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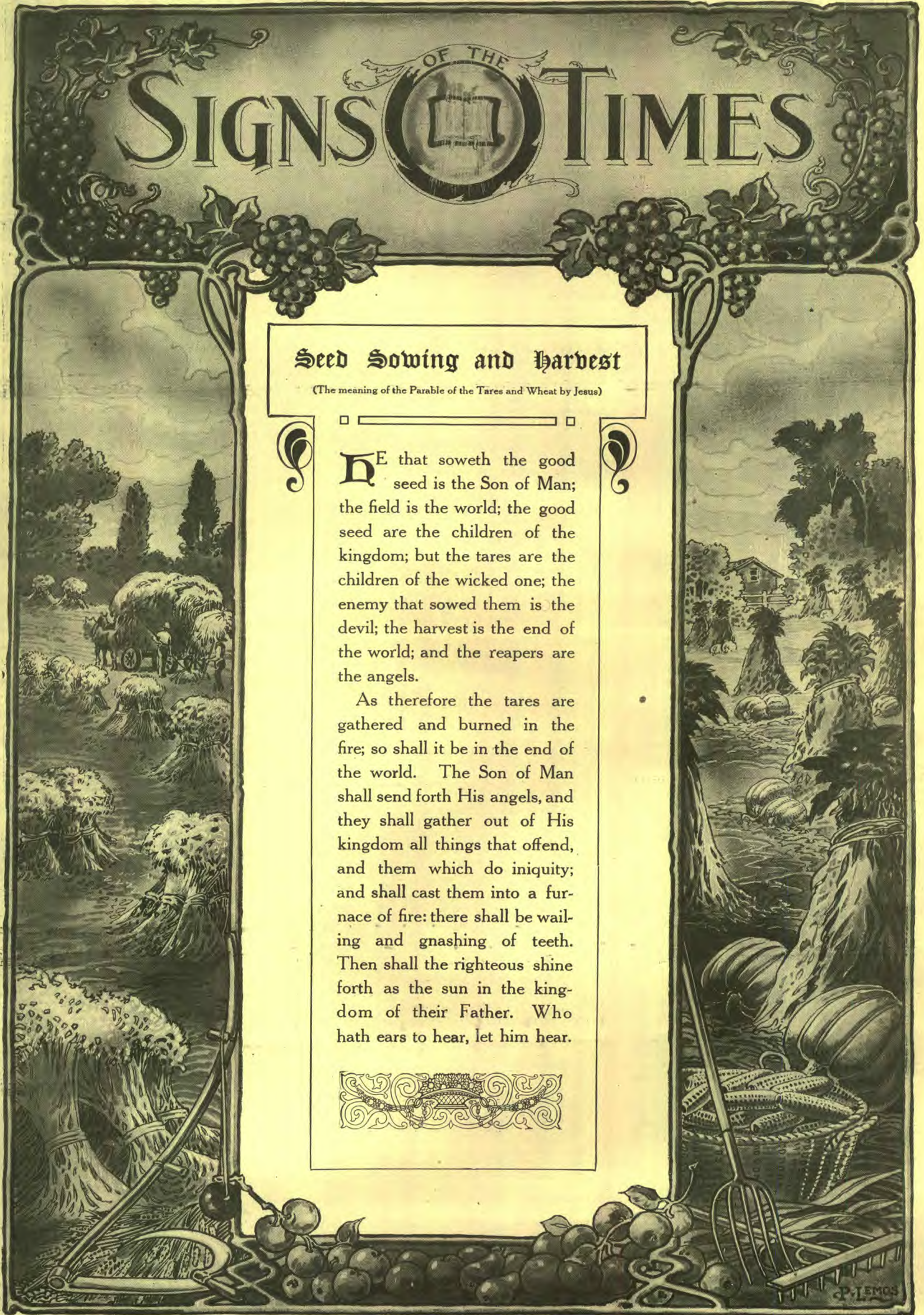
SIGNS OF THE TIMES

Seed Sowing and Harvest

(The meaning of the Parable of the Tares and Wheat by Jesus)

HE that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.





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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

4157 — Genealogy of Jesus

Will you kindly explain, through your paper, Matt. 1:1-17 and Luke 3:23-38?
J. G.

Matt. 1:1-17 gives us the **royal** genealogy of Jesus. Joseph was the reputed father of Jesus, was in law his **legal** father, and the right of **rulership** comes through the **male**; and therefore the genealogy from Abraham down through the royal family of David comes to Jesus through His **legal** father. This is through the **royal** line, and it is Matthew that talks of the kingdom of God. The very next chapter tells that Jesus was born in Bethlehem, the city of David, in the days of Herod the king, and was called the king of the Jews. Luke, however, presents our Lord preeminently as the **Son of Man**; and therefore he shows His descent from Adam, the very first man, tracing it clear back to God, the Creator of man, and reversing the record from Adam down to the mother of Jesus. But inasmuch as the genealogy comes through the male, the mother herself is not named. That would have been contrary to Jewish usage and law. So it tells us that Jesus "began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." Heli was evidently the father of Mary. This seems to be the most reasonable view of it; and tracing back through Heli, we are carried through the royal family of David again, up through the seed of Abraham, to Adam, the progenitor of the race; one tracing Jesus through the royal line, the other through His human descent.

4158 — Mohammedans and the Sunday

When the great apostasy holds full sway again, and presses legal Sunday keeping on the world, will it bring the Mohammedans in subjection to them in the change of their day of worship from Friday to Sunday?
J. L. L.

In the first place, Mohammedans keep only about an hour of Friday, or the sixth day. It has not very much sacredness in their minds—simply a little time for offering prayer. In all probability, the whole world will join in the legal Sunday. It will simply be to many a legal day. That is all that will be required. To some it will be religious. Some will not see in it the worship of the beast power. Even the great heathen countries at the present time are talking seriously of making the first day of the week a mere legal rest day. There will no doubt be more or less struggle between Christianity and Mohammedanism. There are prophecies which seem clearly to indicate it. But the nominal Christian powers which are apostate will be triumphant until our Lord shall come. When He takes to Himself His great power and reigns, all apostasy will be swept away.

4159 — "The Elect Lady"

Please explain 2 John 1. Did "the elder" mean the church and the members, or was the epistle addressed to a member of the church and her family?
G. R.

There are those who think that this was addressed to a certain lady, or member of the church, and her own children. The "elder" has reference to John the writer, and the elder sends to this woman, whom he calls "the elect lady," and to her children through her, this epistle to strengthen and comfort her. This clearly seems to be the meaning of it. Sometimes "the elect lady" is taken as the church, and her children as church-members. And this application would be a very fitting one as an illustration, if nothing more; but the epistle itself seems to have been written to an individual woman.

4160 — Striving for a Prize

Is it wrong for us to enter worldly contests to win a prize? Is this self-denial?
G. R.

It would seem as tho the prize which is set before God's children, the crown of eternal life, ought to be so prized as to use all their energies, without dividing them between the crowns or prizes that perish. To the young man Timothy the apostle addressed these words: "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled

him as a soldier." And then he uses this illustration concerning worldly things: "And if also a man contend in the games, he is not crowned, except he have contended lawfully." Now that is what the Christian ought to do. In the great race, set before him, he should contend lawfully, that is, in harmony with the rules of God's word. Another illustration, found in the 12th chapter of Hebrews, is that in running in the race, he should "lay aside every weight, and the sin which doth so easily beset us." In other words, every energy should be bent to the one thing of winning what God has called us to win. See Phil. 3:7-14.

4161 — Unclean of Itself

Please explain Rom. 14:14. What does it mean?
A. R.

The text reads: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." You will notice that the margin reads, "common,"—"I know, and am persuaded by the Lord Jesus, that there is nothing common of itself." The last two verses of the chapter indicate that the eating must be by faith; but faith has reference to God's word, for it is founded upon the Word. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But God has made distinction as between meats, not simply in the Levitical law as set forth in Leviticus 11 and Deuteronomy 14, but evidently from the very beginning, when sin entered, as shown in the history of Noah in the discrimination that was then made between clean and unclean animals. What the apostle here seemingly has reference to is ceremonial uncleanness, not things that are fitted, or not fitted, for food. We would not gather from this that he meant that whatever there was, and whatever creature there was, was fit for food. There were many, doubtless, in the great Gentile world, that were eating things that were to the Jew abhorrent; and yet the conscience had not been condemned, nor had the soul seen that it was in any way unclean, and the Lord did not judge or condemn such a one, nor ought we. On the other hand, those who were better instructed did see some things as unclean; and if they so saw it, they ought to follow their convictions. If we understood all the questions that arose at the time of the apostle, some of these things would be clearer. There is one rule, however, that he has given us which is always clear, and ought to come home to every true Christian heart, expressed in 1 Cor. 10:31,— "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The soul that follows that, will endeavor to follow his Master in all things, and to use the blessings which God has given us for food in such a way as will give us the strongest body, clearest mind, and a heart that is responsive to Him. Remember that the great central thought of Romans 14 is not a diet question, but that man should not judge his brother.

4162 — "Is Greater than He," Matt. 11:11

Please explain Matt. 11:11. I. M. E.

The verse reads as follows: "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he." Our Lord could not have meant that they were greater in the mission that was given them, or greater in character, because the verse itself tells us that "among them that are born of women there hath not arisen a greater." We could hardly understand this as having reference to all the various qualities that make up the man, but no one had ever been given a greater mission for God than had John. He was the immediate herald of our Lord's coming, but he died without seeing accomplished what he predicted. His whole life seemingly was one of sorrow and disappointment. He himself expressed the truth of it and character of it when he said of Jesus, "He must increase, but I must decrease." The very message which called multitudes from all Judea and all the country round about to hear him must grow less,—nay, must be silenced completely in the greater message, in the greater power and glory of the life of Christ. His mission was great. His privileges, however, were of the very least. He even, when in the prison

at Machærus, doubted his very message, or rather, doubted as to whether Jesus was the One who fulfilled it or not. It would seem, therefore, that our Lord's words had reference to point of privilege rather than that of character or greatness of mission. "Yet he that is but little in the kingdom of heaven is greater than he." That is, in the light and glory and illumination that came through Christ, but which John the Baptist did not himself enjoy. "Desire of Ages," page 220, has an excellent comment upon this:

"Aside from the joy that John found in his mission, his life had been one of sorrow. . . . His was a lonely lot. And he was not permitted to see the result of his own labors. It was not his privilege to be with Christ, and witness the manifestation of divine power attending the greater light. It was not for him to see the blind restored to sight, the sick healed, and the dead raised to life. He did not behold the light that shone through every word of Christ, shedding glory upon the promises of prophecy. The least disciple who saw Christ's mighty works and heard His words was in this sense more highly privileged than John the Baptist, and therefore is said to have been greater than he."

