

40/6

SIGNS OF THE TIMES

The Light for These Days

2 Peter 1:19

"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."



Question Corner

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3984 — Not Justified by Works

Please explain Gal. 2:16. W. A. K.

The scripture reads: "Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified." This is only stating the most obvious truth. Take it in civil matters, for instance. A man who breaks the law of the land is counted by that law a criminal. The law does not justify him; it condemns him. He can only get release from that law by the pardon of the government, through the grace of the executive. God's law can not justify man because the law points out sin. "By the law is the knowledge of sin." Rom. 3:20. "Nay, I had not known sin, but by the law." Rom. 7:7. Consequently the law could not justify, and Paul knew that a man is not justified, therefore, by the works of the law. If man, whom the law condemns as a sinner, had the power—which he has not—to keep the law from that day on, that would not justify his past deeds. Man can do no works of supererogation. After he has done all that he was told to do, as Jesus said, he can still count himself an unprofitable servant. But there is one who does justify, and that is God—freely through the grace of the Lord Jesus Christ. See Rom. 3:21, 22, 24. The righteousness of God in Christ is imputed to the sinner, and God counts the sinner just, because he has given up his sin. So the apostle says, "Even we believed on Christ Jesus, that we might be justified by faith in Christ." His hope, and only hope, was in Him, even as is ours. Therefore, man being a sinner, by the works of the law no flesh can be justified before God. But Jesus justifies from sin, and He not only does this, but writes the law of God in the heart, so that by the grace of Christ it is a real delight to observe it.

3985 — The Age of Ahaziah

Please explain, or harmonize, 2 Kings 8:25, 26, with 2 Chron. 22:2. Is the Ahaziah mentioned in each verse the same man, or not? There seems to be a contradiction. W. E. W.

The Ahaziah is the same. He was evidently twenty-two years old when he began to reign, as given in 2 Kings 8:26. The "Companion Bible" understands 2 Chron. 22:2, that forty and two years old has reference to the house of Omri with which he was connected. Literally, the text would read, "a son of forty-two years." The note says: "That is, of the house of Omri, on account of his connection with it through his mother; 832 to 790 equals 42. In 2 Kings 8:26, Ahaziah's actual age (twenty-two years) is given when he began to reign (790) during the two years of his father's disease. His father, Jehoram, was thirty-two when he began to reign with Jehoshaphat, two years before the latter's death. 2 Kings 8:16. That was in 796. Jehoram therefore was born in 828. Ahaziah, his son, being twenty-two when he began his coregency, was therefore born in 812; his father being sixteen years old." That is, the house of Omri had reigned forty-two years when Ahaziah came to the throne. He was the son of the forty-two years, but his own age was twenty-two.

3986 — Perverted Sabbaths

Will you please explain Hosea 2:11? And there is another text in some of the Old Testament scriptures which speaks of God hating her Sabbaths. W. A. K.

The other text to which the other correspondent refers is probably Isa. 1:13. The Lord does not here say, however, that He hates the Sabbath; but "your new moons and your appointed feasts My soul hateth." Verse 14. The reason for this is shown by the context. Those feasts were kept, but they were kept by those whose hands were "full of blood," and whose lives were filled with iniquity. The nation was sinful, laden with iniquity—children that deal corruptly. They had forsaken Jehovah, and despised the Holy One of Israel. "The whole head is sick, and the whole heart faint." Read the entire chapter. Now when such a people as that come before God and profess to worship Him, even on God's appointed day and at the time of God's ap-

pointed feasts, their whole worship is mockery. It is not that God has anything against the days, or the feasts, or the Sabbaths; but it is the days and Sabbaths kept in the way that this backsliding people kept them. Their oblations were vain oblations. The very incense they offered was an abomination. The very meetings were simply meetings of iniquity. It was "your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them." God would not even hear their prayers, because they had set up their iniquity in their heart.

This, too, was the case with the ten tribes of Israel whom Hosea addressed. Read the context here. Israel had utterly turned away from God; and because she had been disobedient and had taken Baal-worship for God's worship the Lord would take from her even her forms of worship, true though these forms were. He would cause all her mirth to cease, and her feasts, and her new moons, and her Sabbaths, and all her solemn assemblies. Israel was taken away and sold as slaves into other lands, scattered among the heathen, where they could not keep their feasts and Sabbaths. All the ceasing was not because the Sabbath and the feasts were not good, but because Israel had made mockery of God's worship.

3987 — The End of Judas

We read in Matt. 27:5 that Judas hanged himself. Acts 1:18, that he did not hang himself. Is this a contradiction? W. E. W.

No; Matt. 27:5 simply indicates that he hanged himself—only that, and nothing more. That was his own act, he committed suicide. But after he had hanged himself, the circumstances mentioned in Acts 1:18 occurred. Evidently he hanged himself on some ledge or hill, and afterward fell headlong down this ledge, and burst asunder. It is simply two parts of one description.

3988 — Let Each Man Be Fully Persuaded

Please explain Rom. 14:5, 6. T. E. W.

About two or three times a year, we are asked by various ones for an explanation of this passage. Let us say, first, that the whole chapter of Romans 14 ought to be read. Grasp the great thought of the chapter, that we are not to judge God's children, or one another,—those who are in church relationship with us. That is the great thought of the chapter. Secondly, let us remember the next thing, that we are not to place a stumbling-block in our brother's way, or an occasion of falling, because each one of us shall give account of himself to God. We are to see that we, ourselves, are right; we are to look with charity and kindness upon the things our brother does that may not seem to be just as we would do. The thought is not that he is criminal, or sinful, but he may be following practices that we would not. Read verse 4,— "Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand [in spite of any judgment that we may give]; for the Lord hath power to make him stand." And then the apostle gives an illustration: "One man esteemeth one day above another: another esteemeth every day alike." We would not understand that the Sabbath comes in here at all. Compare with Ex. 16:4, in which the Sabbath is shut out from the ordinary "every-days." There were other feast days and fast days, and some kept them and some did not, in the early Christian church. "He that regardeth the day, regardeth it unto the Lord." The Revised Version leaves out the next clause. "And he that eateth, eateth unto the Lord, for he giveth God thanks." Just let every man act as God has taught him and instructed him regarding these things, remembering that "whether we live, we live unto the Lord; or whether we die, we die unto the Lord."

The passage does not give any one license to commit sin; it does not give any one license to break God's commandments; it does not give any one license to turn from the things which the Lord has instructed us to do; nor does it give any one license to set himself up as judge

in the place of God. If we would remember these things, we would find the chapter a great blessing. No one would be excusing himself for the things that his appetite suggested, or that the devil tempted him to do. He would be doing everything in his power so that he would not put a stumbling-block in some one else's way; and on the other hand, the strictest disciplinarian of himself would not be sitting in judgment upon others.

3989 — Jacob and the Tithe

In what way did Jacob pay the tenth to the Lord? Gen. 28:22. T. E. W.

We do not have means of knowing this. We can only suggest ways in which he might do it; namely, in the offering of sacrifices to God. If there were godly priests in that land, he may have offered through them. There may have been descendants of Shem. But when he had his own household, he himself was the priest of the household. Of course, we could conceive of various ways of how that money could be dedicated to God and used wholly for a sacred purpose. While we may not know the way in which he used it, we may know that he certainly recognized his duty to pay the tithe. While he was in his father's house, his father, of course, paid tithe for the whole household; but when he left his father's house he stood alone in the world, and he simply vowed that he would carry out what doubtless his father and grandfather had done before him.

3990 — Afflict Your Souls

What does it mean to "afflict your souls"? Lev. 16:29. T. E. W.

It simply meant to seek God so earnestly that all sin would be put away, and the soul would be right with God. The Jews fasted and prayed, doubtless confessed their sins. That is all that God asks of His children. To the sensitive soul who feels very keenly, the fasting may not be necessary; but to the one whose heart is hard and who does not recognize the sinfulness of sin, as given in God's Word, it is a good thing to do, to afflict the soul. Let there be fasting; let the mind get cleared up; let the person come to a realization that as without physical food his body would pine and perish, so without the spiritual food from God his soul would perish. But let him do this by faith, and having put away the sin, believe that God forgives.



Schedule for the Week Ending February 15, 1913

Sunday	February 9	Exodus 16, 17
Monday	" 10	" 18, 19
Tuesday	" 11	" 20, 21
Wednesday	" 12	" 22, 23
Thursday	" 13	" 24, 25
Friday	" 14	" 26, 27
Sabbath	" 15	Psalms 16, 17

Very interesting, indeed, is our lesson in Exodus, journeying with the children of Israel. They have come into the Wilderness of Sin. Their food is exhausted which they brought from Egypt; and God gives them the manna from heaven; using it also as a moral test as to whether they regarded Him or not, marking the Sabbath by a threefold weekly miracle, the beginning of forty years of testing. Some wars they met with on the way, but the Lord was with them. Amalek, as a bitter foe against God and His work, comes before us the first time in chapter 17, the wise counsel of Jethro in chapter 18, the preparation for God's law in chapter 19, and the holy law itself in chapter 20. Then comes the sad plea of Israel that God should not speak to them any more, but that Moses might speak. And yet had they been willing to listen to God, and put away all that brought the terror of God upon them, the Most High would have shined His law into their hearts, even as He did into that of Moses. Practical lessons, lessons containing preliminary instruction for the building of the sanctuary follow; closing the week with Psalms 16 and 17.

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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The Love of Christ

By Mrs. E. G. White

(Concluded)

MANY who profess to be Christians become excited over worldly enterprises, and their interest is awakened for new and exciting amusements; while they are cold-hearted, and appear as if frozen in the cause of God. But here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests

melt the soul, refine and elevate the affections, and completely transform the whole character. The language of the apostle is, "I determined not to know anything among you, save Jesus Christ, and Him crucified." And we may look toward Calvary, and also exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ,

a small portion of the penalty of the law of God, and that while the wrath of God was felt by His dear Son, they suppose that He had, through all His painful sufferings, the evidence of His Father's love and acceptance, and that the portals of the tomb before Him were illuminated with bright hope. Here is a great mistake. Christ's keenest anguish was a sense of His Father's displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it.

With many the history of the humiliation



MUNKACSY'S GREAT PICTURE OF THE CRUCIFIXION

The love of Christ had no limitation. He "gave Himself." "He poured out His soul unto death." He "gave His life a ransom for all." God made to be sin for us Him who knew no sin, that we might be made the righteousness of God in Him. He died to redeem; He lives to justify and save. He suffered and conquered for you.

are here involved. The scenes of Calvary call for the deepest emotions. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imagination can never fully reach, so that we can comprehend the length, the breadth, the height, and the depth of such amazing love. The contemplation of the matchless love of the Saviour, should fill and absorb the mind, touch and

by whom the world is crucified unto me, and I unto the world." Considering at what an immense cost our salvation has been purchased, what will be the portion of those who neglect so great salvation? What will be the punishment of those who profess to be followers of Christ, yet fail to bow in humble obedience to the claims of their Redeemer, and who do not take the cross, as humble disciples of Christ?

Some have limited views of the atonement. They think that Christ suffered only

and sacrifice of our divine Lord does not stir the soul and affect the life any more, nor awaken deeper interest, than to read of the death of the martyrs of Jesus. Many have suffered death by slow tortures. Others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true He died upon the cross a most cruel death; yet others for His dear sake have suffered equally, as far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than

that of other persons who have yielded their lives for His sake? If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs.

But bodily pain was only a small part of the agony of God's dear Son. The sins of the world were upon Him, and also the sense of His Father's wrath as He suffered the penalty of the law. It was these that crushed His divine soul. It was the hiding of His Father's face, a sense that His own dear Father had forsaken Him, which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. And He was struggling with the power of Satan, who was declaring that Christ was in his hands, and that he was superior in strength to the Son of God, that God had disowned His Son, and that He was no longer in the favor of God any more than himself. If He was indeed still in favor with God, why need He die? God could save Him from death.

