighted or not, I reasoned that it was foolish, if not dangerous, to act on beliefs for which I was not certain I had good foundation. To trust strangers is frequently to fall a prey to confidence men.

Willing to Be Convinced

Furthermore, I am sure I was not biased. I had no prejudice for or against those doctrines. I was not convinced; but I was willing to be convinced if proof could be found. In the meantime, my attitude toward them was one of deference and respect. However, I firmly decided to reject them should investigation show them to be baseless.

I omit details of how I became convinced of the existence of God. I will say only that in considering the arguments offered by natural and rational theology, I concluded that most of them are unnecessary. One proof towers above all the others—the proof of prophecy fulfilled. That affords *proof*, not mere evidence. No reasonable man can elude it.

The next question I pondered was, If God made a revelation to man, could the latter recognize it as such? That was easily answered even from a rational standpoint; for to say that the infinite—nay, a very finite—God could not make Himself understood, would be absurd. An infinite God must be infinite in resources.

This settled, another problem arises: Is the Bible such a revelation? There may be

several avenues of approach to the solution of this; but mine was by way of Jesus as the fulfilment of many prophecies, and through a study of a small book on Christian evidences.

In speaking of Jesus as coming in fulfilment of numerous prophecies, it must not be understood that I first accepted them as inspired. Not at all. I picked up a book called the Bible, which many people claim is inspired. In it I found many things claiming to be prophecies concerning future events, and especially concerning a person to appear on earth. In one place that book called this man "the Messiah," and said that he would appear at the end of a certain number of years, beginning with 457 B.C. Even the Higher Critics and skeptics admitted that this prediction was in existence 160 years B.C.

Five Corroborative Histories

In five histories dealing with certain events at the end of the years mentioned above, I found convincing evidence that a man did appear at just that time, claiming to be the Messiah foretold, and, more remarkable still, meeting the specifications of not less than three hundred twenty-five other predictions in the same book.

Juries Have Not Such Strong Evidences

I have noticed that most juries, when trying men for murder, are satisfied to hang a man on half a dozen strong circumstantial evidences. The jury do not believe them to be mere coincidences. In view of that fact, I felt that three hundred and twenty-five predictions, uttered at various times during a thousand years or so, and by persons between whom collusion was impossible, made a very strong case. I felt, I say, that the probability of those predictions' happening was about in the ratio of the product of the numerator to the product of the denominator of $\frac{1}{2}$ multiplied by itself three hundred twenty-five times. No, the probability against their merely happening was too great. But they did occur, and that as foretold. Therefore they did

not happen. In other words, they were ordered by the God of prophecy, and the person in whom they were fulfilled was the Messiah and whatever else those prophecies claimed he would be.

The notion that these prophecies had been given by an infinite devil, was wholly excluded by their character.

Now, according to these foretellings, the man who should thus come, was to be nothing less than God Himself in human flesh. There was for me no escape from the logic of this situation. He came. He was God. If He had a message for men, I must accept it.

I tested my five histories mentioned above. I must be satisfied of their substantial accuracy. Cæsar wrote his "Commentaries" more than a hundred years before the first of these histories appeared; yet no informed man doubts the practical accuracy of Cæsar's narrative as we have it to-day. Much less can an impartial investigator doubt that the histories coming to us under the names of Matthew, Mark, Luke, and John, are substantially correct and true. The question of the inspiration of these writings may be an important one, but it never appealed thus to me.

Truth was strong enough to satisfy both my reason and my conscience. I may as well admit also that whether or not the books were actually written by the persons whose names they bear, is a matter I have never felt the need of devoting study to. It is sufficient for me to know that they are true or even as true as Cæsar's "Commentaries" or Sallust's "Conspiracy of Catiline." On this point I was very much assisted in reaching a conclusion by the little book mentioned above, on Christian evidences. It is by Prof. George P. Fisher, of Yale.

It will be seen that by this time I had made four important steps in reasonable faith: I believed in God, I accepted certain writings (not the whole Bible, of course) as a revelation from Him, I was convinced that Jesus is the Christ, and I was satisfied of the substantial truth of the Gospels and the book of Acts.

My Relation to Him Concerned Me

The matter next impressing me as calling for a definite opinion was my relation to the Man Christ Jesus. I read my histories. I found His claims absolute. Loyalty to Him is the essence of all righteousness. But surely loyalty to the law of God as taught before His time stands first. Not now. His demands are first. He is supreme Master and Lord. Loyalty to Him first of all—yea, before I know what He will command me.

Is He God on earth? Then "Follow Me" demands my instant and unquestioning obedience—yes, tho His next word annul every obligation in the Old Testament. From Him as my ultimate Authority I must now learn my duty—not in part, but all of it. "Ye call Me Master and Lord: and ye say well; for so I am." John 13:13. "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 in *all things whatsoever* He shall say unto you." Not only so, but it is a life and death matter; for, "it shall come to pass, that *every soul, which will not*

"Not All Sleep"

By F. A. Lashier

[These verses came to us from Brother Lashier about three months ago, accompanied with an earnest Christian letter. A few days ago we were shocked to learn of his death. Tho he is not among those who shall not sleep, we believe he will be among those who shall wake at the Master's coming. Ed. S. of T.]

The silver cord may not be loosed,
Nor e'er the bowl at fountain break,
For our dear Lord is soon to come,
To gather all for His dear sake.

The failing eye, grown dim with age,
May not be closed in death's long sleep,
Nor tearful mourners gather here
Around the silent bier to weep.

This earthly house may never fall,
As falls the old decaying tree,
For living saints will all be changed
To life and immortality.

So let us wait, and watch, and pray,
With lamps well trimmed and garments
white,
The task assigned by Him well done,
Prepared to join the hosts of light.
Reno, Nevada.

hear that Prophet, shall be destroyed from among the people." Acts 3:22, 23. To this evidence I yielded. To Jesus Christ I avowed allegiance come what would. Aye, tho the unfolding of His will should lead me into the Church of Rome, into faith in Mohammed, or into the creed of Mormonism, Jesus was to be my leader.

But no such opposition between His teachings and the Old Testament did I find. Into no such strange folds did He lead me.

The Master's Standard

I found that He spoke often of sin, tho He never seemed to think definition of it necessary. During the whole time of His preaching, He seemed to take it for granted that everybody knew what sin is. He in no way indicated that men first became sinners by failure to heed His words, or that when He spoke He set up a new test of what sin is. Therefore in seeking to know whether I was a sinner or not, I found that I must accept as He accepted some *already existing* test of sin and standard of righteousness.

What that standard is, was not far to search. "And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?"

Our Saviour and Lord

By George W. Reaser

Christ as Our Great High Priest

ONE of the most marvelous things relative to Christ is the large number of offices that He fills, each in absolute perfection. For this reason, at least fifty appropriate titles have been conferred upon Him. Each title that He bears has a special and beautiful significance, either in His nature, or in His character, or because of some experience through which He has passed, or of some high office that He has filled or is yet to fill. Seldom does a member of our human family fill *one* office perfectly, but Jesus excels in qualifications for His offices, and also in the execution of their functions. The universe constantly feels the vitalizing influence of His executive ability.

Each office that He fills, each special experience through which He has passed in creating worlds, in putting down rebellion, in redeeming humanity, each work accomplished by His voluntary humiliation and triumph over sin, Satan, and death, justly entitles Him to be crowned with honor, power, glory, majesty. Thus it is that we appropriately sing,

"Crown Him with many crowns,
The Lamb upon His throne."

Our allotted space will not permit a consideration of each of the offices that He fills, nor of the titles that He bears. We have briefly considered Him as Creator, Michael, Prophet, Teacher, Example, Sacrifice, and Saviour, and future articles will consider Him as "our Judge" and "our King." We will briefly notice two other offices bestowed upon Him by Jehovah. One of these is "antitypical priesthood;" the other, "priesthood forever after the order of Melchizedek." The latter of these two offices is conferred upon Christ by an oath of Jehovah;

And He said unto him, . . . If thou wilt enter into life, keep the commandments;" and that by "the commandments" He meant the Decalogue, is shown by His quoting several of its commandments to identify His reference.

Let it be noted that the keeping of this law is explicitly stated by Christ to be the condition on which we receive eternal life.

