

Sigmas 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 Pursuit of Happiness

ALL mankind desire happiness, and nearly all are seeking it in one way or another. As Pope has phrased it:

"O happiness, our being's end and aim!
Good, Pleasure, Ease, Content! whate'er thy name;
That something still which prompts the eternal
sigh,
For which we bear to live, or dare to die."

And yet we never find happiness by seeking it. There is no particular, fixed spot in the universe where it is lodged. It is found

"There is nothing which has yet been contrived by man, by which so much happiness is produced as by a good tavern or inn."

This is the happiness of the sensuous man, the flesh-fed happiness of the beast. To those who have tasted of the higher good, this low, mere body-sense happiness is, in the words of George Eliot:

"The worst of misery . . .
When a nature framed for noblest things
Condemns itself in youth to petty joys,

gilded, luxurious, sumptuous misery of the rich at the present time!

"Can wealth give happiness? look round and see
What gay distress! what splendid misery!
Whatever fortunes lavishly can pour,
The mind annihilates, and calls for more."
— Young.

Perpetual solitude does not give happiness, tho thousands have sought and are still seeking it in that way, but never finding.

"Knowledge," says the great Byron, "is not happiness, and science but an exchange of ignorance for that which is another kind



THE PURSUIT OF HAPPINESS

A striking illustration of the selfish pursuit of happiness. The strong young man on horseback, forgetful of others, recklessly and ruthlessly rides over the beautiful, the weak, the helpless, in pursuit of the airy, fantastic sprite that he thinks is necessary to happiness. She rides away swiftly, lightly, on a rolling bubble, holding out to the young man a gilded crown in the one hand, while with the other she beckons him on to self-destruction. But before he grasps the fleeting form or the glittering crown, he reaches the end of the bridge, and plunges into the black abyss. Grim Death, on a coal-black charger, seizes him, and he is lost,—the end of all persistent, selfish seeking.

nowhere, and yet almost everywhere. Lucifer did not find it in heaven.

Some men seek happiness in the low things of life. Cowper says of the French:

"The Frenchman, easy, debonair, and brisk,
Give him his lass, his fiddle, and his frisk,
Is always happy, reign whoever may,
And laughs the sense of mis'ry far away."

But there is scarcely a land of earth which has seen more misery than "*la belle France*."

What a low view of life is this, that finds its chief happiness in tea:

"Tea! thou soft, sober, sage, and venerable liquid,
. . . thou female tongue-running, smile-smoothing,
heart-opening, wink-tipling cordial, to whose glorious insipidity I owe the happiest moment of my life,
let me fall prostrate."

And Samuel Johnson expressed about the same thought:

And, sore athirst for air, breathes scanty life
Gasping from out the shallows."

The mere happiness of sense is, indeed, a "gasping from out the shallows," not knowing the joys of the great depths.

Nor can we single out great and good things, and say we will reach perfect happiness in one or more of them. Ben Jonson has well said:

"True happiness
Consists not in the multitude of friends."

It is not to be found in great wealth or power or fame. So Shelley has sung:

"Ye seek for happiness — alas, the day!
Ye find it not in luxury, nor in gold,
Nor in fame, nor in the envied way
For which, O willing slaves to Custom old,
Severe taskmistress! ye your hearts have sold."

How all this is demonstrated in the

of ignorance." And he whose name and fame men have praised, thus sang the language of his own sad life:

"There comes
Forever something between us and what
We deem our happiness."

And so the great world goes on in its mad or wearisome pursuit of happiness —

"Toiling on and on and on,
With breaking heart, and tearful eyes,
The secret longings that arise,
Which this world never satisfies!
Some more, some less, but of the whole
Not one quite happy, no, not one!"

And with the little happiness, there is always the great fear, expressed by a witty French writer: "We must laugh before we are happy, for fear we die before we laugh at all." "There comes forever something between us and what we deem our happi-

ness." We make that something other than it is. We promise ourselves that sometime—"that far distant sometime"—we shall secure happiness. Knowledge or wealth, or fame or pleasure; at times we get glimpses of it, but "the highest happiness, the purest joys of life [which the world knows], wear out at last."

Why the vain pursuit? Why the disappointment? The answer is summed up in one short word—SELF. Real happiness is not dear, but it never can be found by selfish seeking, never can be bought by selfish gold. It can never be found within ourselves, or for ourselves. O, "how dearly we pay for its counterfeit"! But God can not give happiness to him who selfishly seeks it; for selfishness is sin, and sin indulged or fostered is the murder of the better man; and "Heaven takes care that no man secures happiness by crime."

The beginning of the seeking of happiness, soul, roots in repentance toward God for selfish sins. If it be the sincere repentance of faith you will find that—

"The liquid drops of tears that you have shed
Shall come again, transformed to Orient pearl,
Advantaging their loan with interest
Of ten times double gain of happiness."

In true humility you will take God's way instead of your way. A view of our selfishness and God's goodness may tumble us into the dust, but in it you will find "the blessedness of being little."

In God's service we will find that the first things in the entrance of the way to happi-

ness are the paths of Duty-doing and Cross-bearing. We must enter them forgetful of self, forgetful of consequences, forgetful of our desire even to be happy. Upon the road we shall find pilgrims with burdens; we must share our blessings, help lift their burdens.

"All who joy would win
Must share it. Happiness was born a twin."

"Happiness seems made to be shared." The doing of duty will bring joy to the true heart, and the happiness will ever be doubled by sharing it.

If we love God, if we choose His ways, if we count virtue and piety and righteousness first, we will find in the unselfish, self-forgetting doing the highest happiness. If an old heathen philosopher (Seneca) could write: "No man can live happily who regards himself alone, who turns everything to his own advantage. Thou must live for another if thou wishest to live for thyself," how much ought Christians to find joy in following Jesus Christ, without thought of self. In so doing, the most onerous, disagreeable service becomes a joy; the happiness of others our delight. Without seeking happiness, it comes into our heart, lights up all the dark corners, and irradiates the whole being.

If we wish it to abide, we must go on in the same way. Happiness will not abide with him who is satisfied. Active, unselfish living for God and humanity will bring abiding happiness here and hereafter. "There is no other way but God's way."

food. But he felt not the pangs of hunger. He was not tempted and harassed by a vile and powerful foe, as was the Son of God. He was elevated above the human, and especially sustained by the glory of God which enshrouded him.

Satan's Confidence

Satan had succeeded so well in deceiving the angels of God, and in ruining noble Adam, that he thought he should be successful in overcoming Christ in His humiliation. He looked with pleased exultation upon the result of his temptations, and the increase of sin in the continued transgression of God's law, for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and led to ruin multitudes of all ages, countries, and classes. By his power he had controlled cities and nations, until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine, and pestilence. By his subtlety and untiring efforts, he had controlled the appetite, and excited and strengthened the passions, to so fearful a degree that he had defaced, and almost obliterated, the image of God in man. His physical and moral dignity were in so great a degree destroyed that he bore but a faint resemblance in character, and noble perfection of form, to the dignified Adam in Eden.

At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed that golden character with sin. The man whom God had created a sovereign in Eden, he had transformed into a slave in the earth groaning under the curse of sin. The halo of glory, which God had given holy Adam to cover him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plenitude of blessings, poverty, sickness, and suffering of every type, were to be the portion of the children of Adam.

Satan had, through his seductive power, led men to vain philosophy, to question, and finally disbelieve, the divine revelation and the existence of God. He looked abroad upon a world of moral wretchedness, and a race exposed to the wrath of a sin-avenging God, with fiendish triumph, that he had been so successful in darkening the pathway of so many, and had led them to transgress the law of God. He clothed sin with pleasing attractions, to secure the ruin of many.

Satan's Most Successful Scheme

But his most successful scheme in deceiving man, has been to conceal his real purposes and his true character, by representing himself to be man's friend—a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal devil is all a fiction; and while he thus hides his existence, he is gathering thousands under his control. He is deceiving many, as he tried to deceive Christ, telling them that he is an angel from heaven, doing a good work for humanity. And the masses are so blinded by sin that they can not discern the devices of Satan; and they honor him as they would a heavenly angel, while he is working their eternal ruin.

Christ had entered the world as Satan's

Aid for the Tempted

By Mrs. E. G. White

WHEN Adam was assailed by the tempter in Eden, he was without taint of sin. He stood before God in the strength of perfect manhood. All the organs and faculties of his being were equally developed and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam's place, to bear the test he failed to endure. Here Christ overcame, in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing, each successive generation, further from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points on which man could be assailed.

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. Angels of God conversed freely and lovingly with the holy pair. The happy songsters caroled forth their free, joyous songs of praise to their Creator. The peaceful beasts in happy innocence played around Adam and Eve, obedient to their word. Adam was in the perfection of manhood—the noblest of the Creator's works. He was in the image of God, but a little lower than the angels.

Great Contrast

What a contrast the second Adam presented, as He entered the gloomy wilderness to cope with Satan single-handed! Since the fall, the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. In order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him.

Christ Took Our Nature

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

"And being made perfect, He became the Author of eternal salvation unto all them that obey Him."

"Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

"For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

In the wilderness of temptation, Christ was without food forty days. Moses had, on especial occasions, been thus long without

destroyer, and the Redeemer of the captives bound by his power. He would leave an example, in His own victorious life, for man to follow, and thus overcome the temptations of Satan. As soon as Christ entered the wilderness of temptation, His visage changed. The glory and splendor which were reflected from the throne of God and His countenance, when the heavens opened before Him, and the Father's voice acknowledged Him as His Son in whom He was well pleased, were now gone. The weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of wo that deluged the world. He realized the strength of indulged appetite and unholy passions, which controlled the world, and had brought upon man inexpressible suffering. The indulgence of appetite had been increasing and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ, in behalf of the race, was to overcome appetite, by standing the most powerful test upon this point. He was to tread the path of temptation alone, and there must be none to help Him—none to comfort or uphold Him. Alone He was to wrestle with the powers of darkness.

In Man's Behalf

As in his human strength man could not resist the power of Satan's temptations, Jesus volunteered to undertake the work, and to bear the burden for man, and overcome the power of appetite in his behalf. In man's behalf, He must show self-denial, perseverance, and firmness of principle, paramount to the gnawing pangs of hunger. He must show a power of control stronger than hunger and even death.