Christ yielded not in the least degree to the torturing foe, even in His bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of His Father hidden, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words

were wrenched from His lips, "My God, My God, why hast Thou forsaken Me?"

We should take larger, broader, and deeper views of the life, sufferings, and death of God's dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the enterprise of everlasting life, every other sinks into insignificance. But how have the counsels of this loving Saviour been despised by many! The heart's devotions have been to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, malice, and passion, have so filled the hearts of many that Christ can have no room.

He was eternally rich, "yet for your sakes became poor, that ye through His poverty might be rich." He was clothed with light and glory, surrounded with hosts of heavenly angels awaiting to execute His commands. Yet He put on our nature, and came to sojourn among sinful men. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Here is love that no language can express. Our souls should be enlivened, elevated, and enraptured with the theme of the love of the Father and the Son. "And every man that hath this hope in Him purifieth himself, even as He is pure." The followers of Christ should learn here to reflect back in some degree that mysterious love, preparatory to joining all the redeemed in ascribing "blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

In the record of the creation, we find that man was formed of the dust of the earth. The material of which he was composed was of the earth, giving man a kinship with the kingdom over which he was to reign. Man was thus a part of the nature over which he was to rule, therefore in sympathy with it, and understanding it.

A Living Soul

But after forming man of the dust of the earth, the same materials of which the rest of the creation was formed, God breathed into man's nostrils the breath of life, and man became a living soul. This is the origin of that principle of life which otherwise is so mysterious and so unexplainable.

Scientists to-day declare that there is no life without antecedent, or prior life; and following out the dictum rigidly—for it is a true one—man's life must be accounted for in some way, and this is the only adequate explanation of the origin of human life.

The fact that man was made a living soul is used by Inspiration to show the difference between the man Adam and the man Christ. This difference is a difference in the nature of the two beings. The first man was made a living soul, the last Man was made a quickening Spirit. 1 Cor. 15:45. Inspiration further explains that this first man was a natural being, but that the second Man is a spiritual Being. The first one partakes of nature; he is so allied with nature that he is defined by it as a title—he is natural. The other is allied with the Spirit of God. He partakes so intimately of the Spirit that it is used to define Him—He is a spiritual Being.

A Spiritual Being

The ultimate destiny of man, however, is that he is to have a spiritual body, and thus become like the second Man. This change will take place at the resurrection, when the natural body is raised a spiritual body. Verse 44. However, this spiritual body at the resurrection will be given only to those who have accepted the spiritual, moral life of Christ by voluntary choice. This work of changing the spiritual character takes place in this life, if it takes place at all.

Hence man's spiritual body, being given him at the resurrection only on condition that he accept the spiritual life through Christ here, and this in turn being dependent upon his voluntary choice, it follows that man is on probation.

This is in accordance with the statement of Job 4:17, that man is mortal,—that is, he is subject to death. The majority of mankind, even if they secure immortality, do so through the resurrection, when this mortal puts on immortality, and we have already shown that this immortality comes only to those who have accepted previously the spiritual character of Christ.

Who May Possess Eternal Life

That this eternal life is not for all, is plainly declared by the scripture, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. Man was driven out of the Garden of Eden, lest he should put forth his hand, and take of the Tree of Life, and eat, and live forever. Gen. 3:22. And the garden was guarded against man's ever afterward entering and achieving this possibility of eternal

A Bible Study on Man

By L. A. Reed

1. As Man Came from the Hand of God

IF one were to judge what man was at the beginning, basing his conclusions on what man is now, he might make serious mistakes. A great change has come. Man has lost many things given him in the original creation.

For example, as created, God made man a little lower than the angels, crowned him with glory and honor, and set him over the works of creation, putting all things in subjection under his feet. And in this relation of nature to man, the subjection was complete; "for in that He subjected all things unto him, He left nothing that is not subject to him." Heb. 2:6-8. This relation of man to nature, however, did not continue; for the inspired writer says, "But now we see not yet all things subjected to him." In other words, man has lost control of the wonderful kingdom over which he was made a divinely ordained king, not to be its tyrannical master, but its supreme crown and blessing.

Another evidence that a great change has come is furnished in the words of the scripture, "Behold, this only have I found: that God made man upright; but they have sought out many inventions." Eccl. 7:29. The inventions are not the inventions of mechanical skill or artistic craft, but they are the new contrivances of evil which man

in every age has been thinking out and acting out—new plans, new schemes, new methods of transgression. It shows the low state into which man has come, that he gives his thought to planning new ways of doing wrong. It shows the awful change that has come from that time when man was made upright.

Reasoning, then, from what man is now, we would go wildly astray as to what man was at creation. Let us study for a few minutes regarding that being as he came forth from the hand of his Creator.

Created Upright

In the first place, he was upright. That is, there was nothing perverse in him, nothing tending toward transgression, or working at cross purposes with the moral excellency of God; and, following out the real meaning of the definition, there was not even a temptation to sin, or any impulse toward anything that was wrong, given by God to His creature. Man was upright.

We learn further that God made him a little lower than the angels (Heb. 2:6, 7), or as some translations give it, for a little time to be lower than the angels, inferring that some day his nature would be on an equality with that of the angels; and this at some time future will be fulfilled, as promised by Christ, recorded in Luke 20:35, 36. When God's purpose is fully worked out, man is to be equal to the angels.

life, by the flaming glory of the cherubim. Gen. 3:24.

We have no desire to go, in this article, into man's condition under sin, but merely to show that man did not have, at the first, inherent immortality. He was a living soul, a natural being, placed on trial. If he continued upright as he was, his life would continue. If he failed, in the failure couched death. This was plainly told him by his Maker. Gen. 2:17. Since man's life as thus created depended upon his obedience, it is folly to speak of man as immortal in the sense of its meaning that he could not die, for life or death lay within the reach of his own choice. To obey meant continued life as he was, ever moving on to enlarged capacities. Disobedience meant death, and loss of all that God had granted him, or endowed him with.

The Power of the Word

The record, in stating that man became a living soul through the act of God's breathing into his nostrils the breath of life, teaches us more than merely man's thereby possessing life. The breath of God is merely another expression, in the Bible, for the acting, spiritual, living power of the Word of God. The picture is not merely that of air entering the breathing apparatus of man, but that the whole being was vivified, and the whole process of breath, and blood circulation, and cell action, began as a direct result of the active agency of God's Word; and since that which is produced is, by the very nature of things, like that from which it was produced, it follows that man's nature would be exactly in harmony with that word which made him. This explains his upright, perfect nature.

This imparted life, coming from God, of necessity had in it marks of its divine origin; but it is absurd to call it God's life, because given to man, it becomes man's life, and man and God are two separate beings. To connect them in any wise as one, would be pantheism.

In producing all the varied manifestations we call creation, God remains separate from that which He has produced. To show this distinct separation between God and His creation, the Word speaks with authority: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." Heb. 1:10-12.

A Delegated Life

Man is a separate entity, a being free to act for himself. In this way only could his conduct be his own. In this way only could he be worthy of commendation or condemnation. On any other basis, he would be merely a machine. And being a separate entity, choosing to be like his Maker, to continue in the way in which God has started him, or to refuse and turn away into the unknown ways of sin and death, it appears clear that the life in man is a delegated life. It comes from God; but whether that life shall continue to represent God or not, depends upon him who for the time possesses it. In this possibility of perfection or of error lay man's mortality or immortality. And until the choice has been entirely, ir-

revocably made, man continues mortal; but when man's probation has ended, and his choice eternally is fixed, then consistently God may acknowledge man's choice as fixed, and grant him immortality.

It was for this life of immortality that man was made in the first place; but it existed only as a hope, a possibility that in time he might achieve.

And, thank God, now through Christ it may still be our hope. God's original purpose to make man immortal is not lost. It must be worked out under harder conditions, but the hope through Christ is sure and certain. We may all attain to a life as measureless as the life of God. And since it comes only through Christ, it is a part of the unspeakable gift.

The Inheritance of the Righteous

By J. N. Loughborough

1. The Purpose of God Concerning the Earth

WE judge of a man's purpose as we see him lay out a plat of land, or construct a piece of machinery, by noting what he does. Some people make the claim that we are likewise left to find out God's plan respecting our world, without any revelation. The late Henry Drummond, in an essay published in the San Francisco *Examiner* of November 14, 1901, said: "It is a principle of interpretation, well known to all theologians, that the Bible never reveals anything which man could find out for himself. Man could find out the way the earth was made." This reads very different from the statement made by the Lord's prophet Amos, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. Looking at the various theories of the so-called "science" of the last seventy years, we would conclude that the world was formed in several different ways, and each way contradictory of the other.

The very first verse of the Bible tells us how the world was made: "In the beginning God created the heaven and the earth." Gen. 1:1. To him that believes that statement, the case is settled at once. As expressed by the apostle to the Hebrews, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Accepting this statement, we are placed on a sure foundation. Otherwise, we are in a maze of speculation of evolution, and self-made worlds. Those who set aside revelation on the origin of our world, are thus represented by Townsend, in his "Ocean Beach Lectures" of 1884: "They are like a person coming upon a well-beaten road leading to a city, but take the course leading from the city. The farther he goes in that direction, the farther he gets from the city. So those who follow so-called 'science,' without revelation, go deeper and deeper into the mist of speculation."

Persons born into the world, coming to years of understanding, observe many things around and above them, and several questions arise which they wish solved. (a) Whence came this earth and all I see upon it, and the lights shining above it? (b) How did man come to be here? (c) What is the object of his being here? (d) Why did death, and all these evils which I see, come to be here? (e) Is there no remedy for these things? (f) Is everything to go on thus eternally, or is there a future remedy for these things? (g) Am I left in ignorance, with no means of finding out what

I am so anxious to know? What a cold answer it would be to say to such a one: "The Lord has made no revelation on these things. You will have to wait, and study nature, and maybe you will find out for yourself."

Suppose some multi-millionaire purchases fifty thousand acres of fine land, and after fitting it up with orchards of luscious fruits, fields of growing grain, gardens of edible vegetables, and flowers of the most beautiful kinds and fragrant aroma, places a family upon it, and leaves the country, never hinting to the man whether the land is his in sole possession, or intimating what is expected of him. You would say at once, "Such dealing by a man with his fellow man would be inconsistent, unreasonable, and unjust." Indeed, "shall mortal man be more just than God?" Job 4:17. But, really, this is in accord with the "higher critic" idea of "no reliable revelation from God, only what you obtain from asking yourself, and your reasoning."

We could form some idea of God's purpose, by reading in His revelation what He did when He created the world; but in addition to this, He has been pleased to tell us, in that revelation, exactly what was His purpose. "And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. In harmony with this are the words of the psalmist, "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Ps. 115:16. The prophet Isaiah said, "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18. In the past history of the race, we find that the inhabiting for the most part, has been by those who have openly rebelled against God, or who in their blindness and hardness of heart have worshiped false gods. We could not claim that this has fulfilled God's purpose respecting the earth. In Rev. 4:11 we read, "Thou hast created all things, and for Thy pleasure they are and were created." The psalmist says, "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy." Ps. 147:11. Of the creation of the earth with man upon it we read, "God saw everything that He had made, and, behold, it was very good." Gen. 1:31. So man must have then been sinless, and in harmony with God. As expressed by Solomon, "This only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

These inventions were their idols, on which the Lord "took vengeance." Ps. 99: 8. As man was in an upright state—free from sin—when the Lord gave him the earth, we conclude His purpose was to have the earth possessed by a race of beings who should, in obedience, worship Him. God gave to man the earth when he was in an upright state; but when he had sinned by partaking of the forbidden fruit, "the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." Gen. 3: 23.

The Glorious Culmination

When man became sinful, and the decree had gone forth, "Dust thou art, and unto dust shalt thou return," he lost right to the dominion, wherein all had been subjected to him. He had become a subject of death. The penalty must be met. So God, in His infinite love, planned for the rescue of man and the dominion, and the final accomplishment of the original purpose. Of this we read in the epistle to the Hebrews: "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him [he sinned, and lost that dominion]. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Heb. 2: 6-9.

