

SIGNS OF THE TIMES



The Greatest Are Those Who Serve

(See Matt. 20 : 20-28)

BUT Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

“But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.”

“For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.”

—Matt. 16 : 27.

“For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.”—Mark 9:41.





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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

A Positive Rule.—Almost every week there come some inquiries by persons who forget to sign their names. It is a positive rule that we do not answer these unless the names accompany them. For instance, we have one before us asking an explanation of Prov. 31:6, 7, which we would be glad to answer; and the one who asks it says that he is a regular reader of our paper. If so, he will see this note. If he wishes his question answered, he must give his name,—not that we desire it to publish, or to use in any way, but as an evidence of good faith, and so that we can answer the question by a direct letter to him, if so desired.

3925 — End of the World

Do the hundreds of other worlds come to an end when this one does in which we are living? A Subscriber.

The expression "the end of the world" in the Bible conveys a wrong idea. The term "world" in such case comes from a Greek word which indicates "age," as for instance in Matt. 28:20, "Lo, I am with you always, even unto the end of the world;" or Matt. 13:39, "The harvest is the end of the world." In both of these cases, it means the end of the age. The world in the sense of the earth does not come to an end. The earth does not come to an end, as expressed in Eccl. 1:4, "The earth abideth forever." The earth passes through certain changes, or certain ages. The patriarchal age was one; the Jewish age was another; the Christian age is another. Then comes the close of probation, the great age of judgment; then the eternal ages of God. Presumably, wherever God has sentient, intelligent, responsible creatures, they have had a time of probation. These times of probation may already have closed. They may close when it does in this world; but there will be no such time of judgment or calamity come upon these other worlds, in all probability, as will come upon this. These other worlds have not sinned. The great problem of sin is being worked out upon this little planet. Doubtless it has affected all creation, as indicated in the 8th chapter of Romans; and when this earth emerges from its conflict victorious through Christ, other worlds also will receive the blessing which comes with the utter and absolute wiping out of sin from the universe.

3926 — Leaving First Principles

Please explain Heb. 6:1-7. J. F.

First of all, we are taught that we should not always abide on mere fundamentals. We should leave the doctrines of the first principles, or in other words, the mere rudiments of Christianity. It does not mean that these first principles are not true, and that they should not be held with us all the while, but we should build upon them. A building that never gets beyond its foundation is neither beautiful nor valuable. We like to see erected on a good foundation a strong, beautiful superstructure, that will be a blessing to humanity and a beauty to the world; and so God wants us to go on,—not to lay again by going back into sin and selfishness and repentance from dead works. Let our faith develop character, let our baptism show what our life should be,—a new life in Christ Jesus. Let all these truths which we receive in the fundamentals help us to build for God, and thus will we do, if God permit, we are told. Then another class is mentioned. (See also answers on questions pertaining to Heb. 10:26-30.) There are some who are enlightened, who have tasted of the heavenly gift, who have been made partakers of the Holy Spirit, who have tasted the good Word of God and the powers of the age to come, and such fell away; but those who thus fall away, having this wonderful knowledge of the truth, we are told it is impossible to renew to repentance. Why?—They crucified to themselves the Son of God afresh, and put Him to an open shame. The full meaning of the scripture is shown by the illustration that is used in verses 7 and 8. Here is land which is drinking in the rain continually, but instead of bearing that which is good, it brings forth thorns and thistles; and of course the more rain it drinks in, the more thorns and thistles it bears. So it is with a heart that continually rejects God's goodness until it is utterly filled with that

which is evil. Consequently it is rejected. But on the other hand, if that land which drinks in the rain brings forth herbs meet for them for whose sake it was tilled, that receives blessing from God. The heart that is satisfied with its own selfishness until it can not see the difference between its own selfishness and God's demands, becomes hopeless at last. The Lord has no means of reaching it. The unforgivable sin is the unrepentable sin.

3927 — Heb. 10:26, 27; 1 John 1:9

How can Heb. 10:26, 27 be harmonized with 1 John 1:9? S.

1 John 1:9 reads, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Heb. 10:26, 27 reads, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." In the one case there is repentance of heart, in the other case there is none. The man who treads underfoot the Son of God, counts the blood of the covenant wherewith he was sanctified an unholy thing, and does despite unto the Spirit of grace, has rejected the only means God has of saving him. The influence of the Spirit of God upon the heart to reprove of sin, and the blood of Christ to wash away the sin, are the means by which God saves men. But when a man utterly repudiates the Spirit of God, God has no means of reaching his heart; nor does the man know, when the Spirit comes, that it is the Spirit. And when a man turns from the only thing that would wash him clean, God has no other means. There is no other way but God's way. The man who comes, however, and confesses his sins, is a man who has repentance of sin. The Spirit of God has not left him, he responds to its reproof, and there is cleansing in the blood of Jesus. The unpardonable sin is the unrepentable sin, and the unrepentable sin is that which man brings upon himself by his resistance and rejection of the Spirit of God. He counts the blood of the covenant wherewith he was sanctified an unholy and common thing, and does despite to the Spirit of grace. Heb. 10:29.

3928 — Elijah

Please explain Mal. 4:5, 6. A Mormon claimed that Elijah had come to them. Do you not think that Elijah will come, or has come? T.

Elijah, because of his stalwart reformation, his faithful character, his direct preaching in the power of God, has been used by Inspiration as a type of those who should come later. So he became a type of John the Baptist, and Jesus said, "And if ye are willing to receive it, this is Elijah, that is to come." Matt. 11:14. But when John was asked by the Jews, "Art thou Elijah?" he said, "I am not." John 1:21. How, then, can we harmonize these? Luke gives us the key to the harmony in his first chapter and 17th verse: "And he [John] shall go before His [Christ's] face in the spirit and power of Elijah." That is what John was; he was simply doing the work of Elijah adapted to his own time and his own way, but with the same spirit and power. But Malachi speaks of a different time, the time just before the great day of God shall come. What, then, are we to expect? That Elijah himself will come again?—Not at all. But just the same as Elijah was a type of John the Baptist, who heralded Christ's first coming, so he was a type of that people who will herald Christ's second coming. Not that it shall be necessarily confined to one, but the very body of people that shall herald Christ's second coming are typified by the one Elijah, and also by John the Baptist. John the Baptist went to a very small people, a small kingdom. It would be impossible for one individual to do the work in the last days that Elijah did in his day. That is, it would be impossible for one individual to give warning to the whole world as Elijah did to the people of God in his day.

Jezebel, an individual, is used as a type of the great apostasy in the Christian age. See Rev. 2:20. This does not refer to one woman, but it refers to the apostate church. So Elijah is used

as the type of the true remnant church of God, which keep the commandments of God and the faith of Jesus. He will bring before the world the statutes and the judgments which God commanded to Israel. He will preach against the union of church and state just as Elijah did in the unholy union between Ahab and Jezebel. He will call the world back from idolatry to the great God who made the heavens and the earth. So it will be done in the last great messages recorded in Rev. 14:6-14. And this message is the only thing, because it is the everlasting gospel, which will turn the heart of the fathers with the children, and the heart of the children with the fathers, to the great God who made the heavens and the earth.

3929 — Drinking Wine

Please explain 1 Tim. 5:23, regarding wine. A Subscriber.

The text reads, "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." There are two kinds of wine mentioned in the Bible—all agree to this—the pure juice of the grape and the fermented juice. Presumably, when the apostle is an inculcator of sobriety and temperance in all his writings, he did not advise Timothy to do anything, or drink anything, that would make him a drunkard.

Secondly, Timothy evidently had trouble. He was not a strong man. The apostle's words indicate that not only as regards his stomach was he troubled, but had also other infirmities. The water of those Eastern lands was many times notoriously bad, and the apostle advised Timothy, not for indulgence in something which he particularly loved, but something that he would utterly abstain from so as to give no excuse for even the appearance of evil, to take a little wine as that which would be beneficial in his case. There is nothing in it in any way to foster intemperance, or to give an excuse for one indulging to satisfy an abnormal appetite.

3930 — Other Churches

If one is living in a community where there is no Sabbath-school or church to go to, is he doing wrong by attending churches of other denominations? A Subscriber.

That depends entirely upon the motive with which he goes. It is a matter of conscience which must rest with the individual and his God. If he finds that such a tendency is drawing him away from the love of the Bible, and the truth of the Bible, is making the simple truth of God seem less acceptable and less clear, if his conscience is less tender regarding vital truth, he would better stand aloof from all those things that would thus affect him; but if it is a means by which he can save souls, and bring them to a knowledge of the truth as it is in Christ Jesus, that is another thing. He himself must decide it.



Schedule for the Week Ending December 14, 1912

Sunday	December 8	Hebrews 12
Monday	" 9	" 13
Tuesday	" 10	James 1; Psalm 122
Wednesday	" 11	" 2; " 123
Thursday	" 12	" 3; " 124
Friday	" 13	" 4; " 125
Sabbath	" 14	" 5; " 126

Our week's reading closes Hebrews, includes James, and Psalms 122 to 126. Extended comment upon these blessed scriptures is not needed. All are plain, clear, and practical, and yet filled with a depth of infinitude. It is well to remark that the James who wrote this epistle was not James the brother of John the son of Zebedee one of the twelve, but probably James "the Lord's brother." These psalms were those which were sung by the Jews as they were going up to the feasts at Jerusalem. Therefore they are called "songs of ascent." Psalm 126 is without question postexilic, that is, it was composed after the captivity to Babylon.

Signs of the Times

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

For Terms, See Page 15
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God's Healing Message

IN the last three issues of this journal, there have been set forth "God's Great Oneness" in contrast with the divided condition of the religious world and the downward trend toward worldliness and infidelity. This division and consequent confusion, we learned, is named Babylon by the pen of inspiration, meaning confusion.

All the efforts of men to remedy these conditions have not only been futile, but worse than futile.

But is the church, the religious world, to be left without a remedy for its ills? Must confusion persist to the end?

No, emphatically, no. The great and wise Physician who has diagnosed our ills, has therefore the remedy. He who has met the needs of each age or generation, has a message for this age also.

It is a message foretold in God's Word, a message which bears on its own face the impress of the Divine, if men will but consider and receive it. It has within itself the evidence that it is from God. That message is not confined to one Bible writer or book; it is variously expressed. We refer to simply one statement of its great, positive truth, found in Revelation, the 14th chapter, and the 6th and 7th verses, as follows:

"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."

In this writing we wish to note these things:

1. The *time of the message* is indicated by the expression, "The hour of His judgment is come." In the teachings of our Lord, we are told that the great judgment-day is future—when Christ shall come (Matt. 25:31-34). The apostle Paul preached before Felix of "righteousness, temperance, and judgment to come" (Acts 24:25); and he declared to the Athenians that God had "appointed a day, in the which He will judge the world" (Acts 17:31). By all the New Testament writers the

great day of judgment is placed in the future, and in connection with Christ's coming. But this message, we are prophetically told, applies at a time when "the hour of His judgment is come." The judgment is pending when that message is due to the world.

The world has been resting in human



God's heavenly agencies always cooperate with His servants on earth. The last mighty gospel movement, as the first, has in its heralding unseen powers from God. The mighty angel is also symbolical of the rapid spread of the message.

judgment; it has trusted to the decrees of men, of councils, of conferences, of nations. The great bar of God has been forgotten, the Court of last Assize has found small place in the calculations of men. Human conduct has been molded by imperfect human standards. Surely all will recognize the necessity, the need, of a message that brings men back to the standard which God requires.

We spend in this world but a little time, at most. We may spend eternity elsewhere. This world is the preparation day for that

longer period. How vastly important it is that the standard of our conduct, infinite in its results, shall be measured not by the standards which men erect, but by the standard which God Himself has given! Therefore the importance of calling men's attention to *His* judgment, to His holy standard. Surely such a message is demanded at this time.

