

# Signs of the Times

## A Forecast of War

Joel 3:9-16

**P**ROCLAIM ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up.

"Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong.

"Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah.

"Let the nations bestir themselves, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the nations round about.

"Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision.

"The sun and the moon are darkened, and the stars withdraw their shining.

"And Jehovah will roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah shall be a refuge unto His people, and a stronghold to the children of Israel."





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

#### 3846—Will-Worship

Is not the celebration of Easter and Christmas will-worship? Col. 2:23.  
A. K.

They may be and they may not. It depends on the motive which prompts their observance. There may be those who truly celebrate them, and think that they are required of the Lord. In such case the spirit itself would be acceptable to the Lord, altho the institutions themselves are worthless; but if there are those who think that by the celebration of these they can build up character, or do good works acceptable in the sight of God, it certainly would be in the line of will-worship. The observance of the things which God has not commanded, or which are not directly in harmony with His commandments, is of no profit whatever to the Christian, unless he is conscientiously ignorant regarding them, and then it is not the institution which brings the profit, but the spirit which prompts the obedience. All these extra-Biblical things are inclined to, and almost invariably do, take the mind away from the things which God has Himself commanded, and constantly multiplied, build up a great system of ceremonialism, which is opposed to the simplicity of the worship of God. Both Easter and Christmas are in their origin pagan festivals.

#### 3847—The Sabbath in the Greek

Please explain Matt. 28:1. What is the original? I heard a preacher say that Matt. 28:1 was a mistranslation, and that in the Greek it stated that all the Sabbaths passed and the first-day sabbath had come.  
J. B.

First of all, we commend to our inquirer the little tract entitled "The Sabbath in the Greek," No. 154, Bible Students' Library, price one cent, in which testimony is given from good scholars who keep the Sunday. The original of Matt. 28:1 is as follows: "Opse de Sabbaton to epiphoskouse eis mian Sabbaton elthen Maria," etc. As rendered by the Interlinear New Testament: "Now late on Sabbath, as it was getting dusk, toward the first day of the week, came Mary," etc. The following facts ought to be sufficient for any candid reader of the New Testament. The translators of the King James Version were Sunday-keepers, and presumably good Greek scholars, but they rendered as we have it in our Common Version. The translators of the Revised Version were eminent Greek scholars, and they have translated it similarly; so with the translators of the American Revised Version, and so with many, many other versions which might be cited. Almost invariably they have justified the rendering of "Sabbath" and "the first day of the week" by the King James Version. It is only ignorance of the Greek that would lead men to render as the minister suggested. It is one of the last resorts to uphold a failing cause. Greenfield suggests this thought, which seems to us worthy of consideration,—that there should be no break whatever between the 27th chapter and the 28th chapter. Connecting those two verses, Matt. 27:66 with Matt. 28:1, it would read as follows: "So they [the chief priests and Pharisees] went, and made the sepulcher sure, sealing the stone, and setting a watch in the end of the Sabbath [or, literally, "late on the Sabbath"]. As it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulcher." This would be in perfect harmony with Mark and Luke, and seems to us worthy of consideration.

#### 3848—Has God a Body?

I have been told by many who profess to know the Bible, and I have heard ministers preach, that God has no body. At the same time, they believe and teach that the scripture in Matt. 5:8 really means what it says, that the pure in heart shall see God. Please give the scriptures telling God has a body.  
J. R.

It is not the wisest thing to endeavor to describe the great God. There are descriptions given in the Bible, but many of these are figurative and symbolical, indicating more the character and working of God than the form of God. If men knew what God looked like they would be likely to form images of Him and worship them, and it is for that very reason that the Lord tells the children of Israel that "ye saw no similitude." The visible revelation of God is our Lord Jesus

Christ. It is said of Jesus that He was the effulgence of God's glory, and the "very image of His substance." Heb. 1:3. God is spoken of as having a throne. Dan. 7:9; Ps. 103:19. Jesus came from Him and went to Him. John 17:8; 8:13-24; 16:28. All these things show very clearly that the great God of heaven and earth is a personality, is somewhere as He is nowhere else, that He has a local habitation and a throne, the great center of the kingdom of His universe. While no mortal eye has seen Him, there will come a time when they shall see His face. More than this it does not seem to us profitable to discuss.

#### 3849—Life in the Day of the Lord

Question No. 3814, in your issue of July 30, seems to conflict with the statement in Jer. 4:25, which says, "All the birds of the heavens were fled." Also Zeph. 1:2, 3 says, "I will consume man and beast; I will consume the birds of the heavens, and the fishes of the sea." Please harmonize.  
W. W. W.

The whole subject will be easily understood if we will remember that the day of the Lord is more than one thousand years long, and that these judgments often refer to its very close, when the execution will culminate. Of course, the birds of the heaven would flee from the overwhelming glory of the Lord's coming, and would hide in the rocks and secluded places; but all men will perish in the presence of that glory. See the close of Rev. 19:21; and 2 Thess. 2:7, 8. All animal life is not destroyed at the beginning of the day of the Lord. See Isa. 34:8-15. This multiplied animal life will furnish food for the wicked as they come up at the end of the thousand years. Rev. 20:7, 8. But in the close of that day of wrath, the wicked will perish (Rev. 20:9), and the beasts of the earth will perish with the wicked (Zeph. 1:2, 3). Therefore while this destruction comes in the day of the Lord, it is not till its very close. See also 2 Peter 3:10.

#### 3850—Eternal Life, and When Received

Is the promise of eternal life made to unbelievers, or to them that believe? and when do they receive it?  
J. R.

The promise of eternal life is made to all, whoever they are, but it is given on the condition of believing; "for God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (The word "everlasting" is the same as "eternal;" see Revised Version.) And those who believe have it as soon as they believe. This is taught very emphatically in the Gospel of John, and in his first epistle. We quote from the Revised Version: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life." John 3:36. Note that it is not future—will have eternal life; but it is present—"hath eternal life." See also the 6th chapter of John, where the thought is repeated again and again. But the strongest, clearest testimony is in 1 John 5:10-12: "He that believeth on the Son of God hath the witness in him: he that believeth not God hath made Him a liar; because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." God wishes His children to grasp this great thought now, that He gives eternal life by faith now, yet actually and truly given. Sometime it will be given absolutely to the overcomer. It is to that which Rom. 2:6, 7 refers, to the absolute eternal life. We hold it now by living faith.

#### 3851—Sorrow after Christ Comes

Will there be sorrow after Christ comes, among His people?  
J. F.

It would seem so from the fact that freedom from sorrow is not promised till the new-earth state begins. See Isa. 65:17; Rev. 21:1-5. It would be expected that when God's children examined all the records of the deeds of men, during the thousand years (Rev. 20:4; 1 Cor. 6:2, 3), they would weep over their own mistakes and over the loss of friends; but when that examination is finished they will see such manifestations of God's love and grace that they will be constrained to

believe and acknowledge His mercy-tempered justice. Thenceforth there shall be no more sorrow nor sin nor tears nor pain. The former things are passed away.

#### 3852—Political Parties

A friend asks for our position on the political situation before us. He remarks that the first two conventions were opened by Roman Catholic prayers, and asks if Roosevelt will do better, and what about Socialism.  
J. H. B.

The "Signs of the Times" has no advice to give regarding politics. The Republicans, Democrats, and Progressives want the Catholic vote, of course. Catholic clergymen were asked first because they were the strongest in the cities where these conventions were held. After the first meeting, other clergymen were called for the same purpose. These parties are wholly political in aims, objects, purposes, motives. The Progressives are of the same order—political. It is presumed that the Socialist party would be equally glad of the Catholic vote if it could be secured in accordance with the principles of that party. We may have our personal preference, but we wish to say just this: No political party can save mankind or save the country. We sympathize with many good men in each party, Socialist as well as others. The diagnoses of the nation's ills are measurably correct; but there is no cure save that which will heal the natural heart of man, and the only cure for this is the gospel of Christ.

#### 3853—If Repented God, Gen. 6:6

Did God know all things from the beginning? If so, why did He grieve God because He had made man, as He surely knew man would fall from his perfect state?  
J. L. P.

God knew man would fall, and all provision was made for any exigency that might occur, in His great and wise plan. The language of Gen. 6:6 and other passages is the language of humanity; it is God addressing humanity in language which man can understand. If that had been the end, if at that time of the Deluge there was nothing more to come out of the Lord's creation than what was then manifest, it certainly would have been a thing to be repented of that the earth was made. In other words, had earth's career then closed, it would not have been a matter of glory to God that the world was created, but a matter of sadness and repentance. But after expressing the sorrow of heart because man had turned away from every opportunity, God gives promise of better things that are to come; and after the Flood, He sets His bow in the cloud as a token of the faithfulness of His covenant.



#### Schedule for Week Ending September 21, 1912

Sunday	September 15	Matthew 28; Psalm 89
Monday	" 16	John 1
Tuesday	" 17	" 2
Wednesday	" 18	" 3
Thursday	" 19	" 4
Friday	" 20	" 5
Sabbath	" 21	Psalms 97, 98, 99, 100, 101

Our week's reading begins with Matthew 28, the triumph of our Lord in the resurrection. It is fitting that we should connect with this, Psalm 89, David's prophetic song of deliverance. We omit Mark and Luke. These may be taken up in another year's reading. It is necessary in order to shorten our readings for the year.

We proceed directly to John, "the beloved disciple," whose Gospel was written about fifty years after that of Matthew. He does not deal with the beginning of the earth life of our Lord, plunging right into the very doctrine, the spiritual meat of it, at once. He wishes to impress upon us the great fact that He who came and lived and died for us was the eternal Word. The great lesson is the lesson of life which God offers, and how we may receive that life. The readings in John for this week close with John 5. Note the closing verses, and the endorsement which our divine Lord gives to Moses and what Moses wrote. The Sabbath readings cover Psalms 97-101.



# Signs of the Times

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

For Terms, See Page 15  
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## EDITORIAL

### Prophecy, Reliable and Definite

MEN are apt to think, when considering the subject of prophecy, that it is a sort of indefinite thing that deals in great generalities but can not be depended on for real detail of definite truth. But so surely as the God of all creation is the God of the Bible, just that surely should we look for absolute accuracy and definite and specific predictions when we enter the realm of prophecy.

The infinite and all-powerful Jehovah who created every world that we see in the measureless expanse of space, is the one who lays claim to foretell the future. And He claims that He alone is able to do the wonderful deed of reading in advance the millenniums that are ahead, so that as prophecy is unrolling into history we may know that He understands what is to come just as well as He knows what has already passed by. Read one of the Lord's own declarations upon this point:

"Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that can not save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:20-22.

God has declared things from ancient times, and there is none of the gods besides Him that can do this. Upon this one point of accurate foreknowledge He challenges all the gods of the whole heathen world. He says in another text:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of naught: an abomination is he that chooseth you. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon My name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know?

and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counselor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing: their molten images are wind and confusion." Isa. 41:21-29.

This scripture is also vibrant with the challenge that Jehovah throws out to the whole heathen world. He asks them to bring forward a god that can show something that is

none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Harken unto Me, ye stout-hearted, that are far from righteousness: I bring near My righteousness; it shall not be far off, and My salvation shall not tarry: and I will place salvation in Zion for Israel My glory." Isa. 46:8-13.