4163 — His Soul Within Him Mourneth

Please explain Job 14:21, 22. How could one's soul mourn, and flesh have pain, when in death a man knows not anything?
J. A. S.

This is quite easily understood if we will but remember that verses 20 and 21 refer to his death, but verse 22 refers to the time when he lives. "Thou prevaillest forever against him, and he passeth; Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." That is, he is dead; he knows nothing of these things. But now, while he lives, his flesh upon him has pain, and his soul within him mourns.



Schedule for the Week Ending August 30, 1913

	August 24	Ezekiel 28, 29
Sunday	25	30, 31, 33
Monday	26	34, 35
Tuesday	27	36, 37
Wednesday	28	38, 39
Thursday	29	Daniel 1, 2
Friday	30	6, 12
Sabbath		

We have some very interesting chapters in Ezekiel, predicting the judgments which are to come upon Egypt, one of the greatest of kingdoms. Her rivers are to be dried up, her idols are to be abolished, and she is to become the "basest of kingdoms," every prediction of which has been literally fulfilled. Chapters 33 and 34 are 'marvelously instructive chapters for God's watchmen at the present time. And with the reproof comes the promise of the one Shepherd that God will set over His flock, and the glorious land in which He will lead them. Chapter 35 is a prophecy against Seir, or Edom; chapter 36, against Israel. Chapters 37, 38, and 39 are predictions which would have been carried out in that day if Israel had complied with the conditions; but not complying with the conditions, God could not fulfil to her what the prophet had foretold. They will be fulfilled in the last days, but under entirely different conditions—much more broadly and strongly and gloriously.

We omit the description of the sanctuary in chapters 40-48—the sanctuary that never was built, never will be built, but would have been built if the Jews had been "ashamed" and had repented. There are those who tell us that it is yet to be built; but the fact that sacrifices were to be offered in that temple, shows clearly that it is not one that God would again ordain. Our week closes with four chapters from the book of Daniel,—Daniel 1, 2, 6, and 12,—lessons in temperance, in revelation, in God's care for His children in persecution, and in the predictions of that glorious day when all God's prophecies shall be fulfilled, and every man shall stand in his lot.

Sigmas of the Times.

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

For Terms, See Page 15
Volume 40, Number 33

Mountain View, California, August 26, 1913

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Watch and Pray

OUR illustration on this page is from life. It is a scene from the French Atlantic liner the *Caroline*, one of the great, typical, floating cities which are continually crossing the Atlantic. Beyond the ship looms one of the mighty menaces to navigation in the North Atlantic from spring to mid-summer,—a gigantic iceberg.

The officials of the ship measured it by means of a sextant, that useful instrument used to determine latitude at sea, or the angular distances between objects, for finding the position of a vessel, and other things.

exercised by the men in charge of the *Caroline*. The memory of the great disaster of thirteen months before had not yet become dim, and the growing chilliness of the atmosphere in the proximity of such a mountain of ice was doubtless apprehended.

About twenty-eight years ago, an Atlantic liner eastward bound found itself one night enveloped in a cold fog. The ship was slowed down, and scarcely felt her way, so slowly did she move the remainder of the night. When the fog lifted in the morning, she was in an open space, with five mighty sentinels surrounding her as if jealous of each other. Caught between any two, she

continued at intervals, with the water growing colder, and our cautious Scotch captain knew we were nearing an ice-field. More slowly moved the ship, and in the morning the mighty monster that could cool cubic miles of air and water appeared. Our captain characterized it as a great ice-field broken from some mighty glacier. One mile long, its width indeterminate, and rising from the water one hundred feet, which meant that the whole depth was nearly one thousand feet! We wished the captain to go nearer, but he refused. He would risk neither the projecting hidden feet nor the sudden fog which might arise.



Photo by Underwood & Underwood

The huge monster is determined to be 910 feet long, 520 feet thick or wide, and 227 feet high above the water line. It is from eight to ten times that depth below the water, and it may have ten or a score of feet sticking out in every direction, hidden by the water. It is a veritable mountain of ice, constantly changing its place. It was met in north latitude $47^{\circ} 44'$, in west longitude $50^{\circ} 41'$, at 5:55 A.M., May 27, near the very place where the ill-fated *Titanic* went to her untimely grave a little more than one year before.

The importance of care and watchfulness on the part of the *Titanic* crew seems not to have been emphasized or properly weighed. We may be sure that every precaution was

would have been crushed as an eggshell. Her officers knew she was near the great bergs; but the fog hid them, nor had we wireless telegraphy then. It was with devout thanksgiving to God that the ship was slowly navigated through a narrow strait between two of the huge monsters. And we may be sure that the passengers were grateful that the shipmaster did not rush recklessly on in the fog with a vain, confident feeling that his good ship was sufficient.

We recall such an instance when crossing on the state line steamer *Nebraska*, New York to Glasgow, in 1884. The atmosphere one day began to grow cooler. The officers began to lift up buckets of water from the ocean and take their temperature. This was

We are all sailors on life's uncertain sea. There are mighty menaces on that sea. There are foes to meet stronger than we. There are temptations as much greater than our unaided power to resist as the iceberg was greater than the *Titanic*. These menaces to navigation in the Atlantic are dull, insensate things; they mean nothing. The ships simply are crushed by accident, and not because of any intelligent force directed against them. But the Christian has foes with intelligence, malevolent intelligence, directed against him with an intensity and objectivity that he can not escape. Meet them he must; it is their object to destroy him.

Have we a safe master on board? Do we

feel sufficient ourselves? Do we think we have sufficient strength in our ship, sufficient lifting power in her separate chambers, that we could endure the wreck? So the officers of the Titanic felt. Are we so wise in our own estimation that we are willing to run without watch? Such a course is folly in the extreme. The captain of the forces that are against us is Satan. He has practised on the human family the six thousand years of its history. Mightier than we have gone down before him, utter wrecks on life's sea. Some of the men who have won the mightiest battles of the world have yielded to him. We are not stronger than they. Our hope is in having the master of our ship yielded to a mightier Master.

God has given us a chart for the sea of life. It may seem to us all uncharted, looking at it from our human reason; but with God it is charted from end to end. And that chart which points out the sure and safe route, which reveals the hidden dangers, which has within it that power and potency and discernment that will enable us to know that we are meeting these subtle means of destruction,—that chart, that guide, is His word.

But that Word will not guide us unless we desire to know it. We shall not be guided by its marvelous teaching unless we are willing to study it. The Master of that word will not give us the power that lies within it unless we seek His counsel. It is a time to watch; it is a time to pray. Never before in the history of God's church was watchfulness and prayerfulness demanded as it is to-day, and never was there a time in the history of this world when there was so much recklessness and disregard of divine counsels, especially among those who profess His name. The heathen will use all of his various superstitions to insure success. The infidel who has been reared under the influence of Christianity has swung to the other extreme, and feels himself sufficient. The wise man will recognize his own utter weakness and inefficiency. He will learn of the nothingness of humanity from its history in the past, and he will also recognize the great God who leads and guides as He has led and guided those who have sought Him through all the ages. Therefore watch, lest you enter into temptation; and pray that His power may be given you to meet every foe.

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Our Lord and Moses

THOSE who reject the writings of Moses must get very little satisfaction, comfort, or help from the record of our Saviour's temptation in the wilderness, and how He met successfully the prince of darkness at that time. Three times He is assaulted by the powerful tempter (Matt. 4:1-11); three times Jesus meets his assault with scriptures drawn from the great treasure-house of the writings of Moses. The first time, He uses Deut. 8:3; the second, Deut. 6:16; the third, Deut. 10:20.

He in whom dwelt "all the treasures of wisdom and knowledge," drew from the arsenal of God's word His weapons of defense. If divinity veiled by humanity needed these to conquer, how much more do we! But those who reject Moses, will virtually reject the temptations of Christ, as being merely traditional or allegorical. Most truly

said the Master: "For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:46, 47. There are the same evidences to the truth of the Pentateuch as to the truth of the Gospels. The Bible is one.

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The Word of God Can Not Fail

By Mrs. E. G. White

LET none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, but have walked directly contrary to it. God will not more lightly pass over any violation of His law now than in the day when He pronounced judgment against Adam. The Saviour of the world raises His voice in protest against those who regard the law of God with carelessness and indifference. Said He: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own temporal interests. "I the Lord thy God am a jealous God," is thundered from Sinai; and we may not disregard that voice because the words were spoken more than three thousand years ago, and were addressed to the lineal descendants of Abraham. The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate Him, and that He will show mercy unto thousands of them that love Him and keep His commandments.

There is nothing in the word of God to be thrown aside; there is nothing in the plan of redemption that is unimportant or that may be lightly disregarded. The Bible gives us an account of the dealings of God with man from the creation to the coming of the Son of Man in the clouds of heaven; it carries us even farther into the future, and opens before us the glories of the city of God, and the beauty and perfection of the earth made new, the saints' secure abode. But altho the long line of events extends through so many centuries, and new and important truths are from time to time developed, that which was truth in the beginning is the truth still. The increased light of the present day does not contradict or make of none effect the dimmer light of the past.

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THAT which is won ill, will never wear well, for there is a curse attends it which will waste it. The same corrupt dispositions which incline men to sinful ways of getting, will incline them to the like sinful ways of spending.—*Matthew Henry.*

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It is vain for you to expect, it is impudent for you to ask of God, forgiveness on your behalf, if you refuse to exercise this forgiving temper with respect to others.—*Hoadley.*

The Seeking Saviour

By J. F. Tolson

ALL God's people rejoice in the assurance of the divinity of Christ; but is it not of great importance that we keep in our hearts the equal assurance that He is also the Son of Man, the second Adam, a quickening spirit (1 Cor. 15:45), the link between divinity and poor, weak, sinful humanity? "Son of Man" is the title our Saviour always loved to call Himself, as it shows clearly the indissoluble union between God and man; for He was very God and very man—God in the very nature and exercise of His power, and in His ability to save to the utmost; and man in the incarnation of sinful flesh, a man acquainted with all the griefs, sufferings, and sorrows that flesh is heir to.