2. The *universality of the message*. It is not a local message, as was God's message to Sodom, or to His own people at the time that our Lord first came, or as was Jonah's message to Nineveh. It is a universal message, a world-wide message. It is to go to every nation and kindred and tribe and tongue and people. They all need it. "We shall all stand before the judgment-seat of God." "Every one of us shall give account of *himself* to God." The message must be given to all. And God is giving just such a message as that to the world in these days.

3. It is the *gospel message*. It is not a new message; it is the old, ever-repeating message, in a new, living setting, for there can be but one gospel which is "the power of God unto salvation to every one that believeth." It has not lost its power in the lapse of time. As it was when Paul uttered the great truth to the Romans, it is to this generation. The power of God is manifest in creation—the heavens declare His glory; but the power of God is manifested through His gospel in the recreation of men, and there can be no greater power.

And this universal message for this time is a great gospel message—the everlasting gospel message which has regenerated men through all the ages of the past. The world needs it now, the church needs it now. The religion of Jesus Christ is more than mere form; it does not consist in inducing

men to join a church and place their names upon a religious roster and declare that they will live a different life and follow a different form of mere ethics. There is no power in that. It may influence for a while, but it does not touch the fountain of the heart. What is needed is the life of Jesus Christ, by which men are born from above, created in Him, made new men and women.

One of the great charges against the church to-day is—and by this we mean Christianity in general—that her member-

ship is like the rest of the world; that there is no difference as a general thing in conduct, in character; that grafting, dishonesty, and failure to meet needed standards, is as manifest in the church as it is in the world. If this be true — and there are few who will deny it — the message of the everlasting gospel is needed now.

4. The very *burden of that message* indicates its need: "Fear God, and give Him glory," and "worship Him." The fear of man possesses men to-day. The whole trend of public life is away from the individuality, the manhood, of man. Recognizing more and more his weakness, he is gathering together by federations, by guilds, by bands. The individual is becoming lost in the mass; he is coming to recognize that he is of little worth if he stands, or seems to stand, against the interests of the many, and in this education men are coming to fear men.

They wish to question of men as to their conduct. They take the standards of the mass of men as to their character. Sounding out above all this is God's message, "Fear God." Let His presence be ever before you, let His law be your standard of character, let His Son be the example of your life, set Him always before your face.

The message has no respect to denominational boundary-lines. It bows to no creed. It cuts straight through all human barriers and creeds and councils, recognizes no priest, prelate, or pope, but brings the soul face to face alone with God.

The mighty men of all the ages, so far as Christian lands are concerned, are men who have had this vision of God, a vision of God's awful majesty, of His awful holiness of character, of the sure judgment which lies before; and having seen Him, and stood, as it were, an individual before His throne, they have come to fear God, and that fear of God has taken away the fear of men. It has not made man less precious in their sight — it has made him more precious, because he was the purchase of the blood of Christ; but it has made God so overwhelmingly great in their vision that they are no longer afraid of men. It has given them a recognition of man's right, which can come in no other way. In the sight of God, they have seen the little difference that exists in men, that they are all creatures in His sight, and no one of them or no combination of them has the right to lord it over his fellows, or to usurp the throne of the Infinite; to Him must all men be responsible. Surely such a message as that is needed for this time.

And with the fear of God goes the worship of God: "Worship Him." Men are worshiping men at the present day. Religious papers teem with the praise of man. They have little to say in the praise of God. Men's theories have swept away the blessedness of the gospel. Evolution has taken the place of re-creation, in the minds of men. Why should they not worship the men who have taught evolution, and men who in their wonderful wisdom set their hypotheses of science against the verities of the infinite God? Men are worshiped, the works of men's hands are worshiped, men's devices are worshiped. Human creeds are worshiped, and God is forgotten. Surely men need to-day that message, which we have quoted above: "Worship God." Truest

worship is service, and worship is truest service, and the worship of God means the service of God.

5. That message received is a *unifying message*. It sweeps away all creeds, all human barriers; it brings the individual, soul-naked, before the throne of the infinite God. It gives him, in response to faith, the righteousness of God in Christ Jesus; it holds before him as a standard the norm,

the rule, the law of God. It places in his heart and soul the blessed gospel of Christ to give to humanity. It leaves all human tradition behind, and treads underfoot all human superstition. Surely such a message as that is needed now.

And this is God's healing, unifying, exalting message of love and power to His church. All who receive the message find Him, the Healer.

Christ Our High Priest

By Mrs. S. N. Haskell



THE Saviour has many titles, for He "hath by inheritance" a more excellent name than all the angelic host of heaven. Of the many precious titles bestowed upon Him are the "Lamb of God" and "High Priest." By virtue of these two offices, He lifts poor fallen humanity up where we can share in His glorious kingdom of grace even while in the midst of this sin-cursed earth. In the typical service, the one who realized he was a sinner must bring a lamb. The priest could not officiate for him without an offering for sin. That entire service was but one great kindergarten lesson, making the way of salvation so simple that none could fail to comprehend it. When we realize that we have sinned, we remember our "Lamb," confess our sins, and in His name they are forgiven, then He officiates as High Priest in our behalf before the Father. He pleads the merits of His blood, and covers our life, stained with sin, with the robe of His spotless righteousness, and we stand before the Father "accepted in the Beloved." Eph. 1:6. How can we fail to love Him who offered His life for us, when Christ could say of His Father, "Therefore doth My Father love Me, because I lay down My life"! John 10:17. Even the infinite love of the Father for His Son was increased by that act.

In the type, the blood of the sin-offering was shed in the court, and then the priest entered the sanctuary with the blood to present it before the Lord. The Saviour gave His life a sacrifice for sin here upon the earth; and as He entered the heavenly sanctuary as High Priest, He is called the "Forerunner." Under no circumstances, only as He enters "within the veil" of the heavenly sanctuary, is that name applied to the Saviour. In all monarchical forms of government, the forerunner is a familiar character. In beautiful uniform, with waving plumes, he rides before and announces the approach of the royal carriage. While he is always hailed with joy by the waiting crowds, yet he is not the center of attraction, their eyes do not follow him as he passes on; but their eyes are turned down the road whence he came, to get the first glimpse of the royal personage of whom he is the forerunner.

Of all the wonderful condescensions on the part of our blessed Master, this is one of the grandest. When He entered heaven a mighty conqueror over death and the grave before the entire heavenly host and representatives of other worlds, He entered a Forerunner for us. He presented the "wave-sheaf" as sample of the race He had died to

redeem, thus directing the attention of that wonderful assemblage down the road whence He came, to watch — for royalty? — Yes, for royalty made such by His precious blood. It is only a company of poor, frail mortals stumbling along and often falling by the way; but when they reach the heavenly gate, they will enter "heirs of God, and joint heirs with Christ." Rom. 8:17. It meant much for us that Christ entered the veil as our Forerunner, for all heaven is watching the church of God on earth.

When tempted by the enemy to doubt God's love and care, remember that on account of the great sacrifice made, you are so dear to the Father that "he that toucheth you, toucheth the apple of His eye." Zech. 2:8. Heaven and earth are closely united since Christ entered within the veil as our Forerunner. The attention of every angel in glory is centered upon those striving to follow in Christ's footsteps. 1 Peter 2:21. "Are they [the angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. Why should we falter by the way, and disappoint the heavenly host who are watching for us to come over the same road that our Forerunner entered as a mighty conqueror over death and the grave?

But let us never forget it is a blood-stained pathway. "When He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:23. We can not follow in His footsteps in our own strength. For that reason "in all things it behoved Him to be made like unto His brethren; that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that He Himself hath suffered, being tempted, He is able to succor them that are tempted. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 2:17, 18; 3:1.

In the earthly sanctuary, not only the high priest but also common priests officiated, because it was impossible for one man to perform all the work; but it required the work performed by all the priests in the typical services to represent the work of our High Priest. The work of one year was taken as a type of the entire work of our High Priest. During the year, "the priests [plural, both high and common] went *always* into the first tabernacle, accomplishing the service of God." This continued all the year, except that on *one* day the service changed, and "into the second [apartment] went the

high priest alone, . . . not without blood, which he offered for himself, and for the errors of the people." Heb. 9: 6, 7. These priests served "unto the example and shadow of heavenly things." Heb. 8: 5. When Christ entered heaven, He went as the antitype of the earthly service God had ordained, and entered within the first veil of the heavenly sanctuary. When the typical work ordained by God in the first apartment of the earthly sanctuary had fully met its antitype, He passed through the second veil (Heb. 9: 3) into the glorious apartment of the antitypical holy of holies in the heavenly sanctuary, to perform the wondrous work which ends in the sins of the righteous being blotted out and forever destroyed, nevermore to be remembered by the redeemed host nor God Himself.

When the company who have traveled the road in the footsteps of the Forerunner, but often with stumbling step and faltering gait, the way oftentimes dimly seen because of falling tears, stand on the sea of glass, clad in the robes made white in the blood of the Lamb, Christ, as He stands in the midst, and places a glittering crown upon each head, will see of the travail of His soul, and be satisfied (Isa. 53: 11), and rejoice over them with singing; and all heaven will ring with melody as the angels who have served under their Commander in the work of saving souls, join in singing, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. 5: 13.

OUR HIGH PRIEST

Heb. 7: 25. Is able to save to the uttermost all that come to God by Him.

Heb. 4: 15. Is touched with the feeling of our infirmities.

"Was in all points tempted like as we are, yet without sin."

Heb. 2: 18. "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted."

Heb. 2: 17. He is "a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

Heb. 7: 25. He ever lives to make intercession for us.

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Prayer Which Prevails

MORE than half a century ago, George Müller began to pray for a group of friends. I asked Mr. Müller, a short time before he died, if he had asked anything of God that had not been granted, and he told me he had prayed sixty-two years, three months, five days, two hours—with his mathematical precision—for two men to be converted, and neither of them showed any signs of that happening. I said, "Do you expect God to convert them?" "Certainly. Do you suppose that God would put upon His child for sixty-two years the burden of two souls if He had no purpose of their conversion?" Shortly afterward he died, and I was preaching in his pulpit, in Bristol, and referred to this occurrence. As I was going out, a lady said, "One of those men was my uncle, and he was converted, and died a few weeks ago." I understand that the other man was brought to Christ in Dublin.—*A. T. Pierson.*

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"CHRIST is the head of this house, the chief guest at every meal, the chief listener to every conversation."

Object of Christian Living

By Mrs. E. G. White



CHRIST ever rebuked the Pharisees for their self-righteousness. They extolled themselves. They came forth from their religious services, not humbled with a sense of their own weakness, not feeling gratitude for the great privileges that God had given them. They were exalted to heaven in point of opportunity, in having the Scriptures, in knowing the true God; but their hearts were not filled with thankfulness to God for His great goodness toward them. They came forth filled with spiritual pride, and their theme was self—"myself, my feelings, my knowledge, my ways." Their own attainments became the standard by which they measured others. Putting on the robes of self dignity, they mounted the judgment-seat to criticize and to condemn. But no human being has been authorized of God to do this work. It is the very essence of pharisaism. It is gathering about the soul the very shadows of darkness, so that the light of life can not penetrate the darkness. Satan deluded the Jews with a natural or legal religion, which was full of selfishness and hypocrisy, and thus were light and knowledge perverted; but this exalting of self, this self-righteousness, is nothing short of deception and self-destruction. Jesus said to Nicodemus, "Ye must be born again."

The soil of the hearts of the Pharisees is a hopeless and profitless soil, where the seeds of heavenly truth can not take root. O, how self-deluding is this feeling of superiority that all Pharisees cherish! They suppose that others are at fault, and speak words of reproof and condemnation, and their words are strong and hard as nether millstones, and crush all hope and courage out of the soul. The goodness of heart manifested in the works of true Christians, puts into the heart of Pharisees roots of bitterness whereby many are defiled. They are full of evil thoughts, and suspect the purest. They make a man an offender for a word. Exalted self claims all their faith, honor, and love.

