

Signs of the Times

Fruit-Bearing

Every branch in Me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. . . . Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples."—Jesus.



Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer these questions does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

4131—Knowing

Is there such a thing as a person being saved and not knowing it? or will you know when you are converted and saved, so you can testify of it and know it?

S. I. C.

Not always. Experiences come to some altogether differently than to others. The natural disposition in some minds is to be decided and positive, in others to be questioning, and yet the timid, almost doubting, one (who doubts no one but himself) may be just as near the Lord as the confident one. To some conversion comes suddenly, at an instant, and they know the very time when God spoke peace to their souls. To others it is a gradual work.

In the pathway of some they know when they pass from the valley to the hill,—the demarcation is clear and distinct; but with some the way is so gradual that they hardly know that they are ascending, and yet in a little time they can look back and know that God has lifted them from the slough of sin and of despond and placed their feet upon the highway of holiness. He gives to every soul His twofold witness; that is more than all feeling and all emotional experience. Is our heart in harmony with His word? Does the voice in our heart speak in harmony with the voice in His word? We may know then that we are His. Do we meet the little, daily tests gladly? Are we submissive under reproof, willing to be admonished, anxious to be corrected, so that our feet may be kept in the right way? We may know that we are His. All imperfect as we are, He accepts us in the name of the Beloved. Have we confessed our sins? Then we may know from His own word that "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." These are the evidences which we need to keep before us, and the evidences upon which we may depend and know that we are saved; but we may well be in doubt if our hearts are rebellious against His will, and we are careless and indifferent regarding duty.

4132—Two Works of Grace

Are there two works of grace, as justified and sanctified? and has one got to be wholly sanctified if he will ever see God?

S.

Yes, there is one work of grace, and two works of grace, and three works of grace, and many other works of grace that God is doing for His children all the time. It all may be summed up in one great, continuous work of grace. The Lord does not set before us in His word a special work that He does for a soul, and then by and by another special work, and that that soul is to rest always in that work. First of all the child is born, and then it grows and develops into youth and strong manhood. It is so with the Christian. God does not want dwarfs, nor does He always want us to remain little children. When we believe in the forgiveness of sins through our Lord Jesus Christ we are justified. God forgives for Christ's sake. That is one work. That is what He does for us simply because we believe. Of course preceding this is repentance, or sorrow for sin and a turning from sin, and that is where the will of the individual must choose.

Sanctification means a separation from and a separating unto, and the soul that is justified gives himself to God for service. It does not mean that he is then perfect. It does not mean that he will not make mistakes. It does not mean that he can not sin. A sanctified person is a saint. That is what Paul calls the Romans, and calls the Corinthians, and he calls others saints; but by reading the epistles we will see that they are very faulty, defective saints nevertheless; but they have given themselves to God. They have separated themselves from the world, and yielded themselves to the Master, and God in His grace has been with them in this whole work, so that a wholly sanctified person is one who has given himself to God, and the working out of character follows.

Sanctification, therefore, may be said to be an instantaneous work, as relating to the decision, but a progressive life-work, as relating to the working out of that decision. Paul expresses both these in his own experience in Phil. 3:7-14. The first was the decision,—“What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss,—all that he had seen, all that he would see in the future,—all were given up for Christ. And then

he prays that he may know Christ, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means he might attain unto the resurrection out from among the dead. And the 12th verse says: “Not as tho I had already attained, either were already perfect: but I follow after.” He presses on toward the mark of the prize of the high calling of God in Christ Jesus. The man who boasts himself a saint does not know of what he is talking. The man who says that he is perfect and sinless, is sinning in the very declaration that he has made. It is a characteristic of the New Testament writers to call themselves “servants,” not “saints.” They may call others saints, and God may call them saints, but the sweetest name that the child of God who recognizes his obligation can use is “servant.” Don't be worried over the ultra and unscriptural views of holiness which are taught. Our hope lies in Jesus Christ our Lord and in His word, not in any particular feeling or emotion that we may have.

4133—Spiritual Gifts

Please explain 1 Cor. 12:30.

E. Y.

The passage consists of two questions asked by the apostle, similar to the verse before, which we quote with it: “Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?” The very form of the question demands a negative answer. The whole chapter is taken up with spiritual gifts, the gifts which God places in His church; the gifts that are necessary to make that church what it ought to be.

In verse 28 he tells us the relative importance at least of the first gifts,—“first apostles, secondarily prophets, thirdly teachers,”—after that various gifts. The least important of all is tongues, which would be demanded only where it is necessary to speak to people in other tongues, altho it might be manifested other times. Now the question rises, Does every one of God's children have all these gifts? And of course the answer is, No; all are not apostles, all are not prophets, all are not teachers; just as all the members of our body are not hands, or eyes, or feet. That is all that is meant by it. These gifts are distributed among God's children according to the ability to use them, and always according, not to the wish of the individual, but to the will of God. See 1 Cor. 12:11.

4134—The Earth Defiled, and Why?

Please explain Isa. 24:5. “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant.”

W. M. R.

To our mind, it seems to be a general statement of universal transgression. If we wish to particularize, we could say that the laws had reference to God's moral law; the ordinance would certainly have reference to baptism; and the covenant, the new covenant in our Lord Jesus Christ. The American Revised Version, which is more uniform in its rendering, has, “The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant.” Rotherham's emphatic translation renders, “They have set aside laws; gone beyond statute, broken an age-abiding covenant.” Spurrell renders: “They have transgressed the law, they have changed the decree; they have broken the everlasting covenant.” Bishop Lowth renders: “They have transgressed the law, they have changed the decree, they have broken the everlasting covenant,” and declares in a note that “the law” should be singular. The Septuagint reads: “They have transgressed the law, and changed the ordinances, even the everlasting covenant.” That is, the ordinances connected with the covenant, which would include not only the matter of baptism, but also that of the Lord's supper. Boothroyd also has, “They have transgressed the law, they have changed the ordinances, they have broken the everlasting covenant.”

Let the reader get the picture of the prophet, and he will get a better idea of what he means. Let him read the context, and he sees a whole world in transgression of everything that is good and sacred,—“The earth mourneth and fadeth away, the world languisheth and fadeth away,

the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.” The same picture is presented in Isa. 59:13, 14: “In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter.” There is not a law of God but that is transgressed, not an ordinance of God but that apostasy has sought to change, and every phase of His great, new everlasting covenant has been broken. Those who try to make technical applications of these great, broad, general statements, merely confuse and do not help.

4135—The Keys

Please explain Matt. 16:19. What are the keys He was to give Peter?

A Brother.

Of the conditions of salvation, the gospel of the Lord Jesus Christ, Peter himself, referring to this, says: “Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.” Now Peter preached first to the Jews on Pentecost (Acts 2) the word of the gospel, and many of the Jews believed; and then, according to the 10th chapter of Acts, he preached to the Gentiles; and the Gentiles believed. The key that opened their heart was the key of the gospel of Christ. Every minister has that, but Peter used it first. That is, God showed by Peter just what effect the gospel would have if it were preached. And the binding and the loosing is also by the word. It was not Peter as a man that did that; Peter as a man was a poor, fallible fellow. He was one who denied his Lord, and he was one who dissembled before the Jews. But the mighty message which Peter had and proclaimed was the power that did the cleansing and the loosing, or the binding and the condemning. And God approved it because it was by His word. Even so Jeremiah wrought by the message which God sent through him. Jer. 1:10.



Schedule for the Week Ending July 26, 1913

	July 20	Jeremiah	7, 8
Sunday	" 21	"	9, 10
Monday	" 22	"	11, 12, 13
Tuesday	" 23	"	14, 15, 16
Wednesday	" 24	"	17, 18
Thursday	" 25	"	19, 20
Friday	" 26	"	21, 22
Sabbath	" 26	"	Psalms 49, 50

Our readings cover Jeremiah, chapters 7 to 20, and Psalms 49 and 50. These chapters of Jeremiah point out the idolatry of Israel, showing them that their form of temple worship is of no avail to the ungodly; denounce their idolatry, their abominations of Topheth, their treachery and shamelessness; and declare that their willfulness will soon be punished by the swift avenger Babylon. The prophet weeps over their desperate state of sin, and seems at times almost utterly discouraged because of the utter lack of response on the part of the people to the messages which God sends through him. Yet he pleads with God for the people, beseeches Him not to disgrace the throne of His glory, especially points out their sins regarding the Sabbath, shows to us that if they had heeded the Sabbath, with all the Sabbath meant, Jerusalem would have stood forever, and the nation would have been preserved; for in a true recognition of the Sabbath there is always a true recognition of God, Creator and Redeemer. In chapter 18, verses 5 to 10, are laid down the conditions upon which the blessing or curse came upon Israel, and upon all other nations as well. If the reader will but fix them in his mind, they will help him to solve many problems of Scripture in the future. Psalm 50 is a striking song of our Lord's second coming and the necessity of preparations for that coming.

Signs of the Times.

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

For Terms, See Page 15
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The Way to Christ

By Mrs. E. G. White

THE commandments of God are comprehensive and far-reaching; in a few words they unfold the whole duty of man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself." In these words the length and breadth, the depth and height, of the law of God is comprehended; for Paul declares, "Love is the fulfilling of the law."

We may measure ourselves by ourselves, we may compare ourselves among ourselves, we may say we do as well as this one or that one, but the question to which the judgment will call for an answer is, Do we meet the claims of high Heaven? Do we reach the divine standard? Are our hearts in harmony with the God of heaven?

The human family have all transgressed the law of God, and as a transgressor of the law, man is hopelessly ruined; for he is the enemy of God, without strength to do any good thing. "The carnal mind is enmity against God: for it is not subject to the law

lighted to do His pleasure. He was one with God, "in the bosom of the Father," yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from His throne, He left His crown and royal scepter, and clothed His divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon His throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father,



"CALVARY," FROM A PAINTING BY J. L. GEROME

The crucifixion is over. The bodies hang still upon the cross, and the westering sun throws their black shadows on the bare earth. A company of soldiers have done their work, and are wending their way back to the Roman Castle of Antonio. Those in the rear seem to be mocking and blaspheming. The black cloud which at first overhung the cross has lifted (for the Sufferer has borne the last test), and is settling over Jerusalem. It is a symbol of the wrath that she invited, when her children said, "His blood be on us, and on our children." "He came unto His own, and His own received Him not."