Then why does Jesus seem to be anxious primarily that we accept Him? "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Are there, then, two conditions of eternal life, either of which will do without the other? — Not so. A sinner can not keep a righteous law; but a forgiven sinner, with the Holy Spirit in his heart, thus obtains power to keep that law. It is evident, therefore, that the Ten Commandments, spoken by God Himself from Sinai's top, written by Him on enduring stone, and preserved by themselves in the sacred ark, are recognized by Jesus as the divine summary of all God's requirements.

Having reached this conclusion, I found it necessary to clear up my ideas on some other points connected with the Decalogue. These I will explain in subsequent articles.

therefore special importance must attach to it.

Each of these offices is entirely separate and distinct. In the first He was the antitype of the Aaronic priesthood, the great Sacrifice of the sacrificial system connected therewith. In the second He is Adam's successor, redeeming Adam's failure, and thus succeeding to the position once held by Adam as head of the whole family of earth. "God's remedy for the havoc wrought by the first Adam is Christ, the last Adam (the Melchizedek), in whom all the purposes of God in the creation of man will be fulfilled, and in whom all the promises of God are Yea and Amen."

His high-priesthood as the antitype of the

Aaronic order is but an incident in the drama of sin. His priesthood "after the order of Melchizedek" is eternal. With the close of His mediatorial work as intercessor for sinners, He will disrobe as high priest antitypical of the Aaronic order, and immediately put on the vestments and crown of kingly authority which pertain to His office as Melchizedek. Altho He became the antitypical priest after the Aaronic order, He was never a priest in the Aaronic order, being of the tribe of Judah (Heb. 7:13, 14); but as Adam's successor He stepped into the Melchizedek order *after* the triumph of Calvary, by which He redeemed Adam's failure. That Inspiration makes a clear distinction between these two orders is evident from the following words: "If therefore perfection were by the Levitical priesthood [or Aaronic], . . . what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?" Heb. 7:11. Doubtless the chief points of distinction between the two offices are that one, the Aaronic, is temporary, pertaining to a sacrificial system, and entirely without anything pertaining to kingship; while the other, the Melchizedek, is eternal, not connected with a sacrificial system, and the possessor of the title must be a king and eventually possess an eternal kingdom. In one order men are constituted priests *without an oath*; in the other, *by an oath* of Jehovah. Heb. 7:20, 21. The Levitical system pointed to Christ as Sacrifice and Mediator for sinful men. but there was nothing in it typical of kingship.

Each sacrifice slain and placed upon the altar by the Levitical or Aaronic priest was typical of Christ; while the Levitical high priest, clad in robes pontifical, symbolized Christ as the sinless but sin-bearing Mediator. In the Melchizedek order, Christ is not a substitute for the sinner, nor a sin-bearer, but rather a triumphant priest-king.

Christ as Melchizedek

We approach this theme with due reverence, for in its investigation we are to tread on holy ground. We concede also the mystery in which the office of Christ as "a priest after the order of Melchizedek" has for ages been enshrouded; but we most sincerely believe — and therein do we greatly rejoice — that this gospel "mystery" of Christ, which in other ages was not made known to the sons of men, but "which from the beginning of the world hath been hid in God, who created all things by Jesus Christ," is *now* revealed by His Spirit, through His Word, for the exaltation of Christ, and thus for the edification of "the church of the First-born."

God's Original Plan for Our World

To reach a correct conclusion as to what is comprehended in the office of priesthood in the Melchizedek order, it will be necessary to consider the question, "What was God's original plan for our world?" "Whatever that plan may have been, it will eventually be carried to completion, notwithstanding the incident of sin, which for a few milleniums (a few days with God) has *seemed* to defeat it, for none of God's plans can ultimately fail."

Jehovah's perfect plan for our world contemplated a sinless and deathless family to fill properly the whole earth, with Adam as

Give Him Thy Heart

Prov. 23:26

By T. E. Morgensen

Come to the Saviour,
Come while you may;
Jesus is tenderly
Calling to-day.
Hear Him now pleading.
Sinner, depart
From all your sinful ways,
Give Him your heart.

Why do you linger,
Why now delay?
Time is unceasingly
Passing away.
Sometime 'twill be too late.
Life is but short.
Come to the Saviour now,
Give Him your heart.

No more convenient
Time e'er will be.
Jesus is waiting now,
Sinner, for thee.
Come with thy load of sin,
Just as thou art.
Jesus will pardon thee.
Give Him thy heart.

the head, the chief representative, the everlasting father-priest, and the king of the universal family of earth. The very first commission given to Adam was, "Be fruitful, and multiply, and replenish the earth." Gen. 1:28. The replenishing of the earth with the posterity of Adam could have no other meaning than to fill it with his offspring, organized into individual family units. That this was God's plan, and that it will ultimately carry, is proved by these prophetic words: "Thy people shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified." Isa. 60:21. God knew that the happiest possible relationship is that of the family. Hence instead of filling the world with *created* beings, He gave the privilege to the first created pair to replenish the earth with their own children, to be the universal and eternal family of the earth.

Adam's Failure

Had it not been for the disloyalty of Adam, the calamity of sin, and consequent death, he would still be the living, representative priest-king of our world, going betimes, with other sons of God by creation, into the presence of the Creator to worship before Him and to attend His councils, as do the unfallen sons of God. Job 1:6; 2:1.

But by the fall, Adam forfeited his representative right, lost his preeminent position, his priest-kingship, his life, and the territory of his future kingdom.

God's Plan Sure

Nevertheless Jehovah's plan for our world can not fail. Its failure would seal the doom of the organized universe; for if rebellion could enter and thwart His purpose in one world, it could do likewise in another, and thus all worlds might revolt from the government of heaven. But the Creator must possess power to fashion all things according to "His own will."

To insure the success of His plan, help was laid upon One who is "mighty to save," and "who will save to the uttermost." With the overthrow of sin in our world, and the completion of God's plan,—filling it with a family "all righteous,"—the calamity of universal rebellion will forever be averted.

To redeem the failure of the first Adam, the Son of God must come into our world on the same plane upon which man was created. He must be made "in all things like unto His brethren." In making this condescension, and by the triumph of Calvary redeeming the failure of "the first Adam," Christ became "the last Adam." When He had thus triumphed, He took the position lost by the first Adam, not for the brief period of His earth life, but to all eternity. In taking Adam's place, He became all to this world that Adam would have been had he not failed. Adam's eternal loss, by his failure, was representation in the councils of heaven, everlasting fatherhood, high-priesthood to the whole family of earth, and eternal kingship.

Christ's sinless and sin-conquering life, and the triumph of Calvary, redeemed Adam's failure; and thus all the offices held by Adam, being won by Christ, were conferred upon Him. All that is involved in these offices is embodied in the definition of the title "Melchizedek." The resistless logic of this forces upon us the conclusion that

Adam was "a priest after the order of Melchizedek," and that the official title "Melchizedek" was won by Christ as Adam's successor, having redeemed his failure.

Definition of "Melchizedek"

When Jehovah bestows an official title, it invariably signifies in its root meaning the office of the person upon whom the title is bestowed. Recognizing this absolutely universal rule in the bestowal of God-given official titles will give us a positively certain clue to the official position held by Christ in becoming, by the oath of Jehovah (Ps. 110:4), "a priest forever after the order of Melchizedek." Therefore, to discover the office held by Christ as a priest after the order of Melchizedek, our first avenue of approach should be to seek for the signification of the term "Melchizedek."

If we first discover the meaning of the title, and then learn how Christ came into possession of it, we will know exactly what office He will fill, what position He will hold when the oath of Jehovah making Him a priest forever after the order of Melchizedek goes into full effect; and, incidentally, we will also learn the character of the offices held by each member of the order of the Melchizedek priesthood. Whither shall we pursue our search? Happily Inspiration has taken special pains to help us on this point.

In the inspired definition of the title, and in the Scriptural specifications pertaining to both Christ and Melchizedek, we find that each is a priest forever of the Most High God, and each a king of righteousness and a king of peace. The inspired interpretation of the title also portrays the character of Christ as well as of each priest in the Melchizedek order.