Here again the Lord affirms that He declares the end from the beginning; from the ancient times He tells the things that are not yet done. He emphasizes the fact that His counsel shall stand. The man from the far country is called upon to execute the counsels of Jehovah; and since He has spoken it, He will bring it to pass. The Lord makes it clear that He desires that we shall see in the prophecies of the Bible the evidence of His accurate foreknowledge. And as we see these things, we become not only intensely interested, but indescribably delighted in watching the curtain of prophecy unroll into history. We know what is before us in the world, because the prophecies declare it explicitly. We do not look into the future as a great chasm of darkness, but we stand in the focused rays of the search-light of prophecy, and know beyond peradventure what the future of our world is to be.

The man whose life is spent among the accuracies of true and exact science, and especially the man who devotes himself to the important science of astronomy, ought to be able to see that the prophecy of the Bible is just as accurate in its unfolding as the planets and the stars and their constellations are accurate in all their movements. A New Testament writer speaks on this wise of the dependence we may put in prophecy:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men



"Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." Luke 24:27, 44.

to come, so that we may believe him to be a god of some consequence. But since he can not do that, it still remains that the mighty Creator is the only one who can read the future; and because of His infinite powers in every direction, and because of His infinite accuracies and His perfect righteousness, He calls upon us to worship Him as our Father and our God. But read one more of the several scriptures that speak in this same way of the foreknowledge of God:

"Remember this, and show yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is



of God spake as they were moved by the Holy Ghost." 2 Peter 1:16-21.

Observe that the last part of the foregoing quotation says that the will of man was not exercised in giving the prophecies, but men of God were moved to speak. A man who is moved to speak something from God, speaks the words of God. This puts God Himself, and not the man, behind the prophecy. The dark places of this world, and the still darker place of the future that is before it, not to speak of its origin and past history, would be indeed hopelessly engulfed in gloom if it were not for the prophecies that tell us of what is on before. They light up this great sea of darkness for the one who believes and studies the predictions that God has given.

In the foregoing quotation, Peter refers to his experience in the mount of transfiguration. He tells of what he saw and heard on that occasion. And these things that were heard and seen are evidences that we are not following the cunningly devised fables of the heathen oracles when we make known the power and coming of the Lord Jesus Christ. But even these things that he saw and heard are not so sure as the word of prophecy. For, as expressed in the Revised Version, he says, "We have the word of prophecy made more sure." At first it might seem inconceivable that Inspiration would declare that prophecy is surer than what we actually see and hear. But when we consider that God Himself moved the prophets to speak the sublime predictions of the future, then we can see that the human element of imperfection is eliminated, and that God alone assumes the responsibility of the prophecy.

In view of what God's Word says in regard to the dependability of its prophetic utterances, is not the wise thing for us all to study them closely and reverently?

T.

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## Loyalty to God

**I**F there is one thing more than another which is demanded in this day of changing opinions and tottering thrones, it is loyalty. We do not mean loyalty to a mere party, or sect, or government, however corrupt or wrong that party or sect or government may be, but loyalty to truth, to principle, to God, instead of adherence to mere men.

This is a day of man-worship; a day of human exaltation; a day when man will stand by man in a wrong because of some fancied friendship or so-called code of honor between them, instead of standing by the right even at the loss of all friendship. A man becomes involved in questionable transactions with others; he believes that it is wrong — in fact, knows that it is, but a sort of social code of honor declares that it would be a breach of fidelity for him to withdraw from his dishonest associations and dishonorable transactions. When he knows that others are being wronged, deprived of rights or property, swindled, perhaps, by those with whom he is associated, he will not protest to the wrong-doers, and he retains these associations because to his mind it would be a betrayal of trust to divulge the dishonorable dealings of his fellows.

The same practise holds true in great in-

stitutions and corporations. Men will see the most flagrantly dishonest practises carried on continually before their very eyes day after day, causing loss to employers or to the institution, but in no way will they protest against or reveal it. They do not believe in "peaching on the boys." In our legislative bodies, where it would seem that loyalty to country, to oath of office, and to constituents would lead a man to expose every attempt to defraud, he is bound by that same regard for purely selfish friendship, which amounts to disloyalty to country and truth.

Sadder than all other cases, the same cloaking of sin is seen in the church of Christ. Men see and know of evil practises continually repeated, disgraceful in a Christian, dishonoring to God's work; but they think it would be "mean" to give information to proper authorities respecting such a course, and matters are allowed to go on in this way till the cause of God is disgraced.

What the times demand is unswerving loyalty to God, to truth, to honesty, integrity, and fidelity everywhere, tho one stands alone in its exercise, as did Milton's Abdiel when Satan rebelled.

Loyalty demands on the part of the workman fidelity to his employer just as long as he employs honorable methods in an honorable business. It demands faithfulness in his time, faithfulness in the doing of his work. David Maydole thought it beneath him to make a poor hammer, and his hammers have become noted. If the employee has as fellow workers those who are unfaithful to their employer, it is his duty to endeavor, privately, to help them to see their evil course. If they will not do this, it is his duty to protest to them vigorously against their unfaithfulness. If they still continue their evil course, it is his duty, his loyal duty, to inform his employer, and to abide the consequences.

It is the duty of the public servant of the people to pursue the same course. Loyalty to country, constituents, and oath of office — to go no farther — demands of every legislator, or other official in the affairs of government, that he should be faithful in the discharge of his own duty, protesting against evil wherever found, even among those who assisted him into office, exposing corruption in methods and practises wherever found. "But such a man would soon be 'retired' from office." Well, so let it be. It is better to be defeated honorably, or die loyal, than to win dishonorable and inglorious success.

It is the duty of the Christian to be loyal to the law of his God above all things else. Loyalty to his fellow men demands it; for he can only truly help his fellow in God's way, which is ever the way of truth and righteousness. If he sees a brother sin, he should in a proper spirit at a proper time endeavor to win him from it. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

If a brother will not be won, he should be faithfully warned of the evil of his course

and its inevitable consequences. But if he will not heed this, his case, for the good of his own soul and for the honor of God's cause, should be presented before the church of Christ. Loyalty to God demands this, whether that soul be a mere acquaintance or the dearest relative and friend. We can only help our brethren in God's way; and God's way never whitewashes sin or cloaks evil.

Loyalty on the part of a minister of Christ demands that he shall be faithful in his ministrations to the people. He is to give them medicine sometimes as well as meat. He is to probe wounds sometimes as well as to dress and soothe them. He is to call sins — even tho they be practised by the most popular members of his church — by the right name, and faithfully warn his flock against them. He may not be considered up to the times. He may be considered an "old foggy," or at least "old foggyish," but that to him is incidental. Loyalty to God, whose servant, whose ambassador, he is, demands faithfulness to duty. The result may seem to be different many times from what he expected; he must leave that with God. His business is to preach the Word. It may lead from old opinions, from hoary traditions; loyalty demands that he shall follow Christ in His truth, in His humiliation, in His integrity and faithfulness, in His mercy and zeal. God will care for the honor and glory. The ministers of Christ should ever say, "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." 1 Thess. 2:4.

Loyalty on the part of a Christian journal demands the same unswerving faithfulness to truth.

O, for more of the old-time loyalty manifested in Moses, in Levi (Ex. 32:26-29), in Phinehas (Num. 25:6-13), in Elijah, in all the prophets! God does not ask that we shall execute judgment; that belongs to Him. But He does demand loyalty to Him, loyalty to truth, and separation from sin. There would be with it all a corresponding burden of soul for sinners.

W.

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## The Workings of Power

**H**IS eternal power." Let us think about this power for a moment. Very few have any sort of conception of the mighty energies at work in our world.

Consider the air we breathe. We are not conscious of power wrapped up in this subtle, invisible air. Yet it is held closely hugging the earth by the downward pull of gravity with a pressure that is enormous. It is about fifteen pounds to every square inch of the earth's surface. We do not feel the pressure, for it is through us as well as about us; we are immersed in it. The whole pressure of the air on the surface of the earth, expressed in tons, requires sixteen digits, being close to 5,517,823,961,480,000 tons. In round numbers we may say it is five thousand millions of millions of tons.

But this is only one letter in the mighty alphabet of God's power in the world.

Listen to the rain. The patter of those drops means an annual fall of millions of tons of water. The average quantity of aqueous vapor, or water held suspended in the air, at any given time, is estimated to be more than 50,000,000,000,000 tons. The an-



nual amount of rainfall has been estimated to be about 200,000 solid cubic miles. If spread out equally at one time over the land portion of the globe, it would cover all the continents—Asia, Africa, Europe, and North and South America—with water three feet deep.

All this enormous weight of water is lifted without sound or agitation or seeming effort. What gigantic energy is this that lifts tons as easily as we lift feathers! To such a power, removing mountains is mere child's play.

And yet this is but another letter in the ponderous alphabet of power.

Now the pressure of the air upon the earth, and the pressure of the water that falls as rain, is as nothing to the pressure of the water at the bottom of the ocean. At a depth of 2,500 fathoms, the pressure has been estimated to be two and a half tons to the square inch. Our most ponderous engines do not have to sustain such tremendous pressure. In fact, the pressure at the bottom of the Atlantic Ocean is sufficient to run twenty-five ordinary railway trains for each one of those inches.

Wood sunk in the ocean several thousand feet and immediately raised will be found to be completely water-soaked, the great pressure having driven the water into every pore of the wood. We are told upon good authority of a whaling boat that was dragged several thousand feet into the depths of the sea and up to the surface again by a harpooned whale. The sunken boat was hauled up only with great labor, for so heavy was it that, altho before the accident it would have been buoyant when full of water, it now required a boat at each end to keep it from sinking. "When it was hoisted into the ship, the paint came off in large sheets, and the planks, which were of wainscot, were as completely soaked in every pore as if they had lain at the bottom of the sea since the Flood. A wooden apparatus that accompanied the boat in its progress through the deep, consisting chiefly of a piece of thick deal about fifteen feet square, happened to fall overboard, and tho it originally consisted of the lightest fir, sank in the water like a stone. The boat was rendered useless. Even the wood of which it was built, on being offered to the cook for fuel, was tried, and rejected as incombustible."

This being the mighty pressure at the bottom of the sea, who will undertake to compute the enormous weight of all the waters of the earth? And what shall be said of Him who measures them as easily as you would measure a few drops in the palm of your hand? Isa. 40:12.

But all this is only one more letter in the mysterious alphabet of His power.

Again, think of the marvelous energies at work in all sorts of vegetable life on the globe. Professor Clark, of Amherst, Massachusetts, found that a soft, pulpy squash could lift a ton and a half, and hold it day and night for months. If one squash could do this, what power must there be exerted by all the trees, shrubs, and herbs, that grow on all the earth!

All over the globe this power and activity of vegetable life is constantly and untiringly exerted. The little daisy that blossoms in the meadows, and the vast acres of wheat

that wave to every passing wind; each bunch of grass in the pastures, and every corn-stalk that rustles on the prairies; the shrub that ornaments the landscape, and every mighty tree that wrestles with the tempests of a hundred years,—all these add their part to the enormous tides of power that feed the vegetable world.

But all this is merely a fourth letter in the vast alphabet of God's power.

Consider the giant energies stored in our extensive coal-beds. It has been proved that on an average, four ounces of coal is sufficient to draw, on a railway, one ton a mile. The available energy of a pound of coal, properly applied, would lift a weight of one hundred pounds to the height of twenty miles. Or conversely, one hundred pounds falling from a height of twenty miles, and striking against the earth, would generate an amount of heat equal to that developed by the combustion of a pound of coal. A good Cornish engine, by the expenditure of the power of a pound and a half of coal, will perform as much work as a man can do working on a treadmill continuously for eight solid hours. From this it follows that about five tons of coal would evolve as much power during its combustion as would be equal to the continued labor of an able-bodied man for twenty years, working eight hours a day.

