

Signs of the Times

The President's Thanksgiving Proclamation

"By the President of the United States:

"A Proclamation:

"A God-fearing nation, like ours, owes it to its inborn and sincere sense of moral duty to testify its devout gratitude to the All-Giver for the countless benefits it has enjoyed. For many years it has been customary at the close of the year for the national executive to urge upon his fellow countrymen to offer praise and thanks to God for the manifold blessings vouchsafed to them in the past and to unite in earnest suppliance for their continuance.

"The year now drawing to a close has been notably favorable to our fortunate land. At peace within and without, free from the perturbations and calamities that have afflicted other peoples, rich in harvests so abundant and industries so productive that the overflow of our prosperity has advantaged the whole world, strong in the steadfast devotion of the heritage of self-government bequeathed to us by the wisdom of our fathers, and firm in the resolve to transmit that heritage unimpaired, but rather improved by good use, to our children and our children's children for all time to come, the people of this country have abounding cause for contented gratitude.

"Wherefore, I, William Howard Taft, President of the United States of America, in pursuance of long established usage and in response to the wish of the American people, invite my countrymen, wheresoever they may sojourn, to join, on Thursday, the 28th day of this month of November, in appropriate ascription of praise and thanks to God for the good gifts that have been our portion and in humble prayer that His great mercies toward us may endure."





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3918 — Backsliding

Does Heb. 10:26-31 mean that if we have a knowledge of the truth and backslide, there is no forgiveness?
A Subscriber.

No, it does not. Some of the strongest pleas that there are in the whole Word are made to backsliders. Read Jeremiah chapters 2 and 3. Read the whole of Hosea, in which God pleads again and again with backsliding Ephraim. The conditions presented in the above scripture show not simply a backsliding, but an utter turning away from the only means that God has of reaching souls—His Spirit-filled Word and the Lord Jesus Christ. There is hope for the backslider. Listen: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

3919 — Who Gave the Law?

Will you please give me the proof that Christ was the one who spoke and wrote the law.
E. M. T.

John 1:1-3 is very clear evidence regarding this,—"In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through Him, and without Him was not anything made that hath been made." In other words, Christ has been the Word of the Godhead to the world and to the universe. He was the one, therefore, through whom God gave the law, and all the instruction to the children of Israel. Again, Acts 7:37, 38: "A Prophet shall God raise up unto you from among your brethren, like unto me." That Prophet, of course, was Christ. "This is He that was in the church in the wilderness with the Angel that spake to Him in the Mount Sinai, and with our fathers: who received living oracles to give unto us." That Angel was God's Angel, the Angel of Jehovah, Michael, our Lord Jesus Christ, of whom the Father said, "My name is in Him." Ex. 23:21. Again 1 Cor. 8:6: "Yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." That is, all things come through the Lord Jesus. Therefore He must have been the one who gave the law to Moses and through whom God wrote it on the tables of stone.

3920 — The Falling Away

Please explain in your "Question Corner" 1 Tim. 4:1-4.
O. R.

The passage reads as follows, from the Revised Version: "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the Word of God and prayer."

Note the following: First, it is not to "last days" that the apostle particularly refers, but to "later times" than when he wrote—"subsequent seasons," some versions render it; that is, any time during the Christian dispensation these things shall be manifest.

Secondly, the things of which he speaks shall be among those who fall away from the faith, those who turn from faith in the Lord Jesus, and try to work out by their own plans and schemes a righteousness which is accepted by God.

Third, they are led to do this by seducing spirits and doctrines of demons, "through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." That is to say, hypocritical men, for their own gain, will teach doctrines of demons, and so lead people away, those whose hearts have fallen away from the faith. To our mind, this has been met in the great apostasy of the Christian dispensation. One of the noted doctrines of demons is that man possesses life and immortality entirely apart from

God. That is, he is immortal. It was taught by the master of all the demons in the Garden of Eden,—"Ye shall not surely die." This has been used to foster a belief in purgatory, and saint worship, and all the other related doctrines; and it has resulted in the building up of great systems, notable among which is that of the Roman Catholic Church. This does not mean that thousands of these people are not honest, but it does mean that the beginning of it was a departure from the faith, and a trusting in man and in man-made schemes, rather than the simple teaching of the Word of God.

Fourth, among the teaching will be that of forbidding to marry. Note the celibacy of the priesthood. "And commanding to abstain from meats,"—literally, **foods**. Note the various fasts,—enforced fasts and mandatory fasts,—in the Roman Catholic Church. The word from which "meats" comes is "bromaton,"—any kind of food, food which God created to be received with thanksgiving by them that believe and know the truth.

Fifth, then the general statement follows, that "every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the Word of God and prayer." Now there may be souls that will take this as an indication that the child of God ought to eat anything, and has a license to eat anything or drink anything that the carnal soul may lust for; but the true child of faith will connect with this text just such ones as 1 Cor. 10:31, that "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." He will study to know what God has sanctified, or set apart, in His Word as the best of food. He will want to know what will glorify God. This, in brief, is an explanation of these first four verses. See it much more fully expanded in the book entitled "Questions and Answers."

3921 — Redeemed from the Curse

I do not understand Gal. 3:10, 13. Would you please explain these scriptures?
S. H.

The scriptures read, "For as many as are of the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them." Verse 10. "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree." Verse 13.

The curse of which the apostle speaks is that of the wages of sin, or death. Rom. 6:23. All those who are of the works of the law are those who are seeking justification by obedience themselves; but this the apostle tells us is utterly impossible, for "all have sinned, and come short of the glory of God." All who are in the world are guilty before God, because all have sinned. Rom. 3:19, 23. Consequently a man who utterly ignores Christ, and seeks by his own works to perfect character, simply brings himself under the curse, because he stands for himself, and his own works are imperfect. He has come short of God's glory, he is a sinner and therefore subject to death, and must receive at last the wages of sin. He certainly has not continued in all things that are written in the book of the law. And therefore verse 11 is true, that no man is justified by the law, and that the only way that man can live just before God is by faith; but the man who is seeking to justify himself by works, certainly does not have faith in the Lord Jesus Christ, through whom only we can be justified.

But God knows our condition, and in His great love and pity gave Christ Jesus our Lord to die in our behalf. Christ redeemed us from the curse of the law, having become a curse for us. In the words of 2 Cor. 5:21, "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." And so Jesus died in order to save us from the curse, and carried out that statement in Deut. 21:23, of dying and hanging upon a tree in our behalf. He hung there for our sins; but in that death for our sins, He redeemed us from the sin, and the redemption is ours if we accept it by faith. And He did that in order "that upon the Gentiles might come the blessing of Abraham in Christ

Jesus; that we might receive the promise of the Spirit through faith." Verse 14.

3922 — Within Thy Gates

Is it right to let thrashers, that own their own machines and hire their own help, thrash on your farm on the Sabbath?
E. S.

No, not if you are running the farm. If that farm is rented to some one else, of course that individual practically owns that farm during that length of time. But if you are in control of the farm, the commandment applies to all "within thy gates." It is in a way saying to the world that while I don't work myself, I am employing others to do it. We do not see how it could be possible for one to hire his thrashing done, even tho he did it by the job, without having his mind upon it during that time, and the commandment very clearly covers the point.

3923 — The Seven Last Plagues

Can one tell whether he will be saved, or not, when the plagues begin to fall? Will the first plague, the noisome and grievous sore, have any effect on God's people?
A Subscriber.

According to the 91st Psalm, God's children will be saved from the fearful plagues that fall upon the earth; and this is also indicated in Revelation 14, 15, 16. Certainly when the plagues begin to fall, God's children will know that they are safe. They will suffer by seeing others suffering. There will be more or less suffering all through the time of trouble, but the plagues themselves will not fall upon them. "Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Every sin will be confessed. Every wrong thing will have gone beforehand to judgment, and the righteousness of Christ will cover all. There will be doubtless feelings of deep unworthiness, feelings sometimes of almost despondency. They will cry, as did Jacob at the brook Jabbok, "I will not let Thee go, except Thou bless me." In the language of Jer. 30:7, "It is even the time of Jacob's trouble; but he shall be saved out of it."

3924 — The Drying Up of the Great River Euphrates

Will you please explain Rev. 16:12, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared"? Who are the kings of the East?
H. G. W.

The river Euphrates, it is generally understood, typifies the land through which that river flows, the great Euphrates Valley, terminating in the Gulf of Persia. That land is at present held by Turkey nominally, in broader term perhaps by Germany, who holds a concession for a railway down through the Euphrates Valley extending to six miles on either side of the river. The drying up of that river, it is generally held, will be the destruction of the power that controls that valley. If the power that holds that valley were a strong power, they would prevent the kings of the East from passing over to the great war of Armageddon which will be fought out in its final conflict in Palestine. The kings of the East doubtless are the kings of the great Oriental nations. They may include Japan, China, and India. Evidently they are made up of those great heathen Oriental nations which will be at the last great battles to be fought in the great world center of Palestine.



Schedule for the Week Ending December 7, 1912

Sunday	December	1	Hebrews 3, 4
Monday	"	2	" 5, 6
Tuesday	"	3	" 7
Wednesday	"	4	" 8;
Thursday	"	5	Jer. 31:31-40
Friday	"	6	Hebrews 9;
Sabbath	"	7	Psalms 120, 121
			Hebrews 10
			" 11

Sigms of the Times

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

For Terms, See Page 15
Volume 39, Number 46

Mountain View, California, November 26, 1912

Weekly, \$1.75 a Year
Single Copies, Five Cents

EDITORIAL

Let Us Give Thanks

EVERY day of the Christian should be a day of thanksgiving. It is an inspired exhortation, "In everything give thanks," and the encouraging assurance, "for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. That is, it is God's will that we shall give thanks, not at stated times, or when prosperity's tree is loaded with benefits above our head; but "giving thanks always for all things unto God and the Father in the name of our

might, of eternal justice and mercy, of eternal peace and glory.

Americans in general have cause to be grateful, and together, as invited by President Taft, let them give thanks. He that "offereth praise glorifieth Me," says our heavenly Father.

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Sabbath Day Miracles

(Mark 1:29-32)

THE Sabbath day service in the synagogue at Capernaum, which the devil sought to destroy, resulted in glory to God, and the spread of the gospel message. From that service Jesus, with James

ing it to save expense. But it was into such homes that Jesus delighted to enter.

THE Master no sooner came into the house than they told Him of the sick one. We do not know whether He was asked to visit her, or whether He signified His intention. It matters little. As soon as the opportunity offered, He came to the bedside, "took her by the hand, and raised her up; and the fever left her." The power of God in His touch neutralized the poison of the disease, obliterated its germs, cooled the burning skin, and moistened the parched tongue. The relieved one seems to have recognized that the strength and healing



JESUS HEALING ALL WHO CAME TO HIM

Benjamin West

Lord Jesus Christ." Eph. 5:20. We may safely do this, for the God of infinite love will gather up the all things of good or ill, of temporary blessing or bane, and make for His thankful, trusting child a composite of eternal good.