As Christ redoubled His efforts, manifesting His love in works of mercy, in pouring a flood of light upon a sin-stricken world, because the Pharisees could not controvert His doctrine, they threatened, hunted, and persecuted the Son of God. The people rejoiced in the wonderful works that Christ was doing; but the Pharisees, under the training and discipline of Satan, were so blinded that they charged Christ with casting out devils through the prince of devils. What a terrible pass for men to come to who profess to be the children of God! Those who begin to criticize and judge others know not to what lengths they will be led.

Jesus "spake this parable unto certain which trusted in themselves that they were righteous, and despised others." Let every disciple of Christ inquire in all humility of mind, What must I do to be saved? If we sincerely desire to understand, we shall know. It is not because of our riches, our knowledge, our superiority of position, that Jesus loves us and blesses us, but because we believe in Him as our personal Saviour.

Jesus loved us while we were yet sinners, but having chosen us, He says He has ordained us to go and bring forth fruit. Has each one something to do?—Certainly, every one that is yoked up with Christ must bear His burden, work in His lines. Christians are not to be strengthless and indolent. No. "We are laborers together with God." The life of Christ's pardoning love in the soul is as a well of water springing up unto everlasting life. If the well of water is in the heart, then the entire life will reveal the fact, and the refreshing grace of God will be made manifest. Religion is not simply to have joyous feelings, to be conscious of having privileges and light, to have rapturous emotions, while expending all the energies to keep a balance in the Christian life, while doing nothing for the salvation of souls. Religion is doing the words of Christ; it is standing as faithful sentinels, not doing to earn salvation, but doing because, all undeserving, you have received the heavenly gift. Religion is to work out God's plans, to cooperate with the intelligences of heaven. In this way you fulfil the words of Christ, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

It is the high privilege of the sons and daughters of God to go forth and present to others the truth as it is in Jesus; for we are to watch and to seek for souls as they that must give an account. We are to feel a constant sense of our indebtedness to God for the gift of His Son, and be ever watching for opportunities to enlist others in the army of the Lord. It is not he that enjoyeth righteousness, but he that doeth righteousness, that is righteous. Jesus said, "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." The doing of the will of God is a result of possessing the faith that works by love and purifies the soul.

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." If we will follow on to know the Lord, our views will broaden. They will not be bound about by self. We should pray the Lord to enlarge our understanding, so that we may not only understand that Jesus Christ is our substitute and surety, but that we belong to Christ as His purchased possession. Paul says, "Ye are bought with a price," and draws this conclusion: "Therefore glorify God in your body, and in your spirit, which are God's."

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"It is not enough that the Christian character remains uncorrupted by the epidemic of wickedness; the Christian must protest against that wickedness, and war against it to the death."

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IN the business office of Sir George Williams the visitor might always have seen this framed illuminated motto: "God first."

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"In speaking of persons, if you can not say a pleasant word, say nothing."

Hell—What Is It? When Is It? Where Is It?

By M. H. Brown

HE popular view, the view which has prevailed among Bible scholars and Christian people in all ages, has been that hell is a lake of fire into which Satan and all the wicked are cast, and this is clearly taught in the Scriptures. "And the devil that deceived them was cast into the lake of fire." Rev. 20:10. "And whosoever was not found written in the Book of Life was cast into the lake of fire." Verse 15. This would include all the wicked. The Saviour also says, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

What Is It?

That the fire is literal is proved conclusively by the Scriptures also. Peter, when referring to the Flood in the days of Noah, says: "Whereby the world that then was, being overflowed with water, perished: but the heaven and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:6, 7. The fire is as literal as the water, or there would be no force in the comparison. The doctrine of a literal lake of fire has generally been connected with the idea of its being endless in duration, hence the doctrine of endless misery and eternal torment for the wicked has been the popular view till recently.

In later years there has been a revulsion of feeling against this view, as being too gross and material, or inconsistent with the character of God. As a result, many argue that the punishment of the wicked consists not in the pains of literal fire, but in the pangs and remorse of a guilty conscience. The fallacy of this view is clearly proved by the well-known fact that the greater the crime and the longer a life of sin is continued, the more callous and hardened becomes the conscience.

The Bible speaks of the wicked as having the mind and conscience "defiled" (Titus 1:15), "seared with a hot iron" (1 Tim. 4:2), and of an "evil conscience" (Heb. 10:22). The truth is that if the punishment of the wicked consisted only in the gnawing of a guilty conscience and a remorse of mind, the punishment would be in inverse proportion to a person's guilt. That is, the greater and more enormous the guilt, and the longer a person continued a life of sin, the less would be the punishment: and the less the guilt, the more tender would be the conscience, and the greater would be the suffering. This conclusion is unavoidable, and it shows the utter fallacy of such a theory.

When Is It?

The texts that describe hell as a lake of fire tell us *when* it will be. By reference to Matthew 25 we find that the wicked are cast into the lake of fire after the second coming of Christ and the decisions of the judgment are announced to the assembled nations. See verses 31-41. The same truth is taught in the parable of the wheat and the tares in Matt. 13:36-42. The Saviour says the wicked, who are represented by the

tares, are cast into a furnace of fire—another term for the lake of fire—at "the end of the world." Peter declares that the unjust are reserved "unto the day of judgment to be punished." 2 Peter 2:9.

Revelation 20 clearly teaches that the devil and all the ungodly will be cast into the lake of fire at the end of the millennium, or the thousand years. See verses 7-10, 12-15. This occurs after the second advent of Christ, and after the judgment so graphically and solemnly described in these verses. Hence we know that hell, or the lake of fire, does not now exist. There is no hell now, as a place of punishment for the wicked. It will exist after the second coming of Christ, after the judgment, after the millennium, at the end of the world, and not before.

Where Is It?

The Bible not only reveals what hell is, and when it is, but plainly tells where it is. The Saviour says the meek "shall inherit the earth." Matt. 5:5. Paul says that the promise was made to Abraham that "he should be the heir of the world." Rom. 4:13. "And if we are Christ's, then we are Abraham's seed, and heirs according to the promise." Gal. 3:29. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27. "Behold, the righteous shall be recompensed in the earth." Prov. 11:31. "The righteous shall inherit the land, and dwell therein forever." Ps. 37:29. When will these promises be fulfilled? "When the wicked are cut off, thou shalt see it." Verse 34.

It seems, then, that before the righteous can inherit the land, and the saints can possess the kingdom, the wicked must be cut off. This truth is clearly set forth also by the Saviour when He describes events at the end of the world. "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41-43.

While the righteous are caught up to heaven at Christ's second advent, and reign there with Him in judgment during the millennium (Rev. 20:4), their recompense and eternal inheritance is in the earth, the kingdom prepared for them from the foundation of the world (Matt. 25:34). The same scripture which says that the righteous shall be recompensed in the earth, also declares, "Much more the wicked and the sinner." Prov. 11:31. While the righteous will go to the heavenly city when they are gathered by the angels, at the resurrection of the just, when Jesus comes to earth again, and they will live and reign with Him there for a thousand years, yet their eternal abode will be the earth, which was made for man's home, and the purpose of God will not be defeated by Satan and the entrance of sin. See Ps. 115:16; Isa. 45:18.

Therefore while it is true that the righteous will be recompensed in the earth, it is "much more" true that that will be the

case with the wicked. How can that be?—The wicked will never leave the earth. Here they are born, here they live and die, here they are raised from the dead at the end of the thousand years, and here on the earth they meet their fate in the lake of fire which consumes the devil and the wicked men. This scene is described in Mal. 4:1; Rev. 20:5-10, 15; and 2 Peter 3:7, 10-12.

This Earth Renewed

This lake of fire envelopes the earth, devouring the wicked, and purifying the earth, and completely removing the curse of sin, so that the earth is made over new, as described in the following scriptures: Ps. 104:29, 30; 2 Peter 3:13; Isa. 65:17; 66:22; Rev. 21:1.

The wicked have then been cut off. The curse is gone. Then the meek will "inherit the earth," and "delight themselves in the abundance of peace." Then there will be none to molest or make afraid in all God's holy mountain.

The world before the Flood is called "the world that then was," and it perished in the flood of waters. That is, the people were swept away and perished in the water, and the condition of the earth was changed. "The heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7. When that time comes, as described in the text already cited, the wicked will perish in the lake of fire, as they perished in the waters of the Flood in Noah's time; and the earth will come forth from that consuming and devouring fire, purified from sin and sinners, renewed in beauty and loveliness, and it is fittingly described as a new heaven and a new earth, because the change is so great. This new earth state, after sin and sinners have been destroyed, is set forth in many scriptures, and we catch a glimpse of that happy land and the joy of the redeemed by reading Isa. 35:1-10; 65:17-19; Rev. 5:13; 22:1-5.

In summing up the argument and evidence, we must conclude that hell is a literal lake or furnace of fire, where the devil and his angels and all the ungodly meet their fate. It will be at the end of the millennium, when fire comes down from God out of heaven and devours them (Rev. 20:9), as fire destroyed Sodom and Gomorrah in the days of Lot (2 Peter 2:6; Jude 7). It will be on this earth, where the wicked have lived and committed their deeds of wickedness, and have rejected all offers of mercy and pardon. Here they will be recompensed. Here they will be cut off, and they will cease to exist. Then "the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. How is this?

A Clean Universe

The present heaven, and the present earth, with its lake of fire, and its toll of sin and guilt, wretchedness and wo, weeping and wailing, suffering and anguish, misery, and the smoke of their torment, will have all passed away (Rev. 21:1), and a new heaven and a new earth will have taken their place. "The former shall not be remembered, nor come into mind." They are gone forever. "He that sat upon the throne said, Behold, I make all things new."

by prayer and supplications, with fasting," His favor and strength. Seek even to agony. Agonize to enter in at the strait gate; the mere seekers will fail. Earnest seeking of God by faith will bring power and strength to lift man above all sin and sinful habits. This does not mean that he will count himself holy. He will see so much in the transcendent character of Jesus, that like Daniel his own comeliness will seem corruption. His ambition will ever be to be a more devoted, useful, and competent servant for his Master.

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Boy Criminals

THE following quotation from the *Times-Echo*, Eureka Springs, Arkansas, states a problem which the people of that city are not alone in trying to solve. This instance, however, serves to illustrate that not only mature minds are susceptible to hardened sin and crime, but that juveniles are incredibly, precociously developed in lawlessness:

"The problem of what to do with the boy thieves in Eureka Springs remains unsolved still, just as the hundreds of people had not been counseling together, seeking to find some way to curb the evil in these young degenerates. The parents alone have the power to restrain them, and it might be well for them to confine them at home, even if they have to resort to chains to hold them fast.

"They made the boast that no law can touch them.

"The fathers seem anxious to have something done, but one of the leaders in the gang even cursed his father while at the court-house the other day.

"Our people are aroused, but what to do is the trouble. Only boys between the ages of 14 and 17 years may be sent to the reform school, and then only after a conviction and sentence to the penitentiary. Boys of 12 and less than 14 may be arrested and confined in jail."

In a later issue of the paper appears the following, under the heading of "Young Boy Thieves Again at Work," and still later the subsequent paragraphs:

"Constable Gordon and Chief of Police Fain recovered \$6.45 yesterday from young boys, the money having been stolen from Mrs. Champ.

"Deputy Constable Claude Pike recovered a lot of things stolen to-day from the Whitcomb cottage, home of Mrs. Mary Birk. The tracks of a bare-foot boy made the clue which led to the boys' capture.

"A report came to us yesterday that an elderly lady was held up and robbed on Main Street by the bad boys who have made themselves so obnoxious to every decent person in Eureka Springs of late."

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Drinking and Smoking

ACCORDING to the report of the commissioner of internal revenue, the tax returns show that there were 450,000 more gallons of whisky and 320,000 more barrels of beer consumed in the third quarter of this year than during the same quarter of 1911; and cigar consumption rose by a billion to a total of 3,800,000,000. And all this increased addiction has occurred in spite of a prohibition sentiment.