What an incalculable amount of mechanical power lies stored away in our immense coal-beds! "Beneath the soil of our own great coal-basins there reposes power equivalent to the united force of myriads of giants, ready, like Aladdin's genius, to be called into activity by the lamp of science, and as its obedient slave to build cities, to transport palaces, or to remove mountains."

But even so it is simply a fifth letter in the mighty alphabet of God's inexhaustible power.

Think of the tides of power pouring down upon the earth in the genial rays of the summer's sun. According to recent measurements, it appears that from every square yard of the earth exposed perpendicularly to the sun's rays, in the absence of an absorbing atmosphere, there could be derived more than one horse-power, if the heat were all converted into this use. At the equator a steamer could be driven at a fair rate of speed by utilizing only the sunshine that beats down upon her deck. And on so small an area as the island of Manhattan, or that occupied by the city of London, the noon-tide heat is enough, could it all be used, to drive all the steam-engines in the world.

Thus we see that untold millions of horse-power are rained down upon us daily in the form of sunlight. If we were able in some way to gather up this energy and store it for use, daylight itself would provide an inexhaustible source of power from which we could draw for untold ages to come.

The sun, besides sustaining us by its power of light and heat, keeps the earth always near it by the mighty force of gravitation. Seldom do we think of the gigantic pull that it is forever exerting upon our globe. And it not only sways this world of ours, but orbs much vaster and that travel in far wider orbits. If we were to substitute wires between the earth and the sun for this attraction of gravitation, it would be necessary to use wires that would sustain a weight of fifteen hundred pounds each, and they

would have to be placed so close together that a mouse could not run between them.

Still this is but a fraction of the power that works in that shining orb we call the sun. And the sun is only a captain in the mighty armies of the heavens. Besides him there are suns upon suns, many of them fairer, brighter, and more mighty than he.

And through the wide oceans of space, suns and worlds are made to spin on their axes as we spin our tops, and are hurled in orbits with a speed seventy times as fast as a rifle-ball, never the least portion of an inch out of place, never the fraction of a second out of time.

"All power is given unto Me," says Christ, "in heaven and in earth." "All power"—who shall measure it? We have called over a few letters in this huge alphabet of energy. But the greater part of that alphabet is still unknown to man.

In the field of God's activities we have not yet learned even our A B C's. And it is impossible for us as yet to spell out the first easy word in the infinite literature of "His eternal power." R.

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## "The Lord's Day"

THERE is but one instance in all the Word of God where the term "Lord's day" is found, and that is Rev. 1:10. Neither that text nor its context tells us what day of the week the Lord's day is. Is it not the grossest assumption for any to say that the first day of the week is the Lord's day, with no other evidence than presented in the text? On the other hand, we have three passages of Scripture which declare the seventh day of the week to be the Lord's day or Sabbath; namely: Ex. 20:10; Isa. 58:13; Mark 2:28. The first of these states that "the seventh day is the Sabbath of the Lord thy God;" in the second, the Lord calls the Sabbath "My holy day;" and in the third, Jesus says that "the Son of Man is Lord also of the Sabbath." Here is Scriptural evidence as to what day the Lord's day is. Is it not explicit and sufficient? What matters it what testimony is borne to the contrary by semi-heathen philosophers, or an apostate church? Is not the Word of God sufficient? "What is the chaff to the wheat? saith the Lord." W.

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## Do Not Do It

(Contributed)

To militarize our schools would be a step backward and downward. It would create thousands of new places for military officers to be fed at governmental expense, and it would cripple the nation. It would swell the business of the men who manufacture guns and powder and bullets, but it would put an increased burden on the man who pays taxes. It would put a new glamour on army and navy, but it would retard the day when the whole world is to bow at the feet of the Prince of Peace. Europe has tried military drill, and look at it! Let us try something else. Europe puts a soldier on the back of every peasant. The soldier has a fine chest, but the back of the peasant is bent. This is the land of democracy, the land of the people, the land in which every man has the right to an upright carriage and an unfettered life. Let us be careful how we increase the number of men who, producing nothing themselves, sit daily at the government's tables; and let us think twice before we decide to drill the rising generation in the tactics of a game which one of the greatest military captains of all time declared to be the trade of barbarians.



## Failure of the Rich in Bearing the Test

By Mrs. E. G. White

**J**ESUS has said, "He that gathereth not with Me scattereth." Who is with Christ in the manner in which they treat the poor and suffering? Jesus has said again, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "So shall ye be My disciples." In what contrast to the manner of Christ in His humiliation is the manner of those who exalt themselves, and have no care for the needy around them! The rich people of the world are called the great ones; but what does the Creator call them? Thousands and even millions of dollars have been expended in extravagant display, by those who do not know what to do with their abundant means, while at the same time thousands are starving for bread, thousands living in comfortless homes, who are naked and destitute. The souls of the poor are just as valuable in the sight of God as the souls of the rich. The riches of the world belong to God, and He does not estimate men by the amount of money they possess. God entrusts money to men in order that He may see what use they will make of it.

### Living on Husks

Those who expend their money for self-gratification are only living on husks. What comfort can they take in looking upon their decorated persons, when the poor are all about them, suffering for the necessities of life? How can they desire to load themselves down with treasures, which are necessary neither for comfort, for health, nor for happiness, when, if they distributed their treasures in a wise way, they might make many comfortable who cry in want and suffering, who are dying for the want of proper food and shelter? The cry of the destitute enters into the ears of the Lord of Sabaoth. He will call for an account from every one who has shut up the bowels of mercy and compassion.

The Lord has imparted His goods in abundance; and if men and women possessed the attributes of Christ's character, they would not heap up for themselves treasures, and fail to provide homes for the orphans, schooling for the poor, and food and clothing for the needy. What will rich men do in the judgment when they have failed to be good stewards of the grace of God? "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

### He Demonstrated His Goodness

"God so loved the world, that He gave His only-begotten Son, that whosoever be-

lieveth in Him should not perish, but have everlasting life." Life and immortality are brought to light through the gospel. He that is the way, the truth, and the life, has illuminated the track that leads heavenward. He came to our world to identify His interest with that of suffering humanity, to demonstrate before the world the goodness, mercy, and love of God to fallen man. In Him dwelt all the fulness of the Godhead bodily. The requirement of God concerning those that shall enter the pearly gates, is that they be like Jesus, that they bear His image, and have His mind. They are to imitate His example, and live His life.

Being and doing good is essential to Christian character. No man liveth unto himself.

### The Touch of Power

Mark 1:30, 31

By Eliza H. Morton

'Twas in a land of hills and vales,  
A land of sacred song,  
A land where shepherds kept their flocks,  
And twilight lingered long.  
A mother lay upon a cot,  
With fever in her veins.  
Altho the air was clear and pure,  
She seemed held down by chains.

The chains of sickness are the chains  
That swing the gate of death.  
The demons sought to open it,  
With poison in their breath.  
The mother struggled to arise,  
And struggled but to fail.  
All hope grew dim within her heart,  
Her cheeks grew strangely pale,

When, lo! One came into that room,  
And stood beside that bed.  
The world's Physician touched that hand;  
Quickly the fever fled.  
A Saviour from life's wearing pain!  
O healing touch divine!  
That woman rose and ministered,  
And said, "The glory Thine."

And so may we, in this our day,  
Touch off the Master's hand,  
And feel earth's fever die away  
At His own blest command.  
O soothing touch! O touch of life!  
O Spirit calm and sweet!  
Thy touch the power will give to make  
Our ministry complete.  
Portland, Maine.

All who win the precious boon of eternal life, will exemplify in life the life of Jesus Christ. They will follow in His steps who went about doing good, and healing all who were oppressed of the devil, who cheerfully gave His life a ransom for a lost world.

### Transformed by Ministering

Conformity to the world and worldly attachments are forbidden by the Word of God. Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The Holy Spirit with the cleaver of truth has separated men from the world, that they may go forth as missionaries for God into all the highways and byways of life. They are not only to seek

and to save those that are lost, but they are also to minister to the wants of suffering humanity. Jesus says to them: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This is the reason that they that will be rich, lay up their treasures on earth. They love the world, and the love of the Father is not in them. They decide to risk the consequences of disobeying Christ's words, and fully resolve to lay up treasure upon earth. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth."

### Self at the Bottom of It

To lay plans for the gaining of worldly treasure simply that you may be rich and heap up treasure upon earth, is not laying plans in harmony with God's will. Selfishness and sin are at the bottom of all such gain. Such men do not love God with all the heart, and their neighbors as themselves. Many of the human family are perishing about them, and tho it is in their power to confer blessing upon them, they withhold the good they could do to them, and fail to supply the necessities of those who want. But the cries of orphans and widows come up before God. Their tears are all registered in the books of heaven; and those who have had the opportunity to help, and yet refused the aid they might have given, are charged in the ledger of heaven with robbery toward God, and are sentenced as those who have oppressed and defrauded the poor.

The only safe way is to deal with the Lord as He has directed in His Word: "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

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### Decide Now

A LARGE part of our lifetime is wasted because of our deferred decisions. It is always easier to postpone a decision than to make it; so it usually gets postponed. Nine times out of ten we could, if we would merely insist on a slight effort of will, decide matters the first time they come before us, and thus leave the future just so much freer for new duties and decisions. Instead, we take a thing up, consider its pros and cons, and lay it down again. Sheer laziness of will is the reason. "Don't pick over things," once said one of the greatest business men America has produced. It is better to make some mistakes while we are forming the habit of prompt decision than to avoid all mistakes at the cost of dallying with our time and energies. But prompt decisions are more than likely to be correct decisions, for the very effort of deciding quickly means a concentrating of one's best powers on the subject in hand. We have no right to burden to-morrow with decisions that ought to be made to-day.—*Sunday School Times.*



## A Spiritual Autobiography—IV

By J. A. L. Derby

### The Ceremonial Law and the Moral

**I**N the last instalment of this account of the growth of my beliefs concerning the law of God, some reference was made to the use of the terms "ceremonial" and "moral." While it is one of the commonest facts of Biblical knowledge, that the ancient Jewish religion had an elaborate and complicated ritual, and that the practises of this ritual are in all Biblical commentaries called "the ceremonial law," and that likewise the Decalogue is known as "the moral law"—while the use of these two terms is the usual method of distinguishing the two laws, it will on a little reflection become evident that this mode is more convenient than logical.

And here I met with a curious experience. I found, when talking casually with a person, that he would be perfectly free to speak of the Decalogue as the moral law, and of the other as the ceremonial law; but when I called his attention to the fact that "moral" meant "pertaining to duty," and that if the Ten Commandments constitute the moral law, they are binding, including the Sabbath, he presently began to note that the "ceremonial" law must have been "moral" also, for that it was a binding obligation must be admitted. His purpose, of course, was to show that a "moral" law may be abolished, and hence the Sabbath probably. To forestall such an evasion, it becomes necessary, with people of that sort, to be very nice, very accurate, in our use of terms. The objector is indeed correct in his position that "moral" and "ceremonial" are not antonyms. The opposite of "moral" is "immoral." This latter character did not, of course, attach to the ceremonial law.