"Let us give thanks" "at all times." To do this we must be Christians. Our faith must bring Christ Jesus to our souls a present help. It must bridge the empty coal bin and flour box, hide the worn shoes and ragged clothes, shut out the hatred and malice and envy and wrong of this old world, tunnel the dark grave, and vision God's great beyond of eternal right and

and John, the sons of Zebedee, went at once to the home of Simon and Andrew, brothers. Simon's mother-in-law lay sick of a fever, which shows that Simon (Peter, or Cephas) was a married man, and that Jesus did not refuse to call him, on this account. Nay, more, Simon was among the first called. Later it seems that his wife accompanied him in his apostolic labors. See 1 Cor. 9:5. It is certainly clear that the Lord does not demand celibacy on the part of His great laborers. Peter's wife's mother was doubtless a widow, making her home with her daughter. The home was that of humble fishermen, the two brothers seemingly shar-

was from God, and she immediately began to use it in His service,—she "ministered unto them." Life and health are blood-bought blessings. "Ye are not your own." All you have and are belongs to God. He may not have healed you, but He has preserved you in health and strength. Use them for Him. Not always will the privilege be ours.

SO PASSED that Sabbath day. Jesus would use it in doing good. That was God's purpose in giving it. But the people, blinded by ignorance, their minds perverted by tradition, would not even come to Him in whom

they felt was the power of God, to be healed upon the Sabbath day. Tradition and early erroneous teachings were stronger than clamoring bodily ills and soul hunger.

BUT when the evening came, "when the sun did set," the Sabbath day ended, and the first day of the week, the first toward another Sabbath, had come, and then the people came and brought to Him all that were sick, and them that were possessed with demons, and all the city was gathered at the door of the humble home. Jesus took no affront because they did not come to Him before. He met them where they were, welcomed with open-handed blessings those who came, healed them "that were sick with divers diseases, and cast out many demons; and He suffered not the demons to speak, because they knew Him." Did He heal them all? Mark says "many," but He healed all who came, we learn from Matthew and Luke; He cast out the demons with a word, and laid hands on the sick and healed them, every one. "Himself took our infirmities, and bare our diseases," said the prophet more than six centuries before. The fruition of hope deferred had come, the Prince of Life had come to the land of misery and death, not to destroy nor to condemn, but to comfort and to heal. In His own life He had conquered the enemy, and His own life projected into theirs would conquer there.

WHY did He rebuke the demons who confessed Him?—Simply because they did confess Him. He wanted no acknowledgment from them. His cause was in no way helped by such advocacy. God's cause never is. Sinners and hypocrites may teach the theory of the truth, but they never impart its life. Their message brings no relief to hearts in need, no hope to hearts in despair, no comfort to hearts that mourn. Luke tells us that the demons confessed Him to be the Son of God. He silenced them. He showed that they were not of Him. Paul had similar experience when a demon-possessed maiden followed him and Silas many days, declaring, "These men are servants of the most high God, who proclaim unto you the way of salvation." Acts 16: 16-18. But the gospel of God needed no such help. Nor has it since. It is the saddest thing in Christendom that latter-day delusions call themselves Christian and yet deny the essentials of vital Christianity. They are a hindrance to true, vital Christianity.

JESUS CHRIST is the same, dear reader, "yesterday, and to-day, and forever." He is the Saviour from sin, the Healer of disease, to-day. Let the sick go to Him with all the heart, open the life to His life, yield all to Him, and receive the healing power of the Spirit of God. Always when it is for His glory and the good of the sick soul, He will heal, if faith will grasp the healing power.

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"TRUE goodness is like the glowworm in this—that it shines most when no eyes but those of heaven are upon it."

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WHAT men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.—*Bulwer-Lytton.*

Peace and Peace—Which?

IF there is a planet in the solar system which needs a reign of peace, that planet is the earth. From one end to the other it is wars and rumors of wars, preparations for war, colossal expenses for war in time of peace, while in Southeastern Europe nations are locked in a deadly struggle, with all the attendant circumstances and consequents, death and wounding, starvation and pestilence, hatred and malignancy, ravage and revenge untold; and it may involve all Europe and the world in the same conditions.

The demons of Apocalyptic vision are abroad among the kings of earth (Rev. 16: 14); the cry of the prophet meets fulfillment and demonstration, "Prepare war, wake up the mighty men" (Joel 3: 9-12); and the fearful Armageddon of divine prediction draws on apace.

Yet men long for peace. They talk for peace, write for peace, pray for peace, hold conferences and congresses for peace, effect local, national, and international associations in the interests of peace, and all are largely futile. All churches are ostensibly for peace.

A recent great international meeting has just closed in Switzerland. It is noted in another column, with the comments of a Catholic journalist thereupon. That journalist also presents a solution for the world's peace, the Roman Catholic remedy. That remedy is that at the head of the world's congress of peace shall be the pope as supreme arbiter.

It is, it seems to us, under present conditions, the only solution of the world problem.

Protestant churches or Protestant nations can not assure peace; they are not united in the first place; they have no definite peace plan; they are limited in scope and power and influence.

Nothing can be expected from the great historic Oriental religions.

The Roman Catholic Church is recognized as Christian—whether so or not—by practically all the great Protestant denominations, and by all so-called Protestant nations. They recognize her power, her greatness, her influence. In a work of this kind—effecting the world's peace—recognition on the part of the great nations would bring about a world-wide recognition.

The nominal head of Christendom will be made the chief arbiter by the nominal Christian powers, with headquarters in the chief nominal Christian city in the historic nominal Christian land of the world.

That nominal head is the pope of Rome. The nominal Christian powers are the European nations, the last confederacy that unite to restore again the beast régime of church and state.

That land is the historic Holy Land, little Palestine. That city is Jerusalem, where the Christ preached and wrought miracles and suffered and died; historically and traditionally, with its surroundings, the holiest spot on earth.

For divine prophecy declares this.

The last confederacy of European kings will unite to give their power and authority to the beast régime—the union of church and state, essential to the full-fledged Papacy—till the words of God shall be fulfilled. See Rev. 17: 12, 13.

The nominal head of all this Babylonian world confederation, the Papacy, shall say, as her temporal power is restored, "I sit a queen, and am no widow, and shall in no wise see mourning." Rev. 18: 7.

The seat of this confederation will be at Jerusalem; for "many peoples ["many nations," Micah 4] shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And He will judge between the nations [the pope claims to be God's special representative on earth], and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 3, 4.

Do not forget, in reading the above prophecy and the parallel one in Micah 4, that it is the "many peoples" and "many nations" that say this. Divine inspiration does not say it; the Holy Spirit declares that the "peoples" shall say it. And they are already organizing to rehearse the song, preparatory to the time when the troublesome papal-Italian question of temporal sovereignty and absolutely independent jurisdiction will be settled by bestowing upon the Papacy Jerusalem and its traditional thrice-hallowed environs.

This is world peace by a world confederation—religious tho it be—based on compromise, expediency, selfish ambition, and departure from God. It can not, and therefore will not, last; for—it is inspiration again—"When they are saying, *Peace and safety*, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." 1 Thess. 5: 3.

For when the great siren of the nations, satisfied and satiated with fulness of power and honor, "saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning," "therefore in one day shall her plagues come, death, and mourning, and famine." Rev. 18: 7, 8.

It will be thought that the world's peace will heal the wounds and ravages of sin; but earth's ills are not cured, and her toll of death and grief continue unabated, for men's hearts are still carnal, and the world in its patched-up peace is still in rebellion against the great Jehovah and His holy law.

For tho the ruler of that confederacy be chosen by universal world suffrage, and upheld nominally by the great powers of the world, yet, despite all human calculations, he shall come to his end, and none shall help him.

"There is no peace, saith my God, to the wicked." Isa. 57: 21.

Yet, reader, there is peace, God's peace, to the individual soul, to all individual souls, that will look beyond all of the earthly and accept of God's Advocate in His way. Listen: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. Our arms of rebellion are laid down, our carnal mind surrendered. Rom. 8: 7.

This is that of which Jesus said, "Peace I leave with you, My peace I give unto you:

not as the world giveth, give I unto you." John 14:27. In tranquillity or strife, in quietness at home or in the prison cell, God's peace abides.

For God's peace is not based on compromise of great truths, of essential Christianity — on rebellion or disobedience against God's holy law. It is not based on policy or expediency; in Jesus Christ, "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17. If you walk in God's peace here, you shall in that better day delight yourselves in the "abundance of peace."

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The Blessing of Breaking

INTO every life, if it is to be a broad, sympathetic, and useful life, must come some struggle, some sorrow, some tragedy, which will, so to speak, break the man or the woman in pieces, and humble and crush to the very earth. That tragedy may be voluntary, the death of the old man, the immolation, the sacrifice of him upon the cross. If we are not willing thus to yield ourselves, God in His infinite love for us shatters our idol, dissipates our hopes, permits sickness, perhaps death, perhaps utter discouragement and defeat, to fall upon us or our households. Financial and business trouble may come. He may permit us to fall into open, disgraceful sin.

What we shall get out of the awful lesson depends upon how we take the trouble, and to whom we go for succor,—whether we try to patch over the holes of our pride, hide it from us, drown it in drink or pleasure, or whether we take it to God in all its fulness and sinfulness, and let Him heal the wounds, and bind up the broken heart, and fill with His own presence the vacancy sorrow has made. Christ is the great Stone upon which we can fall and be broken, and out of that brokenness find healing; or we may go on until the great judgment time comes, and we will find that the Stone itself will grind us to powder which will be blown away into utter nothingness. He longs that we shall yield ourselves to the breaking, to the death of the old man. He will make us a better man or woman, if we will but learn the lesson of our own utter nothingness, and His own infinite fulness, which awaits our simple faith.

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Sanctification

Is It Instantaneous or Progressive?

THERE is a deal of controversy over this question that it seems to us need not be. There are those who hold that sanctification is a definite work, following conversion or justification, an act of faith, instantaneous in operation. Some contend that it makes the man sinless, and so holds him. It is by some counted "a second blessing."

Others hold that sanctification is a progressive work, covering the years of Christian experience after conversion, and that the soul never knows when that is reached.

The testimony of the Word is worth more than all human conjecture or human experience. The term "sanctification" is found in our English version six times, as follows: In 1 Cor. 1:30 Jesus is said to be our sanctification as He is our redemption; in

1 Thess. 4:3 we learn that "this is the will of God, even your sanctification;" in the next verse it is said that each one should "possess his vessel in sanctification and honor;" in 2 Thess. 2:13 it is said that we are chosen "to salvation through sanctification of the Spirit and belief of the truth;" practically the same thing is stated in 1 Peter 1:2.

The root meaning of the verb is, to separate from the common, to set apart to a sacred use. So God sanctified the Sabbath, or separated it from the common days, and set it apart to a sacred use.

As applied to man, it has a double sense. So far as the will, the purpose, the yielding, is concerned, the work is instantaneous. So every Christian who wins eternal life, sometime gives himself and all his powers to God. That critical moment of his decision is instantaneous; but the carrying out of that decision is a lifelong work. Chosen "through sanctification of the Spirit and belief of the truth" means a life-work in the holy channel of God's leading.

This sanctification does not imply perfection. "The saints" at Ephesus, "the sanctified" at Corinth, were not perfect, as Paul's epistles clearly show; but the purpose was perfection, and the purpose was being worked out in character.

It is worthy of note, in these few suggestions, that these saints never so designate themselves. Paul calls others saints, but never himself. God would have called His "servant" thus, we may believe; but Paul clearly declared that he was not perfect, but was pressing on. Phil. 3:7-14.

We are sure that the fullest impartial investigation will clearly show that sanctification is instantaneous as regards purpose, will, decision; progressive as regards the life-work of the Christian. So it worked out in all the Biblical children of God; we know of no improvement on the old way by modern methods or theories. God's plan presents hope, perseverance, growing power in Christ Jesus, with no boasting save in the cross.