As death is the culmination of all earth's woes, so, in the destruction of death, all the effects of the curse culminating therein will be removed, and those accepting by faith the proffered mercy will be again placed in that state where all things will be in subjection to man. And God's design respecting the earth will be carried out, and the earth be possessed by man in an upright state. The prophet Isaiah, when speaking of the future glorious kingdom of God, said, "Thy people shall be all righteous: they shall inherit the land forever." Isa. 60: 21. In the words of Irving we may say:

"O, what a glorious thought—that the deluge of sin shall be baled out; that the long-covered hills and valleys of holiness shall again present themselves; that the slimy path of the old serpent shall be cleansed out of all nations, and the alloy of hell with fervent heat be burned out of the elements of the solid globe; that the kingdom, peopled with the redeemed, shall become meet to be presented in the presence of God, and remain forever."

["The Promised Seed" is the next topic in this series.]

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GREAT occasions rally great principles, and brace the mind to a lofty bearing, a bearing that is even above itself. But trials that make no occasion at all, leave it to show the goodness and beauty it has in its own disposition. And here precisely is the super-human glory of Christ as a character, that He is just as perfect, exhibits just as great a spirit, in little trials as in great ones.—*Horace Bushnell.*

Lincoln and Liberty

By A. O. Tait

ON February 12, 1809, one of the greatest characters in all history was born. Abraham Lincoln is one of those great personages that seem from their birth to be destined of Providence for a peculiar and important work for the uplift of humanity.

The one great impulse of Lincoln's life was liberty. Not liberty for a certain favored few; not the liberty of one class to oppress another, but the liberty of all mankind. Hence he stood for the liberty of the common people, and against the idea of their oppression by the powerful and the wealthy class.

Lincoln's early life of privation, toil, and hardship fitted him to sympathize with the common man. He knew from personal experience what it meant to endure the inconveniences of poverty; and he was intimately acquainted with the exacting burdens of those in the humbler walks of life. Hence, from the standpoint of environment as well as because of his peculiar sentiments, it is not to be wondered at that his soul rose in revolt against the thought of one race of human beings enslaving another. When he was still a very young man, he formed the resolution of doing all in his power to relieve his nation—as well as the colored people—from the oppressions and the degradations of slavery. And the great hand of Providence seemed to be placed behind him to urge him forward in his destined work.

Divine Providence does not ruthlessly lay hold of certain men and compel them to do a special work; but when men yield themselves to the influences of freedom and righteousness, they are standing on the side of the Divine Father, and hence they have the Infinite One working with them instead of against them. This was the part that Lincoln acted for humanity. He took his stand with the God of freedom, and soon found that the infinite resources of Him who framed the worlds, were back of his important work in emancipating a race of slaves.

In doing the work that was accomplished for the Negro race, Lincoln did even more for his own race. For the enslavement of the Negro was quite as degrading on the white people themselves as it was on the blacks. No human being can reduce another member of the human family to the level of a chattel without dragging himself down along with the one he enslaves. It is alone in the atmosphere of perfect freedom that the true heights of righteousness may be reached, and the essentials of the nobility of perfect manhood may be attained. It is sad to think of being a slave on a par, from the view of ownership, with the horse or the ox; yet it is not only sad, but degrading, to think of descending in our sentiments to the point where we would be willing to be the owner of such a slave. To rid this beloved nation from the blight of slavery, was the burden that Lincoln was called to carry in behalf of humanity. All the noble minds of the South now acquiesce in this.

Lincoln worked, as does every true reformer, under the pressure of an abiding conviction that the thing he was doing was right, and it must be done. He did not spend his time considering who were the

mighty and the powerful ones he could count on his side; but his thought and his energies were absorbed in the one great effort to convince the nation of the rightfulness of his cause. The earnest, fervid, convincing logic of his eloquence could not have sprung from the heart of the politician that was seeking merely to win popularity. He sincerely felt the burdens of a great cause, and the interests of humanity were imbedded in his affections.

While in the midst of some of his most earnest labors, he learned that some leading clergymen had taken their stand against him. In the bitterness of anguish, he exclaimed, Can it be that the ministers of the gentle Christ can be against me in this work? He felt this opposition keenly, but it did not swerve him in the least from his course. Perhaps, under such circumstances, he found comfort in the fact that there were others of the clergy of the country that had not been blinded by the fogs that encircle the slave owner, and who were with him in his great work.

Many volumes have been written concerning Lincoln, and no doubt much that has been said has been overdrawn. But after making every allowance for all that, there still remains the monumental fact that he was the great liberator under the mighty hand of Providence of an oppressed race, and he saved the oppressors from the calamities they had prepared for themselves.

It is highly fitting that this nation should take time to consider the work that Lincoln did, and the principles for which he stood. It is very appropriate that we should commemorate the date of his birth as one of the fixed landmarks of the nation.

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Is Redemption Greater Than Creation?

By Harry Mathew

MANY Sunday-keepers say that redemption is greater than creation; therefore the day of Christ's resurrection should be observed instead of the day of the Creator's rest. But this proposition is open to the fatal objection that the Bible says nothing of the kind. Who, then, knows that it is true? When the Creator gave existence to our world, did He not foresee the fall of man? And, foreseeing that fall, did He not entertain the purpose of redeeming him? Does it not follow from this that the purpose of redemption was entertained in that of creation? Who, then, can affirm that redemption is greater than creation?

But as the Scriptures do not decide this point, let it be granted that redemption is greater. Who knows that a day should be set apart for its commemoration? The Bible is also silent on this point. But granting that a day should be set apart for this purpose, what day should have the preference? It is said, that day on which redemption was finished. It is not true that redemption is finished. The resurrection of the saints and the redemption of our earth from the curse, are included in that work. See Luke 21: 28; Rom. 8: 23; and Eph. 1: 14.

But granting that redemption should be commemorated before it is finished, by setting apart a day in its honor, the question again arises, What day shall it be? The

Bible here again is silent. If the most memorable day in the history of redemption should be selected, undoubtedly the day of the crucifixion, on which the price of human redemption was paid, must surely have the preference. Which is the more memorable day,—that on which God gave up His only well-beloved Son to die an ignominious death on the cross, for a race of sinners who had broken His law, or that day on which He restored that Son to life? The latter event, tho of thrilling interest, is the most natural thing in the world. Yet the day of the crucifixion of the Son of God, for rebellious men, may be safely pronounced the most wonderful event in the annals of all eternity. The crucifixion day is, therefore, beyond all comparison, the more memorable day to keep. "We have redemption through His blood." Eph. 1:7; Gal. 3:13.

If, therefore, any day should be observed in memory of redemption, unquestionably the day of the crucifixion should have the preference in the eyes of Christians. But it is needless to pursue this point further. The Holy Spirit has said nothing in behalf of either of these days, but it has taken care that the event in each case should have its own appropriate memorial. Would you commemorate the crucifixion of the Redeemer, dear Christian? You need not change the Sabbath to the crucifixion day, for our Maker has given a divinely appointed memorial of the crucifixion. See 1 Cor. 11:23-26.

It is the death of the Redeemer, therefore, and not the day of His death, that the Holy Spirit has thought worthy of commemoration. Would you also commemorate the resurrection of our blessed Lord? You need not change the Sabbath of the Lord for that purpose. God has never authorized such an act; but He has given an appropriate memorial of that event also. See Rom. 6:3-5; Col. 2:12.

Redemption, therefore, furnishes no plea for a change of the Sabbath, its own memorials being quite sufficient, without destroying the memorial of the great Creator. This you will see furnishes no ground for the sacredness of the first day set apart as a memorial.

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What Can You Do?

"I THINK a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. 'There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back.'"

There is nothing to prevent the Christian from wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—*The Lookout*.

The Miraculous Meal

By Delwin Rees Buckner

The prostrate prophet, with his faded beard
Interred in tiny Cherith's cherished tide,
Meanwhile he cools the throat that's parched
and dried,
Is startled strangely all at once and cheered,
As his astounded eyes, so hunger-beared,
Are riveted on ravens, evening-dyed,
Which strew crisp crumbs and fresh flesh by
his side;
Then wing away with croakings, queer and weird.
Tho starving souls urge useless prayers on Baal,
Elijah, as he thankfully doth kneel,
Knows well Jehovah worship is not vain;
That never will his bread nor water fail,
What tho the sky be like a dome of steel,
Through which these filter ne'er a drop of
rain.

—★—

He Is Coming

By E. Tripp

In this world, so long ago,
When our Saviour walked with man,
He arranged, that all might know,
When to earth He'd come again;
Told what signs in heaven should be,
Wondrous signs in earth likewise;
And He bade them watch to see
Him appearing in the skies.

Are we watching for our Lord?
As we labor day by day,
Are we trusting in His word,
Heeding what He then did say?
As the summer follows on
When the fig-tree's leaves put forth,
Soon in judgment He will come,
Closing up the scenes of earth.

He has said that He would come
When those signs had all been seen—
Come to take His faithful home.
Know ye not those signs have been?
Yes, my dear friends, they have passed;
And our Lord will soon appear,
For the day is coming fast.
Be prepared to meet Him here.

When His chariot shall appear,
With bright angels hovering round,
Then with love that casts out fear,
May our souls in Him be found,
Wanting naught to make us meet
For His glory evermore,
As before the mercy-seat
Christ the Holy we adore.

—★—

Ye Have Done It unto Me

By Ernest F. Johnstone, LL.M.

Have you spoken words of comfort to the weary
and distressed?
Have you hastened to the rescue of the tempted
and oppressed?
Have you fed a hungry brother, sorely pressed
by poverty?
If you have, then, brother, listen—ye have done
it unto Me.

Have you given to the thirsty that with which to
quench his thirst?
Have you taken in the stranger, oft, perhaps, by
others cursed?
Have you helped to clothe the naked? Have you
gone the sick to see?
If you have, then, brother, listen—ye have done
it unto Me.

Have you visited the prison, where, confined in
gloomy cell,
Sits a helpless, sentenced brother, soon to bid the
world farewell?
Have you loved him, really loved him, as a
brother, fervently?
If you have, then, brother, listen—ye have done
it unto Me.

O, away with form and fashion, pride, and every
sinful thing.
Let us seek Love's lovely gospel to the sons of
men to bring.
Let us seek to raise the wretched, wheresoever
they may be.
Let us hear the Saviour saying, "Ye have done
it unto Me."

And while we are recommending Him to any err-
ing soul,
While we tell men of a Saviour who will make
the sinner whole,
While we tell men of a Saviour who will set the
vilest free,
Let us say, and say it truly, He has done it
unto me.
North Orwell, Vermont.

His Token of Hope

By Worthie Harris Holden

"The bow shall be in the cloud,"
Whether 'tis dark or 'tis bright;
The trial His glory shall shroud,
Luring thee up to the Light.

In the cloud is the promise-bow
Of thy covenant-keeping God;
And blazed by our Lord, we know
That we tread where the Master trod.

While fore'er round about the throne
Of our wonderful King in heaven
Has a rainbow of glory shone,
Through the might of His love-gift given.

Ah, soon all triumphant above,
Surrounding the glorious throne,
We shall laud His unspeakable love
That redeemed us and kept us His own.

—★—

Our Friend

By Mark Vanderbilt

God sent His singers to the earth
To tell us of our Saviour's birth,
And shepherds watching in the night
Heard voices praising in the height.

A holy Friend from heaven came
To win our hearts from sin and pain,
A Friend whose merits can suffice
To win us back to Paradise.

A Friend so close I can not tell,
A Friend who doeth all things well,
A Friend more close than any ties
Of human love or sacrifice.

His love has bridged the gulf of sin.
Accept His love, and peace within
Will fill the soul, and there abide
In heavenly graces glorified.
Reece, Kansas.