The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weaknesses and necessities of fallen man; while His divine nature grasped the Eternal. His work, in bearing the guilt of man's transgression, was not to give him license to continue to violate the law of God; for transgression made man a debtor to the law, and Christ Himself was paying this debt by His own suffering. The trials and sufferings of Christ were to impress man with a sense of his great sin in breaking the law of God, and to bring him to repentance and obedience to that law, and through obedience to acceptance with God. He would impute His righteousness to man, and so raise him in moral value with God that his efforts to keep the divine law would be acceptable.

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WITH deep earnestness would I urge you to pray,—habitually, reverently, trustfully, and pray to your heavenly Father,—and never rise from your knees until you feel that you rise victorious, and that you too have been saying to God in the heartfelt purpose which gave might to the older patriarchs, "I will not let Thee go, except Thou bless me."—*F. W. Farrar.*

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"WHEN we can not look forward or backward, we can look upward."

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"BEWARE of calms in any form; this life means action."

The Promised Seed

By J. N. Loughborough

WE noted in a former article, that what man lost in the fall is to be restored through Christ's sacrifice. We find, indeed, a promise of this connected with the condemnation of the serpent (that old serpent, the devil. Rev. 12:9). In the Garden of Eden, the Lord said to him, "I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

How compassionate is our Lord! "Before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope." ("Patriarchs and Prophets," p. 66.) How merciful on the part of the Lord, not to tell this now unhappy pair that it would be thousands of years before the state of things they had brought upon the world would be remedied.

Hope Not Deferred

It seemed to be the Lord's purpose not to let hope appear afar off. As the "Seed of the woman" was to "bruise the serpent's head," it would be perfectly natural for Eve to consider her first-born son as the one by whom the restoration was to be effected. So, at the birth of Cain, she said, "I have gotten a man from the Lord" (Gen. 4:1), that is, the one who will repair the evil we have caused.

She had another son, Abel, who, as the boys grew, was accepted of the Lord in His service. Her hope now seemed to center on him, as we conclude from her words when Seth, her third son, was born. "For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Gen. 4:25.

Expecting the Promised One

When families multiplied, the people must have been in suspense as to what family should be blessed with the promised Seed—the Restorer. We come to the days of Abraham, to whom the Lord said, "In thy Seed shall all the nations of the earth be blessed." Gen. 22:18. These words related to Isaac, who was miraculously borne by Sarah. All was not to be accomplished in Isaac individually, but in the line of his posterity; for it was also said to Isaac, "In thy Seed shall all the nations of the earth be blessed." Gen. 26:4. To Isaac's son Jacob it was said, "In thee and in thy Seed shall all the families of the earth be blessed." Gen. 28:14. Now, as Jacob had twelve sons, which is the one from whom to expect the deliverance? Near the close of Jacob's life, moved by Inspiration, he spoke of the future of his sons, and said of Judah, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [Shiloh—"rest in Messiah," Smith's "Bible Dictionary"] come; and unto Him shall the gathering of the people be." Gen. 49:10.

Thus matters stood until the days of David, about 1042 B.C., when, through Nathan the prophet of God, this message was given to David, "I will set up thy Seed after thee. . . . Thy throne shall be established forever." 2 Sam. 7:12, 16. Da-

vid refers to this in these words, "Thou spakest in vision to Thy holy one [Nathan the prophet], and saidst . . . I have found David My servant. . . . His Seed also will I make to endure forever, and His throne [the throne of his Seed] as the days of heaven. . . . His Seed also will I make to endure forever, . . . and His throne as the sun before Me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89:19, 20, 29, 36, 37. This language could not be applied to any human ruler, for in this same psalm the Lord speaks of this Ruler as "My First-born." Verse 27. In Paul's writings, he declares Christ as "the First-born among many brethren" (Rom. 8:29); and "the First-born from the dead." Col. 1:18. David himself, speaking of this coming Ruler, calls Him "Lord," "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Ps. 110:1.

The Tower of the Flock

When we come down to the days of Micah the prophet, 750 B.C., in speaking of this expected Ruler he says, "And Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8. This certainly looked forward to the work of the Seed, and the restoration of the dominion lost by Adam. That they now expected immediate deliverance, is evident from the words of Hezekiah when he was restored from death's door. He said, "In the cutting off of my days, I shall go to the gates of the grave. . . . I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world." Isa. 38:10, 11. In 713 B.C., Isaiah gave this testimony, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Isa. 11:1. And in the same chapter he speaks of the glorious state of things under this Ruler. This he treats at still greater length in the thirty-fifth chapter. In the fifty-third chapter he tells of the treatment that He should receive, and the offering of Himself for mankind.

Coming to 599 B.C., Jeremiah says, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper. . . . And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:5, 6. The margin of this text is *Jehovah-tsidkenu*. (See also Jer. 33:16, with margin.) As yet there had been no time indicated when this true Seed should appear in the world.

A Definite Prediction

In 553 B.C. Daniel had a vision of persecuting powers, and hears a question as to the length of that warfare, and a reply, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14. In the next chapter is an explanation given by the angel Gabriel, showing that seventy weeks [Hebrew, *shevoim*—weeks of years] are cut off on His people, and that they will begin when the command goes forth to restore and build Jerusalem, which city was then in ruins.

Sixty-nine of those weeks of years, 483 years, would extend to Messiah the Prince. Dan. 9:24-26. That decree for restoration was passed 457 B.C., as recorded in the seventh chapter of Ezra. The 483 years from that date would extend to A.D. 26. At that time Christ was baptized by John the Baptist and anointed by the Holy Spirit resting upon Him in the form of a dove. He entered upon His ministry at the exact time predicted by the prophet Daniel, and said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. And "the Spirit of the Lord is upon me, because He hath anointed me to preach the gospel. . . . And He began to say unto them, This day is this scripture fulfilled in your ears." Luke 4:18, 21.

The Apostles Recognized Him

The apostles recognized Christ as the true Seed. Peter thus spoke on the Day of Pentecost, "David, . . . being a prophet, and

knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." Acts 2:29-31.

Paul also, in speaking of David, said, "Of this man's Seed hath God according to His promise raised unto Israel a Saviour, Jesus." Acts 13:23. To the Romans he said, "His [God's] Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." Rom. 1:3. To Timothy he wrote, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." 2 Tim. 2:8. To the Galatians he made a statement that must be final, and fully settle this question as to the Seed: "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Christ is the promised Seed.

writer than John Fiske, the historian, a man who prided himself in his own way in being a defender of Christian faith, argues very much as the devil did in the beginning. He makes the statement that "there is a sense in which we may regard the loss of Paradise as in itself the beginning of the rise of man." ("Through Nature to God," p. 7.)

In other words, the fall of man was a fall upward. When man tumbled, he tumbled forward and upward to higher and better things. How does he make this out? He tells us why he believes this: "What would have been the moral value or significance of a race of human beings ignorant of sin, and doing beneficent acts with no more consciousness or volition than the deftly contrived machine that picks up raw material at one end and turns out some finished product at the other? Clearly, for strong and resolute men and women, an Eden would be but a fool's paradise. How could anything fit to be called character ever have been produced there? But for tasting the forbidden fruit, in what respect could man have become a being of higher order than the beasts of the field?" ("Through Nature to God," pp. 38, 39.)

And here is some specious reasoning. This author deliberately states that experience in sin is necessary in man for man to be anything but a fool. His reason for coming to this conclusion is to justify the tenets of evolution. He believes that man must develop upward, and that sin is not really sin at all, but one of the means to man's advancement. Because it came from the devil, and belongs to the devil's mind and thought, this doctrine that sin and a knowledge of sin is advancement, is devilish doctrine. What Mr. Fiske is really arguing for here, is that man would have been a fool or a machine if he had not been tested. But when the test came, when the prohibition against the eating of the tree was made, had man by his own choice refused to partake of it, there is no sense whatever in which man could be called a machine. It is true that he would not know entirely the full significance of his act, and would therefore have to trust in the goodness of God, and believe the Word of God, and remain loyal to God. But that condition is just as necessary to-day for man to get out of sin as it was before to keep man out of sin. No man can go upward, or is going upward, while he is actually experiencing transgression and disobedience; and if he ever gets away from sin and from transgression and disobedience, he has to come to a place where he is willing to trust the goodness of God, to believe implicitly in the Word of God, and to stand true and steadfast in obedience to God. The conditions on God's part have not changed one iota. They can not change, because they are founded in eternal right and goodness.

But man's condition has changed. What before would have kept him out of sin, must now be accepted by man and lived up to if he would get out of sin.

Man has lost — and so far as he alone is concerned — irretrievably lost, through sin. "The wages of sin is death." In fact, sin is nothing more nor less than a process of death. Death is a part of sin; it is not something tacked onto it by the arbitrary authority of God. Therefore man lost life through sin, and he lost life forever through

A Bible Study on Man

By L. A. Reed

II. What Man Lost by Sin

DID man lose or gain through his introduction of sin into the world? It would seem that there could be but one answer to this question. Sin is the inexcusable thing. That is what makes it sin. As the apostle Paul in the book of Romans declares — tho I do not couch it in his words — sin is that which causes what was intended for life to produce death instead. In other words, it is the great power of perversion, of destruction.

But all do not realize the heinous character of sin. Seeing it constantly about them, and experiencing it in their own lives, they become familiar with it and deceived by it. This is the deceitfulness of sin spoken of in the Word. And this explains why we have expressions on the part of men to-day that really revoice the argument of the devil when he first came to the human race in the Garden of Eden.

When establishing the Eden state, God had given only one test upon the loyalty and obedience of man. He had placed one tree against which prohibition was made. There was nothing peculiar about this tree. It was not poisonous in its fruit. There was nothing about the fruit to affect the mind or the body. It had in it no elements of providing wisdom, or even exhilaration. It was simply a test on man's obedience. The Lord had made all things and given them all over to man, that he might have dominion over the whole creation, reserving only the one tree, — this was God's. And thus alone could man be tested in the matter of rights of property.

Hence, it was not that he was to get from the tree anything intrinsically good or bad, but that in observing the prohibition he recognized God's ownership, not only of the tree, but of himself, and showed his confidence in his Creator by observing what he knew to be right. When man disobeyed and took what did not belong to him, it was a distrust of God's goodness, and disbelief in God's words, and a rejection of God's authority. This distrust and disbelief and re-

bellion made man a transgressor, and brought an experience with evil itself into the world.

