

SIGNS OF THE TIMES

The Somewhere Land

By M. C. Wilcox

[In a meeting where the immortality and intangibility of the soul and its shadowy home were set over against conditional immortality and a new heaven and earth, an old man said, "I want to be somebody, and go somewhere, and be somebody when I get somewhere, instead of being nobody, and going nowhere, and being nobody when I get nowhere." God has something better.]

O, there lies not far the Somewhere Land,
Beyond earth's cares and tears.
By the bow of God are its mountains spanned;
By the mind of God are its ages planned;
Millenniums are its years.

The flowers fade not in the Somewhere Land;
The leaves fade not, nor fall;
There is no bent form nor palsied hand,
Nor crape on the door, nor mourning band,
But life possesses all.

I long for a home in the Somewhere Land,
Where love shall hearts imbue;
To be somebody in that holy band;
To reach that somewhere, and with them stand,
With Christ my Lord; don't you?

I am longing to be in that Somewhere Land,
More than unmeaning shade;
To be more real from my Maker's hand,
In that home by the bow of promise spanned,
Than ever human made.

O, there's joy, glad joy in the Somewhere Land
When all its sons come home—
Come home to the home by the Father planned,
Whose law is love, from whose glory grand
They nevermore shall roam.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3901—Tell No Man

In Jesus' healing, what was His reason for nearly always telling them to tell no man? 1601.

He did this in order that there might be no excuse on the part of the people, or of His critics at that time, of saying that He was seeking popularity. That is what the Pharisees did. They prayed on the street corner. They gave their alms with great ostentation. They wore garments that would say to others around them, See how holy I am. Jesus did nothing of this sort. The very fact that they themselves posed before the people as righteous would necessarily lead Him to take an opposite course. He was not posing for popularity, and therefore He charged them that they should tell no man. Of course they did tell. Their countenances and their voices and their praises to God told, but at the same time there would be borne with it His own testimony that this was not to draw attention to Himself. He was not seeking to be popular.

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3902—Who Baptized John?

I heard a person ask not long ago, "Who baptized John?" I have not found anything on this in "Questions and Answers." S. C.

No, there is nothing in "Questions and Answers" regarding this. We do not know who baptized John. The Bible tells us nothing about it. We do not know whether he was baptized or not. We do know this,—God called him from before the time that he was born. God Himself fitted him for his mission, and God Himself sent him. The Lord does not satisfy our curiosity in any way regarding the fitting of His servants, or the choosing of them. Everything that was necessary to do on John's part, or in John's attitude toward the Lord, was evidently met, and we can leave all that with the Lord.

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3903—Their Worm Shall Not Die

Do Isa. 66:24; Mark 9:44, 46, 48; and Rev. 14:11, mean that the wicked are to be tormented forever and ever? What are we to understand by "their worm shall not die"? Isa. 34:10 reads, "The smoke thereof shall go up forever." Does the Bible in any other place give a clearer interpretation? W. S. H.

The word rendered "hell" in the last part of Mark 9 is "Gehenna," and the Greek word "Gehenna" comes from the Hebrew words "the Valley of Hinnom." All authorities agree as regards this. The Valley of Hinnom was a valley just outside of Jerusalem, where was thrown the offal of the city, the dead bodies of malefactors, and other refuse. Upon these dead bodies and filth of the city, worms preyed. They were there constantly, to devour utterly all that was cast there; and what the worms could not devour, constant fires were kept burning to destroy, in order to avert pestilence. And thus "the Valley of Hinnom" became a synonymous term with "utter destruction." One can see how this is. All this refuse from the city was cast there to be destroyed, the constant worm preying upon it to destroy it, and the constant fires kept burning to devour it, or consume it. And that is the figure which our Lord uses to show the destruction of the incorrigibly wicked; they will be cast into Gehenna, where the worm shall not die, and the fire shall not be quenched, until it has done its work; and hence we read of the wicked in the Thirty-seventh Psalm, "Evil-doers shall be cut off." Verse 9. "They that are cursed of Him shall be cut off." Verse 22. "The enemies of Jehovah shall be as the fat of lambs: they shall consume; in smoke shall they consume away." Verse 20. We read in Mal. 4:1, "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch." And of Satan, under the figure of the king of Tyre, it is said, speaking of his destruction: "Therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou art become a terror, and thou shalt nevermore have any being." In Matthew, the third chapter, in the words of John the Baptist con-

cerning Christ, "whose fan is in His hand, and He will thoroely cleanse His threshing-floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire." That is, that fire will not be quenched until it has consumed the chaff. As a comment upon this, turn to Jeremiah, the seventeenth chapter, the twenty-seventh verse, in which we read of God's judgment upon Jerusalem, if they would not observe His Sabbath, "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jerusalem was to be burned up with unquenchable fire. Read in 2 Chron. 36:19-21 as to just what this unquenchable fire did: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof: . . . to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths." This shows that the unquenchable fire simply means an instrument of destruction that would do its work of destroying. We have the same thought concerning the worm that should not die. For a comment upon this, turn to Isaiah, the fifty-first chapter, seventh and eighth verses: "Fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation unto all generations." Note again that the worm destroys, and this is the very figure of the sixty-sixth chapter and the twenty-fourth verse, for observe that it is not upon the living that the worm preys, but it is upon the dead. Thus the Revised Version reads, "And they shall go forth, and look upon the dead bodies of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." That is, they shall be utterly destroyed, and as Mark puts it, turned into ashes on the face of the earth.

The expression "torment . . . forever and ever," in Rev. 14:11, is a wrong use of the meaning of the Greek term "basanizmos," the primary meaning of which is "testing;" so God's children shall be tested forever and ever. They will be tested by fire, for "the fire shall try every man's work of what sort it is." 1 Cor. 3:13. That fire will be kindled by the presence of God, for "our God is a consuming fire." Heb. 12:29. When God shall be revealed with all His overpowering presence of burning glory, His own children will be changed from mortality to immortality. They will simply take upon themselves new glory, for God's glory only consumes sin; but that burning glory will set on fire the very foundations of the earth, when the wicked are judged, and sin and all that is identified with sin will be destroyed, and the last testing will take place, and the smoke of that testing will go up forever. That was the thought of the burnt offering. The burnt offering stood for the consecration of the man who offered it. In that was represented all of himself, all his sin was confessed. That burnt offering represented himself, and the smoke went up forever. That is not that it was continually and forever ascending, but that the fire had consumed, and the smoke was gone forever. It was a finality. And so the tormenting, or testing, forever and ever is a final testing. "The wicked shall go away into everlasting punishment"—not punish-ing, but a punishment which shall be final. See the "Bible Students' Library," No. 111, "Tormented Forever and Ever," the price of which by mail is two cents.

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3904—The Seventh Trumpet

When did the time of the seventh trumpet begin, 1840, 1844, or has it to come yet? Is there a difference between the "time" and the sounding of the trumpet? M. H. W.

It is generally understood and clearly shown, it seems to us, that the sixth trumpet ended in 1840. That was the second wo trumpet. "The second wo is past: behold, the third wo cometh quickly." Rev. 11:14. And then comes the sounding of the seventh trumpet, and immediately on its sounding it is said, "The seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of His

Christ: and He shall reign forever and ever." Referring to the 10th chapter, the 7th verse, "But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which He declared to His servants the prophets," according to good Greek scholars, like Alford, the original is expressed by "when he is about to sound," not, "when he shall begin to sound." From 1844 on are the days of the seventh trumpet. They belong to the seventh trumpet. They are the time when that trumpet is about to sound, and God is holding that final sounding until the mystery of God, or the gospel work, shall be finished. That is the waiting time. That is the "little season" when God is waiting for His children to get ready, to warn the world concerning the last great catastrophe which shall meet it, and to gather out a people to glorify His name. And when the trumpet sounds, then Christ the Lord will come, and will begin His glorious, eternal reign as King of Kings and Lord of Lords. We offer this as a suggestion to our querist. There is not space in this department to develop it more fully.

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3905—The Offerings of Solomon

Solomon offered 122,000 animals as burnt offerings. Explain how this was possible. 1 Kings 8:63.

M. H. W.

According to our versions, 1 Kings 8:63 gives us 142,000 offerings. These offerings were the sum of all that were offered during the two weeks' feast, it seems without question. These would be 142,000 in fourteen days, or about 10,143 a day. If each day consisted of twelve hours—and that would probably be the case—or even longer than that, with the morning and evening offerings, then it would be but \$45 an hour; and with the many priests, and the great altar, and probably many temporary altars, this would certainly not be a surprising thing, many of them being offered at one time.

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3906—By the Catholic Bible

Can you prove the Seventh-day Adventist faith from the Catholic Bible? Inquirer.

Yes, it is not difficult. There are a few expressions that are translated wrongly in the Douay Version. For instance, instead of "repent" they have it "do penance;" but these things are sufficiently guarded, perhaps, in other passages, so that it would not be a difficult thing to prove all the truth of God in these days, even from the Catholic version. The trouble is not with the Catholic Bible so much as it is with the Catholic tradition which sets aside the Bible.



Schedule for the Week Ending November 16, 1912

Sunday	November 10	Romans 9
Monday	" 11	" 10
Tuesday	" 12	" 11
Wednesday	" 13	" 12, 13
Thursday	" 14	" 14
Friday	" 15	" 15, 16
Sabbath	" 16	1 Thessalonians 1, 2; Psalm 113

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The first six days of the week cover the remainder of the book of Romans. After the argument concerning justification and Christian experience, the apostle takes up other things, among which is the relation of the Jewish people to God's plan as worked out in them, the doctrine of election, instruction concerning spiritual gifts, and our relation to the state, with various other matters which need not here be mentioned. The last day of the week concludes with two chapters of 1 Thessalonians, the first of Paul's epistles, written probably in the year 52. Both the epistles to the Thessalonians were probably written at Corinth, one following the other by a few months. The first epistle is remarkable in this, that every chapter has something to say on the second coming of Christ. The apostle commends the brethren because of their work of faith, and labor of love, and patience of hope.

Psalm 113 is supplementary to the last day's reading,—an excellent song of praise to God for deliverance.

Signs of the Times

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

For Terms, See Page 15
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EDITORIAL

The Time Is Fulfilled

NOW after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." Thus reads the record in Mark 1: 14, 15. Jesus' ministry began about six months before this. It ran parallel with that of John a few months, and then His forerunner was cast into the prison of Machærus by the wicked Herod, urged on by his wretched paramour, Herodias. John's work was ended; that of Jesus was just fairly begun, and the brief record of Mark epitomizes the instruction of our Lord.