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The "Christian Statesman" for October refers to the action of the Japanese government in summoning a conference of the representatives of Shintoism, Buddhism, and Christianity, and the resolution passed at this conference expresses the thought that it is the purpose of the government to enlist the coöperation of these bodies to uphold the government and religion and education, each in its own sphere, and guarding and maintaining the prosperity of the imperial throne, "the adherents of each religion to practise their own doctrines, and guarding and maintaining the prosperity of the imperial throne to elevate the morality of the nation." The *Christian Statesman* thinks that this is interesting, significant, and in a measure at least encouraging, but it declares, "It is to be hoped, however, that the Christian church in Japan will not

enter into any entangling or compromising relations with other religious bodies." We wish that the *Christian Statesman* would hold to that. It certainly would never advocate a union of church and state, and welcome Catholics to that union around the Sunday question, a purely church dogma.

Manias.—One of the tendencies of the modern age is the various species of insanity that seem to possess classes of people. Take, for instance, Wall Street. It is a great big gambling concern commercially. Everybody knows it, but the very passion of gambling is there, so that outside of hours, one writer states, almost any sum, from \$10 to \$50,000, may be risked on almost any proposition any day in Wall Street. Elections, football games, polo matches, chess games, and things that would not be thought of at all, are taken as risks. Sometimes this mania for gambling is carried on in secret, where the public can not view it at any price, and where it is forbidden by the statutes. Fighting cocks are brought in, and dog fights are carried on, in order to feed the mania for gambling. The same thing is shown in aviating and motoring. Men run all sorts of foolhardy risks, without counting results. If one should do the same thing in the cause of religion and humanity, he would be considered a monomaniac; but what shall we call these constant exhibitions which are going on?

The "Journal of the American Medical Association" declares that "charges have been made by competent and unbiased observers that the federal meat inspection laws are administered in the interests of the packers, rather than for the protection of the public, and that meat that would not be accepted at the ports of entry in Europe is passed by the federal meat inspectors for home consumption." And the same things are vouched for elsewhere. The simple fact of it is, nobody needs meat. Those who let it alone have no trouble with the inspectors.

At last the French and the Spanish have agreed upon the partition of Morocco, and by these negotiations, which have been carried on for some months, there is secured from Spain an extent of territory that is greater than what was accorded to her by the secret treaty of 1904. France was obliged to cede to Germany a large area of her Kongo possessions, in order to placate Germany's feeling over the French protectorate in Morocco. Spain cedes to France nearly 200,000 square kilometers in the Ifni regions south of Agadir, and the town of Tangier, in a zone of 15 to 16 kilometers around it, will be international territory, because Great Britain did not wish the opposite side of the Strait of Gibraltar to pass into the hands of any single European power.

One large weekly newspaper says there is plenty in the land. "Granaries are full, barns are bursting, cattle and swine are fat, there is money in the banks, commerce domestic and foreign is active, labor is well employed, and in many cases well paid." But the same article also tells us there is injustice in the land. And this is certainly true. There are many who are not receiving the good wages. While great granaries and storehouses may be filled, there are many empty cupboards and flour bins. There are some classes among the best in the land who always feel the pinch of poverty. One of the great difficulties is that the wealth is held largely by the comparative few, and there are comparatively many who suffer.

Infantile Paralysis and the Stable-Fly.—The "Journal of the American Medical Association" of November 2 indicates that infantile paralysis is transmitted through the agency of the biting stable-fly. At least men have been able to transmit the disease from monkey to monkey through that channel. The lesson of all this is that every breeding-place of flies should be eliminated.

Our Bible Reading

Repentance and Confession

1. *What is the sinner's first duty when truth is presented to him?*

"Repent ye, and believe the gospel." Mark 1: 15.

2. *Of what are we to repent?*

"Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee." Acts 8: 22.

3. *But what is sin, or wickedness, of any kind?*

"Sin is the transgression of the law." 1 John 3: 4.

"Howbeit, I had not known sin, EXCEPT THROUGH THE LAW: for I had not known coveting, except the law had said, Thou shalt not covet." Rom. 7: 7.

4. *What is the meaning of true repentance?*

"Ye were made sorry after a godly sort. . . . For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter." 2 Cor. 7: 9-11.

NOTE.—The only way by which true repentance may be brought into our hearts is to accept what God says regarding sin. If while feeling comparatively well we were told by a physician in whom we had confidence that we were sick with a deadly disease, it would certainly cause alarm and sorrow. How much more, when God tells us that we are sinners, that there is no hope for the sinner save in

the putting away of the sin, that all the evils which have come into the sinner's life and into the world have been the result of sin, should it lead not only to alarm, but sincere sorrow of heart, because of our condition; and then to think that all this sin is against God, who is so good, who has naught against us, and whose chief desire is that we should be saved from sin!

5. *What should a consciousness of sin lead us to do?*

"I acknowledged my sin unto Thee, and mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my sin." Ps. 32: 5.

NOTE.—God in His great goodness does not demand that every sin which mortals commit shall be confessed to the public. All that He requires is that the sin shall be put away. If we have sinned against God, let us make our confession to Him. If we have sinned against men, and have done them wrong, let us make it right with them. It is well for the sinner to read such passages as Eze. 18: 21-24.

6. *What encouragement does the Lord give to the one who confesses his sins?*

"For this let every one that is godly pray unto Thee in a time when Thou mayest be found: surely when the great waters overflow they shall not reach unto him." Ps. 32: 6.

7. *How has God again assured us that He will meet the sinner who confesses his sin?*

"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55: 7.



THE OUTLOOK

"Watchman,
what of
the night?"

The Near East

SINCE our last, the situation in the Levant has materially changed twice. We left our readers with the cities of Adrianople, Monastir, Scutari, heavily besieged, and the fall of each and all reported imminent. But Adrianople still holds out, tho the other two have fallen.

The Bulgarian army investing Adrianople has moved on to Constantinople, and left the city guarded by their ally, the Servian troops. In the surrender of Monastir and Scutari the Turk lost 50,000 soldiers and large spoils of war. These victories have permitted the Bulgarian and Servian troops to concentrate upon the defenses of Constantinople, the first line of which is at Tchatalja.

When our last issue went to press, it was thought that Constantinople would probably be in the hands of the allies in twenty-four hours, but the Bulgarians met with a fierce and stubborn resistance. Here reports are conflicting. The Bulgars declare they were not defeated, tho the Turks claim decided victories. The fact seems to be that the Turks repulsed the enemy, and the Bulgars fell back and yielded ground they had taken.

Austria still holds that Serbia must not have a port on the Adriatic, and demands apology from Serbia for Serbia's treatment of the Austrian representatives. It is charged that Serbia isolated them, and so held back important news from reaching the Austrian government.

An armistice was declared November 20, and earnest endeavors were made to agree upon terms of peace. One thing which has helped the allies to accede to Turkey's request is the repulse by Turkey, the certainty of a long siege, and the outbreak of cholera in the camps on both sides. The Turks have effectually checked Ferdinand from celebrating victory in the Mosque of St. Sophia, by using that edifice as a pest-house and hospital.

But the news from the front November 22 declares that Turkey has rejected peace proposals, and the war goes on to the bitter end, or — one knows not what. Oriental war and diplomacy is marvelously uncertain. During negotiations, it is rumored, Turkey has greatly strengthened her defenses of Constantinople. One correspondent calls them "impregnable." It is also said that Greece will endeavor to force the straits and attack the city from the sea.

Bulgaria has a small navy on the Black, but not able probably to cope with the Turkish. Hoping therefore in her navy and in her improved land defenses, Turkey elects to carry on the war rather than yield Adrianople, Scutari, Janina, and the Tchatalja lines. Yet some experts still think there is a probability of the Bulgarians' entering Constantinople. Bulgaria says that her proposals are not in the way of an ultimatum; Turkey may make counter proposals. Cholera and pestilence in both camps may compel peace.

Servia still demands a port on the Adriatic, and is willing to fight Austria to obtain it.

The latest is (November 24) that Austria is determined to humble Serbia and is mobilizing her army on the Servian frontier, and sending her river boats down the Danube. Albania, with Austria behind her, has declared her independence; Russia is mobilizing her forces on the Austrian frontier; and Germany is calling out part of her forces. There are

plenty of assurances of peace, but military preparations for war go on apace. In the meantime, negotiations for peace are still going on between Bulgaria and Turkey; the allies are offering Turkey easier terms.

Thus matters stand at this writing.

If the fighting goes on to the bitter end, the Turk will doubtless be driven to the Euphrates Valley, his Asiatic possessions, where he will be found under the sixth plague of Rev. 16:12. Europe will have taken a long step toward the great Holy Roman Empire, the dream of the Papacy, and the end rusheth on.

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The Temporal Power of the Papacy

The "Western Watchman" (Roman Catholic), which has a very able correspondent in Rome, declares: "For the past two years the Holy See has taken pains on several occasions to reaffirm its claims in favor of independence in the fullest sense of the word, and of the temporal power as the indisputable right of the sovereign pontiff. With excellent reason,



General Savoff, the commander-in-chief of the Bulgarian army, under the general direction of King Ferdinand. He has received a part of his training in the Russian Military School. He is fifty years of age. (From "Illustrated London News")

Pius the Tenth has stated the position of Christ's vicar as it is and as it ought to be, for Italian monarchists have feigned to believe the Roman question to be a thing of the past, the *status quo* to be accepted by all concerned, and the present abnormal condition of the pope to be almost the only one possible under the circumstances. And now many of them would go a step further, and hint the claim to temporal power is being relaxed at the Vatican, and that for independence is substituted, as if one does not include the other in this case."

Because of more or less misunderstanding regarding this, even in Roman Catholic circles, it has been thought that all claims to temporal power are to rest, and a new formula on the necessity of independence was to be devised. But the correspondent declares:

"We at once state that no order of the kind has come to us. Besides, this question has remained, and does remain, unchanged by years and events."

And then he quotes a paragraph from Leo XIII, directed to Cardinal Rampolla, secretary of state, on June 15, 1887, as follows:

"Up to this, the only means used by Providence to guard as was necessary the liberty of the popes, was their temporal sovereignty. When this means failed, the pontiffs were always persecuted, or prisoners, or exiles, or certainly in a condition of dependence, and in continual peril of seeing themselves driven out on one or other of these ways. The whole history of the church attests this."

And the correspondent declares:

"This is the mind of Leo XIII, and this has been followed in all his whole policy by the reigning pontiff, Pius X. As one can plainly see, it is impossible to divide at present the two questions, since one identifies itself with the other."

To this agrees the editor of the "Western Watchman" in the same issue.

The "Watchman's" correspondent from London, in the same issue, also discusses the same question. There have been certain Englishmen who have been making a pilgrimage to the "holy father," and among these are the duke of Norfolk, who stands at the head of the Catholic Union of Great Britain, and who —

"never fails, on any public occasion suitable, to reiterate the just demand for papal independence. The duke himself has often voiced such sentiments before, in the time of Pope Leo as well as the present pontiff, and if he confidently asserted this on this occasion, that the day of restoration would yet dawn, at which 500 pilgrims cheered lustily, is it any more extravagant than the rumored intention of the present king of Italy to revive in his own favor the title of Roman emperor?"

All of which is working toward the solution of the temporal sovereignty, which must lie, it would seem, outside of Italy, in view of Italy's antagonism to an empire within her empire. Yet Italy is Roman Catholic, and would do all in her power to place the pope on vantage-ground outside of Italy.

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A despatch from Kingston, Jamaica, November 21, informs us that the official estimate of the dead in the hurricane and tidal wave in Western Jamaica places the number at more than one hundred in the coast towns alone. Many small craft foundered and the crews were drowned. Many persons in the towns lost their lives in the collapse of buildings. One coasting vessel was washed half a mile up the main street. Three towns are reported destroyed.