This tree, around which a barrier of prohibition was thrown by the Creator, was called the "tree of knowledge of good and evil." It was not, as some seem to think, an endeavor to employ a means of advancement, a source of knowledge; but it stood in the way of man's experiencing evil. When man took unlawfully its fruit, he obtained in that act, which was an act of his own and not any power derived from the tree, an experience in rebellion, in disbelief, and in distrust. He mingled and formed into a compound what forever should have been absolutely separate, that is, good and evil. By this act of sin, man had brought into all the good which he had previously experienced, a new experience and a new knowledge in things evil.

As the poisoner's most successful means of destroying the life of his victim is by putting *poison* with *food*, so Satan had most effectually ruined man by getting him to find evil in that which was intended to be only for his good. God can know both good and evil by foreseeing even the end from the beginning of every act. He does not need to experience this to know it; for a knowledge of the results of all conduct lies within the prescience of God. But for man to seek to attain to a knowledge of good and evil he does not, like God, trace out its results and see its consequences while separate from it, but becomes acquainted with it, receives a knowledge of it, by taking it into his very bosom. Man's knowledge of sin comes from his experience with it, and in feeling and realizing its awful, degrading, destructive, and deadening effects.

And so the promise of Satan that man should reach exaltation and a higher plane of existence by obtaining the knowledge of good and evil, was nothing but devil's bait to fool and ruin man. What seems like desirable knowledge, is found in fact to be only ruinous experience.

And yet there are men to-day who still believe the doctrine of the devil. No less a

sin, that is, so far as he alone is concerned.

But this loss of life was in source and fact a loss of nature. When God viewed His whole creation, including man, He declared it very good; but through sin that which had been very good now became bad, and very bad. But as man could not see it, as he could not understand and enter into the knowledge and judgment of God, the human race were allowed to exist by God's forbearance, that sin might work out and show itself exceeding sinful.

And because man had shown that he could not control himself, his power of control over creation was taken away almost completely. Whereas, before all things were put under him, Inspiration says, "We see not now all things put under him."

All this man lost through sin—his character, his dominion, and his life; and had there not been found a Man who as a man could have come into the world and fought the battle anew and fought it to a complete and glorious victory, all these things would have been lost to all eternity. But the Man Christ Jesus stood the test,—showed in His human life on earth trust in God's goodness, and belief in God's Word, and a steadfast loyalty. These He now offers to every son and daughter of Adam. It is Christ's doing the will of God that sanctifies us. Heb. 10:10. And so tho it is a fact that through man came death, also through man comes life. As Adam bequeathed his sinful nature to man, so Christ now offers His divine nature also to man. And tho the conditions of our natural birth are not all that we would have them, the conditions of the spiritual birth meet all the demands of human condition. The first man was made a living soul, but the second Man is a quickening Spirit. May we receive of His life-giving power, and triumph over the calamity of sin!

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Two Prisons

By Clara Edna Rosencrans

There is a strange old legend
Told of a long gone time—
Told of a day quite vanished,
Told of a far-off clime.
True it may be in portion,
True in the lesson taught;
Big with eternal issues,
Fearful with soul-life fraught.

Shut in an iron prison—
Ages long gone by—
Doomed to a life of terror,
Doomed in that cell to die;
Seeing the walls come nearer—
Nearer, more near each day—
Knowing they were remorseless,
Somber and cold and gray.

Feeling sure death approaching,
Watching with wide, wild eyes,
Torture of anguish nameless,
As the winged hour flies.
Inward the walls come slipping—
Caught in their fearful thrall;
Death ends the pain of living;
Man becomes part of wall.

Such is the strange old legend:
Prisoner in iron cell—
Untold death, still living,
Tortures of damned in hell.
Now—in the time we're living—
Such is the fate of some;
Caught in an iron prison—
Held by the power of rum.

Knowing that death comes nearer—
Horrible! fiend-enthralled!
Watching with wild eyes bloodshot,
Hopeless and more appalled.
Only ONE man in legend,
Only ONE life to go—
Millions in rum's foul prison,
Fated to sorrow and wo.

Only ONE death in dying—
Innocent heart and hand—
Hope of a resurrection;
Life that was pure and grand.
Sad in their fearful contrast,
Thus the two prisoners stand,
One in the cold, dark ages,
One in a Christian land.

Hopeless, helpless, imprisoned,
Rum-walls hold one fast—
Walls that crush out manhood—
Utter destruction at last!
O, let us rise and save them,
Hurling the walls each way!
Samson, our country needs you;
Come to our help, we pray.

Anguish of wives and children
Manhood with demons fraught,
Bartered for hell and madness—
Those whom Christ's blood hath bought.
Out with the dreadful monster!
Rum and its fiends of hell!
Temperance, queen of our nation,
Ever with us shall dwell.

Jesus, Thou mighty Saviour,
Open the prison wide!
Liberty, life, and blessing,
Enter a mighty tide!
So shall the stain be canceled
Of ages as dark as night;
Land of a pure, true manhood
Filled with sweetness and light.

Life Boat Mission,
Springfield, Missouri.

—★—

Song of Winter

By Benjamin Phillips

The cold winds blow,
The shifting snow
Fills all the valley lands below.
On mountains high,
Where clouds whirl by,
There is no sign that spring is nigh.

No song of bird
Or cheerful word
Among the wintry wastes is heard;
But hungry deer
Devoid of fear
Trail down ravines and hillsides near.

Sometimes the howl
Of wolves that prowl
Resounds to mock the hooting owl—
O winter bleak—
Both strong and weak
Must bear alike thy whim and freak!

But soon again
O'er peak and plain
Delightful spring shall come to reign;
We then shall praise
In many ways
The One who gave these cheerful days.

—★—

Workers with Him

(R. Wright Hay, in "Missionary Magazine")

The night lies dark upon the earth, and we have light;
So many have to grope their way, and we have sight;
One path is theirs and ours,—of sin and care,—
But we are borne along, and they their burdens bear.

Footsore, heart-weary, faint they on their way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lay pillowed on the Father's breast.

Father, why is it that these children roam,
And I with thee, so glad, at rest, at home?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar,
And guess that it is home, and urge their way
To reach it, haply, somewhere and some day?
May I not go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love Thy love portray,
And news from home make home less far away?

Yes, Christ hath said that as from Thee He came
To seek and save, so hath He, in His name,
Sent us to these; and Father, we would go,
Glad in Thy love that Thou hast willed it so,
That we should be partakers in the joy
Which even on earth knows naught of earth's
alloy,—
The joy which grows as others' griefs grow less,
And would not live but for its power to bless.

"Then You and I and All of Us Fell Down"

By Delwin Rees Buckner

As, shaken from its branch invisible,
A milky comet plunges down through space,
Loud hissing as it speeds at lightning pace,
So Lucifer, the adversary, fell,—
That proud insurgent, tempted to rebel
Against God's government, who lost the place
That once he held before his Maker's face,
But found a world to conquer through his spell.
Ah! Woe is mine! My flesh would all be whole
Had not man's mother chosen to believe
The angel who revealed the flagrant flaw,
A cancer in the entrails of his soul,
Whose sole vocation e'er is to deceive
Those who would cling to God's eternal law.

—★—

Why Did Jesus Die?

By Lilla Warren

(John 3:16; Eze. 33:11; Isa. 49:15, 16;
Jer. 3:1, 2, 12-14)

Why, dear ones, why did Jesus die?
What motive could there be
To make Him choose the cruel death
He bore for you and me?

'Twas nothing else but wondrous love
That made the dear Lord die.
We all are doomed to death, and He
Would our salvation buy.

His love, compared to that of earth,
Is greater and more high;
He calls to all who wander far,
"Return! Why will ye die?"

He says: "A mother may forget
The child upon her knee,
And not compassion have, but I
Will never forget thee.

"Thy name is graven on My hands
(Love greater none can find);
And tho thy sins are very great,
I'll blot them from My mind.

"I am thy Husband and thy God,
For I have married thee.
Tho thou hast turned to other loves
My love is true for thee.

"They say a man will spurn his wife
Whom once he put away;
But thou art Mine. Return to Me,
I love the same to-day!"

Ah, this is why our Jesus died
For sinners just like me,—
He loves us with so great a love,
He came to set us free.

—★—

Thanksgiving Hymn

By Mrs. M. Sollars

I thank Thee, my Father, for all of Thy care,
And breathe forth my praise in this spirit of prayer.

I thank Thee for all that is lovely and dear,
For things that are helpful, and words of good cheer.

I thank Thee for peace like a river, that flows,
Which the world can not give, and never once
knows;
For Faith, Hope, and Love,—these wonderful
three
Multiply more and more, until perfect in Thee.

For crosses which keep my eyes turning away
Toward the beautiful land of the glorified day.
O, make me most truly a sower of seed,
Guided ever and on as Thy Spirit may lead.

And this for my service will richly repay,—
Thy blessed "Well done" at the close of the day,
And the rapturous greeting on yonder bright
shore
From the saved and redeemed will be joy ever-
more.

Ballard, Washington.

—★—

Be Cheerful

Drop a word of cheer and kindness—
Just a flash and it is gone;
But there's half a hundred ripples
Circling on and on and on,
Bearing hope and joy and comfort
On each splashing, dashing wave,
Till you would not guess the volume
Of the one kind word you gave.

— Selected.



MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 18, 1913

All manuscripts should be addressed to the Editor

Prevailing Through God

WHEN Jacob sought by himself and his mother to work out God's plans for him, it meant years of exile and a vast amount of trouble. But when he came to God, as he did on that night by the river Jabbok, and left it all with Him, how quickly all difficulties passed! (See Genesis 32.) He then truly prevailed over his brother Esau; for God touched the heart of the man who had been seeking revenge for years. And when Jacob—now Israel—met the changed brother the next morning, he saw Esau's face as it were the face of God. Instead of the malignity and revenge of a demon clouding it, the divine light of kindness and forgiveness shone therefrom. How much better to leave our troubles with God!

—★—

George Washington and Liberty

IT has come to be a splendid custom in this country to appropriately commemorate the birthdays of some of the nation's great men. The great value of this sort of thing lies in the fact that it keeps before us the worthy principles for which those men stood while living.