The primary definition of "priest" is "father," and secondary, "representative." God's eternal purpose for our world—vested in Adam—was exactly the things included in the definition of the term "Melchizedek;" namely, father and representative of the whole family of earth, and eventually to be its eternal king of righteousness and of peace. Every Bible student will concede that Christ became "the last Adam" (1 Cor. 15:45) by redeeming the failure of the first Adam, and thus He became to our human family all that the first Adam was, or in God's plan was to become. And inasmuch as the title "Melchizedek" signifies exactly what Adam was, and, in the plan of God, was to be to our world, so, Adam having failed, and Christ having redeemed his failure, when the title "Melchizedek" was conferred upon Christ by the oath of Jehovah, that title carried with it, in its definition, all that Adam was or was to be to our human family, and bestowed the same upon Christ, "the last Adam." Thus when Jesus received the title "Melchizedek," or "priest after the order of Melchizedek," He simply took Adam's position as our "everlasting Father," our representative, our High Priest, our eternal King.

With this discovery, how naturally are our minds carried forward by the prophetic Word to the time when, behold, "a King shall reign and prosper, and shall execute judgment and justice in the earth. . . . And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUS-

NESS" (Jer. 23:5, 6), which is equivalent to "Melchizedek, king of righteousness and king of peace."

If this priesthood was composed of an "order" before Christ stepped into it—and it was—then it is certain that there must have been a group or class of high priests to compose the order; and if so, how may we determine the nature of the office held by each member of the order?

The simplest, most logical, most conclusive proof of the nature of the office held by each priest in this order would be that, as Adam was the head, the father, the high priest of our world, and by right would have been its eternal king had he not failed, and as *Jesus was not a priest in that order* (Heb. 5:5) until He had redeemed Adam's failure, at which time He became "the last Adam," "the everlasting Father," "the High Priest" and prospective King, in short the Melchizedek of our world, therefore the individuals who compose the order of the Melchizedek priesthood are each to his respective world all that Adam was, and all that Christ became to our world by stepping into the Melchizedek order; for the God-given title has in it all that Adam was, and that Christ became to our world in taking Adam's forfeited place.

But the reader to whom the thoughts advanced may be new will require additional Scripture evidence to supply a firm basis for faith. More evidence will be supplied in the next article.

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"That They Might Understand"

By Clarence Santee



It is a matter of surprise to note the different means God has made use of to cause us to understand His love toward us, the work of His hands. By inspiration Job says, "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:15. Again God says, "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

No man can fathom or comprehend that love. The angels can not measure it. The Holy Spirit says that "the angels desire to look into" these things. 1 Peter 1:12. We may illustrate, to assist the imagination to center upon it, and the mind to grasp it; but the depths beyond are still unexplored. Yet there is restfulness in the knowledge that it is boundless on every hand where we may turn.

Sin like the setting in of mortification, or of leprosy, had seized upon a part of God's great family of the universe, and the whole felt its influence. "The wages of sin is death." Rom. 6:23. "Death [came] by sin." Rom. 5:12. There was but one remedy. "The fountain of life" must be poured into that dark "abyss" until the darkness would be turned into day, and the charnel-house of the dead be replaced by the city, the river, and the throne, of life.

The whole body—the universe—was endangered by the affected part. The cleansing must reach as deep and as wide as the poison had penetrated. An eminent writer has said:

"To the angels and the unfallen worlds the cry, 'It is finished,' had a deep significance. It was for

them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. Not until the death of Christ, was the character of Satan clearly revealed to the angels or to the unfallen worlds."

"Had Satan and his host been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and wo."—*Desire of Ages*, pages 758, 764.

Some of the angels in heaven failed in the test of faithfulness, as well as men upon earth; and a doubt left in the hearts of the inhabitants of the unfallen worlds, would have been seed later to bear an evil harvest. The arch-deceiver had indeed laid his plans of rebellion wide and deep.

The universe had been touched. Can God's love provide a ransom broad enough to cleanse all? To make the universe secure, the last seed of doubt as to the wisdom of the Creator must be taken away. The seed of sin will never die of itself.

The Creator of all can die for all. But can He die the sinner's death? Can He enter the dark stream which has no other shore, which has no ray of light to penetrate the dark beyond? Can He pay the debt? The final death of the sinner will have no hope, not one ray of light. It will be a leap into eternal darkness. Jesus did pay the penalty to the uttermost. In the language of another let us read:

"It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of His Father's wrath. The Father's glory and sustaining presence had left Him, and despair pressed its crushing weight of darkness upon Him, and forced from His pale and quivering lips the anguished cry, 'My God, My God, why hast Thou forsaken Me?' . . . Angels have witnessed the scene of suffering until they can look no longer, and hide their faces from the horrid sight. Christ is dying. He is in despair. His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. . . . Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to Him His coming forth from the tomb a conqueror, and His Father's acceptance of His sacrifice. The sin of the world, with all its terribleness, was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty, which is death, were all that He could realize through this amazing darkness. . . . The fierce temptation that His own Father had forever left Him, caused that piercing cry from the cross, 'My God, My God, why hast Thou forsaken Me?' . . . Denied even bright hope and confidence in the triumph which will be His in the future, He cries with a loud voice, 'Father, into Thy hands I commend My spirit.'"

No son of Adam, when left by the sustaining hand of God, has any basis of hope. The vital cord is severed. A nameless dread of the future will take the place of even the faint, uncertain hope that lingers while abused mercy still is pleading. Jesus, in His last decision, made choice of eternal death for Himself if need be, rather than that guilty man should perish. While bowed in the garden it was said of Him:

"The awful moment had arrived which was to decide the destiny of the world. The heavenly hosts waited the issue with intense interest. The fate of humanity trembled in the balance. . . . He sees the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world arise before Him. He beholds

its impending fate, and His decision is made. He will save man at any cost to Himself. . . . He left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep, the one world that had fallen by transgression, and He will not turn from the mission He had chosen."—*Spirit of Prophecy*, volume 3, pages 99, 100.

"Every pang endured by the Son of God upon the cross, the blood drops that flowed from His head, His hands and feet, the convulsions of agony which racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face from Him, speak to man, saying, It is for love of thee that the Son of God consents to have these heinous crimes laid upon Him."—*Id.*, page 163.

This love wherewith He has loved us, can not be compared with that of men, tender tho at times that has been. We think of David and Jonathan; of Paul, who could say that he was willing to bear Israel's curse from God, if thus he might save some of them; of Moses, who could pray that his name be blotted out rather than that God should destroy the rebellious who had clamored for his death. Yet these are but drops from the great unmeasured fountain.

God's love was manifested toward sinners, not righteous men. Rom. 5:8. The same love still continues. God says that His is "an everlasting love." The heart of God has a place for every son and daughter of Adam, every soul born into this world.

Who, knowing that love, can turn a deaf ear to the calls of God's Spirit, and grieve it away until its pleading voice is heard no more? If you have grieved it long, still He invites you. True love never fails. Trust Him now, and He will accept and lead you.

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Union of Church and State

FOR generation after generation, men and women quick of conscience became victims of the union of church and state. It is impossible that such a work of selecting out and destroying the most conscientious of the inhabitants, should not have a blasting effect upon all future generations. The con-

ditions of Southern Europe to-day bear eloquent witness of this. To such a policy must we charge the cruel wars waged against the Waldenses, Paulicians, Albigenes, Huguenots, and Anabaptists. That policy is responsible for the Thirty Years' War, for the campaigns against the Netherlands, for the voyage of the Spanish Armada, and for all other cruel and bloodthirsty crusades in which the right of the individual to choose his own religion has been the object of attack. It is responsible, too, for the cruelties practised by the early colonial governments upon men and women who differed from the majority in matters of conscience.

C. M. SNOW.

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It Is All One

THE waters of the sea have many different shades. In one place they look blue, and in another green. And yet the difference is owing to the depth or shallowness of the part we see, or to the nature of the bottom. The water in every case is the same salt sea. The breath of a man may produce different sounds, according to the character of the instrument on which he plays. The flute, the pipe, and the trumpet have each their peculiar note. And yet the breath that calls forth the notes is in each case one and the same. The light of the planets we see in heaven is very various. Mars and Saturn and Jupiter have each a peculiar color. And yet we know that the light of the sun, which each planet reflects, is in each case one and the same. Just in the same way, the books of the Old and New Testaments are all inspired truth, and yet the aspect of that truth varies according to the mind through which the Holy Ghost makes it flow. The handwriting and style of the writers differ enough to prove that each had a distinct individual being; but the divine Guide who dictates and directs the whole is always one. All is alike inspired. Every chapter and verse and word is from God.—*Ryle*.