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The Seattle "Times" for Monday evening, November 4, tells us that Pastor Adna Wright Leonard is sued by a Catholic candidate, Mr. John T. Casey, for \$25,000 damages for the attacks made upon him by the Methodist pastor, as a Catholic. Mr. Casey contends that these have damaged his candidacy, and that they were false and untrue.

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Certainly America ought not to starve, and she ought to be the means of helping others, when there was raised this year 690,000,000 bushels of wheat. That is 69,000,000 bushels more than was raised last year.

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The latest political report is that the electors for Governor Wilson have carried the state of California by 150 plurality, through the ruling of the Appellate Court in Los Angeles. It is said that a legal fight is probable.

New German Guns

A FRESH and important departure in the competition between the nations to obtain the most formidable war-ship and the most powerful gun has been made by the German admiralty, according to information which our Berlin correspondent has obtained. Fifteen-inch guns are being mounted on the ships which Germany laid down last year.

These are enormous weapons of terrific power, weighing 101 tons and measuring 62 feet in length. Moreover, according to the same information, 14-inch guns have been mounted in the German battle-ships of the Kaiser class, which have hitherto been supposed to be armed only with 12-inch guns.

Guns of 15-inch and 16-inch bore are being tried in this country, but, so far as is known, no war-ship as yet building for the British navy will be armed with any weapon heavier than the improved 13.5-inch gun, which fires a 1,400-pound shell and is 55 feet in length.—*London "Daily Mail."*

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Free Speech

THE Springfield *Republican* remarks that "it is curious that in a country setting so much store for free speech, no clear definition of it is yet extant." Governor Dix, of New York, has been trying to clear it up, and holds that the constitution of New York grants the right of free speech, but "includes no right whatever that one shall speak in any particular place." But the *Republican* very pertinently remarks that the difficulty with this theory is that some other place is no place at all, because wherever the speaker begins his oration, he may be ordered to stop, on the ground that he may have constitutional right to speak, but not to speak there.

It is sometimes argued that the right to free speech is confined to private domain, which means that one shall hire a hall. But this is not always possible. Governor Dix holds that the constitution grants absolute right as to the matter of the speech, provided it is not libelous, indecent, or manifestly criminal.

Then, too, no one can quarrel with the use of police powers to prevent blocking of an important thoroughfare in a city; but if the local government exercises that right, the *Republican* remarks, "it is bound to provide a forum elsewhere. There is no more virulent poison than a corked up speech." It would seem as tho there must be a public place to speak, as well as the right to speak, in a country where free speech is granted.

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The "Pacific Medical Journal" says, editorially: "From actual records on file in the office of the National Association, it is estimated that the volume of business done annually by the various concerns who sell fake remedies for tuberculosis amounts to well over \$15,000,000, and these fake cures number more than five hundred." Of one class of these cures the drugs can be bought for any sum, ranging from ten cents to five dollars, from a drug store. The second class of cures include the institutes, professors, or companies of doctors who guarantee to cure consumption by a secret method. There are nearly 150 of these institute frauds in the United States. And the third class are those who have home remedies, such as onions, and lemons, and rattlesnake poison, and coal dust, and lime dust, and pig's blood, and dog oil, and even alcohol. As the editorial states, the only real cure for tuberculosis is fresh air, good food, and rest, taken under competent advice.

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Thomas J. Ryan, at one time one of the well-known political bosses of Philadelphia, having lost his fortune as well as his position, has committed suicide. A life spent in such a way must be very disappointing even when it is regarded as successful. It is not to be wondered at that he was overcome by despair. How much better than such a life is the Christian's life and the Christian's hope!

Romanism in Peru

The London "Christian" of October 17 informs us that there has been an appeal made by Roman Catholics to both Catholics and Protestants for the purpose of sustaining a mission in Putumayo, Peru, among the descendants of the aborigines of South America. Mr. Eduardo F. Forga writes a stirring article against it, and points out some of the horrors of the rubber districts of Peru, that are paralleled only by those that have been found in the Kongo district. He says:

"The atrocities enacted there are nothing else than the fruit of the teaching of the Roman Catholic Church itself. In those backward countries where she reigns supremely, and where she has not been uplifted by purifying Protestant influences, her true nature appears. . . . These revolting acts that have horrified the civilized world are but the later fruits of that diabolical school of cruelty, the Inquisition, which during many centuries has molded the character of the Spanish Roman Catholic peoples, and whose spell was broken in Lima, the capital of Peru, no longer than eighty years ago."



Nazim Pasha, the commander-in-chief of the Turkish forces, Turkey's greatest soldier and her chief hope in meeting the Balkan allies. He is sixty-four years of age, but strong and vigorous. (From "Illustrated London News")

"What is happening to-day in the Putumayo is but a repetition of what happened during and after the conquest of Peru, when the native population fell from about fifty to five millions. And what is the condition of the miserable Indian remnant? They can neither read nor write, but live in the greatest darkness, degradation, and superstition."

He tells us that most of them are more like animals than human beings, and then asks why the Roman Catholic Church did not send such a mission before with the hundreds of millions of money she has received from the government at Lima, and from the neighboring Catholic countries. He tells us, too, that the statement that the Peruvian government would not tolerate a Protestant mission to the Putumayo is a falsification of the facts.

Another article in the same paper declares that a meeting has been held in London for the purpose of raising funds for a Protestant mission among the Indians. This meeting was addressed by Marquis of Tullibardine, member of Parliament, who described the Putumayo region as "the darkest spot on earth at the present moment." A Peruvian obtained a concession, he tells us, set up stations, collected a gang of infamous men, and set them to work to collect rubber, get rich quick, kill

the slave when he can work no more, kill off the people who try to save their country or to escape these with their methods. Those who failed to bring in their quota were flogged to death.

Certainly this is a sad, sad tale, and ought to appeal to every lover of souls.

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Deaths of Noted Men.—The office of vice-president of the United States is left vacant by the death of the Hon. James S. Sherman, whose death came almost synchronously with the shooting of Mr. Roosevelt. . . . Another noted death of recent date was that of General Homer Lee, in Los Angeles. Mr. Lee is the author of the volume which has received quite a large circulation, "The Valor of Ignorance," a warning to America against Japan. He was a graduate of Stanford University, California, and one of the chief advisers of Sun Yat Sen in the liberation of China. Altho only thirty-six years of age, he had achieved very much in life. He grew to be only five feet three inches in height, and was a hunchback. . . . There has been an immense loss to Spain, and also to the progress of the world, in the assassination of her premier, Jose Canalejas Y Mendes. The man who shot him killed himself without revealing any motive for the crime. It has been said—and this was to be expected—that some zealous Roman Catholic had taken his life on account of the action that the premier had taken regarding the union of church and state in Spain. Great honor was done him at his funeral, and he was considered to be one of the greatest of Spaniards, one who really put forth earnest effort for the liberation of the Spanish people and the progress of his nation and the relief of the poor.

In the trials going on in Indianapolis, the well-known McManigal of dynamite-criminal fame has given to the court his stories of how he carried dynamite in suit cases, checked it on trains without any thought of danger to others, how he blew up buildings, and how from every city where he did a job he sent a souvenir spoon home to his wife; told of the password that he used when meeting with labor leaders in the various cities—"Ping"—so that they would know that he was the man sent to do a job; and named several who knew that he was a dynamiter. He claims that he was driven to do the work that he did do by the secretary of the union, Hockin, who declared that if McManigal would not do it he would be boycotted against getting a job anywhere.

From extensive experiments made by V. Gerlach, of Wiesbaden, it is declared that benzoic acid and sodium benzoate are practically harmless as preservatives for food. Professor Gerlach experimented upon himself, and took as much as ten grams of benzoic acid within three and a half hours, without producing any noticeable effects upon respiration, body temperature, digestion, or general condition. This amount would preserve thirty pounds of meat or other food. Nor did these tests alter the strength of the gastric juice, or interfere with the digestive process. And the editorial in the *Independent* of November 7, from which this fact is taken, indicates that benzoic acid is a safe, cheap, and tasteless preservative.

It is a strange sort of ruling that the Board of Police Commissioners made in Pasadena, and that is that the Police Department are not laborers. Other men may have, under the law of the state, one day of rest in every seven, but not the policemen. It will evidently be carried to the supreme court of the state. The law is a good one. It does not have any religious phase about it at all, but it does give to every man the right of one day's rest in seven, that to be agreed between the employer and the employee, and it would seem as if the city of Pasadena ought to agree with its guardians of peace.

Cuba's new president is John Mario Menocal, and her vice-president, Enrique Jose Verona.

HOME AND FIRESIDE

Importance of Secret Prayer

By Mrs. L. D. Avery-Stuttle

BUT there come moments in the lives of all when we would speak into the ear of our God alone. We are world-weary and sick. Our best and dearest—those who have known and loved us all our lives—somehow seem to fail us. Our souls are unsatisfied and hungry. Or some overwhelming and overmastering grief grips our heart like a vise. Our eyes are burning and dry with watching for the realization of some hope long deferred, and our heart is like lead in our bosom.

Then we crave solitude—an hour all alone with our God. He can understand. And tho we can scarcely see His blessed face through our tear-dimmed eyes, we can hear His gentle, soothing voice, soft as a mother's tender lullaby, speaking to our heart, tried and tempest-tossed, "Peace; be still."

These experiences come to us often—to some of us daily. Then as we shut ourselves in "alone with Him," we feel in an especial manner the blessedness of secret prayer.

And what a privilege!

My heart burns as I think of it, and my brain almost reels as I attempt to comprehend how the eternal God will pause in the guidance of the vast universe, at any moment, at any time, in any place, to listen to *me*—a feeble, murmuring, helpless worm—to listen to my sorrows and my petty griefs. I can not come upon Him so suddenly as to surprise Him. He is always ready to listen, and—blessed assurance!—He never grows weary of listening to my humble cries.

The prophet Elijah said that the god of the idolatrous Baal-worshippers was perhaps gone on a journey, and hence could not hear, tho they storm the battlements of their imaginary heaven with cries and shrieks.

But not so *our* God.

Earthly kings and potentates must be approached only with great ceremony. Their pitiful dignity and grandeur must not be imposed upon. Guards must stand before the massive gateway; soldiers must guard the palace doors.

Even the great Luther excused himself when in the presence of the young emperor, Charles the Fifth, and all his dignitaries, lest he offend court etiquette in some manner.

But the Most High requires no introduction to any of His subjects, however humble. He knows them all. He insists upon no parade or trumpet blare to prepare us to be ushered into His audience-chamber. He is always ready. His great heart feels the first faint throb of our own, and He takes loving cognizance of all our tears. The poorest of us may come as unannounced and unheralded as the richest prince. Like David we may say with deepest gratitude, "I am poor and needy; yet the Lord thinketh upon me."

Then there are dark days of bereavement and affliction. The longing to see once again the loved forms that have gone from us,

becomes unutterable. The eyes have spent their tears, and the eyelids are hot and dry. A sense of utter loneliness steals over us, until we cry out in anguish of soul. The last sad scene of parting is reviewed again and again. There is the same familiar rocker; there on the center-table lies the well-marked Bible.

Then we try to think of the resurrection morning. There is comfort in that—only it seems so far away! But we drop upon our knees, and pour out all our grief and sorrow in the sympathizing ear of Him who wept at the grave of Lazarus, and we are comforted. "A little talk with Jesus" is the one panacea in hours like this.

But all our days are not spent in grief, thank God. There are more days of sun than of shadow—more hours of gladness

I'll Try

You will? Well, that's a good resolve.
Now keep it, little man;
In everything you undertake,
Just do the best you can.
One never knows what he can do,
Until he sets to work.
If you should try and sometimes fail,
'Tis better than to shirk.

All honor to the earnest boy
Who tries to do his best.
A heart of principle may beat
Beneath a time-worn vest.
Not always does the outward man
Reveal the hidden worth
That goes to make up character,
And forms the brave of earth.

The world has need of heroes who
Will struggle for the truth;
And you, my boy, may find a place;
There's room for age and youth—
Yes, always room for those who try
To speed the glorious day
When evil, overcome by good,
Shall yield to right the sway.