Luke, "the beloved physician," dwells more on the human side of our Saviour than any other of the sacred writers. Matthew traces His genealogy to Abraham; John, the "beloved disciple," shows His divine genealogy—"The Word was God;" but Luke traces Him back to Adam, the first man.

Great and excellent instruction is given us, in the book of Luke, in the parables of the good Samaritan, the lost sheep, the lost piece of silver, the prodigal son, the penitent thief, the penitent publican, Zacchæus in the tree, etc. In the nineteenth chapter we have the story of Zacchæus, the chief tax-gatherer. Being very desirous of seeing the Man of whom he had heard so much, the Man Jesus, but being small of stature, he could not see Him for the crowd, but soon found a position of advantage in a sycamore-tree.

The Master, knowing, all along, the small spark of faith that was in him, announced Himself his Guest. The people murmured, saying that He was gone to be guest with a man that was a sinner. In vindication of His course, Jesus declares, "The Son of Man is come to seek and to save that which was lost." Let us now consider some of the reasons for salvation coming to that publican's house.

- (1.) The person—Son of Man;
- (2.) His work—to seek and to save;
- (3.) The objects of His work—that which was lost.

1. "Son of Man"—O, wondrous name! The eternal Son of God, yet Son of Man! The eternal Jehovah in the flesh of weak, sinful man, and for man, to lift him out of the mire of sin and death! What wondrous humiliation for the King of Glory, the Creator and Upholder of the universe! Son of God, yet Son of Man! Well may we with rapture sound abroad the name to earth's remotest bounds.

2. "To seek and to save." If you were going through the streets and dropped a straw, you would never think or speak of it; but if you dropped a five dollar note, you would think and speak to others about it, because you could ill afford to spare it. Whenever we lose anything we value highly, we immediately set about trying to find it. Can less be said of God?—No; for here we find Him trying to seek and to save.

3. Then He has surely lost something He values very highly, something He can ill afford to spare. What is it that He, who holds the world in the hollow of His hands, and to whom belong the gold and the silver, and the cattle upon a thousand hills—what

is it He could have lost that He could ill afford to spare? O, vicegerent of God, lord of creation, crowning work of all the creation of God — man — it is thou!

Listen to the tender, pleading voice of the seeking Saviour ringing through the lovely bowers of Eden: "Adam, where are thou?" Adam has fallen from his holy and sinless estate, and in his shame and unbelief, seeks to hide from his Saviour. He is ashamed of his nakedness, afraid to discover his sin. But already the Saviour is out, seeking to save that which was lost. Still ringing down through the ages we hear that voice pleading in infinite tenderness and pathos, "Adam [man], where art thou?" "Ho, every one that thirsteth, come ye to the waters." "Turn ye, turn ye; . . . for why will ye die, O house of Israel?" "Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool."

"The Son of Man is come to seek and to save that which was lost." The word "lost" conveys (1) the idea-guilt; (2) the idea-corrupt; (3) the idea-valued; for what can be considered lost that is not valued?

1. The lost is guilty — guilty of transgressing God's holy law. "All we like sheep have gone astray." We are all bound up in the same humanity which received Peter's accusation, "Ye have killed the Prince of Life." So we are all guilty.

2. The lost is corrupt. Intended for the Creator's use, we are now, by nature and practise, of no use to Him, utterly unprofitable. Intended to show His Godhead and power, we have sunk beneath the level of beasts; for humanity has even worshiped "birds, four-footed beasts, and creeping things." We have not only been guilty of transgressing the law, but our natures have become utterly depraved. Every imagination of the thoughts of the heart is only evil continually. Self-will, self-seeking, self-pleasing, have taken the place of God's will, God-seeking, and God-pleasing.

3. The lost valued. If you, poor, lost sinner, would know how much God values you, even tho you may have sunk to the very depths of depravity, look at Calvary, and behold the seeking Saviour enduring the agony of the cross, and bearing in His body your sins, that He may save you from them and from the terrible results of the same. The lost is valued, the lost is loved; and O, how greatly loved! He who holds the reins of ten thousands of stars and systems in His hands; who has ten thousand times ten thousand angels that excel in strength to do His bidding; He who measures the earth in the hollow of His hand, and who spreads out the heavens as a curtain to dwell in; even He who holds in His hand the breath of every living thing, says to you: O lost sinner, I love you, and have lost you! I have lost something I value very highly, even your love and obedience. I want you to love Me. I want to save you, and have you to dwell with Me through the eternal ages. I have loved you so much, that I have, from the depths of My yearning heart, given up My dearly beloved Son, to show you by His sinless life, by His labors of self-sacrificing love, how much I love you; and finally gave Him up to the cruel death of the cross, that He may, for you, and in your place, meet the penalty of an outraged law, that

you may be spared the terrible penalty of your sins, and again have a chance to stand pure and sinless in My sight. Will you not come to Me, and accept My love and pardon so freely offered?

And what is the answer, my fellow lost one, that you and I have to make? Let us answer: Yes, Lord, we are lost, we are corrupt, we are guilty. We would write "lost" on the palms of our hands, on the soles of our feet, and on our entire being, our faculties, our intellects, our affections, our all. We would not wait for the judgment-bar to hear the sentence which would then seal our doom. We accept Thy word for it now. We are lost, and joyfully we hear the echo of that word — loved. We take the lost sinner's place, and joyfully claim the lost sinner's Saviour, who brings to us salvation full and free.

All hail the power of Jesus' name!

— ★ ★ —

I Will Sing of Thy Mercies

By Llewellyn A. Morrison

Thou God of Creation,
Omnipotent King,
With meek adoration
Thy goodness we sing!
We sing of salvation,
The gift of Thy grace,
A perfect oblation
For Adam's lost race.

At morning we praise Thee,
To Thee doth belong
The rapture we raise Thee
In anthem and song.
The night hath borne to us
The strength for the days;
Thy mercies renew us
To run in Thy ways.

By love we inherit
The shield of Thy might;
Thy word and Thy Spirit
Are guiding and light,—
Our comfort in sorrow,
Our buckler in strife,
Our hope for to-morrow,
And promise of life.

Our souls, in Thy keeping,
Are safe. In Thy hand,
Or waking or sleeping,
On sea or on land,
No harm can betide us.
At last, on Thy breast,
We safely shall hide us
In love and at rest.
San Francisco, California.

— ★ ★ —

My Redeemer

By Mrs. Lillie Richardson

Be with me, O blest Redeemer!
Fill my soul with love divine;
When my road is rough and thorny,
Hold my hand more close in Thine.

Bear me through the troubled waters;
Tell me that I am Thine own;
Be with me, O strong Redeemer,
Lest my burdens press me down.

Be with me, O sweet Redeemer!
Let me hear Thy loving voice;
Change my sorrow into gladness,
That I may in Thee rejoice.

Tell me I am not forsaken;
This is only for my best.
Be with me, O great Redeemer,
That I may in Thee find rest!

Be with me, O wise Redeemer!
Teach me how to think of Thee,—
Think of all Thy loving-kindness,
Think that Thou hast died for me.

Bring my soul in rapt attention
To the scene on Calvary,
Worldly cares to cast behind me,
And to closely follow Thee.

The Deliverer Is Coming

By Worthie Harris Holden

'Tis ringing, the glad, stirring anthem,
Resounding o'er mountain and sea,
"Our Saviour is coming to ransom
The captives, proclaiming them free!"

The groanings of nature announce it,
The rumblings of war versus peace.
Men's fearful forebodings attest it,
And harassed souls cry for release.

But list for the music of heaven
'Mid chaos and outcries of wo,
And quick to thine ear will be given
The solace thy spirit would know.

Above all the strife and the friction,
Beyond all the terror and care,
Flee forth from earth's doom and affliction,
And unto thy Refuge repair.

— ★ ★ —

We Love Because He Loves

By Eleanor L. Burns

As little chicks beneath the mother's breast
Are gathered safe and warm within the nest,
"So I would gather you," the Saviour said;
"Ye would not." O, the bitter tears He shed,
In agony of soul, for you and me!
And when at last upon that cursed tree
He yielded up His life, that we might live,
What greater proof of pardon could He give?

Ah, wondrous Saviour, Thou whose love divine
Has covered this poor, sin-soiled heart of mine,
For Thy great sacrifice, what dost Thou ask?
Whate'er Thou wilt, 'twill be my dearest task,
"O, wayward child, My love I freely give.
Come home again, forgiven, beloved, and live.
Give Me thine heart, give Me thy will, and let
My love new love within thy heart beget,
And all the longings of thy soul shall be
Fulfilled. This I have promised thee."

— ★ ★ —

Sabbath Day — Evening and Morning

By Violet Miriam Buck

Long rays of sunshine over the green
Of the orchard; hurrying to get things done
While yet in the sky is the gold of the sun;
And, at the close of the preparation day,
The gathering at worship, to sing and to pray,
Unto the Father we will seek,
For "safely through another week,
God has brought us on our way."
Gently the twilight comes down
Over the soft brown
Of the vineyard. Quietly the breeze
Blows through the cottonwood-trees,
While, from a poplar-tree, the song
Of a mocking-bird mingles our prayers among.

Peaceful is the rest
Of the Sabbath night,
On the Father's breast,
Care-free we rest,
Till the light of the Sabbath morn
Dawns over the mountain's snow.
Then, in the heart of the morning glow,
Once more is born
The hope of a Saviour who will come
In a cloud from the eastern sky,
To gather us up on high —
Us, and the dear loved ones who rest
In the little cemetery's breast.
He will bring us to our heavenly home.
Eager the eyes which look for Him,
Their hope undim.
He will come in an hour that we know not of.
Let us watch and pray, and look above.
After the long, long tarrying time,
When the clock of the universe strikes the hour,
The Son of God will come with power,
With His holy angels. Grant that we
May be ready and fit to dwell with Thee!

— ★ ★ —

Angel Drivers

By Delwin Rees Buckner

They all ascend the ark's plank, two by two,
Apparently aware that they must go
Into their stalls within the hold below —
Earth's animals of every size and hue,
Annexed by angels to true Noah's crew,
Their footsteps quick as tho full well they know
That cumbrous clouds of vengeful wrath and wo
Will soon obliterate the heaven's blue.
With awe and wonder, wise philosophers
Behold the curious phenomenon,
A bestial army where no general
Is visible. Yet, could their eyes disperse
The opaque cataracts which blind each one,
They'd see celestial captains guiding all.
Diamante, Argentina.