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Look up and not down, forward and not back, out and not in, lend a hand.—*Edward Everett Hale.*

A Catholic Paper on the Peace Congress

The Rome correspondent to the "Western Watchman," in the issue of that paper of October 24, referring to the Peace Congress at Geneva, says:

"It is past at last, and peace to his ashes; for the International Peace Congress, which closed its sessions at Geneva the other day, proved to be merely something worse than the barren fig-tree. The press of Europe has laughed at it. The Catholic and antireligious newspapers have looked in expectation of some good result from the much lauded Peace Congress; but the whole affair has proved to be nothing else than a sounding brass and tinkling cymbal.

More War

"An International Peace Congress has been established. But what period brought us more war than the past dozen or so years?

"The Russo-Japanese war rivaled pagan struggles in its rivers of blood; then came the Boer war in South Africa to 'stagger humanity;' France and Germany were not, for a time, far from a struggle within the past two years; and to-day is the anniversary of the commencement of the Italo-Turkish war for Tripoli. Rather a pretty record for the Hague!

The Catholic Remedy

"But the question is, What might have saved the institution from becoming the huge fiasco that it now certainly is? There is one power that could probably have brought success to its banner. When the veto of Italy, seconded by Holland (the course of which Holland has long since repented), excluded from the Hague conference the vicar of the Prince of Peace, it sounded the death knell of what otherwise might have been fraught with excellent results to the Dreadnought-building powers."

It will be seen, from this last paragraph, what Rome's method, and only method, is of establishing peace, and that is to place at the head of the nations the pope. According to the Scripture, that will come. Peace will be declared. But when that supposedly worldwide Peace Congress comes, then the Holy Scripture declares sudden destruction comes with it. 1 Thess. 5:1-3.

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THINK not the bigotry of another is an excuse for thine own. It is not impossible that one who casts out devils himself may yet forbid you so to do.—*John Wesley.*

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"LEARN as if to live forever; live as if to die to-day."

Our Bible Reading

Life Only in Christ

1. What is man by nature?

A sinner. "For all have sinned, and fall short of the glory of God." Rom. 3:23.

2. Man being a sinner, to what is he doomed?

"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Rom. 5:12.

"For the wages of sin is death." Rom. 6:23.

3. Then can man find hope in himself or his fellows?

"None of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49:7.

4. But does not life come to men when they die?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

5. In whom, then, is our only hope of life?

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16.

6. How emphatic is this made in another scripture?

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

7. In what, then, may the believer rejoice?

"And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you, THAT YE MAY KNOW THAT YE HAVE ETERNAL LIFE, even unto YOU THAT BELIEVE on the name of the Son of God." 1 John 5:11-13.

God's Message for To-Day

By Charles L. Taylor

III—The Healing Remedy—the Everlasting Gospel

"We would have healed Babylon." Jer. 51:9.

IN the very heart of a great prophecy setting forth the final judgments of God against the kingdom of Babylon, are found these words of loving sorrow and sympathy. With the awful picture of retribution and desolation before him, the prophet's mind was turned to what might have been had the nation to which his people had been subject turned with willing heart to God, and having seen the purpose of Heaven in sending Israel and Israel's truth into that darkened land, he exclaimed, "We would have healed Babylon."

Yes, God had a great healing remedy for Babylon's spiritual ills. However far from Him those people were, they were still within reach of His power, and through the people of Israel, whom Babylon for a time was allowed to scourge, the opportunity was given to become acquainted with Israel's Redeemer and come into possession of His "plenteous redemption."

"We would have healed Babylon." In the light of these beautiful, sweet words, we may, perhaps, see more fully the tremendous import of the story of Daniel and his work in Babylon. That story is a picture of divine effort to bring home to Nebuchadnezzar and his people the great truths of God's name and nature, God's life and power, God's kingdom, God's authority. Daniel and his people were God's messengers of healing, bearing, in sorrow and reproach, the blessed gospel of creative power, the revelation of Him whose rightful place is the inner sanctuary of man's truest being.

Study again the story of the king's dream, and the prophet's interpretation, which, step by step, led the king forward to the final triumphs of God's grace in the establishment of the everlasting kingdom upon earth. How marvelously complete was the presentation, which showed the utter fallacy of all that Babylon believed and taught, and which brought home to the hearts of men God's blessed willingness to transform their lives and make them fit for an eternal hereafter! It was a splendid manifestation of omnipotence and wisdom and love, designed to countervail the fundamental error of the Babylonian system, namely, that man was himself a part of the divine, and as such was capable of saving himself and of perpetuating himself indefinitely.

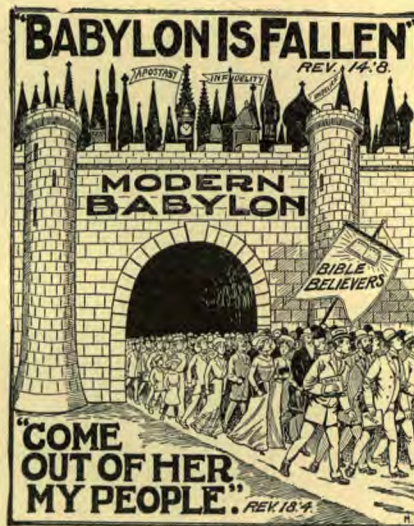
Had Babylon received that first message, she might, indeed, have been healed, and have been used of God for declaring His name throughout all the earth.

The experience of King Nebuchadnezzar in seeking to set aside the truth of the dream by erecting an idolatrous image and compelling all to bow before it, again published to his entire kingdom the exalted message of superhuman power and love, and was made the occasion of a direct appeal to every individual in the vast multitude of worshippers to submit himself to that God whose creative power reached beyond and

above the elements of nature, and wrought deliverance for those who served Him. He who had brought salvation and healing to the Hebrews, was now offering the same to the entire Babylonian empire.

Later, through the dream of the tree and the visitation of the affliction which the dream had foretold, the king actually did find the knowledge of God and His righteousness, and to all the world bore a touching testimony to the goodness and wisdom of the Almighty. The healing message given again and again to him and his people was at last received, and in the king's life demonstrated what God intended for all. Nebuchadnezzar was healed; his sins were broken off by righteousness; he exchanged his Babylonian confusion and despair for the certainty of truth and the light of everlasting, bright hope.

Well had it been had the people followed the example of their king. But they did not. The message fell apparently upon un-



willing ears, and with the passing of the king, the nation rapidly filled up the cup of its iniquity. Instead of giving heed to the prophetic announcements, as may be found recorded in chapters 7 to 9 of Daniel's book, Belshazzar and his wanton subjects sought to heap reproach upon all that pertained to the worship of the King of Heaven, and flagrantly and presumptuously insulted Him in national festival and by official decree. (See Daniel 5.)

Great Mystical Babylon

Babylon refused to be healed, and when her sins had mounted up to heaven, inviting the stroke of wrath which had been so plainly foretold, then God's judgments were visited upon her, and she fell to rise no more.

Babylon was a great world kingdom, and in a most peculiar and wonderful way she was the type of the religious world of these last days. The Apocalypse repeatedly refers to Babylon, and locates her at the time and connects her with events immediately preceding and in connection with the day of Christ and the end of the world. See Rev. 16:19; 18:2, 10, 21, etc. The prophecies of Jeremiah, setting forth the final destruction of ancient Babylon (Jeremiah 50, 51), are a vivid portrayal of the destruction

which is to be visited upon modern Babylon in the day when God shall finally and forever close up all earthly accounts.

What Jehovah did, therefore, to bring healing to the world—to Babylon of long ago—is a blessed truth for to-day, and is well worth our study. What is the healing message at this time, and how may we know it and receive it?

In a previous article, it was shown that the Babylon of to-day is the great confused religious world, rent into hundreds of factions, its different parts all at variance, all weak, all inconsistent, all hopelessly worldly, yet seeking by federation and compromise to bring about unity and thus gain earthly power for the accomplishment of its mistaken purposes. "Babylon" signifies confusion, and God made no mistake when He applied the title to these last-day conditions.

To this Babylon—to this broken, bruised, bleeding, dying Christendom—there should come some special message from God, as special as ever came to Babylon of old, one that will constitute a foundation for true Spirit union, Spirit fellowship, Spirit guiding. There is due a message which shall be at once so plain, so positive, so pure, so powerful, so far-reaching and all-comprehensive, that its very presence shall compel world-wide attention, and giving to all who hear in faith, absolute knowledge of its divine origin. And as it flies in mercy to all the world, men will be conscious that its beams of light are but rays from the Sun of Righteousness, which brings healing in its wings. Mal. 4:2.

Surely the time is ripe. Not only do conditions in themselves make silent but eloquent appeal for healing, but all through the great world honest hearts are crying to God for such a revelation of Himself as shall make them know the certainties of hope, the infallible assurances of faith. Even the great heathen world is looking for the coming of a great Teacher, "who shall put an end to the present state of things, and establish a reign of universal peace and righteousness."

But will there ever come a universal healing, a unifying of all beliefs, an amalgamation of the multitude of present-day teachings? Is it possible? Can God bring it about? Is it His plan to do so? Ah, no, dear reader! And yet to this great world of distraction, uncertainty, confusion, and discord, He does send a message which has in it every needed element of life, a message which will quickly and positively remedy every wounded soul, and which develops a great and united and Spirit-filled company for the glorious day of the Master's coming. It is a message of reform which calls out of Babylon and away from her sins.

The Healing Remedy

Here is the message:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

(Continued on page 8)

The Altar of Incense and Its Service

By Mrs. S. N. Haskell

THE golden altar, or altar of incense, was before the veil in the first apartment of the sanctuary. It was a cubit square, and two cubits high, with horns upon each corner. The altar was made of the shittim or acacia wood, and all overlaid with pure gold. Around the top was a beautiful crown of gold; and beneath the crown, rings and staves, all overlaid with pure gold, for carrying the altar.

Within the crown of gold which encircled the top of the altar, holy fire was kept constantly burning (Ex. 30:8), from which ascended the fragrant smoke of the incense. The perfume of the incense pervaded the entire sanctuary, and was carried by the breeze far beyond the precincts of the court.

The incense, composed of equal weight of four fragrant gums and resins, was made by divine direction. It was very sacred; and the individual making any like it, even for perfume, was cut off from among the people. Ex. 30:34-38.

Incense was kept constantly burning upon the golden altar, and was renewed every morning and evening by the high priest. The high priest alone was to perform the sacred duty of putting incense before the Lord on the golden altar. Ex. 30:7, 8. The altar and the fragrant incense in the earthly sanctuary were but a shadow of heavenly things, an example of the work our great High Priest is performing for us. Heb. 8:5. Our minds should often dwell upon the work of Christ in the heavenly sanctuary. Heb. 3:1. Moses, when directed to build the sanctuary, was "caused to see" the heavenly model of which he was to make a "shadow." Ex. 25:40, margin. John the beloved disciple was permitted several times in vision to behold the Saviour officiating in the heavenly sanctuary. He saw a heavenly being standing at the glorious golden altar in the heavenly sanctuary. He beheld the incense offered upon that wondrous altar. How it must have thrilled his soul, when he saw that precious incense added to the poor, faltering prayers of the struggling saints here on the earth! He saw those prayers, after the incense was added, ascend up before God, and they were accepted because they were made fragrant with the incense. Rev. 8:3, 4, margin. "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Rom. 8:26, 27.