#### Moral and Ceremonial

Another assumption that usually lurks about the objection just indicated, and about the common distinction of "moral" and "ceremonial," is that "ceremonial" is synonymous with "non-moral," or "unmoral." This matter is easily settled. If morality means obedience to God's commands, the ceremonial law was, while in force, unquestionably moral. God did not give the Jewish ritual as a thing the observance of which was morally indifferent or optional. I have already mentioned, in a previous article, that the whole law, ceremonies and all, is called the law of God. Some texts on this point are again appended here: Neh. 10:29; 8:8, 1, 14, 18; 2 Kings 18:6; Luke 2:23, 24, 39. There are others also.

Another characteristic of the ceremonial law was treated at some length in my last week's paper; namely, that the ceremonial law was as unchangeable as the Ten Commandments. It could cease to be significant or obligatory, because it was only typical of Christ, His attributes, offices, and functions; but it could not be changed while in force. It was final.

#### Temporal and Figurative

Thirdly, it was temporal. It was "a figure for the time then present, in which were offered both gifts and sacrifices; . . .

which stood only in meats and drinks, and divers washings, and carnal ordinances [margin, "rights, or ceremonies"], imposed on them [Israel] until the time of reformation. But Christ being come," etc. Heb. 9:9-11. Note the phrase, "until the time of reformation," and its equivalent one, "but Christ being come." By the coming and death of the Messiah, type met antitype; it was no longer "a shadow of good things to come" (Heb. 10:1); it ceased by limitation.

In order to make definite and clear what was abolished by the death of Christ, it is only necessary to read the first nine verses

### Monopoly

By W. R. Uchtmann

God made this world—both man and beast—

Perfect, from greatest to the least.

Why, then, is it so marred by sin?

Who caused it? Where did it begin?

Who cherished the first thought of ill?

Who first dared to oppose God's will?

Monopoly—monopoly—'twas craving for monopoly.

Hear how this fearful curse did start,

Who played in it the leading part:

'Twas one who would a ruler be.

A mighty one in heaven was he,

A leading angel, near God's throne,

Which he would take, and rule alone.

Monopoly—monopoly—O, selfish, cruel monopoly!

This craving power in men to rule,

Has made of many a one a fool.

E'en children wish to rule each other,

The daughter oft corrects her mother,

And boys are loud in their protest

When father speaks, for they know best.

Monopoly—monopoly—all wish to have monopoly.

Plainly we see, as God has shown,

This world itself would Him dethrone;

But prophets show the time is near

When Christ Himself will soon appear

To call the righteous, who with wo

Upon the narrow path did go.

They formed a character, and He

Now saves them from monopoly.

An object-lesson we have been;

The universe has plainly seen

The law of God is perfect, right,

In keeping it, is great delight.

The coming King will say "Well done"

To some; to others: "Be ye gone;

Desire for monopoly

Has kept you far away from Me."

Boston, Massachusetts.

of the tenth chapter of the epistle to the Hebrews. We transcribe it from the Authorized Version:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are of-

fered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second."

Now let us put this scripture in the vernacular, as given in the Twentieth Century New Testament:

"The law, tho it was able to foreshadow the better system that was coming, never had its actual substance. Its priests, with those sacrifices which they offered continuously year after year, could not make those who came to worship perfect. Otherwise, would not the offering of these sacrifices have been abandoned, as the worshipers, having been once purified, had their consciences clear from sins? But, on the contrary, these sacrifices recall their sins to mind year after year. For the blood of bulls and goats is powerless to remove sins. That is why, when He was coming into the world, the Christ declared—'Sacrifice and offering Thou [God] dost not desire, but Thou dost provide for Me a body; Thou dost take no pleasure in burnt offering and sacrifice for sin. So I said, 'See, I have come' (as is written about Me in the pages of the Book), 'to do Thy will, O God.' First come the words—'Thou dost not desire, nor dost Thou take pleasure in, sacrifice, offering, burnt offering, and sacrifice for sin' (offerings regularly made under the law), and then there is added—'See, I have come to do Thy will.' The former statement is set aside to be replaced by the latter. And it is in the carrying out of God's will that we have been purified by the sacrifice, once and for all, of the body of Jesus Christ."

#### The First Taken Away; the Second Established

Notice especially, in the Authorized Version, the clause, "He taketh away the first"—sacrifice and offering and burnt offerings and offerings for sin—"that He may establish the second"—the "body of Christ."

All this is so clear that the wayfaring man, tho a fool, need not err therein.

This says nothing about the abolition of the Ten Commandments, or of the law of tithes, or of the law of clean and unclean meats, or of that concerning usury, or of many other things. Read, for example, the twenty-first, twenty-second, and twenty-third chapters of Exodus. The laws in these three chapters, with few exceptions, were no more abolished by the death of Christ than was the Decalogue. What is to be done with these three chapters, and many other parts of the old law, of the same uncereemonial nature?

#### Nature of His Kingdom

The answer to this question was so easy, I marveled that I did not stumble on it before. It lies in the nature of the kingdom Christ preached. When Persia lay prostrate at the feet of Alexander, or Caesar Augustus stood at the head of the Roman Empire, or William of Normandy conquered Harold at Senlac, no greater opportunity, or right, or power, was afforded for the introduction of a totally new code of laws than when Jesus Christ came as the new King and Lawgiver of Israel. Not only so, but a new form of the kingdom He did preach. His first preaching, as also that of John the Baptist, was of that kingdom:

"In those days came John the Baptist, preaching in the Wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3:1, 2.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matt. 4:17.

#### Kingdom Not of This World

If Alexander, or Augustus, or William the Conqueror, continued any of the laws of the



kingdoms they conquered, it was not because they were under any necessity of so doing. Likewise with the form of the kingdom proclaimed by the Messiah; He had the absolute right to transfer to it all, some, or none, of the laws of ancient Israel. Now what was the nature of His kingdom? Listen to the answer of Jesus to Pilate: "My kingdom is not of this world." John 18:36. His empire is a spiritual one. In that fact is ignored, rejected, *as such*, every national law of the Jewish race. Jesus was put to death because, while claiming to be King, He refused the temporal crown. His is a kingdom of eternal principles. "Unto the Son He [God] saith, Thy throne, O God, is forever and ever: a scepter of righteous-

ness is the scepter of Thy kingdom." Heb. 1:8.

What, then, is the Mosaic code to a subject of Christ's kingdom? — It is simply so much divine material with which reason and conscience have to do in formulating principles for spiritual guidance. We do not now put witches to death, but we learn from the old code the abhorrence God has for spiritistic practises. We do not leave for the poor the produce of our fields and vineyards and olive orchards every seventh year, but we understand the tender regard God has for the poor.

In concluding this paper, we mention once more that the CONSTITUTION of the new kingdom is exactly the same as the constitution of the old,—the Ten Words.

**The First Dominion, Lost in the Fall, Won Back and Restored by the Cross of Calvary**

The three facts that Adam once held complete dominion as "crown prince," that *now* man does *not* have the dominion, and the centering of the hope for humanity upon One who has already triumphed and will presently restore the dominion, are all set forth in these words: "But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Heb. 2:6-9.

By these inspired words our hopes for the restoration of the lost dominion, "the world to come," are focused upon Jesus.

The only reason why man does not have complete dominion over "all things" in our world "*now*," even to absolute control over sickness and death, is because the head of the race yielded to Satan, the usurper, who by the law of usurpation became "the prince of this world."

When Paul mentions the fact that "now we see not yet all things put under" man, he immediately directs our minds to Jesus, the One by whom deliverance is assured. Thus the life for the redemption of the world is in Jesus Christ.

How shall Jesus win back and restore the dominion lost by Adam? There was but one way to accomplish this, and that by the way of Calvary, or tasting death for every man.

Christ could not restore the dominion and take Adam's lost kingship without first redeeming Adam's failure; and to redeem Adam's failure, He could not win the conquest by fighting the battle *as the Son of God*. He must come into the world on Adam's plane, be "made a little lower than the angels," and thus in the flesh common to humanity vanquish the one who had conquered Adam. And thus it is written, "Forasmuch then as the children [the ones who are to be redeemed and to whom the kingdom is to be restored] are partakers of flesh and blood [human nature, subject to death], He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

In rescuing the dominion from Satan, temptations were forced upon Him with far greater intensity than were brought to bear upon Adam. In one of the three great temptations (Matt. 4:8), the devil showed Christ "all the kingdoms of the world, and the glory of them," and offered them to Him for a moment's worship. Jesus knew full well that the winning back of the lost dominion was not by following in the footsteps of the first Adam—yielding to Satan—but rather by the conquest of the cross, tasting death for every man.

This fact He stated when, just prior to

## Our Saviour and Lord

By George W. Reaser

### Christ as Our King



N the original plan of Heaven for our world, Adam was created to be its eternal king. But kingship was never conferred upon him. His right to this high office depended upon his loyalty to the King eternal, during a test which was to continue while the earth was being peopled with his posterity. The eldest son of a ruling monarch is "the crown prince." Adam, being the eldest "son of God" in our world, was "the crown prince" of our human family.

What a glorious experience it might have been, had not Adam failed,—and that very early in the test,—finally to have filled the earth with his own seed—all righteous—then to have had the proclamation issued from his capital city that upon a certain date all the inhabitants of earth were to assemble to witness his coronation, and that both Jehovah and His Son, the Creator, would be present at the coronation to bestow upon Adam his kingly crown!

But Adam will never receive the kingly crown once in prospect for him as "crown prince" of our world. He yielded to Satan, and the latter became "the prince of this world." John 12:31; 14:30. While for Adam the failure and loss is extremely pathetic, yet for the redeemed of earth even a more blessed and glorious provision is made to supply them with a king than if Adam had remained loyal. And thus it is that none of His plans can fail, for out of apparent defeat and despair God can bring more glorious results than if Satan had not interposed to defeat His purposes.

### The More Glorious Experience

But what will be the better, the more glorious experience of the redeemed members of the race of Adam, than if our first parents had remained true to God until the kingly crown would have been bestowed?

In answering this question, we need not dwell at length upon the sad event of the fall, and of the consequent loss to Adam of life and of the position of crown prince, and thus of the hope of ever being crowned king. Suffice it to say that altho our first father and prospective king failed, our race is not left fatherless and kingless. An everlasting

Father has been provided. He will presently be crowned "King of Kings and Lord of Lords," and both reader and writer may be present at the coronation if we are willing to make the needful preparation.

### "Persecuted, but Not Forsaken"

2 Cor. 4:9

By Mrs. S. L. Stout

Dedicated to those who suffer for truth as revealed in God's Word.

Alone, yet not alone,  
Thou dark, cold walls surround,  
And slime and damp, with chilling breath,  
Come stalking through this tomb of death.  
No fair blue sky, no green-clad ground,  
Nor starry dome,

No loving word,  
But gibe and jeer of wicked men  
With thoughts on evil deeds intent,  
And hearts all seared, and forms all bent  
O'er plans to 'scape their dismal den.  
No prayer is heard.

'Tis passing strange—  
Such fellowship for one who loves  
Jehovah's law and precepts pure,  
Which, long as heaven and earth endure,  
Eternal, changeless still its grooves  
All heaven sustains.

Is this the crime?  
O nation strong in might and power,  
When thus, for conscience' sake, mankind  
Are thrust in prison cells, and fined,  
You're drifting back to sin's dark hour,  
And ages blind.

God's Word shall stand,  
Outshining far our human ken.  
Wisdom and might in His promise lurk,  
All things together for good shall work;  
Nor demons nor angels nor wicked men  
Can pluck from His hand.

Brethren, be strong!  
You're only "first-fruits" gathered in.  
You're not alone 'mid scenes so drear;  
There's One beside you—never fear.  
Transgression of His law is sin.  
'Twill not be long.