BIBLE STUDIES

Our Great High Priest

1. Of what was the ancient sanctuary, with its holy places and priests (described last week), a type?

"Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

2. After what was the earthly sanctuary made?

"See, saith He, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5; Ex. 25:40.

3. What was this pattern which was showed to Moses in the mount?

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself,

was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3.

6. At a later time in earth's history, after the opening of a door in the heavenly temple, what did John see?

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:19.

7. To what, then, did the earthly priests serve in the earthly sanctuary?

"Who serve unto the example and shadow of heavenly things." Heb. 8:5.

8. Why were there many priests?

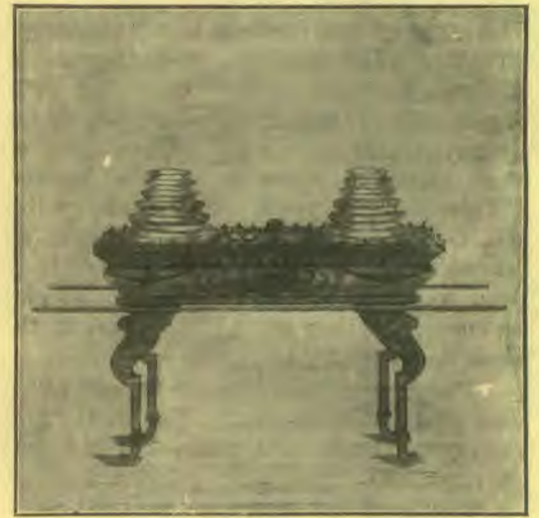
"They were not suffered to continue by reason of death." Heb. 7:23.

9. How does Christ's priesthood differ?

"But this Man, because He continueth ever, hath an unchangeable priesthood." Verse 24.

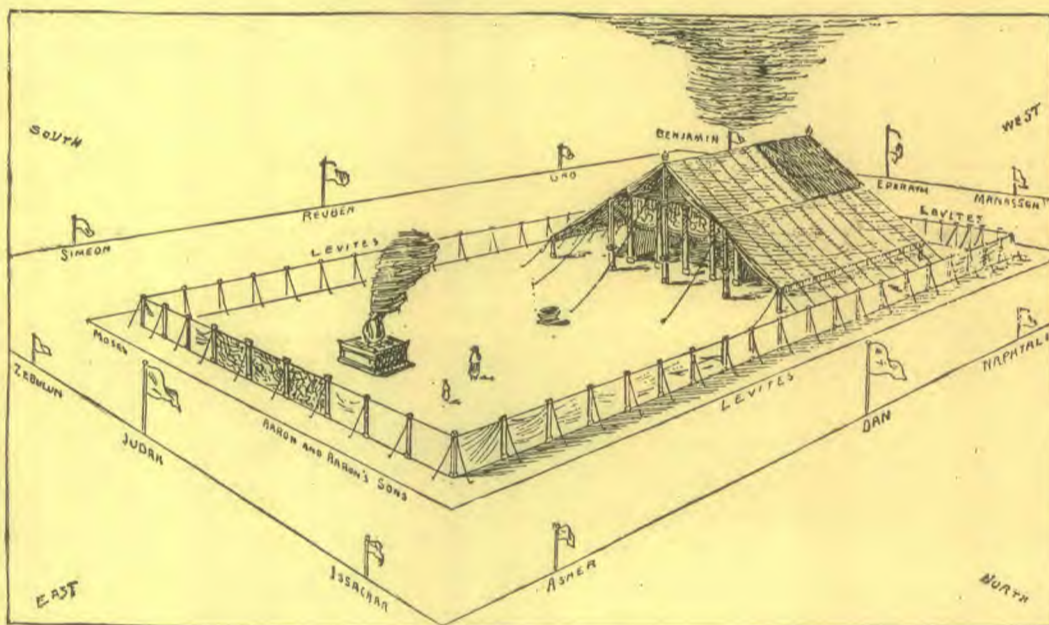
13. Why was this necessary? and how was it carried out?

See following note.



The Table of Showbread

NOTE.—The individual offerings (described in the first several chapters of Leviticus) offered in faith by the sinner, together with the daily offering, transferred in figure through the blood of the sacrifice or the person of the priest the sins of the penitent to the sanctuary. When the priest sprinkled the blood upon the altar before the ark, he there left, so to speak, in figure, the forgiven sins of the people of God. This work went on for the year. On the last day of that year, the tenth day of the seventh month, the high priest, after offering for himself, took two goats, over which he cast lots, one for Jehovah, one for the scapegoat, or better, the proper Hebrew noun Azazel, "the strong one who revolted," or Satan. See Lev. 16:8, margin. The Lord's goat was slain, its blood taken into the most holy place and sprinkled upon the mercy-seat, all the sins of Israel were confessed, taken by the priest, brought out, and laid upon the head of the goat "for Azazel," confessing "over him ALL THE INIQUITIES OF THE CHILDREN OF ISRAEL, and all their transgressions in all their sins." Then this scapegoat was sent away by a fit man into the wilderness, and tradition tells us was there destroyed with all the sins. Israel then stood free from sin. Every soul who in faith availed himself of these provisions of the Lord for putting away of sin stood free before God; but every person who did not afflict his soul was "cut off from among his people." Lev. 23:29. That day, therefore, the tenth day of the seventh month, be-



The Tabernacle and the Court

now to appear in the presence of God for us." Heb. 9:24.

NOTE.—There were two holy places in the earthly sanctuary. These are expressly declared to be the "patterns of things in the heavens," the "holy places" of the earth, "the figures [plural] of the true." Heb. 9:24. The same thought is expressed in the original of verses 8 and 12, and of 10:19, where they should read "holy places." The holy places of the earthly sanctuary are typical of the holy places of the heavenly sanctuary.

4. What furniture was found in the earthly sanctuary?

The candlestick, the table of showbread, the altar of incense; and in the most holy place, the ark of the covenant, testament, or testimony.

NOTE.—See last week's Bible study and the scriptures referred to, also Heb. 9:1-5.

5. Which of these did John see in heaven?

"A door was opened in heaven: . . . and there were seven lamps of fire burning before the throne, which are the seven spirits of God." Rev. 4:1-5.

"And another angel came and stood at the altar, having a golden censer; and there

10. How often did the priests officiate in the first apartment?

"The priests went always [daily] into the first tabernacle, accomplishing the service of God." Heb. 9:6.

NOTE.—"The priests went always [continually, daily] into the first tabernacle," or holy place (Heb. 9:6), relates to their regular, daily service, of one lamb in the morning and one in the evening, with such other offerings as individuals and special times might call for. The regular daily offerings and Sabbath offerings are described in Num. 28:3-10. These were offered daily throughout the year in the holy place.

11. How often did the priest minister in the most holy place?

"Into the second [apartment, the most holy] went the high priest alone once every year." Heb. 9:7.

12. What was the character of this yearly service?

To cleanse the sanctuary "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. 16:16.



The Golden Candlestick

OF VITAL IMPORT

came a day of judgment to that people, the completion of a round of service, typical of Christ's entire priesthood.

14. *When and where did Christ enter upon His work?*

"For the law [the ceremonial law of priesthood] maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Heb. 7:28.

"Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. 1:20.

15. *What is He here?*

"Head over all things to the church." Eph. 1:22.

16. *What and where did Christ first minister?*

"Neither by the blood of goats and calves, but by His own blood He entered in once ["for all," A.R.V.] into the holy place [literally, "holy places"], having obtained eternal redemption for us." Heb. 9:12.

NOTE.—All of Christ's ministry was ever with the ultimate view of putting away sin. When He began His ministry in the heavenly places, that sanctuary and priesthood were consecrated for the good of His creatures to that work, even as was the first sanctuary, the "figure of the true." This dedication included both places. Ex. 40:9-15; Dan. 9:24; Heb. 1:9. As the priest in the earthly sanctuary ministered ever in view of the day of atonement, the yearly judgment, so Christ has ministered in the holy place above in view of the work of judgment in the end of His ministry. He began in the sanctuary above, where are the seven lamps and the altar of incense (Rev. 4:5; 8:3); in the end of His ministry He will enter the most holy place before the ark for His last act of service in the judgment (Rev. 11:19).

17. *What will be done in His closing work? and why?*

"It was therefore necessary that the patterns of things in the heavens [the earthly sanctuary] should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23.

NOTE.—This purification, or cleansing, is not from physical defilement, but from the remembrance of sin. During the centuries since Jesus entered upon His priesthood, the sins of those who have professed His name have been recorded on high. In the end of His ministry, the time of the judgment, all cases will come before the throne for examination and judgment.

18. *What will then take place for those who have been faithful?*

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." Acts 3:19, 20.

NOTE.—The blotting out of sin, the purification of the heavenly sanctuary, will occur during the time of the outpouring of the Spirit, just before Jesus shall come. Those sins will be blotted out of the life and affections and character here, and from the record on high.

19. *What will take place concerning those who have been unfaithful?*

Their names will evidently be blotted out of the Book of Life, and their sins retained,

inasmuch as the Lord declares of the overcomer, "I will not blot out his name out of the Book of Life." Rev. 3:5.

20. *What sad statement will be made in heaven when Christ's work is finished for all who will receive Him?*

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

21. *What is the next great event?*

"And, behold, I [Jesus] come quickly; and My reward is with Me, to give every man according as his work shall be." Verse 12.

[The next reading will be on the **TIME OF THE CLOSING WORK OF CHRIST AND THE JUDGMENT.**]



The Altar of Incense

Melchizedek and the Priesthood

(Notes on a Study of the Subject by A. F. Ferguson)

MELCHIZEDEK was priest of the most high God. Gen. 14:18. He was king of righteousness, king of peace, without natural father or mother ("pedigree," margin), without beginning of days (as an infant) or end of life literally. Heb. 7:1-3.

Melchizedek was greater than Abraham. Compare Gen. 14:19 with Heb. 7:7. Abraham was the greatest man on the earth at that time, and God said He would make of him a great nation, and the father of all the faithful.