But even the Spirit could not present the prayers of sinful mortals before a pure and holy God without adding the fragrant incense. When Jesus was preparing His disciples for His separation in person from them, He assured them that "whatsoever ye shall ask the Father in My name, He will give it you." John 16:23. The strength of a name is the character of the individual that bears the name. The name of the precious Redeemer is honored, and every petition presented in that name is granted in

the courts of heaven, because Jesus lived a sinless life. He "knew no sin." The prince of this world had nothing in Jesus. John 14:30. He had nothing in Him, for He was pure and holy, without one stain of sin. It is Christ's righteousness that makes our prayers accepted before the Father. John saw the smoke of the incense, with the prayers of the saints, ascend up before God. Our prayers, made fragrant by the righteousness of Christ our Saviour, are presented by the Holy Spirit before the Father. To John in vision it appeared like a cloud of smoke bearing the prayers and fragrant incense up before the throne of the Infinite One. The weakest saint that knows how to press his petitions to the throne of grace "in the name of Jesus" the Sinless One, has all the treasures of heaven at his command. Having the richest multimillionaire



The Altar of Incense

of earth sign his checks at earthly banks would in no way compare with the privilege of the Christian.

The name of Jesus is often added to prayers in a meaningless way. Many prayers are spoken for a mere form of worship, and go no higher than the head of the one that offers them; but every prayer of faith reaches the ear of the God of the universe. David understood what was typified by the incense, and prayed, "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:2.

There was no other part of the daily ministration that brought the priest as directly into the presence of God, as the offering of incense; so there is no part of our religious service that brings us as close to the Master as when we pour out our souls before Him in earnest prayer. Anciently, as in the antitype, the prayer of faith entered the "holy dwelling-place" of God in heaven. 2 Chron. 30:27.

A lamb was burned upon the brazen altar in the court each morning and evening at the time the incense was renewed upon the altar. The golden altar was an "altar of continual intercession," representing the

prayers of God's people coming up before Him continually; while the brazen altar was an "altar of continual atonement," representing the putting away and destruction of sin, the only thing that separates from God and prevents any prayers from being answered. The morning and evening lamb was offered as a whole burnt offering for the entire congregation, showing their desire to put away sin and consecrate themselves to the Lord so that their prayers could ascend from off the altar with the fragrant incense. In ancient Israel, the people living near the temple gathered at that hour. Often "the whole multitude of the people were praying without at the time of incense." Luke 1:10, 11. The habit of morning and evening prayer in the homes came from this typical worship. The faithful Israelite who was far from the temple would pray with his face toward the temple where the incense was ascending each morning and evening. Josephus says the incense was offered as the sun was setting in the evening, and in the morning as it was rising. This service was ordered by the Lord as an "example and shadow of heavenly things." Heb. 8:5.

The type was beautiful, but the antitype far surpasses the type. In the heavenly sanctuary, there is an inexhaustible supply of Christ's righteousness. In the type, the incense was *always* ascending, typifying that any time, day or night, a struggling soul cries out for help or gives thanks and praise for help received, his prayers are heard. In the morning, as the duties and burdens of the day seem more than human strength can bear, the burdened soul can remember that in the type a fresh supply of incense was always placed on the altar each morning, and from out of the antitypical heavenly sanctuary help will come for the day to the one that claims divine help in the name of Jesus. In the evening, as we review the work of the day, and find it marred by sin, there is blessed comfort, as we kneel confessing our sins, to *know* that in heaven the fragrant incense of Christ's righteousness will be added to our prayers; and as in the type the cloud of incense shielded the priest (Lev. 16:13), so Christ's righteousness will cover the mistakes of the day, and the Father looking upon us will behold the spotless robe of Christ's righteousness. If we realized more fully the privilege of prayer, we would often say with the prophet, "I will greatly rejoice in the Lord; . . . for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Isa. 61:10.

Not all prayers that are accepted before God are answered immediately, as it would not always be best for us; but every prayer to which the fragrance of Christ's righteousness has been added, is lodged on heaven's altar, and in God's good time will be answered. John saw those officiating before the throne of God, holding in their hands "vials full of incense," which he said were "prayers of saints." Rev. 5:8, margin. These prayers had been accepted, for the added incense was so fragrant that John said the vials were full of incense.

In the typical work, the one that attempted to use the fragrant perfume of the incense for his own selfish use was cut off from among the people of God. There was

(Continued on page 9)



A Perpetual Memorial—II

By Mrs. E. G. White

SATAN's chief agent in bringing about the rejection of the fourth commandment, and the institution of the first day of the week as a day of rest, has been the Roman Catholic Church. The Roman Catholic Church does not deny the part she has acted in this change, but makes a boast of her power, as shown in the change which she has brought about in the world. Papists acknowledge that the Bible gives no sanction to this change, and that Protestants have no Scriptural authority for Sunday worship. The Catholic Church changed the day of rest from the seventh to the first day, and without the shadow of divine sanction, it has been accepted by almost all the Protestant churches; and Rome, pointing to the adherents of her doctrines, claims the supremacy. In changing the fourth precept of God's law, the papal power has thought itself able to exalt itself above all that is called God, or that is worshiped. This was the very work that the prophecy foretold would be done by this power. In trampling upon the fourth commandment, the first commandment is broken. Their idolatry is similar to that of Israel's when she substituted a god which her own hands had made, for the living and true God, and followed after the example of Egypt; for when the Catholics substitute a sabbath of their own making, for that which God commanded, they too worship that which their own hands have made, and follow the example of the heathen who worshiped the sun on the first day of the week.

Through the pope of Rome, the same work has been carried on here on earth as was carried on in the courts of heaven before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course, and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven!

Many thousands who have accepted the change made in the day of rest, have done so ignorantly, and unwittingly have placed themselves under the banner of the prince of darkness. The Christian church has accepted the false sabbath, but the day of light has now dawned. The times of their ignorance God winked at, but now He commandeth men everywhere to repent. It is demonstrated that no change is necessary in the law of God. Were there a change needed in the law of God, and could such a change be made, the rebellion of Satan would be justified, and the universe would have to concede that Satan was wiser than God, and had a right to supreme authority. But Jesus came to magnify the law and to make it honorable; and His death on Cal-

vary in the sinner's behalf, proves the immutability of the law of heaven.

The work of the papal church was to be of an exactly opposite character to that of Christ. Daniel, in holy vision, saw that she would "think to change times and laws." The laws of God and the time of God were to be changed by this antichristian power. The laws of God are the only laws which men are prohibited from changing, for secular powers may change as they see fit the laws of secular governments. In the prophecy, it is plainly shown that this papal power would with deliberate intention change the law of God. In the Catholic catechisms, the second commandment is not taught as obligatory; but for this change, they do not hold themselves responsible of intention to change the law, as they declare that the whole significance of the precept is contained in the first commandment. But the change of the fourth commandment, the institution of the first day of the week as

the garments of sanctity. But while many are now aware of its origin, there are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blessed. This is true of worshipers even in the Catholic Church; and while this ignorance and integrity remain, God accepts of their sincerity; but when light shall fall upon their pathway, God requires them to come into harmony with His law, and to observe the Sabbath of His appointing. The time has come when the glory of the Lord is to fill the earth, and when the whole earth shall be lightened with His glory. The cry is sounding to the honest in heart to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."



the Sabbath instead of the seventh day, is a change for which she holds herself responsible of intention to change, and makes a boast of her power, because the whole professed Christian world acknowledges her mandate in this particular. It is by thus trampling upon God's commandments (sin is the transgression of the law) that the Roman Church has proved its right to the title given in prophecy to one who shall be the "mystery of lawlessness."

The Papacy, claiming to be the vicegerent of the Son of God, is in truth the vicegerent of another power. She points to the Sunday institution as the sign of her authority; but in the change of the law and time of God, she is only doing that which Satan tried to do in heaven,—prove the law of God faulty, and the Lawgiver fallible. In boasting of her power above the law of God, she is but echoing the sentiments of the great deceiver. God instituted the Sabbath as a sign of His authority and power; and the Papacy, acting for the prince of evil, points to the Sunday as a sign of her power and jurisdiction. The day of the sun, Sunday, was a day devoted to the most vile of the heathen worship, for it was celebrated in connection with sun-worship. This Sunday-sabbath has been accepted by many who know it to be the foundling of heathenism, which has been cherished and nourished by the Church of Rome, and by her clothed in

God's Message for To-Day

(Continued from page 6)

There is no question as to the time of this remarkable pronouncement, for the prophet is soon made to behold the terrible glory of the day of all days,—the day of the coming of the Christ. The opening heavens reveal the unveiled brightness and splendor of the Son of God. Rev. 14:14. This message, then, which goes to all the world, is one of the last to which men shall ever give ear.

That it is God's final word of mercy to perishing humanity is further shown from the fact that it announces the hour of judgment,—“for the hour of His judgment is come.” He is about to close up His accounts with all men, and in view of this He makes special appeal to them to break away from Babylon's sins and accept His righteousness. “Come out of her,” is His word of warning. Rev. 18:4. This was His message to ancient Babylon, when the armies of the Medes and Persians were about to destroy (Jer. 50:8); it is His message to modern Babylon when the armies of heaven are about to accomplish the final work of destruction. Rev. 16:19.

In close connection with this word of invitation to turn to God and worship only Him, is another which declares, “Babylon is fallen.” It is this that calls loudly for just such invitation. The Babylon of churches, the Babylon of teachings, the Babylon of spiritual degeneracy, prompts Heaven to make this grand and final effort to ward off impending doom. And *only* this message can avert the threatened disaster.

The message is one that actually meets the great world's needs, for it is sent “to every nation, and kindred, and tongue, and people.” It goes to every land, wherever the darkness and uncertainty of sin have gone. It heals the wounds of the heathen as well as those of the misled churchman or

the disappointed, unconverted man of civilization. It bears within itself the life and love of the universal Man, Christ Jesus. He who is "the Desire of all nations" (Haggai 2:7) finds His way to all nations in this last, blessed message; and He does so that He may truly satisfy the desire which He has created.

The Results of the Message

And note the results of the message. The prophet is directed to a glorious company of called out ones, of whom the angel attendant said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The message, therefore, is one that specifically calls men away from all false isms, from every delusive teaching of Babylonian confusion, to the faith of Jesus and to the commandments of God. It is one which in a most special way introduces men to "the Lamb of God, which taketh away the sin of the world;" and having taken away sin, brings them into that wonderful covenant relationship in which God's complete Spirit-filled law is written in the heart. Heb. 8:10. It causes all who receive it to know the very life power of Jehovah, a power which expresses itself in full obedience. It emphasizes the merits of the blood of Christ, and preaches a salvation of faith and faith alone. Babylon has never known nor taught this. Every false religion and even the professedly true teach salvation apart from the blood of Christ, and surely none to-day give God's law its proper place.

The one great reason why there is a Babylon in the experience and teachings of world and church just now is that the two great principles of faith in Christ and obedience to all God's commandments are both neglected and rejected. Men are seeking to climb into the fold another way. They are rearing spiritual towers in opposition to God's plain truth. The good Word of God is made to give place to the commandments and ordinances of men. Man has put himself into God's place.

"Fear God, and give glory to Him." This is a call to old-time conversion, old-time love, old-time faith and obedience. It calls for absolute consecration. It means the destruction of all spiritual pride, and when heeded, enables man to give the Lord first and only place. It brings power to do right because it brings power to be right. It is the one universal truth, the summing up of all truth, and therefore is the foundation for spiritual unity and everlasting peace.

Dear reader, for the sake of the Giver of the message, make sure that in this auspicious hour you fully receive the message of healing and rejoice in its salvation.

["The Gospel for To-Day" is the next article in this series.]