—★—

How Bright the Vision

By Amos E. Flint

Gathered from every land and clime,
Of every tongue, and age, and time,
Around the great white throne a band
Of saints in spotless robes shall stand.

They came through tribulations great,
And bore the cross, and shame, and hate;
But now their tears are wiped away,
And joys light up the ceaseless day.

They see their Master's smiling face,
And glory in His fond embrace;
They're tasting all the pleasures there,
And breathe the pure Edenic air.

There pain or sickness can not come,—
It is the saints' immortal home.
Their days of exile now are o'er,
And theirs the joys on Zion's shore.

How bright the vision of that throng
Who sing the victors' glad, new song!
How long will this glad hour delay
Ere wheels of time shall bring that day?

O, what are all our trials here
If we are worthy to appear
With that enraptured, blood-washed host
Beyond this gloomy, sin-swept coast!

How bright the home of God's elect!
'Tis more than longing hearts expect;
Then be this our ambition here
To win life's battle, tho severe.

In patience we will wait with song,
Nor deem the closing hours too long;
But joyfully, with one accord,
Rely upon God's sacred Word.
Granger, Washington.

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As Jesus Prayed

By Chas. E. E. Sanborn

How much we need instruction!
How little yet we know
About the way that Jesus prayed,
As He went to and fro!
Sometimes He prayed the entire night,
His dear face bathed in tears.
Could we but pray as Jesus prayed
How few would be our fears!

O, if our Saviour needed prayer,
How much our need to-day!
Can we neglect this means of grace
And conquer in the fray?
No, so we can not victory win;
We must without delay—
Like holy men of old—implore,
"Lord, teach us how to pray."



MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 11, 1913

All manuscripts should be addressed to the Editor

Prophecy Fulfilled

NEARLY two thousand years ago a humble Jew, whose boyhood and early manhood days were passed in the town of Nazareth, uttered a prophecy. That prophecy was regarding the capital city of His nation, the center of Jehovah's worship in the earth,—a city which He loved,—Jerusalem.

The people of that city were to crucify Him, yet He loved it. He recalled its early history, the marvelous workings of God in its behalf, its glory under David and Solomon and Hezekiah; He remembered its vicissitudes and calamities, its capture by the Chaldeans, its seventy years' desolation, its rebuilding under Zerubbabel and Ezra and Nehemiah, fostered by Persian kings, according to prophecy, its ravaging by the vile Antiochus, and its present glory and beauty in semi-captivity under the iron heel of Rome.

Still it might rise. Still it might accept God's message of healing in God's Messenger of power. But He saw she would not; and therefore it is recorded (Luke 19: 41-44):

"And when He drew nigh, He saw the city and wept over it, saying,

If Thou hadst known in this Thy day,

Even Thou,

The things which belong unto Thy peace!

But now

They are hid from Thine eyes.

For the days shall come upon Thee,

When Thine enemies shall cast up a bank about Thee,

And compass Thee round,

And keep Thee in on every side,

And shall dash Thee to the ground,

And Thy children within Thee;

And they shall not leave in Thee one stone upon another;

Because

Thou knewest not

The time of Thy visitation."

The prophecy was uttered in the year A.D. 31. A few weeks afterward the Prophet was to die. Those who clamored for His death rejected His teachings, His principles, His warnings, His leadership. In their madness they declared, "We have no king but Cæsar."

For twice a score of years nearly the city stood after this. But then the people of the restless heart who had rejected peace in the Prince of Peace rebelled against the Romans, and the great iron empire threw its strength against Jerusalem.

One needs only to read of the awful siege, in Josephus, the Jewish historian, to learn the awful fulfilment. Sufferings incredible, miseries and privations untold! Women crazed by famine ate their own offspring. Jerusalem was destroyed; the temple was razed to the ground, and "a plowshare was drawn over the consecrated ground as a sign of perpetual interdiction." (Gibbon.)

Later (363) came the Roman emperor, Julian the apostate. He would prove the Nazarene a liar. The temple would be re-

built, the Jews and their worship would be restored. He proclaimed it to the Jews, and to Jerusalem they went from all parts of the empire. "Men forgot their avarice and women their delicacy; spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions; every hand claimed a share in the pious labor; and the commands of a great monarch were executed by the enthusiasm of a whole people." (Gibbon's "Rome," chapter 23.)

But Alpyius, Julian's friend and commander, tells us that "horrible balls of fire," scorching and blasting the workmen, burst from the foundations, and the builders were forced to desist. Gibbon cites several testimonies, and says, "Such authority should

satisfy a believing, and must astonish a credulous mind." (*Id.*)

At any rate, Jerusalem was not rebuilt.

The Roman Empire and Jewish zeal could not lock the Christ in the sealed stone sepulcher.

The Roman Empire and the enthusiasm of a people could not counterwork in one jot or tittle one word that the Christ had spoken.

The same Jesus has uttered other prophecies. He is coming again, coming in glory, to take His own children home to the mansions He is preparing. He has predicted the fall of all apostasy as veritably and clearly as He did that of Jerusalem. Nor can men or empires prevent their fulfilment. Our hope—your hope, dear reader—is in hiding in Him, is in making Him your peace.



God's Purpose and Power

Chapter 1, Verses 11, 12, A.R.V.

Questioning the Text

1. What did we learn in our last study regarding the purpose of Christ?

Answer.—The gathering together in one all things in Him.

2. What are we made in Him?

"In whom also we were made a heritage." Verse 11. Note 1.

3. According to what have we been foreordained?

"Having been foreordained according to the purpose of Him." Verse 11. Note 2.

4. What is said of His power?

"Who worketh all things after the counsel of His will." Verse 11. Note 3.

5. What is the object of this foreordination and working?

"To the end that we should be unto the praise of His glory." Verse 12. Note 4.

6. Who is meant by the "we"?

"We who had before hoped in Christ." Verse 12. Note 5.

Notes

1. "Made an heritage."—In our Common Version, it is "have obtained an inheritance." The thought seems to include both "obtained an inheritance" and "made an heritage." The Greek word *eklērothēmen* occurs only here in the New Testament. It comes from *klēros*, a lot. Hence the verb means literally, to determine, choose, or assign by lot; and Vincent tells us that from the custom of assigning portions of land by lot, *klēros* acquires the meaning of that which is thus assigned, the possession, or portion of land. See the Septuagint on Num. 24:18; Deut. 3:18. An heir is originally one who obtains by lot. "The Authorized Version here makes the verb active, where it should be passive. The literal sense is, we were designated as a heritage; so the Revised Version correctly, 'were made an heritage.' Compare Deut. 4:20, 'a people of inheritance.'" So God has made His people a people of inheritance. He does not design that they should be pilgrims and wanderers forever. This earth in its present condition is not their home. Moses tells us: "When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the peoples according to the number of the children of Israel. For Jehovah's portion is His people; Jacob is the lot of His inheritance." Deut. 32:8, 9. But this does not pertain to this earth alone, and its present divisions, political and otherwise. "The earth

is the Lord's, and the fulness thereof;" and when God's purpose is complete, "the meek shall inherit the earth." "From sea to sea," and "from the river to the ends of the earth," God's children will have their habitation; and in God's design every one of His children shall there have inheritance. To that He has called them, for that He has made them "a people of inheritance." The bounds of the peoples then, and the number of the children of Israel then, will be such as to completely fill the new heavens and the new earth which will be given to them.

2. "Having been foreordained."—"Predestinated," Common Version; literally, foremarked out, or limited. It does no mean, as the old Calvinistic idea taught, that God had marked out some to everlasting life and some to everlasting destruction. The thought of the apostle all the way through is not on the negative side of the great question. He is not presenting before us the doom of the impenitent, or of the incorrigibly wicked. What he is setting before us, is God's purpose concerning His children. Let us bear in mind that nowhere is it said that God has foreordained us to destruction. Hold the assurance of the apostle, "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ." 1 Thess. 5:9.

"According to the purpose."—God has a purpose in all that He does. Man works purposelessly many times. That is the whole tendency of sin, to make purposeless the best purposes of humanity, and O, how many times he succeeds! Man has noble purposes which he endeavors to carry out for himself and in himself and by himself, but they fail. There is one purpose, however, which will be carried out, and that is God's great purpose concerning man, and man's heritage and man's future. We briefly note it:

First, the earth was created for the children of men. God gave His command in the beginning that men should multiply and completely fill the earth. This we learn in Genesis 1. In Isa. 45:17, 18, God has made oath by Himself that it is not created in vain; it is formed to be inhabited. And He assures us that that purpose will be carried out by the thought, "I am Jehovah, and there is none else." He must, in His perfect purpose, design that the earth should be inhabited by a certain number of a certain character. "Behold, . . . God hath made man upright," said the wise man; He formed them in His own image, we learn in the original account. There should therefore be a certain number of a certain character to inhabit the earth,—not too many, or it would be crowded, and some one would lack inheritance; not too few, or there would be barrenness and lonesomeness and vacancy. Not only

nature, but God, must abhor a vacuum; there will therefore be no unused space. Every one of God's children should have inheritance, or lot, in that earth as it came from God's hand "very good." But sin came in and marred God's handiwork, and God's children instead of inheriting the earth have oftentimes been the persecuted ones, and those that have been deprived not only of a portion of earth, but of life as well; they have been pilgrims and strangers. Nevertheless the purpose stands.

We may also readily believe, as intimated elsewhere in His Word, that the names of those characters which should inherit the earth, were written in God's long roll of life before the world was made. The perfect purpose demanded it. These characters would be overcomers, and there were crowns that should wait the character, and they still wait—the crown, the name, the character—for those of earth who shall meet the conditions. When once a soul yields to the Lord Jesus, his own name is written in the Book of Life. Phil. 4:3. His own name is written there as a candidate for the name of the everlasting character, written there in the beginning, before mankind was. The crown that is suitable to that name, awaits the overcomer; but if he fails, his own name will be blotted out of the Book of Life. Rev. 3:5. He will fail to receive his crown. Rev. 3:11. But the name of the character will remain, and the crown will remain, and the inheritance will remain, for some one else that will be called to that name and that crown and that character; for God's eternal purpose concerning the earth and man and character will not fail.

3. "Who worketh all things."—How good it is to know that the One who has formed the purpose, who has marked out the character, who in the beginning made the earth, is able to do all that He purposes to do. He "worketh all things"—not after the counsel of human will, not after the perversion of that will by devils or men, but—"after the counsel of His own will." Despite all the perversions of sin, God's will will be wrought out. It looks otherwise sometimes. It seems as tho the accusations of the "accuser of the brethren" were true. It seems as tho God had Himself become a tyrant, and so Satan makes men believe. It seems as tho He were weak, or unable to carry out His will. It seems as tho all His purposes were thwarted. It seems as tho He had forgotten humanity. But all these things are in the seeming. God remembers; God cares; and God is love. And so in love, tho our short-sightedness may not see it, He is working out all things after the counsel of His will. Man may fail, He will not fail. Satan may seem to thwart His purposes, but out of the conflict His purposes will come all the more glorious. When the devotees of the gods of Egypt seemed to triumph, Jehovah was above them; and in the great final triumph it will be seen that He is preeminently, gloriously Conqueror, and all those who are with Him are triumphant. He can not arbitrarily set aside the sinner; He can not arbitrarily in His plan overthrow the one who commits the sin in its inception,—that would seem many times to be acting unjustly. He must let sin work out its own essential evils. He must let it bear its crop of fearful fruit, in order that the universe may see in the object-lessons how exceedingly sinful sin is.