Hence we conclude that Melchizedek was not of this world. We will consider this later. He was not Christ. See Heb. 7:15-17. We see another priest after the order of, or like, Melchizedek, a priest of the endless life.

Who was this priest? Heb. 8:1, 2: "We have such an high priest," etc. Heb. 6:20: "Jesus, made an high priest." Jesus was not Melchizedek, but was made a high priest of that order.

Melchizedek was not the Holy Spirit, for he was a man. Heb. 7:4. He was not an angel, for angels are not priests. Heb. 1:14. He was not of the human family, for each has had end of days, except Enoch and Elijah, who were translated. Each has had beginning of days as an infant, except Adam.

If Adam had not sinned, he would not have died, but would have lived forever. Rom. 5:12. Death came by sin. And thus Adam would have been like Melchizedek. Heb. 7:1-3. He would have been priest, or head, of the human family. He would have been king of the earth. Gen. 1:26.

If Adam had not sinned, he would be king of righteousness, and also king of peace. Adam lost all, because he became a servant of Satan. Rom. 6:16; 2 Peter 2:19.

Satan became ruler and prince of this world. Compare Luke 4:5, 6 with John 14:30. So this world passed into the hands of Satan, and he became its representative instead of Adam.

But there are more worlds than this one. This world is the lost sheep which the good Shepherd, Christ, came to seek and to save. Then let us grasp the fact that there are other worlds, inhabited the same as this one.

Adam was the son of God in a special sense. Luke 3:38: "Which was the son of Adam, which was the son of God."

He was created a man, without beginning of days as men, without father or mother.

He was the beginning of the family of beings in this world.

Would it not be reasonable to suppose that God created an Adam, or a creature like Adam, for each world, that could be called, as Adam was, the son of God?

Then each world would have its Adam, or son of God.

In Job 1:6, 7, we find the sons of God came to present themselves before the Lord. But was Adam there?—No. He was dead, for this was in the time of Job. See verse 8. Who was there to represent this world?—Satan. Verse 6. The Lord said to Satan, "Whence comest thou?" And he answered, "From going to and fro in the earth, and from walking up and down in it." Verse 7.

Adam had lost his kingship. It had passed to Satan, and now he came to represent the earth in the council of all the sons of God—the rulers, or kings, of all the other worlds.

Jesus comes to seek and to save that which was lost, and redeem the earth. He paid the price on the cross, came forth from the tomb, and ascended on high. He becomes our high priest (Heb. 6:20), and at the same time, our priest after the order of Melchizedek.

At the same time, He became the second man Adam. 1 Cor. 15:45, 47.

Then Christ redeems the Israel of God from death. Hosea 13:10, 14: "I will be thy king." "I will ransom them from the power of the grave; I will redeem them from death."

Adam lost the "first dominion." Gen. 1:26; Rom. 6:16. That second dominion comes to our Lord. Micah 4:8.

Then the government will be upon His shoulders. Isa. 9:6. Then the second man Adam, the Melchizedek of this world, our "Counselor, the mighty God, the everlasting Father," even as Adam, if he had not sinned, would have been, is the everlasting Father of the human family.

Christ is king of this world, as Adam would have been. He sits "upon the throne of David, and upon his kingdom, to order it, . . . henceforth even forever." Verse 7.

So we conclude that the Melchizedek priesthood, or order, is the heads of all the other worlds, with Jesus as head, or representative, or king, of this world. And the being who met Abraham was the head, or representative, or king, of some one of the other worlds, being named, after the order of priesthood to which he belonged, the Melchizedek of that world.



THE OUTLOOK

"Watchman,
what of
the night?"

Physiologic Signs of the Times

By George Thomason, M.D.

Diminishing Birth-Rate

THE diminishing birth-rate in this and other countries is an evidence of race deterioration, and an important sign of the times. Official reports from all civilized countries show the birth-rate to be diminishing to an alarming extent. France has viewed with grave concern, for some years, a birth-rate of thirty thousand less than the death-rate, and by offering tempting prizes, has sought to encourage the rearing of large families. The birth-rate in the United States has diminished more rapidly than in almost any other country. Our statistics show a decrease of one per cent a year in the birth-rate.

Inability of mothers to suckle their young is an evidence of degeneracy. Dr. Holt, of New York, a great authority on diseases of infancy and childhood, states that "in New York at least three children out of every four born into the families of the well-to-do classes must be fed at some other fount than the maternal breast." An eminent physician, testifying before the Committee on Physical Degeneration in England, stated that only one child in eight born in Sheffield, is brought up upon the breast. Professor Bunge, of Switzerland, an eminent authority, has called attention to the inability of mothers to nurse their children as being one of the degenerating influences of alcohol upon the body.

Time would fail me to continue the evidences of physical degeneracy as indicated in the early decay of the teeth, in the increasing number of persons suffering from defective eyes and ears, of glandular defects, from thyroid and other gland enlargements; of the increasing number of deaf-mutes, epileptics, and other degenerates, as well as the ever-increasing number of neurotics and dyspeptics. Besides these there is the tremendous army of chronic sufferers whose tissues and glands are undergoing degenerative changes, victims of chronic diseases which kill half the people who die in the United States every year. A million and a half people die in this country every year; five thousand every day; two hundred every hour. Nearly two thousand people die in this country every day from easily preventable disease. That is, recognition of the cause of physical degeneracy and the application of simple and natural principles of living would save more lives in this country every day than were lost in the Titanic disaster.

The Causes

And why all this waste of life and persistent and increasing degeneracy? A study of the cause reveals a constant, persistent, and ever-more-subtle effort on Satan's part to lead men to various physical digressions which will result in spiritual ruin. Men and women to-day are as verily being deceived as in the beginning, by that voice that originally inquired, "Yea, hath God said?" The same subtle promise of immunity from consequences is given to-day as in the beginning, but with ever-increasing deceit.

God says, "Whatsoever a man soweth, that shall he also reap." Gal. 6:7. The devil says, "There is no such thing as disease, therefore no such thing as reaping — no such thing as consequences of sowing."

God says, "Eat ye that which is good." Isa. 55:2. The devil says, "Eat anything you please, and take — Dr. Blank's Digestive Tablets!"

God says, "Blessed are the pure in heart: for they shall see God." Matt. 5:8. The devil says, "Sow wild oats for at least a certain period of your life, and then shall ye know both good and evil."

"God SPEAKETH once, yea twice, yet man perceiveth it not. . . . He is chastened also with PAIN upon his bed, and the multitude of his bones with strong pain. . . . Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." Job 33:14-30. The devil says, "Pain is an enemy, a voice to be hushed and stifled,— which purpose the coal-tar products, phenacetin, acetanilid, and others, are especially designed to accomplish."

"There is no peace, saith my God, to the wicked." Isa. 57:21. "The work of righteousness [of right-doing] shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17. The devil says, "In morphin and cocain is peace, and a sure transport to the Elysian fields, with no sorrow added thereto."

Christ said, "Let not your heart be troubled: believe in God." John 14:1. The devil also says, "Let not your heart be troubled; drown your troubles and let them be submerged in drink."

So on, and ever on, to the complete perversion of every physiologic sense, the devil leads man, until no longer can he "feel after God, if happily he might find Him;" and if permitted to go on for more than a few years, it would needs be that man would sink into the abyss of utter and everlasting hopelessness. Thus we can see, in a physiologic sense, that "except those days should be shortened, there should no flesh be saved."

Some Significant Aspects

There is a special significance in the maintenance of the present death-rate in the absence of the devastating scourges that periodically swept the world a few decades ago. It seems that men more and more are yielding to temptation in forming pernicious and vicious habits, which are rapidly blighting and degenerating them. I give a few striking examples:

Alcoholism

In spite of the tremendous educational campaign against alcohol, and the splendid triumphs realized in the temperance cause, there is more liquor consumed now than ever in the history of the world. In the United States more than two billion gallons of alcoholic liquors are consumed each year, equivalent to a half-pint a day for every man, woman, and child in the country. Christ said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." It would seem that almost above everything else, the demon of drink is able to destroy both soul and body in hell. Certain it is that in addition to blighting every tissue and function of the body, it destroys the only means of communication by which God can appeal to

man — that is, the brain and the nervous system.

Not only is this soul- and body-destroying effect realized in the man's own life, but the iniquity of the father is visited upon the children. Professor Winslow says that when the parents are drunkards, the inevitable result is that the children will be either drunkards, criminals, or lunatics. That this hereditary physical degeneracy is not transmitted in an endless chain, lowering the human plant to a debasing and almost unrecognizable degree, is due to the limiting of its transmission, by an all-wise Providence, to the third and fourth generation.

The degenerating influence of alcohol upon the nations of Europe is graphically portrayed by Bishop Latty, a French prelate, as follows:

"It is a subject which, in the past few years, has occupied and disturbed and frightened all Europe, and France in particular. It is urgent to make heard a cry of alarm at the peril that menaces us, so grave and so saddening are the facts before my eyes. . . . One is justified in believing that alcohol is, at the present time, the chief and most deadly of the plagues that infest humanity.

"What is it, indeed, that distinguishes the nature of man? — Reason. In what consists his welfare? — It is that he may be, and may live in accordance with his reason. But poison takes from man the use of his reason; it takes it from him at intervals more or less frequent, and then little by little it strikes at reason itself in its essential organs. It exposes him to all evil, in altering the chief faculty which urges him toward the good.

"This poison vice upsets the marvelous order of the human machine. There is no longer to be found there either the proper proportion or balance between the various parts or powers, or the measure between the passion and their objects, nothing that expresses harmony and union of the forces that make up humanity. There is no longer beauty, nor the least vestige of moral energy. It is a rupture of the human bond without death; a sort of dissolution of the constituent elements of man. . . .

"One seems to hear in 'alcohol' the dry, lugubrious sound of a cleaver, which falls without ceasing upon humanity. . . . And it insinuates itself throughout the whole human organism, and into each of the systems that compose it. . . . Certainly one can not feel indifferent that temperaments are feeble, longevity rare, madness and sudden death frequent; that alone would suffice to make us curse the poison generating so many evils. But to know that it penetrates still further into the soul, diminishing the intelligence and free will, lowering the most noble and essential sentiments, altering the moral sense itself, and destroying the balance of character in all the fundamental powers of man; . . . I ask you if there be anything more heart-rending, more capable of inspiring sadness and alarm in whomsoever loves his brothers and his country."