The only definition we find in the Bible for sin is that "sin is the transgression of the law." The word of God declares, "All have sinned, and come short of the glory of God." "There is none that doeth good, no, not one." Many are deceived concerning the condition of their hearts. They do not realize that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character; but how fatally they fail when they do not reach the divine standard, and of themselves they can not meet the requirements of God.

of God, neither indeed can be." Looking into the moral mirror,—God's holy law,—man sees himself a sinner, and is convicted of his state of evil, his hopeless doom under the just penalty of the law. But he has not been left in a state of hopeless distress in which sin has plunged him, for it was to save the transgressor from ruin that He who was equal with God offered up His life on Calvary. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jesus was the majesty of heaven, the beloved commander of the angels, who de-

to reconcile man to God, to make him a new creature renewed after the image of Him who created him.

Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." It was through infinite sacrifice and inexpressible suffering that our Redeemer placed redemption within our reach. He was in

this world unhonored and unknown, that, through His wonderful condescension and humiliation, He might exalt man to receive eternal honors and immortal joys in the heavenly courts. During His thirty years of life on earth His heart was wrung with inconceivable anguish. The path from the manger to Calvary was shadowed by grief and sorrow. He was a man of sorrows, and acquainted with grief, enduring such heart-ache as no human language can portray. He could have said in truth, "Behold, and see if there be any sorrow like unto My sorrow."

Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Tho the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him.

Voluntarily our divine substitute bared His soul to the sword of justice, that we might not perish but have everlasting life. Said Christ: "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." No man of earth or angel of heaven could have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity were combined, and this was what gave efficiency to the offering on Calvary's cross. At the cross mercy and truth met together, righteousness and peace kissed each other.

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Christ Jesus the Rock

By T. E. Bowen

PETER was not the rock upon which Christ promised to build His church. The gates of hell would have soon prevailed against the new church had it had so frail a foundation as that of Peter. It was the God-revealed truth voiced for all the disciples by Peter, that *Jesus was the Son of the living God*, upon which Christ founded His church. That living, divine truth, so little comprehended by the disciples and others at that time, that the Father had sent His Son into the world,—the divine Son by whom He made the worlds; that Son who was the express image of His Father's person, full of grace and truth; Him who was the Way, the Truth, the Life, and by whom alone salvation could be obtained,—all this was comprehended in the statement by the disciple Peter, when he said, "Thou art the Christ, the Son of the living God," in answer to the Lord's direct question, "But whom say ye that I am?" Upon this divine truth, which Jesus then said had been revealed to Peter not by flesh and blood, but by the Father Himself, the church has been built. The gates of hell have not yet succeeded in prevailing against this divine truth that the Son of the living God was manifested in the flesh, and still

lives in the hearts of men by faith, thus bringing salvation within the reach of all.

Peter Not the Divine Rock

That Peter is not this divine rock is easily shown from the Scriptures. In one of his own epistles this point is made very clear. Speaking of Christ, he says, "To whom coming, as unto a *living stone* [rock], disallowed indeed of men, but chosen of God, and precious, ye also, as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "Unto you therefore which *believe* He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." 1 Peter 2:4-7. All of which applies to Christ Jesus in plain language, and has no reference whatever to Peter.

Peter Makes a Grave Mistake

But before the conversation was completed when Christ called forth from the disciples their expression of belief in Him as the Son of God, it was revealed unmistakably that Peter was very fallible indeed. When Jesus began telling the disciples what was just before Him, what He must suffer at Jerusalem, Peter began to rebuke his Lord, saying, "This shall not be unto Thee." Whereupon Christ turned to him, saying, "Get thee behind Me, Satan: thou art an offense unto Me: for thou savorest not the things that be of God, but those that be of men."

Christ Jesus the Rock

If Peter was the rock upon which the church was built, then Satan thus early had taken possession, for Jesus recognized His deadly enemy speaking through Peter in opposing that which had been written concerning what must be endured by the Son of Man. It is the savor of men that was the offense to Christ. The man-made traditions have all through the history of the church been an offense to Christ, and have always brought weakness and disaster to the church. Here is where Satan steps in. It was here he held sway in the Jewish church. In the apostasy which soon followed the labors of the apostles, in the creeds, the traditions of men, that were exalted to take the place of Jesus' words and teaching, was the "savoring of men" introduced,—that point where the mystery of iniquity began its development, which wrought such havoc in the church during the dark ages of papal oppression.

But how about Peter further? A little later we find that he again gets into difficulty by telling the tax-gatherers for the temple that Jesus paid tribute,—a catch they had to show that Jesus was simply a common worshiper with all the rest at the temple—when in very fact He was its glory, the One whom every Israelite should have there devoutly worshiped, being the Son of the living God, manifested in their midst. So Jesus said to Peter, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free." Thus Peter was again wholly out of harmony with the purpose of Christ and the will of God.

Peter One of the Twelve, but No More

These instances were before the outpour-

ing of the Spirit on the Day of Pentecost. Yet the Scriptures reveal that Peter was left to himself and made another great mistake even after this, so that no one need be misled as to his true position as simply being one of the *twelve apostles* through whom Christ wrought in establishing the church. See Matt. 19:27, 28.

Peter was a Jew. Paul was a Jew also, and an apostle called by Jesus in a most remarkable manner. Paul was sent as an apostle to the Gentiles. Peter was likewise sent to them with the gospel. But at one time when Jewish brethren came down where he was laboring among the Gentiles, he changed his attitude toward the Gentiles, doing differently, and, as a result, the faith of the Gentile believers was shaken. Paul took Peter to task before them all, in this fashion: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Gal. 2:11-14.

Can this be the immovable "rock" upon which the church was built? If so, again we find it in error, walking not "according to the truth of the gospel"—another instance of savoring of the things of men, rather than those things which be of God.

Who Was This Immovable Rock?

Let no one be deceived. Peter is not the rock to which Jesus referred. By the term "this rock," Jesus was speaking of Himself. It is Christ Jesus the Lord, the Rock that went with the children of Israel in their wanderings in the wilderness. 1 Cor. 10:1-4. Again of Himself He says, "I am Alpha and Omega, the beginning and the end, the first and the last;" and again, "I am the root and the offspring of David, and the bright and morning star." Rev. 22:13, 16. He is the rock upon whom the church is built, the Son of the Highest, God with us, the One who makes no mistakes, and against whom the gates of hell have not, neither ever can, prevail.

Every other god is a false god. All who seek to enter in some other way than by this Door, Heaven styles as thieves and robbers, and it is self-evident that such shall not inherit the kingdom of heaven.

From the cloud on the mount of transfiguration came the voice of the Father, corroborating all this testimony, saying, "This is My beloved Son, in whom I am well pleased; *hear ye Him*." Let us do it. The voice of the Lord Jesus never misleads. His sheep will recognize His voice, and follow Him. And to such the gates of the Paradise of God will be thrown open as the loving Shepherd welcomes them home, with these words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

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"By others' faults, wise men correct their own."

THE WITNESSING OF GOD

THE BASIS OF OUR CONFIDENCE

By the Editor

X. His Twofold Witness Regarding Israel According to the Flesh



HIS infallible witness of God is not concerning a teaching, a city, a law, or a person, but a people,—a continuous people, among whom is found both prediction and fulfilment, but so far apart, so separate in time that there could be no human connivance or collusion between them.

It is manifestly impossible to treat at length the great mass of detail prediction and fulfilment. General statements concerning events conceded by all must suffice.

First, then, we note the promises and prophecies to the great father of the Hebrew people, namely, Abraham. (See Gen. 12: 1-3; 13: 14-17; 15: 5, 6, 13-21; 17: 1-8; 22: 16-18; *et al.*) God called Abram from all that was dear,—country, kindred, and home, to go to a strange land of which Abram was afterward to learn and to receive. There God promises to make of him a great nation, and to make his name great, and that in and through him should all the families of the earth be blessed. Abram went forward trusting God under various testings. God confirms him with a covenant, and changes his name from Abram to Abraham; tells him that no adopted son, but one of his own blood, should be his heir through whom the promised Seed was to come; that that seed should be numerous; that it was early to become afflicted; that four hundred years would pass before deliverance came (the first promise dating thirty years earlier); and that after that Abraham's descendants should receive the Land of Promise from the river Euphrates to the river of Egypt; that they should dispossess certain named nations, some of whom, if not all, were stronger than the Hebrews.

Time and Territory

All these were clear, distinct, specific promises and predictions concerning Abraham and his descendants. Both time and territory are named, the *time* when they should be delivered from Egypt, the *territory* they were to possess, tho they were to meet numerous foes.

The time passes. Abraham dies, Isaac dies, Jacob dies, the twelve patriarchs die. One of them, Joseph, exacts a promise that his body should be taken to the Promised Land when the time came, thus recording his faith. Gen. 50: 25.

Dynasties changed in Egypt. The Chosen People became a nation of ignorant, idolatrous slaves, but God does not forget His promise. "And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Canaan, was four hundred and thirty years. And it came to pass after the four hun-

dred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night." Ex. 12: 40, 41, Septuagint. The sojourning included both lands. In our common versions we are told in verse 41: "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt." Thus explicitly does God remember the time of the promise.

The Land

The great God leads His people through a man-devouring wilderness for forty years,—a forty years' course in higher education. By miracle and wonderful manifestations of power He preserves them, until at the close of forty years they enter the Promised Land and begin to possess it. The transgressions of Israel restrained God's working until we reach the days of Solomon. Then the promise predicted as foretold in Genesis 15, is recorded, from "the river Euphrates" "unto the border of Egypt." 1 Kings 4: 21.

Nay, more, the very nations whose lands were promised to Abraham are noted in the fulfilment. Tho the Hebrews by backsliding had utterly failed and were thrown into captivity, yet one of their number in the most solemn of discourses—earnest prayer—sets seal to the promise of God: "Thou art Jehovah, the God who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, to give it unto his seed, *and hast performed Thy words*; for Thou art righteous." Neh. 9: 7, 8.