With each day's birth,  
The muttering storm-cloud louder sounds;  
Still others must prove their loyalty.  
From cell and dungeon forth they'll flee  
When the loud trump resounds  
Through heaven and earth.

'Tis well—  
Afflictions light—but a moment of time  
Compared to the glory that ever shall be  
In that fair dominion, redeemed, and free  
From curse or blight, a sorrowless clime,  
No prison, no hell.  
Mackinaw, Illinois.



Calvary, He said: "Now is the judgment of this world: now shall the prince of this world be cast out [dispossessed of the dominion]. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." John 12:31-33.

The death of Jesus upon the cross — His giving His life for a rebellious race — is the drawing power, the outflowing of love, by which all the intelligences, not only of this world but also of the universe, will finally be drawn toward and bound to Christ, and rejoice at the overthrow of Satan, the usurper.

This winning back of the dominion lost by Adam was foreshadowed in these prophetic words: "And Thou [Christ], O Tower of the flock [the church], the Stronghold of the daughter of Zion, unto Thee shall it come, *even the first dominion*; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

#### Prophecies of Christ's Kingship

A few of the prophecies which foretell His kingship are as follows: "Yet have I set My King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee." Ps. 2:6, 7. "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." Isa. 9:6, 7.

When the angel Gabriel announced to Mary that she was to be the mother of Jesus, he added, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:32, 33.

When the Magi came to Jerusalem, and inquired, "Where is He that is *born King of the Jews*?" their inquiry conveyed a correct idea of what Jesus was to be by virtue of His birth into our human family.

When Pilate asked the question of Jesus, "Art Thou a king then?" Jesus answered: "Thou sayest that I am a king. To this end was I born." John 18:36, 37. But He assured Pilate that the time had not yet come when He was to take possession of His rightful kingdom. The proclamation is soon to be made in heaven, "The kingdoms of *this world* are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15.

When He who is "called the Word of God" finally goes forth to dispossess Satan of the dominion usurped from Adam, He will have "on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:13, 16.

When the kingdom, having been won back and restored, is all ready for the home-coming, He will extend a welcome home to the redeemed in these words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Jeremiah described His future kingship thus: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and 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 RIGHTEOUSNESS." Jer. 23:5, 6.

Nearly sixty centuries of death have followed Adam's failure. Adam's children might *all* have been princes of God had it not been for sin. Now provision is made so that the overcomers of Adam's family become princes of God. But the "last Adam" will be their eternal, matchless King.

#### The Throne of the Godhead to Be Transferred to Our World

After describing the beauty and glory of the capital city of Christ's coming kingdom, the revelator adds, "The throne of God and of the Lamb shall be in it." Rev. 22:3. The brightest, the most glorious and lofty place in all the universe is where the throne of Divinity is established. Then this world, now the darkest, the most sad and gloomy spot in the universe, will by the glorious triumph of Calvary be the most blessed place in all of God's realm; and from the joint throne of Jehovah and of Christ, the entire universe will be governed, will receive, while eternity shall roll, life and power and blessing, and Christ the Son of Man will forever be this world's King.

In a mental picture of the meeting of the two Adams, we can imagine the first Adam casting his crown at the Saviour's feet, and the latter embracing him tenderly, and then introducing him to the whole family of the redeemed and to the eternal joys of the kingdom restored.

Think, fellow wayfarer, of having a King with creative power, one who spoke the territory of His kingdom into existence; with resurrection power; a King who by the cross of Calvary will have bound all of the universe to Him in cords of love that can not be severed; a King matchless in wisdom, in power, and in glory, yet who is our elder Brother, and who shares the throne of His kingdom with the subjects of the realm. Dan. 7:27.

#### The Coronation

How far would you travel to witness the actual meeting of the two Adams, and to behold the coronation of Christ before angels, all the redeemed of earth, and representatives of all worlds?

The recent coronation and pageant of King George the Fifth, one of the most brilliant functions in all of the history of the world, was witnessed by hundreds of thousands of delighted spectators. But how insipid, how insignificant in importance, the crowning of any earthly monarch, in comparison with the coronation of Christ!

This, the most brilliant, the most satisfying of all coronation scenes in the history of the universe, will soon take place; and all the princes and princesses of God — overcomers — will be present. The price to pay for being present at the coronation, for sonship, and for being a joint heir with Christ, is to become an "overcomer." "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Rev. 21:7.

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#### Success and Failure

EVERY life has been a success exactly in proportion as it has been an instrument for good.

Every life has been a failure exactly in proportion as it has failed in being an instrument for good.

No worldly achievement that has been wrought in selfishness can in truth be accounted success.

Very much of what the world calls success is in reality absolute failure.

The most successful person in the world is he or she who has as an instrument of the Holy Spirit brought the greatest amount of good to the greatest number of people.

The measure of real success will depend upon the conformity of our life to the life of Christ.

J. W. LOWE.

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THOSE who break the law are in turn broken by the law, and this is true of men just as much as it is of women.—*Dorothy Dix*.

## Our Bible Reading

### Institution of the Sabbath

#### 1. When was the Sabbath instituted?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

#### 2. Does the Sabbath commandment also refer to the close of creation week as the time when the Sabbath was instituted?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is,

and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

NOTE.—The foregoing texts plainly show that the Sabbath was instituted at the close of creation's week. "Remember," the first word of the Sabbath commandment, points us backward to the time when the Sabbath was instituted. We "remember" the things of the past. The memory does not go forward into the future. The Lord gives as His reason for instituting the Sabbath, that in six days He made the heavens and earth and all things that they contain, and because of this manifestation of His power as Creator He gave us the Sabbath. The Sabbath, then, was instituted as a memorial of creation. And since creation is a thing of the past, and can not be changed, neither can the Sabbath be changed. Our God desires to have us sense His power, and therefore His ability to save and protect us. And hence He desires that we shall observe the memorial of His power, the Sabbath that keeps in mind the mighty forces that He put into operation in creation.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## American Federation of Catholic Societies

Louisville, Kentucky, August 18-21, 1912



THE eleventh annual convention of the American Federation of Catholic Societies, held at Louisville, Kentucky, August 18-21, was ushered in by the greatest and most spectacular parade ever witnessed in this city. There were in the parade about 26,000 men, women, and children. There were seventy-four expensive floats in the procession, representing various epochs in the history of the Catholic Church in America. The state of Kentucky was called on liberally to help make the event one long to be remembered, and the state responded with its soldiers, its artillery, and its governor and lieutenant-governor. Every public edifice in the city bore the trade-mark of Rome, the yellow and white bunting emblematic of the pope's temporal dominion; and the great business houses owned by non-Catholic concerns were careful to make a generous display of the papal colors in the interest of business. They have learned by past experience that a lack of generosity in this particular may mean a deficit at the end of the year.

The convention was welcomed to the state and to the city by the governor and the mayor, with words of commendation for "the great work which the Catholic Church has accomplished for humanity." These dignitaries of the civil realm sat with the dignitaries of the ecclesiastical realm to review the mammoth parade at the reviewing station in the front of the Catholic cathedral. While it was purely a religious function, arranged expressly and solely for the glorification of the church and the advancement of her interests, these civil functionaries deem it a matter of political expediency to assist her in her objects, that she may not turn her great power and influence against them. Not only at the reviewing stand, but at her opening meeting, she exacts the influence of their presence, with their accompanying words of adulation for her, which are then heralded to the people through the public prints. Such things add to her standing in the eyes of the general public, and make her propositions seem less obnoxious to them.

That she has abandoned no whit of her pretensions, and that her ambitions for the control of America grow stronger with each year, was abundantly manifest in the propositions which the federation has set before its members, and in the reports of the things which the federation has accomplished.

### The Public Schools

The federation now claims a membership of nearly three million, and its demands upon politicians or upon state officials are backed by the threat of political power. The same declarations against the public school were heard in this convention as in former gatherings of this kind. The same demand was put forth for a division of the public school funds, so that parochial schools may be supported by public taxation. We heard the reiteration of the oft repeated demand that America be made Catholic. Said

Bishop McFaul, one of the original founders of the federation:

"Let it be one of the aims of this federation to spread Catholic literature, and become an apostolate



Bishop James McFaul, of Trenton, New Jersey

of the laity, and to use the press for the propagation of the faith, for the cultivation of virtue, for the destruction of error, and the advancement of truth. Thus shall we confer countless blessings upon Catholics and non-Catholics, and bring about the consummation of our hopes by making America a Catholic country, and the brightest gem in the crown of our holy mother, the church."



THE THREE AMERICAN CARDINALS

From left to right: Cardinals Farley, Gibbons, and O'Connell

The federation has set itself against the establishment of a federal university, declaring that such an institution is wholly unnecessary. This was but to be expected in view of the fact that the university was not to be under Catholic control. To be consistent with itself in opposing the public school, it must oppose such an institution as that mentioned. The

federation is still working upon the proposition of accomplishing in some way the exclusion, from the United States mails, of all publications which contain attacks upon the Catholic faith. It has not yet accomplished what it hoped to do in that particular, and has been advised by the postal authorities at Washington that under the Constitution as it is, such legislation as it desires could not be enacted.

### Stricter Observance of Sunday

In the report of the federation's national secretary, it was made very plain that the federation is working for a stricter observance of Sunday, and this matter was emphasized by others. Resolutions were passed condemning a failure to observe Sunday. One resolution was passed which, in the light of the church's purposes concerning the control of the nation, has a stronger meaning than appears from a casual reading. It reads:

"We would remind our fellow citizens, and particularly Catholics, that there is but one standard for public and private life; that in exercising their civil functions, they must be guided at all times by the interests of God and country, which must never be supplanted by merely partizan consideration; and that Catholics holding public office are specially bound to live up to their church's standards and be exemplars of the highest citizenship."

The "interests of God and country" are invariably interpreted for the Catholic laity by the priesthood; and this resolution, without doubt, means the control of the official by the clergy. In other words, Catholic office-holders must be subservient to the dictates of the hierarchy. This is in perfect keeping with the oft repeated declarations, on the part of the federation, of its loyalty and obedience to the supreme pontiff, and to his representative, the papal delegate.

### Influencing Legislation

During the past year, the federation's officials have been very active in dictating or interfering with legislation, in this country, in the Philippines, and even in Cuba. The Philippine Assembly had passed a bill making legal the granting of divorce on certain grounds. The bishop of Manila besought the aid of the American Federation in preventing this bill from becoming a law. The federation took the matter up with the officials in Washington and with President Taft, and the result was that the bill which passed the Philippine Assembly by a large majority, was held up by the Executive Commission (an appointed body consisting principally of Americans), and the will of the people as expressed by their representatives was frustrated.

In Cuba a proposition was on foot to make divorces on certain grounds legal, and to make marriages by the clergy illegal. A priest in Florida, hearing of the proposition, asked the federation for its assistance to defeat the proposed legislation. The federation took the matter up with Cardinal Gibbons and with President Taft, and reports that an emissary has been sent to Cuba to investigate the matter. Thus the federation, by the powerful influence that it is able to bring to bear upon public officials, puts the Presi-



dent of the United States in the delicate attitude of seeking to interfere in the legislation of a sister republic.

## Regarding Socialism

President Feeney, in his report, dwelt very largely upon the question of Socialism, declaring that if it should achieve its purpose in this country, it would bring in the greatest despotism the world has ever seen. He warned the world against Socialism, and set forth the Catholic Church as the only power in the world that could cope with that evil.