The Tobacco Habit

It seems quite apparent that tobacco has come to divide the honor with alcohol in causing physical degeneracy. This subtle poison is striking a deep and deadly wound in the moral and physical stability of the human family. The figures representing the amount of tobacco annually consumed in the United States are staggering and beyond comprehension, there being four hundred million pounds of smoking and chewing tobacco and snuff, seven billion five hundred million cigars, five billion five hundred million cigarets. And the hopelessness of the situation is emphasized

when it is realized that each year tobacco is consumed in ENORMOUSLY INCREASED QUANTITIES; and, worse still, the tobacco habit among women is spreading with appalling rapidity. Thus one of the last barriers for the protection of children from hereditary taint is fast being torn down. The girls and women and mothers have yielded to the seductive influence of "my Lady Nicotin." Multitudes of our college girls are smoking cigars; every large city has its women's clubs with their smoking-rooms; every large hotel and many cafés must now provide smoking-rooms for women. It is now a most common sight, in traveling, to observe women smoking. Last year in New York City it was known that more than one hundred thousand women were cigaret smokers. Many tobacco dealers testify that their trade with women is rapidly increasing in cigars and chewing tobacco, which is known to be for their own consumption. Few women who smoke can long resist the temptation to drink, and few women who drink are able long to preserve a high standard of morality, and their course is rapidly downward.

Women developing the poison habit degenerate much more rapidly than men, their more delicately poised nervous systems being more susceptible to degenerating influences. Now that women have more than ever given themselves over to degrading physical practises and habits, exerting as they do the predominating hereditary influence, the outlook for the future generation is indeed a hopeless one, and the possibility of many generations surviving these degenerating influences is very remote and unlikely. As Depierre, in "Le Tabac," says: "In our time more than ever, these despairing words for the future are repeated everywhere: 'We are degenerate; we are in decadence.'"

Evidences of Physical and Moral Decadence

"The fact is incontestible that within the last half-century, European societies present symptoms of physical and moral decadence, which call the attention of all those who are interested in the well-being of man. This degeneracy is seen in the failing beauty of the human type,—the abasement of the human form,—in the contemptible and suffering appearance of European populations, in the diminution of longevity, in the number of deaths exceeding the births, leading rapidly to depopulation.

"And moral degeneracy is recognized in sterility of intelligence, which produces no more great men or great things, in spite of the wealth of learning of our age.



The vice vulture. Guard your daughters; only those truly guarded are safe from his clutches.

"Intelligence and reason are being lost more than ever before, in the thousand forms of mental alienation. . . . The moral sense is also degraded, as seen in the ever-increasing number of pitiable beings who are disgusted with life, and others who are forgetful of all duties,—slaves of passion, and willing in the committal of crime. . . .

"These facts are substantiated by the highest authorities; and how shall we explain them? . . . Physical degeneracy, moral abasement, sterility, excessive mortality, we must recognize as actual laws of our social-estates, all of which were unknown in preceding epochs. To what can we attribute these evils, but to the causes which march parallel and immediately along with them?

"How has this so evident, so rapid decadence taken possession of us, in this time when advantages for the perfection of all human kind were never so favorable? What have we introduced into our customs, our habits, which has produced so rapid decay? For these strange and exceptional effects, one must seek for a cause equally exceptional, that did not exist before our great degeneracy, and which increases and marches parallel with it. One may recognize it in nicotinism; that is to say, in all the progressive physical degradation it involves. Yes; we may attribute to tobacco all the social evils that afflict our epoch; tobacco, which, after having been forbidden for its infamies by legislation of the seventeenth century, has insidiously crept into our life; tobacco, which, condemned, as it was, as poisonous, unhealthy, ill-becoming, dirty, is now imposed upon us as the height of elegance and fashion. It is everywhere accepted as a natural pastime and the most innocent of pleasures."

Other Intoxicants

Another prominent sign of the times, and a great factor in the production of degeneracy, is the increasing prevalence of the morphin and cocain habits, in response to an overruling desire in human hearts for peace when there is no peace. It is estimated that there are at least four million unfortunate victims of morphinism and cocainism in the United States, to say nothing of the millions enslaved to the coal-tar products and to tea and coffee.

The cocain habit is developing at an appalling rate, not being confined to any one class, but claiming its victims from the ranks of newsboys, shop-girls, physicians and clergymen, and representatives from all grades of society. The pernicious influence of this drug is rapidly permeating the South, particularly among the Negro laborers, who are readily caught in the web of its mystic power. It is estimated that over one hundred fifty thousand ounces of this powerful alkaloid is an-

nually consumed in the United States. There is not an authenticated case on record of a successful cure of the cocain habit. It destroys a man — soul, body, and spirit, for time and for eternity.

The curse of France, absinth drinking, has found its way to our shores, and is becoming alarmingly prevalent. Absinth may now be procured at many of the country bars and railway stations. To become a victim of this habit, as Marie Corelli says, means more than death. It means crimes of the most revolting character, brutality, cruelty, apathy, sensuality, and frenzy. The common symptoms of absinthism are muscular deformity, loss of strength, hallucinations, and epileptiform convulsions, terminating in paralysis.

The people of the United States now annually consume one billion pounds of coffee, one hundred million pounds of tea, and more than one hundred million pounds of cocoa and chocolate.

An Antitype of Ancient Days

"As it was in the days of Noah, SO shall it be also in the days of the Son of Man. They did eat, they drank." That this physiologic sign of the times and evidence of the coming of the Son of Man is everywhere and universally apparent is so altogether obvious as to need no further comment or demonstration. But as the manner of eating and drinking is to be one of the signs, in the world, of the last days, IT MUST be that one of the distinguishing characteristics of the church of God in this age will be an eating and drinking in great contrast to the world, the eating and drinking in a spirit begotten of faith, and with an earnest solicitude that in eating and drinking, or whatsoever is done, all should be done to the glory of God.

Infidelity Fostered by Physiological Science

A further significant sign is the fact that the stability of the Scriptures is being further assailed from physiological grounds. Dr. Carrel, as a result of his really magnificent work along physiological lines, was recently granted the Nobel Prize. He has succeeded in keeping cells alive when entirely isolated and separated from the body, and even noted some slight development and proliferation. Immediately his results are published, the same old voice is heard, "Yea, hath God said" that life and immortality are brought to light through the gospel? A few weeks ago, Professor Schaefer, in his inaugural address as president of the British Medical Association, referring



Transatlantic Co.
Baron Marshall von Biberstein, new German ambassador to the court of St. James



Count von Bernstorff, ambassador to this country, in court uniform

to the work of Professor Carrel, created a world-wide sensation by declaring that life and death were purely chemical reactions. The time would certainly come, he said, when the experimenter in the laboratory would manufacture life precisely as he now puts chemical substances together. It is said that Dr. Carrel's work thus sheds new light upon the everlasting problem of the ages—the origin of life, and the particular forces that influence its development. And the questions which Dr. Carrel's work seem to suggest are: Does life originate spontaneously? Is death itself naturally an inevitable consequence? Is old age really a disease, or a fundamental fact of nature itself? Is there such a thing as perennial youth? Can our bodily organism, worn out with hardship and decay, be revitalized and made active again?

It is further believed and said that when medical science has penetrated all the secrets of its microscopic operation, it will have solved the riddle of life itself; that hitherto all attempts to transmit inevitable and crabbled old age into luxuriant youth, to make the jaded human eye regain its luster, have been grotesque failures. The death and destruction of the animal cell has been regarded as a strongly established scientific and theologic axiom. But Dr. Carrel's experiments challenge even this fundamental truth,—he believing that they prove that the animal cell itself is apparently immortal.

These experiments naturally range Dr. Carrel upon the side of those scientists who believe that life is purely a matter of chemistry; and while he has not created life itself, yet he has practically shown, according to Burton Hendrick, that immortality is merely a question of chemical reaction. Professor Loeb, Dr. Carrel's colleague in the laboratory, says, "Nothing indicates at the present time that the artificial production of living matter is beyond the possibility of science." And the significant question is asked: "Are the real waters of eternal life certain liquid substances like Dr. Loeb's salt solution for sea-urchins and Dr. Carrel's laboratory solution for animal tissue? Will human existence, like that of these animal cells on the cover glass, ultimately resolve itself into periods of youth and old age, and then youth and old age again, and so on indefinitely?" And he further adds, "There seems no scientific reason why the miracle should not be realized."

I consider these sentiments a striking physiological sign of the times, in that in a particular sense they indicate the time of the end, when the devil has come down with mighty power, knowing that he has but a short time to work, and that here is one of the means, if possible, of deceiving the very elect. But thanks be to God, we are not in darkness. We know in whom we have believed. In Him was LIFE, and that life was the light of men. We will come to HIM, that we may have life—to Him as the ONLY SOURCE of life.

The Only Means of Rescue

I need not say that the only means of rescue from this awful tide of physical and moral degeneracy, and from these deceptions, is the gospel of Jesus Christ. Just as surely as the devil is seeking to destroy man eternally by the results of physical unrighteousness, just so surely was the Lord Jesus Christ manifested to destroy the works of the devil, that we might obtain physical righteousness. Jesus Christ came into the world to save the bodies as well as the souls of men. He could not

save the one without the other. The whole problem of living is one of faith.

Just as physical WEAKNESS and DEGENERATION is a sign of the end, so should one of the distinguishing characteristics of the people composing the church of God be physical STRENGTH and REGENERATION. It is distinctly the imperative duty of God's people to present to the world a class of individuals who are distinguished by PHYSICAL and MENTAL as well as spiritual power. This must be according to God's plan; for He gave, as an intimate part of the closing message, principles pertaining to the physical salvation and strength. Similar principles given to the children of Israel, *en route* from Egypt to Canaan, made them appear in great contrast to the nations round about, and resulted in the marvelous blessing that in all their ranks and borders there was not found a feeble person. Should it seem a thing incredible in the present-day journeying from Egypt to the promised land, that similar principles committed to the chosen people, with just as faithful adherence

on to physical and spiritual ruin, so in a special sense has been committed to God's people the work of exalting the standard of life-giving truth. Darkness covers the earth, and gross darkness the people, but the work of our generation is to "rise, shine," because "light is come;" to "cry aloud, spare not;" to lift up the voice like a trumpet, and show the people their transgression, and the house of Jacob their sin.