Thus is definitely recorded hundreds of years after the promise was given, the fulfilment of the territory to be possessed by the literal seed of Abraham. But from the days of Solomon onward, that nation began to depart from God. They utterly refused to meet the conditions which the Lord laid down so explicitly in Deuteronomy 27 and 28. By every effort that Divinity could use to move upon their heart to accept Him, God sought to save His people. And so it is recorded: "And Jehovah, the God of their fathers, sent to them by His messengers, rising up early and sending, because He had compassion on His people, and on His dwelling-place: but they mocked the messengers of God, and despised His words, and scoffed at His prophets, until the wrath of Jehovah arose against His people, till there was no remedy." 2 Chron. 36: 15, 16. Then came the Babylonian captivity. All this is expressly foretold in the prophecies of Jeremiah and Ezekiel, even the very period of time that the Jews themselves should remain



captive to Babylon,—seventy years. Jer. 25: 11, 12.

At this time there were two great powers in the earth in whom Israel, turning from God, had trusted at different times. The one was Chaldea on the north, and the other Egypt on the south. Nebuchadnezzar, the mighty general, had swept over the smaller nations, and was on his way toward Egypt. Nation after nation had yielded to his yoke. Israel vainly thought that Egypt would help them. Numerous false prophets rose up against Jeremiah, accused him of a lack of patriotism, told him that he was weakening the hands of the men of war, endeavored to make the people believe in every way they could that Egypt would come and rescue them; but steadfastly Jeremiah tells them that they must yield to Babylon, and altho Babylon should be so defeated that they had nothing but wounded men among them, yet the wounded men would take Jerusalem.

The Captivity and Restoration

The fulfilment came as the prophet declared, and also the restoration at the end of the seventy years, as we learn by the books of Ezra and Nehemiah. Then God stirred up Cyrus, the king of Persia, to relieve the Jews and restore them to their own land. Clearly, definitely, according to His promise in Isaiah 44 and 45, God fulfilled to that people just what He had declared.

The last captivity of all, foretold by Moses in Deuteronomy 28, was under the Romans. Its fearfulness is foretold with an exactitude that is amazing. Leviticus 26 covers practically the same ground. If they would obey the commandments of God, God would make them the head and not the tail, as they were in the days of Solomon; if they disobeyed, their enemies would rise up against them, and they would be smitten before them. They should come against them from one way, and should flee before them seven ways. Cursing and discomfiture and rebuke would be upon them. The pestilence would cleave to them. Consumption and fever and inflammation and sword and blasting and mildew should pursue them. Their dead bodies would be food for all the birds of heaven, and unto the beasts of the earth. There should be none to frighten them away. The diseases of Egypt from which He had saved them would again come upon them. Their wives and sons and daughters would be taken captive. They should become an astonishment, a proverb, and a byword among all the peoples whither Jehovah should lead them away. Their cities should be besieged in all their gates, and the high and fortified walls in which they had trusted would come down. Nay, more, they would be brought to that condition that they would eat their own off-spring in the straitness of the siege. They would be scattered among all peoples, from one end of the earth to the other end of the earth, and there serve other gods. They should find no ease, and there should be no rest for the sole of their foot. All these are told with wonderful detail in Deuteronomy 28, and we need not mention the various ways in which it has been fulfilled. From the time that the Romans scattered the Jews into slavery, and put so many of them to death in 70 A.D., until the present time, the Jews have had fulfilled in their own experience the predictions of God's word.

Another strange thing about these pre-

dictions is this, that in all their apostasy they preserved the word of God. The testimony of the prophets was written among that people, held among that people, and yet their superstition was so great that while they perverted God's word by their traditions, they did not assume to change the word or destroy it. Consequently they themselves were the depositaries of the predictions which were fulfilled in their experience. Wherever one goes, wherever one meets the Hebrews to-day, they are an ineffaceable evidence of the truthfulness of God's word. They admit it to-day. The old wailing place by the wall of Jerusalem, where may be found every day Jews from various parts of the world mourning the

destruction of Jerusalem, praying for a time of restoration—there is the fulfilment of God's word.

The first witness is scattered all through the prophets, from Moses down; the second witness has been demonstrated in the experience and history of the Jews from the days of Solomon to the present time. Why should we doubt God's word? In the face of all this evidence, what are the puny theories of men that would rise up to discount its marvelous truth? It is that upon which the devout soul can rest and not be afraid. For the same God that uttered the predictions against sin has also given the promises to those who are righteous. And that righteousness in our Lord Jesus Christ is freely offered to all.

Christ's Second Coming---A Part of the Gospel Plan

By A. R. Ogden

OUR Lord's coming has long been the hope of the righteous, a theme of hope and cheer to the people of God in all ages. Of the surety of the event, patriarchs, prophets, and apostles have all alike written and spoken in no uncertain terms. The culmination of the gospel centers in this event as the climax of God's work on earth for a sinful world. It is not a new doctrine, for "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Thus we see that it comes to us a doctrine from the earliest times of earth's history.

In the working out of the plan of human redemption, as revealed through Jesus Christ, God provided that when the fulness of time should come, Christ, His only-begotten Son, should leave the courts of glory, lay aside His divinity, take upon Himself humanity, and live a life among men, in due time giving His own life for the sins of the world. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. He died! The sacrifice has been made. Salvation is open and free, so that "whosoever will" may "take the water of life freely."

Shortly after His death, burial, and resurrection, which events are held dear in the heart and mind of every Christian by the sacred ordinances of the baptismal rite and the communion service, He ascended on high, leaving His disciples to finish His work on earth. Before His departure from this world, He gave to the apostles, and through them to us, the assuring promise, "I will come again." John 14:3. It is therefore clear that in the great plan of God, Christ will come again. Heb. 9:28. Through and by virtue of the first advent of Christ, we get redemption from sin through faith in His shed blood. But another and in many ways a more important event is the second coming of Christ. By His first coming it is possible for the inhabitants of earth to prepare for His second coming. When He comes the second time, all who are not prepared to meet Him

will be eternally lost. How important, then, that all prepare; for prepared or unprepared, we will individually meet Him.

His Coming Literal

In this brief paper, I think it not necessary to enter into a prolonged argument proving the surety of the event. Just as surely as He was on earth once, so surely will He "come again." On the occasion of His ascension, the positive assurance was given, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. A personal coming, "this same Jesus," "in like manner"! He will therefore come not in secret nor in some mysterious manner, but will return just the same as He left. He left in a cloud. He will come with clouds. Rev. 1:7. It will be a visible coming. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:27.

Purpose of His Coming

"And My reward is with Me, to give every man according as his work shall be." Rev. 22:12. The same truth is taught in many texts of Scripture. We herewith give a few references without quoting the text: Matt. 25:31-46; Mark 8:38; Matt. 13:38-43; Isa. 25:9; etc. The subject of Christ's coming can not be too highly regarded, and is one worthy our most careful and unprejudiced consideration. The promise is "unto them that look for Him." Heb. 9:28. With Paul, we may expect our final reward at that time, with "all them also that love His appearing." 2 Tim. 4:8. It is therefore right and important that we "look for" and "love" His appearing.

Since it is a fact that Christ will come again sometime, there is a possibility that He might come in this our day. But would an event of that importance come upon the world unannounced? God has not so dealt with earth's inhabitants in the past. The antediluvians were warned for one hundred and twenty years that a flood was coming. Noah, a special messenger, faithfully proclaimed the message, and by so doing condemned the world. Heb. 11:7. It was a message of life and death—life to those who accepted, and death to those who re-

jected it. The first advent of our Saviour was heralded by a chosen messenger, John Baptist by name.

Would it be reasonable to believe that the event of all events of earth's history would come upon the world suddenly and unexpectedly, without any note of warning? I believe not. The Scriptures plainly teach that even tho we may not know the day or the hour of the event, we are to know when it is near, even at the door. Matt. 24:29, 37. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light." 1 Thess. 5:4, 5. It is evident, therefore, that the Lord desires His people to know something about the proximity of that event.

Christ assures us that "there shall be signs." Luke 21:25. The question of the disciples (Matt. 24:3), "What shall be the sign of Thy coming, and of the end of the world?" seemed to elicit a very full and definite answer from the Saviour. He did not pass the question as one of little importance. He gave definite and specific as well as general signs that would show when that event would be near, "even at the door." Among the definite, specific signs, He said that the sun and moon should be darkened and the stars would fall from heaven. Verse 29. This darkening would not be an eclipse, for there have been many eclipses. It would necessarily be an unnatural darkening; and such a darkening of the sun and moon occurred May 19, 1780. The stars fell November 13, 1833. Hence these definite signs have been fulfilled. We are stating a fact but mildly when we say that every sign and prophecy of the Bible evidencing the soon coming of Christ has already been fulfilled or is to-day in the process of fulfilment. Signs in the social, the political, the religious, the sidereal, and the physical world all unite in proclaiming that we have come to the "last days" of earth's history, and that Christ's second coming is an event not far distant.

The above facts being true, we would naturally expect to see some movement in the world definitely announcing the event; for before the Lord comes, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Prophecy shows (Dan. 8:14) that we have been living in the judgment hour period since 1844, for at that time terminated the last and longest period of time prophecy in all the Bible. No definite prophetic date reaches farther down the stream of time than the close of the 2,300 prophetic days, which terminated, as before stated, in 1844. Therefore the clock of time has struck the hour for the definite, world-wide message of Christ's soon coming. See Rev. 14:6-16.

It is a fact well known to all who are keeping abreast the conditions of the world, that during the last century, and especially the last half of the last century, unparalleled progress has been made in foreign mission activity. The Bible has been translated into hundreds of the languages and dialects of the world, until to-day the Book may be read by practically all of earth's inhabitants, in their own vernacular. This is truly remarkable when we consider that only about one hundred years ago the first Bible society was organized for a general publication and distribution of the word of

God. Remarkable have been the providences of God in opening the doors of all the world for the proclamation of the gospel.

The definite message announcing the soon coming of Jesus is to-day by hundreds and thousands of voices being heralded in all lands. Soon—how soon, none can tell—the work will be finished in the earth, probation will close, and Jesus come. The supreme question to every individual is, Am I prepared for that event? The message of heaven to all earth's inhabitants is going. The call of heaven to each soul is, "Prepare to meet thy God."

— ★ ★ —

Suggestions to a Godly Life

BLESSED is he who is turning sinners from their evil way; but cursed is he who stands in the way of their conversion.

Precious in God's sight is he who delights in mercy; but hateful is he who refuses to exercise mercy.