George Washington is fondly spoken of as the "Father of his country," and in saying this about him the mind turns instinctively to the foundation principles for which he stood. The world was still in the throes of a mighty struggle for freedom. Some mighty battles had been fought, and some great victories had been won; but there was still wanting the decisive and positive action that would place liberty where it belonged. The crowning touch and the solidifying work of some great souls must place upon the statue of freedom the eternal truth that "all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

It was not contended by Washington and his collaborators that all men were equal in height, or in strength, or in any of their capacities or natural abilities; but they were all equal in their right to their life and their liberty and their pursuit of happiness. Each individual's right to his freedom was inalienable. To "secure" these rights that inherently belong to men, is the purpose of governments. This great principle for which Washington and his fellows stood, should be oft repeated, that we may not lose sight of it. Governments were not for the purpose of granting rights to men; but they were to secure to men the rights that they already possessed—rights that were inalienable.

For centuries the world had been battling the notion that kings were divinely appointed. In fact it had been a cherished notion of the mighty rulers of the great empires of Babylon, of Medo-Persia, of Greece, and of Rome that they were themselves semidivine. Their mightiest rulers pos-

sessed great natural abilities and were usually great military leaders. It was asserted that these men were sent to earth from among the gods, and so divine honors were demanded for them. When Cæsar died, a great comet—commonly supposed now to be the one known as Halley's—appeared in the heavens. The populace were told with awestruck accents that it was the chariot of the gods that had been sent to convey the soul of Cæsar to his appointed place with them.

With such notions in the minds of men it is easy to see how rulers would spread the idea that they must rule, not only in the matters that were between men and men, but they must also rule in matters that were between the individual and God. In other words, the ruler must control the worship of the individual as well as his civil relation to the state.

But Washington and those with him stood for complete emancipation. They stood for absolute freedom, and they were keen enough to see that unless the individual had freedom to worship or not to worship, he did not enjoy full liberty. The following is a letter written by Washington, Aug. 4, 1789, to the Ephrata Community, and voices clearly his sentiments on the subject of religious freedom:

"If I had had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts

himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his conscience." ("American Communities," by Hinds, p. 21.)

It will be observed that Washington says he had often expressed the conviction that the individual is accountable alone to God for his religious faith. Then this was not a statement that he had dashed off carelessly, but it was one that was so deeply woven into his life that he had frequently repeated it.

Holding such convictions as this on the subject of freedom, Washington did his part in establishing this as the first great nation of the world that did not have a state religion. This was indeed "a new order of things," and a reversal of the sentiments of the past. The great nations of antiquity—Assyria, Egypt, Babylon, and on through to Rome—had each their national deities and their prescribed forms of worshipping the gods. The nation which had the most powerful god, was supposed to be the strongest and most successful. Hence, many of the wars of ancient times were for the express purpose of testing the efficacy and power of their national gods. The ruler was both king and "pontifex maximus." He ruled in the religion of the individual as well as in purely civil affairs. To fail to acknowledge the gods as prescribed by the state, was disloyalty and treason.

The breaking away from all such rubbish of sentiment and government constitutes some of the most interesting incidents of history. The work was the result of the intellectual awakening that sprang from the Reformation which cast off the darkness of the Middle Ages. America was the first and only power to bring the great doctrines of freedom to their logical perfection, and establish a state without having as its heart



The Law of God—Its Perfection and Immutability

1. How many divine lawgivers do we have?

"There is one Lawgiver, who is able to save and to destroy." James 4: 12.

2. How stable is the character of this Lawgiver?

"For I am the Lord, I change not." Mal. 3: 6. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1: 17.

3. What characterizes all the works of this great Lawgiver?

"He hath showed His people the power of His works, that He may give them the heritage of the heathen. The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 6-8.

4. What is said of the perfection of His law which is spoken of in the foregoing text as His sure commandments that are to "stand fast for ever and ever"?

"The law of the Lord is perfect, converting the soul." Ps. 19: 7.

5. What was the teaching of Christ concerning the immutability of the law?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

6. In what words does He again speak of the enduring character of God's law?

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

7. What admonition is given which shows the divine meaning of fulfilling law?

"Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6: 2.

NOTE.—Moral law enjoins moral obligation, and the only way in which it is possible for it to be fulfilled, is for it to be obeyed. And, in the very nature of things, a law that is of universal moral application must be eternal, for fundamental moral principles are absolutely unchangeable. One precept of God's moral law says, "Thou shalt not kill." This is the statement of an everlasting moral obligation. There never has been a time when it was right to kill, and there never can be a time when it will be right to kill. The same may be said concerning the moral precept against stealing, and every one of the other commandments of the Decalogue.

and core a state church. The influence that this new nation exerted, was a mighty uplift to the cause of freedom. And while state religions were retained by the various nations of the Old World, yet there has been a spirit of religious liberty that has suppressed much of the intolerance of former days.

Washington and his times marked an epoch in the history of the world; the principles for which he stood can not be cherished too dearly.

—**—

What the World Needs

THE following is from a secular paper, the *Wall Street Journal*, but it is a needed sermon for all that:

"What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night, so as to get the chores done and go

to prayer-meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior.

"That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay, and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. *It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria.*"

—**—

"THIS is My commandment, That ye love one another, as I have loved you."
—Jesus.



Sealed by His Spirit

Chapter 1, Verses 13, 14, A.R.V.

(NOTE.—There is a great, threefold view in the first chapter of Ephesians, in the marvelous sentence beginning with verse 3 and ending with verse 14. We have, first, God's great plan concerning man before sin entered, that plan to be perfected in Christ Jesus, which carries us forward to verse 6; secondly, that plan as worked out under new conditions, but by the same power and love and grace, in the sacrifice of our Lord; and, thirdly, God's active agency in the development of character, verses 13, 14.)

Questioning the Text

1. *What did we hear in connection with the revelation of Christ to us?*

"In whom ye also, having heard the word of the truth, the gospel of your salvation." Verse 13. Note 1.

2. *What did this gospel lead us to do?*

"In whom, having also believed." Verse 13. Note 2.

3. *In what did that belief result?*

"Ye were sealed with the Holy Spirit of promise." Verse 13. Note 3.

4. *What is this Spirit of promise?*

"Which is an earnest of our inheritance." Verse 14. Note 4.

5. *Unto what does it look forward?*

"Unto the redemption of God's own possession, unto the praise of His glory." Verse 14. Note 5.

Notes

1. "In whom"—that is, in Christ. "Also trusted," in our Common Version, is not in the original. "Ye also" is the subject of a verb which occurs later,—*"are sealed."* The participial clause, however, brings in a thought in the beginning of the verse which is worthy of our note,—*"having heard the word of the truth;"* and *"the word of the truth"* he declares to be *"the gospel of your salvation."* That is what the positive side of God's truth always is to His children. We read in Ps. 119:142, *"Thy righteousness is an everlasting right-*

eousness, and Thy law is truth." But all God's truth is not comprehended in His law as such. Our text declares that the gospel is truth. All the great positive, living facts of God's Word are truth. The truth differs from fact in this, that facts are mere dead things, statements of things that are so, or have been so; but truth is always living, and God's truth throbs with His life. The psalmist has expressed it: *"The sum of Thy Word is truth."* It includes both God's law and gospel. The law reveals to us sin; the gospel takes away the sin and writes in our heart the holy law, so that it no longer condemns us, but becomes a witness of the righteousness which we receive through the gospel. Therefore Paul was not ashamed of the gospel of Christ, because that in it was revealed the righteousness of God. Rom. 1:16.

2. "In whom, having also believed."—Bible belief, or living belief, is not mere assent to a proposition. There are thousands who assent to facts; that is not Bible belief. The belief which is effective is that which brings living union with Christ. The apostle has expressed it in another place thus: *"With the heart man believeth unto righteousness."* It doesn't stop short of appropriating the righteousness which God gives us through Jesus Christ. It doesn't stop short of the righteousness which He wishes developed in our lives. It doesn't stop short of a faithful, dutiful, commandment-keeping heart, a heart that could say with the psalmist, *"O how love I Thy law! It is my meditation all the day"* (Ps. 119:97); or with the *"beloved disciple,"* *"For this is the love of God, that we keep His commandments: and His commandments are not grievous"* (1 John 5:3). Such is true Bible belief, of faith.

3. "Ye were sealed with the Holy Spirit of promise."—Belief brings the Spirit of God. In fact, it is the Spirit of God that is the operating power of the Most High, in every process of conversion and regeneration. It is the Spirit of God that broods over the sinner as it did over the waste of darkness in the beginning. Gen. 1:2. It is the Spirit that presses home upon the sinner the fact that he is a sinner, that enables him to see himself as God's law reveals him, which presses upon his

heart, as it did that of the apostle Paul, that *"the law is spiritual,"* but he is *"carnal, sold under sin."* It is the Spirit that brings to his mind the word of the gospel, that there is hope in the Lord Jesus Christ. And finally, it is that Spirit that writes upon his heart God's law, and thus seals the soul as one of the family of God. It gives assurance to the child of God, because it changes his heart from hatred of God's law to the love of God's law. *"Old things are passed away; behold, all things are become new."* He does not see the law as an avenging sword hung over his head, but as a blessed guide, a monitor; and the Spirit writing that law within his heart brings him the twofold witness of the law without and the law within, revealing to him that he is truly a child of God. And thus the Word gives twofold witness: *"The Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."* A seal is that which makes an impression, or stamp. It is used in official documents as a testimony that the one who sealed it has acknowledged and legalized the document to which it is attached. So it is that God stamps those children who yield themselves to Him as His own, placing upon them His own character.

4. "Earnest of our inheritance."—"Earnest" means *pledge*. It is a not uncommon thing for men to pay earnest or pledge money; for instance, a drover purchases cattle of the farmers and does not pay all the price until the cattle are delivered on a certain day, but he pays a portion of that money to bind the bargain. That is *earnest* money. It binds both parties: it binds the drover to take the cattle and pay the rest of the money when the farmer delivers them, and it also binds the farmer to hold those cattle for the drover, and prevents his selling them to any one else. It is, in fact, a part payment, sometimes called *"caution money."* It is a deposit in pledge of full payment. So God gives His Holy Spirit to His children a pledge of the glorious fulfilment at the end.