"THE time is fulfilled." What time? — The time foretold by prophets, preeminently the prophet Daniel in chapters 8 and 9. In chapter 8:14 is given the period of 2,300 prophetic days or years. In chapter 9 is clearly intimated that seventy weeks of these years, or 490 years, were cut off from the 2,300, upon the Jewish people. It is also clearly declared that this period began when the commandment went forth to restore and rebuild Jerusalem. This event occurred in the seventh year of Artaxerxes Longimanus, as recorded in Ezra 7; but the records of history show that the seventh year of Artaxerxes fell in B.C. 457, and the Jews themselves were cut off from being a special people of God 490 years later, in A.D. 34. According to Daniel, 483 years, or 69 weeks, from that commandment would reach to Messiah the Prince. The word "Messiah" means "anointed." Jesus was anointed at His baptism, as stated in Acts, the tenth chapter, and thirty-eighth verse: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." And our Lord Himself states the same thing shortly after His baptism: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to

the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. And He immediately declared, "This day is this scripture fulfilled in your ears." We have therefore the fulfilment of Isa. 61:1, which our Lord quoted, and that of the time given in Daniel 8 and 9, fulfilled in our Lord's ministry. "The time is fulfilled." The word of God given from six to five centuries before had met

have then received Him, they might have welcomed Him. The whole temple could have been thrown open to His glorious presence. God would have used that people for the evangelization of the world, but "He came unto His own, and His own received Him not." The nation as a nation rejected Him. They declared, "We have no king but Cæsar," and they were left to the pitiful destruction which the Cæsars of the world brought upon them. They were not willing to meet the conditions.

"REPENT"—that is the first condition stated by our Lord. Repentance is defined as "sorrow for sin." There are two kinds of repentance. These are clearly stated in 2 Corinthians, the seventh chapter, verses 9, 10. Paul rejoiced over the Corinthians because they sorrowed to repentance. They were "made sorry after a godly manner," "for godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." If a man is sorry for his sin because the sin is known, he is not sorry because of the wrong in committing the sin; his sorrow is because of the disgrace that accompanies it. The horse thief is sorry when he is apprehended, but he is not sorry because of the intrinsic wrong in the stealing of the horse; he is sorry because he is found out. There is much of such sorrow as that in the world. It works no reformation of life. It works only death. It hardens the heart, benumbs the conscience. It does not reach the root of the matter. But the "godly sorrow" is sorrow for sin. It pays little heed to the penalty, it gives little consideration to the temporary disgrace to the individual. The real sorrow is because the soul



TITIAN'S CONCEPTION OF OUR BLESSED LORD

its complement in the work of our Lord. And men knew it. Souls who had been longing for the light, grasped the light. Devout men and women who had been studying the Word, saw it fulfilled in Jesus Christ. And "the people which sat in darkness" in the land of Zebulun and Naphtali, "by the way of the sea, beyond Jordan, Galilee of the Gentiles," turned from the shadow of death to the light of life in Christ Jesus.

"THE kingdom of God is at hand." Jesus the King stood among them. They might

have yielded a slave to the enemy, has brought itself under the bondage of death, has denied its blessed Lord. Such a sorrow as that, leads to clean, clear, ample confession of deeds. It leads to restoration of the things that can be restored. It leads, as it led in the repentant ones in Corinth, to a carefulness of life, to a clearing of themselves by confession, to indignation against sin, to fear lest they should offend God, to vehement desire to put away the sin and correct the life, to zeal and earnestness in God's service. That is the kind of repentance that

our Lord calls for, and upon such a foundation as that may be built the next condition.

BELIEVE the gospel. Believe the good tidings. Not merely assent that they are true, but receive them with all the heart, for the gospel is good tidings. It brings the diagnosis of the law with it, and the diagnosis is not pleasant to the natural heart. It is not pleasing to tell the self-satisfied, self-righteous, worldly-wise soul that he is a sinner, that he is afflicted with leprosy, that he is so unclean that he has no right to stand among God's children, that he will be utterly condemned in the judgment, as even the law now condemns him. And yet that is the diagnosis that God brings to every son and daughter of Adam who is not regenerated through Christ. But it is a part of the "Good Tidings." God does not deceive His children. He does not temporize with sin. He deals with them fully, frankly, strongly. He would have them see the "exceeding sinfulness of sin." But then the good tidings declares, Thy sins shall be taken away. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Come now, and let us reason together: . . . Tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." These are God's messages to the truly repentant sinner; and however deep the sin may be, however its crimson stains may have dyed the soul, the laboratory of God's grace furnishes the means of washing it white. That is the good tidings, soul; that is what God asks you to receive.

JESUS did not preach some political scheme for reforming mankind. He did not organize a Christian citizenship association for the conversion of men. He makes no appeal to civil law to reform the heart. He had no social plans to propagate. His appeal was personal. He would have every soul come direct to Him, every soul make personal acquaintance with his Lord, every soul have life connection with the Fountain of life. And therefore all are to be brought to the personal Christ, and find in Him not alone the Physician who can rightly diagnose the spiritual sickness, but the Physician who is able to cure all ills, and wash away all sin. Soul, it is the same message to-day, only intensified by the very times in which we live. It is the same sinful human heart with which Christ the Lord has to deal. It is the same blessed Saviour who is able to change from sin to righteousness, and translate us from the kingdom of darkness into the kingdom of the Son of His love. And faith makes connection with that power, and reaps the cleansing, the fruitage that Christ has Himself purchased for us. "Repent ye, and believe the gospel."

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LET not unworthiness scare the children of God. Parents love their children and do them good, not because they see that they are more worthy than others, but because they are their own.—*Leighton.*

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"NEXT to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage."

The Bible Sabbath in the Christian Era

IN previous articles, we have seen that there is no authority whatever for the statement often made that "the Sabbath was changed by Christ and the apostles." It would be something more like the truth to say that an attempt was made to change the Sabbath, without Christ, by the early apostasy. The apostasy, and not the apostles, is responsible.

It should be considered first that practically all of the early apostolic church were converts from the Jewish nation. They were literal Israelites, as well as converts to Christianity. Christ Himself, according to the flesh, was of the tribe of Judah, and was therefore a Jew of the Jews. The apostles were Jews. The three thousand converted on the Day of Pentecost, as well as the five thousand who were converted at the preaching of Peter when the lame man was healed, were citizens of the Israelitish nation. It was not till after the conversion of the apostle Paul that the early church learned, by revelation and by the study of the Scriptures, that it was God's plan to have the gospel preached to every nation. The "middle wall of partition" was to give way, and all the world was to have the benefits of salvation. This had ever been the Lord's plan, but the Jews had perverted it, and had come to believe, as churches have believed and taught since, that they were the only "elect of God."

The facts, then, show that the Christian church was established among the Jews, by those who had been converted to Christ from Judaism. The first three years of its most ardent and warm-hearted work was within the Jewish nation and for the Jewish nation. Christianity made a great split in the Jewish church, and the controversy ran strong and high. The apostles and this early church went forward fearlessly to proclaim the gospel of Christ. They had power in their work, and the earnestness of devout minds and a living experience led them to urge the gospel upon all they met. This stirred the Jews to do all in their power to combat the Christians. They were watching for every little thing that they could bring forward to create prejudice against the followers of Christ. On a certain occasion, they employed the orator Tertullus to accuse Paul and his fellow Christians before the Roman governor Felix. All that this shrewd and eloquent lawyer could find to bring against Paul is stated in the following language:

"We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so." Acts 24: 5-9.

There is no charge, in this scripture, that Paul had been openly setting at defiance one of the Ten Commandments. And the Jews in that time, as the record in the Gospels abundantly attests, had hedged the Sabbath commandment about with numerous restric-

tions, so that if there had been any disrespect shown to the day, it would have raised a great clamor among those Jews who were so anxious to find something against the early church. But we have positive testimony from Paul himself that there was no difficulty over the observance of the law which contained the Sabbath commandment, for in his reply to the orator Tertullus he said:

"They neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24:12-16.

Paul believed all things written in the law and in the prophets. And of the things written the discussion arose over the resurrection, and not over the Sabbath. If the Jews in that time, who were such sticklers for the outward observance of the Sabbath, could have found some of the early Christians teaching that the institution had been done away or changed, there would have been no end to the persecutions that would have been inflicted because of that thing. The same Paul who made the foregoing speech before Felix, said on another occasion:

"But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:17-19.

The Twentieth Century New Testament renders verse 19 of the above: "Circumcision is nothing; the want of it is nothing; but to keep the commandments of God is everything."

Circumcision was one of the established rites of the Old Testament dispensation, and we find plenty of controversy over that question in the early church. The first general conference of Christians was called to consider the rites that had served their purpose in the old dispensation, and that were not to be brought over into the new. The fifteenth chapter of Acts makes it clear that circumcision was prominent among the things they met to consider. Now if there had been any hint that the Sabbath was to have been changed or done away, there would have been plenty of evidence of the controversy. These are facts that should be conclusive and convincing.

But we have shown, in previous articles, that the prophecies foretold that a power would arise that would think himself able to change the times and the laws of the Most High. And Paul, in his instruction to the elders of Ephesus, makes it clear where this power should arise. He says:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."
Acts 20:28-30.

An apostasy was to arise within the church itself. Of your own selves shall men arise, who shall speak perverse things, to draw disciples to themselves. Such is the teaching of the great missionary apostle to the Gentile world. And this apostasy was already beginning to manifest itself while Paul was still living; for we read from his pen:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only He who now letteth will let, until He be taken out of the way." 2 Thess. 2:3-7.

In Paul's day, this mystery of iniquity, this man of sin, was already working right in the church itself. And as we follow the history of the church, we find that the apostles who were taught by Christ in person had scarcely passed from their active labors, until ambitious bishops arose in many of the churches located in the leading cities of the gospel world, who departed from the pure teaching of Christ, and began to set up standards and doctrines of their own. This teaching soon split the young church into various discordant sects. The Nazarenes held to the pure teaching of the Word of God. Other sects, prominent among which was the Gnostics, taught that they had a purer doctrine than that of the apostles; and when these Gnostic doctrines were shown to be in contradiction to the plain word of the Bible, they conveniently set the Bible aside by saying that there was a "spiritual meaning" that they must take, and not what the words themselves said.

The Jews soon became a very much hated and despised people because they had crucified Christ. And this hatred was finally carried to the point of discarding the Sabbath of Jehovah because the Jews observed that day. Instead of Jehovah's Sabbath, they instituted the observance of the first day of the week, without any warrant whatever, and in open disregard of the plain law of Jehovah.

The two institutions were observed side by side for centuries, the custom in different parts of the world being different upon the subject. Around this observance of the Sabbath, discussions and persecutions raged for centuries. There were ever those who believed the plain teaching of the Word of God, and who adhered to the observance of the true Sabbath of Jehovah. But the connected history of these observers of the Bible Sabbath must be gathered largely from the writings of those who were fighting them, and of this class of matter there is an abundance.