4. "The praise of His glory."—When the earth and man came from the hand of God, and the Creator looked upon His handiwork, "behold, it was very good." It was such as would be to the praise of His glory. It revealed His Master-handiwork. It told to all who looked upon it the wisdom and the power and the love of Him who gave it to man; and man himself reflected the very glory of his Creator in his beauty and character. But sin came in, and since the curse rested upon the earth it has not been to the glory of God. Since man turned from the law of his Creator, he has not been to the praise of the Master who created him. While we read that God hath created all things for His glory, we do not see all things to His glory. But the purpose still holds; and He who worketh all things after the counsel of His own will, has stooped down to this poor, sinful earth, and purposes to take man—sinful, corrupt,

perverted, crooked in his ways—and make that man "to the praise of the glory of His grace," so that throughout all the eternal ages to come, wherever children of this world shall appear among all the hosts of light, they shall in character, in manner, in beauty, be to the praise "of the glory of their Creator and Redeemer." How glorious and how good is the end, or object, of God concerning man!

5. "We who have before hoped in Christ."—We who have yielded ourselves as candidates for the name, the crown, the inheritance. It matters not what we are; it matters not who we are, when God calls us. We may be such as those of whom He speak in 1 Cor. 6:9,—fornicators, idolaters, adulterers, effeminate, abusers of themselves with men, thieves, covetous, drunkards, revilers, extortioners. We are there told that such shall not inherit the kingdom of God; but we are also told that such were some of the Corinthian brethren. They once belonged to these classes; "but ye were sanctified, but ye were justified, in the name of the Lord Jesus Christ, and in the Spirit of our God."

"God worketh." All the infinite power of the Creator is behind His call to the sinner. The potency of that call is the potency of perfect character to him who will yield to it, and hope in Jesus Christ. It may seem to be impossible to us—utterly so—

having tested our own disposition, having known something of its weaknesses, its utter unholiness and unlikeness to God. How many times we were prepared to listen to the discouraging doubts of the enemy that there is no hope in God for us; but we trust in a Being of all power. He who can take the insensate earth and form it into the marvel of the rose, who can from the slimy, stagnant pool bring all the beauty and purity and fragrance of the lily, can take poor mortals of earth and make them "to the praise of the glory of His grace."

This lesson in Ephesians is a message for you, discouraged soul, whoever you are. Satan may have overcome you. You may have sinned. You may be discouraged in the progress that you are making. Turn away from all these discouragements. Yield yourself to His will and to the workings of the power of His Spirit. He will enable you day by day to spell out some letter in that new name. Win victories to-day which will entitle you to be the wearer of the crown, and help you by His grace and power to earn some part of that glorious inheritance that awaits the faithful. Yield all to Him, accept all from Him. Your hope is not in princes; it is not in what humanity can do; it is what God in Christ has already done for you. Then hope on, hope ever. He is able to do exceeding abundantly above all that you ask or think.



The Law of God—What It Is

1. What does James call the law of the Scriptures?

"If ye fulfil the ROYAL LAW according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said [margin, that law which said], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8-12.

NOTE.—It is made clear, in the foregoing text, that the royal law of the Scriptures is the law which obligates us to love our neighbor as ourselves; and, furthermore, it is the same law that forbids adultery and murder. Distinct mention being thus made of two of the Ten Commandments of the Decalogue, it should follow without controversy that the Ten Commandments are the law of God.

2. Did God test ancient Israel concerning obedience to His law?

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may PROVE THEM, whether they will walk in MY LAW, or no." Ex. 16: 4.

3. Did He "prove" them, or make that specific test over one of the Ten Commandments?

"And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it

up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, HOW LONG REFUSE YE TO KEEP MY COMMANDMENTS AND MY LAWS? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. 16: 5, 22-30.

NOTE.—God placed a specific test upon Israel while in the wilderness, to "prove" them as to whether or not they would walk in His law. That specific test was made over the observance of the Sabbath, thus showing that the law of Jehovah contains the Sabbath commandment. Then we find that not only does God's law contain the commandment against adultery and killing, but it also contains the commandment enjoining the observance of the Sabbath—Jehovah's great memorial of His creative power.

4. After repeating the Ten Commandments to Israel shortly before his death, what did Moses say concerning them?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deut. 5: 22.

NOTE.—When God spoke His Ten Commandments, this text says, "He added no more." Then, with His own finger, "He wrote them in two tables of stone." No other part of the Bible enjoys the distinction of having been first spoken direct to the people by the Lord, and then having been given to them on one of the most enduring substances known to this world. Certainly the Ten Commandments are entitled to the distinction of being called the "royal law."



THE OUTLOOK

"Watchman,
what of
the night?"

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Rome on the Potomac

What the Papal Hierarchy Is Doing at the American Capital

By G. Lawson Smith

IN a recent issue of the *Washington Post*, one of the leading newspapers of the country, appeared this very significant heading and the editorial paragraph which follows:

"WE MAY LIVE TO SEE THE VATICAN AT BROOKLAND"

"As such an eventuality would mean that we were to enter upon a period of political intrigue and wire-pulling by the myrmidons of the Papacy such as has so long cursed many of the leading capitals of Europe, it may be worth while for the American people to pause a moment in their wild greed for gain, to look about them and consider what this new and most vital menace to our institutions may mean."

Washington, like the old Rome of Italy, is already studded and flanked by the churches, the convents, the monasteries, the resorts of priests, the schools and colleges, of the Papacy. But the average reader may never have heard of the "Brookland" mentioned by the leading newspaper of the Capital. He may never have heard, either, that there is any prospect of the removal of the Vatican—the Roman pontiff's official residence—from its ancient site on the Tiber. What the *Post* really means is this: That the pope and his belongings, such as the people of Italy will permit him to remove, will be removed here, as the new center of the papal power, and the locality in which ecclesiastical Rome now finds her chief source of graft.

"Brookland" is the name of the chief papal settlement or colony, in or near the city of Washington. It comprises a large acreage on a commanding site at the eastern borders of the city, and not far from the Capitol building. The location is plainly shown on the accompanying map. Already the district is partly built over with the typical institutions of the Roman cult,—with structures representing an expenditure of several million dollars. Immense additions, amounting to over \$3,000,000—it is currently rumored here—are now planned or under construction. On the whole it is, without doubt, the most extensive plant yet erected on this continent for the further perpetuation of Roman Catholicism in the world.

The land was formerly the homestead of a good old American family of the Protestant variety. On

the death of the owner, some years ago, the property went to two daughters who were "taken into camp" by some of the astute artists of the Papacy, with a transfer of their land as a partial consideration for the favors they were to receive in this world and the next from the "holy" men who conducted the negotiations. Rome got the land all right,—and those two sisters got the "experience." They were even "received" by the pope at the Vatican in Rome as a mark of his appreciation of their goodness. But the sisters soon became aware that they had made one of those slips like the fellow who has

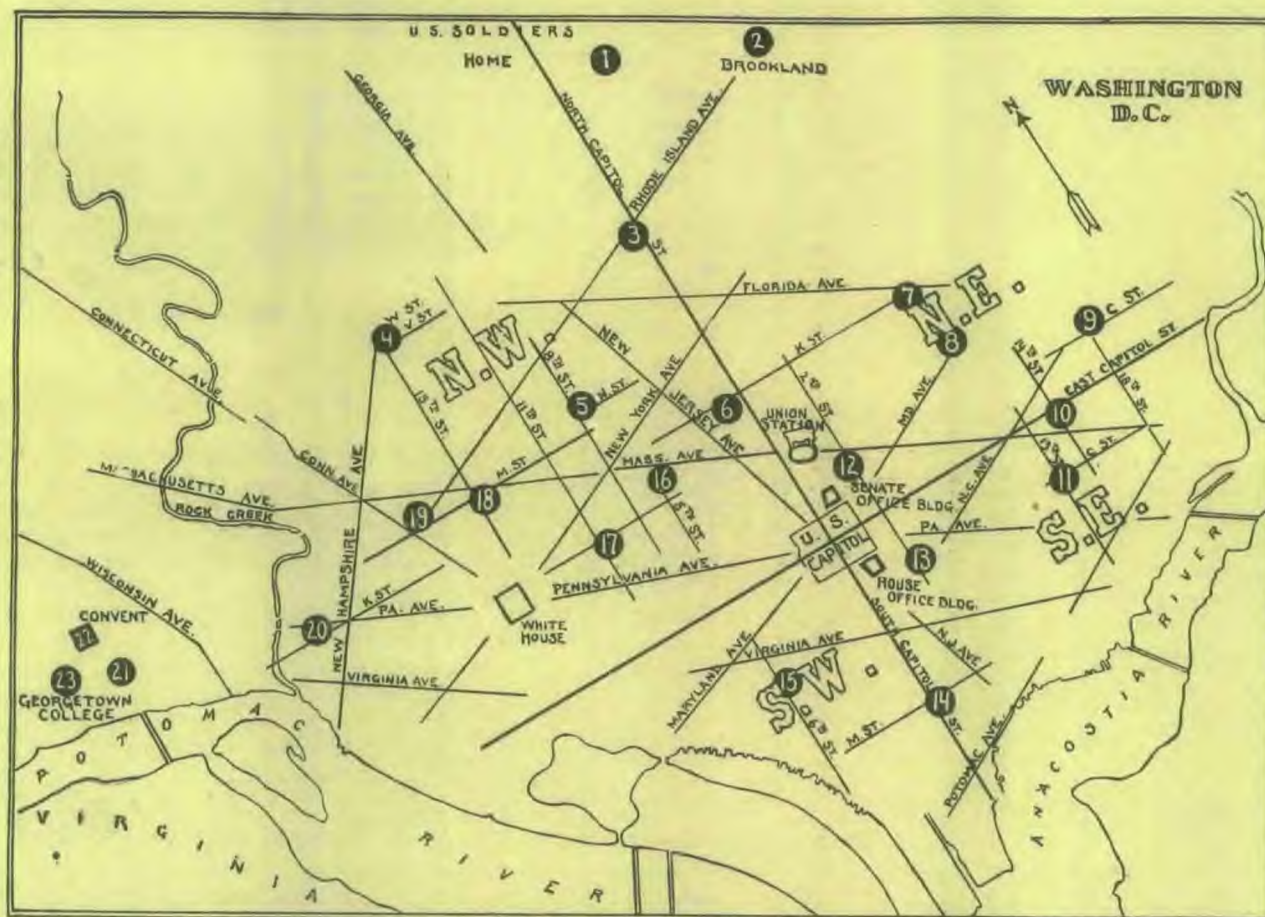
banish the Papacy from Rome as the most troublesome problem in her affairs.

In the bald statement, "*We may live to see the Vatican at Brookland*," the *Washington Post* had these facts in mind. It was probably not unmindful also of the other fact, that this country is now the main field of operations of the Papacy, as well as the most fruitful source of its revenues. While the tendencies in Europe are to discredit the Roman hierarchy, as shown by the recent movements in Portugal, Italy, France, and Spain,—all nominally papal countries,—we have extended to this power the glad hand of welcome as if we were only too anxious to have its tremendous influences more fully mixed up in our internal affairs.

More Than All Other Religious Denominations

The simple truth is that the Papacy, by its sworn agents, who owe their first and strongest allegiance

always to their master in Rome,—now holds the most commanding sites in and around the American Capital; that of the Brookland plant being equal in all respects to the elevation on which the Capitol itself is built. It may be of at least passing interest to some of the people of the United States to learn that there stands in the name of this Italian hierarchy, within the boundaries of the District of Columbia, more real property and buildings than are owned here by all the other religious denominations combined. It is perfectly clear that there has been, from the foundation of the republic, a deliberate and well-conceived design



The map above shows the sites of the cathedrals, churches, and principal colleges only. There are scores of other papal concerns in the Capital, including academies and convents, orphan asylums, etc. This array as shown on the diagram, shows how completely they occupy the Capital. Note the churches adjoining the Senate office building and the House office building.

been up against a green-goods game, and they promptly recanted their professed allegiance to Rome, got clear out of the whole mess, and one of them wrote a book which gave the whole snap away. In said book, she gave it as her candid opinion that the priests of Rome in this country as everywhere else, are most concerned with the accumulation of wealth, by which they calculate on acquiring the power here which they so much covet.