Happy is he who has learned the blessedness of self-denial; but miserable is he who has been living only to please self.

Fortunate is he who has learned that happiness does not depend upon earthly possessions, but rather in the performance of every known duty.

Wise is he whose greatest pleasure is found in doing the will of God; but foolish is he who considers only his own will.

Prosperous is he who is constantly making sure of eternal life; but failure is the portion of him who seeks only for that which the world can give.

J. W. LOWE.

— ★ ★ —

A TRULY noble character will not stoop to resent the false accusations of enemies; every word spoken falls harmless; for it strengthens that which it can not overthrow.—E. G. W.

— ★ ★ —

Impetuous Peter

By Delwin Rees Buckner

Bold, hazardous, he leaps headlong into
The flood, 'tense to annihilate the space
Divorcing him from his divine Friend's face.
But, as he reels on writhing dunes of blue
Which counterfeit high heaven's azure hue,
Faith flees his breast, while Fear usurps her place,
Yet vanishing in boggy billow lace,
The reckless one recalls his Lord anew.
That helping hand, outstretched across the wave,
Which snatched rash, sinking Simon from the grave,
Well-nigh a victim of the tempest's greed,
Is not now lessened in its power to save
The creatures it created, when they crave
Assistance in their hapless hour of need.

— ★ ★ —

The Great Forgiver

By Worthie Harris Holden

Far as the east is from the west
Hast Thou removed my sins from me;
Thy mercy is my ark of rest
Upborne upon Love's boundless sea.

Tho storms may rage, tho tempests blow,
Thy saving power can never fail;
While I Thy great redemption know
No force of evil can prevail.

So strong art Thou and I so weak,
My heart and mind in wonder bend
Till losing self, I long to seek
Thy glory, and Thy will attend.

Forever hath Thy blessing crowned
The souls who sought Thee oft in prayer;
Here let me, Saviour, e'er be found
Till home at last I see Thee there.

Courage

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its turmoil and its strife;
Because I lift my head above the mist,
Where the sun shines and the broad breezes
blow,
By every ray and every rain-drop kind
That God's love doth bestow;
Think you I find no bitterness at all;
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall,
Because I keep them back?
Why should I hug life's ills with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve,
God gives me every day.

And in each one of these rebellious tears
Kept bravely back, He makes a rainbow shine;
Grateful I take His slightest gift, no plans
Nor any doubts are mine.

Dark skies must clear, and when the clouds are
past,
One golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound His voice of cheer.

— Anon.

— ★ ★ —

The Departed Blessing

"I wonder so that mothers ever fret
At little children clinging at their gown,
Or that the footsteps, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
A cap, or jacket on my chamber floor;
If I could hear the sound of restless feet,
Or hear them patter in my home once more;
If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman on this earth could say
She was more blissfully content than I.
But, O, that little pillow soft and white
Is never rumpled by a shiny head,
My singing birdling from its nest has flown,
The little boy I used to love is dead.
But now it seems surpassing strange to me
That while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good."

— ★ ★ —

If We Only Understood

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not, amid the evil,
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we should.
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

— Rudyard Kipling.

— ★ ★ —

Pray

"Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer."

— ★ ★ —

"Ill that He blesses is our good,
And unblessed good is ill;
And all is right that seems most wrong;
If it be His sweet will."

BIBLE STUDIES

The Second Coming of Our Lord His Coming Is Personal

1. *What evidence had the disciples that our Lord ascended to heaven?*

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9.

2. *What message came to them as they watched His ascension?*

"And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11.

NOTE.—The disciples were not only looking at Christ when He ascended, but they "looked steadfastly"—they had their attention and their eyes fixed upon Him. In their literal, mortal bodies, with their natural eyes, they saw Him go. The One who is promised to return is "this same Jesus" that they knew and had been associating with in person. He was a personal, literal Saviour when He was here in His first advent; and when the promise is fulfilled He will return, the same personal, literal Jesus that He was then. This is the plain, obvious teaching of the text.

His Coming Is Literal

3. *What promise had Christ made to His disciples while He was yet with them in His earthly ministry?*

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

4. *What statement does the apostle Paul make concerning the second coming of Christ?*

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

5. *Who will attend the Lord Jesus when He comes?*

"For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27.

6. *How many of the angels will attend the Lord when He returns?*

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

7. *In what emphatic language does the apostle Paul speak of the second coming of Christ in his letter to the Thessalonians?*

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16.

NOTE.—The Lord HIMSELF is the one that is coming. Language could not be made more emphatic or clearer. And not only is

the Lord HIMSELF coming, but He will bring with Him all the holy angels. The foregoing scriptures tell this story in simple, plain, direct language. It could not be made clearer than the language of Scripture puts it. The Lord HIMSELF could be none other than the Christ of God, and the Lord HIMSELF could not come without His coming being both PERSONAL and LITERAL.

His Coming Will Be Visible

8. *How manifestly plain and visible will the coming of Christ be?*

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:27.

9. *How many will see Him when He comes?*

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7.

NOTE.—"Every eye shall see Him." And "they also which pierced Him" shall see Him, showing that the resurrection takes place at His second coming, and those who so cruelly put Him to death on the cross will be required to see the enormity of their awful deed. As the lightnings shine from east to west, illuminating with intense brightness the whole earth and sky, even so shall the coming of our Lord, in all His glory and with all the glory of His Father and with all the glory of His holy angels, illumine this old earth with a glory that has never before appeared upon it.

10. *What warning does the Master give concerning those who will teach that His coming is secret or private?*

"Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matt. 24:25, 26.

11. *What further warning emphasizes the fact that we must not look for the second coming of Christ in some private or local manner?*

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

NOTE.—These warnings against "false christs and false prophets" are also prophecies that such characters will arise. And it should be plain to any one that they will be most abundant and deceptive in the time just preceding the second coming of our Lord. Satan would especially exert himself to this end. But we have the comfort from the Scriptures that while these great deceptions are aimed especially against the "elect" of God, yet they will not be able to lead them astray. They are studying and heeding the warnings that the Master has given concerning the work of the arch-deceiver. "If any man will do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him." John 7:17, 18. A.R.V.

Man May Know When His Coming Is Near

12. *What statement does the Master make in regard to the definite knowledge that we may have in regard to His second coming?*

"Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33.

NOTE.—There are certain things which the Lord has given us in His teaching that are to betoken the approaching day of His coming. And we are told to know, when we see "all these things," that His coming is so near that it is even at the doors. Observe this: His instruction is that we are not to say we know His coming is so imminent until we see "ALL" the things that He tells us in His word to look for.

13. *What clear instruction does the apostle Paul give us concerning the definite knowledge we may have regarding the time when the great day of the Lord is near?*

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:1-5.

NOTE.—There are those whom the apostle speaks of in the third person as "they" who are in darkness, and so the day of the Lord steals in upon them as a "thief;" it will come to them as a great surprise and shock. But those whom Paul claims as his "brethren"—those who are with him, the followers of Christ—are not in darkness, and hence that great day does not come upon them as a thief. They have studied the prophetic word that reveals the "times and the seasons" when His coming is near, and so they are looking for Him and are ready for Him when He comes.

There Shall Be Signs

14. *What plain statement does Christ make concerning the tokens that should mark the approach of the day of His coming?*

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

15. *What other statement does the Teacher make on the same subject?*

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11.

16. *What is the character of the prophecies that foretell the coming of the Lord?*

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus



Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:16-21.

NOTE.—The one who reverently, devotedly, and unselfishly follows the teaching of the word of the Lord concerning the second coming of Christ can not be led astray. For there will be signs so numerous and so completely out of the sphere of man's power that the intelligent Christian will make no mistake. The mighty earthquake, the "fearful sights and great signs from heaven," and all the rest of the mighty signs that we are to be guided by, are beyond the power of man. They are wholly under the control of Him who guides the universe. And then we have the "more sure word of prophecy" that can be depended on even beyond our natural senses, because no prophecy of God's word ever came by the will of man; but men spoke from God, being moved by the Holy Spirit. The Lord has fixed things so plainly in His word that there is no chance for the sophistries and delusions of the last days to reach His children. They stand firmly and securely on the impregnable and eternal foundation of God's word.

Ezekiel and the Second Advent

By W. R. Uchtmann

THE most inspiring message in either Old or New Testament scripture, which is, and always has been, present truth, and on which hang all other lines of prophecy, is the second advent of Christ. As we are nearing this great and glorious scene, it seems that the word of God opens in a special manner its brightest and most fascinating gems of truth to those who ask, seek, and knock; for such only will receive, find, and enter.

Christ is coming soon with all the holy angels, a mighty and numberless host; yet with Jesus as the commander-in-chief, there will be such perfect order that it will amaze the entire universe, but the glory of it will consume all the wicked.

I once watched a German army at drill. Whenever the officer gave the command, the whole rank and file moved as one man. It was a fine sight. Every movement was under the control of the general. But what will all the armies of this whole world amount to, when the army of heaven falls into line, and every loyal angel, beautiful and glorious, advances under the direct leadership of Jesus, "the King of Kings, and Lord of Lords," worshiped and adored by all?

All the prophets have given much light on this greatest of all subjects, but I like to ponder over the wonderful visions of Eze-

kiel, the mourning, exiled prophet. In chapter 1 he describes the cherubim (compare chapter 10:20-22), beneath which are the high and dreadful intersecting wheels, which at first to the prophet's mind must have seemed complicated and confusing, but when they started to go, everything was in perfect harmony and beautiful exactness. The hand of God was under the wings of the cherubim. What a beautiful demonstration of Matt. 28:18, "All power is given unto Me in heaven and in earth"!

Reading Ps. 68:17, R.V., we find that "the chariots of God are twenty thousand, even thousands upon thousands." In the last clause of the same text, and also in Deut. 33:2, we find that these chariots came down to Mount Sinai, no doubt at the proclaiming and giving of the law of God. The doubting servant of Elisha, in 2 Kings 6:17, was much encouraged by a glimpse of these same chariots, made up of angels, ready to fight the battles of Israel at the request of the prophet. Daniel, in his vision of the judgment (Dan. 7:9, 10), saw the angels and the throne of God like the fiery flame, and the wheels as burning fire. John, on the isle of Patmos, dwelt so much upon the heavenly scenes, of which he received new visions, one after another, that his exile to this desolate island was turned by the same hand of God into the greatest and richest blessing. It was the cross which brought the crown. These visions were recorded for our special benefit, to prepare us, like the seers of old, for the coming battle.