Our Bible Reading

The Law of God

1. How does the psalmist speak of the law of God?

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142.

2. How does the psalmist speak also of God's commandments?

"Thou art near, O Lord; and all Thy commandments are truth." Ps. 119:151.

3. How many lawgivers are there?

"There is one Lawgiver, who is able to save and to destroy." James 4:12.

4. How enduring is the work of this Lawgiver?

"The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

5. How perfect is God's law, and what will it do for the soul?

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19:7.

6. What text refers to the commandments, and

quotes directly from the Decalogue, commonly called the Ten Commandments?

"If thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." Matt. 19:17-19.

7. What question did a certain lawyer ask the Master concerning the law?

"Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law?" Matt. 22:35, 36.

8. What was the Master's reply, and how comprehensive is His summary?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.



THE OUTLOOK

“Watchman,
what of
the night?”

Definite and Accurate Fulfilment of Prophecy

THE financial problems of this time are creating as much discussion as anything before the world. The “trusts,” the “big interests,” the “money power,” etc., are terms that have become very common, and form the basis of a great deal of discussion both from the rostrum and through the press. How to deal with the great problems of business and finance was one of the leading factors in dividing the Republican Party into the “Progressives” and the “Stand-patters.” It was this same question that split the Republican Party in its recent convention in Chicago, and laid the foundation for the new National Progressive Party that is just being formed. It was around the problems of business and finance that the most heated discussions of the Baltimore convention centered. Mr. Roosevelt, in his speech before the National Progressive convention in Chicago, which speech was supposed to sound the key-note of the new party, devoted most of his time and thought to questions that are purely economic, and that therefore radiate from the financial and business problems that are before the world.

This discussion is not confined to America. The same problems, altho with slightly differing conditions, are confronting England and France and Germany, and practically all of the rest of the civilized world.

In view of the fact that these problems and issues are world-wide, and that they are uppermost in the discussions of the time, and in view of the further fact that it is admitted on every hand that unless they are settled properly we will have world-wide revolution in consequence, has it ever occurred to you that such momentous and such far-reaching questions might have crossed the vision of the ancient prophets? It is quite universally conceded that the difficulties that center in the question of finance in this time present a menace to the world greater than anything that has appeared in past history. In this connection let us read a few short verses from the Bible, using the American Standard edition: “But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away.” 2 Tim. 3:1-5.

Now observe that this prophecy is very definite and specific in a number of particulars. In the first place, it says that it applies in the “last days.” It says that in these last days “grievous times shall come.” The leading occasion for these “grievous times” is that men shall be “lovers of self” and “lovers of money.” Then self-love and money-love are to make the last days grievous.

This scripture has been in existence for over

eighteen hundred years. It was woven in and out through the literature of the Middle Ages, as well as that of modern times; hence it is not fraudulently brought forward in these times and made to fit the case. It fits the case in hand accurately, but the striking part of it is that it was written more than eighteen hundred years ago. For all of these centuries we have been told that the last days would be grievous, because men in that time would be filled with self-love and money-love.

Observe, however, that there are many other important specifications that are to apply in the times when these men are filling the world with grievousness because of their selfishness and greed for money. These people are to be boastful. They will be telling of their mighty achievements, and of the wonderful things that have been accomplished through their mighty aggregations of wealth. They have been able to tunnel the mountains, build

be fulfilled without definitely showing its accuracy and its divine truthfulness.

Let your mind run over the list of great financiers at the present time, and you will find that a large number of them are professedly Christians. Some of the most grasping and greedy of them even claim to be very devout. True, there are a few of them that hold to forms of skepticism, but in the main they hold the “form of godliness.” Doubtless many of them think that because they have hoodwinked the great mass of mankind, they will be able to deceive the Almighty; but this prophecy ought to make it clear to them, and to every one else, that they can not deceive Him, for He has had them described, and their description has been on record for more than eighteen centuries.

Now we ask every candid reader to study carefully this prophecy, and to note how marvelously it is fulfilled in these very times in which we live. Financial problems of the magnitude that are confronting the world to-day never confronted it before, and in the very nature of things never could, for we never had such colossal financial organizations. Individuals have owned great wealth in the past, but it remained for the American nation within the last hundred years to invent the creature of law known as the corporation, and then followed the trust, or combine, which organizes the corporations into one.

Next week we will give Scripture testimony which shows that other prophets have seen the same thing exactly that Paul saw as he wrote this letter to Timothy. And with these prophecies before us, and with the facts before us as they exist in the world to-day, there should be no question in regard to the times in which we are living. T.

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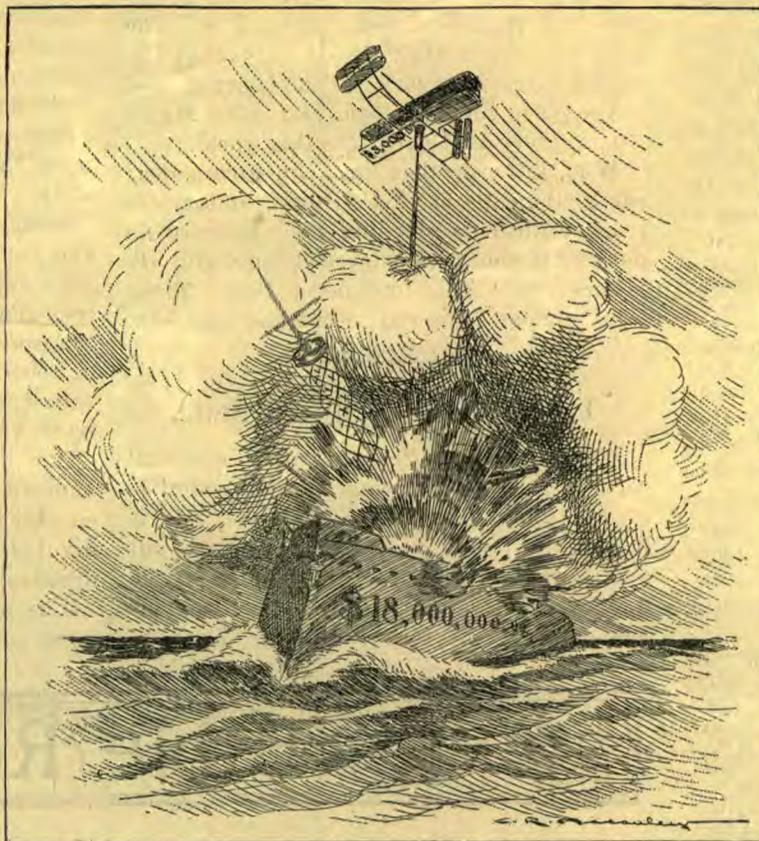
Appealing to the People



IN his speech before the National Progressive gathering in Chicago a few days ago, Ex-President Roosevelt made continual affirmation of the fact that this new party in a special sense is to go to the people. He claimed that both of the old parties are “controlled by professional politicians in the interests of the privileged classes,” and

hence, he affirms, “the first essential in the Progressive program is the right of the people to rule.” Then there followed such statements as, “The American people, and not the courts, are to determine their own fundamental policies;” and then, “The acts of the courts should be subject to, and not above, the final control of the people as a whole;” then again, “The people themselves must be the ultimate makers of their own constitution.” His address brought in frequent expressions of this character, showing that the new party in a peculiar way is making a bid direct to the people.

There is no question but that such doctrine may be made very popular, for the people like to be told that they are the rulers; but every one knows, who has ever read history to any



In the above illustration the artist shows how a \$5,000 air-ship may drop a bomb that will destroy an \$18,000,000 battle-ship. The air-ship may not be developed to the place at the present where it can do such a thing as this, but it is very rapidly approaching the degree of perfection and capacity that will enable it to do it. This is only one of the myriads of illustrations which serve to show the spirit of intensity that is in the world, driving men forward in the great struggles of war preparation.

lofty structures, span the great rivers; and of this they are boastful. And the prophecy says also that they will be haughty, and railers; furthermore, they will be disobedient to parents, and unthankful, and unholy; they will be slanderers; they will be without self-control, fierce, and no lovers of good. Moreover, they will be “lovers of pleasure rather than lovers of God.” And with all these, they will still hold “a form of godliness,” but in their lives they have denied its power.