God has not been without stanch defenders of His Sabbath day as the memorial of His creative power. And the arguments, all through the centuries, that have been used against its observance, have been practically the same as the arguments that are used to-day. The defenders of Sunday and the opponents of the Bible Sabbath have

had to admit in every century that they have no Bible text to support their claim. All that they have is tradition, and the notion that they have a right to improve on God's plan as expressed in His law. They have ever been compelled to admit that so far as the Bible is concerned, it speaks of no weekly Sabbath aside from the seventh day of the week.

God gave a Sabbath, and gave a reason for giving it. He has never changed it nor abolished it. The Bible is so clear upon the subject, that men in all ages have seen it from the teaching of the Word alone. And while there has been a strong controversy over the question in the past, the greatest controversy over the subject remains for the immediate future. Some will say that we ought not to make such a fuss over the mere observance of a day. But the question involves our loyalty to God. T.

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The Invisible Things of God

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1:20.

THE invisible things of Him"—what are they? We are not left in doubt.

We are not left to speculate. The scripture that speaks of "the invisible things of Him" also tells us what these things are. They are defined as "His eternal power and Godhead," or as the Revised Version gives it, "His everlasting power and divinity."

As a person, God is invisible to mortal eye. "No man hath seen God at any time." Being invisible, it is not therefore strange that some of the things of God in this world of ours are also invisible.

And these "invisible things of Him" are classified by our text under two heads. They are "His everlasting power and divinity."

Power Is Invisible

To the blind, all things are invisible. Morning and evening, day and night, are alike. The beauty of the spring, the radiance of the summer, and the glories of the autumn, are never seen.

But all men are more or less blind. There are many things that even to the seeing eye are absolutely invisible.

By means of our eyes, we learn most concerning the things about us. Without them, our ideas of things would be meager and miserable indeed. With our eyes, we may read the beauties of some flower at our feet, or view some gleaming star in the deep bosom of unfathomed space.

And yet beyond the piercing gaze of the sharpest eye, beyond all that we can see or hear or feel or taste, there lie all the invisible things of God—an unseen, unheard, unfelt universe whose merest fringes we are just beginning to explore.

Out from this world of the supersensual, a few years ago, came the revelation of the Roentgen, or X-rays. These rays are not visible to the eye; but by means of them and the fluoroscope, we may look straight into our bodies and see our bones. The rays are nevertheless invisible, and were utterly unknown through the ages until, by their action upon the photographic plate, their presence was made manifest.

Take an example of sunlight. Along with the rays of light from the sun are also other rays utterly invisible. And the same thing is true of light from other sources. Let us follow an experiment with the electric arc-light. Back of the light, the experimenter places a strong, concave reflector. This focuses the rays of the light to a given point a short distance in front of the lamp. The mirror produces at this focus an inverted image of the carbon-points of the lamp.

The experimenter now interposes a vessel filled with a solution of iodine in disulfide of carbon. This black solution cuts off all the visible light, and the image at the focus disappears. Place a piece of white paper at the focus, and the image, tho invisible to the eye, is still there, for it chars itself out. If we use black paper, this invisible radiation, which is passing through the dark solution of iodine, will pierce two holes in it, corresponding to the image of the carbon-points of the lamp. Falling upon a thin sheet of platinum, this invisible radiation, or heat, is changed into light, and the image stamps itself in vivid incandescence upon the metal.

But the experimenter is not satisfied. He will go a step further.

The solution of iodine used in this experiment cut off every ray of visible light. It completely intercepted even the rays of the noonday sun. And so completely did it intercept the rays of the electric lamp that no rays from it were visible in the darkest room, even when a white screen was placed at the focus.

Placing the hand at this focus, the heat was found to be intolerable. A block of wood was placed in the focus, and dense volumes of smoke rose swiftly upward. Dry paper was instantly ignited; chips of wood were speedily burned up; lead, tin, and zinc were melted; and disks of charred paper were raised to vivid incandescence.

If the eye were placed at the focus, would the dark rays become visible? There is twofold danger in such an experiment. Either the heat rays might be intense enough to cook the humors of the eye, much as heat coagulates the white of an egg; or the dark rays might penetrate to the retina of the eye with sufficient force to destroy it.

Defying the danger, however, the eye of the experimenter was caused to approach the dark focus; but the heat, acting upon the parts surrounding the pupil, could not be borne. An aperture was therefore pierced in a plate of metal, and the eye, placed behind the aperture of this metal guard, was caused to approach the focus of the invisible rays. The focus was attained, first by the pupil and afterward by the retina.

Removing the eye, but permitting the plate of metal to remain, a sheet of platinum foil was placed in the position occupied by the retina a moment before. The platinum became red-hot. No sensible damage was done to the eye.

But remarkable to say, no impression of light was produced. The invisible remained still invisible. The optic nerve was not even conscious of heat.

The eye is made sensitive only to the effects of light. Of course, if our eyes were sensitive to these invisible heat rays as they are to light rays, we could see with heat just

(Continued on page 13)

History of the Sanctuary

By Mrs. S. N. Haskell



THE typical service began at the gate of the Garden of Eden, where our first parents brought their offerings and presented them before the Lord. Abel showed his faith in the promised Saviour by bringing an animal. He not only presented the shed blood of the sacrifice, but he also presented the fat to the Lord, showing faith in the Saviour, and a willingness to put away his sins. Gen. 4:4; Heb. 11:4. The service was simple before the people of God went into Egypt. The old patriarchs lived near the Lord, and did not need many forms or ceremonies to teach them the one grand truth that sin could only be atoned for by the death of a sinless, innocent one. They needed only a rough altar and an innocent lamb to connect their faith with the infinite sin Bearer.

As the patriarchs journeyed from place to place, they set up their altars and offered their sacrifices, and God drew near to them, often showing His acceptance of their offering by sending fire from heaven to consume their sacrifices.

Abraham's Test

Of all the sacrifices recorded in the book of Genesis, none comes so near the great antitypical Offering as when God called Abraham to offer his only son. The test of faith was not simply the fact that Isaac was his only legitimate son; but Abraham understood that through Isaac's posterity the long-promised Messiah was to come, and in offering Isaac, Abraham was cutting off his only hope of salvation as well as that of the world. But his faith wavered not. He be-

lieved that the same God who had performed a miracle in giving him a son, could bring him from the dead to fulfil His promise. Gen. 22:1-19; Heb. 11:17-19. The Lord chose the spot for the offering of Isaac. He said to Abraham, "Get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22:2.

Upon this very spot where God tested Abraham, was the thrashing-floor of Ornan the Jebusite, where the angel of the Lord appeared to David. The prophet of the Lord told David to erect an altar upon the thrashing-floor, and there David made a special consecration to the Lord; and a few years later, the temple of the Lord was erected, without sound of hammer, on this same plot of land. God had conquered, and He designed that the place should ever be hallowed by His presence. Jer. 17:24-27. But His people were unfaithful; and when the Lord of Light came to His own temple, He was despised and crucified, and the holy city and the sacred site of the beautiful temple passed into the hands of the Gentiles. Upon this spot, Mount Zion (Moriah), made sacred by the consecration of God's chosen people, God's glorious, everlasting city will be placed, nevermore to fall into the hands of the enemy. God says, "I will set My sanctuary in the midst of them forevermore." Eze. 37:26-28; Rev. 7:15.

Having briefly outlined the subject from Eden lost to Eden restored, we will go back to the time Israel came out of Egypt.

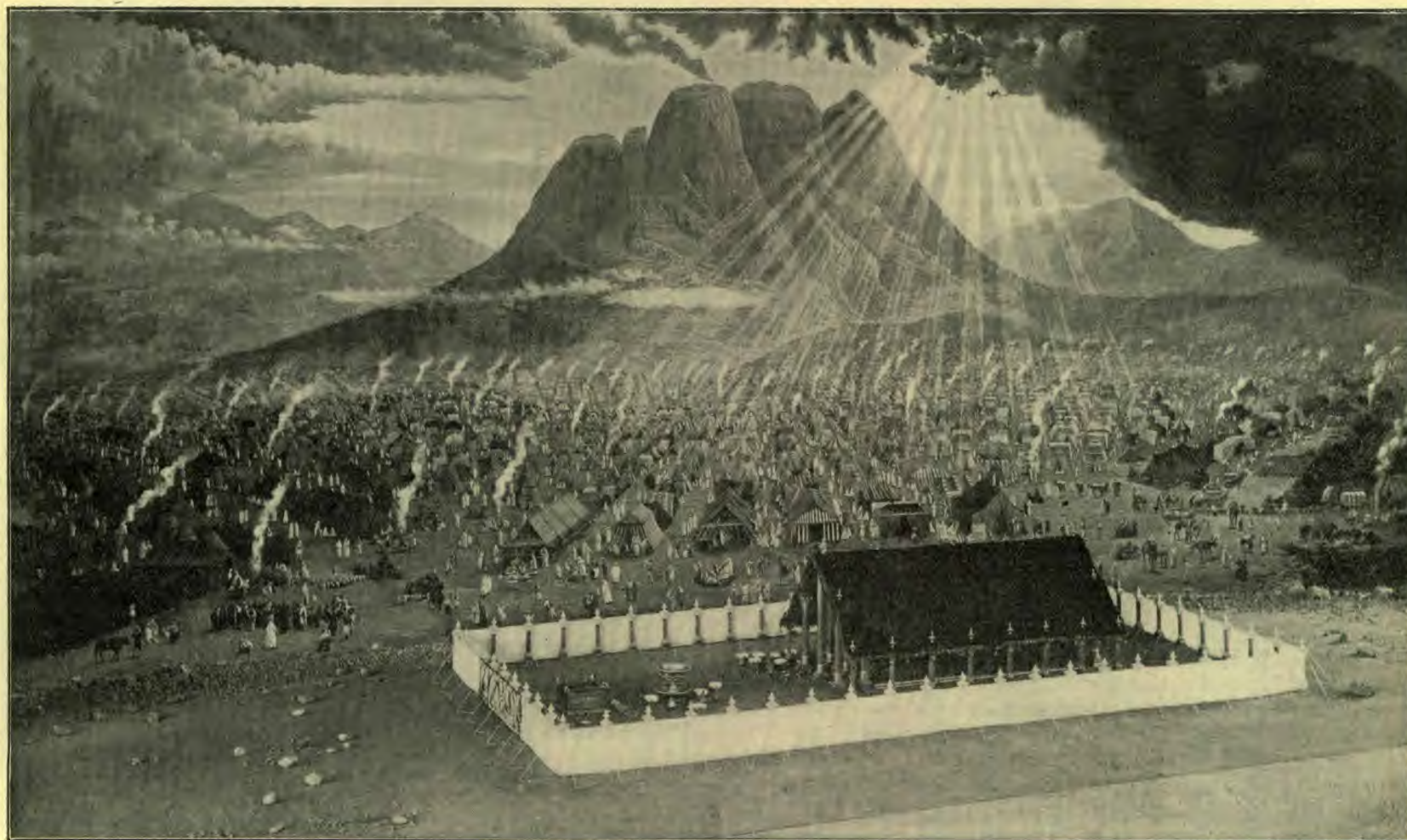
"That I May Dwell Among Them"

Subjected to a life of incessant toil, and

surrounded by heathen darkness, the children of Israel lost sight of the significance of the simple sacrifices. On account of their servitude, they were deprived of the privileges enjoyed by the ancient patriarchs, of spending much time communing with God; and they drifted very near to Egyptian idolatry. When God brought them out of Egypt, He proclaimed His law from Sinai, and then gave them the same system of worship the patriarchs had followed. But God dealt with them as children; and just as we would illustrate to children by kindergarten methods, because they could not grasp, without the simple illustrations, a lesson which adults could easily comprehend, so God gave in kindergarten form to the children of Israel, the same system of worship that Abraham, Isaac, and Jacob had followed. They had drifted so far away that they could not comprehend how God could live with them, being invisible; so God said, "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8.