I believe that these great wheels, full of eyes, and guided by the Spirit of God, were like the chariots, made up of angels; because everything given in the description denotes intelligence. The great generals in this world seem to maneuver mostly in angles and squares, but our divine Commander uses that which indicates endless life and joy—unbroken circles. Above the wheels are the cherubim, and above these great leading angels is the firmament, likened to the terrible crystal (Eze. 1:22), or, as John has it, the sea of glass, which is the foundation of God's glorious throne. Here Christ the Lord is established, *above all*, as the mighty conqueror and ruler, and the beautiful rainbow encircles it round about.

Let me call your attention to something which seems to me worthy of considerable thought. After the vision in chapter 1, the prophet hears a voice, and he falls on his face, but was told to rise to his feet. In the next seven chapters, the Lord tells Ezekiel about the fearful and fatal backslidings of Israel, which extend until the time of the sealing and judgment, which is clearly shown in chapter nine. In the next chapter the entire heavenly host, including the throne of God, come down to the earth and return heavenward. Now, there is only one thing which brings our blessed Lord to this planet, directly after the sealing of the remnant in their foreheads, which is this: Jesus will first raise His sleeping subjects from their dusty beds to life and immortality, and then translate the living saints, who have

been true to all His commandments, and place them beside Him, on the sea of glass. Rev. 15:2, 3.

Next, we enter upon the most blessed journey to the mansions ready for those *who were willing to be prepared* by letting Jesus have His way in them, tho it took all to buy the pearl of great price. Let us run no risk by holding on to any one thing. Jesus must be all in all, or remain a stranger; "Jesus only."

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Welcoming the Advent

NO MAN rightly desires Christ's coming, but he that hath assurance of benefit at His coming. To him the day of Christ is as the day of harvest to the husbandman; as the day of deliverance to the prisoner; as the day of coronation to the king; the day of wedlock to the bride; a day of triumph and exultation, a day of freedom and consolation, a day of rest and satisfaction. To them the Lord Jesus is all sweetness, as wine to the palate, and ointment to the nostrils, saith Solomon; honey in the mouth, saith St. Bernard; music in the ear, and a jubilee in the heart. Get assurance of Christ's coming, as a ransom to redeem you, as a conqueror to subdue all your enemies under you, as a friend to comfort you, as a bridegroom to marry you, and then shall you with boldness and confidence, with joy and gladness, with vehement and holy longings, say, "Come, Lord Jesus."—*Grosse*.

—★—

The Second Advent

Did you ever hear the sound of the trumpets which are blown before the judges as they come into a city to open the assizes? Did you ever reflect how different are the feelings which those trumpets awaken in the minds of different men? The innocent man, who has no cause to be tried, hears them unmoved. They proclaim no terrors to him. He listens and looks on quietly, and is not afraid. But often there is some poor wretch waiting his trial, in a silent cell, to whom those trumpets are a knell of despair. They tell him that the day of trial is at hand. Yet a little time, and he will stand at the bar of justice, and hear witness after witness telling the story of his misdeeds. Yet a little time and all will be over,—the trial, the verdict, the sentence; and there will remain nothing for him but punishment and disgrace. No wonder the prisoner's heart beats when he hears the trumpet's sound! So shall the sound be of the archangel's trump.—*J. C. Ryle*.

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Faith in the Advent

I DIE in the faith of the speedy accomplishment of those glorious things which are spoken concerning the city of God and of the kingdom of Christ. "Amen. Even so, Lord Jesus! Come quickly!"—*Increase Mather*.



THE OUTLOOK

"Watchman,
what of
the night?"

World's Christian Citizenship Conference

Editorial Correspondence

THE World's Christian Citizenship Congress, in session in Portland, Oregon, from June 29 to July 6, is really under the auspices and leadership of the National Reform Association that was organized in Xenia, Ohio, fifty years ago. One of the principal tenets of its faith, as set forth in its organ, the "Christian Statesman," has been to have God acknowledged in the Constitution of the United States, and to have "all of the Christian laws, institutions, and usages of our government placed on an undeniable legal basis in the fundamental law of our land."

This organization has also worked for the purpose of securing a national Sunday law that would be binding upon everybody, and, regardless of creed or no creed, would compel the observance of what they have been pleased to term the "American Sabbath."

A few years ago they enlarged the scope of their work by organizing an international or world's Christian citizenship movement. Their first international conference was held in Philadelphia, in 1910, and this meeting in Portland is their second.

The president of the association, the Rev. Henry Collin Minton, reported at the opening of the meeting that he had traveled extensively throughout the world, visiting all the leading countries, in the interests of this meeting, with the endeavor of securing leading representative speakers on the various topics which they believe enter into their scheme of Christian citizenship.

This meeting has been extensively advertised for the last two years. They have had the hope that it would be an epoch maker in the way of crystallizing popular enthusiasm and popular sentiment. The meeting is quite largely attended—as many as 10,000 persons in attendance—very much larger than what has been seen at the regular National Reform meetings in bygone years.

Some of the opening addresses, particularly that of Dr. Samuel Zane Batten, general secretary of the social service department of the Baptists, have a very strong Socialistic flavor.



The Rev. Dr. James S. McGaw, general field secretary of the National Reform Association, one of the leaders in the World's Christian Citizenship movement, especially in the way of organizing in the Northwest

They see, and affirm with earnestness, that there are great "sociological problems" that are world-wide. Among these problems they mention that of the great accumulation of wealth, the problems of war, of vice, and of official and political dishonesty. They believe that in order to combat these great evils, it is necessary for the whole Christian world to combine in one great overtowering organization which will compel the respect of politicians and command the enforcement of the laws that they may see fit to enact.

There is no question in regard to these great international problems. The world is full of them. There can be no question in regard to the need of combating them in every proper way. But it is perfectly proper to call in question what will be the result of such a stupendous organization along ecclesiastical lines.

The conference throws open its doors to the widest range of discussion. It says it desires that there shall be absolute freedom of speech



The Rev. Henry Collin Minton, president of the National Reform Association, under whose auspices the second World's Christian Citizenship Conference was held in Portland, Oregon, June 29 to July 6. He was also one of the principal speakers.

and of opposing ideas; but it does hope, out of its great plan, to establish on the earth "the fatherhood of God and the brotherhood of man."

The National Reform Association, as expressed in its world's conference here in Portland, is only one of the many similar organizations that are working at the present time to the same end. The plans that it proposes for world dominance are very similar to the plans proposed by the Federation of Churches, by the Men and Religion Forward Movement, by the Laymen's Movement, and similar organizations.

One thing noticeable in the speeches was the call for a world organization, with a world headquarters, that will establish the kingdom of Christ in world politics upon this earth.

Those who are regular readers of the "Signs of the Times" are more or less familiar with the prophecies that have been frequently presented through our columns, which inform us



The lower picture is the summer White House of President Wilson, up among the green White Mountains of New Hampshire, in a little hamlet on the Connecticut River. The name of the house, or the estate, is called Harlakendon.

The upper picture is that of the station, Windsor, Vermont, five miles away. It is certainly a resting-place, as the editor knows personally.

that one of the last acts of the peoples of this earth will be to establish a world-wide empire of religion that will demand world-wide obedience. Now, it is perfectly apparent that the men who are in this movement are sincere. Their hearts are stirred by the wickedness that they see in the world, and they are casting about for some remedy by which the social disease can be cured. But why is it they can not see from the word of God, and from the pages of undisputed history, that they are starting on the identical plan that was proposed in the early centuries, which finally resulted in the enthronement of the Papacy, and all the horrors of the persecutions of the Middle Ages, with its attendant religious bigotry, darkening of intellect, and wholesale degeneration? Religious despotism was established then under different circumstances and a different guise; but this one that is so enthusiastically proposed at the present time, is none the less identical in principle, and will produce the most direful results, even under the blazing splendors of the noonday civilization of the twentieth century.

These men hope to cure the evils of the world by their system of combined Christian politics, and yet the Christ of the Bible said explicitly, "My kingdom is not of this world." And, furthermore, as is clearly outlined in the prophecies of Daniel, which have been so often presented in these columns, the kingdom of Christ is to be established on the absolute destruction and everlasting overthrow of the wicked kingdoms of this world. We earnestly hope and sincerely believe that many of these men who are so earnest, and who seem to be imbued with such noble principles of justice and uprightness, will yet see from the clearness of the prophetic pages of God's word, that the only hope for the overthrow of wickedness in this world is the second coming of Christ with His own infinite power, and by His personal presence.

Some of the most important sayings of the leading speakers of the conference will be given in later issues, so that our readers may get the spirit of the conference in the words of the men themselves.

A. O. TAIT.

— ★ —

The Innocent Criminal.—In the editorial section of a recent Sunday issue of one of the great dailies there is an illustration that is supposed to represent the personification of crime. Then an editorial writer uses up two or three columns of space seeking to show that in reality there is no such thing as criminality, that the man we call a criminal is really a man who needs some kind of repair. It is stated that—

"he is simply a human machine out of order." "Nobody speaks of such a thing as a criminal automobile, or a criminal flying-machine, or a criminal driving-wheel. Yet often the automobile, when the steering gear breaks, kills more than any criminal; and the flying-machine, when a rod snaps, or the engine gives out, kills its freight; and the big driving-wheel in the factory, when it bursts, may kill hundreds."

The sophistry of comparing a human being, that has brains and will-power, to some part of a machine that may get out of order, ought to be apparent to most thinking people. There are very few criminals but that take the course of criminality from choice, or by the exercise of will. In some instances, as in the case of children that are taught criminality by their parents or guardians, the will may not be exercised at first by the child, and he is driven into those conditions by the force of wills older than his own. In such cases the older person is morally responsible for the crimes and sins that the child commits. But to say that all of the crimes that are committed are to be charged to a human machine's simply getting out of order is nonsense. This editorial writer seeks to call upon our sympathies for the criminal, and to say that we should not learn to hate him, but should regard him with pity.