By a greater love for, and a firm adherence to, and an increasing faith IN, the God-given principles of physical righteousness, we should be having our youth renewed like the eagle's, and thus be LIVING epistles, known and read of all men. Thus through the living church of the living God, set in the midst of a darkened and perverse nation, will shine the true principles of life, until out of this horrible pit of human darkness, degeneracy, and awful corruption, will emerge a company who have been lifted from darkness to light, from the power of Satan to God; who have received forgiveness of their sins, and a place among those who are sanctified.

In the brief day which remains, and ere the darkness of night shall come, in which no man can work, may God help us to rise in the fulness of light and power and possibility, and complete this great and glorious life-saving work, for His name's sake.

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Long Beach Sunday Concerts and the Churches

LONG Beach is a great summer resort, in Southern California; and the "Pike," a paved promenade on the ocean beach, is thronged with people during the heated term, especially on Sunday evenings. Music is provided by a brass band at the expense of the city. It appears that the city council has control of the band, and regulates its hours for playing. The hours of 2:30 and 5:30 P.M. had been previously fixed upon, and for the past two years the band has occupied these hours. The larger number of the people, by far, congregate in the evening, and for this reason the patrons of the band desired the city council to change the hour from 5:30 to 7 P.M.

This stirred the pastors of the city, and an evening was appointed to discuss the matter before the council. The Sunday before the appointed meeting, the pastors took a vote of their congregations as to whether they favored the band's playing during the hour of church services or not. On the night of the appointed meeting, the principal opponents of the band's representatives were the Rev. Mr. Rasmussen, of the First Episcopal Church, and the Rev. Mr. Rogers, of the Church of Christ. The former said he could see no good reason why the band should play at 7 P.M., instead of giving two concerts in the afternoon; that the people all along had been satisfied with this arrangement; and that he represented fifteen hundred people who protested against Sunday night concerts. He further stated that six of the most prominent denominations in Long Beach had on Sunday night voted almost unanimously against the band's playing at 7 P.M. on Sundays. In opposition to this, the Rev. Mr. Baker, Unitarian, said, among other things: "If the churches are unable to compete with the band, they had better go out of business. For my part, I am willing to take my chances with a brass band. The people are too enlightened to permit of such interference, by the churches, with the people's rights. It is time to divorce the church from politics."

The pastor of the Church of Christ took clear-cut issue with this, and emphatically endorsed the position of the Episcopal pastor. During the debate, one minister vehemently charged his opponent with absolute falsehood. The question was decided in favor



Clinedinst Attorney-General Wickersham and those connected with him who in Mr. Taft's administration began the decided fight against the trusts

to these principles, should bring equally striking results? The present-day church, failing to attain to this high grade of physical efficiency, in just so far fails to meet God's ideal for her. And in just so far as the world sees physical WEAKNESS, TAIN, and DISEASE, in the church, in just so far does the world fail to see GOD MANIFEST IN THE FLESH. The church should to-day be giving to the world unmistakable evidence of physical as well as spiritual regeneration.

A Wrong Association

We ourselves need to get as far as possible removed from the old idea that piety and poor physique are necessarily associated together. We need to recognize that constipation and indigestion materially interfere with pure and undefiled religion, and that exercise should be a part of one's religion as well as should saying his prayers. The gospel of Jesus Christ is the power of God unto physical salvation, and is that which preserves the BODY, as well as the soul and spirit, blameless unto the coming of our Lord and Saviour Jesus Christ.

As in a special sense the devil has blinded the minds of those that believe not, lest the light of the glorious gospel of Christ should shine unto them, and as he is thus driving men

of the churches. But what a spectacle — the church quarreling with its opponents, and charging them with falsehood, before the civil authorities! As we listened to the animated discussion, it reminded us of a scene in the fourth century, when the bishops appealed to the emperor to remedy a similar perplexity.

At a church convention held in Carthage, 401 A.D., the bishops passed a resolution to send up a petition to the emperor praying "that the public shows might be transferred from the Christian Sunday to some other day of the week." The reason given in support of this petition was, "The people congregate more to the circus than the church." (Torrey's Neander, page 300.)

The church could not then stand competition. She wanted a monopoly, and she got it. Subsequently a law was passed that closed the circuses and the theaters, and the temptation was removed. The church soon gained full control of the civil power, and the pages of history are burdened with the cruel persecutions carried on by the church dominating the civil power. If these worldly entertainments that are permissible at any hour on week-days are to be prohibited on Sunday because they interfere with the workings of the church, is it not a clear acknowledgment that she has forsaken her source of divine power, and therefore is unable to compete successfully with the world? Pastors and people may argue that the temptations to violate the day of rest should be removed by legal enactment, but such a course is contrary to the Lord's appointed way. On that principle, all sorrow, misery, sin, and death could have been averted by guarding or removing the prohibited tree of knowledge in the Garden of Eden. This would have destroyed man's free moral agency. God does not want His church to work upon such a principle.

E. HILLIARD.

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The Militant Suffragettes

WE have said very little upon this subject, but it is certainly a matter which is troubling England. There seems to be a sort of mania that has possessed a class of women in England that are otherwise considered refined, learned, and well-meaning women. They have asked in years past for the right of suffrage, and it has been refused. They feel that they have been scorned; and Shakespeare, who may have known militants in his day, says that hell has no "fury like a woman scorned," and it looks like it with the militant suffragettes.

One of the latest of their plans is a wholesale arson plot. Scotland Yard detectives, it is reported under date of July 6, discovered an arson plot in which the suffragettes had planned simultaneously to set a large number of fires in various districts of London. Various quantities of combustibles had been stored at different points throughout the city, and the plot was so well arranged that a tremendous damage would have been the result. At a given hour, at a date which has not been learned definitely, these fires were to be set, some of them in the main business section and some in what is known as the fire zone. The police have discovered thousands of tubes of phosphorus, quantities of fire-lighters, large stores of chemicals,—all of which were to be used in this arson campaign. Every indication was that the women had received expert advice in their use; and it was further learned that they had approached French aviators with the proposal that they fly over London and drop bombs on the principal buildings, the bombs to be supplied by the militant suffragettes. The air men, however, refused, and informed the British authorities. One suffragette is said to have replied, "O, very well, we will learn to fly our own aeroplanes, and then you will see what will happen."

Now some may look upon all of this as heroic. There are some who may count Miss Davison a martyr to her cause. We suppose she was in a way, but the cause was anything but noble. It certainly demanded no such sacrifice of life, or reputation, or property. There are thousands of good women in England who do not feel that they are in any wise enslaved because they do not have the right to vote. There were thousands and millions of men who were

denied the suffrage for years. It came, and it came in a peaceable way. Just the other day Illinois surprised everybody by voting woman suffrage, but Chicago was not menaced; nor were any fires set, nor was the legislature mobbed, nor was the governor assaulted. If ever a state was justified in taking rigid, decided measures for crushing out a species of rebellion or mania, it seems as if England is in suppressing the militant suffragettes. If the government could take some of the old castles in England, with their spacious grounds walled in, give the militants plenty of provisions and the necessities of life, and shut them all up in there, it seems as if that would be a relief to the people; and when any very decided, active sympathizers were manifest, admit them to a visit with the suffragettes for indeterminate time.

One physician has said that the race is rapidly going insane. Certainly the militant suffrage movement in England is doing its best to demonstrate the truthfulness of his remark.

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A sentence from an article that appeared recently on the editorial page of one of the Lig dailies says that "public opinion is coming to stand for the idea that preparedness in war is the best promoter of peace." And in the same article, Mr. Gatling is quoted as having said that his "guns have saved more lives than they have ever destroyed. The Gatling gun is a peacemaker." These sentiments are worked overtime at present. There is a section of the press that is doing all it can to stir the United States to building greater navies and enlarging its army in order that we may insure peace. The SIGNS OF THE TIMES is not in the statesmanship business, and so can not speak from that standpoint. It may be that wise statesmen ought to announce such sentiments as the foregoing, and insist on having the great navies and the great armies. But if such is the case, why have we been told so many times that we are in the gray dawn of the morning of the millennium, when we are to have universal peace, and when war will be simply ridiculed off the earth? Why is it, if we are in such peaceful times, that it is necessary to build the most powerful and the most destructive navies that have ever been known, and to equip the greatest and most destructive armies of all history? There must be a mistake somewhere about this millennium idea; and after all, is it not wise for us to conclude that the good old book of God is right? For its prophets make it clear, beyond all question, that instead of approaching a time of world-wide peace, we are standing within the shadows of the universal war of Armageddon, that is to mark the very closing hours of this world's history. Men who become intoxicated with theories can never see facts, for they allow their theories to brush away from their minds the substantial presence of actual realities.

Progress in Flying-Machines.—It has been only five or six years that we have had the assured prospects of really successful flying-machines, but these five or six years have been a period of the most marvelous development. Every country is now experimenting with the air-ship and we are getting numerous kinds of them. We have the dirigible, which is something after the fashion of the old balloon with propellers and passenger apparatus attached. Then we have the biplanes, the monoplanes, and the hydroplanes, the hydroplane being a ship that is so constructed that it can both arise from and alight on water. Among the recent achievements in aeronautics we find that a French aviator carried six passengers in his biplane for an hour and a quarter. Another carried a passenger from Bremen, Germany, to London, a distance of about 450 miles. In making this flight he went directly over the city of London, which was contrary to law, and a few days later was haled into court. Another aviator has recently made the third successful air voyage across the Alps. In crossing the Alps he had to make such a high altitude that it became so cold he was almost frozen to death. He had to be helped from his machine when

he alighted. Another aviator won the \$10,000 prize by flying from Key West to Havana, a distance of about 100 miles. A few days later another aviator made the same flight in a hydroplane and won the second prize of \$5,000. Then we have the German company that is quite successfully conducting a regular passenger line of dirigible air-ships. Something like \$250,000 is being offered in prizes for the one who will make the first successful voyage across the Atlantic Ocean in one of these air-craft, the London *Daily Mail* alone offering a prize of \$50,000 for this purpose.