5. "Unto the redemption of God's own possession."—"The purchased possession," in the Common Version. The word originally means a making to remain over and above, preservation, preservation for one's self, acquisition, a thing acquired, or a possession; used here collectively for the people possessed; as the circumcision for those circumcised (Phil. 3:2), the election for those chosen (Rom. 11:7). "God's own possession," in the Revised Version, is simply an insertion of *"God's own"* for the sake of clearness. (See Vincent's *"Word Studies."*) So the *"earnest"* money of God—the Holy Spirit—is given to His children to assure them that they are God's own possession, and that the inheritance, the glorious eternal life which lies before, will be theirs. Trouble may intervene; God remains the same. Death may cut one off temporarily; but the inheritance waits, and the One who has given the Spirit, and has promised the inheritance, has broken the power of the grave, and will bring all His children home. They are His own possession. He counts them, tho their graves number millions, as still alive, because in His purpose they are alive, and will live when the Lord Jesus shall come the second time.

"Unto the praise of His glory."—Three times we have this expression, almost in the same words: the first in its application to God's plan (verses 3-6),—"to the praise of the glory of His grace;" the second in the working out of that plan despite of sin,—*"unto the praise of His glory;"* and the third the development of character in each individual by the power of the Spirit,—*"unto the praise of His glory."* So it all shall be. All the efforts of the enemy of all righteousness to thwart God's plan shall in the end redound to His glory. That is His purpose that He has predestinated. He invites all to fall in with His purpose, the pleasure of His will. He has not predestinated death; He has predestinated character and life. If we will yield to His Word, the character will be ours, the inheritance ours, the consummation of the work of the Spirit ours; and we shall be *"to the praise of the glory of His grace"* throughout all eternity.



THE OUTLOOK

Watchman,
what of
the night?

Three Calls

By Mrs. C. D. M. Williams

WANTED—fifteen hundred—for San Francisco! Fifteen hundred what?—Slaves. Slaves? O, no! This is the land of liberty. There is no slavery in the United States. "Sweet land of liberty, of thee I sing." The blot of slavery was wiped off the face of our country over fifty years ago.

The man, woman, or child with a colored skin is just as free as the birds to go north, south, east, or west. He may choose his occupation, and build his home where he will, protected by the law of the land. Thank God for this. Yet I repeat, Fifteen hundred slaves are wanted for San Francisco during the Panama Exposition.

Where are they coming from?

David Livingstone gave his life to open up Africa to missions and to legitimate trade, that he might stop the terrible traffic in human flesh.

Henry Stanley took up the work when the martyr dropped at his post, and carried it forward nobly.

Not from Africa

Africa will *not* furnish the slaves for San Francisco. It is emancipated. No slave-trader approaches its once unhappy shore. To what distant and unfortunate harbor is the black slave-ship, manned with hard, brutal-faced men, going?

Is it a far-away isle of the sea that is to contribute unpaid and unwilling workers for shops and kitchens of the great city? The idea is preposterous.

But listen, fathers and mothers who are living in the past of thirty or forty years ago. God has said the wickedness of the last days shall be as it was in Noah's time, when He had to destroy the evil works of man by water. Attention, while I tell you of these slave-traders.

The Agents of These Slave-Hunters

Not fierce, bloodthirsty men with the traces of long years of vice written on every feature, but pleasant, companionable young men with suave manners and oily tongues. Women, yes, women, "wolves in sheep's clothing," are also in this work, well-dressed, refined and pleasing in appearance.

No trace of the criminal is to be seen. Yet if our prison doors could be opened wide, thieves and murderers let go free, and these slave catchers take their places, our land would be the gainer thereby, our homes would be safer.

Again you ask, with incredulous stare and uninterested ear, of that call for fifteen hundred slaves.

We are used to sensational stories and all sorts of advertisements.

But, fathers and mothers, *awake* before it is too late, and *save your daughters*.

White Skins Rather than Black

It is *white* skins, and not black, you are called to save—not far-away unfortunates, but *your own flesh and blood*, that is crying out for protection from not the old-time slavery of kitchen and field—that were paradise compared with this most damnable slavery, which only man possessed by the spirits of demons could have invented.

It is the child of our neighbor, my daughter and yours, that, unconscious of danger, in innocence and

claim the protection of every patriotic—yea, of every decent—citizen of the United States for our young girls.

In years past, this illicit and infamous trade in souls was, to an extent, carried on by willing persons.

Ofttimes, unfortunates who had listened to flattery and false promises of marriage, and yielded themselves into the hands of unprincipled men, finding their fair names gone, and failing to get the needful help and encouragement to start again to win the respect and regard of their friends, have entered a career of shame, sometimes to be rescued later, but usually to live the short life of the prostitute, and be buried with the unknown.

Again, others, who for lack of proper home training were too lazy to work for an honest living, have flaunted their Babylonian garments, the price of their shame, in the face of the world, selling themselves, body and soul, for a mess of pottage. But *they* were free to go or stay, as they chose.

Kidnaped and Forever Lost

Times have changed. Evil men and seducers have "waxed worse and worse."

Instead of being led into evil, it is *slavery*. The ingenuity of man—and woman—is taxed to find new and effective ways of kidnaping girls, not to put in shop, kitchen, or field, to toil for their master, but to be imprisoned in a dark underground cell—called a bull pen—to be a helpless and hopeless victim of debased man.

Don't read this with a blush, in a whisper; but *shout* it as a warning in the ears of the nation—that white slaves pure and virtuous—loved daughters, helpless orphans—are hopelessly lost, tortured in underground bull pens, where mourning fathers and mothers can *never* find them. According to the report of the Federal Commission, over five hundred girls disappeared in a few months in the one state of California, and could not be traced.

An honest girl, working to support her family, answered a call for a stenographer to a distant city. She was

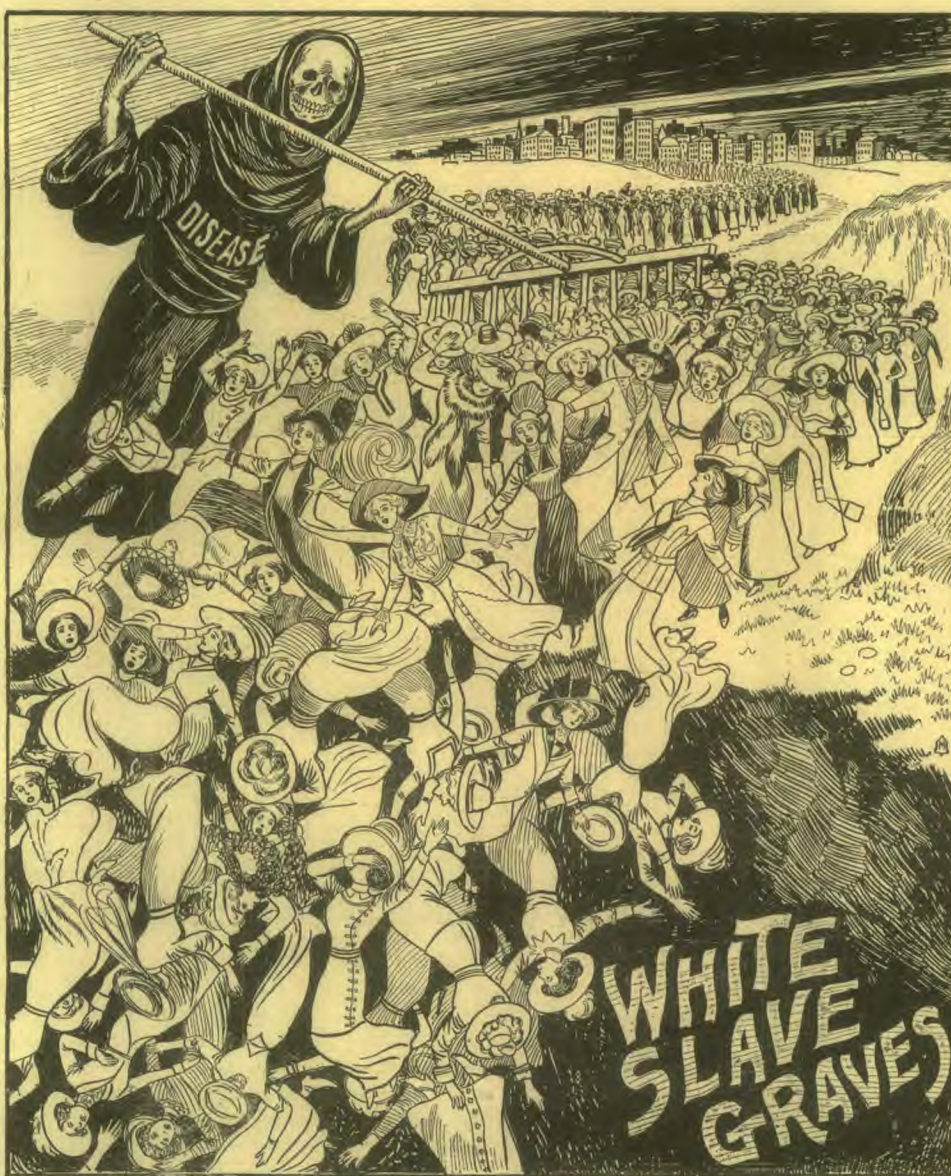
kindly(?) met at the boat, and conveyed, in a *closed hack*, to a house of ill fame. By some accident, she saw where she was, before the door was closed on her, and made a dash for liberty.

She found her way, crying, back to the boat, was kindly cared for, and returned to her home. But what of the other girls upon whom those barred doors have closed before they have had a glimpse of the character of the house they have entered?

Stolen in the Open Street

An automobile stopped on a street, picked up a girl, and disappeared.

Could it be followed?—No. The girl was not missed for hours. The only trace of her was that a little boy had seen her lifted into the machine and taken out of sight rapidly.



They "that go down into the pit." Ps. 28:1. Thousands and thousands a year.

girlish joy and freedom, call for the protection of loyal American citizens, and *do not get it*. They need more watchful care than it is possible for the fathers and mothers, unaided by the laws of the land, to give them.

Fifteen hundred girls—sweet, pure, and innocent—wanted for slaves in houses of prostitution in 1915 for the Panama Exposition! That's plain English.

This poisonous plant has been nourished and screened till it has more roots than a banyan-tree; and it is time that it be exposed in all its heinousness to the world, and that even "polite ears" hear the shrieks of despair and screams for help that go unheeded from our daughters.

It is time—yes, high time—that the parents

Advertisements with great inducements lure girls to the cities, where they are met at the trains, and carried away in closed hacks to their prisons.