"I'll try" has conquered many a time,
And conquer yet it will;
Tho hard the task and slow the work,
The brave will struggle still.
For God, whose word is ever sure,
Directs the power of right;
And those who look to Him for aid,
Shall conquer through His might.
— Selected.

than of grief. Shall we forget to thank Him?

Some great and unexpected joy comes to us. O, how our hearts swell with gratitude! We are sure that we shall never complain or murmur again. Then because we are so happy, we hurry out to find some friend, so that he may share our joy with us. We confide to him our newly found happiness; but we are astonished at the cold and averted looks and unsympathizing words and manner, and we do not care to finish our recital. We are grieved and sad, and half the joy is gone already.

And *this* was the friend whose sympathy was so sincere *when we were in trouble*. But he has evidently not learned to "rejoice with them that do rejoice," because this part of the injunction is very much harder to practise than that which commands us to "weep with them that weep." Can it be possible that there is a tinge of envy in

the bosom of this our friend? Let us *hope* not; he simply can not understand.

We turn away a little sadly, and walk home, while the words of the wise man ring in our ears, about a stranger not intermeddling with our joy.

And then we remember, with a sense of shame, that we have actually forgotten to pour out our offering of thanks to the One who is never a stranger. He has been so good to us! In joy or in sorrow He is always the same. He knows—yes, and He loves to see His children happy. I believe He always grants our every desire, just as far as He can without injury to us—or to some other.

But did you know that it is quite possible to have the path of life made too smooth for us—for our best good?

"Too smooth?"—Yes.

Do you remember that large, hollow, tube-like affair on the top of our mighty engines which do duty on all our railroads? Do you know what that hollow cylinder contains?—Nothing but dry, hot sand. But that sand is very useful. Why?

Sometimes the track is too smooth, and the massive wheels slide, and turn over and over, without going forward or drawing a pound. But when the dry sand is showered on the track, the monstrous wheels respond at once—they take hold, and the work is done.

Well, I think it is quite as necessary, sometimes, for the great Engineer to sand *our* track. We are not making any progress. The wheels go around in vain. Everything is altogether too smooth. We are not drawing a pound. There is dust on the lid of our Bible, and on the floor of our closet.

Then of a sudden, there comes a change. Our business is not so prosperous. Some mischievous tongue has been wagging, and we are aggrieved, and our vanity is wounded. We meet with loss on every hand. Perhaps we are stricken with sudden sickness. The grim messenger calls at our door. Ah, how earnestly, how sincerely, we pray! The sand is being used, and how quickly it is effective!

O, it is better to ask God to walk with us, however rough the way, than to ask Him to smooth the difficulties all out of our path.

O, how thankful I am that He forgives and loves us freely, in spite of mistakes and selfishness and folly! Shall we not thank Him hourly for His mercies?

We need not always kneel. He accepts our gratitude before we speak the words. But O, the privilege, the unspeakable blessedness, of communion with our God, where no eye but His can see us, and when no heart but His can understand!

Ah, prayer—secret prayer—it is the life of the soul!

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Family Worship—An Incident

TEN years ago I boarded in the family of a pious woman whose husband was not a Christian. There was a daughter of nineteen, another of fourteen, and a son of ten. Every morning I heard that humble woman

gather her family in the kitchen, and read with them a chapter, verse about, in the Bible. Then, as I could not help listening, there was a peculiarity of service that mystified me.

At last I asked one day if I might remain. She hesitated; her daughter blushed, but she said I could do so if I really desired it. So I sat down with the rest. They gave me a Testament, and we read a verse in turn. Then kneeling on the floor, that mother began her prayer audibly, for her dear ones there, her husband, and herself; and then pausing a moment, as if to gather energy or wing her faith, uttered a tender, affectionate supplication for me.

She closed, and her daughter began to pray. Poor girl; she was afraid of me. I was from college; I was her teacher; but she tremulously asked for a blessing as usual. Then came the other daughter, and at last the son, the youngest of that circle, who only repeated the Lord's Prayer, with one petition of his own.

His "Amen" was said, but no one arose. I knew on the instant they were waiting for me. And I, poor prayerless I, had no word to say. It almost broke my heart. I hurried from the room, desolate and guilty.

A few weeks only passed, when I asked their permission to come in once more; and then I prayed, too, and thanked my dear, patient Saviour for the hope in my heart and the new song on my lips.— *Selected.*

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"BE thou blameless of what thou rebukest. He that cleanseth a blot with blotted fingers maketh a greater blot."

— ★ —

"THE man with a bee in his bonnet is a more useful citizen than one with a wasp in his tongue."

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.

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

- | | |
|--------------------------|---------------------------|
| House We Live In | Advance Guard of Missions |
| Uncle Ben's Cobblestones | Making Home Peaceful |
| Elo the Eagle | Mount of Blessing |
| Story of Piteairn | Christ Our Saviour |

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

A new home workers' booklet describing this handy prospectus (the price of which is \$1.00), and explaining in detail just how to sell these books successfully, will gladly be sent you by your tract society. It gives full list, prices, discounts, suggestive introduction, and just the help you will need to have a part in placing these books in the homes of your neighbors. Write for a copy.

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Abyssinian New Year

THE Abyssinian new year has recently begun, their new year beginning the 11th of September, except when leap-year occurs, when it begins the 12th of September. They count thirty days to the month, and this making only 360 days in twelve months, they have an extra month, the thirteenth month, which is called "Pagumien," and generally has five days, but in leap-year has six days. They also have a difference of several years in the reckoning. While we say September 11, 1912, it is to them New Year's of 1905, or "Mescherem;" that is, January 1, 1905. Most of the people, however, know little about what year or time we have, neither do they care to trouble about that, as all such things, which they term wisdom, belong to the priests, and the people await their news and orders from them. Few of the common people, when asked, can give their age, showing the ignorance of the people in general, all knowledge being supposed to be centered in the hands of the priests and teachers of the church.

The new year is opened with St. Bartholomew's and John the Baptist's feasts. For nearly a month previous, the boys of the villages have been gathering dried shrubbery and sticks, which they tie up in a long oblong form; and on this mentioned evening, in every village can be seen a long marching trail of boys and older ones carrying these lighted fire bundles, and yelling "Hoi! Hoi!" They march around the village, to the village church. When through marching about here and there, they all gather at one place, all throw down the remains of their burning brush, and then start to jump over the burning fire. It is a spectacle to see these half naked people, in their feasting and excitement, jump through the flames; and it reminds one that we are not wholly separated from the jungle and wilds, tho it is all done in the name of Christianity.

The next morning, the people arise very early, and all are supposed to go through a sort of purification; all who can do so, at some place of water, others in their homes. All are expected to wash from head to foot. Later the people all gather at the village church, where the priests then announce the coming feast-days. For the whole year they are too numerous to mention at one time. I might remark that the Abyssinians fast about half of the year, and feast the other half. The longest fasts are a forty-day fast before Easter, a forty-day fast before Peter and Paul feast, fifteen days for the Mary feast, etc. There are fasts of shorter durations too many to name. Feasts also are plentiful. There is a feast to Mary about every month, to Michael, St. Gabriel, St. George, Teclé Haimanote, Ball Gebre Munfus Kudos, etc., until it does seem that the people are overburdened with feasts as well as fasts, feasts being also reminders that priests await their share in the holiday celebrations.

Another very interesting thing is to see, in the early morning hour, all the people bringing their live stock, as oxen, sheep, goats, donkeys, etc., to the churchyard, to march around the church a certain number of times. Thus even the beasts begin the new year with the mass of the village priests.

Thousands of the native people here can not read, which is the prime cause of their ignorance. Dear reader, thank God for the open Book, the Bible, and pray that the truth-laden Word, earth's greatest and most effective disseminator of truth and remover of darkness, may find its way to Abyssinia's millions. More and more every year are learning to read.

I am glad to be able to tell you that already three camel loads of Bibles and Protestant literature have crossed the borders into Abyssinia, and two mules loaded with Galla literature have left Asmara for Galla land. Thus a beginning has been made, which we hope shall spread mightily, that the inhabitants of this benighted land also may be numbered among "all the ends of the earth," that "shall see the salvation of our God."

With greetings to coworkers in home and foreign lands,

ANOL GRUNDSET.

Asmara, East Africa,
September 20, 1912.

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Mission Donations

THE donations to missions reported through this paper are a very small part of what are sent directly to the Mission Board at headquarters, Takoma Park, Washington, D. C. For these general funds the SIGNS OF THE TIMES simply offers itself as a channel for the accommodation of its readers.

Sometimes we have special things to lay before our readers, directly connected with this paper. Some of the famine calls have been such and special objects in India and China. So also is Our Coöperation Fund. Since our last report we have received the following for some parts of the great needy field. May the donors find fruit in the kingdom of God.

India Mission	
Previously Reported	\$295.35
Mrs. B. C. S.	2.00
Through "Our Little Friend"	14.68
Total	\$312.03
Japan	
Previously Reported	\$23.80
Mrs. B. C. S.	1.00
O. Johnson	2.05
Total	\$26.85
Burma	
K. V. W., a friend	\$5.00
Africa	
Previously Reported	\$1.00
W. Butler	1.00
G. B. S. (for our Moko minister)	4.00
Total	\$6.00
Dried Fruit Fund for India	
W. W. Murray	\$.50
Lydia Larson	1.00
D. W. Witter	2.00
W. F. White	.50
Lee Hartman	1.00
Total	\$5.00
China Mission and Press	
Previously Reported	\$317.42
Through "Our Little Friend"	3.85
Indiana, Z. Topping	10.00
F. A. Allen	10.05
Carrie Allen	1.00
Mr. and Mrs. Wm. Doty	1.00
Mrs. A. E. Slater	.25
James B. Donald	.50
Mrs. B. C. S.	2.00
Total to November 1	\$346.07

Our Work and Workers

(Summarized from our exchanges)

Foreign

Six in Padang, Sumatra, have received baptism. ONE church in West Africa has been dedicated. FORTY-TWO in North Central China have been baptized. FOUR more conversions are reported in the Armenian Mission Field. A CHURCH of sixteen members has been organized in Panama City, Canal Zone. SIXTY-NINE persons have been added to our church-membership in Chile during the past year. PASTOR G. W. CAVINESS tells of the baptism of seventeen individuals at Monterey, Mexico. IN Queensland, Australia, twenty-four have been baptized, and thirty-one have yielded to the message. IN Barcelona, Spain, ten have taken their stand on the side of truth, and in Cartagena three have been baptized. WE learn of the organization of the first church in Ecuador, in Quito, its capital, with a membership of twelve. THE rite of baptism has been administered to ten converts in Southern Italy, and a church organization effected.

A NEW sanitarium at Stanborough Park, Watford, England, has been erected, and was recently opened and dedicated.

A REPORT from Finland states that about seventy have been added to our church there as the result of the last season's work.

A REPORT from New Zealand states that eleven have been baptized, and thirty others have identified themselves with the message.

IN South Australia sixteen persons have received baptism, and thirty-six other converts are reported. One church has been organized and one Sabbath-school.

DURING the first eight months of the year, fifty-three persons united with our churches in the vicinity of London, England, and about fifty others have begun to walk in the light of the message. The net gain in the British Union for the last quarter was 95.

TWO churches in Java have been dedicated, and baptism has been administered to twelve persons. Ten at Singapore, Straits Settlements, have received baptism; and a third of the population of Lord Howe Island have yielded allegiance to the truth.

WE note that twenty-eight individuals in South Africa have recently been baptized, and there are ninety-eight candidates for baptism in the various mission schools. One Sabbath-school has been organized, and at King William's Town six more have decided to cast in their lot with God's remnant people.

IN Korea, during the last year, over one hundred persons have received this rite. A report from Keizan, Korea, states that since the inception of the truth there about a year ago, a church of thirty-seven baptized members has been raised up, and a Sabbath-school of over fifty, besides quite a number who are studying.