The pillar of cloud above the tabernacle, and God's visible presence manifested within, helped the Israelites to comprehend more easily the real abiding presence of the Lord with them. This sanctuary was a shadow of the heavenly sanctuary, and the service was so planned by the Lord that the work was a type or symbol of the work the Son of God would do on earth and in heaven for the redemption of the lost race. It was the most wonderful object-lesson ever given to mankind.

The sanctuary was completed while Israel encamped at Sinai, and during their forty years' wanderings in the wilderness the Israelites carried it with them. When they reached the promised land, it was set up in Gilgal for a few years (Joshua 5:10, 11),



"And let them make Me a sanctuary; that I may dwell among them."

and then removed to Shiloh (Joshua 18:1; 19:51), where it remained for many years. When David was fleeing from Saul, the tabernacle was in Nob (1 Sam. 21:1-6), for there the priests set the showbread before the Lord each Sabbath day. It was next set up in the high place at Gibeon. 1 Chron. 16:39; 21:29. The tabernacle remained in Gibeon until removed by Solomon to Jerusalem. Josephus tells us that Solomon had "the tabernacle which Moses had pitched, and all the vessels that were for ministration to the sacrifices of God, removed to the temple." (Book 7, chapter 4.)

The Temple of Solomon

David desired to build a house for the Lord; but on account of the many wars he had engaged in, the Lord directed that his son should build the house. When Solomon was established on his throne, he built a magnificent structure, and dedicated it to the Lord. God showed His acceptance by His glory filling the temple. Solomon did not plan the temple himself; God revealed the plan of the temple to David, as He had revealed the plan of the tabernacle to Moses. David was not to see it built; but when he delivered the plan for the building to Solomon, he said, "The Lord made me understand in writing by His hand upon me, even all the works of this pattern." 1 Chron. 28:11-19.

Vicissitudes of the Temple

The history of Solomon's temple is really a history of the religious experiences of the children of Israel. When they departed from the Lord, the temple was neglected and sometimes even suffered violence. It was pillaged by Shishak, king of Egypt. 1 Kings 14:25, 26; 2 Chron. 12:9. At the instigation of Jehoiada, it was repaired by Jehoash (2 Kings 12:4-14; 2 Chron. 24:4-13), who himself afterward robbed it of its treasures to propitiate the Syrians (2 Kings 12:17, 18). Ahaz, a little later, not only robbed it of its treasures, but also defiled its holy precincts. 2 Kings 16:14-18; 2 Chron. 28:20, 21. Under the reign of the good king Hezekiah, the temple was purified and its worship restored (2 Chron. 29:3-35); but even Hezekiah robbed it of its treasures to procure a treaty with the Assyrians (2 Kings 18:13-16). Again it was polluted by the idolatrous worship of Manasseh. 2 Kings 21:4-7; 2 Chron. 33:4, 5, 7. The "good king Josiah," when but a youth of eighteen, repaired and purified the temple, and again restored its worship. 2 Kings 22:3-7; 23:4-7, 11, 12; 2 Chron. 34:8-13. Finally, on account of the unfaithfulness of the chosen people of God, the holy temple was burned to the ground, and its treasures were carried to Babylon. 2 Kings 25:9, 13-17; 2 Chron. 36:18, 19.

It was seventy years before the rebuilding of the temple by Zerubbabel was completed and the temple dedicated with great rejoicing. Ezra 6:16-22. Herod spent forty-six years in repairing Zerubbabel's temple, until in the days of Christ it was a magnificent structure. John 2:20; Mark 13:1.

The Earthly Temple Forever Destroyed

God's presence abode with His people in the dwelling-places they prepared for Him, from the tabernacle erected in the wilderness, all the way down through the varied

history of their spiritual wandering until that memorable day when the types celebrated for four thousand years met their Antitype on the cross of Calvary. Then with a great noise the glorious veil of Herod's magnificent building was rent from the top to the bottom as the Lord forever left the temple. Previous to this, the services were directed of God; henceforth they were but a hollow mockery. God had departed from the temple. The temple remained standing until 70 A.D., when it was destroyed by the Romans. To-day the sacred spot is covered by a Mohammedan mosque.

The Temple on Earth a Type

The epistle to the Hebrews shows that the leading apostle clearly taught the antitypical fulfilment of the types and shadows celebrated for so many years. It should not be forgotten that the gift of the spirit of prophecy and the Sabbath of the Lord were always connected with the sanctuary service. We have no reason to doubt that during the early history of the Christian church, the subject of the sanctuary and

drew so near that He, in answer to their earnest prayers, directed their attention to the heavenly sanctuary. There they saw the ark of God's testament, containing His holy law, and they acknowledged its claims upon them, and began to keep holy the Sabbath of the Lord. The sanctuary service, the Sabbath, and the spirit of prophecy were ever united in olden times; and when light from the antitypical sanctuary service came to the people of God, He gave them the spirit of prophecy in their midst, to open up to their minds the beautiful truths in regard to Christ's ministry in the heavens, that otherwise they would not have comprehended.

Summary

THE TABERNACLE

Built by Moses in the wilderness.
Stored in Solomon's temple.

THE TEMPLE

Built by Solomon.
Destroyed by the Babylonians.
Rebuilt by Zerubbabel.
Repaired by Herod.
Forsaken by the Lord.
Destroyed by the Romans.

— ★ ★ —

"Me an' Jesus"

By L. E. Froom



IN the sunny Southland not long ago, an old colored "auntie" was sitting in the door of her humble cottage, humming, "Jesus, Lover of My Soul." A passer-by thought to cheer, and asked, "Well, auntie, are you living here all alone?"

"Jus' me an' Jesus, massa."

She had found that the way to be happy is by living close to Jesus.

Reader, have you grown weary of bearing the burdens of life all alone? Have you bravely labored to perform your daily tasks, and failed because you worked all alone? Courage, friend! Hope sees a star.

"Come to Me, all you toiling and burdened ones, and I will give you rest. Take My yoke upon you and learn from Me; for I am gentle and lowly in heart, and you will find rest for your souls. For it is good to bear My yoke, and My burden is light."—Weymouth's translation.

It is Jesus that speaks. He offers rest to those who have tried all alone—and failed. He offers to help you bear the burden of life—for a yoke is made for two. What a thought! Yoked up with the Prince of Life, to bear life's burdens! Of course they will be light with such royal help.

The greatest problem in the world is how to bear successfully life's burdens. Each life has its sorrows and trials, its disappointments and hardships. Many have tried to solve the problem, and failed because they tried it alone. An unhelped cross is the heaviest thing a man ever carried; but a Christ-touched burden is the lightest one a man ever shared. A yoke is made for two. That is Christ's solution, and it is the only successful one.

Many think the yoke is some additional burden laid upon the Christian. Not so. Think of the familiar figure of the patient oxen. Without a yoke the load is intolerable, the task impossible. It is to make the burden bearable that yokes are used. They

When Thy Curfew Rings

Worthie Harris Holden

If to-night unveils the portal
To the quiet Vale of Rest,
When upon its solemn threshold,
What will be thy last request?

Wilt thou value earthly treasure,
Or a mansion in the sky?
Wilt thou care for worldly plaudits,
Or a record clean on high?

Neither wealth nor fame can reckon
With the stern command of death,
For the summons of the angel
Testifies that God gives breath.

Live to-day as in the presence
Of Jehovah—Judge and King.
Since thou knowest not, at dawning,
When thy curfew bell may ring.

the antitypical work of Christ in heaven was clearly understood by Christians; but when we come to the time when the Bible was taken from them, the Sabbath of the Lord was hidden, and the voice of the spirit of prophecy was no longer heard directing the church, they lost sight of the beautiful antitypical work taught by the ancient sanctuary service.

But the time arrived for the opening of the great judgment in heaven; and the Father and the Son, with Their retinue of holy angels, passed in state into the most holy place of the heavenly sanctuary. No earthly pageant could in any way compare with that wonderful event. God designed that it should be recognized on earth; and He caused the first angel's message to be proclaimed to the inhabitants of earth, directing their attention to the movements of the Son of God. The attention of a large company was centered on the Saviour; but they did not understand the antitypical work, and expected the Saviour to come to the earth. Instead of coming to the earth, He went into the judgment. This company which had been gathered out by the message of the first angel, loved their Lord; and in their longing desire to find why He had not come to the earth, they

do not take away the reality of the load, nor relieve one from bearing it. They help to bear it happily and contentedly, help to make a success of bearing it.

Jesus spent many years at the carpenter's bench. He used this striking figure because doubtless with His own hands He had often fashioned the wooden yoke.

He knew the difference between the ill-fitting yoke that galled, and the smooth one that fitted and rested easy. He knew how to make them fit right. That is what He is offering now.

Many fail because they try to yoke up to Jesus with their own yokes. But the Master says, "Take *My* yoke upon you." Somehow our yokes do not rest easy. But the great burden Bearer knows just how to fit us so the burden will be light and the yoke good to bear.

How are we to take Christ's yoke? — First, He must place it upon our shoulders, for

He knows just how to adjust it. Our part is to receive it. We must surrender ourselves to Him for service, meet life as He met it, think His thoughts after Him. This we can not do of ourselves; but He never asks us to bear a burden He is not ready to share, and to carry the heavier end.

Yoked up with Him, we will not say things we used to say, nor do things we sometimes did. Neither will we go into questionable paths — for Jesus is yoked up with us, and we know He would not go. We will not get ahead of Him and try to lead the way, nor drag behind; for then it is "side by side." Even when we "pass through the shadow," we need "fear no evil," for He is ever with us.

Thus will come into the life that sweet "peace that passeth all understanding." The burdens, too, will be lighter, for now it's "me an' Jesus."

Takoma Park, D. C.

those disciples who, when new truth was revealed to them, walked no more with Him, but because of the word they were offended. Will the experience of these disciples be repeated that called forth from Christ these words? "There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him. . . . From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God."