Women well-dressed, but who have long ago bidden adieu to all womanly virtue, go out looking for girls for restaurants, hotels, stores, millinery or dressmaking shops, offering good wages, and their easy victims are never heard from again. After waiting weeks for the promised letter, the father goes to the great city in search of his little girl.

The Father Searches in Vain

Does he find her? He has no clue. He returns saddened and discouraged, and all wonder why she does not write to the loved ones waiting at home. It is a shadow in the home, but none realize the blackness of the tragedy enacted.

Our boys do not escape. What is their part? There must be patrons for this nefarious business. Young men must be seduced, and become the frequenters and supporters of this evil. Their hearts must be hardened and blackened, that they shall have no mercy for their pitiful victims.

But this is not all. Young men desire easy work and good pay, and this hellish business of capturing young girls for the White Slave Trade furnishes it. It would be almost an endless task to write of those things of which we know. But of the thousands that never come to the light of day — what of them? Surely they cry to God and man for help. Good men have made law after law for the abatement of the "Red Light" evil, but it increases in extent and in enormity.

Words can not describe the tragedy of it. I would that words could be traced in living fire that would arouse California and sister states to take measures to wipe out and to exterminate this monster evil.

Iowa — thanks be to God — has solved the problem.

Will California arise *en masse* and call for her legislature to pass the "Red Light Injunction and Abatement Bill" during its present session?

Will men and women circulate petitions demanding the enactment of that law? Hold meetings, and educate the people regarding this danger, and work to have a clean state and save our sons and daughters?

Let every patriotic citizen, every father and mother, man and woman, draw together, and unite in most active and earnest work to remove from our fair state and land the stigma and horror of the White Slave Trade.

— ★ —

Strangling a Republic

The Awful Incubus of Debt

THE following from the New York "World" touches a great and vital question which burdens the world at the present time:

"A new republic seems to stand about as much chance in the world as a poor and honest competitor of one of our American trusts. China discovers that the price of liberty and recognition is not eternal vigilance but a foreign loan. It has refused the loan thus far, and a London newspaper, speaking for the money power, says that the time has arrived to 'terminate the present amateur régime,' and that 'disruptive foreign action' is imminent.

"It was something like 'disruptive foreign action' that Standard Oil resorted to when it wanted to put a rival out of business. There was a time in our history when we objected seriously to the coercion and enslavement of new and struggling republics. Now, thanks to the dollar diplomacy, . . . we are leading spirits in the enterprise."

Great national debts press heavily upon the peoples of the nation. Increasing taxes and tariffs bring increasing cost of living, increased cost of living increases discontent; and constant, persistent discontent breeds revolu-

tion, lawlessness, anarchy. Wars have been fermented to involve nations in debt for the benefit of the "invisible empire," the money power. The debt incubus is a curse everywhere, in nation, in state, in municipality, in corporations, in individual life. It is yielding to the temptation in credit offered, that has enabled men to pile up vast sums of money, as has been done in these days. It is to this that the prophecy in James 5 points, — to the riches that are "heaped together" in the last days; and it is the greed behind the heaping up of these riches which will recoil at last upon the money power, and bring them the woes predicted by the prophet. We plead with our readers everywhere to shun debt as they would shun the plague.

— ★ —

High Society

MRS. STUYVESANT FISH, the dictator of society in America, declares that "like France, we are on the eve of a great revolution," "unless some great leader, some powerful mind, can save us from what seems the almost inevitable." She declared that she did not say this as a Socialist, or as a radical, or as a sensationalist, but having a peculiarly clear outlook, she felt that "if our country continues in the



Wholesale tobacco warehouse district, on Front Street, Cincinnati, Ohio, during her recent million dollar flood

way it is drifting, there is grave, awful danger ahead," and she questions whether "society — the handful of people like myself who live within a certain restricted environment — is not largely responsible for existing conditions." Continuing, she said, "The newspapers do not tell the serious doings of society; but let a few women lunch together and bring a dog or two along, and the whole country is ablaze with front-page stories of the event." The really unselfish acts are not told; consequently the mass of people have strong prejudices against society that they ought not to have, seems to be the sum of her remarks. She believes, however, that classes must exist.

One of the serious troubles is that "the whole country is almost without standards and ideals, and our traditions are fast going from us." But the real point in her remarks is well taken, and it is this: "We have lost the greatest of our ideals — in fact, the one thing that makes ideals possible — we have lost our religious consciousness." And Mrs. Fish speaks truly; the religious consciousness, and we might say, the religious conscience, is wanting, and "if the foundations be destroyed," what may we expect of the hollow superstructure?

— ★ —

The tipping system is an outrage on the general public, and it is made more so by the people who have more money than they know what to do with. For instance, it is said that waiters and head waiters were astonished when, in a hotel in Philadelphia, one of them got a \$25.00 fee; but a

woman from New York says that it is not uncommon for a head waiter to get \$100, and \$25.00 and \$50.00 tips are so frequent as to be almost common. Those who give the tips, of course, are bound to get good service, while others who are equally worthy, pay for their food in the same way, but are deprived of the service which belongs to them. It ought to be prohibited by law.

— ★ —

Minnesota's university has a novel way of instructing the people of that great state. President Vincent sent what has been called "The Educational Circus," visiting eighteen small towns last year, and staying a week in each town; and every day and evening having a special program in lectures, demonstrations, and various things which would help to interest and instruct the people in the small towns and the country. The last two days of the week were given over to special topics of interest to farmers. The United States Government has stamped President Vincent's plan with approval. Truly, when the people support the state university, the state university ought to reciprocate.

— ★ —

Catholic Activity and Advancement

The English Catholic Directory for 1913 shows that there are 12,968,814 Catholics in the British Empire, and that they made a gain during 1912 of 392,589. The intense missionary activity of the Catholic Church in these times is very remarkable. Their successes are quite as remarkable. These successes are largely due in many parts of the world to the fact that much that is called Protestantism has ceased to be such in fact. As the resistance to the Papacy becomes less and less pronounced by the leading Protestant churches, the increase of that church will become more and more rapid, until it will finally seem to be sweeping everything before it. Nothing but unbounded faith in the God of the Bible will enable the individual to stand up against the aggressions of the papal power as they will be seen in the world in the very near future.

The world is rapidly ripening for great international concentration. The spirit of war, and of social unrest, and such kindred topics, are being made the occasion for many a speech and newspaper article demanding an international tribunal with an international head. All

the traditions of the past in regard to the right of the Papacy to stand as the head of this world, will be set in active operation again. All the arrogance of the past will be seen, and men will be led to think that the only thing that can save the world from the destructions of war and anarchy will be the papal arm of power and absolute supremacy. There will be a furious rush on the part of the whole world to place the pope at the head of things. Just how long it will take to bring this about, or the manner of its coming, it is not in our province to discuss. But we are sure that it will be brought about very, very soon. The logic of events and of happenings in the world would seem to demand it; and then the prophets of the Bible have made it clear beyond a peradventure that the papal power is to be fully restored and given world-wide dominion. Do not cast this off as something unworthy of consideration, but think and watch.

— ★ —

In a despatch to the New York "World" from Rome, January 4, mention is made of a lawsuit of exceptional interest, tried before a civil court, the plaintiff of which was Pope Pius X. Cardinal Tripepi, a very wealthy prelate who died in 1906, left his entire fortune to "the pope," without specifying him by name, and under the Italian law the pope could not inherit such a legacy without paying the legacy duty; but the relatives of the late cardinal contend that the legacy was not left to the pope as a private individual, but as the head of the Holy See. The Roman court took the same view,

and declared that in order to benefit by the will, the Holy See must demand the legal authorization of the government within a period of six months, or otherwise all right to the legacy will lapse; and the law officers of the Vatican have given notice of an appeal against this decision. One of the weak things in the appeal, however, is that the Vatican lawyers contend that under the law of guarantees of 1870 full civil rights were bestowed on the pope as a personality, and therefore he does not require any special authorization; but the Vatican has never recognized the law of guarantees officially, and therefore the pope can not invoke it. And according to the Italian government, the Vatican is an intruder in the "eternal city," and by recognizing the legality of Rome tribunals, the Vatican must also recognize the sovereignty of Victor Emmanuel, in whose name the law is administered. It looks like a pretty big tie-up all around. It may be set down, however, for an altogether probable fact, that there will be some way of getting around the attitude which the pope has assumed during the last forty-three years.

When the Master was here, He gave as one of the evidences by which we might know when His second coming was approaching, that conditions in society would be as they were in Sodom in the days of Lot. Every one ought to know the story of the shameful vices that corrupted that city and caused its overthrow. And the Lord is authority for the prediction that just before the end society in the world at large will be as it was in Sodom in that time. Is it not significant that a \$10,000,000 fund is planned to combat this evil right in this time in which we live? Is it not, furthermore, significant that some of the most influential and widely cultured men of the nation are sounding strong notes of alarm because of the sodomward tendencies of these days? For instance, Ex-president Eliot recently gave expression to these words: "We have got to remove this evil, or this country will not be ruled by the race that is now here. The family life of the white race is at stake in its purity, healthfulness, and fertility. We have tried the policy of silence and the policy of segregation, but there is no cure except the observance by men of the same standards that almost all races demand of the women."

The "Valve World," of Chicago, expresses it about right when it says that "an American cigaret-making machine has been set going in Switzerland, that rolls out 'coffin nails' at the rate of 150 a minute, and may be speeded up to 600. Now all we need is some kind of suction-pump to enable the slaves of the habit to keep pace with the machine. Never let it be said that our mechanical ingenuity failed to meet any emergency. We must increase our consumption of cigaretts, or industry and commerce will languish." That is fine irony. It comes from one of the great industrial concerns of the country. If men of the world, looking at the folly of the thing in the light of good, common sense, can come to such conclusions, with how much stronger feelings of repulsion should the Christian look upon such things! In the light of science and reason and revelation and health, and good, common sense, in this enlightened nineteenth century, the makers of cigars and the distillers of liquors ought to go out of business, or starve. They would not starve; they would find better business.

More and more, the problem of how to feed the masses is coming before the intelligent men of the nations. The population of the world is increasing, the acreage of the world is the same. How to use it to the best advantage is one of the great questions. The University of California is planning, through its new agricultural director, Thomas F. Hunt, to feed the two million families which he expects California will have within its borders in the very near future; and in addition, to give just as practical an education as it is possible, from the development of better seed to the teaching of farmers, from the prevention of walnut blight to the teaching of the principles of plant and animal breeding. The university is going to ask the state for an ap-

propriation of \$814,360 for agriculture for the next two years. Surely it is doing worthy work to help all the agricultural interests of the state.