A clerical delegate from the Philippine Islands by the name of Finnegan, lamented the missionary activities of the various Protestant bodies in the Philippines, declaring that the missionary activities of the Protestants in the Philippines would almost certainly result in making the Filipinos indifferent to the tenets of religion, and in many cases materialists or rationalists. But in view of the fact that these are the conditions which now exist in France, Italy, Spain, and Portugal, the Protestant missionaries could more justly bring that charge against the Catholic priests than the priests can bring it against the missionaries.

## Catholic World Federation

At this convention, great emphasis was laid upon the necessity of forming a great world federation of Catholic societies, so that what the Catholic Church is accomplishing in America through the federation here, she may accomplish in the other countries, and all at the same time, through the combined influence of the American Federation and all the other similar federations. In that way would America lead the world on the backward path toward papal supremacy. The federation officials realize that they have a powerful organization, and they are making very definite plans for using it. Said Bishop McFaul:

"Such a union is desirable for the formation of an instrument which will always be ready to voice Catholic sentiment in the state and the nation. We may seldom need it, but when we do, we need it badly, and it must therefore be in such shape that we can immediately put our hand upon it, knowing that it is powerful enough to produce the required results."—*Federation Souvenir*, page 162.

The bishop expects through its influence to accomplish "the unification of the Catholic nationalities of the United States and the solution of the school question." By "the solution of the school question" he means the division of the public school fund, and the support of the parochial schools out of the school money raised by general taxation. Archbishop Messmer, of Milwaukee, in speaking of what they expected to accomplish through the instrumentality of the federation, said:

"Federation is the strongest and most powerful organization in the United States to-day."—*Secretary's report*.

From the same report we quote the words of Cardinal Falconio:

"The American Federation of Catholic Societies is working directly under the protection and guidance of the American hierarchy, and with the full sanction and the blessing of the pope."

The secretary himself makes this statement in reference to the attitude of the federation on the Sunday enforcement question:

"Our societies in many localities are urging for a more rigid Sunday observance, and have encouraged the movement of the post-office closing on Sunday. They are also opposing the holding of political rallies on the Lord's day. The Boston Archdiocesan Federation has recently passed a resolution to introduce in the next Massachusetts legislature a bill requesting the closing of liquor establishments on Good Friday."

Legislatures do not usually make requests;

but under the influence of this powerful organization, they might request the people of Massachusetts to stop selling liquor on Good Friday. It would be a new departure in legislation. But this illustrates how one demand follows another when once a state enters upon the work of passing laws which deal with religion. After legislating in regard to Good Friday, the next logical step would be to pass a law requesting all the people to attend mass and go to confessional.

The strength of this great organization, and the purposes that it has set before itself, ought to arouse the people of this country to the danger that is now threatening American institutions and American liberties. Whatever the Roman Church desires done in America, this organization has pledged itself to see accomplished; and it ought to be patent to every American citizen that the constitution of the Roman hierarchy and the Constitution of the United States of America have nothing in common. That being a fact, the dangers that are



William Booth, organizer of the Salvation Army, who died near London, England, on August 20, at the advanced age of 83

now threatening American institutions are greater and more far-reaching than any others that have ever yet confronted this nation. The hopelessness of the situation lies in the apathy of professed Protestantism, and in its willingness to be used in many instances to help that church in the accomplishment of her ambition. That Protestants are doing this, was declared many times over during this convention. When America, with her great influence, leads the world towards the Tiber, the consummation of the Christian's hope is not far off.

C. M. SNOW.

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## The "Vice Trust"



HE "white slave traffic" is a term that has been but very recently coined. A later expression still is the "vice trust." Both expressions refer to degraded and degrading vices that attack the heart of the civilized world.

As every one knows, the "white slave" is a young girl that has been stolen in much the same way that Negroes formerly were stolen from Africa, only there is this difference: The Negro was taken to some plantation or other place of physical servitude, where he had to work under a taskmaster; but the young girl is taken to a city and sold to a mistress who compels her to lead the life of a prostitute. Of all the awful things that men have conceived, it would seem that this one goes to the bottom of the

pit of degradation and heartless wickedness, not to speak of cruelty.

But the "vice trust" presents another phase of the modern systems of iniquity. This is the age of trusts. It is the time when men seek for personal gain, to get control of various lines of business and manufacture, so that they may "corner" the profits. And in following the promptings to form "trusts," even the vices and crimes of men have not been overlooked.

When we boast of our great civilization, it should cause the perspiration of shame to stand out on our faces as we call to mind the vice-laden element that has such a foothold in all the great cities of the world; and we should further shudder at the thought that these traffickers in vice have become so entrenched that they are to an alarming extent in league with unprincipled officers of the law. Through this source, the "vice trust" has become so strong and brazen that it assumes to control the operations of wickedness in such a way as to bring the highest possible gain to the few who are in command.

How appalling it is to think that vice has reached such awful depths in this time that it is absolutely unsafe for a young girl, particularly if she be in a large city, to go out without a strong protector! Every day's news tell of the young girls that are stolen, and in many cases they are never heard from again. They are taken to brothels, and after four or five years in a life of enforced shame, they are passed on to unknown graves. Thousands and thousands of the young women of the nations are called for each year by this "vice trust," in order that those in command may thrive on the gains of iniquity.

There is no denying that these conditions exist. The evidence is too abundant and too well known to require any proof. But what do such things signify? What do they tell concerning our civilization that we have held forth with so much pride? Will not the following scripture serve to give us some light upon the subject?

"As it was in the days of Noah, so shall it be also in the days of the Son of Man. . . . Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. . . . I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." Luke 17:26-36.

This scripture manifestly brings to view judgment scenes when "one shall be taken, and the other left." And in this time when "the Son of Man is revealed," we are told that it will be as it was in the days of Lot. Lot lived in Sodom in the most corrupt time of its history, and barely got out through the urging of the angels, in time to save himself from going down when the city was destroyed for its wickedness by the judgment of Jehovah. "Sodom," the city of Lot's dwelling-place, has come to be a synonym of the worst conditions of vice that can prevail.

Are the conditions of this time to teach us that the whole world is rapidly becoming a modern Sodom, and that it is rapidly getting ready for its plunge into the great lake of fire that is so abundantly described in the sacred Book? The God of righteousness and truth, He who overthrew the ancient Sodom, can not suffer the things that are making the "vice trust" of to-day, to go much farther.

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A young woman, Miss Nell Schmidt, living in Alameda, California, on August 12 performed the remarkable feat of swimming across San Francisco Bay, a distance of about eight miles, in three hours and six minutes. She battled against the outgoing tide, and other strong currents that were set up by passing ferries and the like, which shows the remarkable physical endurance of this athletic young woman.





## The Grandest City Park

By Delwin Rees Buckner

Each pleasure-loving city has her park,  
With flowers and grass a growing every-  
where  
In sun-filled summer hours, but bleak  
and bare  
In days of snow, and dismal after dark,  
E'en where lone sentry lamps launch forth  
a spark  
Of light, or fireflies flitting through the  
air,  
Or orbs that glow within the grated lair  
Of some bloodthirsty, savage jungle shark.  
But all the parks of earth can not compare  
With that above, in New Jerusalem,  
Where night nor winter ever have been  
seen,  
Whose avenues are paved with gold; and  
there  
Clear waters, sparkling like the brightest  
gem,  
Bathe tree trunks, topped with foliage  
ever green.  
Berisso, Argentina.

— ★ ★ —

## Lessons from a Wine-Taster

By M. Elisabeth Burns-Howell



FOR the sake of authenticity, I wish that I had preserved the name, address, and other definite data; but I have not. However, if you are skeptical, and possess a desire to confirm the story, I can refer you to the source of my information—one of the most widely read American dailies, in a recent Sunday issue, magazine section. Examine its files.

At the time, I merely scanned the article, then tossed it aside as another sample of the sensational froth that floats nowadays, bromo-seltzer-like, in such copious quantity, upon the goblet of current literature.

Subsequently, it dawned upon my perception that here was a fine lesson for the moralist, an excellent text for the teacher of temperance, paradoxical tho it may appear.

Now you infer that I am to reiterate that trite yet ever true precept, "Wine is a mocker, strong drink is raging," and cite one more terrible example of downfall thereby.

I was about to reply, "Not at all, this time." Yet, after all, in a negative way, and most positively too, the same abiding lesson is taught; for so patent it is, that the potency of its principles may not be escaped.

But my story is about another sort of wine-taster—a wine-taster only, and not a wine-bibber in any sense. Hence the usual record of direful effects does not, in this case, furnish the sequence so sadly common.

Therefore while endorsing to the full the sacred warning as to the use of intoxicants, we may yet make certain deductions from this instance, thus confirming the precepts of Holy Writ and sound science, "holding fast that which is good," while rejecting the body of evil involved. I may not approve of the deadly stiletto, but I am at liberty to appreciate the excellent temper of its blade, tho deploring the murderous purpose in the use of the weapon.

The maker of so-called fine wines will claim that no art of modern or ancient times

is more perfectly developed, no science more finely attenuated, to the sharpest line of discrimination and delicacy, than the brewing of rare wines.

Personally, I do not know one brand or sort from another. "Champagne," "sherry," "port," or "claret"—one and all are, to me, mere meaningless names, without distinction or difference.

Having been brought up a "teetotaler" in the good old-fashioned way, and expecting ever to abide therein, these leaves upon the tree of knowledge shall, for my part, remain forever untouched.

Not so your connoisseur; my simplicity would only excite his amusement or scorn. His is a taste, altho acquired, and hence artificial, yet cultivated to the farthest degree; and for its delectation he willingly pays fabulous prices for rare old brews of famous vintage.

Who has not heard of the exorbitant sum a single flask of age-old wine will command!

Now is this elusive quality thus highly valued a merely fancied or reputed flavor, or is it a certain and definite character actually existing, and determined by real standards?

If the latter, what is the standard?

It would seem that the gage of quality is simply and only *the taste of the individual*—certain individuals, that is, who possess the determining faculty; for no scientific instrument or set of tests has yet been devised capable of revealing such a secret.

Here arrives the subject of our sketch, Mademoiselle —, a young French woman, greatest of living wine-tasters. You see she is designated as belonging to a certain class; and quite correctly, for the art of wine-tasting has developed into a profession, albeit a most exclusive one, for its exercise requires a faculty so exceptional as to be almost unattainable. Indeed, it is usually regarded as a rare gift of nature, with which habit has nothing to do.

And some will tell you that this is all there is to it—either they can or they can't, and that ends it.

Let us see.

What sort of person is this particular example we have cited—a sort of superstitious personage, "seventh daughter of a seventh daughter," who has but to shut her eyes, press the cup to her lips, and tell us by instinct or intuition what and whence? Does she cultivate her strange necromancy in the weird secret chamber, at the dark-some hour of midnight, as a sort of mysterious witchcraft?

Farthest from it.

She is by no means such an uncanny sort of being, but on the contrary—and here begins our lesson—is a most wholesome young person, of absolutely normal propensities (unless you except her odd choice of occupation), and the most rational and indeed rigid system of living one could find.

For all severity, and sacrifice of personal desire or appetite, however, she is well repaid, for her services command the munificent sum of \$25,000 a year—good pay, rather, and quite worth her while, you will

admit. Higher benefits in a personal sense are a part of the moral of our sketch.