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We Do Not Pray Enough

FELIX NEFF once made the following comparison: "When a pump is frequently used, but little pains are necessary to get water. The water pours out at the first stroke, because it is high. But if the pump has not been used for a long time, the water gets low; and when you want it, you must pump it a long while, and the water comes only

after great efforts. It is so with prayer. If we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray; for the water in the well gets low." —Selected.

The Altar of Incense

(Continued from page 7)

to be no imitation of the incense. No fire was to be used for burning the incense except that taken from the altar before the Lord. Nadab and Abihu, while under the influence of strong drink, offered "strange fire" before the Lord, and were slain. Lev. 10:1-10. Their fate is an object-lesson of all who fail to appreciate the perfect righteousness of Christ, and appear before the Lord clothed in the filthy rags of their own righteousness. Isa. 64:6. When the plague was smiting the hosts of Israel, Aaron the high priest put incense on the censer and ran among the people, and God stayed the plague. Num. 16:46, 47. The incense was only burned on the golden altar and in the censer of the priests. Levites were not allowed to burn the sacred incense. Num. 16:3-35. The priests, who performed the work which typified Christ's work in an especial sense, were the only ones who could burn incense before the Lord.

The horns of the golden altar were often touched with the blood of the sin-offering, thus typifying that it was Christ's death that made it possible for our prayers to be answered and for us to be clothed in His righteousness. The fragrance of the incense was not confined to the sanctuary, but carried in the air to the surrounding neighborhood. In like manner, when one is clothed with Christ's righteousness, others will detect it. An influence will go out from them which those who come in contact with them will recognize and by its fragrance detect its heavenly origin.

TYPE	ANTITYPE
Ex. 30:1-3; 40:26. The golden altar was before the veil.	Rev. 8:3. There is a golden altar in heaven before the throne.
Ex. 30:7, 8. Incense burned on the golden altar by the high priest every morning and evening.	Rev. 8:3, 4. Much incense is added to the prayers of all saints, and they then ascend before God.
Ex. 30:9; Lev. 10:1-7. The one burning incense with strange fire was destroyed.	Isa. 64:6. One clothed with his own righteousness will be destroyed.

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STARVED CHRISTIANS.—There is a sufficient reason why so many members of our churches are so pitifully weak, either to work or to resist temptation. Starvation has reduced them to living skeletons. A Christian soul can not keep fat and strong on daily newspapers, or on the best of secular literature. Such self-weakening is wickedness. Food is fuel to the body, repairing what is burned away by various vital processes. How can a soul be either fed or warmed that seldom touches the Bread of Life? All the most growing Christians are large feeders on the Word of God.—T. L. Cuyler.

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"We could easily evangelize South America if we had the heart."

Thanksgiving

It was years and years ago,
Mid the winter's ice and snow,
That our sturdy old forefathers kept the
first Thanksgiving Day;
What tho hearts were sorely tried!
What tho half of them had died!
"Let us make a feast together, and give
thanks to God," said they.

How the wilderness stretched round,
Without limit, without bound,
Filled with beasts of prey, and savages who
lurked to do them harm!
How the gray waves, lashed with foam,
Tossed between them and their home!
Stout of heart, they never faltered, safe in
God's protecting arm.

And they labored and contested,
Till from forest gloom they wrested
Game and fowl in great abundance, fit to
grace the festive board.
And the snarling sea they plundered,
While its breakers roared and thundered,
For the fish to flank the wild fowl and the
harvest's gathered hoard.

Then they sang, with souls uplifted,
Till the gloomy skies seemed rifted,
And heaven's glory shone upon them, filling
all their hearts with cheer.
Let us read Time's yellow pages
For this story of the ages,
And like them, in grateful praises sing the
harvest of the year.

—Zion's Herald.

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Thankfulness

For all that God in mercy sends,—
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,—
For everything give thanks!

For beauty in this world of ours,—
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood,—
In everything give thanks!

For the sweet sleep which comes with
night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,—
For these, and everything we see,
O Lord, our hearts we lift to Thee,
For everything give thanks!

—Ellen Isabella Tupper.

—★—

Cry of the Poor

God hear their voice! It is the cry
Of wo and want in accents wild.
Is there no power in Thine own name
To cease the reign of greed and shame?
Shall wealth, still mocking, pass them by?
O God of Hosts, list to their cry!

They ask a share of blessings lent
To all mankind. O, hear their prayer
For bread and roof! May it be sent!
Their children cry in tears, and moan,
With face uplifted to Thy throne.
Shall greed still, mocking, pass them by?
O God of Hosts, list to their cry!

Thy kingdom here can ne'er fill grateful hearts,
Till of its blessings they shall have a part;
Till Christians shall Thy golden precepts preach
With heart and hand, and not with empty speech;
Wealth, with proud head, no longer pass us by.
Thy kingdom then shall reign, great God on high.
—Col. Andrew Young.

—★—

Our Bountiful Giver

"Thank God for rest, where none molest,
And none can make afraid;
For Peace that sits as Plenty's guest
Beneath the homestead's shade.
O, favors, every year made new!
O, gifts, with rain and sunshine sent!
The bounty overruns our due,
The fulness shames our discontent."



THE OUTLOOK

"Watchman,
what of
the night?"

The Balkan Situation

IT is still uncertain, but we may briefly summarize, as follows:

1. The uncertainty of reports. Many of these have been rumors, corrected afterward. This is especially true regarding the outcome of the struggle. Our readers may take with considerable allowance all the prophecies of the dividing up of Turkey and the results of the war. These will all doubtless be determined by a general European conference. There will be many demands now, but these demands must be harmonized, and there will of necessity have to be compromises and concessions.

2. Uncertainty of maps. The one printed by us last week was not accurate. Even such works as the Century Dictionary give us a map more than thirty years old, with all of Bulgaria north of the Balkans, and Rumelia a province by itself, when in 1881 Rumelia revolted from the Turk and joined Bulgaria. Rand & McNally's latest we believe are correct, and so also is the Standard Dictionary and atlas. Still, about this we need not worry; the map of Europe will soon be remade with new boundaries.

3. There has been cruelty unspeakable, without any question, and notoriously on the part of the Turks, and yet there is no doubt much sympathy for the Young Turks and their attempt to establish a stable government. Many feel that they have not had a fair chance, during the last four years, to do what they wished to do; and one noted journal remarks that the Turks have been somewhat indulgent to missionaries, as long as they do not attempt to pervert Mohammedans; but the Orthodox Church, to which the invading Slavs belong, is not so tolerant. That is, there is even more intolerance in Russia under the Orthodox Church at the present time, than in Turkey, if the missionary will let politics alone.

Of course there are the massacres ascribed to the Turk; and yet there are those well informed who tell us that they have quite as often been perpetrated by Kurds, Albanians, Greeks, and Bulgars, and the Turk as an individual is not so much different from other men, after all. As the English "Spectator" remarks, "the Turk makes a good peasant, but a bad prince."

With his disposition he is no match for the tremendous dash and power with which Bulgaria has hurled against him. He has cut a very poor figure in this struggle, and is also at a great disadvantage in fighting with modern weapons. He is inefficient, not cowardly; and as to cruelty, the "Spectator" remarks that one can not tell whether he would behave like a fiend or a friend to a vanquished enemy. And the Springfield "Republican" remarks: "It is not necessary for Americans to give their unreserved sympathy to either side. It is not a holy war; it is a crisis and an age-long struggle, in which religion has a part, but also racial, economic, and political rivalry. We need not assume that all the right is on one side, and all the wrong on the other." It is really two great civilizations which can not, in the nature of the case, exist together, striving for the mastery.

4. The conflict would long since have ceased if the "powers" had not been divided. Knowing this division, the Balkan allies struck at the right time. One of the real features of

the division has been Austria. Austria is Roman Catholic. The Slavs, of which the Balkan States are largely composed, are Greek Catholics; and Austria does not want a strong Slav state on her southeastern frontier. It is for this reason that she has done all in her power to keep Turkey just where she is, and the Balkan States weak. She has fomented jealousy and rivalry during the past for this purpose. While united in alliance with Italy, she still holds some territory that is Italian in population, and which under certain provocation would rebel. On her eastern and southern borders she has the Slav population, so that she really is surrounded in a way by hostile zones, and it is her purpose to keep the Balkan States as weak as possible.

5. The demands of the allies are not wholly known. There have been all sorts of rumors. Doubtless, as has been stated, the allies have not wanted to drive the Turk out of Europe, but they have certainly had the purpose of confining her to a very small territory. It has been stated repeatedly that she would be left with what is called the "Golden Horn," the little peninsula on which Constantinople is located. That would give Bulgaria and



A street scene in Monastir, where heavy fighting is going on

Servia each an outlet on the Aegean Sea, and Servia one also on the Adriatic Sea. It would give the northern part of Albania to Montenegro, the central part to Servia, and some of the southern part, perhaps, or at least some of the Greek populated territory, including Saloniki, to Greece. Another rumor is that the Balkan allies would be willing to organize two states out of Turkey,—Albania in the west, and the Slav state in the East, giving them autonomous government, but united in the federation, with one emperor over the federation, but each state having its own government. This the powers would hardly allow. It has been rumored that Servia had already taken possession of Durazzo on the Adriatic. This Italy and Austria forbid. They hold that the Adriatic Sea should be controlled by them, and it has been positively stated in news despatches that an ultimatum has been laid before Servia by both Italy and Austria. This, however, is denied.

Another rumor is that Saloniki will be made an international port, held by no one power. There are a half dozen ideal divisions suggested. Statesmen, newspaper correspondents, journalists, and editors have drawn ideal boundary-lines of the Balkan territory galore, but it is well to wait.

6. The powers will doubtless bring enough pressure to bear upon Austria to wait until the war is over. Then a European conference will be held, all the past conferences set aside, and a new division will be made with the

Balkan allies as parties to the conference. That seems to be the most reasonable rumor in the air at the present time.

7. The present situation. The Turk is willing now to surrender everything but Constantinople and Macedonia, and she has bowed to the state which formerly has been subject to her, Bulgaria, and pleads for an armistice until peace conditions can be arranged. It was thought yesterday that this would be granted; but at this writing, November 17, it is not.

The allies demand the surrender of the Tchatlja army, the evacuation of Adrianople, Scutari, Monastir, and Janina, the surrender of all conquered territory, a war indemnity, and the internationalizing of Constantinople. This at present the Turks refuse to grant with the Bulgarian army within twelve miles of Constantinople, the subjection and capture of which is but a question of hours if the Turk remains obdurate.

Another foe as potent as the Bulgarians is within the Turkish camp, and that is cholera. There were 400 deaths from the disease in one army camp at Tchatlja in one day, November 14. There are nearly 3,000 cases within the Turkish lines, it is stated, and mutiny is feared among the troops. The number of sick and wounded in Constantinople is placed at 15,000. Turkey's condition is pitiable; unless the powers intervene—and it seems too late now—she will agree to any terms whatsoever.

It is well in the human uncertainty for us to wait fuller developments. We believe this, however,—that after this war, there will be greater freedom in the giving of God's last message to the world. That is what we saw in the war between Russia and Japan, and that followed, altho Russia has withdrawn much of that freedom which she permitted. And so in this present conflict there would be greater freedom in the preaching of the gospel. Let our readers be glad of this, and thank God.