There may be truth in such sentiments as these, if they are expressed by an individual who is viewing matters from the correct standpoint. Truly no Christian man will ever hate anybody. Christ teaches us plainly that we should "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44. So really there is no room for hatred in the heart of a person who stands

upon the broad platform of Christianity. But on the other hand, this Christian individual will have the keenest sense of the fact that there are thousands of persons in this world who are wilfully choosing to go wrong. There is no use in trying to cover up the wrong-doings of men and women by sophistries. If such a doctrine were true, we should not have penitentiaries, or any other kind of punishments for criminalities. We should have hospitals in which these criminals would be placed for treatment.

A little while ago, there were a great many men who were claiming that surgical operations, by taking away certain portions of the brain, would relieve some of these who were criminally inclined, and make honest citizens out of them. But authoritative statements from great medical men are to the effect that they are not getting the results from this work that they had fondly hoped. The trouble with the people on this sin-cursed planet is that they have gone wrong, and they are seeking all kinds of make-shifts to get around the fact that we are wilful sinners. No doubt the one who penned those editorial paragraphs, and tried in the way he did to excuse criminality, can call to mind many things in his own life that he has done that are wrong, and he knows perfectly well that if he had chosen he could have gone in a different course. We should not be so carried away with speculation that we fail to recognize real fact.



The Rev. Dr. Henry Van Dyke, of Princeton, well known as poet and author, the new ambassador to Holland. President Wilson has been highly commended, by journals of both great parties, for the selection of scholars and literary men as ambassadors.

San Francisco's Directory for 1913 is estimated to give her a population of 505,652.

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A surgeon in Chicago has invented a machine for cutting the skull so that a patient can be



THE EMPEROR, ATLANTIC OCEAN LINER, "GIANTESS OF THE SEA"

That we may get a better idea of this great ocean steamship, she is taken with the great sky-scrapers of New York in the background, and especially that of the Woolworth Building,—the two most gigantic structures built by man in this generation. This picture was taken June 19. The length of the ship is 919 ft., beam 98 ft., height of bridge above the water 90 ft., gross tonnage 50,000. Five captains are required to command her, with Hans Ruser in charge. She has three wireless operators, who work eight hours a day each. Has nine decks, seven of which are for first-class passengers. Has a battery of six elevators, life-boats enough to accommodate more than 4,000 persons, and power launches to tow the life-boats. She has a complete telephone system from stateroom to stateroom, through a regular "central;" an imperial suite of twelve rooms with a private glass-enclosed promenade deck of its own for the use of the kaiser if he ever comes here, or any one else who can pay \$1,000 a day for a six-day trip. Has a Ritz-Carlton restaurant, a grill-room, three private dining-rooms, and a public saloon; a garden with growing flowers and shrubbery; a theater, and a ballroom as large as that of the average New York hotel; an automatic device for dropping a life-raft overboard; and a special station for a lookout in the eagle figurehead at the bow. Of her five anchors the heaviest weighs 26,445 lbs., the lightest 4,960. She carries a crew of 1,180. She brought on her first trip 3,450 passengers, making a total of 4,630 souls. Her first trip was made in six days, 5 hours, and 14 minutes, and she started with the following provisions: 48,000 eggs, 121,000 lbs. of potatoes, 9,000 lbs. fish, 10,950 lbs. game and fowl, 12,500 quarts of milk, 400 lbs. tea, 7,000 lbs. coffee; and other things in proportion,—a great floating town. And yet, let God withdraw His hand, and let the wrath of the ocean be manifest through marine earthquake or otherwise, and the great floating palace would go down in an instant.

Somehow or other the Sunday laws of Illinois, Indiana, Pennsylvania, Michigan, etc., do not prove a protection against the fearful and abnormal heat. California, which has no Sunday law, is enjoying delightful weather. We are drawing no comparisons. Moral conditions are about the same everywhere, and Sunday laws do not change hearts or motives.

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"Some Gentlemen."—It is related of General Grant, during one of his military campaigns, that while he was seated in his headquarters with his aides around him in council, a young officer came in with a good story to tell. He began by looking around and making the inquiry, "Are there any ladies here?" General Grant's prompt and stern reply was, "No, sir, there are no ladies here; but there are some gentlemen." The young officer did not tell his story.

trepanned by this method in a fraction of the time required by the old chisel and hand-worked saw. The machine is something like a miniature buzz-saw, operated with an electric motor. Dr. Emil G. Hoggund is the inventor.

— ★ —

Dr. Yamato Ichihashi, a Japanese, has been appointed as instructor in Japanese history and government at Leland Stanford University. Dr. Ichihashi is a graduate of the university, having previously graduated from one of the public schools in San Francisco. He is very strongly attached to the people of this country—says that he considers himself a Californian, as he has spent so much of his time here. He furthermore thinks that we should cease this talk in regard to war between this country and Japan. He says these two nations can not afford to fight each other.



Latest photograph of our new ambassador to Italy, Thomas Nelson Page, the well-known author. The Italian government has accepted Mr. Page as persona grata. The Italian ambassador in Washington gave a state dinner in his honor. We must not confound him with Walter H. Page, ambassador to England.

HOME AND FIRESIDE

Does It Pay to Be Good?

("Dorothy Dix," a woman of the world, in the New York "Evening Journal")

A YOUNG girl, seventeen years old, looking at life with the clear, candid eyes of a child, asks me this question: "Does it pay a girl to be good?"

This girl is pretty and poor. She has to work for her living. Her hours of labor are long and hard, and her earnings only enough to pay for the bare necessities of existence. She has few pleasures and no luxuries, and she sees the future stretching before her, an arid highway along which she must toil footsore and weary, cold and hungry, and discouraged.

Yet she has the natural impulses of her sex within her. She is no senseless and passionless machine. She is all quivering, throbbing girlhood. She longs for pretty clothes to set off her beauty, for amusement, for gaiety, for feasting and dancing and love-making.

What She Sees

At her side in the shop this girl sees women, flat-chested, anemic, withered, toil-worn, who have worked from youth to age in the treadmill. They are good women, models of impeccable virtue. But their lives have been as drab and featureless as the black gowns they wear. They have never had a frill or a furbelow. They have never had a frivolous gown, or a jewel, or eaten a meal in a smart restaurant.

This girl sees other women. She hears the clang of their automobiles as they roll up to the door of the shop, and she sells them embroidered silk stockings, or real lace, or swishy satin petticoats, or fifty-dollar hats. Her eyes are dazzled by the gorgeousness of their gowns, and the flash of their diamonds, and she listens enviously to their chatter about theaters, and suppers on roof-gardens, and gay parties of a kind she only reads about. She knows these are not good women, that a few years, or months, ago they were poor working girls, even as she is, and that they did not get their money by honest labor.

Nevertheless, as she looks at them, and at the worn and weary women who have trodden the hard and narrow road instead of the primrose path, it is no wonder that she said:

"Does it pay a girl to be good?"

Yes, it does pay a girl to be good, little sister, in spite of the fact that appearances are against it. It pays in many ways. One of these is your own conscience. Believe me, there is just one person whose respect is absolutely necessary to your happiness, and that is yourself. The day you lose the ability to look yourself in the face, something has gone from you that takes all peace and comfort with it.

Does It Pay?

You covet the pretty clothes these women wear; but you, who sell bargains in clothes, consider this proposition from a cold business standpoint—are a few willow plumes, a few yards of chiffon, a jewel or two, worth the price of a woman's soul? Does it pay

to walk in silk attire when your silks cover a guilty heart and other women draw away their honest homespun skirts from your soiled finery?

Does it pay to mortgage your future for a little present pleasure? Make no mistake about this, little sister! When you take the wrong turn of the road, it leads you away from all the natural happiness that every good woman has a right to look forward to.

The kind of man you would like to marry will not be willing to marry the sort of woman that you have become. He won't want his children to have a mother who has got a past that won't bear inspection.

Men seldom marry the women with whom they have gone the pace, and when they do it brings no happiness to the women. Experience has taught the men that these women are weak, and foolish, and too fond of pleasure, and are to be suspected. Nor are men just or generous to women, and the very man who has led a woman into sin will never cease to reproach her with it.

Look in Their Faces

If you think that wrong-doing pays, look at the faces of the women who have bought ease and luxury at a price. Watch how soon the roses fade on their cheeks and are replaced by rouge. Note how soon the light of youth flickers out in their eyes, and they have to substitute belladonna for it. Watch how thin and hard their lips grow. Listen how loud, and noisy, and mirthless their laughter becomes.

Did you ever think why such women almost invariably take to drink or the use of drugs? It is to stimulate their flagging spirits, to force the laughter to their tired lips to which it no longer comes naturally, to simulate pleasure when their hearts are dead within them. Or else it is to forget, to deaden memory and remorse, to shut out from their own vision the picture of what they were, and the sorrow and shame they have brought on their families. Truly, little sister, there is nothing else in the world so little gay as what we call the gay life.

It pays to be good just in health and length of life, daughter. The wages of sin is death, literally as well as figuratively, for women. It takes only seven years to send a girl from the top to the bottom of the toboggan-slide of unlawful pleasure, and the bottom is in the grave, or worse.

It pays to be good because only good women get any decent treatment from men. There are no other human beings whose lives are so full of anxiety, who are so abused, insulted, and mistreated as the women who are the toys and playthings of men, and whose conduct gives men the right to treat them without reverence or respect.

It pays to be good, little sister, first and last and all the time, because only the good, who have clean hands and pure hearts, have any real happiness.

— ★ ★ —

LET us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—*Abraham Lincoln.*

Trachoma

THIS disease of the eyes is becoming of greater importance as it becomes more widespread throughout our country. In 1897 the secretary of the treasury declared trachoma a dangerous contagious disease, and denied an immigrant afflicted with it entrance to this country, because of the discovery that the disease was being introduced and disseminated by immigrants. It seems to be undisputed that no country is free from the ravages of the disease, the history of which goes back to ancient times, and that no race is immune from it, and no age exempt, except the very young. The cause of trachoma is not yet known, as the specific germ has not yet been discovered. The disease occurs in groups, in localities, in houses, in factories, and in schools, and is spread by contact or by contamination with articles like common towels, which are handled by the afflicted patient and his fellows.