The Balkan War Is On Again

WITHIN an hour or so after the time announced when hostilities would be resumed, the Balkan allies set off their guns on the Turkish forces. A severe bombardment of Adrianople was begun, and a strong attack is being made both by sea and land on Gallipoli, the Greek fleet in the Gulf of Saros helping the land forces.

This strong attack on Gallipoli is said to be for the purpose of opening a way both by sea and land for an attack on Constantinople itself. The Turks have held out strongly against relinquishing Adrianople, because of their religious sentiments concerning their



Enver Bey, the new leader of the Young Turks Party

important places of worship there. But it is said now that they are trying to make some kind of arrangement by which they may give up Adrianople to the allies, and still retain their religious interests in the city, something after the way in which the pope holds his position in Rome. If such a plan is made to carry, we will have the spectacle of two "prisoners in the Vatican," one at Rome and the other in Adrianople.

The Young Turks, in overturning things, expected to bring about changes that would confront the allies with some real Turkish strength. But instead of anything of this kind, they have brought upon themselves a lot of discontent that is amounting almost to open revolution. So the problem before the Turkish government at the present time, is that of meeting both the enemy from without, and her discontented, rioting, revolutionary forces at home. It would look at this time as if the Turk would be driven out of Europe altogether within the next few weeks, at most. But it is hard to predict what will be the outcome. There are so many European interests to serve, that the Powers may decide to give the "sick man" a little longer sojourn on European soil. It does seem impossible, however, that the time for definite action could be much longer delayed.

Wealthy men of the East have purchased 6,000 acres near Los Angeles, having an elevation of from 100 to 650 feet above the city, for a select membership residence section. Membership in the colony can be secured only by unanimous vote of all residents. It will be kept rigidly to a certain social standard. As stated in the news item, "It will be a great, private, residential part of the most exclusive character." In the syndicate are said to

be Andrew Carnegie, Henry C. Frick, E. H. Geary, Charles M. Schwab, etc. It may be safely said that they will be no happier there than the people who live in an ordinary sort of way in an ordinary part of the city. Such division of class, however, on the pure lines of wealth, will not tend to mollify the socialistic and anarchistic spirit which is arising.

The Vatican and Spain

UNDER Canalejas' premiership, diplomatic relations were broken between Spain and the Vatican. The successor of the noted premier is Count Romanones, whom the Rome correspondent of the *Western Watchman* describes as "the darling of masons, antireligious gentry, and other excellent people." He has declared he "is decided to follow out to the letter the program formulated by his ill-fated predecessor." Why he wishes to open negotiations, this Rome correspondent does not know, and suggests: "Perhaps then he hopes to open negotiations by throwing dust in the eyes of the Vatican diplomatists." And then this pertinent passage, which the diplomats of all nations may ponder, follows:

"Probably he fancies he is more than a match for the S. Congregation of Extraordinary Ecclesiastical Affairs with its members who have grown gray in diplomacy, who have each conducted delicate missions all over Europe! For this congregation, which the pope employs to study and vote upon such questions and then have referred to himself the result, through the papal secretary of state, is not accustomed to be hoodwinked."

It is not diplomacy which will meet the Papacy, but the principles of the living truth of the gospel.

Is it true that lynching is "what we all stand for," as Albert Jay Nock intimates in the *February American*, as he recalls the lynching of a Negro in Coatesville, Pennsylvania, August 13, 1911? The Negro had killed a man, he said in self-defense. No one knew. But he was nevertheless taken from a hospital, dragged a half mile along the ground, and burned to death, in a Republican Quaker community. Three different attempts were made to secure conviction of the criminals; but in every case the law proved futile. Mr. Nock lays the brutal deed and the failure to an industrial system which produces "an upper class materialized, a middle class vulgarized, a brutal class brutalized." But how much has religion without God's moral standard to do with it?

According to statistics, Santa Clara County — this county — stands first in number of fruit-trees of the counties in California, and in number of plum- and prune-trees and in apricots and cherries. For the year 1910, according to the United States census reports, supplemented by authentic state reports, the total number of orchard-bearing trees is given as 5,043,766. Besides these there are 18,023 tropical fruit-trees and 48,398 nut-bearing trees. And there are many more items which show the wonderful productivity of the "garden spot of the state."

Mr. Jacob Schiff, capitalist, told the Money Trust Commission of Congress that he believes that the law should not interfere with the activities of the individual, no matter to what extent he might reach out and dominate business. But another capitalist, Mr. George W. Reynolds, president of the second largest bank in the country, declares that the country is menaced by the concentration of the wealth of the nation in the hands of a few men, and that the law must step in and correct the situation before it is too late. And the latter is right.

According to a government document (Goat Bulletin — No. 2) there is money in goat raising, inasmuch as goatskins to the amount of 104,000,000 pounds, valued at \$26,000,000, are imported in the United States in one year. The flesh alone makes it profitable to raise goats, we are told. This bulletin tells of experiments in Mexico, and the Mexican government wishes us to say that it has no time to answer letters, but refers all inquirers to the bulletin above noted.

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The Message Is in the Contents

HOME AND FIRESIDE

Homesickness—No. 4

By Mrs. L. D. Avery-Stuttle

HOW many times we have read the beautiful story of Joseph. We see him as a lad at home, petted and loved by the aged father, and sneered at and criticized by his envious brothers. I suppose, taking it all together, that the home life of Joseph, when a boy, could not have been altogether agreeable. But O, how the very heart-strings of the aged father twined around the lad! And he could not rest until he had prepared for his son the beautiful coat, which was at least partially responsible for so much trouble and heart-ache.

Finally, the care of their sheep called the brothers to Shechem. After they had been from home for some time, the father sent young Joseph to see how they fared. This was quite a journey for a lad to attempt alone,—something like fifty miles. It was not an easy journey by any means. There was no stage route, no powerful locomotive, no rushing automobile to hurry him to his journey's end. Down through the plains of Hebron and Jordan, straight north until the peaks of Ebal and Gerizim rise before him—fifty long miles alone and on foot.

We are not told who entertained the young stranger overnight, perhaps no one; perhaps he rested at night the same as he journeyed through the day,—alone and unattended. Perhaps, like his father, his young head may have been pillowed upon a comfortless bolster of stone; and it may be he too communed with the angels from the glory land. However this may have been, we may be sure that bright anticipation of the loving welcome and the warm greeting of his brothers, from whom he had so long been parted, cheered his lonely hours. At last, arriving at Shechem, the lad became confused and lost his way. Do you not suppose he was homesick as well as bewildered, when the kindly stranger found him wandering about aimlessly in the field searching for his brothers? We almost wonder why the doting father even dared to trust his dearly loved son to take so long and so tedious a journey alone, and through a country infested by wild animals. There is no doubt that many a prayer was offered by the dear ones at home for the safety of the beloved lad.

Finally, the kind stranger told him that his brothers had gone on farther still,—ten weary miles farther still,—on to Dothan. Footsore and lonely, the homesick boy pressed on. He had been sent by his father on an important commission, and he must carry it out. At last, feeding upon the distant hillside, he sees the flocks of his brethren, like white dots on a carpet of green; there are Reuben and Simeon and Judah and all the others—at last!

Well, we know the story; but did we ever stop to consider the awful loneliness which filled the heart of the homesick lad, as he trudged along by the side of the strange Midianitish merchants? Every tearful, backward glance revealed his unfeeling

brothers finishing their meal, which they had begun while he lay—frightened and heart-broken—in the pit where he had been cast.

But the record says that the Lord was with him. Yes, and he was not forsaken of Heaven even when the cold walls of an Egyptian dungeon closed about him. I believe the angels are nearer to God's children, if possible, when they are unhappy, forsaken, or alone.

We remember the wonderful deliverance which the Lord wrought by the hand of this deeply afflicted young man. And so let this experience encourage us. God never forsakes His own; no matter how black the sky, the sunshine of His love is bright enough to break through every cloud. No matter how often the homesick heart cries out for appreciation and love and tenderness; tho the milk of human kindness seems to be dried up entirely; no matter if we are maligned and set at naught by a cold and unfeeling world, the eye of the pitying Father is upon us, even as it was upon young Joseph. And out of our deepest sorrows and most hopeless grief, He will bring joy and the consolations of His Spirit.

Then there is the story of Moses. Does it not seem to you that he must have known heartache and homesickness? Bearing responsibilities such as none before him nor after him have ever borne,—the burden of a great and rebellious people,—do you not imagine that, at times, he longed for his peaceful home in Midian, and the restful quiet of the desert, where for forty pleasant and prosperous years he had lived, guiding and tending the innocent flocks of his father-in-law?

We have often read the story of the prodigal son. But I am afraid that many of us have failed to comprehend much of the beautiful lesson the Master meant us to learn; and so we fail to fathom the infinite depth of the Father's love. O, that we might come more and more to imitate the blessed example given us, of forgiveness toward the erring, and generosity and loving-kindness even toward those who may have proved themselves unworthy of our confidence and affection. The prodigal had abused the love of his father, and carelessly and wantonly wasted his goods—goods which had been earned by honest labor. He had been unappreciative and unlovely and selfish. And yet he has but to turn his longing eyes toward home and that love which he has slighted; and at once the father forgets everything save the one fact that his son is needy and suffering and homesick.

Running to meet him is not enough. The warm and loving embrace and words of welcome are not enough. The costly ring must be brought, and the best robe with which to adorn the wanderer, and hide his filthy rags.

O, there is something about this simple story, that can never grow old. It breathes a love that is infinite; an unselfishness which is without parallel; a devotion and affection toward the erring and the outcast, which are wonderful.

I wish we might learn the lesson of patient, self-denying, self-forgetful love in our homes. O, that its blessed fruitage might oftener appear in our lives!

Do you think that the Nazarene Carpenter went about His humble tasks, with a discontented frown upon His face? And yet, He knew from experience, bitter and deep, just how to sympathize with the heart-sick and homesick sons and daughters of earth. And then, as now, His great, loving heart bears all the miseries and sins of the whole world.

—**—

Every-Day Boys Follow the Leader

ONE day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the schoolhouse. It was about as bad looking an old horse as you ever saw. The woman hobbled away, with feeble steps, to sell a few eggs which she had in a basket. Just as she was out of sight the bell rang for the noon hour, and a crowd of jolly, noisy boys rushed out of the schoolhouse. The air in a moment was full of their shouts and laughter.