— ★ ★ —

The Spirit of World-Wide War

THE following from the London *Daily Mail* of October 26, 1912, from England's highest military authority, certainly does not portend peace:

"'GERMANY WILL MAKE WAR'

"Lord Roberts, in an impressive speech at Manchester on Tuesday affirmed once more that the 'Nation in Arms' was the only sure bulwark of this empire and these islands, and gave this message as his ultimate counsel to the nation: 'Arm and prepare to quit yourselves like men, for the time of your ordeal is at hand.'

"'Now,' he said, 'just as in 1866 and in 1870, war will take place the instant the German forces by land and sea are, by their superiority at every point, as certain of victory as anything in human calculation can be made certain. Germany strikes when Germany's hour has struck. That is the time-honored policy of her foreign office. It is her policy at the present hour. It is, or should be, the policy of every nation prepared to play a great part in history.'

"'There is one way in which Britain can have peace not only with Germany, but with every other power, and that is to present such a battle front by sea and land that no power or probable combination of powers shall dare to attack her without the certainty of disaster. But there is a way in which Britain is certain to have war and its horrors and calamities: it is by persisting in her present course of unpreparedness, her apathy, unintelligence, and blindness, and in her disregard of the warnings of the most ordinary political insight, as well as of the example of history.'

"'What, then, is my plan, and what is my ultimate counsel to the nation and the message to my countrymen at this solemn hour? It is—'Arm and prepare to quit yourselves like men, for the time of your ordeal is at hand.'"

War Talk

EUROPE has been facing a crisis, but the crisis has not deterred men of authority and position in England from saying that England stands ready. The very time that President David Starr Jordan was making his peace speech in Kansas City, Premier Asquith of England was saying at another banquet, that the map of Europe must be remade, and that England was facing a crisis; and he was followed by Winston Churchill, the First Lord of the Admiralty, declaring that Great Britain was ready. A strong British fleet, he told us, was cruising in the Eastern Mediterranean. "More than twenty battle-ships and cruisers are to be found where they are wanted, and when they are wanted, in those classic waters." "We have no reason to apprehend trouble of any kind, but my advisers of the admiralty are satisfied that our fleet and flotillas in home waters are by

A New Secretary in the Federal Cabinet



CCORDING to an article in the "American Citizen" of October 12, which they publish from the Newark (New Jersey) "Evening News" of October 5, there is a demand made by Roman Catholics for a new "secretary of peace" in the cabinet of the President of the United States. The news item says:

"A movement is under way to secure an addition to the cabinet of the President of the United States, of a secretary of peace. It is also proposed to have this question presented to the representatives of every world power now in session at the International Peace Congress at Geneva, Switzerland, with a view to establishing this office generally in national councils. It is reported that President Taft, Roosevelt, and Governor Woodrow Wilson are to be approached and their views on the proposition ascertained."

A special committee, representing most of the peace organizations, a number of religious denominations, with no idea of sectarianism, is to present the subject to presidential candidates, it is said.

"The first suggested choice for this office, it is understood, is James Cardinal Gibbons. It is urged that 'his influence would be powerful in preventing future conflicts between the United States and Catholic nations.' He has been a prominent speaker on occasions when world peace has been the subject, the dedication of the Pan-American Union building at Washington in 1910, the third National Peace Congress at Baltimore in 1911, and other occasions. The proposed office is to be advisory in character and to carry no special authority. The exact draft of this plan is not to be made public until after they have received the question."

It would be well, certainly, to watch developments.

Hardly in Harmony

It has been stated that "Harper's Weekly" was a Catholic paper, or in sympathy with the Catholics, or that the editor himself was a Catholic; but the following from the issue of August 10, in an editorial entitled "The Pope and the Marriers," hardly indicates it. Referring to the decree called "Ne Temere," which provides that in the estimation of the Roman Catholic Church a marriage between two Roman Catholics, or a Roman Catholic and a Protestant, without the sanction of the Catholic priest, is null, the editor says:

"If this papal decree about mixed marriages was worth attacking by legislation, the way to go about it would be, we suppose, to provide that no marriage by a Roman Catholic priest should be valid at law. How would that do? The pope announces that certain marriages, accepted as valid, say, by the state of New York, shall be null to all members of the Roman Catholic Church. Would it be more than a measure of gentle protest if the state of New York should announce that certain marriages accepted as valid by the pope should be held to be null by the courts of New York? That would seem to be no more than turn about, and something like it has been done in France. But here it would not pay. It would make the pope and his decrees of too much consequence in the state of New York. The state at present does not know the pope, and they are best off unacquainted."

The latter part of which is a very just observation indeed.

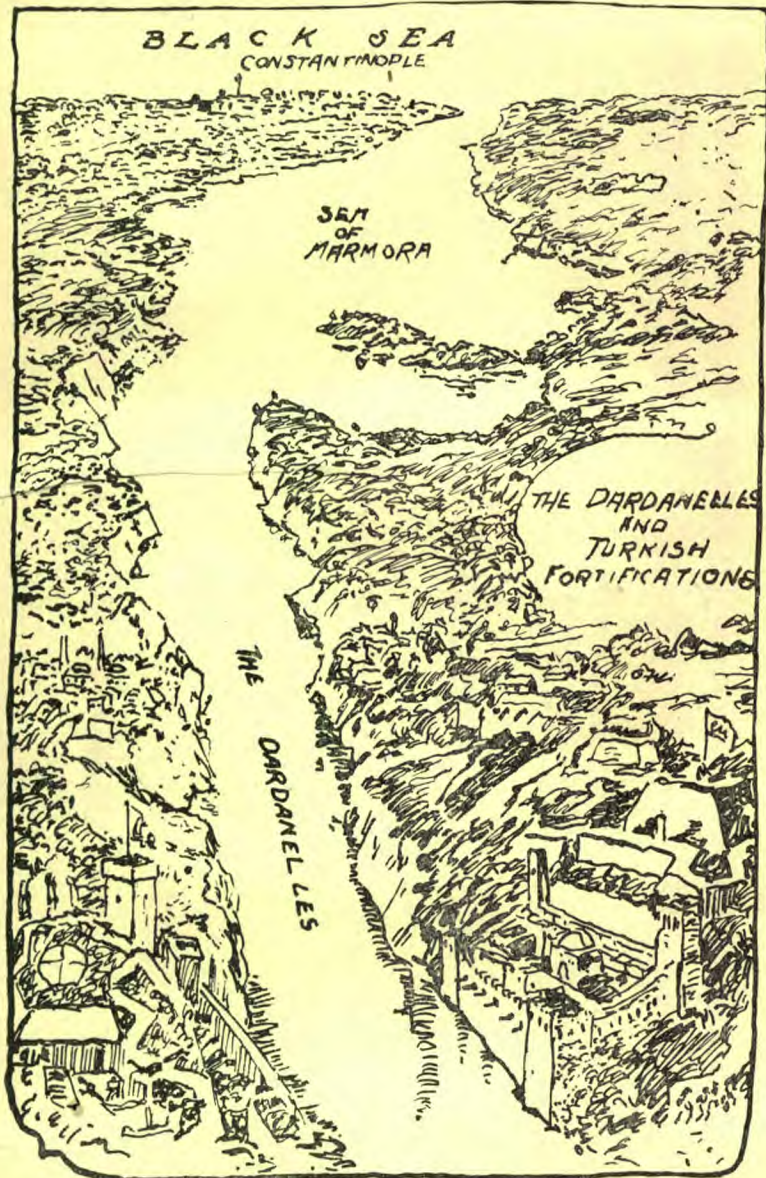
The Catholic View

NOT long ago, in a sermon in San Francisco, the noted Catholic priest, Bernard Vaughan, S. J., spoke on the subject, "Our Homes the Pillars of the State." Referring to Ireland, he says, "The people believe there, with the Catholic Church, that the material basis of the state is private property, that the natural basis of the state is the home,—family life,—and that the spiritual basis of the state is religion; and I may fearlessly say, no people on God's earth realize more fully than the Irish that their country claims for its triple foundation those three great institutions."

Now certainly private ownership is a help to a state, good homes are a help to the state, religion is always helpful to a state if it is separated from the state; but this is not the Catholic view. The Catholic view is that that religion must be connected with the state, and that that religion must dominate the state. The Catholic view is always that religion must control the state, and that religion must be the Roman Catholic religion. We never hear it said by the Roman Catholic that the Bible is the foundation of good government, or of liberty. It is ever and always religion, and that religion is the Roman Catholic religion. And believing this, they must of necessity work for the union of the Roman Catholic Church with the state, and control of the state by that church.

"The American Citizen" of November 2 declares that the first man Mr. Roosevelt saw after his operation was the Roman Catholic priest, Father Vattman; that on Friday, October 25, altho other visitors were denied him, three prominent Roman Catholics, Robert Collier, Peter Dunn, and Mark Sullivan, were admitted. Of course it has been known for a long time that one of Mr. Roosevelt's special friends is Father Curran, of Wilkesbarre, Pennsylvania. The *American Citizen* declares that eighty per cent of the Catholic vote went for Mr. Taft.

Even a paper that is demanding more and more battle-ships thinks that it is an incongruous thing that the first ship to pass through the Panama Canal is to be a man-of-war, that the canal itself ought to stand for commerce instead of for destruction. But everything is turned to war these days.



no means unequal to any task that might devolve upon them."

Referring to the British navy, he declared that "that power has seldom stood on a firmer basis than it does now;" and concerning relations with Germany he said: "No harm can be done by plain speaking. The Germans are a people with robust mind, and a high sense of honor and fair play. . . . The relations of the two countries have improved steadily, with every evidence of our determination to maintain supremacy. The best way to end the rivalry is to go right on and prove that we can not be overtaken."

And of course such utterances as these will stimulate Germany to go right on, and their actions will stimulate their allies, as well as the United States and other nations, to do the same.

Felix Diaz, who was sentenced to death by the Mexican government, has escaped from his prison, and is now at liberty in the United States.

Suicides in France.—According to the *Journal of the American Medical Association*, these are constantly increasing. In 1901 the number was 8,818,—6,809 men and 2,009 women. In 1910 the total number was 9,819, and this the journal tells us is evidently less than the total number, for there are many suicides never noted by the authorities. The suicide rate is 25 per 100,000, three times what it was seventy years ago. The rate is increasing among children less than sixteen.

At a meeting of surgeons in New York City, one of the new methods of surgical work was the nailing of a hip together with spikes and a hammer. Sterilized steel spikes were used, and when the bone knits together the spikes will be withdrawn.

A race war is reported from Fort Stockton, Texas, under date of November 9, between Mexicans and Americans. The cause was a week's drinking and gambling debauch. The center of it was a saloon, the only saloon for miles around.



The Importance of Family Prayer

By Mrs. L. D. Avery-Stuttle

IT has well been said that prayer is the mighty lever with which it is possible for the puny arm of man "to move the world"—because connected with infinite power. When I pause a moment to consider this subject, I am overwhelmed with the magnitude of it. My pen seems weak and inefficient. I find no words with which to convey a correct appreciation of the importance, fitness, and necessity for prayer.

There are few holier memories which ever come to us after the hair is white and the brow furrowed, than those which cluster about the sacred hour of family prayer.

But some one says: "I can not pray in public. I never did. I am not learned or eloquent; and no one, not even my children, has ever heard me pray. I do not believe they would be benefited or encouraged by anything which I could say in prayer."

You need not be eloquent. The Lord God is no respecter of persons. But I tell you, there is nothing which produces so wonderful and so lasting an effect for good, as the bringing of all the loved ones by name before the Lord, at the family altar. No matter if the voice be weak and faltering and the words homely and simple. Remember, God looks at the heart—at the motive. "The Lord seeth not as man seeth."