Now notice particularly that this prophecy goes into detail in its description of the individuals who will make the last days perilous. It gives a list of some eighteen specifications of the men who will be doing the deeds that cause the grievousness and the peril. This prophecy calls for so much that not all can

extent at all, that no class of people have ever been more ridden down by tyrants than were the peoples of different times who were made to believe that they were ruling, when certain leaders, or demagogues (whichever you wish to call them), were carrying on their own notions and schemes by getting the people to shout for them.

It was mistaken notions of the rule of the people that gave France her great revolution a century ago. It seems all right in theory to say that the people can be trusted, but as a matter of fact one of the most important functions of constitutional law is to guard the people against acts that they will commit when under excitement, or before they have sufficiently weighed matters to arrive at a proper conclusion.

Then when the theory becomes general that everything must be referred to the people, it develops a class of politicians who care nothing for principle, but only that they may be popular with the people. They want to have political office, or some kind of political preferment, and the question is not one of principle with them, but how they may be popular with the people. Such individuals fain would have themselves believe, and would try to make others think, that they are leaders. They are not leading, they are following the people. One great demagogue in the time of the French Revolution, on hearing a commotion in the street, looked out to see a great crowd of people rushing along, he knew not whither. As soon as he saw it, he said: "There go the people. I must follow them, for I am their leader." And thus it is with a great many of these supposed leaders. They are all the time saying, by their actions, that they must follow the people, because they are their leaders.

But barring any difference of opinion on all these questions, there is a peculiar statement made in the thirteenth chapter of Revelation that ought to be watched in this connection. There is a power introduced in that chapter which will say "to them that dwell on the earth" that they should do certain things. This shows that whatever that movement may be that is spoken of in the prophecy, it will be a popular one, it will appeal to "them that dwell on the earth," it will go to "the people."

Now we would not wish any one to think that we were giving sufficient prominence to either Mr. Roosevelt or his party to believe that they are directly fulfilling this prophecy, but we would like to suggest that there is a popular trend in this time toward appealing to the people direct for everything, that will yet become so general that it will fulfil this very prophecy to which we are referring.

It is truly marvelous, when we come to consider it, how all the events of this time find expression in the ancient prophecies of the Scripture. The times are unnatural, the times are ominous. Such unnatural and such ominous times could not have escaped the notice of God, and He could not have failed to give us warning concerning them through the prophecies.

We know that in this time, as well as in all past time, the great majority will make light of these prophetic utterances, and they will make light of the claim that prophecy is being fulfilled through the events that are transpiring; but careful study of the prophecies, and comparing them with current events, certainly ought to cause any man to think seriously.

T.

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Where Liberty Exists

THE following paragraph from Prof. Francis Lieber, on "Civil Government and Self-Government," is worthy of more than a mere passing reading. It very clearly sets forth the true principles involved in the question of majority rule.

"Liberty has not unfrequently been defined as consisting in the rule of the majority; or, it has been said, where the people rule, there is liberty. The rule of the majority, of itself, indicates the power of a certain body; but power is not liberty. Suppose the majority bid you drink hemlock, is there liberty for you? Or suppose the majority give away liberty and establish a despot. We might say, with greater truth, that where the minority is protected, altho the majority rule, then, probably, liberty exists. But in this latter case it is the protection, or in other words, rights beyond the reach of the majority, which constitute liberty,—not the power of the majority. There can be no doubt that the majority ruled in the French massacres of the Protestants; was there liberty in France on that account? All despotism, without a standing army, must be supported or acquiesced in, by the majority. It could not stand otherwise."

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Insanity and the Saloons

INSANITY in this country has increased at three times the rate of the population. The use of alcoholic drinks and narcotics is ascribed as the chief cause. The license tax of saloons will scarcely pay for the maintenance of the additional asylum equipment and support of inmates required. Readers may remember an editorial some time ago as to the work of the Alexandria saloons in sending a formerly useful man to the Pineville asylum, leaving, practically, a widow and several children. Now, \$10,000 is being appropriated to build another building, not, of course, because of this one inmate; but let a test be made and see if the new building, or even all of the old ones, would be required if it were not for the wrecks wrought by the saloons. This does not take into consideration the cost of support of those impoverished by the saloon nor the loss of the labor of the insane and the drunkards. Alas, what wo is wrought by the evil!—*Baptist Chronicle.*

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Ice in Schenectady.—The city government of Schenectady, New York, bought and put in storage last winter thirty tons of ice, intending to give it to the poor this summer during the intensely hot months, the same as water is given to the passer-by at public parks. But the local ice dealers objected to such a procedure, and a judge was found who enjoined the officials of Schenectady from disposing of the ice on any terms, either giving it away or selling it. That would seem to be a very peculiar procedure, and one of the interesting things to the ordinary individual is that the despatches tell of similar things continually, and then there is editorial comment made concerning them, and as this goes on it makes more and more discontent among the common people. And who will say that it does not appear to them that they have just grounds for this discontent? And who can predict the revolutionary storm that will burst forth when this discontent becomes a little stronger?

Constantine, the "Christian" emperor.—The Rev. Thomas S. Gregory, in one of his historical sketches in the Hearst papers, entitled the "Battle of Adrianople," rightly says of Constantine: "Constantine was one of the worst men that ever lived, and he did nothing in the whole course of his life that was morally great, but he was an excellent fighter, and was never known to show the white feather."

Washington and Religious Liberty.—We have cited heretofore a statement from Washington in a letter to the Baptists as to how he regarded religious liberty. We note another sentiment, expressed in an address to the Hebrew congregation at Newport:

"All [citizens of the United States] possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent

natural right, for happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection shall demean themselves as good citizens, in giving it on all occasions their effectual support."

The police in Atlanta have recently discovered a well-organized gang of boys calling themselves the "White Caps." They are fully one hundred strong, and have affiliated with them a girl contingent which they call the "White Stockings." Miss Margaret Laing, the probation officer, was listening to the idle chatter of some girls in the children's court when she got the clew that led to the detection and arrest of some members of the gang. They have been in existence for over a year, and some five hundred burglaries have been committed by them. The girls did not do much of the robbing, but they were aware of what was going on, and came in for a division of the spoils. They were all sworn to the greatest secrecy, and it is with the utmost difficulty that anything can be drawn from any one of them against another. One boy affirmed he would spend his life in prison rather than tell a word to incriminate his companions. If parents were all doing their duty, we would not have any such conditions as this. But in many instances the grinding heel of greed or else the depravities of the saloon, have driven mothers into the position where they are obliged to go from home to work to help support the family, and the children are left to shift for themselves, and they get into just such things as this. Child criminality has come to be one of the problems of the age. And with our "white slave" traffic, and with our grafting city officials, and with all the rest of the criminality and injustice that is cursing the world, who can be deceived into the notion that the world is getting better?

Brigadier-General Clarence Edwards, who was one of the commissioners sent to Europe in the interest of the Panama-Pacific International Exposition, is said to be enthusiastic over the prospect for a gathering of the "crack" regiments of the various nations of the world in San Francisco in 1915 for a competitive military tournament. The fact that the army reservation in San Francisco would furnish ideal drill grounds, and further that foreign troops could be landed right at the place by their own war-ships, adds to the feasibility of the plan, and foreign powers are said to be very favorable to it.

The Department of Commerce and Labor, in a recent report, has pointed out that the great wireless station at Sayville, Long Island, is backed by German capital. Some are of the opinion that this move shows too much aggressiveness on the part of Germany. But it is more than likely that no one would have thought anything about it had it not been for the discussions over the aggressiveness of Japan in the Magdalena Bay affair.

An explosion in the Haytian executive palace on August 8 killed President Cincinnatus Le Conte, and 400 others perished with him. It is believed by the best informed that the explosion was the work of dynamites in the revolutionary party. The capital city is placed under martial law, and while the people are terror-stricken, the soldiers are keeping order.