Mademoiselle the wine-taster visits regularly the establishments of certain famous European wine manufacturers, and by a mere sip of the lips is able to detect a pure beverage (in the sense of genuineness, not as to being harmless) from an adulteration. Further, she can by the taste alone not only tell the exact age of any brand of wine, but state accurately its source; that is, from which particular locality, not only giving the specific vineyard and kind of grape, but detecting to the minute degree of valley or hillside. A most unique faculty, certainly!

And how does she do it?—As was said, by "a sip of the lips," and *only a sip*. This is vitally important to this discussion, for it is the keystone principle in the preservation of her wonderful powers of taste.

All ye who are devoted to the sparkling glass and flowing bowl, should you chance upon these lines, and scanning, surmise that thus far the narrative is on your side—a tale of wine for wine-drinkers—if such has been your opinion, read again, please, that this expert under no circumstance ever *swallows* the slightest portion of the beverage she is testing. Nor does she at any other time, in her private life, when "off duty" as one might say, ever permit herself to taste even, not to say *drink*, of any stimulant whatsoever.

In other words, she is that very individual at whom most of her employers would scoff,—a teetotaler in the strictest sense.

She is quoted as saying: "I drink wine? Never! Should I do so, I would at once lose the keen edge of my sense of taste, by which I am able to detect the fine discriminations between the many sorts of beverages I am required to test."

And she goes farther with her temperance—or abstinence, rather. Tea, coffee, cocoa, are equally tabooed. Also all spices and condiments, as pepper, ginger, mustard, are excluded, as well as rank cheese, pickles, preserves, pastries, and confections. Among vegetables she rejects onions and all others of strong flavor.

Quite a dietitian, one must allow. In other words, here is a case of childlike simplicity in the matter of diet, with marvelous results as to health in general, and the highest development of special nerve sense in particular. But the path traversed is admittedly very straight and narrow. Well might the scorner appropriately apply this most derisive epithet—"health reformer"—in this connection!

No dissipating indulgences, no enervating irregularities here; but rule, and law, with order, and more than "moderation in all things."

And by the bye, ladies, we would here append the minor detail that our heroine (for she is certainly heroic in her soldierly self-discipline) is possessed of the most matchless complexion, exceeding fresh and fair as the rose petal; and that her toilet-table is innocent of those cosmetic aids so in vogue nowadays, her chief resource in this line being the blessed boon of pure soap and clear water, so simple and accessible to all.



Also, it is to be noted that this condition of bloom includes a charming youthfulness of contour and serene repose of expression, free from those aging lines with which the pursuit of perverted appetite and desire so soon engraves and hardens the face.

Here is a lesson, all ye whose chief diversion is "beauty culture," your shrine the "beauty parlor," and patron saint the "beauty doctor," so called, tho a poor physician he generally proves to be, in the long run, for by his arts and artifices true beauty — which can result only from a state of harmonious health — is apt to die a certain death.

Well, we will not attempt to analyze more fully the régime of this remarkable young woman's daily living, except to conclude that her habits one and all are of the strictest, simplest sort — of such a character that as a result, she is possessed of the most perfect degree of physical health, upon which, she asserts, her unusual abilities entirely depend, for she has demonstrated that whatever affects the first, depletes the second, in a direct ratio.

Hence that she may maintain her "mastery," she is "temperate in all things." How much more worthy that they so strive who aspire to the eternal ascendancy!

And what would happen if the gentlemen — and ladies — of Monsieur the Wine-maker's clientele, votaries of Bacchus the Bibulous, were to emulate the pattern of her whose skill they so much esteem, and upon which their own indulgence so largely depends?

Did the legions of this multitude but adopt the principles of purity and simplicity which govern the wine-taster's daily routine, it is self-evident that the young lady herself would soon be out of a situation, for the bottom would surely drop out of the hog's-head of the wine industry, for the law of economics ever operates — when the demand discontinues, the supply must inevitably cease. And how wonderful the vision one glimpses in such a reverse of conditions, could the change really occur!

Instead of the battered and broken wrecks of humanity that totter blear-eyed and sodden into decrepit age or premature graves, along a pathway hedged with poverty and strewn with shame, tragic to the last extreme in the degree of its misery and wreckage — instead of this sad picture, which we know to be the actual one, could the principles of abstinence and self-control prevail, the eye beholds a procession as of a vast and noble army, all picked men, clear-eyed, noble-browed, broad of shoulder and deep of chest, strong-limbed and free of action, as with firm step and manly stride they march on and up the heights of worthy achievement, each man alert, his every faculty keen to the highest point of efficiency.

And the emotional concomitant of such a state of health, mental and physical, could only be happiness, in the peace and power of such priceless possessions.

Then would life become "one grand, sweet song," despite its burdens, and the upward way a triumphant processional of praise — a "consummation devoutly to be wished."

— ★ ★ —

"ARE there not hundreds of young men in the churches of this country who might be serving God in the mission fields?"

## Our Work and Workers

SUBSEQUENT to a successful tent effort at Martinsburg, West Virginia, baptism was administered to six souls.

At the Eastern Pennsylvania camp-meeting twenty-three persons were baptized, and several others chose to be baptized at their home churches. Five at Pittsburg have received baptism, and five at Butler have embraced the message.

FIVE persons have been added to the Swedish church at Jersey City, New Jersey, by baptism. This rite has been administered to five at Rockaway, and three others who were prevented at this time will go forward later. Twenty-three were baptized at the camp-meeting.

ON a recent Sabbath six persons at Huntsville, Alabama, were buried in baptism, four at Elkwood, seven at Sylacauga, at Dothan six, at Pensacola four, and at Cool Springs six, where a church of ten members has been organized. Five have been added to the Oak Level church, and three at Montgomery have taken their stand to obey the truth.

At two places in Korea churches have been organized, one with a membership of eleven, and the other of fourteen. At each of these places others are preparing for baptism, and it is anticipated that before the end of the year each company will have increased their membership to twenty or more. Three other companies are nearly ready for organization.

THE ordinance of baptism was administered to seven persons at Port Huron, Michigan, on a recent Sabbath, fourteen at Detroit, three at Lansing, ten at Oxford, six at Byron Center, three at Homer, eleven at Berrien Springs, two at Muskegon, where two more are obeying the truth, three at Denver, four at Lakeview, sixteen at Jackson, and four at Sandusky.

A NEW German church with twenty-six members has been organized at Alhambra, California, and others will join later. A church for the colored people in Los Angeles has recently been dedicated, and eleven persons have received baptism. Sixteen have been baptized at Turlock, three at Lodi, and subsequent to the Santa Rosa camp-meeting, fifty-five persons received this rite. Six new converts are reported at San Jacinto, six at Hemet, and twelve at San Bernardino. A church of twenty-nine members has been organized at Lindsay, another at Anaheim with a membership of twenty-two, and a Sabbath-school of about forty at Elmhurst.

SUBSEQUENT to the Alberta, Canada, camp-meeting twelve persons were baptized, and others were baptized later at their home churches; four were baptized at the Quebec meeting; thirteen at the Canadian Union Conference meeting; twelve at Hamilton, Ontario; thirteen at Harvey, New Brunswick; fourteen at Waldheim, Saskatchewan; and nine at Kamloops, British Columbia. The conversion of seventeen individuals at Napanee, Ontario, is reported; six at Petrolia; five at Arthur; and seven at Toronto. A church of thirteen members was organized at Nanaimo, British Columbia, and another of fourteen members at Swift Current, Saskatchewan.

THE rite of baptism has been administered to fifteen at Charleston, Illinois. Three at Chatham and three at Rockford have espoused the message. Report comes of a peculiarly interesting incident in Chicago, where a company of truth seekers were meeting weekly near Lincoln Park, were paying tithes, obeying all the commandments, and were strict health reformers. They had received no instruction from Seventh-day Adventists on these lines, but welcomed all the light which was revealed to them. This company is composed of educated people, some of them being prominent teachers in Chicago schools. They are able to speak and teach in several languages, and doubtless God has called them out to assist in proclaiming this closing message to the world.

At Lassater, Texas, a church of nine members has been organized, and another of twelve at Jefferson, where three went forward in baptism. Ten have been added to the Oplin church, twenty to the church at Dallas, and three to the little company at Houston, Texas. Four have accepted the truth at Corsicana, two of whom have been baptized, and eleven were baptized at the South Texas camp-meeting.

## Religious Liberty Series of the Signs of the Times can now be secured in bound form. ::::

THESE six special numbers are stitched and bound in substantial manila. Striking front cover with statements of Religious Liberty in principle and in history. Second and third pages of cover contain analysis of the proposed Sunday Law, and strong, pointed utterances of the secular press. Fourth page of cover contains the text of the proposed law.

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## The Law

That question of "Under the law? or under grace?" is a constantly recurring one. Bible Students' Library tract No. 163 gives a careful answer from the Bible. Single copy, 2 cents; a hundred, \$1.00. This office.

Many confuse the ceremonial and moral laws. A brief explanation is entitled "Ceremonial and Moral Law Distinguished." You will find it very helpful in your studies pertaining to the law. Copy, post-paid, 2 cents; a hundred, \$1.00.



## BOOK NOTICES

"Joel, a Boy of Galilee," by Annie Fellows Johnston, with pictures by L. J. Bridgman. Chat-terton-Peck Co., New York.

This is a story in which the author has sought to present to children glimpses of the life and times of Jesus. Jewish customs are portrayed as connected with Joel, his friends and acquaintances. Joel is a bright crippled boy of Galilee, nourishing a deep hatred for the one who injured him, but afterward, coming in touch with the Master, forgives his enemy, and is healed by the touch of Jesus. It tells of the boy's love for his Saviour, his bitter disappointment at the crucifixion, and his consecration to the Lord's service when he learned that Jesus had risen from the dead. It is a helpful, interesting book, almost unvariably true to the Bible, and inspiringly helpful to boys (or any others) who care to know more of the great Book or the Man of Galilee. We commend it as a good book for a boy's library. It is nicely illustrated and well printed, bound in blue cloth, stamped in white, with a picture in colors on the side.

"Mountain Pathways," a study in the ethics of the Sermon on the Mount, by Hector Waylen. Second edition. Price \$1.00 net. Kegan Paul, Trench, Trubner & Co., Ltd., Broadway House, Carter Lane, London, E. C.

This study gives us a revised translation and critical notes of the Sermon on the Mount, and also contains an introductory letter by F. C. Burkitt, M.A., D.D., Norrisian professor of divinity in the University of Cambridge. The aim of the volume is to cover really much more than the Sermon on the Mount. It shows how that Sermon on the Mount includes and is really based upon much of the richness of the Old Testament Scriptures. There is one chapter which discusses the language that Jesus spoke. In this the author feels that the critical methods of Westcott and Hort were sometimes of a mechanical nature, and that internal evidence should have greater weight than is often given to it. He feels that a more sympathetic acquaintance with the Greek would greatly help in the understanding of the Bible, and if the whole Bible could be perfectly translated it would simply glow with light. "The Law of Marriage," "The True Nature of an Oath," "Christian Non-Resistance," "Our Continual Bread," "Treasures upon the Earth," "Judge Not," "The Way of Life and the Way of Death," "Many Powers," "The Lamp of the Body," "The

Heavenly Messenger of the Kingdom," are headings to various chapters in the book, covering in a general way the great sermon. Then follow the translation and the notes. The student may not always agree with Mr. Waylen's conclusion, but he will receive many good thoughts and excellent suggestions in the reading and study of this work. It has a happy title, "Mountain Pathways," and the reader is often refreshed, as he follows in this path, in the fountains that are opened by the wayside. We are glad to get the second edition of this book, and hope that it may prove a blessing to those who walk in its pleasant lights and shadows.