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The Will Must Be Surrendered

By Mrs. E. G. White

CHRIST says: "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

It is not enough that we believe a portion of truth; we must grasp truth after truth, and by both precept and example we must teach the truth as it is in Jesus. When sorrow comes, we may see the love of Christ in it all, and the fulness of divine love may keep the soul in perfect peace. If we abide in Christ, we must ever be searching after truth as for hidden treasures, in order that our apprehensions of truth may be quick and comprehensive. We shall not then be putting on the garments of resistance, and be prepared to be prejudiced against the very things which we need in our time. Christ is continually unfolding old truths in a new light. The only way in which we will be prepared to have a more perfect apprehension of truth, is by keeping the heart tender and subdued by the Spirit of Christ. We can not afford to cultivate hardness of heart; for if we are students in the school of Christ, we shall be continually growing in knowledge.

Jesus gives the invitation: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." When we come to Jesus as humble learners, seeking to know the mind of Christ, we shall have no disagreeable surprises. That which we receive from Him will be to us light, and life, and salvation. We shall walk in the light of the Sun of Righteousness, advancing from

light to a greater light, and at every step our hearts will well up with gratitude for the precious revelations of His love. We shall not walk in darkness; we shall behold Him who is our only help, Him who only has the words of eternal life.

New Truth to Be Received

We are never to feel that there is no more truth to be unfolded to us. The history of the past few years has taught us that the words which Jesus spoke to His disciples are appropriate to us. He said, "I have many things to say unto you, but ye can not bear them now." But I trust that we shall not have the experience of

The Conflict Between the Unseen Powers

Could our eyes be opened, and could each see the conflict of angelic agencies with the satanic confederacy, who are combined with evil human agencies, what astonishment would come upon the soul! The holy angels are working with terrible intensity for the salvation of men, because the destroyer of souls is seeking to make of no effect the salvation which has been purchased at infinite cost. Could our spiritual vision be opened, we should see that which would never be effaced from the memory as long as life should last. We should see souls bowed down under oppression, loaded with grief and pressed down as a cart beneath the sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid the tempted ones who stand as on the brink of a precipice. These tempted souls are unable to help themselves, and voice the ruin which threatens them; but the angels of God are forcing back the evil angels, and guiding the souls away from the dangerous places, to plant their feet on a sure foundation. We should see battles going on between the two armies, as real as those fought by opposing forces on earth. When the power of Satan over souls is broken, we see men binding their will to the cross, and crucifying the flesh with the affections and lusts. It is indeed a crucifixion of self; for the will is surrendered to Christ. The will of man is none too strong when it is sanctified and put on the side of Christ. The will is a power; and as many triumphs are to be won in spiritual warfare, and many points of progress to be made in the spiritual journey, and many lessons to be learned from Christ, the great Teacher, it is necessary that the will should be sanctified. In

As God Will

There is a hymn of Benjamin Schmolke's whose true beauty can be understood only by knowing the circumstances in which it was written. This Lutheran pastor first suffered from a fire that devastated his parish; then from a bereavement that emptied his home; then from a paralysis that left him a blind and helpless cripple. It was on his bed, after these accumulated afflictions, that he dictated that hymn, in which are indicated all these forms of sorrow. How exquisitely pathetic, yet how gloriously triumphant!

My Jesus, as Thou wilt!
O, may Thy will be mine!
Into Thy hand of love
I would my all resign.
Through sorrow, or through joy,
Conduct me as Thine own,
And help me still to say,
My Lord, Thy will be done!

My Jesus, as Thou wilt!
Tho seen through many a tear,
Let not my star of hope
Grow dim or disappear.
Since Thou on earth hast wept,
And sorrowed oft alone,
If I must weep with Thee,
My Lord, Thy will be done!

My Jesus, as Thou wilt!
All shall be well for me;
Each changing future scene
I gladly trust with Thee.
Straight to my home above
I travel calmly on,
And sing, in life or death,
My Lord, Thy will be done!

— Selected.

surrendering the will, the root of the matter is reached. When the will is surrendered, the streams that flow from the fountain will not be bitter, but will be as pure as crystal. The flowers and fruit of Christian life will bloom and ripen to perfection.

The Example of Sanctified Human Will

Jesus Christ is our Example in all things. He began life, passed through its experiences, and ended its record, with a sanctified human will. He was tempted in all points like as we are; and yet because He kept His will surrendered and sanctified, He never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God. Have men and women who profess to be followers of Christ, been simply gratifying their own tastes, been confirming themselves in selfishness, in obstinacy, simply living to gratify their carnal propensities? Those who persist in living in this way will at some time in their experience become offended by the truth presented from the Word of God. They can not be one with Christ or abide in Him, because they refuse the terms upon which salvation is provided. They do not wear Christ's yoke or lift Christ's burden; for they will not learn of Him meekness and lowliness of heart. Those who have a sanctified will, that is in unison with the will of Christ, will day by day have their wills bound to the will of Christ, which will act in blessing others, and react upon themselves with divine power. Many cultivate those things which war against the soul; for their desires and their will are set against God, and employed in the service of Satan.

Cherish the Proper Will

Let us no longer gratify the enemy by complaining of the strength of our evil will; for in so doing we are feeding and encouraging our wills against God, and pleasing the evil one. Let us remember that we are children of God, pledged to cherish a holy will which comes to us from God. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

When we resist the devil, he will flee from us, and we will rise above the human weakness in a way that will be a mystery even to ourselves. The judgment-day is not that which will decide our eternal interests; but it is the yielding to influences that either subject our character to the molding of Christ, or oppose our will to the will of God. The one absorbing aim of the life of Christ was to do the will of His heavenly Father. He did not become offended with God; for He lived not to please Himself. The human will of Christ would not have led Him to the wilderness of temptation, to fast, and to be tempted of the devil. It would not have led Him to endure humiliation, scorn, reproach, suffering, and death. His human nature shrank from all these things as decidedly as ours shrinks from them. He endured the contradiction of sinners against Himself. The contrast between the life and character of Christ and our life and character is painful to contemplate. What did Christ live to do?—It was the will of His heavenly Father.

Rejoice

By Clara Edna Rosencrans



OPENING my Morning Watch calendar to see what the portion of daily food was, I read this admonition:

"Rejoice."

Now, I had been "laid up" for more than a week with one of my periodical lame spells. I was confined to my room, unable part of the time even to wait on myself. My nerves were a perfect jangle of contending forces, which made it hard even to be patient. But to rejoice—why, that seemed impossible! Yet there it was, clear and plain—"Rejoice."

Now I have known times when it was not only a duty to rejoice, but also a pleasure and a privilege. When some great and unexpected blessing has come to me—when some soul, dearer to me than my heart's blood, for whom I have prayed perhaps for years, has at last turned to the Lord and yielded all into the keeping of his Father and mine—then—ah, then I could and did rejoice. When some great and overpowering fear—something before which my soul has trembled and been afraid—has been removed, and the angels have stood between me and terrible danger, moral and physical—then I have rejoiced. Some great agony of temptation has been mine, when in wrestling with Satan my soul has drunk deep with its Lord in the wilderness—only my spirit has well-nigh yielded. Then the angels came, and happiness filled my heart. Then could I sing with Miriam, as with the shaken timbrel she led the women in that inspired song of holy triumph, "Sing to the Lord, for He hath triumphed gloriously." But surely I was not expected to rejoice to-day.

Then my eye went still farther and took in another word—"always"! The two words formed the first clause in this wonderful verse—"Rejoice . . . always"! Ah, then it was just now—right here in my present environment—right here when the

pain was sometimes almost unendurable—that I was to rejoice.

But over what was I to rejoice?

Down through the ages came the words, ringing clear and plain, pulsing with deep, tender meaning—the warmth and fervor of the heart of him who wrote them—"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

Ah, here was something of which to get hold! Here was something real and tangible, about which to rejoice—"the power of His resurrection"! It requires almighty power to raise the dead. No man or set of men can do it; and yet Paul speaks as if he were certain of this power. He says, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." And if he died, there must have been a quickening again from the dead—"that the life also of Jesus might be made manifest." Then if we feel the power of His resurrection day by day, is not this something about which to rejoice?

"The fellowship of His sufferings"! We count it a blessed privilege to be admitted to the confidence of our friends—to share their sorrows and bear their burdens; and here is a grander and holier privilege than was ever before accorded to humanity—that of uniting with divinity in the work of redemption.

As we labor together with Him in bringing souls into the truth, as our very souls go out in an agony of entreaty for the lost, we enter upon and grasp something of His sufferings; and as we by participation enter more and more into the fellowship of His sufferings, so shall we become partakers of His joy; for it is a law of our being that pain and sorrow must precede joy. Unless we have drunk of His cup of anguish, unless we have sacrificed worldly comfort and ease, and given as He gave—soul, body, spirit—for others, we can not know the

(Continued on page 14)

Our Bible Reading

The Second Coming of Christ

1. What promise did Christ make to His disciples while He was still with them and shortly before His crucifixion?

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

2. At the time of His ascension, with what words did the angels affirm this promise of the return of Christ?

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as

ye have seen Him go into heaven." Acts 1: 9-11.

3. What promise of the coming of the Lord is given through the apostle Paul?

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 15-18.

4. In his old age, while under the inspiration that gave us the book of Revelation, what statement did the apostle John make concerning the second coming of Christ?

"Behold, He cometh with the clouds; and every eye shall see Him, and they that pierced Him; and all the tribes of the earth shall mourn over Him." Rev. 1: 7.



THE OUTLOOK

"Watchman,
what of
the night?"

The Vices of Sodom

Their Significance

THE social vice that has become chronically epidemic in our large cities, and that is spreading so rapidly into our smaller places, is one of the great problems of the time. Investigations in the large cities have shown such an alarming condition of vice that an American Vigilance Association has been formed to work for its suppression. Eminent men and women are at the head of this association. For instance, Dr. David Starr Jordan, president of Leland Stanford Junior University, is the president; the vice-presidents are Cardinal Gibbons; Charles W. Eliot, president emeritus of Harvard University; and the Rev. Dean Walter T. Sumner, of Chicago. The organization publishes a monthly called "Vigilance," at 156 Fifth Avenue, New York.

A Vice Commission appointed by the mayor of Chicago in the early part of 1910, at the instance of the Federated Churches, conducted a very thoro investigation. This Vice Commission is affiliated with the American Vigilance Association, and it found that in Chicago alone the income from organized prostitution amounted to between \$15,000,000 and \$16,000,000 a year. They found that this organized vice was largely in the hands of men. They estimated very conservatively that some five thousand women were under the control of the organization. These five thousand did not include the many other individuals that they were satisfied were engaged in the wicked business. Their investigations gave them data from which they present in detail, conditions that are unspeakably vile. "For it is a shame even to speak of those things which are done of them in secret."