Her book had only a restricted circulation; but it would make good reading for some of the people of this country who are ignorantly coquetting with the oily agents of the Papacy, and who affect to see no harm in the aggressive propaganda which they are pushing day and night in every part of the United States at this time. Some of the buildings already completed at Brookland are sufficiently palatial to serve as a papal residence in a pinch; but it is understood that among those now planned is to be a sumptuous palace specially designed for the pontiff, so that he may find a fitting place of refuge in his new dominions when the time comes for Italy to

on the part of the agents of the Papacy to gain a foothold in this Capital similar to the one which she so long held in the capital of Italy,—and from which she has sent out her emissaries to lay tribute for the Papacy upon every land and every people among whom she could effect an inroad. It must be somewhat disheartening to the hierarchy—the exceedingly gratifying to its opponents—to note the steady depreciation of its stock on the theological exchanges of the old world; and to realize that in Rome herself, where the work of the Roman high priest was law for a thousand years, the people new rule, and a Jew who is also the head of the masonic order in Italy, is mayor of the city of the seven hills. Is it to be expected that this nation is to go backward like a crab, while Italy, the ancient prey of the Roman priestcraft, goes steadily forward? Are we going to admit into our political veins all the virulent evils of church-and-state union of the ancient world, when their former victims are purging their systems of these deadly poisons, and finding antidotes which shall relegate them to the rear forever?

From the attitude of the last two administrations here, and the "rope" which they so freely gave to the agents of Rome, it has often looked as if we were courting the fate which has overtaken every nation on the globe that has given full rein to the behests of that priestcraft. Roosevelt pandered to Rome, and Taft has done the same thing. It is not a little surprising to contemplate the fact that the mild and unassuming McKinley began to lay the way for recent developments along this line by his instructions to Taft when he was in the Philippines. In constructing the government there, Taft was the easy tool of the friars, and he had the authority of McKinley to throw to a class—whom the people of the islands had learned to detest, from years of oppression and cruelty—most of the fruits of the victory which we had justly won against Spain, that mother of intolerance and bigotry.

Read Senate Document 190, and see what Taft learned of the lives of the friars in an investigation which he set on foot in the hope of giving them a first-class coat of whitewash before the world they had scandalized and defied for several generations. Then consider how he paid the Vatican 20,000,000 good American dollars for the friar lands which had been taken from the natives, and how he turned the schools of the islands over to this same discredited class, with the flattering comment that they, the friars, were the best people to civilize the islands.

Appointments

Taft also promoted Justice White, of Louisiana, to the chief-justiceship of the United States Supreme Court, claiming that he had to do so because White was the next in order of succession. Many take a very different view of the matter, since Justice White is a Roman Catholic—closely allied to the Jesuits if not himself a member of the order—and a close friend and companion of Judge McKenna, another Catholic in the Supreme Court. There was a persistent rumor here during the campaign, that the elevation of White was simply part of the deal by which Taft was to make sure of the papal vote to secure him a second term in the White House. The rumor went further, and said that it was largely due to Taft's papal entanglements that he was so utterly discredited and so hopelessly defeated when the election came round.

Ever since the days of the American Protective Association, and what was known as "Know-Nothingism," there have been a few enlightened men in the United States, who have discerned the real drift and purposes of the Romish priesthood, and who have had no illusions respecting the motives of their insidious activities. But, in spite of this fact, the average citizen has been blind to their purpose, and their power has steadily increased until they are now able, through their numbers and the solidarity of their organization, to exercise a commanding influence in every national political convention, and in those of many of the states, also in the elections of nearly all cities and states except in the greater part of the South. They dominate the political parties, and secure on demand whatever political favors they may covet,—which means everything in sight.

Instances in Point

Theodore Roosevelt has declared in public that he expected to see the time when a Roman Catholic would be elected president. Of course, he said this to carry favor with the papal vote.

President Taft has made it one of his regular habits to "flock" with the adherents of the Papacy on all public and private occasions, and to attend each year what they call their "Pan-American Thanksgiving services," in one of the leading papal churches of the city. As president of the United States, he has been subservient to the papal power ever since he has been in office,—beginning the service when he was under the direction of the lamented McKinley.

Despite his denials, it is still believed by the best informed men in the country, that his aide, Major Archie Butt, carried a political message to the pope at Rome, and that he was bearing back a political message from the pope to Mr. Taft when he perished in the Atlantic Ocean with so many others.

On all possible occasions, Mr. Taft grants the most

extraordinary privileges to any and every papal applicant. He allows Cardinal Gibbons and his cohorts to assemble for their religious services, called "field-masses," in the grounds of the White House and the Washington monument. It is currently asserted that fully 50 per cent of the government's employees here are papists. It would be difficult to get authentic information on this point. But it is a certainty that they are extremely active in securing government jobs for their young men and young women. They not only use all the papists in the House and Senate for this purpose, but they find plenty of other members who are willing to assist them in return for promised favors from their papal constituents at election time.

An Ambassador

The pope's legate here has become under the present state of things a full-fledged ambassador of the pope toward this government; and his office is called, even in the newspapers, the "Papal Legation." Falconio, the recently retired legate who was lately relieved by an amiable young Jesuit named Bonzano, made it a regular habit to urge legislation upon Congress which was favorable to his master at Rome,—to work against everything that was going on in the Congress which did not suit him. And he also made his visits to the White House and the members of the Cabinet, just as if he were the properly accredited ambassador of a civil power, instead of merely a personal agent of the pope, whose real religious functions were to see that the maximum amount of Peter's pence was paid over to the Papacy by its collectors in this country.

Only a short time ago, a big demand was made on the Indian Affairs Committee of the Senate by the papal agents who have obtained practical control of the Indian schools, and have them taught by the nuns dressed in their full religious regalia. The demand was for an extra large appropriation which the papal agents hoped, as usual, to spend as they pleased. Members of the committee objected to the scheme; and a few days later a professor of the papal university here—who is also a priest who stands high in the councils of the cardinals—came before the committee with a list of twenty congressional districts which he declared were controlled entirely by the papists, and would be handed over to the Democrats in the next election unless the appropriations demanded were made without further delay. It is hardly necessary to add that the bluff worked like a charm, the papists got the money they wanted, and the nuns go right on in their order garbs, teaching the Indians that there is no means of saving their souls except through the help of the papal agents.

A few days ago at the church of St. Patrick, Priest Russell took a slip of paper from his "question box" and read to his congregation this query: "Is it true that the Papacy is trying to get entire control of the American government and nation?" Priest Russell made quick reply to this question, and said that any report of the kind was sheer nonsense,—or words to that effect. Then he added that he would give \$1,000 for any proof that the Papacy had any such designs. The action of the papal professor with the twenty congressional districts up his sleeve is no proof, of course; nor is the glib abuse of everything non-papal by the papal press; nor the actions and talk of the wonderful "prince of the blood," O'Connell, the Boston cardinal, who became so exalted over his elevation to the red hat that he started out to take precedence of everything and everybody on earth. Priest Russell knows perfectly well that his only aim in life—just like every one of the papal agents in this country—is to wield all possible political power, and to use the club of the papal theology at all points where it is strong enough,—to force political action which will strengthen the hold of the Papacy upon every branch and feature of American life that may yield more government money to satisfy their demands.

This point is well illustrated in the case of a papal hospital in this city. It is called Providence Hospital, and there is just about as much "providence" about it as about the other concerns that are operated by the papal agents. This hospital

was begun at the time of the Civil War, and Congress gave \$60,000 to have it erected. The land was given as a gift to the government; but it was worked around in some way so that it became the property of an order of Roman Catholic nuns. Their next move was to get a regular endowment from the government for the operation of the place, and it is receiving to-day the sum of \$1,200 every month in the year on the pretext that it gives care and treatment to the indigent poor of the District of Columbia. As a matter of fact it does no such thing, and it is a practical impossibility to get any patient admitted to the poor wards who is not a Roman Catholic—tho there is always plenty of room for those who can pay the highest market price, and for such indigent as the priests have their own reasons for wanting to take care of. This sum of \$1,200 per month is paid to the institution each month out of the public funds, and no accounting is ever made of the way it is used, or of whom it benefits. Of course, it is not a political pull which enables the priests of Rome to get hold of all such soft snaps as this. O, no!

Strategic Importance

In studying the chart of Washington with the papal holdings plainly marked by disks, the reader should not fail to note the strategic importance of most of the larger sites. That of Brookland, for instance, commands entirely the east and north approaches to the Capital city. With papal cannon planted on the heights of Brookland, the House and Senate buildings, the office buildings of both, and the Supreme Court would be directly under the fire of these guns. They would also have complete command of all lines of railroad, and all wagon roads coming into the city from those directions; while their fire could also sweep the White House and every departmental building in the city.

On the west and south the city would be equally at the mercy of the papal guns on the heights of the Georgetown University. From these elevated points, all the roads coming in from Maryland and Virginia, and the bridges of the Potomac River, could be swept by the papal fire. But, of course, the papists have no desire or expectation of any aggressions upon the public peace of this nation—O, no,—of course not. Take this nice, peaceful, and confiding bit of language used not so long ago by one of the pope's close friends at Rome, the noted Cardinal Capel:

"The time is not far away," said the cardinal, speaking evidently as a papal prophet, "when the Roman Catholic Church of the republic of the United States, at the order of the pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents rather than pay it. It will come as quick as the click of a trigger, and will be obeyed, of course, as coming from God Himself."

Those gentle souls who think there is nothing wrong about the purposes of Rome toward this country, will naturally say that the cardinal never said any such thing; and if you prove it to them they will insist that it was only a joke, said in the humor of one of the holy men who can do and say no wrong. The same if you give these dear creatures this bold assertion of the *Catholic World*, of Chicago:

"Education must be controlled by Catholic authorities even to war and bloodshed."

None knows better than William Jennings Bryan how the papal priests are eating the heart out of American institutions; and yet he sends his son to the papal university here as a help toward getting the presidential nomination again in 1916. It was with the same thing in mind, perhaps, that he made it known at the Baltimore convention that he was perfectly willing to accept O'Gorman, of New York, as democratic candidate for vice-president. He knows perfectly well that O'Gorman is the sworn tool of the Papacy, and that he is working constantly with the other Roman Catholics in Congress to bring about those things which the Papacy wants. But these fellows now make so much noise in all political conventions that the aspiring souls of candidates are oppressed with the notion that a nomination may depend upon their support.

The George Washington University here is making an up-hill struggle for existence. But it has one of the best law schools in the country, and one would have thought, naturally, that so patriotic a citizen as Mr. Bryan would have sent his son there instead of making him the associate of the open enemies of the American public schools, and of the very men—many of them of foreign birth—who are sworn to do all in their power to bring this government entirely under control of the Romish hierarchy. All such Americans are playing into the hands of the republic's foes, and putting money into the papal coffers for the strengthening of the "Pope's Militia," the other name for the Knights of Columbus.

Now there is a scheme for this here to secure a huge appropriation for the building of an immigrant station in Chicago. It is a papal plot pure and simple. All the money would be handled by the Irish papal contractors and grafters of the windy city; and the immigrant station would be, practically, for the exclusive use of their own kind. Every true American citizen should write to his congressman or senator, asking that he give no support to this scheme, but that he will oppose it by every means in his power.