"The Revelation," by James Seaton Hughes. Published by the author, 410 W. 65th St., Chicago.

From the circulars describing this study on the Revelation by Mr. Hughes, we had been led to expect very much, in fact, such a strong, clear, new view that it would outshine all that had been given in the past, and throw new light on the wonderful book. In the beginning of the volume there is deserved rebuke to those who would discourage the study of the book, or throw doubt upon its wonderful prophecies. He condemns the way in which many have approached the book, and have led others so to approach it—as "a cryptogram," something so completely shrouded with mystery that only the initiated could hope to understand it. In this the author has done good work. He offers to his analysis of the great drama some good suggestions, but in its interpretation we are indeed disappointed. It seems to us that he fails to see the great, seven times sevenfold drama which God has given us in this book of the Revelation, that it is not a continued series of prophecies, or two continued series of prophecies beginning at some particular time and continuing through to the end, but that it is a sevenfold series of prophecies beginning with the Christian dispensation, or a little later, but continuing until the consummation, the coming and kingdom of our Lord Jesus Christ. We have not space in this brief notice to point out in detail where it seems to us that Mr. Hughes is wrong, because it is not in the attention to the mere details that the book of the Revelation will be understood. One of the special points which we would criticize in the work is in bringing our Lord Himself into the politics of the world. We believe that the book of Revelation is in perfect harmony with our Lord's words in John 18:36, "My kingdom is not of this world." We wish that it were true that our present Christian ideas did not admit that in any real sense "the government shall rest upon His shoulders," that is, in the sense of this earthly government, in the present political plan of this world's affairs. When the government shall rest upon Christ's shoulders in the fullest sense, it will be when those who through His

righteousness are fit to survive, shall be with Him in the earth made new, and the rule of man is forever past.

"Select Readings for Recitation," from Hinds, Noble, and Eldredge, New York City. These are No. 2 of Volume 4 and No. 3 of Volume 5 of "The Speaker," edited by Paul M. Pearson. These are known as No. 14 and No. 19 in a series of reading and speaking volumes. They are paper covered. No. 14 contains more than 100 selections, some of which are very excellent indeed, some of them old, old poems, or selections, learned in boyhood days, some worth the price of the volume. Among these are Holland's "God Give Us Men," "Be Strong," "Abou Ben Adhem," "My Mother," others too numerous to mention. And what is true of No. 14 is also of No. 19. No. 14 is largely moral and religious. No. 19 has more than 100 selections on the temperance question, an excellent thing for teachers and those who have to do with temperance programs. We commend them as volumes of excellent selections. Price each, 40 cents.

"Strange Siberia, Along the Trans-Siberian Railway," a journey from the great wall of China to the sky-scrapers of Manhattan. By Marcus Lorenzo Taft. \$1.00. Eaton & Mains, New York.

A very readable little volume, indeed—especially so from the fact that it covers new ground with what makes new ground interesting—the author is telling us his personal experience as he passes over that great stretch of country called Siberia. The great wall of China, Mukden, Harbin, across Manchuria, the regions of Genghis Khan, Siberia, Irkutsk, and all the various changes which are incident to the journey across the vast Russian possession, we are told about in an interesting and taking way. The book is quite well illustrated, with a frontispiece in colors. It affords a real contribution to our knowledge of an almost unknown land.

## Second Coming

"Heralds of His Coming," Apples of Gold Library, No. 85, gives an outline of the unmistakable signs of the nearness of Christ's coming. Increase of riches, of crime, of knowledge; last-day scoffers; signs in sun, moon, and stars; peace and safety cry; preparation for war; great spiritual declension,—are some of these evidences. This popular tract, a copy, 3 cents, post-paid; a hundred, \$1.50. This office.

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Mountain View, California





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### CHAPTER ONE—Creation, Sin, Atonement

#### THE GOSPEL OF CHRIST AS TAUGHT IN THE BIBLE

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"In the beginning God created the heaven and the earth." Gen. 1:1.

#### CHRISTIAN SCIENCE AS FOUND IN "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

1. Christian Science denies the material creation of man and the universe.

"Man is deathless, spiritual; he is above mortal frailty, he does not cross the barriers of time, into the vast forever of life, but coexists with God and the universe." Page 266.

### CHAPTER TWO—Christian Science and Pantheism

7. The gospel of Christ affirms the material man.

"He [Christ] was in the world, and the world was made by Him, and the world knew Him not." John 1:10.

7. Christian Science denies the existence of matter.

"Spirit and matter no more commingle than light and darkness. . . . The mind supposed to exist in matter, or beneath a skull-bone, is a myth, a misconceived sense and false conception as to man and mind." Page 281.

### CHAPTER THREE—Spirits, the Holy Spirit, Heaven

13. The gospel of Christ presents the benefits of prayer.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

13. Christian Science belittles prayer and makes it a hindrance to spiritual growth.

"The habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes a spiritual growth." Page 2.

16. The gospel of Christ offers a definite and literal place for the eternal home of the redeemed.

"In My Father's house are many mansions," etc. John 14:2, 3.

16. Christian Science denies that heaven is a locality.

"Heaven is not a locality, but a divine state of Mind." Page 291.

Then there follow chapters on—

SPIRIT AND MATTER,  
CHRISTIAN SCIENCE'S CLAIM TO HEAL,  
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CHRISTIAN SCIENCE AND SPIRITUALISM,  
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# Southern Pacific



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., SEPTEMBER 10, 1912

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

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

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Occasional letters from the editor, M. C. Wilcox, who is attending a large number of camp-meetings in the Central and Eastern States, continue to give reports of excellent results. The meetings are well attended, and many individuals are giving their hearts to the Lord.

Our president and general manager, Mr. C. H. Jones, spent the latter part of last week in attendance at a meeting of the board of the Pacific Union College at St. Helena, California. Following this meeting he started for Washington, D. C., to attend the fall council of the General Conference Committee, which is preceded by the meeting of the managers of our publishing houses. He will have, in addition to the meeting with the General Conference Committee, important business to attend to for this office, in Chicago, Philadelphia, and New York. On his return trip, he, with the senior editor, M. C. Wilcox, who also is planning to attend the conference committee meeting, will stop at Kansas City, Missouri, for the dedication of our new branch office building in that place.

We call particular attention to the report by C. M. Snow on page 10 of the convention of the American Federation of Catholic Societies recently held in Louisville, Kentucky. The movement is one of the significant signs of this time. We have held the position for years that the prophecies teach that we are yet to have a great world federation of all religious bodies, with the Catholic Church at the head of it. It is interesting to observe the events that are turning such powerful currents in that direction. Mr. Snow's article should be read with more than ordinary care, for it gives important

facts concerning the power that the Papacy is developing in this country. And it might not be amiss to call attention, in this connection, to the fact that we have ever held that this country is to be the ground on which the Papacy will regain her power to rule the world. We believe that the clear prophecies of the Bible abundantly show this, and it will be intensely interesting to watch the development of events that are called for in the prophetic Word.

In describing the shortcomings of the Israelites in the wilderness, the statement is made that "they turned back and tempted God, and limited the Holy One of Israel." Ps. 78:41. How striking is the thought that by our sins and by our waywardness we "limit" the infinite God, who is seeking with all His divine power to work mightily in and through us! We can not be channels for this mighty power while harboring known sins. Sin obstructs in us the channels of power through which God desires to work. By sin we limit the Holy One of Israel.

## In Our Next

A very interesting feature of our next issue will be our quarterly London Letter from Mr. Bartlett, editor of the "Present Truth." Mr. Bartlett reviews the situation throughout Europe in a way that makes reading-matter of such interest and value that you can not afford to miss it.

Mrs. White has a very helpful article on the "Ten Virgins."

In his "Spiritual Autobiography," Mr. Derby shows the relation of the law and the gospel.

Mrs. L. D. Avery-Stuttle writes on man's creation. Was he created mortal or immortal? Those who are not familiar with what the Bible teaches on this subject will find some interesting matter here.

In drills held at Newport on September 1, Aviator Magee, from a height of 1,000 feet, dropped two bags into the center of the torpedo station at that place. The officials in charge of the test say that if the bags had contained gelatin explosives instead of flour, they would have destroyed torpedoes and other ammunition worth millions of dollars. The air-ship is proving to be an awful success in the struggles to devise new engines of destruction in the field of war.

## A Very Important Document

A few weeks ago we published a series of six issues of this paper on the subject of religious liberty. Some of the very best writers that could be obtained were secured to prepare the matter that went into these papers. The subject of religious legislation is being agitated more and more in many parts of the land. These papers go thoroly into the principles involved in Sunday rest-day laws and other kinds of religious legislation. We printed several thousand extra copies, and have bound them in heavy manila paper. On this manila cover we have printed the proposed Sunday law for the state of California, together with an analysis of the same, and other valuable extracts as well. This document forms a text-book on religious liberty that ought to be in every home in the land. Get it for yourself and to loan to your friends and neighbors. See our advertisement on page 13 for prices, etc.

## Memory Text for the Week

John 7:17

"If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself."

A big storm swept parts of Pennsylvania, West Virginia, and Ohio on September 2. Twenty-two are reported to have been killed, and there is much loss of property. Transportation in several localities was practically paralyzed.

One hundred are reported to have been prostrated by the heat in Columbus, Ohio, on August 31. Children's exercises and flag drills were planned for the closing day of the Columbus centennial, but the prostrations among both children and adults became so numerous that the program had to be given up. Other prostrations from the heat are reported in many other sections of the East and South.

Cuba, Mexico, and Nicaragua are conspiring in these times to give our diplomats plenty of hard work to do. The fear is expressed in many of the European papers that the conditions are such in Nicaragua that the United States will have to intervene and establish a protectorate, and there are those in this country who seem to think that some kind of intervention will have to take place in Mexico before peace is established there.

Count Leopold von Berchthold, the Austro-Hungarian foreign minister, has proposed that self-government be gradually granted to all European provinces of Turkey. This proposition is said to have been made largely because of the sentiment that is rapidly gaining ground to the effect that the Young Turks, who gave such promise a few years ago when they seized the government, are not making good. This proposition of the count's is said to be spurring Turkey to great diligence in hastening the unofficial negotiations for peace with Italy which are in progress in Switzerland.

The value of pure food for infants is shown by the fact that of 17,362 babies in New York City fed on the pure milk furnished through the philanthropy of Mr. Nathan Straus, only one died during the hot summer season just now closing. Mr. Straus lost one of his own children through impure milk a number of years ago, and it led him to the determination that the suffering through which he and his wife had to pass should result in helping to keep other fathers and mothers from having the same sorrow. Impure and improper food lays the foundation for a large percentage of the suffering and disease of the human family, adults as well as babies.

The postmaster-general has made a new ruling in regard to Sunday mails that is quite sweeping. Some of the papers are saying that it is the recurrence of the old "blue laws," and this may be true. But it is more than that. It is a little breeze which shows the sentiment that is growing stronger and stronger to force Sunday upon the people, and it will finally become a great popular craze, with a death penalty attached. Many will laugh at this statement, we know. But we have showed again and again in these columns the prophetic evidence that a great religious despotism is yet to grip this world; and when it does, a Sunday law will be in the very center of it. And it is not at all likely that Sunday will be observed then any better than it is now. But all will be required, under pain of death, to bow to the authority of those who want things in that way. Laugh at this if you like, but still keep your eyes open and think. The days that are ahead will change laughter into seriousness if the mind is only kept free from bias in the matter.