"Halloo! See that horse!"

"Ho! ho! ho! Who ever saw such a looking old thing!"

"As thin as a rail."

"You can count all his ribs."

"He looks as if he hadn't spirit enough to hold his head up."

"Looks half starved. Say, bony, is there enough of you left to scare?"

Two or three boys squealed in the ears of the horse and gave him small pokes; others jumped before him to try to frighten him.

"Let's lead him 'round to the back of the building and tie him there, so that when the folks he belongs to come they'll think he's run away."

"He run away!"

"Say, boys," put in one boy, who loved all animals, "there's no fun in tormenting such a poor fellow. He does look half starved—yes, more than half, I should say. And we all know it isn't good to feel that way, since the day we got lost in the woods nutting."

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Let's tie him under that tree," proposed a second; "the sun's too hot here."

"Look here, boys, I wish we could give him something to eat while he's standing."

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks of him!"

"Let's do it. I've got a nickel."

"I've got two cents."

"I'll give another nickel if you'll come over to my father's feed store."

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of oats.

By the time he had finished it the old woman came back, her basket filled with

groceries, for which she had exchanged her eggs. The chord of sympathy and kindness, once touched in the careless yet well-meaning hearts, continued to vibrate. We all know how one taste of a kind act makes us long to taste more. "I'll lift your basket in," said one respectfully.

"See, here's a lot of oats left. We'll put 'em in the wagon."

"She looks pretty nearly as starved as the horse," came in a suggestive whisper.

A few small contributions from lunch baskets were hastily wrapped in a piece of paper and laid on top of the basket.

"Now I'll untie."

The old woman was helped in as if she had been a queen. And every boy's heart glowed while the quavering voice and dim eyes bore a burden of warm thanks as she drove away.

Those were every-day schoolboys. There are millions and millions like them, only they do not quite realize what a spirit of loving-kindness dwells in their hearts. Let it out, boys and girls; for it is you who are to lift this whole world into an atmosphere higher, sweeter, and brighter than it has before known.—*Humane Press Bureau.*

— ★ ★ —

Work in Answer to Prayer

A MAN, weary and dispirited, entered the office of an employer of labor, in search of work. He told his tale,—how he had been for weeks out of work, how he had spent day after day looking for a job, only to meet with disappointment everywhere. But in this case the result was the same as usual—the employer shook his head, saying that work was slack, and he could not take on more labor. With a great sigh, the poor man was leaving the office, when the other called him back.

"Excuse me," said he, "but it is really no business of mine; but if you have had

no work for as long as you say, how is it that the knees of your trousers are so dusty?"

The man, somewhat confused, looked down, and then said, "Ah, had I noticed it, I should not have come to you like this; but just before coming here, being disappointed with the many refusals I had received, I fell on my knees in a quiet spot of the road to ask God's guidance and help in my search for work. When I arose, I felt assured that my prayer would be answered. The dusty road accounts for my dusty knees."

"Then," replied the gentleman, "I will be the answer to that prayer. The man who prays, and who serves God, will serve his earthly master well."

He gave him employment, and was served faithfully and well by the man who had called upon Him who has said, "Call upon Me in the day of trouble: I will deliver thee." Ps. 50:15.—*Anon.*

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Signs of the Times

Mountain View, California



MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 18, 1913

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A correspondent writes us that a very stringent Sunday law has just been introduced into the legislature of Utah.

It is life, life, more life, which the sick old world and its peoples need. But they neglect the source of it.—Jesus, the Way, the Truth, the Life. In Him is life for all, if men will have it. But with the life they must accept His righteousness.

The prohibition of child labor generally reaches in its enforcement those not particularly needing it,—some strong boy or girl kept from school, perhaps, or entering some factory under age as an errand boy. Where it does not become effective, is in the great cities where it meets with the opposition of cannery trusts, and clothing trusts, and various other combinations which employ child labor. But the slavery of children ought to be stopped despite all the opposition.

The Bible speaks of men that were not double-hearted, that is, morally; but a doctor in Easton, Pennsylvania, has found a family in which the mother and three children are each provided with two hearts, and investigation has established the fact beyond a doubt. Just how these work, of course, nothing but a closer examination would show. There are various theories. Whether each heart is independent, or it is one heart divided on the two sides, the doctors do not know. All other organs seem to be in place and perfectly arranged. Simply an illustration that the God in nature can overrule many things for good, even the conditions are not exactly normal. We need not worry over this. The

many more divided moral hearts are the nation's weakness.

Coming Together.—There is not a principle of theology which should keep apart the Russian Orthodox—or Greek Church—and the Roman Catholic, save the acknowledgment of the pope as the head of the church. And this is sure to come, and that not long hence. The czarina, the wife of the "Little Father" of the Russian people, has been on a visit to Italy with her little son and heir to the throne of the Russias. Various reasons are given for her absence from St. Petersburg, among them fear of the Nihilists. The London correspondent of the *Western Watchman* recalls the visit she made to the shrine of St. Nicholas of Bari, for the health of her son, and that she is about to take the child there in person again. But if this does not avail, "she will secretly take him down to Rome, and beg the pope to cure him." Of course, Russians do not like this; but seeming necessity, policy, and expediency will work wonders.

A Definite Day

THE men who are pleading for a Sunday law at Sacramento and elsewhere, recognize that man needs one day's rest in seven. They affect to believe, and doubtless do, that the author of the Sabbath is God; that the septenary cycle is of divine origin. But can they not also see that the same divine wisdom which appointed the *proportion* of time of the weekly cycle, appointed the *particular* portion; namely, the seventh day? Nay, more. He does not even mention in His Word the *proportion* of time; but He does specify the *particular day*, the seventh day, the day on which He rested, and which He blessed and hallowed. That day needs no legislation, nor do its observers ask legislation.

The Bible is the most thoroly up-to-date book in the world. Indeed, it is the one book that does not require revising in order to keep abreast of the ever-shifting scenes of time. The Bible should be studied until every one of its statements is imbedded in the mind. This is particularly true of the prophetic utterances of the great Book. For if one has the words of divine inspiration in his mind, it becomes a matter of the most intense interest to note the events as they pass, and to observe how accurately they are fulfilling the words that were uttered by the ancient seers under the direction of the Almighty. The individual who has a clear, mental grasp of the Bible, has a good understanding of what the striking events of this time signify. And because of this, it should be evident that there is no other book so important as the Bible for our close and constant study.

A noted Chicago physician, addressing the Young Women's Christian Association at Springfield, Massachusetts, told it that the gowns worn by women in New England are wickeder than those worn by the women of any European country except France, and that the most "suggestive city" in America is Boston. A Philadelphia preacher denounces a well-known society woman for permitting the smoking of cigarets at an entertainment, and declares that she and her husband should be tarred and feathered. And yet why has not a woman as good a right to smoke cigarets as a man? Of course it looks worse, because it is not conventional, we are not used to it; but after all, is it any worse? Why would it not be infinitely better if neither women nor men smoked? At the very best, the use of tobacco is worthless, and at its worst it is a very *multum in parvo* of evils.

It is being asserted that the eminent English naturalist, Dr. Alfred Russell Wallace, has made serious trouble for himself by saying, "There has been no advance in intellect or morals from the days of the earliest Egyptians down to the laying of the keel of the Dreadnought." Mr. Wallace has been recognized all over the world as one of the

great scientists of the age. Such statements as this one that he is reported to have made, are more in harmony with the actual facts in the case than they are with the theories of evolution. Perhaps that is one reason why the great scientist is in trouble because of what he has said.

The American Bible Society has just issued a "Romanized" edition of the entire Bible in the Hingwa dialect, used in the Fukien Province, China, not Romanized doctrinally or ecclesiastically, but by the use of our Roman—that is, English—alphabet, instead of the difficult Chinese character. The book has an explanatory "Foreword" in English. The translation was made by four Chinese scholars under the direction of the Rev. William N. Brewster, and is put on sale by the society at about one fifth of the cost of publishing. The Bible, we are told, is finding a ready sale in China, not more than one merchant in thirty, in Houan Province, refusing to buy.

A new theory has been advanced regarding the site of Calvary and the holy sepulcher. According to this theory, the present Church of the Holy Sepulcher, which was built to cover the tomb in which Jesus was laid for a time, can not be the true site. Colonel Conder, director of the Palestine Exploration Fund, is reported as saying that the evidence which has been gathered, leads him to believe that the site of Calvary is a knoll north of the Damascus Gate of Jerusalem, and he presents some fairly good evidence for it. The crucifixion occurred at a place outside the city wall, near a gate, and this place is visible "afar off."

One of our religious exchanges says, "From the religious standpoint, Sabbath labor beyond the strict bounds of necessity is sin, for the voice of Almighty God has proclaimed the day sacred." Our contemporary is talking about Sunday when he speaks of "Sabbath labor." We can readily find in the good Book where the voice of the Almighty enjoined the observance of the seventh day, commonly called Saturday. But where in all that Word has He ever enjoined the observance of Sunday? We will search in vain for the evidence. If we wish to stand in harmony with the voice of the Almighty, we must take our stand in favor of the day that His voice proclaimed sacred.

The Oakdale "Leader" of January 16 has an excellent article on "the time of trouble," and a splendid answer to Pastor Millennial-Dawn Russell, who is predicting an impossible condition of things during the millennium. The writer, Mr. M. C. Israel, well says: "If the Lord had had the pastor to suggest this plan to Him in the beginning, the whole human family might have been saved. But what kind of Christians would this kind of gospel develop? They would be good while they were in the straight-jacket. A gospel of force never changes men's hearts."

Lobbying in Prayer.—Rather a strange incident occurred in the California legislature January 23. Assemblyman W. S. Killingsworth announced January 22, after Chaplain Franklin K. Baker had prayed for a Sunday-closing act, that he would offer a resolution against lobbying in prayer. He evidently did not expect that it would pass. Seemingly the thought was to teach the chaplain a lesson. As it was, the motion was brought before the house, and was tabled by a vote of 40 to 30. The idea is, we suppose, that if prayers are paid for they ought to be non-partizan.

The French war department is investigating an apparatus that is said to be capable of capturing any aeroplane.

Some of the newspapers are saying that "organized arson" is threatening to become "the great red peril" of this time.