A Special Census

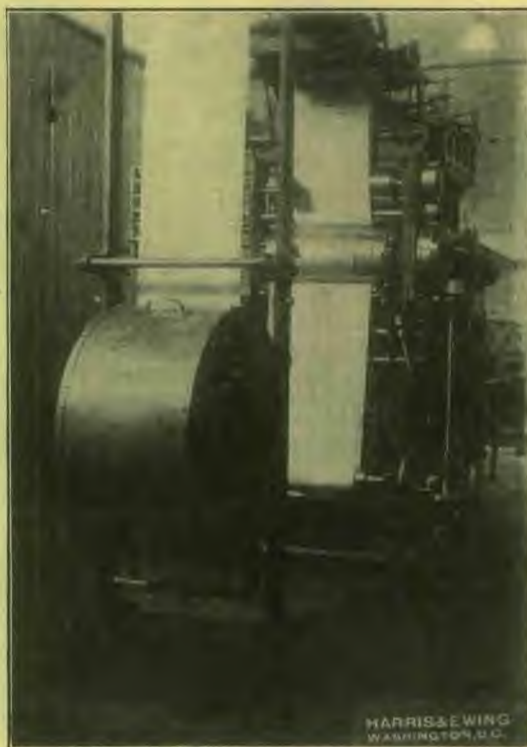
Another plot which they are expecting to work through, has received the endorsement of Mr. Taft. This is nothing more nor less than the authorization of the government for the papal agents to make a special census of the papal membership and property in the country, at the government's expense. That such a thing should be demanded, is a proof of the hold which these men are getting on the affairs of the nation. We have carefully investigated the matter, and have the official proofs that the facts in the last census, respecting all papal affairs, were submitted to the highest officials of the hierarchy here and elsewhere; that they approved of all the data before and after it was tabulated for use in the final sheets of the census returns; and that their only purpose in getting up a census of their own is to pad the figures in order to give them an importance to which they are not entitled, and, incidentally, to put in their hands a fund from the treasury which they will be enabled to distribute at will among their henchmen. This miserable plot should be protested against by every citizen who has the welfare of his country at heart.

The ease with which they got \$100,000 for the "Columbus statue," has emboldened the papists to look for more of the same kind of money under any and every pretext which they are able to scare up. Since it has been conclusively proved by the researches of Prof. Hyland C. Kirk, and others, that Christopher Columbus was a Spanish Jew, the men in Rome who make "saints" to order are hesitating about his canonization. But the original project was to get as many of the states as possible to set aside a day each year for Columbus Day, then canonize the discoverer, and have it so that a large part of the country was celebrating one of the regular papal saint days with the gusto of a small Spanish town in the days when Rome ruled supreme in that benighted land. Now that the cat is out of the bag, and it is common knowledge that Columbus never set foot on the American continent,—that he was not, indeed, the discoverer of America,—it is in order for all the states which established the Columbus Day to please the papal agents, to repeal the act and have done with the entire sickly sham.

Statistics

In the special figures compiled by the Census Bureau in 1906, it appears that there are in the United States 12,079,142 Roman Catholics, with 11,881 cathedrals and churches, with seating capacity for 4,494,377. Of the total, 43,778 were given as residing in the District of Columbia, and, of course, mostly holding government jobs or keeping saloons. The same tables give the amount of papal property in this district as \$1,259,550. But, since special efforts have been made in all parts of the nation to raise funds for the upbuilding of the plant here, it is not unlikely that the papal holdings now amount to nearly as much again.

In conclusion, let us recall the oft repeated words of General Lafayette, the Frenchman who came



Postage-Stamp Machine. A new rotary postage-stamp printing-press just perfected by the United States Bureau of Engraving and Printing. Heretofore all postage-stamps have been printed by hand on flat-bed presses, altho the inventors of many nations have been working to perfect a rotary press which will print them faster and of as good quality. Mr. Stickney's new machine prints them even better than by the old method, and it is said that there will be a saving effected in the work of the bureau of nearly 60 per cent. It has been approved by the postmaster-general, and the government will install several machines as soon as they can be constructed. The inventor is Mr. Benjamin R. Stickney. The steel plates are placed on the cylinder, and it will be seen that the gummed paper is contained on a steel cylinder.

over here to assist the colonies in their struggle for liberty: "It is my opinion that if the liberties of this country are ever destroyed, it will be by the



Mr. Benjamin R. Stickney, the inventor of the new rotary postage-stamp printing-press. He is now a \$5,000 a year employee of the Bureau of Engraving and Printing of the United States Government. He has taken out patents to cover his invention, but has released it to the government, and will receive nothing for his invention, altho it is stated to be worth upwards of \$1,000,000. Joseph E. Ralph, the chief of the bureau, says that the new machine is as great an advance over the old method as the Linotype machine is over the old method of setting type by hand. Mr. Stickney's release of his invention to the government, without remuneration, puts him on a very high plane among the employees who place honor and patriotism above money.

subtlety of the Roman Catholic Jesuit priests; for they are the most crafty and dangerous enemies of civil and religious liberty. They have instigated most of the wars in Europe." Lafayette was reared in the papal fold; but he had no illusions as to the character of the "religious" orders which have more recently been banished from the soil of France. He was a freemason, and while in this country attended the Protestant church entirely.

Then take this utterance of Cardinal Gibbons, who sets himself up as an oracle to denounce every generous impulse and ambition of the American people. Speaking of the public schools, he said:

"They are an imperfect and vicious system of education which undermines the religion of youth." Better no religion at all, my dear cardinal, than the kind you teach in your parochial schools.

—★—

A Dancing Church.—The Wilkesbarre *Record* of December 12 prints a letter by the Rev. J. Talbert Ward, rector of St. Clements Episcopal Church, written to the president of the Civic Club, endorsing the dance. "Young people," he tells us, "naturally want to dance, and hundreds of them in our city each night will have that desire gratified." And then he says: "We have a parish building with a fairly good-sized auditorium floor, where our young people from time to time have their social gatherings, where dancing is allowed. I wish to extend for the use of your organization, or any one rightly attacking this city problem, our parish house in whatever way it might seem wise to use it." But where will yielding to these natural desires stop? There are other natural desires that young people have. Shall all be gratified? The question also comes, What is the gospel? Is the gospel of the Lord Jesus Christ to sanctify the worldly things, the unwholesome public dance, the theater, the regular pleasures of the world, or is it so to convert hearts to the Lord Jesus Christ that there will be no desire for these things, but that the strength and power of the individual shall be used in a wider, broader, more useful manner? It certainly would not be hard to find "converts" if public dances and all other things desired were allowed, but we apprehend that those who love the dance would not know anything about the dearer, more precious joys of life in the Lord Jesus.

—★—

We note elsewhere the biggest ship afloat; but this is by no means the limit of what will soon be. The English will soon launch a new super-dreadnought, King George V. It is England's twenty-second war-ship of the dreadnought class, and the seventh of the superdreadnought species. This, however, is not as big as the Brazilian ship. The United States has under construction four battle-ships,—the New York, the Texas, the Nevada, and the Oklahoma,—each of about 27,500 tons displacement; but the Pennsylvania is to be a ship of 31,500 tons; and its armament will include twelve 14-inch guns. And so the nations are preparing for Armageddon.

—★—

The Panama Canal opening, it is said, will occur September 25, 1913, on the 400th anniversary of the discovery of the Pacific by Balboa. It will not be a great famous war-ship that is first sent through, but some small water craft. Up to the present time, \$322,541,468 has been spent on the great waterway.

—★—

The largest and most powerful battle-ship afloat, the Brazilian superdreadnought "Rio de Janeiro," was launched at Elswick, England, January 22. It has a displacement of 27,500 tons, and is armed with fourteen 12-inch and twenty 6-inch guns, and is designed to have a speed of 22 knots an hour.

—★—

The noted astronomer, Dr. Louis Swift, famous for his discovery of more than 1,300 nebulae and 15 comets, died at his home in Binghamton, January 5.

—★—

There will be a joint hearing on the Sunday bill in the California legislature January 30. It is too early to report it at this writing.

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HOME AND FIRESIDE

Homesickness — No. 3

By Mrs. L. D. Avery-Stuttle

GET thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

It was unmistakably the voice of the Almighty. The man of simple faith must have been well acquainted with that voice before; and he had already learned to obey. But let me tell you, that command caused a tremendous sensation in the camp of Abraham. It meant something to him to leave all his family ties behind, and set out for a strange country — a stranger in a strange land. I suppose it would have been easy to have argued that he was very well fixed as it was — very comfortably located. His relatives were all about him, and he was prospering. But the command was imperative. And as if the Lord anticipated the natural objections which might be raised by the loved ones whom he was to leave, He says, "From thy country and from thy kindred."

We may be sure that this command implied a tremendous sacrifice. But finally they were ready. The flocks and the herds all on foot; the packing all done; the sad farewells all said.

"Well," says somebody, "I don't see anything so very sad about all that; probably Abraham knew that he was going to a better place than Haran."

Ah, he went out, "not knowing whither he went." It took a good deal of faith to do that. He asked no questions as to whether he could make a good living or not, or whether the new country would be hot or cold, wet or dry. It was enough that he heard the voice of Jehovah.

But the weary caravan hardly had opportunity to settle down, before a dreadful famine consumed the country. Starvation and death on every hand! Skeleton forms and pinched faces and hollow eyes! Do you suppose that Abraham knew no pangs of homesickness all this time? Do you suppose that he drew no mental comparisons between that famine-pinched country and the dear home land he had left behind?

But with Abraham it was not a question of desire or of homesickness; it was not a question of money-making or of property-getting. These things weighed nothing in comparison to his conviction of duty. Obedience was more to him than even life itself.

Passing on a few years in the sacred history, we read the strangely fascinating narrative of Jacob. His mother's best loved son, humored and petted as he was, he must have developed a great love for his home, and perhaps, especially, toward his fond and doting mother. But as the logical outcome of a deed of selfishness and fraud, suggested and urged upon him by that mistaken and misguided mother, we see the tenderly reared and home loving young man, a lonely wanderer in a strange and barren land. We see him lying down at night, weary and homesick, under strange skies, with his staff by his side, and a cold rock for his bolster instead of the soft pillow to which he had

always been accustomed. But the eye of the pitying God is upon him, as with aching heart full of thoughts of the dear home land and the fond mother, he lies down to rest.

We remember the beautiful story of the angels that came to him that night in his dream. O, I tell you, that if ever the angels from the glory land are needed, it is when a man is downright homesick, and I believe that if ever they are commissioned to "fly swiftly" on one errand of mercy above another, it is to hasten to the relief and comfort and encouragement of the lonesome stranger in a strange land. And that brings us to a brief consideration of this thought: we ought to be wonderfully kind and tender toward the stranger.

But are we? Have we been?

We meet them everywhere,—in the cars, on the boats, in the streets. We jostle them rudely with our elbows, and stare at their peculiar and foreign dress as persistently as if we had forgotten that we are all brothers, and that from one blood hath He made all the inhabitants of the earth, and expressly declared that He has fashioned their hearts alike.

O, I wonder why we forget this so often. When we realize very well that our own hearts cry out for sympathy and love and good will and appreciation, what is the reason that we are so slow about giving them freely to the strangers who throng our pathway?

Well, of course, it is only natural to forget the stranger, when we can not even remember to be kind and loving and tender toward our very own.

Stand with me on the crowded street, and watch the different forms and faces that pass us for a little while. What a motley throng! Sad faces and glad faces and bright eyes and dim eyes and sad eyes and tired eyes and furrowed brows and faded cheeks; people who go hobbling along as best they can on one leg; wretched cripples and ragged newsboys, jostling, hurrying, pushing, scrambling; touching elbows with the woman of fashion, the pompous millionaire, the drunken reveler, and the shameless prostitute,—all hurrying somewhere. Some hastening on deeds of love and mercy; some on selfish, lustful, cruel errands. Each heart beating with its own anxieties, its own sorrows, its own hopes; each bosom throbbing with its own haunting fear,—and for every one of these, has an infinite price been paid — an infinite Sacrifice been offered.

Ah, there is a lesson here for us all to learn. Believe me, it is high time to learn it,—to learn that the sorrowing world needs sympathy and kindness,—friend and stranger alike.

Each heart has its own homesick corner. With some it is a wayward son or daughter; with some it is cruel poverty; with others it is disappointed hopes and ambitions; and alas, with some it is a haunting fear of the discovery of some awful crime committed in the darkness of the past, the awful memory of which robs the soul of peace. Men and women may be brave, and struggle manfully to hide it; but ah, there come times in the

lives of all of us when we are hungry for human love and sympathy; for how true it is that "underneath the merriest smile may dwell the saddest heart."