Secretary of the Navy Meyer is urging the building of more Dreadnoughts, because if we do not, we will soon be far behind as a naval power. The British and German programs are so active in this respect that it is argued that the United States will soon be a third or fourth if not a fifth class naval power unless more battle-ships are built here.

Theodore Roosevelt was nominated for President, and Governor Johnson, of California, for Vice-president, by the Progressive Party, in Chicago. This makes five presidential candidates in the field, Messrs. Taft, Wilson, Roosevelt, Chafin, and Debbs.

THE HOME AND FIRESIDE

MAKE it mine
To feel, amid the city's jar,
That there abides a peace of Thine
Man did not make and can not mar.
— Matthew Arnold.

Habits That Cause Homeliness

By Dr. E. J. Leonard

WOODS HUTCHINSON once remarked, in effect, that well-defined facial ugliness points an accusing finger at early and woful neglect of the jaws and teeth. In the minds of many, an ignorance of or an indifference to the latter is the origin of more facial unsightliness than any other single factor.

I do not know of anything more productive of an eyesore than infant mouth-breathing coupled with the habit of thumb-sucking. With this combination, it is doubtful if a child with a good physical inheritance would grow to an adult even "easy to look at."

Mouth-breathing predisposes a long, narrow jaw; and the persistent working of that infant thumb may produce the situation sometimes referred to as, "She'd look all right only for her teeth."

A mother must know, if her child's nasal passage is choked with adenoids, that the mouth-breathing, not being a habit, is an obvious effect. See to the prompt removal of these growths, and you are doing more than you can readily imagine in fostering the child's good health and appearance.

The juvenile habits of thumb-sucking and lip-biting must be stifled with determination if the infant is to be saved from future dental ugliness. The photograph of the lower jaw, herein shown, is an excellent sample of the effect upon the teeth of the "biting down" of the upper lip. In this case, the protrusion of the front teeth is so well marked that it requires little imagination to restore a thick, exceedingly prominent lip on its original possessor.

The teeth are the real guardians of the normal development of the lower jaw, and a big factor in determining the contour of the face. In fact, were a child brought to the dentist when its first or "milk" teeth had arrived, and the mother impressed with the relation of these organs to the teeth that are to come, most of our dental ugliness would be unknown.

A great trouble is, that mothers are very often unable to distinguish the "baby" tooth from the permanent variety. If in a boy of six or over the teeth give offense, they are in many cases thought to be of a primary character, and soon yield to the forceps of a busy dentist. Nine times out of ten, a tooth will never succeed the extracted organ; and

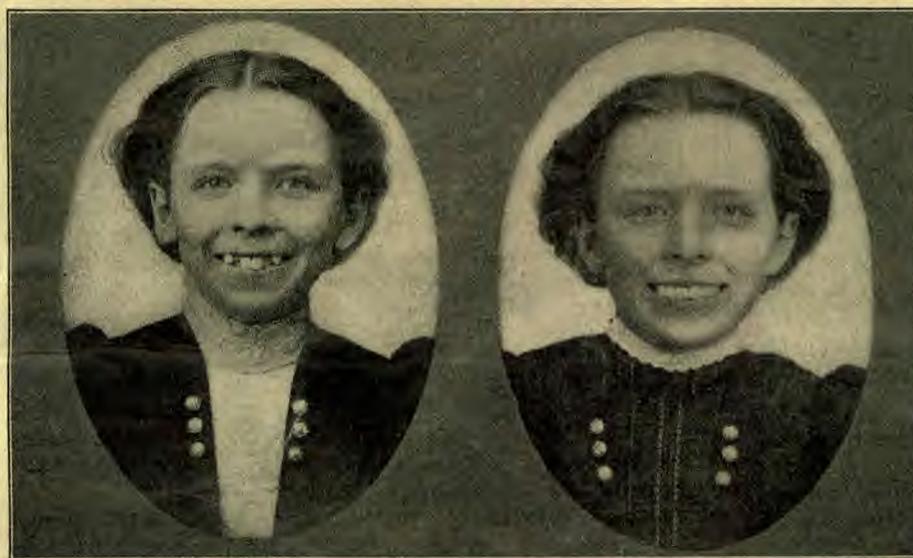
the effect of this practise is shown in the accompanying photograph of the young girl.

If your child's teeth are inclined to be irregular, the one remedy is a good dentist; and even his skill, to be but fairly painful, must be sought out with promptness.

See to it that your child is not a mouth-breather; discourage firmly the habits of thumb-sucking, lip-biting, and tongue-sucking; instil in the young mind the hygiene of the mouth, and you are doing a good share in the production of a people soon to bask in the glow of better health and improved appearance.

The Lady and the Little Dog

THEY got off the train together, the woman and the poor little dog that had to dress as she said. Everybody stared at the dog, and



This illustration shows how the appearance as well as the value of the teeth may be improved by proper care

he felt his shame keenly. He was short-legged and fluffy by nature, with reddish hair in his eyes, and a foolish, helpless look to his fat body. But if he had been let alone, everybody would have said that he



Effect on front teeth of continuous abnormal pressure, as of thumb-sucking, or "biting down"

was at least doing his best—none would have mocked him.

He had not been let alone.

Around his neck there was a bright pink ribbon tied with a big bow. And on the ribbon there was a little bell that tinkled foolishly.

On his back he had a little jacket made of bright blue silk—a sort of a cross between a horse blanket and a pair of trousers. It had little sleeves that came down over his front legs. At the end of this arrangement,

near his tail, was a little bow of pink ribbon. He was led by a fancy gilt chain.

Everybody looked at this poor creature, some in pity, more in contempt. You could see, as he pattered along dimly, that he was ashamed of himself and felt his position keenly.

Yet foolishly dressed as he was, the unfortunate small dog was much more sensibly arrayed than the woman that owned and led him.

He hadn't any holes in his ears, with earrings fastened to them—she had.

His hair was its natural color—hers was dyed bright yellow.

He did have a foolish blue silk thing around him, but at least it was loose and let him breathe—hers was just as foolish in color, and it was squeezed in in a way that would have made a skeleton say, "Ouch!"

The little dog's head was protected only by its natural growth of hair—the woman had on a hat that might have been invented by the lady in the violent ward who thinks she is queen of Sheba.

The dog's feet were comfortable and natural. His toe-nails rattled along on the boards noisily and comfortably—her feet were squeezed, butchered, thrown up into the air on high heels in a way that put her spine out of plumb and will ruin her health ultimately.

The dog had an honest, straightforward, altho rather pathetic expression

—the lady simpered foolishly, actually well pleased with the ridiculous features of her costume.

She had tried her best, without success, to make a small poodle look as foolish as a tall, would-be fashionable woman.

The people stared and laughed at the dog—they should have laughed and stared at the foolish human being that led him.

Women, why do you dress and ornament yourselves and squeeze and hunch yourselves so foolishly?

Don't you know that a dog or a cat, and especially a cow, would look ridiculous in the things that you wear?

Why do you put upon yourselves a rigging to which you would not condemn a respectable cow? Please reform!—*New York Evening Journal.*

The Change

MARJORIE, staying with an aunt for a time, went with her to call upon an old friend of her aunt's. The girl was delighted with their hostess.

"Such a calm, well-poised, delightful old lady," she said, enthusiastically, "and so brightly interested in everything and everybody. How I would like to have known her as a girl—she would have made an ideal chum, I'm sure."