The seriousness of trachoma, its contagiousness, the knowledge that thousands of would-be immigrants are waiting to come to America if restriction of this disease is removed, the amount of it already in this country, and especially its concentration in certain localities, mean that measures for its prevention should be inaugurated by every state, city, and town where the disease has been discovered. Poverty, crowding, dirt, and articles used in common, tend to spread this infection rapidly. While the number of persons having trachoma may be diminishing in some of our larger cities where both the government and the local authorities are alert to the danger of the disease and to the segregation necessary, other cities and communities should pass such ordinances as would cause every case of trachoma to be reported. School children should be inspected for this disease. Factories should also be inspected; and where the disease is discovered, the owners should take measures to prevent its spread and to eliminate it if possible. A person with trachoma should be isolated and treated until he is well. A child who is discovered to have trachoma and is banished from school should be followed to its home by a visiting nurse or some inspector from the board of health, to insure that the child does not spread contagion in its own home. School wash rooms should have faucets for running water which are controlled by foot pressure, so that the hands need not touch the faucets. The common towel should be abolished with the common drinking cup. These rules for cleanliness apply also to factories, hotels, office buildings, and all public institutions.—*Journal of the American Medical Association.*

— ★ ★ —

"THERE is enough in the world to complain about and find fault with, if you have the disposition. You often travel on a hard and uneven road; but with a cheerful spirit you may walk therein with great comfort, and come to the end of your journey in peace."

Co-operation Corner

Helping Together

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

As a brief work to assist in the study of any phase of Christ's prophecy relating to His second coming, we can recommend nothing more highly than the pamphlet "An Exposition of Matthew 24." You will appreciate its simple, thoro, direct manner of explanation. Contains 94 pages, and costs only ten cents, post-paid. This office.

Special "World's Christian Citizenship Conference" Number

This subject is of such importance that we feel compelled to devote this second number to its consideration. Place a copy in the hands of every delegate planning to attend the "Christian Citizenship Conference," Portland, Oregon, June 29 to July 5.

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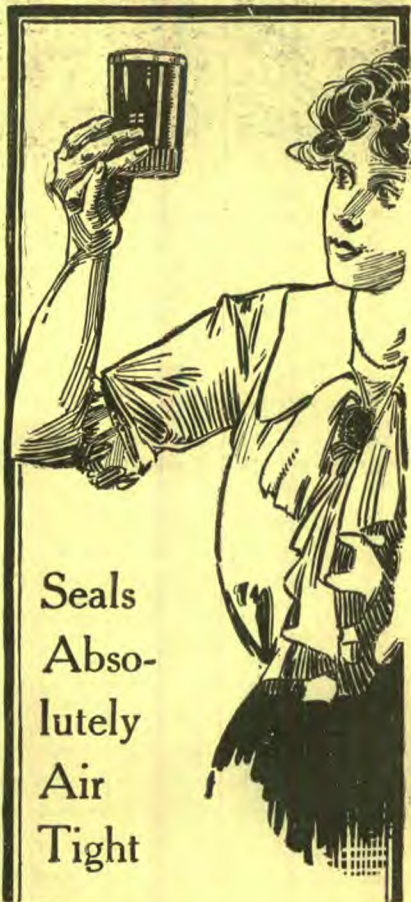
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"Heralds of His Coming," Apples of Gold Library, No. 85, gives an outline of the unmistakable signs of the nearness of Christ's coming. Increase of riches, of crime, of knowledge; last-day scoffers; signs in sun, moon, and stars; peace and safety cry;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

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MISSIONS

OUR WORK AND WORKERS

(Gathered from May and June Reports)

NOTE.—At the best these reports are partial. They are compiled largely from local papers, to some extent from individual reports. The foreign field is better reported than the home field. But not all work done is reported by any means. We endeavor to be accurate, but will be glad of any corrections which may be made.

From Foreign Lands

A NEW church has been dedicated at Navolau, Fiji.

WE learn of the baptism of fourteen souls in Java.

EIGHT souls have been baptized and received into the church at Wellington, New Zealand.

WORD comes from Aitutaki, in the Cook Islands, that one more family has embraced the message, and a few others are interested.

FIFTEEN new converts are reported in Novatas, Philippine Islands, and eighteen at Cavit, thirteen of whom have recently received baptism.

AS THE result of an effort continued for several months at Plymouth, England, thirty-two have covenanted to keep the commandments of God.

REPORTS state that the total number of new converts received into church fellowship in the European Conference, during 1912, amounts to 5,484.

SIX new converts are witnessing for the truth in Crow's Nest, Queensland, Australia, and six more at Brisbane. At Murgon a church has been dedicated.

A CHURCH recently erected in St. Croix, West Indies, has been dedicated to the Lord's service free from debt. During the year 1912, in the East Caribbean Mission field, fifty-three individuals were baptized.

THE membership of the Rio Grande Do Sul (Brazil) Conference has been increased about thirty during the past year. This young conference is small in membership and great in territory, laborers are few.

TWENTY-NINE candidates in Grande Riviere, Haiti, recently went forward in baptism. Nearly all of these were voodoo worshippers. Some have encountered severe opposition. One young man attended the baptismal services, bringing with him about one hundred others for the purpose of making trouble, and threatened to shoot those responsible for the conversion of his former sweetheart; but they were quiet and peaceable throughout the ceremony, and viewed it with wonderful interest. After the baptism, the young man lent his horse to convey our people across the river.

ON the closing day of the West Australian camp-meeting, forty-four candidates were baptized. A new church has been dedicated at Harvey. Pastor Morris Lukens reports that 270 were baptized and united with the church at the close of the camp-meeting season in the Australasian Union Conference.

BROTHER F. A. DETAMORE writes of the organization of the first church in Sumatra, at Padang, and of the baptism of seven individuals at that place, besides others in different parts of the field. He also reports some twenty walking in the light among the Bataks in Sipirok, where a native has been selling literature for some months.

FIVE at Broken Hill, New South Wales, and twelve at Quirindi, have stepped out to obey the message. Baptism has been administered to eleven candidates

at Stanmore, and to eleven in Ponsonby. Three others at the latter place were expecting to go forward in this ordinance in the near future. A church has been organized at Auburn, near Sydney, with a membership of twenty-eight.

NINE willing souls at Spion Kop, South Africa, twenty-two at Fish River, two at Wynberg, four at Parow, and five at Cape Town, have received baptism. Twenty-three conversions are reported in Orange Free State, and nine baptisms in the Clocolan district. Fifty-one were baptized the last Sabbath in January in Friedenstal, East Africa, and another hundred are awaiting baptism.



Oroua Missionary Training School, Longburn, New Zealand. Office and printing rooms below, in center; chapel and class rooms above; boys' rooms on left; girls' on the right

DR. RILEY RUSSELL writes from Korea that last year he baptized ninety-two persons. Six were recently baptized in Pook Chon. In Seoul, through the faithful efforts of one sister in the church, a family of twelve members have given up spirit-worship, and accepted Jesus as their Saviour. This sister's husband was possessed of demons, but through her earnest prayers he was healed and converted, and now five members of that family have been baptized and taken into the church.

PASTOR G. W. PETTIT reports the organization of a Sabbath-school at Bombay, India, and says, "Three have recently signified a desire to unite with us in keeping all God's commandments." Seventeen souls at Lonavla, and fourteen at Kalyan, have covenanted to obey the commandments. One of those baptized is an Indian lady who has done service for ten years in the court of one of the ruling princes of India. She now goes to be the companion to the wife of the heir apparent to the throne of Kashmir. She expects to take up the circulation of our literature among the ruling princes of India. Sabbath-schools have been organized at Kalyan and Simla. In Meiktila, Burma, baptism has been administered to nine,—three Chinese, four Burmese, one Karen, and one Anglo-Indian. Prospects for the work in that field are bright. Seven at Calcutta have also been baptized.



A very pretty new church at College Place, near Walla Walla, Washington

DR. A. C. SELMON writes from Ying Shang Hsien, Anhwei, China: "We have a church of twenty-five baptized members in this place, and there is in addition an equal number of what we call 'inquirers.' Many of these are almost ready to be baptized and received into the church." Brother George Harlow tells of the organization of a church near Lim Hoi, Kwang-Tung. Regarding the

work at Yin Po he says: "The other day Brother Cheung came to me and desired that some one go to Yin Po, where he is holding meetings, to baptize some who have been studying with him. More than fifty persons have been studying regularly, and about twenty of these are ready for baptism. . . . All these are from heathen homes." At Im Bo, on May 4, seven men were baptized, and several others will doubtless be baptized soon.

PASTOR R. F. COTTRELL speaks as follows concerning the work at Chowkiakow: "Upon examination, thirty-six were admitted into church fellowship subject to baptism. Thirty-three of these were baptized during the meeting, and the others were to receive the rite a few days later. Among these are four very intelligent men, all of whom give excellent promise as workers." He also tells of the baptism of twenty-one in Hankow, and says that after a general meeting in Hunan, the last of April, over fifty presented themselves for baptism, and on examination forty-three were accepted and went forward in this ordinance. Thirty-eight of these came direct from heathenism. All together, one hundred and one have united with the church through baptism at the spring meetings held there this year. Four men from the north of the province, who attended the Hankow meeting, walked about 135 miles each way in order to attend. Totals from fields outside of North American and European conferences, 721.

The Home Field

CHURCHES ERECTED: California, 1; Arizona, 1. CHURCHES DEDICATED: Iowa, 1; Colorado, 1; Texas, 1.

ADDITIONS TO CHURCH MEMBERSHIP (aside from baptism): Virginia, 17; Saskatchewan, 5; Louisiana, 10; Wisconsin, 13; Indiana, 9; Tennessee, 27.

NEW ORGANIZATIONS.—CHURCHES: California, 1; Virginia, 1; Manitoba, 1; Alabama, 1; Texas, 2; total, 6. SABBATH-SCHOOLS: Washington, 1; Kansas, 2; Alberta, 3; Total, 6.

CONVERSIONS (aside from baptisms): California, 54; South Dakota, 9; Colorado, 3; Kansas, 12; Wyoming, 4; Virginia, 11; New Hampshire, 10; New York, 4; Alberta, 3; Manitoba, 7; Georgia, 45; Mississippi, 7; Montana, 3; Washington, 12; Illinois, 6; Wisconsin, 6; Michigan, 13; Louisiana, 10; Texas, 4; Vancouver, B. C., 35.