— ★ ★ —

Satan Goes to Church

HOW do I know it? I read about it in the Bible. You turn to the book of Job, and you will learn that when, on a certain day, the sons of God came to present themselves before Him, Satan came also among them. I take it, that coming to present themselves before the Lord means coming to church, and that what Satan did then, he does still. Indeed, the Saviour says so in His parable of the sower. Look at Mark 4:15: "Satan cometh immediately, and taketh away the word that was sown in their hearts." The word is sown in the church, and if Satan takes it away immediately, he must be there. If he waited until the hearers got home, it might be too late — the seed might have got rooted. Satan never takes any chances in his business. He is always on hand when there is anything to be done in his line. In this respect, he sets us a good example. I don't believe he enjoys going to church, tho they don't talk about him there as much as they used to. But it must annoy him to hear them sing the praises of Jesus. Yet he goes, just as General Grant went to Vicksburg. If he can capture the congregation that worships there, he has taken a stronghold. Satan would be happier in the saloons on the Sabbath. But he is not needed there. He has agents in them who understand their business, and the people who go to them don't need any evil spirits but those that the barkeeper furnishes. So Satan leaves the saloons to run themselves, and goes to church.

And what does Satan do in church? If the morning is close and sultry, he comes early, and interviews the sexton. He persuades him that it isn't best to open the windows and ventilate the room, for old Mr. Chilly complained of the draft last Sunday. Satan don't care how hot it is. If he can make the house uncomfortable, he has half killed the sermon in advance.

Satan turns from the sexton to the ushers. He has been around by Mr. Pompous' mansion, and knows that he is coming to church that day (he comes about once a month), and that he is going to bring some distinguished visitors. So Satan persuades the ushers to fill up Mr. Pompous' pew with a lot of paupers, under the impression that he is out of town. Mr. Pompous will come in late, and be as mad as a bull. The sermon won't have any chance at all with him, or with the paupers in his pew either.

When the minister enters, the invisible gentleman from the lower regions steps lightly into the pulpit and whispers in his ear: "The rich Mr. Jones and the fashionable Mrs. Smith are here. You don't want them to give up their pews; so don't say anything to offend them." Keep those sharp things about riches and fashion for the

weekly prayer-meeting. They'll not be there."

Having fixed up the sexton, the ushers, and the minister, Satan looks over the congregation with the eye of a general, and sees all the strategic points. There is Mrs. Money-bags in a new bonnet. He hastens to call the attention of a dozen ladies to it. He sets them to studying its ribbons and roses, to calculating its probable cost, and considering how they can raise money enough to get one like it. There is a strange gentleman with Miss Sally Soft. Can it be the beau from the city that she is said to be engaged to? Satan suggests this to a dozen young ladies, who are awfully jealous of Miss Sally, and not one of them will hear a word that the minister says.

Satan has read the morning paper. He knows that Deacon Doane has too, on the sly. He knows that the deacon has been dabbling in stocks, and that there are some startling quotations in the paper. So he buzzes about the good man's ears like a bee, humming "Ophir," "Eureka," "Yellow Jacket," etc., until he has drowned the minister's voice, and completely spoiled his sermon.

The invisible visitor knows that Miss Soprano in the congregation thinks herself a better singer than Miss Soprano in the choir. So he keeps close to her during the music, and says: "There, hear that—she flatted, and now she slurred; and see how vain she looks, as if she really had a voice, and knew how to sing." Miss Soprano in the pew has something else to think about besides the sermon.

Mr. Critic is nudged by Satan when the minister has said "Phara-oh" instead of "Pharo." And as that Egyptian king hardened his heart against Moses, so Mr. Critic hardens his heart against the truth, on account of the mispronunciation of a word, and the rest of the sermon does him no good.

So all through the services Satan is busy. He knows just where to go, and just what to say. He could spoil the best sermon that was ever preached if there was not a mightier Spirit who counteracts his influence. The Holy Spirit can make the word quick and powerful in spite of the wiles of the devil. We ought then to pray earnestly for His presence in the sanctuary.—*Rusticus, in Occident.*

Co-operation Corner

Helping Together

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

Immortality

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

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



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Signs of the Times

Mountain View, California



MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 11, 1913

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

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

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"Rome on the Potomac."—We print elsewhere a striking article, with the above title, by Mr. G. Lawson Smith, who has given months of study to his subject, and who declares that the statements in his article may be relied upon. We need not say that we do not anticipate the removal of the papal headquarters from Rome to Washington. Prophecy to us clearly teaches otherwise, but the progress of the Papacy in this country, her hold upon matters in around the capital of the country, are facts which ought to stir to the depths the lover of liberty. In all her work we freely admit that the Roman Catholic Church is consistent with her creed. Believing as do her followers, they must work as they do. But we believe their theory of church-and-state union to be utterly and absolutely wrong and inimical to religious and civil freedom. The only way to meet this is not by abuse or by the same weapons and means Rome uses, but by the freedom and power of the gospel.

A Belittling of Humanity.—According to the Cincinnati Post, a pug-dog named "Monkey" was buried a short time ago in that city. We will not give the name of the man who owned the dog. Four veterinary doctors were in attendance, but the dog died of old age, in spite of the doctors. More than \$3,000 has been spent for his comfort and health during the last twelve years, and in the last three months it is said that the four doctors were in almost constant attendance. The body was laid in a costly casket, and the hearse carried the casket to Price Hill. Twenty carriages were in the cortege, and the Humane Society delivered addresses. The dog's body lay in state until the hour of the funeral, and scores of visitors, we are told, called to see him. During its life the dog slept between blankets, with a pillow for its head; and we do not suppose that he had any greater joy or comfort than the cur in the streets. It is just such things as these that rouse the implacable enmity and hatred of those whose children oftentimes are wanting the very necessities of life.

It is said that there are, between ten and fifteen years of age, 1,752,157 children working, and that this does not include the newsboys and boot-blacks who attend school, nor other thousands of children who are employed in tenement house manufacturing. In thousands of these cases there certainly is great need of reform. But as long as the greed of men rules the world, humanity will be reckoned as less than dollars and cents. Think of growing children working from 4:30 A.M. till 11 P.M.! It is inhuman.

While Mrs. Stuyvesant Fish, leader in society, feels that conditions are far from normal, especially as between the rich and the poor, she certainly is not helping it by arranging a ball which cost \$50,000. It is the elaborate, undue extravagance of the rich which arouses the envy and increases the discontent of the poor. If those who are rich could but recognize their responsibility to God and to their fellow men, there would be no such class feelings as we have nowadays. God gives men power to make money, but that money ought to be used to His glory.

The Balkan Situation

JUST as we are going to press, the Balkan peace delegates have broken off negotiations, and say that war will be resumed in four days. After receiving the note announcing the termination of their council, Rechad Pasha said:

"The consequences may be of the gravest nature. The responsibility lies not alone with the allies, but with the powers, who encouraged the Balkan States and have shown no fairness toward Turkey, altho before the war they had proclaimed solemnly the principle of the unchangeability of the status quo."

In a speech at the Teutonic Club's annual dinner in honor of Emperor William's birthday, the German ambassador to Turkey gave notice to all concerned that Germany's attitude would be, "Hands off all the Turkish possessions in Asia."

The war-pot continues to boil stronger and stronger, but an unseen hand is holding things so that the seething volcano of strife can not break out. God, in His prophetic Word, has given the definite promise that in this very time when the nations are "angry" and are preparing for "Armageddon," He will hold the winds of war till all the world has the opportunity of hearing the welcome news that Jesus is about to come to this earth the second time.

An Illustration

Mr. Tufts, author of the Sunday bill now before the California legislature, complained last year when we declared that a Sunday law placed a tax of 16 2-3 per cent upon the observer of another day. After observing religiously his own day, the Sunday law demands that he shall observe another day, and lose one sixth of his time—16 2-3 per cent—solely in deference to the religious views of the Sunday law people. It is therefore unequal and unjust.

But Mr. Tufts declares that the law exempts certain classes. But it exempts no observers of another day who do not belong to some organized society of kindred views. And further, Mr. Tufts' Sunday law coworkers in Washington have succeeded in setting aside the Johnston Sunday bill which granted an exemption, and inducing him to accept a substitute which grants no exemption whatever. Such is the ultimate object of Sunday law promoters. The "mild law" which Mr. Tufts and his coworkers are endeavoring to press upon the people of California, is but an opening wedge to more and more restrictive measures. Let our legislators reject it forever.

There Is a Reason for It.—The Vedic Magazine of India says: "One of the foremost causes of success of the missionary is his burning zeal for his religion. He believes in his message. He has left

parents, his friends, and his native land, to spread his gospel. . . . Our young men can have no idea of the sacrifices these people undergo. They accept exile for the sake of their religion. They work day and night like coolies in a country thousands of miles from their home. . . . They live solely for Christianity." And he declares, "Give me such workers, and I will Hinduize the world in a decade." But this Hindu does not understand that he never could have such workers to Hinduize the world. It is the spirit of Jesus Christ, the life from above, that moves missionaries, and Hinduism knows nothing of this.

Conditions in Society.—We referred, not long ago, to what Mrs. Stuyvesant Fish, society leader in New York, said regarding the classes in America. She feels that the salvation of the country lies in the fact that we have a great middle class—a sane, sensible, unprejudiced middle class—who can solve our problems for us if they will. But as things are going now, the middle class is fast vanishing, and men are taking sides one way or the other between the two classes. Mrs. Fish also sees another great danger, and that is that the country is almost without standards. They have departed from God's great standard—His holy law. She also spoke of the low, bestial dances which are coming into society. She was asked if she had noticed that they had changed. "Have I?" she replied. "I should say I have,—these wretched, vulgar dances. This 'turkey trot' business which I have seen during the last winter is too disgusting for words. It only shows that our whole country is becoming materialistic and vulgarized." She said further that she remembered—and "I am not a very old woman—when to be invited to certain great houses in New York was a social privilege and an honor. To-day," she says, "there isn't a house in New York which means anything in a great, social way. The same laxity and vulgarity has been brought about through the popularizing of divorce. Young girls marry and trip lightly into the 'tie that binds' with a sense of liberty which can be theirs if they choose, and change their minds after marriage." But what disturbed her most is the bitter class feeling which exists, and which should be bridged over. She feels, and doubtless there is ground for her feeling, that it is not the servant class that must jump at the call of their mistress. She says, "The servant does not seem to appreciate that while they must jump at the ring of the bell, all of us must jump to the rings of our bells." What a sad thing it is, isn't it, that there should be such voluntary slavery? How much better, and how much happier were the old-time conditions, when there was more of equality between mistress and maid, and master and man! Sadder still when, as it largely exists in America, the dividing line is mere dollars and cents. To-morrow it may happen that the mistress is the maid, and the maid may be the mistress, not because of real merit or character, but because of the stamp of the dollar. It is a blessed thing, however, to reflect that we all have the privilege of that far better and higher society, to be counted sons and daughters of God, not because of wealth, but because of character, and that not of ourselves, but through the Giver, the Lord Jesus Christ.

Man owes no duty or obligation in his relationship to God which demands legislation. God's commandment is itself an enabling act, and His grace and man's loyalty are sufficient to enforce the duty. But if loyalty or willingness is wanting on the part of man, no human law can create or enforce it. God wants willing hearts and willing service; naught else is acceptable; and He is abundantly able to care for His own. A law to enforce religious obligation is an insult to High Heaven.

The Rome correspondent of the "Western Watchman" declares that "Italy is coming to the front in athletics," and that "she owes most of it to the Tenth Plus." In other words, in Italy as in America, the Papacy is training an army.

Men may dig Panama canals, and perhaps change the course of the Gulf Stream, but with no means or numbers can they convert a single soul. Only God can do this.