To Mission Fields

BROTHER FRANK F. MILLS recently sailed from San Francisco for Korea, where he will act as superintendent for the new Korean printing-office, in Seoul. Brother Frank Raley sailed the first week in August for Jamaica, where he will work in the West Indian Union Conference office at Riversdale. On

August 27, Brother S. G. White and wife, of California, sailed from Seattle, Washington, for Shanghai, to join the missionary staff in China. W. Seiler and wife and Brother H. Palm sailed from Hamburg, August 29, for the Victoria Nyanza Mission, Africa; and Brother E. B. Phillips joined the same boat at Southampton, en route to the British East African Mission Field.

Conversions

CONVERSIONS are reported in the home country as follows: Massachusetts, 8; New York, 19; Rhode Island, 20; Arizona, 6; Nebraska, 17; Missouri, 50; Kansas, 4; Delaware, 23; New Jersey, about 20; Pennsylvania, 38; Virginia, 4; Minnesota, 33; South Dakota, 6; Iowa, 9; Illinois, 9; Michigan, 11; Indiana, 7; Washington, 84; Oregon, 34; Montana, 12; Idaho, 16; Canada, 11; Georgia, 130; Louisiana, 42; Kentucky, 11; Tennessee, 62; Arkansas, 27; Texas, 7; New Mexico, 5; Oklahoma, 4; Colorado, 43.

Baptisms: Texas, 5; Oklahoma, 35; Louisiana, 18; Tennessee, 41; Kentucky, 5; Alabama, 12; Georgia, 121; North Carolina, 10; Florida, 8; South Carolina, 10; Canada, 10; Washington, 23; Oregon, 9; Idaho, 14; Indiana, 14; Michigan, 58; Wisconsin, 26; Illinois, 15; Iowa, 11; Minnesota, 35; South Dakota, 4; Pennsylvania, 10; Virginia, 24; Maryland, 10; West Virginia, 13; Ohio, 3; New Jersey, 4; Delaware, 10; Missouri, 83; Nebraska, 8; Wyoming, 7; Kansas, 59; Rhode Island, 5; New York, 65; Maine, 12; Colorado, 30; California, 18; Arizona, 41. Several among the Jewish people of the East have accepted Christ.

Additions to Church-Membership: Colorado, 8; Arizona, 10; Rhode Island, 45; Connecticut, 20; Nebraska, 6; Pennsylvania, 7; Oregon, 26; Washington, 8. (The baptisms above are also to be counted as additions to church-membership.)

Churches and Companies Organized: Louisiana, 1; Kentucky, 1; Saskatchewan, Canada, 1; Washington, 2; Indiana, 1; Wisconsin, 1; Georgia, 1; Missouri, 1; Massachusetts, 2; Colorado, 1.

Sabbath-Schools Organized: Wyoming, 2; Kansas, 1; Missouri, 1; Pennsylvania, 2; Iowa, 1; Michigan, 2; Manitoba, Canada, 1.

Churches Dedicated: Michigan, 1; Indiana, 1; Rhode Island, 1.

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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

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MOUNTAIN VIEW, CALIFORNIA, DECEMBER 3, 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

Table listing contents by page: Question Corner (3925-3930), Our Bible Band, Editorial (God's Healing Message, Kingdom of Man, Fasting and Prayer), General (Christ Our High Priest, Prayer Which Prevails), Our Bible Reading (Repentance and Confession), The Outlook (The Near East, Temporal Power of the Papacy), Home and Fireside (Importance of Secret Prayer, Family Worship), Missions (Abyssinian New Year, Mission Donations), Poetry (The King's Vigil, Cross Wearing).

A Journey from Eden to Eden

THERE are many journeying in the old pilgrim path a day at a time, in actual experience, through a long, useful life. Praise God for these witnesses!

It is not of this we wish here to speak, but of a journey which will help mightily on the greater journey.

Our plea is for a year's journey through the Word—the Bible—from fair Eden as it came from the hand of God, to Eden recovered from its blasting of sin and made young again by the word and touch of our Creator-Redeemer-King.

It is a faith journey if we would be blessed by it—a laying hold of the "wonderful words of life."

It is not always a smooth way. There will be rough places, steep hills and mountains, severe rebukes to sin and slothfulness. There will be days of heat and struggle of battle, days of trial and pain. But there is blessing in the daily onward journey.

It is a self-denying journey. He who pursues it faithfully may have to rob himself of a story-book, a sensational paper, a profitless conversation, or a little sleep, or find it necessary to make a little postponement of pressing work, in order that he may take his journey for the day. But it pays a thousand fold.

But he who yields his soul to the influences of the way, will find the green pastures and the waters of rest, the shady groves and the welling fountains. He will be conscious of the presence of a mighty and blessed One who goes with him.

Reader, we invite you to the journey through the Word with our Bible Band.

We shall not aim to cover the entire Bible in the year's journey, but it will be a general course from Genesis to the Revelation. It will include much of what was omitted last year, and will include the

great and important parts which should always be included.

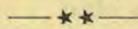
We will add the schedules this year to the little booklet "Facts Regarding the Bible," issued last year. The little booklet will include three schedules, one for reading the entire Bible through in one year in chronological order, the partial reading of last year, and a similar partially supplementary one for this year, each one complete in itself, and a calendar for 1913. The price will be ten cents, post-paid. If you wish the schedule alone, it will be five cents.

It is of no profit to us to furnish calendars and schedules. It adds to the work of the editor, but he is more than willing to do all that he can to help others to read, study, and become familiar with the Bible.

We do not know how many are following the schedules in the paper, but we know many are; there has been a falling off on the order of schedules.

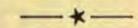
There ought to be a thousand who would join us this year.

Will you not spend ten to fifteen minutes a day to learn the way of life, getting better acquainted with God, and bring your life into harmony with your Saviour? Let us hear from you.

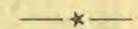


God's Word—His Book—is clear and simple and plain in all the great moral verities which enter into conduct and character. There are questions in eschatology and prophecy over which candid, devout, loyal hearts may differ; but they ought not to differ over the necessity of simple faith in the atonement of Jesus Christ our Lord and the obligation of faithful obedience to all God's righteous commandments. We may call "Philosophy" and "Tradition" divine, and write them with initial capitals, but if either or both swerve us from the truth, they are enemies of the would-be child of God. Tennyson has truly sung:

"Hold thou the truth; define it well, For fear divine philosophy Shall push beyond the mark, and be Procress to the lords of hell."



The Seattle Sunday "Times" of November 3, with a lot of bold-face type, brings some very serious charges against the great detective William J. Burns, and contends that it was by illegal methods and packing of jury-boxes that United States Senator John H. Mitchell was convicted in 1911 in Portland, Oregon. It declares that the jury that tried these men were undoubtedly examined, prepared, and tried out by Burns's employees. There is no question at all that in detective work the detective himself must sometimes, according to modern methods, resort to deception and really criminal means. It is for this reason that one noted detective contends that detectives are themselves often criminals, and that in the place where men are placed under great temptation, he does not place one man alone upon the job, but two or more. The detectives, of course, in adopting the methods of deception and illegality, contend that that is the only way by which the criminal can be convicted. But to the Christian such methods as that are immoral—we can not do evil that good may come.



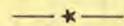
A despatch from Berlin, November 8, declares that Dr. F. F. Friedmann announces the discovery of what he believes to be a practical cure for every form of tuberculosis. He exhibited cured patients before the Berlin medical society, and declared that he had treated 682 cases, with invariable improvement in each. He injects living tubercle bacilli which have been rendered benevolent. It would be a blessed thing if some means could be found of rendering all these malevolent germs benevolent. We anticipate, however, that physicians will take such reports with great reserve. About the same thing was announced when Koch discovered his serum. Tuberculosis can be cured, but somehow these marvelous cures have not, in the language of the street, "made good."

Memory Text for the Week

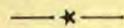
John 14: 14-16

"If ye shall ask anything in My name, that will I do. If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another comforter, that He may be with you forever."

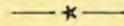
A despatch from New York under date of November 18 says that the carpenters inside of the Ritz-Carleton Hotel were arrested for working on Sunday. They were getting the ballroom ready for a big ball to be given by Whitney Warren, but a policeman discovered the men at work in violation of the penal code, went out and blew his whistle, and arrested the men "for violation of the sabbath law." If those men had been in California, and the law which Mr. Tufts wished to secure had been in operation, they would not have been violators of the law at all, because they were working for some wealthy person. Another thing: these men violated no original Sabbath law; they simply were violators of the Sunday law of New York. The original and ultimate Sabbath law to which all men must give account in the judgment is that "the seventh day is the Sabbath of the Lord thy God."



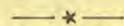
The Holy Roman Empire.—Everything tends toward it. There will come a time when all the world will wonder after the restored Papacy, and this would mean the union of the Eastern and Western Catholic churches. Pertinent to this is the following paragraph from the Western Watchman of November 14, 1912: "The Balkans are classified as orthodox, but by that is meant only that they are not subject to the pope. We do not think there is much to prevent a reunion, and when the new government begins to deal directly with the pope, there will be less. The return of the whole East to the church's unity is one of the eventualities that are safely concealed in the womb of time."



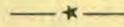
It is a nice point in the President's proclamation that he does not appoint or ordain or command, but he invites the people to observe Thanksgiving Day. This is proper. Religious observances are not a matter of government appointment in this country, nor would they have the effect that an invitation like President Taft's would have.



A despatch from Mexico City, November 21, reports 1,200 dead in the Mexican quake, and possibly hundreds more lost their lives. Churches fell, killing priests and worshipers. The fatal center seemed to be in the towns of Acambay and Timilpa. The former town is practically in ruins. Most of the dead are women.



Reports from Hongkong state that China is amassing a big army to put down the war in Mongolia, the rebellion, and the bandits. It is said that the bandit Wong Wo Shun, in command of 15,000 desperadoes, controls the province of Kwangsi.



Two distinct shocks of earthquake were felt in Vancouver, British Columbia, November 21, which did very little damage beyond a quantity of broken china. It is the most severe, however, in the history of Vancouver.



The "Western Watchman" notes that in the late election, when every voter had to walk over streets littered with copies of "The Menace," five Catholic governors and one Catholic United States senator were elected.

Rev. 21:5. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Verse 4. Then the inspired prayer of the psalmist will be answered, "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 104:35. In contemplation of that glad day when sin and sinners will be no more, and God will have a clean universe, free from the blight and curse of sin, the psalmist exclaims, under the inspiration of the Spirit of God, "Bless thou the Lord, O my soul. Praise ye the Lord." Why should not all rejoice and praise the Lord at such a glorious prospect, so clearly revealed in the Scriptures of truth?

— ★ ★ —

The Merciful One

WHILE the Christian need not sin, while he should make no provision for sin, yet if he does fail through the weakness of the flesh, there is forgiveness. He may fall again and again; God is merciful still. The danger lies not in exhausting God's mercy, but in crushing out forever from the heart all desire for good, all sorrow for sin, till there is no longer any desire for God. It is so easy for poor, fallen humanity to make mistakes, to fail because of lack of vigilance and prayer. But God will forgive not only seven times, but seventy times seven. But let us not presume on His love; rather let us lay hold of His strength. Let the prayer of the heart be, "Create in me a clean heart, O God; and renew a right [constant] spirit within me." Ps. 51:10.

— ★ ★ —

The King's Vigil

By *Llewellyn A. Morrison*

"It came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles." Luke 6:12, 13.

All the long night, o'er Galilean meadows
Falleth the fragrance of the odorous hills;
All the night long, amid the quiet shadows
The crystal dew distills.

Night hath her gifts of sweetness and of healing,
Her boons for burdens, and her balms for care;
Yet in the dark and silent night hours kneeling,
Pleadeth the Christ in prayer.