These brothels are supposed to be under certain restrictions and regulations. Physicians in many instances were supposed to give certificates showing that the women were not diseased. But the investigators of the commission found numerous cases where the prostitutes were decaying with syphilis, and because of this, it is stated, they are alarmingly spreading a plague that is worse than leprosy.

The men who own and conduct these vile resorts spend their time for the most part in gambling, and their work also lends itself greatly to such crimes as robbery and everything that is comprehended under the title of "grafting." The unfortunate women under their control are charged exorbitant prices for their clothing, their light and heat, and everything else that they require.

This system of vice keeps itself in touch with the country in every direction. It has a regular network of avenues through which it reaches young girls to entice them into its

dens. Dance halls, boating on the lake, theatrical amusements, and the like are arranged so as to make the start on the way to ruin as glittering and enticing as possible.

It is strongly affirmed that the conditions in Chicago are in no wise worse than in any other city. But it is felt that if our civilization is not to go down before vice and crime, something must be done to stamp out the evil. It is with this matter in mind that the American Vigilance Association has been organized. It is to be the effort to embrace within this organization the American Purity Alliance,

too constantly before us in recent months through the Becker case to make a repetition necessary to refresh the mind concerning the vices and crimes that are sinking that great metropolis. Becker, a police lieutenant, was at the head of one of the worst gangs of criminals that has ever cursed any quarter of the globe. His control of the prostitutes, or his "vice trust," as it came to be called, was one of the leading departments of his infamous business. His boldness in requiring the murder of Rosenthal by one of his pals, led to his arrest, and the evidence was so overwhelming against him that the jury found him guilty of murder in the first degree. This means that he is to be sentenced to the electric chair unless he can get a stay of proceedings and a new trial. It is an exceedingly rare thing

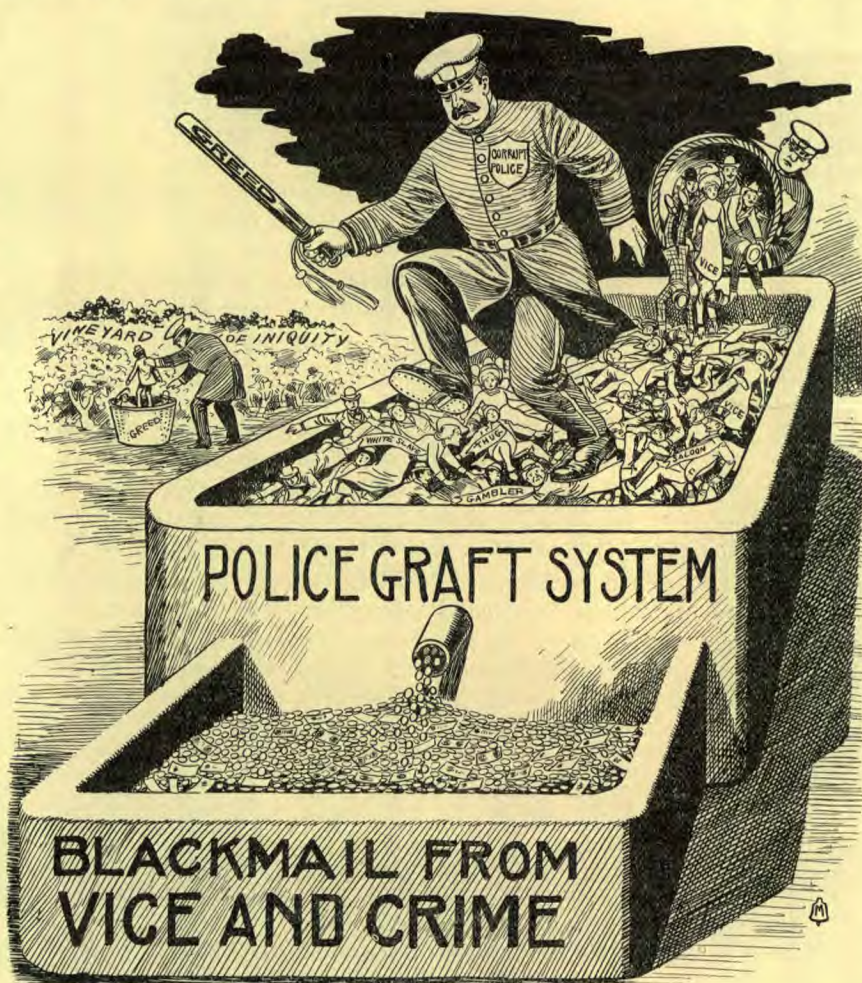
for a man to be executed for murder when he did not actually do the killing himself. But the evidence that he demanded and required his subordinate to do the deed is so clear that the sentiment is quite universal that Becker should suffer the penalty.

Some hope may be held out to us in the fact that Becker is brought to justice so speedily. But he has not been executed yet. He is demanding a new trial; and following the usual custom, some technicality may yet be found that will keep him from the electric chair. But if this curse of legal technicalities and delays is swept aside by the overwhelming evidence in this case, it will be found that it will only drive the forces of evil to be a little more cautious for a time, and then the awful work of vice and criminality will sweep on again like a resistless torrent.

We are in times in which the evil forces have broken up the very foundations of stable government. And the large cities are the places where these armies of wicked men and women are entrenched. Corrupt men hold the balance of power, because there are enough of the apparently decent and moral element who are afraid to come out in the open and fight them. Some

business will be hurt, or something of the kind stands in the way of many men who see and deplore these conditions, and therefore they are just letting them drift. This has gone on until the cities of the world have become Sodom-like cesspools of corruption. There is no denying this open fact. We have taken the space in these paragraphs to speak only of Chicago and New York. Next week we may give in some detail what was recently found in Portland, Oregon, and other leading cities. Good people everywhere are becoming alarmed over these conditions, and well they may be.

The reader will ask, What is going to be the outcome of all this tide of corruption? The vices of prostitution are becoming so widespread, and the frightful diseases that attend them are becoming so prevalent, that leading



TREADING THE WINE-PRESS OF GRAFT

"Wo to him that getteth an evil gain for his house, that he may set his nest on high." Hab. 2:9.

the oldest organization of the kind in the nation, together with any other groups or smaller organizations, so as "to concentrate forces for the complete suppression of the so-called 'white slave' trade and every other agency of commercialized vice."

A strong note of optimism is sounded by the organization. It hopes to suppress this gigantic evil. It may not do it in a year or even in a generation, so it is affirmed, but forces must be combined to put it down. Every good person should bid Godspeed to any true work for the drying up of the appalling flood of vice that is deluging the world. For as the Chicago Vice Commission has suggested, conditions in Chicago are to be taken merely as an index of what may be seen in all the other great cities of the world.

The conditions in New York have been kept

reformers fear that the whole of society is doomed unless something can be done to stay it. Something will be done, and there is no question about it; for we read these words:

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people are foolish, they know me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge.

"I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger.

"For thus saith Jehovah, The whole land shall be a desolation; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it. Every city fleeth for the noise of the horsemen and bowmen; they go into the thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein. And thou, when thou art made desolate, what wilt thou do? Thou thou clothest thyself with scarlet, thou thou deckest thee with ornaments of gold, thou thou enlargest thine eyes with paint, in vain dost thou make thyself fair; thy lovers despise thee, they seek thy life. For I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth for breath, that spreadeth her hands, saying, Wo is me now! for my soul fainteth before the murderers.

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth; and I will pardon her. And thou they say, As Jehovah liveth; surely they swear falsely. O Jehovah, do not Thine eyes look upon truth? Thou hast stricken them, but they were not grieved; Thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

"Then I said, Surely these are poor; they are foolish; for they know not the way of Jehovah, nor the law of their God: I will get me unto the great men, and will speak unto them; for they know the way of Jehovah, and the justice of their God. But these with one accord have broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, a wolf of the evenings shall destroy them, a leopard shall watch against their cities; every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings are increased.

"How can I pardon thee? thy children have forsaken Me, and sworn by them that are no gods. When I had fed them to the full, they committed adultery, and assembled themselves in troops at the harlots' houses; they were as fed horses roaming at large; every one neighed after his neighbor's wife. Shall I not visit for these things? saith Jehovah; and shall not My soul be avenged on such a nation as this?" Jer. 4:19 to 5:9.

It will not do to pass this scripture off with the suggestion that it applies to old Jerusalem and the Jewish nation before the time of

Christ. "Zion" and "Jerusalem" are terms that are frequently used to represent the church in all the ages. It is manifestly used in the foregoing passage to refer to the times just before the second coming of Christ, for it specifically states that "all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger." This statement alone is enough to show that the wickedness in "all the cities" is to become so appalling that they call for the personal visitation of Jehovah for their destruction. And all the Scriptures show that His personal visitation for the destruction of evil is at the end of time.

But if the preceding were not sufficient to show when the Scripture text from Jeremiah applies, we have the following very positive statement from the apostle Paul. Speaking of the fornication and other sins that broke out and caused so much destruction among the Israel of old, he says:

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." 1 Cor. 10:6-11.

Everything that was written by the ancient prophets is for our admonition in this very



Banner carried by the strikers in Lawrence, Massachusetts. It is not necessary to say that such banners show a high tension of excitement, and that they will serve their purpose still further to inflame the public mind.

time. This is a principle that is clear. With these facts in mind, consider closely all the striking statements in the verses quoted from Jeremiah. Note what he says concerning the wickedness that will prevail. People are gasping for breath at the fear of the murderers; men are assembling in troops at the harlots' houses, etc., etc. The records of "vice commissions" in Chicago and many other cities show how true it is that "troops" of vice-laden men are assembling at the "harlots' houses" and thus literally fulfilling the prophet's words. Who will say that the graphic language of Jeremiah is not describing these conditions? And who can not see that the corruptions that are becoming so sickeningly gross and wide-spread must very soon call for the presence of Jehovah to visit them with destruction?

It is the duty of every good and true person to do all that can be done to hold in check the evil of this time. But the one duty that is paramount to all others is that of letting the whole world know what all these things signify. Forces of wickedness are let loose that are becoming so overpowering that nothing can possibly cope with them aside from the infinite power of Christ as displayed in His second advent. Let us get ready for the great and glorious day. T.

The Subdivided Factions of Reform

THE people who are illustrated on this page as marching with the banner before them believe that they are reformers. They are doubtless very sincere. They have grievances without any question. But they insist on reforming the country after their own notions of things. They are sure that any other plan would meet failure.

The country is full of other organizations, each of which is positive that there is something radically wrong with the nation, and all affirm with earnestness the importance of having their plan of reform adopted. Prominent among these organizations are the five great political parties—the two kinds of Republicans, the Democrats, the Prohibitionists, and the Socialists—that are bidding for our support and our votes.