O, I am so glad of this! If it were not for this blessed truth, the most of us would sink in discouragement. Our prayers at best are so weak and stammering! But the loving, tender heart of the Father knows and feels for us. There is never a heart-throb that He does not count, never a tear that He does not number, never a sigh that He fails to hear.

Some of us have the mistaken idea that the Father is hard and unloving and un pitying. O, why do we such injustice to Him who loved us so tenderly that He gave up His dearly beloved Son for us?

"Yes," you say; "Christ pleads for us, and the Father will hear Him," and that is indeed a blessed truth. But this is not all there is for our comfort. Listen:

As if the blessed Master knew that we poor mortals failed to appreciate the loving, tender, compassionate heart of the Most High, He has explicitly assured us of the Father's love: "And I say not unto you, that I will pray the Father for you: *for the Father Himself loveth you.*"

Blessed assurance! He loves us—you and me—and with a love which can not be measured. No wonder that even the pen of inspiration is powerless to express it in words which we poor, weak creatures can comprehend! And so the Spirit-filled penman simply exclaims, "Behold, *what manner of love the Father hath bestowed upon us!*"

"Why, then," you ask, "is prayer necessary, since God knows all about us anyway?"

Well, how would we feel if our children refused to come to us with all their little joys and sorrows and troubles,—if John never mentioned a word about his disap-

pointment in failing to pass examination; suppose we found out in some roundabout way the fact that our little Mary or Jane or Bertha had taken the prize for the best composition at school? Would we not feel greatly aggrieved, and justly so?

But it is for our own sake that the Father asks us, His children, to confide in Him. He knows that prayer is the life of the soul, and that is why we are instructed to "pray without ceasing."

But O, the blessedness of gathering the little family together in the morning and at

"Well, children, what shall we sing to-night?" asks father.

"What shall we sing, mother?" question the children.

Before any can reply, a sweet, vibrant voice like a silvery bell rings out—it seemed to my childish ear that there was never another such a voice this side of heaven as my mother's:

"O'er the hill the sun is setting,
And the eve is drawing on;"

and then we all joined in the sweet old song of praise.

O, these are memories that I would not have effaced from my heart for any consideration! I would not exchange them for the memory of all the shows and vaudevilles and theaters and pleasure parties in the world.

Sometime those who have worshiped blindly at the shrine of vanity and pleasure, will pray earnestly to the God of heaven—for "every knee" shall bow to Him.

But *then* it will be forever and ever too late.

Is it not the part of wisdom to become acquainted with Him now?

—★—

True Courtesy

GENUINE politeness is not any too common, for this quality is not a matter of mere form or ceremony, but comes from that sincere kindness of heart that tenderly regards the rights and the comfort of others. There is a class of people who are very scrupulous as to certain forms, and would rather violate one of the Ten Commandments than disregard a rule or practise of table etiquette. Such persons regard it as a grave impropriety to raise the knife to the lips in eating, instead of the fork. A beautiful fact on this subject is related of Prince Albert, the excellent husband of Queen Victoria. On one occasion a humble, worthy man, who had befriended the prince in early life, called to see him, and was invited to come to the family table. He began to eat with his knife, as he had been accustomed, and the young people smiled. Prince Albert looked around upon them as if to say, "Stop that," and at once he himself began to eat with his knife, and did so to the end of the meal. After dinner one of the children asked him why he did so. Prince Albert replied: "It is well enough for us to observe the etiquette of the day, but it is far more important to avoid insulting people. I wanted my old friend to enjoy his dinner, which he could not if he had seen you laughing at him. He is accustomed to use his knife, and it would be quite difficult for him to use the fork instead." This was genuine politeness. The world would be happier and better if there were more of it. There may be the most scrupulous following out of forms where the very essence of politeness is lacking. And parents make a great mistake who insist upon their children's observing the forms of etiquette, while they neglect to in-

Leverage

By T. R. Williamson

Archimedes the sage found, long ago,
That all things earthly yield to upward pressure.

He poised a bar upon a fulcrum so
That power applied gave power in tenfold measure.

"Ah," said the old philosopher, "could I
A planet find on which to rest my lever,
Then swing some beam of strength into the sky,
Its length extending out almost forever,

"Under this world I'd place its shortest end,
And, fearless, seat myself upon the other;
My puny weight should through its fibers send

A force that giant nature could not smother."

Since the great thinker hailed the new-found law,
That men plus handspikes can upset creation,
O'er all the earth, by dint of tooth and claw,
Each pries and turns as suits his inclination.

For every man may lift his share of weight,
And force the big world nearer to the heavens.

Life is the fulcrum, mind the power great,
Love, hate, ambition, greed, the levers given.

Painted with lies, ambition lifts in vain;
Greed's lever short can only curses raise;
Hate of its bar a bludgeon makes to rain
Black, murderous blows on all who merit praise.

Love, lightning-winged, with helmet of the sun,

With face that like the dawn bids shadows flee,

With mightful, piteous hands, pries down upon

A shaft plucked up from holy Calvary.

Forever out its glorious length extends,
And error's drag-chains snap beneath its power.

Back to its home with God the world ascends,

Linked to His throne with stars forevermore.

evening, for a song of praise and sweet communion with Heaven!

Even as I write, the days of my childhood come trooping back to me. The red sun is sinking behind the old barn. The crickets are chirping in the dewy fields. The somber twilight is spreading a dusky robe over the world. The wide-topped trees in the orchard cast long, deep shadows. An occasional tap of the cow-bell in the barn-yard, and the cheery call of the whippoorwill in the wood near, emphasize the fact that it is time for evening prayers.

culcate that kindness of heart, that unselfish regard for the welfare of others, which is the only source from which genuine courtesy can come.—*Christian at Work.*

— ★ ★ —

Would Hold Fathers' Meetings

"COUNTLESS sons and daughters go wrong to-day because of the fathers' too great absorption in business and too little attention to their children. Present-day fathers are too often merely their children's pocketbooks and bogey men, instead of being their law book, monitor, teacher, guide, and closest friend. Were modern fathers punished for the wrongs done by their children, but for which they themselves, because of their neglect, are responsible, we would have to free half the prisoners in our public prisons in order to make room for their fathers," said Rabbi Joseph Krauskopf, D.D., of Philadelphia, in a recent sermon.

To the modern father's neglect of his parental responsibilities, Dr. Krauskopf ascribed such present-day evils as skepticism, divorce, race suicide, the exchange of self-respecting homes for shoddy apartments, and "bachelordom, with all which that term generally implies." He said that the irresponsibility of modern fathers had made it necessary for the conscientious and unassisted mothers often to become saints and martyrs. To raise children properly in the present social atmosphere is becoming more and more difficult every day, he said. He recommended the formation of "fathers' meetings" and "fathers' colleges."—*Exchange.*

— ★ ★ —

"HAVE you not robbed the heathen by spending money for articles of dress which are not strictly necessary for Bible neatness and comfort?"

Success with the Small Books

SEVERAL hundred copies of the new prospectus, containing samples of a list of beautiful character-building books for the home, are now in use, and the reports indicate excellent success on the part of those who are thus introducing these books to the people at this book-buying season of the year.

"Satan has two plans with reference to the rising generation," writes one of our general agents. "The first is to prohibit them from reading anything; and if that does not succeed, to fill their minds and hearts with impure literature. We can not prevent such literature from being written or circulated or read, but we may counteract its influence by placing good literature in the homes of the people." This is what an army of workers are now doing with the handy new prospectus. Some recent reports are as follows:

7 days, 83 orders, value \$55.75.

7 hours, 18 orders, value \$8.00—"I like my prospectus very much."

4 days, 49 orders, value \$38.75—"I took an order in every home I visited except three."

12 hours, 21 orders—"The Lord has blessed me in my work."

This last report is for the following books:

- 3 "New Testament Primer," cloth;
- 2 "New Testament Primer," board;
- 1 "Best Stories," board;
- 1 "Bible Child Life,"
- 1 "Making Home Happy,"
- 3 "His Glorious Appearing," cloth;
- 2 "Paradise Home," cloth;
- 5 "Paradise Home," board;
- 3 "Steps to Christ," cloth.

21

In addition to the books here listed, the prospectus has samples for—

House We Live In
Uncle Ben's Cobblestones
Elo the Eagle
Story of Pitcairn

Advance Guard of Missions
Making Home Peaceful
Mount of Blessing
Christ Our Saviour

The prospectus is so arranged that you can select samples for the books you wish to handle, taking out the others.

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The Uplift

By Llewellyn A. Morrison

A hymn suggested by a sentence in one of Gypsy Smith's sermons. Music, "Onward, Christian Soldiers."

Came disciples straightway,
At the hour of prayer,
To the temple gateway;
Cried a cripple there,
All his weakness pleading,
"Alms!" With face aflame,
God's true servants, heeding,
"Walk, in Jesus' name!"

Chorus

Then with hand down-reaching
From a heart above,
To the one beseeching,
Came a lift of love.

When by sin sore smitten,
Man, far out and lost,
Then the Word was written,
"To the uttermost
I will seek and save him
For My very own,
By the Word I gave him
To be Mine alone."

Chorus

Then for sin's dark burden
Our Redeemer died;
For our peace and pardon
He was crucified;
For our strength and healing
In the earthly ways,
Lo! He came, revealing
Everlasting praise.

Chorus

There was none besides Him
Who could pay the price.
Nothing was denied Him,
For the sacrifice.
Thorn-marred brow hath shown Him
In the heavens above,
Where the saints enthroned Him
As the King of Love.

Chorus for the last stanza

Nail-pierced hand, down-reaching,
Lifteth from the strife!
Every one beseeching,
Finds eternal life.

— ★ ★ —

Abyssinia

ANOTHER school year has just passed, and the boys have now departed to their homes and villages. This school year indeed has been intermingled with trials, but this as coworkers with Christ we must only expect, and we are very glad for the part we have had in giving the natives God's Word, and pointing them to Jesus, who longs to save them from their sins and superstitions, to prepare them for His coming and the home beyond.

The boys' last Sunday was spent as follows: While in the forenoon a special dinner was being prepared for them, they washed their clothing, and prepared themselves for their departure the following morning. After partaking of a hearty dinner prepared according to Abyssinian taste and manner, they were entertained at our home in the afternoon, shown many things of peculiar interest to them. Maps and pictures from America, Europe, other parts of Africa, etc., opened before them a view of the wide world, of which their land Abyssinia is one country. They were shown that the gospel and message of Jesus' soon coming is being preached in these various

countries. Groups of colored Sabbath-keepers in the United States, Oakwood School, etc., interested them very much. Later they were served with light refreshments, among them pop-corn, which to them was a real wonder; the lesson drawn, that if we allow Jesus to throne within us, our lives and characters will unfold in similar whiteness.

In the evening, the writer gave them a stereopticon talk, first showing them selected scenes of their own country and people, closing with a series of colored slides on the life of Christ, intermingled with appropriate songs thrown on the screen in the native tongue and sung between the scenes. Dwelling on the sufferings of Christ, His agonies in Gethsemane, all in our behalf, to gain for us eternal life, touched their hearts very closely. Eyes were moistened, and expressions of sympathy heard. We can only pray that it be long remembered, and that the vivid colored views may have helped to make lasting impressions of God's great gift to us all. After singing the native song, "Shall we meet beyond the river, where the surges cease to roll?" and benediction, we separated for the night, feeling it had been a well-spent evening.