His feet are humid in the misty grasses;
Damp are His locks by Nature's chrismal tears;
And the new day appears.
Yet, still the vigil, till the darkness passes,

Great and momentous are the issues pending:
An allen world's redemption has begun;
Forth to the work, His work, He now is sending
His workmen with the sun.

The work He came to do—the wondrous story
He left the heaven of heavens to bear and tell—
That work is God's, the kingdom and the glory,
And power invincible.

So all the night, until the morning breaketh,
Under the stars, while hast'ning angels wait,
He spake with Him whose matchless counsel maketh
The certainties of fate.

Who may declare the burning words outspoken,
Or breathed in silence to the heart of Love?
The holy hush is breathless and unbroken;
The record is above.

Strong are the foes that hinder and resist Him;
Sinful and sordid sons of men are dumb;
Feeble and frail the heralds who assist Him;
Yet must He overcome.

What need for virile manhood, pure, immortal;
Of fearless faith and fealty for the strife!
Never may one, unaided, gain the portal,
Or win eternal life.

Yet must the seed be sown the wide earth over—
The Word be sent o'er every land, abroad;
Love be proclaimed that maketh man a lover
Of goodness and of God.

He calleth some to carry forth the message—
The lowly ones whose hearts to Him incline;
The truth their shield and buckler; the embassy
Mighty because divine.

Still, still behind the call the Master prayeth
To armor and equip them as with flame;
And still within the soul the Spirit sayeth,
"Be strong! Go in His name!"

Who harken and obey, His favor sendeth.
At eventime with gleanings shall they come,
And fail not; for a mighty host attendeth
To shout them "Welcome home!"

— ★ ★ —

Pleadings

By *Mrs. M. C. Sollars*

"Jerusalem! Jerusalem!"
So Jesus wept o'er thee,
Foreseeing, down the future years,
Thy awful destiny.

"If thou hadst known the things which here
Belong unto thy peace!
If thou hadst known the heart which longs
To pardon and release!

"My prophets ye have stoned and killed,
My servants ye deny;
Ye seek My life to take away,
Yea, even crucify.

"O chosen people, favored ones,
Thy visitation day,
Thy cup of wrath, now almost filled,
Ye may not turn away!"

These words come ringing down the years,
To us in this our day;
The same sweet voice is pleading now:
"My people, come away

"From worldly pleasures, worldly strife,
From things the world holds dear.
The fields are white; 'tis harvest-time;
The Judge will soon appear.

"If ye can love the world, how can
Ye love and follow Me—
The world which gave Me scoffs and sneers,
And death on Calvary?

"'Tis evening-time. The hour is late.
Earth's sun is almost set.
The day draws on which brings to all,
Glad hearts or vain regret."

— ★ ★ —

Our Mission

Let our mission be to stand
With a firm, unflinching hand
Mid the mustered ranks of those who love
The Lord;
And "To love is to obey"
Be our watchword day by day,
As we march to meet the foe with one accord.
We are few, but we are strong,
With the strength that doth belong
To all those who work for God by His own light.

We pursue no single theme,
Held in popular esteem,
But accept the Scripture whole, unchanged,
As right.

We advance before the world
With our banner wide unfurled—
Sabbath, temperance, education to uphold;
One an ordinance of God,
The vain paganism trod
Where the feet of desecration still are bold.

It is ours to work and pray
For His holy Sabbath day—
For the day which He has sanctified and blessed.
And our own the sacred part
To awake the Christian heart
To acknowledge and restore that sacred rest.

We would arm with sword and shield,
And the ready will to wield
Heaven's force against man's formidable foe,
The foul scourge which sweeps our land,
With the tempter hand in hand—
Intemperance, that grim messenger of wo.

In the light of wisdom taught,
Seeking higher realms of thought,
We aspire to untried fields and wider sphere,
To extend the gospel sound
Where benighted souls abound,
Till immortal life shall crown our mission here.

— Annie L. Holberton.

— ★ ★ —

Cross Wearing

I am crucified with Christ—
With Him nailed upon the tree.
Not the cross, then, do I bear,
But the cross it beareth me—
Solemn cross on which I died,
One with Him, the Crucified.

Shall I take that blood-stained cross,
Cross of agony and shame,
Cross of Him who fought my fight,
Cross of Him who overcame?
Shall I deck myself with thee,
Awful cross of Calvary?

Shall I drag thee through the crowd,
Mid the laughter that is there;
Whirl thee through the giddy waltz,
Bound upon my neck or hair?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I call this glittering gem,
Made for show and vanity—
Shall I call this gaud a cross,
Cross of Him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

— Horatius Bonar.

— ★ ★ —

"Mother"

She gave the best years of her life
With joy for me,
And robbed herself, with loving heart,
Unstintingly.

For me with willing hands she toiled
From day to day,
For me she prayed when headstrong youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now;
And time has set the seal of care
Upon her brow.

And tho no other eyes than mine
Their meaning trace,
I read my history in the lines
Of her dear face.

And 'mid His gems, who showers gifts
As shining sands,
I count her days as pearls that fall
From His kind hands.

— Selected.



SIGNS OF THE TIMES



MOUNTAIN VIEW, CALIFORNIA, DECEMBER 3, 1912

Manuscripts should be addressed to the Editor

The Kingdom of Man

THE very alphabet of prophecy — symbolic prophecy we mean — is the great image of Daniel 2, that image given to Nebuchadnezzar, the king of Babylon. A kingdom which is symbolical of opposing powers to the work of Christ is represented by a man, and this figure is used because the kingdom is not the kingdom of God, but the kingdom of man. The great successive empires, or dynasties, which are to follow are represented, not by the anatomical parts of this figure, but by the metals of which it is composed, and these metals representing successive dynasties, do not include all the various little kingdoms of the world, but represent great, dominating, world-molding powers. In this respect they are termed universal monarchies, because for the time of the existence of each it is a dominating power in the world. The first of these was Babylon, which reached the height of its glory under Nebuchadnezzar, and which was succeeded by Medo-Persia in the year 538 before Christ.

The second of these great dynasties was the Medo-Persian Empire, which included all that was possessed by Babylon, but which extended her conquests far eastward, and much farther west, including Egypt and all of Asia Minor.

The Grecian Empire, coming from territory hitherto untouched — Europe — included in its vast dominion all that Medo-Persia had held, and much besides, especially toward the west. It lingered only for a little time with Babylonia. Its real capital was in Macedonia.

The Roman Empire, represented by the legs of iron and the feet of iron and clay, left as comparatively worthless and decadent a great part of the Persian Empire in the East, and extended its dominion much farther westward and northward, including what is called Western Rome, afterward divided into ten divisions, represented now by Spain, and France, and Italy, and Germany, etc. These are still known as the divisions of Western Rome, and have been from that time the great dominant forces in the world's civilization and control.

Later prophecies confirm this prophecy. The great alphabet gives us the means by which we can spell out all later prophecies, and holds us to the one great outline.

All of these, from Babylon onward, are considered world-dominating powers, not because of the particular territory which they occupied, but because they succeeded to world domination. The city of Babylon was not necessary to give Medo-Persia prestige; she possessed it by conquering Babylon and spreading her kingdom westward. Persepolis, or Susa, or Ecbatana, were not necessary cities in the great Grecian Empire. Antioch, Alexandria, Saloniki, Athens, had taken their place. Neither were any of these great cities or centers necessary in the

Roman Empire. Rome itself had become the "mistress of the world."

This prophecy in Daniel 2 touches only upon the civil phases of the world empire. In later prophecies the religious phase is developed. There is one feature, however, that we may mention here as indicated in the third chapter of Daniel, and that is man's attempt through patriotism to set aside the inevitable as set forth in chapter 2. It was no arbitrary decree of God that the world should pass through the changes indicated by the changing metals in Daniel 2, from gold through silver to brass and iron and crumbling clay. The prophecy only indicated the deterioration of the kingdom of man, the change in forms of government, and the failure of them all. Patriotism, which is always faith in men instead of faith in God, declared that God's Word should not prove true, that God's judgment as given by His prophet was false; and therefore Nebuchadnezzar erected his image of gold to show what he believed, and was determined to make Babylon not only the universal kingdom, but the eternal kingdom.

Men have been doing that ever since, declaring that this kingdom, or this empire, or that empire, shall stand forever. God declares that all these kingdoms shall pass away, and shall be succeeded by one everlasting kingdom that is worthy to persist forever. These earthly empires perished by their own weakness and corruption; God's kingdom shall persist eternally, because of its inherent and everlasting righteousness.

Before the everlasting kingdom of God — the Stone cut out of the mountain without hands — all these earthly empires shall fall together, as all will be found, in the last phase, Babylonian in spirit and method.

These are lessons that God would have the devout student of things to come, learn today, as He desired Nebuchadnezzar and God's children to learn them anciently. These are charts which will help us to understand where we are on the great sea of time in the turmoil of events now taking place. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

— ★ ★ —

Passions and Infirmities

THE word "passion" is a word of many meanings. Its original and literal meaning is "suffering." It is used in this sense in the expression so often seen, "our Lord's passion." It is used as synonymous with "emotion." Love, hate, fear, joy, grief, are called passions. It is probably more often used to denote vehement desire in a bad direction, such as hatred, rage, lust of concupiscence, etc. But in all these cases it is the product of the mind and flesh together. The flesh may possess inherited tendencies to sin; but God does not count them sin, nor will they ever issue in sin, if there is not within the mind something which is in harmony with the inherent tendencies of the flesh. But the soul renewed by divine grace, holding continual connection with God by living faith, will abhor those tendencies. The infirmities of "sinful flesh" are there, which make temptations real; but the soul is high above them, and

overcomes them through grace. Sinful men have these inherited tendencies and weaknesses, and their heart, mind, or soul is in harmony with their flesh, hence they possess passions in the worst sense. When the flesh and soul agree, there is passion. When the soul abhors the tendencies of the flesh, and through grace rises above them, there is no passion. The tendencies of the flesh alone are but infirmities. Christ possessed like infirmities to man; He did not possess like passions.

— ★ ★ —

The Revelation of God

IN the second epistle of 2 Peter 1:21 it is said that "men spake from God, being moved by the Holy Spirit." The books of Revelation and Daniel disclose the fact that angels have revealed truth to the prophets. From these facts, some have concluded that the Holy Spirit was an angel or angels, and that any other view makes the Bible contradict itself. That this is not so, one simple principle will show; and borne in mind, will enable our readers to solve similar problems. It is this, — that because a principal is responsible for all acts of his agents or subordinates, the acts or work of his agents may properly be said to be his acts. For instance, we say, "That house was built by Mr. Jones," or "That printing-press was made by Mr. Hoe," altho Mr. Jones never did any work on the house, nor Mr. Hoe on the press. But they caused the work to be done; therefore it was their work. Thus the Father created the world through the Son. God spoke to the fathers, but He did it by the prophets. Heb. 1:1.

So God has revealed His will to men, sometimes through angels, sometimes through men. But in both cases the Spirit of God fitted the messenger for his work, gave power to his message, and prepared the heart of the individual to whom it was sent to receive the truth spoken. The Father, the Son, or the Holy Spirit, or rather the perfect oneness of all three, was the principal; the angel or the man was the agent. Now to say that the Spirit was an angel, would prove by the same rule that the Spirit was a human being. But neither is true. The angel was only the messenger of God; the power — the all — was furnished by the Spirit of God, who is above and before all angels and all creatures.

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Fasting and Prayer

JESUS said at one time, in speaking to His disciples concerning demons which they could not cast out, "This kind goeth not out but by prayer and fasting." This is true of many habits of life. They were inherent in the flesh; they were formed when the heart loved sin; they were then strengthened and established; and now, after the new heart is given, and new desires, new affections, and new purposes are planted within, the individual still finds it so easy to fall back into the old wrong habits. He does it without thinking. The very fibers of the flesh act involuntarily. Efforts are put forth to overcome, but in a little while failure marks the result, till despair settles upon the heart. "This kind goeth not out but by prayer and fasting." God will not forsake those who "set their face" "to seek