Very inflammatory speeches are made on every hand. All seem to unite in saying that unless we can have some genuine reforms, we will have an awful revolution. As the days drag on, the utterances become more and more pronounced. We are addressed with ever-increasing vehemence. But there seems to be no getting together. The reformers are divided by factional strifes, and denouncing each other, as well as keeping up the common refrain, "We must have reform or revolution."

The logical outcome of this, following the philosophy of history, will be for an ecclesiastical organization to come forward with the claim that nothing can unite these forces except a strong intertwining religious sentiment. And this will give us the most ardent and most crushing religious despotism that the world has ever seen. The logic of the situation demands it, and it may not be amiss to say that the Word of God in several distinct instances tells us of just such a world-wide ecclesiastical despotism. And the divine words that make this prediction, specifically state that this despotism will be in the last days. We have made frequent reference to these scriptures, and they ought to be familiar to all our readers.

Lest the reader may think this a "dream" that could not come true in "this enlightened age," we ask him to consider the fact that this is an age of federations and combinations. Men have learned to "combine" in order to secure what they could not

otherwise obtain. The times are federation and organization mad. It would hardly seem necessary to state that church federation is sweeping like a craze over the world. T.

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Roman Catholics and Civil Government

As They Say It

IN a sermon by the Rev. Father D. S. Phelan, of the *Western Watchman* (Roman Catholic), of St. Louis, in its issue of June 30, 1912, we are told the reason why the Roman Catholic Church is feared. He says:

"Why is everybody afraid of the Catholic Church? and the American people are more afraid of her than any people of the world. Why are they afraid of the Catholic Church? They know what the Catholic Church means. It means all the Catholics of the world, not of one country or two countries, but all the countries of the world; and it means more than that, it means that the Catholics of the world love the church more than anything else; that the Catholics of the world love the church more than they do their own governments, more than they do their own nation, more than they do their own people, more than they do their own fortunes, more than they do their own selves. We of the Catholic Church are ready to go to the death for the church. Under

(Continued on page 15)

HOME AND FIRESIDE

The Bible

Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn.

— Scott, "Monastery," chapter 12.

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The Importance of the Home

A Molder of Character

By Mrs. L. D. Avery-Stuttle

HOME! How the very word sets the heart-strings a quiver! What myriad memories cluster around it—what sweet, old-fashioned pictures! Interview any man or woman above forty years of age on the subject of his early home life, and almost without exception you will have a very fair index of his or her character. Of course there are exceptions, but hardly more than enough to prove the rule.

Call to mind almost any of our acquaintances. There is Auntie Willis. Her hair is white, but her cheek is pink and fresh, and her eyes are as blue as the skies in June.

She is halting at the gate.

"Come in, auntie. I wish you would tell us a little about your old home—when you were a child, I mean."

"When I was a child!" echoes the old lady dreamily, while her expressive eyes light up with a radiance that is good to see.

"If I could only see the old home again, just once! There never was another quite such a home, I think. And then, my mother—what a blessed mother she was! Her beautiful life and character have been my ideal from earliest childhood. I'm only sorry that I represent her so poorly.

"Tell you about my early home life? Well, there's not much to tell, except that ours was a happy home, a beautiful home, a Christian home. It was not stately or grand or luxurious. O, no; it was not the least bit like the modern homes of to-day,—just a quaint, old-fashioned farmhouse.

"But I can never forget the morning-glories that climbed up at the windows, and the tall, stiff hollyhocks and the sweet-williams and marigolds in the front yard. Those flowers had a peculiar effect upon me as a child," continued Auntie Willis, "and I believe the effect has somehow lingered ever since. They were always associated with my mother, in my mind; they appealed to my love of beauty and purity, and had the effect of increasing my childish determination to emulate the good and the pure."

"But can you tell me, auntie, what particular influence—whether at home or elsewhere—had the greatest effect upon your early life in the molding of your character?"

Auntie Willis thought a moment, and replied slowly:

"I am sure that it was the godly example of my Christian parents, first and greatest; and after that, I think I would name the flowers, the music, and the books which I enjoyed in my childhood's home. The flowers I have already mentioned. We used to sing a great deal at home—my brother and I; and those old songs seem almost a part of myself, to this day.

"Then, the books! There was not a very great variety, I can assure you. But the good old Book was first of all."

Well, the experience of Auntie Willis is not at all exceptional. Show me a home of peace and quietness and prayer—a home where love rules every member, and where discord and angry words are altogether unknown—and I will show you boys and girls who are not quarrelsome, who are gentle and

be, yes; but all of us make mistakes. Do not misunderstand me. An ideal home is not necessarily one where mistakes are never made. But when the mistakes are made, they are corrected as soon as they are seen—and even father and mother are not ashamed to acknowledge a fault.

I will tell you five little words which are wonderfully necessary for each member of the family to repeat upon certain occasions, if a happy home would be maintained. They are very simple words, and it would seem that they would be quite easy to speak; but they are the hardest words in the English language—or any other—for the most of us to repeat.

We can say almost anything else. We back around them, and jump over them, and dodge them. A child will sometimes prefer to take a whipping rather than to speak them. The older brothers and sisters will spend sleepless nights trying to coax an awakened conscience to let them off a little easier, or in trying to invent some other words which will do just as well. While father or mother—O, dear! they are so fearful that the expression of these simple words will detract from their dignity, and that discipline could never again be maintained, that they also are too apt to excuse themselves, and the magic words are rarely heard.

Here they are:

"I did wrong; forgive me."

Well, how often do you hear them? Are they as familiar to your ears as cross words or boastful words or hasty words? Does this beautiful sentence pass your lips as often, in presence of the family, as do foolish words or idle gossip?

If they were oftener used, the divorce courts would be robbed of a large percentage of their disgusting business, and even the criminal courts would be affected.

But all these things have their influence. O, believe me, there is nothing which is so felt in the after-life of the boys and the girls, as home influence, be it good or bad.

Good schools and good teachers are important, but good homes and good mothers are more so.

An excellent education is a splendid thing, but an excellent home and efficient home training are better. I tell you, the homes of the nation need to be jealously guarded; then the country will take care of itself.

Are battle-ships and standing armies necessary for the safety of the country? Good homes and good fathers and loving mothers are a hundredfold more so!

The teaching which a child receives at school, be it either good or bad, wise or otherwise, can be, and often is, almost or quite undone by the parents at home.

Ah, the home ought to be an Eden in miniature! Talk about Christianizing a nation! Let us be more sensible, and Christianize the home.



"I wish you would tell us a little about your old home"

thoughtful of the feelings of others, and who are loved and sought after by teachers and playmates alike. I will show you young men and young women who can be depended upon, whose word and whose promise are never held at a discount. And as they grow older, these young shoulders are those upon whom a willing public is very apt to place burdens.

Given an ideal home, and it matters not so much what the after-influences may be. I tell you, the old home life and the old home influences can not be shaken off.

"What!" exclaims some doubter. "Do you mean to say that children always turn out well, whose home influences have been good? Why, I've known ever so many sons of ministers to go wrong, and daughters, too, for that matter."

Well, that is quite possible. But it may be that even the homes of some ministers of the gospel are not always ideal. They should

Good homes mean good citizens. Good citizens mean a prosperous community. And prosperous and healthy communities mean prosperous schools and industries, healthy and growing churches, and well-attended Sabbath-schools.

The Invisible Things of God

(Continued from page 5)

as well as we see now with light. With such eyes, the day would be as bright as it is now; but we could also sit in a pitch-dark room with a warm stove and read as clearly by its dark heat as we do now with our ordinary lights. With such eyes, we could see through windows made of thin plates of hard rubber now to us entirely opaque; and we could view the heavenly bodies through telescopes having lenses of the same material. Imagine looking, with such eyes, through a black rubber comb, and seeing it to be as transparent as glass is now!

But this is not all. We may shut out all the visible rays of the sun, and yet, with a sensitized plate, take photographs with the entirely invisible rays. These rays, in the hands of the chemist, do many wonderful things. For example, they will turn one kind of phosphorus into another quite different kind. They will cause violent explosions, and make substances conduct electricity which otherwise do not. These rays are called the chemical rays, and seem to have considerable healing power, and cure many kinds of skin diseases. Their work in the vegetable world is very important, as they stimulate many of the activities of vegetable life and growth.

All this is but a fraction of the things that might be mentioned in this connection. But why go further into these regions of

the invisible and the comparatively unknown? The truth of our text may be illustrated by more familiar things.

All forms of energy are invisible. Light itself, that makes most material things visible, is itself entirely invisible. It is known only by its effects in the material world. Acting as a vibration, it touches the optic nerve of the eye, causing it to vibrate in sympathy with the undulations of light. These vibrations of the nerve filaments of the eye, being communicated to the brain, give us the sensation of vision.

But seeing is one of the senses; it is not light. Sight is but the action of light upon the nerves of the eye.

Darken a room, and arrange a dust-proof box, with a glass side to reveal the interior. Allow a single ray of light to enter the box. Let what dust there may be in the box settle until the air in the box is clear. The ray of light will be entirely invisible save where it touches some material object and illuminates it. Agitate the box slightly. The rising dust, being illuminated by the entering ray, shows its path through the box. But it is the illumination of the dust particles—the effect of light upon them—that we see, and not the light itself.

Power is always invisible until it affects material things.

Electricity is another form of energy, or power; and it also is invisible. For ages, men were utterly ignorant of its manifestation. In water and air, in sky and earth, electric energy has throbbed and vibrated for centuries, at last to be recognized in these later years.

And so with the power of gravitation. Ever since matter first came into being, this mysterious power has been exerting its unending influence, atom attracting atom throughout all the wide universe. But not

until Newton's time did men uncover the fact.

They knew, of course, that unsupported bodies on the earth tend to fall toward the surface; but this was all. They saw certain phenomena, it is true; but back of the visible was the mighty, invisible energy. That this force operates not only between all heavenly bodies, but also between all particles of matter whatsoever in all the universe, men had not so much as dreamed until one great mind, under God, led the way. And this ignorance was possible because gravitation is invisible, and its presence is at last known only by its effects upon the visible world of matter.

Heat, another form of energy, is also invisible. It may be felt; but this is its effect upon the skin. We may heat an iron until it is red-hot. We see, not the heat, but the effects of heat upon the iron.

Thus it is with all forms of power; always it is invisible. When one throws a stone, we may see the movement of the arm, the action of the hand, and the passing of the stone through the air; but we do not at any time see the power that produces the different motions.

What a strange world this would be if, by some sort of magic, we were enabled to see the undulations of the filmy waves of light which make visible to us the open scenery of the world! or the waves of sound which bear to us the varied notes and tones of nature! How strange a sight would greet our eyes if we could watch the twinge of pain or the thrill of pleasure as it travels along the sensory nerves!

But force itself can not be seen. It is one of the invisible things of God. R.

— * * —

"The advice you don't like is often the best."