"She was one of the most disagreeable girls in the village—for a time," was her aunt's surprising reply. "She was an only child, spoiled, wilful, headstrong. Then she lost her parents and her home suddenly, and made life a burden to those who opened their home to her. Then came a severe illness, the direct result of overindulged grief and unrestrained rebellion against her lot in life. In that illness and weakness God found a way to reach her as He had never done in her pride and strength. She saw the selfishness and wickedness of her past years; she realized that she had no right to hurt and sadden her own life and the lives of others; that rather she had a place to fill, a duty to perform, or God would not allow her to live. She gave up her will to Him; she resolved to make herself a blessing, a cheer, an inspiration, to every one she touched in her daily life. You saw to-day how well she succeeded," said her aunt. "I often think what a pity it was that she did not learn the lesson sooner, and so make sweet all those years that were so bitter through her own fault."— *Onward.*

— * * —

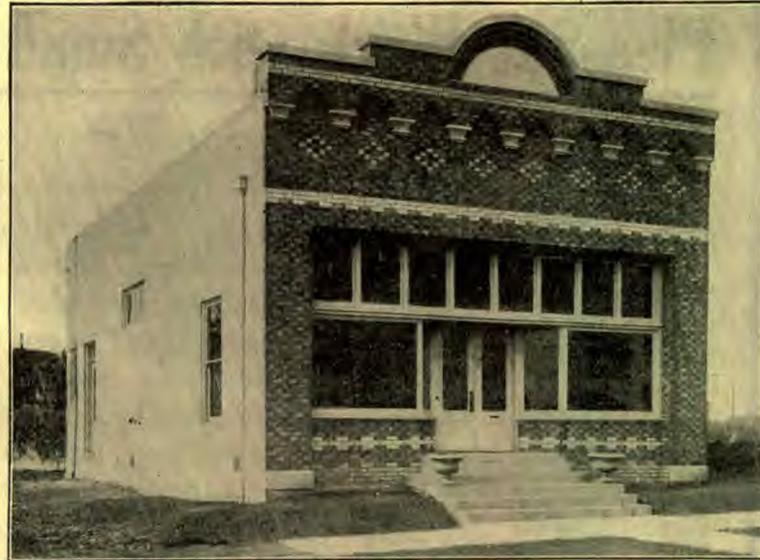
Dedication of Portland Branch, Pacific Press Publishing Association

A STRIKING indication of the advancement of the publishing work in the North Pacific Union Conference was given by the dedication of the branch office of the Pacific Press Publishing Association, Sunday, July 21. In January of 1904 this office was opened in rented quarters on Second Street. The demand of the business called for a larger building, and quarters were secured at 285 Salmon Street. In 1906, when the main office of the association was destroyed by fire, the directors felt it would be necessary to discontinue the Portland branch; but the various conferences in that union contributed \$500 to its support, and it was therefore continued at 61 Park Street North, where still larger space was occupied. The business has continued to increase, until early in the spring of this year a lot was purchased at Twenty-first and East

Flanders streets, and a beautiful concrete building 28 x 45 feet was erected.

The dedication service was a very pleasant one, coming as it did during the educational council held at Erroll Heights, in the suburbs of Portland. More than a hundred teachers, together with the union conference committee, representatives of the various churches in Portland, and other visitors, were present.

Elder H. W. Cottrell, formerly president of the association, presided. Elder C. W. Flaiz told of the advancement of our publishing work in his union, and expressed his appreciation of the fact that it had become necessary to build such a depository, and said he hoped it would speedily be found too



Front view of our new branch office, Twenty-First and E. Flanders streets, Portland, Oregon

small to accommodate the growing business. Brother J. F. Beatty, manager of the office, Prof. H. R. Salisbury, educational secretary of the General Conference, H. G. Childs, treasurer of the association, and H. H. Hall, also spoke briefly. Elder S. W. Nellis offered the dedicatory prayer.

H. H. H.

— * * —

"We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle; face it; 'tis God's gift."

BOOK NOTICES

"The Critical Period of American History, 1783-1789." By John Fiske. Cloth. \$2.00. Houghton Mifflin Co., Boston and New York.

This book is the substance of a course of lectures given in the Old South Meeting-house in Boston in 1884. It is really a sketch of the political history of the United States from the end of the Revolutionary War to the adoption of the Federal Constitution. It does not treat upon the Revolution itself as the critical period of American history, but upon the times which immediately followed that period, the formative state of the nation and government, the turning-point in the development of political society in the western hemisphere. To that period and to that crisis, more than to any other in the history of America, the author attributes the molding influences which shaped America into the mighty nation and tremendous world force she has been. He who wishes to become conversant with the formation of the great republic of the West, who would learn of the secret springs which helped to form the mighty rivers, certainly needs to read "The Critical Period of American History."

— * —

"Christ Among the Cattle." By Frederick Rowland Marvin. Cloth. 12 mo. 60c net. By mail 65c. Sherman, French & Co., publishers, Boston.

This little book is written with an object in view, and that is the rights of animals at the hands of men. The author believes that it justifies their production. A few years ago it was believed that animals had no rights that men are morally bound to respect, and cruelty was everywhere manifest, altho frequently rebuked. A great change has taken place, and the popular conscience has been quickened, and the author hopes that this little book against cruelty and vivisection will help to strengthen the sentiment which has been created. The basis of the book is taken from our Lord's

(Continued on page 15)

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Book Notices

(Continued from page 13)

birth in a manger, surrounded by the lowly cattle, and he feels that our Saviour's advent associated with beasts of the stall should teach us lessons of respect for and kindness toward the animal world. Other passages of Scripture are quoted to the same end. Even the promises of the new heavens and the new earth show that God has regard for the animal kingdom. The little volume is a tremendous arraignment of cruelty to animals; of the fashions which murder thousands of birds simply for their plumage, regardless of the effect of the slaughter; of the breeding and fattening of animals; of the bull fighting and the bear baiting and the cockpit, the stag-hunt and the fox-hunt, and vivisection.

— * —

We have before us four books by Dr. E. B. Lowry, "Herself," "Confidences," "Truths," "False Modesty." All of them pertain to hygiene and social purity. The price of the first named is \$1.00; of each of the other three, 50 cents.

"Herself" is talks with women concerning themselves. The book is a straightforward, clearly written, delicately phrased book of instruction to women in regard to the very things that they would most like to know about themselves. The author is himself a practising physician, one that is qualified to speak upon the things of which he writes. There is a full and complete index, which will be helpful.

"Confidences" is placed in the form of talks with the young girl concerning herself, explaining the origin and development of life in language which is intelligent to young girls, and yet delicate and adequate. And it is believed that the knowledge imparted in this way will prevent shipwreck in later years through ignorance, indiscretion, or evil companions. It is a book which ought to be read to the young girl by the loving mother, or one who has an interest in the spiritual welfare of the child.

A companion book to this is "Truths," or talks to the boy concerning himself, and is designed to be for the boy what "Confidences" is to the girl. These books should be placed in the hands of those who need them, but as before remarked, the better way is that they should come into the lives of the children through loving parents, or guardians, or spiritual friends. It will be of real help to the parents themselves to read these instructions on the subject of life with their own children.

The fourth is the condemnation of that "False Modesty" which protects vice by ignorance. The chapters of this book were first written and published in a prominent magazine, as a sequel to the series that first brought the white slave traffic to the attention of the world in general. It is to show fathers and mothers that ignorance often leads to vice, and that if proper and early instruction were given to boys and girls in matters pertaining to his or her sex, they would save at least many of these children from later ruin and corruption. The subject-matter of the volume is discussed under "The Results of Ignorance," "The Virgin's Sacrifice," "The Father's Duty to His Son," "Rural Pitfalls," "Woman's Inhumanity to Woman," "The Homeless Girls," "Teaching the Science of Motherhood," and "The Coming Educational Reform."

These books are published by Forbes & Co., 443 Dearborn St., Chicago, or they may be obtained from the Pacific Press, Mountain View, California.

— * —

"Jinks' Inside," by Harriet Malone Hobson. Price \$1.00 net. George W. Jacobs & Co., Publishers, Philadelphia.

It is a very interesting story, told in an interesting way. Jinks is a child of the gutter, tattered, rough, untutored, but has an inside, as he calls it, that compels him to do or not to do certain things, and this "inside" is exceedingly troublesome. He suffers much because of this "inside," and one really sympathizes with the brave little fellow as he tries to follow the teachings of his conscience. Jinks falls in with a big, hearty Irishman, Mr. Flannagan, who loves the boy, having no children of his own, and does all he can to help him, and the real principle of his own life takes hold of the boy's heart,—he confesses his sins, his wrong-doings. All at once he disappears. He has been caught by one of the gangs of robbers of the city, who have tried to use him as their tool. Others have tried to make Mr. Flannagan believe that the boy has failed, but he still has faith in him. The outcome of the story is that after the boy has been fearfully used by the gang of burglars who have tried to impress him into their service, he comes back again, after having been inhumanly beaten and shot, to the home of his friend and protector. The object of the book is to show just what minds and hearts there may be in the gutter after all, and how men with love in their hearts may be able to win those who are in such pitiful surroundings to a life of honor and loyalty. The book is illustrated in color.