On Monday morning, we again met, for our farewell worship. After singing "There is a fountain," John 17 was read. Among other remarks, the boys were especially requested to remember the third verse, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." We then had a season of prayer, in which several took part,

the prayers of the older boys being very impressive as they asked: "Jesus be with us all now as we separate. Send us Thy Holy Spirit. Help us that we so live that we meet in the New Jerusalem," etc.

As the boys had been presented with copies of the New Testament in Tigrinja and Amharic, they were in parting admonished to read daily in these, and daily pray during the vacation months, and to try to be back for the next school year, and bring others with them.



General View of Asmara, Abyssinia

Now we can only leave these with God, believing His promise that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Yours to win and rescue,
ANOL GRUNDSET.

Asmara, East Africa,
September 18, 1912.

— ★ ★ —

The Real Missionary Spirit.—A private letter to the editor of *Our Little Friend* breathes the real missionary spirit, which will not be downed at any obstacle. The writer says: "I have been burdened for more than a year that I must do some special missionary work, and it has seemed impossible to do it living on the farm, with so many things to do and pay. But I have made a promise that if the dear Lord is willing, with His help I shall raise one thousand dollars before my birthday next year, to build a mission home in China. My boy nearly ten years old promises one bushel of potatoes planted, and I will set my incubator with sixty eggs and give all the chickens. One has promised a strawberry patch, and others say they will help. I have several ideas as to how to raise it; but tho it may be hard, I will not give up until the last minute. I ask your prayers that it may be done long before that time." Then speaking of missionary work which she had already done, she says: "I would have done more if I had not been thrown from my milk-wagon and run over, having two ribs dislocated, and one cracked. But I am better now." Such a spirit as that deserves to succeed, and it will succeed, whether it raises the one thousand dollars or not. There is success in the very attempt, in the elements that go into character building. May the dear Lord give her the success that she longs for.



An Abyssinian Boy

Co-operation Corner

Helping Together

THERE are constantly coming to this office requests for this paper for (1) those who are poor and unable to take the paper; (2) for mission work among prisoners and others otherwise confined or secluded; (3) for public reading-rooms; (4) for general missionary work in foreign fields by our missionaries; (5) for general missionary work in various phases. Sometimes there are calls for tracts in foreign languages as well as English. It is not possible for the publishing house to meet all these requests. Publications are sometimes published at a loss to the house. We felt sure that many more of our readers would be glad to help us in this work. Thus may we bring together those who have no time or opportunity to do missionary work, but who are able to help others who have the time and opportunity, but not the means. Who will contribute to our Coöperation Fund?

Immortality

We would recommend as a brief help in study of the immortality question, "Is Man Immortal?" Apples of Gold Library, No. 86. Single copy, 2 cents, post-paid; \$1.00 a hundred. This office.

Those who are making an investigation of the Bible teaching on immortality should secure the tract "Thoughts for the Candid," Bible Students' Library, 47. Single copy, post-paid, 2 cents; 50 cents a hundred. This office.

Second Coming

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

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SIGNS OF THE TIMES

PUBLISHED WEEKLY

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

Editor Milton C. Wilcox
Associate Editors A. O. Tait
L. A. Reed

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

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G. C. Hoskin, Circulation Manager.

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SIGNS OF THE TIMES

Mountain View, California



MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 26, 1912

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

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

Contained in This Issue

Question Corner	PAGE
3918 — Backsliding; 3919 — Who Gave the Law? 3920 — The Falling Away; 3921 — Redeemed from the Curse; 3922 — Within Thy Gates; 3923 — The Seven Last Plagues; 3924 — The Drying Up of the Great River Euphrates	2
Our Bible Band	2
Editorial	
Let Us Give Thanks	3
Sabbath Day Miracles	3
Peace and Peace — Which?	4
The Blessing of Breaking	5
Sanctification	5
A Catholic Paper on the Peace Congress	5
Our Bible Reading	
Life Only in Christ	5
General	
God's Message for To-Day	6
The Altar of Incense and Its Service	7
A Perpetual Memorial — II	8
The Outlook	
The Balkan Situation	10
War Talk	11
A New Secretary in the Federal Cabinet	11
Notes	11, 16
Home and Fireside	
The Importance of Family Prayer	12
True Courtesy	12
Would Hold Fathers' Meetings	13
Missions	
Abyssinia	14
Poetry	
Thanksgiving	9
Thankfulness	9
Cry of the Poor	9
Our Bountiful Giver	9
Leverage	12
The Uplift	14

It is well for us to make some comparisons, in order that we may better understand the war in Southeastern Europe. Bulgaria is about the size of Ohio, and has about the same population. Vermont and New Hampshire put together would be about as large as Servia, but Servia has three times the population of these two states. Montenegro is smaller than Connecticut, with about one fourth of its population. Greece has about twice the population of West Virginia, and is about the same size. Turkey in Europe would compare favorably with Missouri as to territory, but twice its population. From the capital of Montenegro, Cetinje, on the west, to Constantinople on the east, is about as far as it is from Chicago to Washington. Adrianople is about as far away from Constantinople as New York is from Albany. The territory is not large.

Loyalty to the Word.—It is good to find, in these days of lawlessness, that there are religious teachers who are loyal to the Word. For instance, the teachers' edition of "Illustrated Studies on the International Lessons," in the lesson for May 19, on the text Matt. 5:17-26. The story says: "Many feared, and perhaps some hoped, that Jesus would do away with the old law altogether. Knowing this thought, Jesus took this occasion to say plainly that He by no means wanted to destroy the law of God. It is based on eternal principles of right, and can never be destroyed, but He would Himself fulfil the law perfectly, and help people to fulfil it as He did. He strongly condemns any who break or

teach others to break God's law, and commends those who keep it. Jesus' disciples must be even better than the Pharisees, for they must keep God's law from the heart. And then He took up some of the laws, one by one, and showed how by this new law sin is to be killed at its very root. Speaking of the law 'Thou shalt not kill,' Jesus told His hearers that this forbids not only actual murder, but also anger, which leads to murder.' And this is the literal, simple truth of the Bible.

—★—
Recently in Kansas City Dr. Jordan told the "Fork and Knife Club" that "there will never be another great war in Europe. The game is played out." But in the light of developments since that time, there has been a very decided war in Europe. The war spirit is on, and according to divine prediction, which is certainly preferable to that of any professor in any university in the land, war will continue until earth's history shall close with the great Armageddon, and Christ, the Prince of Peace, shall come. Dr. Jordan's lectures contain some very excellent things, but the very facts he gives are not the logical premises of his conclusion.

—★—
Degrading Music.—Margaret Hubbard-Ayer not long ago, in a New York paper, said some most excellent things regarding the deterioration of music, of the rag-time songs, and the degrading popular airs which are sung by the boys and girls of the generation. She quotes a noted musician as saying, "The composer of a song hit makes a fortune, while he can barely make a living if he goes on writing really good music set to poetic words." This musician, Mrs. Coffman, says, "I like light music, but I believe we are going too far when we allow vulgar parodies of sacred things." She says: "The worst thing I have come across is the dance tune which is 'Nearer, My God, to Thee' set to rag-time. To me that is absolutely irreverent, but the young people think it is funny, and this dance is quite popular and treated as a good joke, tho all the dancers recognize the tune at once. A thing like this undermines reverence and respect for sacred things. We can have no traditions if everything is ridiculed and burlesqued, and a stern halt should be called before our young people go any further." Another teaching in these songs is that marriage is held up to ridicule. That is one of the tendencies of the pleasures of the age,—to give an utterly false impression of true love and romance, and of morals and religion.

—★—
There Are Better Things.—A correspondent sends us the following, and vouches for its accuracy. We omit the name of the church, however, which publishes the advertisement:

"Hallowe'en Social
"Friday evening, November 1, in the — church basement.
"The witches and hobgoblins will all be there, riding on broomsticks. Lunch served for 1c a snatch.
"By order of Chief Spook."
Deplorable, isn't it, that any Christian church should be used for any such purposes! The whole Hallowe'en business has come down to us from the traditions of the past. It is purely pagan in its origin, and is nearly always celebrated in pagan ways. Christians should be above such things.

—★—
We are glad to get the Los Angeles "Times" of October 1, which gives us historical matter concerning the so-designated "crime of the century,"—the dynamiting of the Times building. It is worth keeping for the historical matter which it gives, and it shows also the strong recovery which the Times company has made from the dastardly crime which sought to destroy it.

—★—
Family troubles and conditions in Europe, it is said, have made the German kaiser look ten years older than he seemed a few months ago. His high ideals that he has longed for have proved unrealized dreams. He also sees degeneracy in the army, especially in the way of gambling, and in portions of the German town population.

Memory Text for the Week

John 14:6

"JESUS SAITH UNTO HIM, I AM THE WAY, AND THE TRUTH, AND THE LIFE: NO ONE COMETH UNTO THE FATHER, BUT BY ME."

The Census Bureau Bulletin does not indicate such a great year of prosperity for the farmers as it does for the trusts. There are 6,361,502 farms of all kinds in the United States. Of 3,948,722 of them, 1,327,439 are mortgaged, an increase in 1910 of nearly 18 per cent over 1900. And 2,621,283 are not mortgaged, an increase of only 4½ per cent. Of the remaining 2,412,780 farms, the bureau discreetly makes no report on the subject of mortgages. Of these, something over 58,104 are operated by managers, and 2,354,676 are occupied by tenants. There has seemingly been a tremendous growth in tenantry instead of ownership. One third of those who pursue agriculture do not own the soil they till. It is a question as to who owns the millions of rented farms.

—★—
New Discoveries.—A San Francisco doctor, Albert Abrams, declared before the annual convention of the American Association for the Study of Spondylotherapy, that he had made two important discoveries; one, the function of the spleen, which is to regulate the number of leucocytes, or white corpuscles, in the blood, nature's great destroyer of disease germs; and also the cure of appendicitis. Concussion on the spleen is used for both. The concussion stimulates the nerve which controls the movement of the organs. Such announcement as this by regular physicians will lead people to believe that there may be something in the chiropractic theory, after all.

—★—
Drug-Taking Physicians.—The *Century Magazine* for October thinks that the percentage of physicians who are addicted to drugs is placed too high at fifteen per cent, and the writer thinks that not more than five per cent of the doctors are drug-taking doctors. But it even then declares that they are very dangerous, because the drug-taking doctor is always very sympathetic with the suffering, and is very likely to urge upon the patient the same drug that he himself uses to relieve his suffering. We suppose that in this drug-taking, however, alcohol and tobacco are not regarded—two of the most powerful drugs known.

—★—
November 11 the British government was defeated by a parliamentary vote of 228 to 206 over an amendment to the Irish "home rule" bill. It does not, however, mean that there will be an appeal to the voters of the kingdom, or that the present cabinet will resign under present conditions in Europe. The Unionists took advantage of a light attendance on the part of the Liberals, and forced the matter through at a time when the government was not prepared for it. It will, however, put off the settlement of the home rule question.

—★—
The United States flag is to come out in a new dress, with a center star on the field composed of thirteen smaller stars, the thirteen representing the first thirteen states, surrounded by a circle of twenty-five stars, representing the additional states for the first hundred years, and an outer circle of ten for states admitted since, with plenty of room for any new states. It is certainly a very beautiful design.

—★—
A terrible train wreck occurred on the Cincinnati, Hamilton, and Dayton Railway in Indiana, November 13. Fifteen were killed and seventeen injured.

—★—
It is of interest to note that Mrs. H. Keith, a Missouri woman, took her first ride on a train at 113, accompanied by her youngest son of 89.