BAPTISMS: California, 66; Minnesota, 79; Iowa, 16; South Dakota, 5; Missouri, 67; Colorado, 6; Kansas, 17; Nebraska, 3; New Jersey, 3; Pennsylvania, 16; New Hampshire, 7; Massachusetts, 5; Rhode Island, 7; New York, 5; Alberta, 18; British Columbia, 9; Alabama, 9; Arkansas, 3; New Mexico, 6; Washington, 16; Oregon, 10; Michigan, 40; Illinois, 37; Wisconsin, 11; Kentucky, 16; Tennessee, 19; Louisiana, 9; total reported, 505.

AT the close of the General Conference, Wilbur Nelson and wife, of Southern California, sailed for India to assist in the book work. Rachel Kinzer accompanied them. R. T. E. Colthurst, and his daughter Agnes, sailed for Europe June 12, to connect with the work in the European Conference.

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Tracts on the second coming of Christ and on the Sabbath question, and clean copies of any of our papers, to be used in a tent effort, by Elder R. T. Nash, Quincy, Florida.

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Clean copies of papers and tracts to Mrs. F. R. May, Box 145, Bartlesville, Oklahoma.

S. D. A. papers, tracts, and magazines, new and old, to Mrs. Henry Banks, 605 B St., San Bernardino, Cal.

Late, clean copies of S. D. A. papers and magazines to G. D. Bennett, 224 S. Horace Ave., Rockford, Ill.

A continuous supply of S. D. A. literature to S. M. Housler, Box 144, Santa Monica, Cal.

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"How the World Improves." There is an improvement. Will it bring peace and happiness?
"The German Crown Prince on War." The cavalry charge too tame. Wants the real thing. What does it mean?
"Peace and the United States Navy."
"An Answer to the Riddle." What is truth?
"A Triple Sign of the End." Thinking people see it. The Eastern question.
"The Price of War," the trend. Some startling figures.
"Modern Religions." Are they effectual? How can you tell?
"Christ Crucified To-Day," the modern crucifixion.
"The One Foundation." If any counterfeits, let us find them.
"Days of Violence," a staggering condition.
"Modern History." Who, what, and where is Babylon? Clear, striking, and convincing. Mrs. E. G. White.
"Supernatural Agencies: Origin of Miracles, False and True."
"Astronomy and the Bible," God's works and His word.
"Will the Stars Fail?" Some disagreements. Let us study it.
"The Cell and Its Lesson." Evolution smashed again.
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"The Downward Trend," simultaneous with vast improvement, means something.
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SIGNS of the TIMES MAGAZINE
Mountain View, California



MOUNTAIN VIEW, CALIFORNIA, JULY 22, 1913

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

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

Dr. Charles Stelze says that there are 25,000,000 Socialists in the world, 10,000,000 of whom have cast their ballots for Socialist candidates. And this army is increasing rapidly.

It is a Pity.—Says Baxter: "It is a great pity that Christians should ever meet together without some talk of their meeting in heaven, or of the way to it, before they part. It is a pity so much time is spent in vain conversation and useless disputes, and not a word of heaven among them." "Out of the abundance of the heart the mouth speaketh."

A Massachusetts pastor is reported to have said: "I do not blame the working people for not going to church. A baseball game or a walk in the woods is far more beneficial to most manual laborers than an hour in a stuffy old church, listening to the average dry-as-dust sermon." But why should the average sermon be "dry as dust"? There is so much of great eternal truth in the word of God that the minister can continually bring forth gems from its great treasure-house. Those gems of truth give something to the laboring man, as well as to every other individual, that is far more satisfying than the mere playing of baseball or any other games. Games may amuse and entertain for the present time, but the gospel minister has a work of winning souls for the joys of immortality. Every individual knows that this life must soon come to an end, and there is nothing either dry or uninteresting about seeking to lead men into that preparation of life that will fit them to live eternally.

Tuberculosis.—The National Association for the study and prevention of tuberculosis, in a special circular issued, declared that fake consumption cures make millions of profit; that there are over 500 fraudulent remedies that cheat people annually out of \$15,000,000; that during the last five years the exploiters of these nostrums have reaped a clear profit of not less than \$50,000,000. The first fraud is classed under the institute fraud, with a pseudo hospital or dispensary, where a wily doctor or professor administers treatment, and carries on a mail order business. The second class is the drug group, containing over a hundred different kinds of drugs and patent devices, any of which may be purchased at a drug store, but for which the consumptive is charged from \$1.00 to \$5.00 for what the patient could make up himself in the same form for from one to five cents. The third group of cures is home-made remedies which certain deluded individuals may be made to think will cure tuberculosis,—such things as onions, lemons, coal smoke, pig's blood, alcohol, dog oil, teas of various kinds, goat's meat, and a score of other articles. Pitiful! especially in the light of the fact that the consumptive is the most hopeful individual, as this bulletin remarks, when the question of a cure is suggested. There is no specific cure for tuberculosis discovered, except the well-tried, hygienic, dietetic method of fresh air, rest, and good food. As the Signs has remarked for years, just sufficient exercise, and abundance of fresh air night and day, and a superabundance of good food.

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Not pleasant lessons are such chapters in the word of God as Ezekiel 23 and Isaiah 30 and 31. The prophets do not use flattering terms in speaking of Israel's spiritual fornication. Forsaking Him and seeking help in Egypt was rebellious; yet those professed Christian churches who are seeking union with the civil power to-day are guilty of the same thing. God has furnished in Jesus Christ a plenitude of blessings, and from His church He demands all. He will not divide His glory with another.

Dr. Talcott Williams, dean of the Pulitzer School of Journalism, Columbia University, made a remark the other day, which is well worth considering, and that was that "little journals had taken the life from the great church papers; so had the parish papers." Upon this the *Bible Magazine* remarks: "In our time the minds of the people are educated on any question largely by the printed page. The journal with narrow limitations and provincial tone is often an unsuspected foe of progress, for it occupies a place of influence which it can not fill." And he who has had any breadth of observation at all, knows that this is true.

The church in Mountain View had an excellent feast,—two of them, in fact, June 28 and 29. On June 28, the afternoon of Sabbath, Pastor J. E. Fulton, president of the Australasian Union Conference, which stretches from little Pitcairn Island on the east to undefined regions on the west, talked not of his big conference with its hundred different languages and two or three hundred different tribes and tongues and peoples, but of personal missionary experiences of his own during his work in Fiji Islands and elsewhere. The facts which he recited revealed in the clearest sort of way the tremendous power of the word of God to meet all kinds and classes. The evening of June 29, Pastor F. A. Allum, of the Central China Mission, told us of his experiences. Seven years ago, when he went to China, there were about forty converts, all told, to the last great message. Now there are over a thousand. He told of the personal experiences of himself and wife; of the calls which they had, far beyond their power to fill; and the blessed ingathering of souls in the very midst of heathen China. Both of these experiences demonstrated the power of the printed word to reach hearts. Many of those who had embraced the truth in the islands of the sea, and in China, had learned it simply and solely by reading. They had recognized, however, the power of the Word, and they longed for a personal knowledge of Jesus the Saviour. All Christian hearts were filled with gratitude to God for the way He had wrought with these brethren, and bade them Godspeed as they went on their way to their chosen fields.

In the Balkans

How much is to be depended upon in the reports from the Balkans is a matter of question. We have said this over and over again during the war between Turkey and the Balkan States. We have no reason to believe that it is otherwise now. Since the war with the Turk was over, it has been told by those in good authority that very many battles were reported that never took place, and some of the severest engagements were not reported at all. Just now, at any rate, the Balkan States are demonstrating the truth of the old heathen proverb, "Whom the gods would destroy they first make mad." It would seem, looking at it from a plain, common-sense view, that the little Balkan States are certainly making fools of themselves, that after they had fought and conquered under the most solemn compact of loyalty and earnestness and zeal, then if they were unable to settle the affairs, that they could have left it to some one mediator, or two mediators, among the great nations of Europe. What will probably be done is that they will so weaken themselves as to be open to attack from any quarter.

A despatch from London, under date of July 7, tells us that after ten days of more severe and deadly fighting than anything in the last Balkan war, the Servians have lost more men than in the whole previous campaign. Desperate fighting with varying fortunes is proceeding along the Vardar and Bregalinitza rivers, which seems to be in favor of the Bulgarians. It is declared that Bulgaria has invaded Servia through Belogradchik, and reached Nish,—Servia's most important fortified town,—thus cutting the Servians off from their capital. The Bulgarians evidently have defeated the Servians. It is said that the fighting was inhuman, that men regardless of life, threw away guns and used bayonets as daggers, and the slaughter was unmerciful. Both Rumania and Turkey, it is said, are preparing for war. Reports of the conflict between Bulgaria and Greece are uncertain. In fact, according to latest news, nothing of the above, regarding great victories, may be true.

The Anti-Saloon League Year Book for 1913, edited by Ernest H. Cherrington, editor of the *American Issue*, published by the Anti-Saloon League of America, has come to our table. The price of this, bound in manila, is twenty-five cents, in cloth fifty cents. It may be obtained from Mr. A. M. Gandier, Room 400, Book Concern Building, San Francisco, California, or the American Issue Press, Westerville, Ohio. It is an encyclopedia of facts and figures dealing with the liquor traffic and the temperance reform. Every temperance worker certainly needs it, and ought not to be without it. Its tables of statistics, its diagrams, the vast amount of facts which are here compiled, is a tremendous battery in the hands of the temperance worker.

The city of Chicago has passed an ordinance to prohibit all public acts of an indecent nature. This puts under the ban of the city's law all suggestive and indecent songs, suggestive gestures, and others acts and expressions of a similar character, in public places. Many other cities could follow Chicago's example to good advantage. The vice commission in that city, as well as the special committee of the senate of the state of Illinois, are doing vigorous work in their efforts to put down vices and indecencies. Let us hope and pray that they may ever be courageous and successful in their good work.

The picture of a quart whisky bottle has been going the rounds of some of the papers, with the inscription that it is "the most expensive tombstone in the world." Many a man consumes his income and slowly destroys his life by the use of whisky and other strong drinks, and certainly a very appropriate tombstone to place over such a man's grave would be a whisky bottle. And while it would be a very insignificant affair to look at, yet at the same time there are few graves that are marked by tombstones that are more costly.