"Year Book of the United States Brewers' Association, 1911," containing the proceedings of the fifty-first annual convention, held in Chicago, Illinois, November 19, 20, 1911. Published by the Association in New York City.

We would not notice this book at all, did we not believe that it would be a real help in the hands of temperance workers. It shows to what tremendous power the brewery interest has grown, and the increase of the traffic. This is illustrated by statistical tables, by well-written articles, and by charts and diagrams. The fact that some of the popular patent medicines are shown to have more alcohol in than beer is not a particular argument in favor of beer. It is a tremendous argument, however, in the hands of the true temperance worker, who ought not only to include among his foes whisky, etc., but the liquor-charged patent medicines as well. For instance, American lager beer, according to the diagram, contains 3.8 per cent of alcohol, while "Hop Bitters" contains 12 per cent, and Hostetter's Stomach Bitters 45 per cent, almost equal to brandy, and a larger percentage than is in Scotch and American whisky.

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

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

Contained in This Issue

Table listing contents: Question Corner (3829-3835), Our Bible Band, Editorial (Up to Jerusalem, Proselyting, etc.), General (Harmony with Apostate Powers, etc.), Our Bible Reading (The Law of God), The Outlook (Definite and Accurate Fulfillment of Prophecy), Home and Fireside (Habits That Cause Homeliness, etc.), Poetry (The Sabbath, etc.).

Pastor F. M. Burg, who has served as Bible teacher for a number of years in Union College, has just been elected at the Glendale conference and camp-meeting for president of the Southern California Conference.

Attorney-General Wickersham has filed a suit in Chicago to dissolve the Post Advertising Association, which is the name under which the Bill Board Trust operates. It has agencies in all the large cities of the nation, and practically controls that class of advertising.

It seems incredible that wealthy business men should be found in the "white slave" traffic. But the arrest of a wealthy jeweler in San Francisco a few days ago on the charge of this infamous crime shows the inroads that it is making in the so-called "best society."

One of the greatest earthquakes of modern times has just occurred in Turkey. It covered a vast area, and hundreds are said to be killed, and thousands are rendered homeless. Ganos-Hora was wiped out entirely, eighty persons being killed and thirty or more wounded. Immediately after the quake the debris took fire, and most of the wrecked buildings were burned. Shar-Koi was destroyed and two villages near were swallowed up. Tehorlu was only partially destroyed by the earthquake and the fire that followed. Eye-witnesses in the vicinity of the Dardanelles give harrowing descriptions of what

they saw. The majority of the houses in the Galipoli are in ruins, and the people are camping in the fields. Tehanak-Kallesi is in an equally bad plight, but the loss of life in the two latter places is slight, altho the injured are many. War-ships anchored in the Dardanelles were shaken like the leaves on the trees. It was thought at first that the tremor was due to the action of the Italian torpedo-boats, but the true cause was soon learned. The captain of the American steamer Virginia reports that the lighthouse at Ganos-Hora, in the Sea of Marmora, has disappeared, and that the villages in the surrounding country are in flames. He was unable to anchor and render assistance, because of the "violent movement of the sea." The inspired Book pictures the earth as reeling to and fro in violent commotion just like a drunk man immediately before the end of time. Keep these Scripture statements in mind as you note the increasing frequency and violence of earthquake and storm.

A Weekly Rest Day Demanded

THE despatches announced a few days ago that when the new Progressive Party would meet in its first convention in Chicago it would declare itself in favor of a weekly rest day, and so we find among the utterances of the leading spokesmen of that convention this statement: "We hold that the seven-day working week is abnormal, and we hold that one day of rest in seven should be provided by law."

This statement commits the new party to this doctrine. For half a century and more the people that this paper represents have been teaching the world that we would yet come to a time when there would be a universal demand, not merely nationwide, but world-wide, for a Sunday law. We have based our prediction upon the prophecy that is found in the last part of the thirteenth chapter of Revelation. We have frequently given expositions of that prophecy through the columns of this paper. We have given it through our books, tracts, and pamphlets, and have circulated the matter as widely as we could all through the world. We firmly believe in the prophecy, and we firmly believe that it will be fulfilled in a short time.

A few days ago one of the editors of this paper was asked to meet a number of gentlemen in San Francisco who are working for a Sunday law here in California. The meeting was a very friendly one, and those who are working for the law desired to reach some basis of compromise by which our opposition to Sunday laws in general could be withdrawn; but when we stated to them our convictions, and told them where we stood on this prophecy, they saw at once that we could not withdraw our opposition to such laws and still remain true to the principles upon which we base our convictions. To yield on this point would be equivalent to committing the crime of high treason against the Almighty Himself. We believe that He has uttered the prophecy, we believe that the agitation which is becoming more and more general for a weekly rest-day law is in direct fulfillment of that prophecy.

Now in making this statement, we wish to affirm that we are strongly in favor of a weekly rest day, but we believe that the only one who can properly promulgate a weekly rest day is the Jehovah of the Bible, the mighty Creator of the universe, and He has proclaimed a weekly rest-day law. That law provides that the seventh day, commonly called Saturday, shall be observed in commemoration of His great creative power. We observe that day, we seek to show its binding obligation, proving it clearly from Scripture, but we do not want a civil or human law compelling us or any one else to observe that day.

We deny that it is right for any nation to take under its supervision one whole seventh part of the time of its citizens. The Declaration of Independence affirmed, at the laying of the corner-stone of this republic, that we hold it to be self-evident that men are possessed of certain inalienable rights, and among these are life, liberty, and the pursuit of happiness. A man can not possess his life if he is

Memory Text for the Week

John 6:35

"Jesus said unto them, I am the bread of life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst."

not at liberty to spend his time in any lawful manner that he may choose, and no nation has a right to make a law to compel a man to spend one whole seventh part of his time in idleness.

This affirmation of the new political party is ominous and significant. We are perfectly aware of the fact that some people will call us narrow, that some will say that we are bigoted, and that some people will say that we are cranks in affirming such things as this, but we have been affirming it for fifty years. The events of the times are marching rapidly toward the fulfillment of the prophecy. We believe it with all our hearts, and we are desirous of letting the world know that we believe it, and why we believe it. We are desirous of letting the world know the ground upon which we base our opposition to every movement that will exalt the Sunday institution.

"They Pray to Strike Him Dead"

A VERY unusual scene was witnessed on Tower Hill a few days ago, where 20,000 London dockers that were out on a strike assembled for the purpose of unitedly repeating a prayer against Lord Devonport. The leader of the strikers, Ben Tillett, is said to have solemnly repeated the prayer, and those assembled followed him in unison. They prayed, "O God, strike Lord Devonport dead."

Lord Devonport is chairman of the "Port of London authority," a branch of the government which has control of the docks, and everything else related to that port. He has insisted that the strikers surrender unconditionally, and the bulk of the men have refused to do this.

Devonport made a fortune as a grocer, and subscribed large sums to the Liberal party funds, and in due season he was made a peer. He at one time held a minor post in the Cabinet, when Campbell-Bannerman was prime minister. He is said to be obstinately determined to crush the men, and they are just as determined that they will not be crushed. And the untold distress which the strike has brought upon the strikers and their families is causing much desperate feeling, as can readily be seen by the prayer offered. There is talk now that a general strike of transport workers will be declared as the result.

The intensity of these strikes, and the spirit of violence that is becoming more and more apparent, make it clearer every day that we are in the time just preceding the second coming of Christ, so literally and so definitely foretold by prophecy. These conditions, which have been growing worse and worse during the last three or four decades, will continue to grow in intensity until there will be the most awful scenes of violence. The Lord will come in the midst of it, to save those who are ready to meet Him. We have set this matter forth over and over again in these columns. The sure word of prophecy is our guide in making these positive statements.

Mexican rebels raided some of the ranches in Texas on August 9. There has been much heated urging of the State Department to take a hand in the Mexican broil that has been in progress now for more than a year. Things of this kind will add fuel to the flame.

The trials of the fifty-four labor leaders that were arrested about the time of the McNamara confessions have been set for the first of October in the Federal Court at Indianapolis, Indiana.