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Rejoice

(Continued from page 9)

blessedness of heaven here and hereafter. For by this wonderful and mysterious union of God and man — this bitter sorrow and infinite joy commingled — is formed Christ within, "the hope of glory."

We must love even as He loved, must give even as He gave — the heart's blood, drop by drop, if we be called upon to make the sacrifice — or we can not be as He was in the world. It is only in this way that we can be made conformable to His death — holding ourselves ready not only to give up life for His sake, but to die that slower, more painful death, the death to self; to give up, one by one, the yearnings and desires of our natures — the love of home and friends, the desire for companionship and social pleasure — and take instead isolation, labor, care, oftentimes want and bitter heart travail.

Ah, friends, this is a test that must come to us all at some time in our life journey; and whether we meet it bravely, heroically, will make all the difference in the world to you and me. Jesus said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" And yet while He longed for its consummation — for the joys of home and the Father's love — yet over and over we hear Him saying, "Mine hour is not yet come." Lovingly, prayerfully, patiently, He went down into the dark shadows of Gethsemane. Patiently He emerged again from its death-like gloom, to climb the steep of Calvary; and with that triumphant cry, "It is finished," was rounded out and completed a life wholly yielded, beautiful in its self-renunciation. And through it all there was joy and perfect peace. Even when the mob was hooting around Him and the dreadful cry of "Crucify Him" struck terror into the hearts of His followers, there was peace, and He could stand and answer nothing at all.

And down through the long centuries since then, this same mighty power, carrying the weak, human body above and out of itself, has caused the soul to triumph over the most cruel torture that wicked men or demons could invent, and made the heart strong to meet death without flinching — even to "rejoice" amid the flames.

This — ah, this is being made conformable to His death; and we know that if we are "planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

So, dear friends, let us suffer on just a little longer; and let us be cheerful, joyful, our faces reflecting the light from the city of many mansions just ahead; for even now we can see its battlements, rising tier on tier, until they reach the sunlit sky — this, the home of eternal peace.

— ★ ★ —

"It is right to be content with what we have, but not with what we are."

— ★ ★ —

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Roman Catholics and Civil Government

(Continued from page 11)

God, she is the supreme object of our worship. Tell us that we think more of the church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterwards; of course we are. Tell us in the conflict between the church and the civil government we take the side of the church; of course we do. Why, if the government of the United States were at war with the church we would say to-morrow, To hell with the government of the United States; and if the church and all the governments of the world were at war we would say, To hell with all the governments of the world. They say we are Catholics first and Americans decidedly afterwards. There is no doubt about it. We are Catholics first, and we love the church more than we love any and all the governments of the world; we love the church more than we love our fathers and our mothers, we love the church more than we love our own children."

There is much more of the same import in this sermon. We would like to say just this, that the priest has the right idea of man's loyalty to God, but an entirely wrong conception of his church. All those sentiments would be perfectly proper if he held the church entirely separate and apart from the state. The true Christian always holds his Lord and his duty to his Lord above everything else, but those duties to his Lord do not lead him to antagonize the state, to manipulate the state, to do politics for state control. That is why men fear the Roman Catholics. It is not because of the conception of duty which the Catholic holds toward his God, or toward his church, but it is the wrong conception that the Roman Catholic has regarding his church and her relation to the state. Let him hold the same position that our blessed Lord did, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world," and there would be no fear on any one's part toward the Roman Catholic Church. It is because she assumes to herself control of both church and state, the authority to define heresy and adjudge its punishment, that men fear. Give her the control now, and she will do as she did during the Medieval Ages. The very pivot of the thing rests in the wrong conception of the church.

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

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The War in the Near East.—At present it looks as if the four small boys of Southeastern Europe would soon drive their tormentor, the big bully Turkey, over the Dardanelles and into Asia Minor. There are some correspondents who contend, however, that the Turk has not yet begun to fight, and by the time the little kingdoms have exhausted themselves by their successful excesses, the Turk will be thoroly awakened, his armies mobilized and mad, and he will make short work of clearing his dominions of the belligerent small nations. Perhaps, and perhaps not. The game of war is uncertain. We would not be surprised if the Turk should be driven from Europe to his possessions in Asia. What would be his seat then? We do not know. We do not know as any one knows, even the Turk himself. If he is pursued hotly by a victorious enemy, he may not stop till he has reached the thrice sacred tomb of Mahomet at Mecca. If he is unmolested on the other side of the Dardanelles, he may make one of a half dozen ancient seats his royal capital. Wait.

The Missionary Calendar.—We have received from Mr. A. W. Roffe, 274 Bathurst St., Toronto, Ontario, Canada, the "Missionary Calendar and Wall Roll" for 1913. It certainly is a beautiful and inspiring calendar to those who are longing to help the needy of earth. On the front page are two half-tone pictures, of women workers in India, many of whom were famine waifs in 1900, and three Kongo teachers holding forth the Word of Life, with the mottoes, "The Christians now living must take Christ to the non-Christians now living, if they are ever to hear of Him;" and "Missions are the outgo of the church; the church is the outcome of missions." Each month is given on one large sheet, with a center illustration around which are grouped stirring missionary items, as, for instance, January 29, "India has 500,000 blind persons, 391,000 child widows, 6,000,000 child wives, and 27,000,000 orphans." For February 11 we have: "No individual can remain the same after the Gift of God has come

into his life. No community but what is changed once the Lamb of God is received." For March 15: "Every ten-cent piece represents ten units of opportunity and responsibility. It will buy a cigar, or preach the gospel for a whole day through native lips." The price of the calendar is low—sent by mail for 35 cents; in dozen lots, post-paid, for \$2.64. Address as above.

They Do Not Believe It.—A clipping from the Denver Weekly Post, for week ending October 12, 1912, has an item from Delta, dated October 8, which says:

"E. A. Curtis, in a speech accepting the presidency of the Western Colorado Conference of Seventh-day Adventists, predicted the end of the world before 1915.

The item is headed in red ink:

"Sees World's End Before Year 1915."

Our inquirer asks, "Do Adventists in general believe that?" And we reply emphatically that **Seventh-day Adventists do not.** They do not set times or fix dates, they never have done so and never will. We do not believe that Mr. Curtis said this. It is a not purposely incorrect report of what he said. The views of Seventh-day Adventists prohibit time-setting.

Belief in No Hell

It used to be one of the great orthodox doctrines in leading Christian churches to teach an ever-burning hell, but the Detroit Times of July 20, 1912, quotes the Rev. T. W. Young, Baptist, as saying:

"The widely diffused ideas, in modern times, about the devil and the hell of fire and brimstone for the wicked, come from Dante and Milton, which is poetry, and not from the Bible. Some of the ancient church fathers—that fruitful source of heresy—also held fantastic views about the future torment of the wicked, but no great religious creed and no great religious denomination, as such, has ever advocated any such literal interpretation of the Bible. No present-day creed or church, as far as I know, believes in a hell of fire and brimstone. Some few straggling literalists may, but they have little or no following."

Dr. Charles M. Sheldon, as reported from the *Christian Herald*, says:

"I have come to believe myself in the probable annihilation of those who never respond to God's offer of forgiveness, those who never believe in Christ, and take Him as their Saviour. It seems probable that the Bible teaches that the word 'death,' as applied to the soul that always refuses to repent, means death of total extinction. . . . I can not interpret the use of a text such as we have to-day to mean anything less than that 'the wages of sin is death.'"

This certainly is hopeful.

David Eason, a minister in the Brookville Methodist Episcopal Church of Erie Conference, Pennsylvania, writes to the *Brookville Republican*, in its issue of July 18, 1912:

"I am not a believer in endless torture of any kind. I believe that sin will be punished according to the deeds done in the body, but it is not punitive simply, but on the contrary is remedial."

The Marietta Register-Leader of July 9, 1912, gives the opinion of several ministers from the Episcopal, Presbyterian, and Congregational churches, who repudiate the idea of the literal hell, or literal fire. Some of these ministers hold to conditional immortality, as does Charles Sheldon, and that is the Bible view. Others have adopted the unscriptural view of universal salvation.

When we come to it, there will be a literal fire and a literal burning, in which the old earth will be purified, but out of that will come the glorious new heavens and new earth, in which there will be no more sin, and hell will be forever banished from God's universe.

A subscriber writes us that it is better to say that the Sabbath was changed by apostasy from the seventh day to Sunday; because Sunday is not strictly the Bible first day of the week. The Bible day, and hence the Sabbath, begins and ends at sunset. Sunday begins and ends at midnight. And this is so.

Memory Text for the Week

John 12: 35, 36

"Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light. These things spake Jesus, and He departed and hid Himself from them."

Increasing Intemperance.—Royall E. Cabell, commissioner of internal revenue, is quoted by the New York World as saying that "there is more whisky stored in Kentucky to-day than ever before, and that the consumption of cigarets has reached a total of about a billion a month, and is still increasing. He attributes the increased smoking of cigarets to judicious advertising, the increase of whisky he attributes largely to prohibition. He reasons thus,—that in prohibition territory those who sell illicit liquor use that that is of the smallest bulk in proportion to the alcoholic content, and that therefore whisky is more easily handled than beer, ale, or wine; a bottle of whisky contains many more drinks than a bottle of any of the others, and that the whisky distillers would like to see the whole country go dry, as that would give them a monopoly of the manufacture of intoxicating beverages." It is too bad that it is so. The great trouble is that it takes sympathetic and loyal men to enforce law, and this is usually wanting in prohibition territory.

In a recent newspaper, Ella Wheeler Wilcox sings that "out of the wreck and chaos of the order that used to be, a strong new race shall take its place;" but the same journal tells us that under modern conditions, out of which Mrs. Wilcox's new race shall spring, only 27 per cent of college girls marry; only 61 per cent of high school girls; 85 per cent of the grammar school graduates; while "the paupers, the feeble-minded, and the immoral women bear by far the largest number of children in the United States, almost 95 per cent of these being mothers." The most enlightened mothers bear small families and of lowest vitality. Surely Mrs. Wilcox dreams.

Nearly every day the news brings us the account of one or more persons who have lost their lives by some accident with an air-ship. But still the work goes on, and there are more and more men, and women too for that matter, who are willing to be sacrificed in order that the science of flying may be developed. The principal call for the aviator is from the military and naval men. Each nation is seeking to build up a strong aerial navy, and they want experts at flying the air machines. And in view of this strong demand, men and women are willing and anxious to embark in a calling that is almost sure to result in their death sooner or later.

Dr. John R. Haynes has just completed a tour of inspection of the institutions in California for the care of the insane and feeble-minded. He finds them all in a very overcrowded condition, and recommends that steps be taken at once to erect one or more additional institutions of this character.

We do not "stand at Armageddon," nor does mortal battling for the Lord come there. All the battling for the Lord by the humans of earth will be over when Armageddon dawns, and the men who battle there will be led by the spirits of demons.

On October 19 Russia recognized the independence of Northern Mongolia.