The Supreme Court of California has decided that laws passed through the use of the initiative and local option are valid; that is, localities have a right to shut out liquor and make their territory dry, or vice versa, if they desire. The State Anti-saloon Conference held June 17 and 18 decided that California pledges its temperance workers to strike and strike hard at America's greatest curse when all the temperance forces of the nation are ready; but they do not feel that it is wise to press for state prohibition in California at the present time. They feel that they would lose more than they would gain by demanding too much at once, and that the work in California should be prosecuted with great wisdom. Temperance sentiment has grown here till it is politically influential, and yet we are felt to be far behind the average of the nation. While in the country at large more than half of the people live in no-license territory, in California only one quarter of the people enjoy such an experience. The urban population doubtless has something to do with this. California has a large proportional city population. We feel, however, that the action of the conference was wise and right regarding this state.

It is said that \$50,000,000 of government funds will be deposited in the national banks of the South and West at once by Secretary McAdoo, to facilitate the movement of crops, and anticipate the money stringency which invariably accompanies the marketing and moving of crops, especially when they are large. Federal, state, and municipal bond and prime commercial paper will be accepted as security for the money, on which the banks will pay two per cent interest.

One thing which has brought satisfaction in many circles is the establishment of what is called the "National Board of Mediation and Conciliation" by our government, the design of which shall be to help settle the great labor disputes. The government's attitude, of course, is not one of coercion. It will endeavor to mediate and conciliate, and so secure justice to both parties. How it will work out remains to be seen.

The Rev. C. D. Trexler, of Brooklyn, declares with much force that "the real source of vice among young people is in the home." He declares that in the mad rush of the world, parents and children do not get acquainted, there are no confidences between them, and the consequence is that the young are left to choose their own companions. The responsibility rests upon parents.

Congressman Heflin is credited with coining the word "suffrotescent," which he applies to the male suffragette, and says it means "wooden-headed." But the "Standard Dictionary" gives "suffrutescent," meaning "having the character of an undershrub; slightly woody at the base."

The papal Swiss guards who struck for certain privileges have been refused. Some of the leaders have been expelled from the Vatican. They left singing the "Marseillaise," and shouting, "Viva Garibaldi."

It is said that the Russian treaty is held up by President Wilson. He demands that American Jews shall be permitted to enter Russia freely.

Dr. Wells, of Chicago, declares that syphilis, after consumption, is the greatest scourge to the human race.



Criticism

ONE should not give way to a spirit of resentment when made the object of criticism. He should not even feel such a spirit. Even tho the mind of the other man should be captious and his words harsh and unjust, the object of his attack should not become vengeful. The greatest weakness many men have is their inability to profit from their critics, and their determination to regard every word of censure as personal, and the man who utters it, as a knocker. This amounts to a justification of self without investigation.

Whatever the source or the purpose of criticism, one should profit from it. It will do no harm for one to put himself on trial, and cross-question himself to ascertain whether there is any fault. To clench the fist, and set the teeth, and talk about bordering on personal perfection, are not so many signs of wisdom. Such conduct paves the way for just criticism, even tho the first was unjust. Why not make an honest examination of self, to ascertain whether there is any fault, instead of going off half cocked, hot-headed, and acting the dunce? Most of us need to restrain ourselves rather than follow our inclination. The chances are that criticism reveals a weakness which should be made strong, perhaps a sinful tendency where reformation should follow.

What is true of a man is true of a church. If an outsider charges the church with being unsocial, why should members of the church fire up and talk back? Ninety-nine times out of a hundred the outsider is right. The church should be grateful for having its faults pointed out. If critics charge the church with lacking evangelistic fervor, flying into a passion will only prove the truth of the charge. If one says that the church is indifferent and neglectful in time of sickness or death, there is no advantage in retorting that the plaintiff himself is wholly to blame. The critic may have shortcomings, but that does not excuse the church for being short in its comings. In brief, the church should withhold all censure of the complaint until it itself is performing its full duty; and then there will be very little criticism.—*Religious Telescope.*

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The Awful Slavery of Fashion

THE subject is old and threadbare; and yet it would seem that every thoughtful Christian, and especially thoughtful Christian women, ought to raise voice against the manifestations of the thralldom of fashion at the present time. It is not the object of this writing to present a long essay upon the subject, but simply to gather together a few of the utterances which have been given by others.

First of all, the slavery of fashion leads to extravagance, to the constant demand for every change and whim of the fickle dame, and it is because of this that girls are tempted to secure money in immoral ways in order to keep abreast with the tide. Dr. Charles H. Parkhurst declares that passion for luxury has been one of the causes assigned for the sinking of the Titanic, that extravagance "is both

a form of lunacy and a form of immorality,—lunacy because there is no sense in it, immorality because it is a contemptuous waste of values."

But the worst thing about fashion is not the matter of its mere extravagance; it is its immodesty, and it is not too strong to use the term "indecenty."

Margaret E. Sangster, Jr., conducts a department in the *Christian Herald*, and she speaks of the floods of letters which have come in to her regarding it. For instance, the matron of a home devoted to rescue of girls gives this advice:

"A girl's clothing should be modest and simple, yet so neat and becoming that she can go on the street or in public places without attracting attention. Regardless of the demands of fashion, it would be well for us to bring up our standard of dress."

A lady of the old South sends this message to the girls:

"A young man of high ideals said to me: 'The women of the day are not due the courtesy and chivalric spirit as they once were. By their mode of dress they prove their own degeneracy.'"

Another woman thus writes:

"My husband, who is a street-car conductor, recently remarked, 'I wonder if women talk about men the way men do about them.'"

And then she says:

"I am sure there is food for thought in that remark. Why shouldn't men talk? Do you believe that the styles of to-day were created for women only? How many would slit their skirts quite so much just to let women see the color of their undershirt? Would they care whether women saw their new lace stockings?—Certainly not. It is for the men that these styles are created,—created by those who care only for men's admiring glances."

This sentiment is expressed by a New Jersey girl:

"I am counted as a well-dressed and fashionable girl, but however peculiar I may be called, no one shall ever see me dressed in the manner which is so appalling to all Christian humanity."

Another woman, who places herself in the grandmother class, says:

"Since I can remember, fashions have come and gone, and it seems that about every possible change has been made; but for immodest dress surely the present-day styles exceed anything I can ever call to mind. I remember the low neck and short sleeves of the late fifties, but they were not to be compared with the present styles."

England's noble queen is endeavoring to correct this. The report is that she has recently refused to permit one of the highest noble ladies in the realm to appear at a royal wedding with a collar lower than one inch from the neck.

Classed with this immodest dressing are the indecent dances. A writer in the *New York Musical Observer* thus presents a picture:

"Is it not pitiful to look upon a little girl perhaps seven or eight years old, snapping her fingers, swaying from side to side, and lustily singing as if her very heart were in every note, 'Ev'rybody's doin' it, doin' it'? She hears her big sister sing it; her big sister hears it at a 'show,' and her beau buys it for her. Glance at the sheet music displayed on the piano in the 'front parlor' of nearly every home in the country. Do you see any songs like 'Annie Laurie,' 'Ben Bolt,' or 'The Last Rose of Summer'?—No: you see 'The Devil's Ball,' 'The Dippy Rag,' 'The Baboon Baby Dance,' and 'The Tango Twist,' each one with a title-page picturing contorted dancers partly clothed, and the printed words 'The reigning success of the day.' And the worst of it all is that these songs appeal not only to the low and vicious-minded, but the great majority of our church-going, pious-minded people pay out their money to attend theaters in order to hear and applaud them."

A writer in the *Wesleyan Methodist*, of Syracuse, says:

"If girls had a faint idea of the disgusting sight they presented, or could hear some of the unmanly, dissolute remarks made about them as they pass

along the streets clad in transparent waists, or one of those short, outlandish, tight-gripping, hobble skirts, they would feel so ashamed that if they had a spark of virtue left in them they would go to their rooms or get out of sight somewhere till they had a sensible dress to put on. How can they expect people to distinguish them from the low and corrupt if they dress exactly like them?"

The same writer quotes a Catholic priest of New York City as saying that "never in history were the modes so abhorrently indecent as they are to-day. One may make the closest study of costumes through the prints and drawings and sculptures of five thousand years, and find nothing to equal the shameless styles worn unabashed in the crowded streets and summer resorts by hundreds of thousands of apparently respectable girls."

The *Kansas City Catholic Register* says regarding the mode of to-day, "There is no artistic excuse for some of the costumes to be seen in public places," and classifies certain garments as "designed to compel instant attention to their indecency."

The *New York Times*, in a comment on a despatch from its Paris correspondent that woman's dress models this summer are "the most audacious since the Directoire," says:

"The Directoire audacity is understandable. France had been having a debauch in the name of freedom, religion had been insulted, anarchy had just been quelled; and in the slow process of restoration of law and order, old conventions had been nearly obliterated, morals were at a low ebb, and the social condition was exactly expressed in the dress of the women. But that social condition surely does not exist now. . . . Therefore fashions, to express the new sense of the alarming development of evil and the need of suppressing it, should become more formal and modest, not take on the aspect of the bacchanalia. There is no accounting for the extravagance of the prevailing Parisian mode."

But is this true? If the dress at that time exactly expressed the condition of social life and the morals of the day, may it not be said that such is the case now?

Dr. Edwin H. Lewis, in *American Medicine*, declares that "immodest dress is responsible for many a young girl's ruin and downfall," and proclaims it a fact that "every medical man of large practice and experience knows only too well the fires kindled by the present dress of young females."

The *Christian Work and Evangelist*, referring to modern dances, tells us that the immorality in these dances is resented by professing Christians, but declares that the facts are against them, and says:

"What means all of the stir of to-day over the cabaret shows and afternoon dances, with their 'tangos' and 'turkey trots' and 'grizzly bears,' and all the rest, too shameful to print? Police, church, and school authorities everywhere are stirred to conference and to action over the demoralization that is plainly evident through the incoming of these indecent dances which are sweeping over the country like an epidemic. Things must be bad, indeed, when public officials, never accused of being overscrupulous, are aroused and issue decrees against these forms of the dance."

The *Baptist Examiner*, of New York, says that "the whole tendency of these outrageous performances is toward the indecent, the immoral, the putrid."

This perhaps is sufficient, altho we might fill columns regarding the low, debasing tendencies of modern social functions. It would seem as tho Christian women, women who were not Christian, but were virtuous, would rise up *en masse* and protest against them, and, let fashion dictate what she would, would set their faces against fashion, and originate their own, which would at least be modest, and which could not be more ungraceful or deforming and ridiculous than the outrageous styles which fashion has been dictating for some time past.

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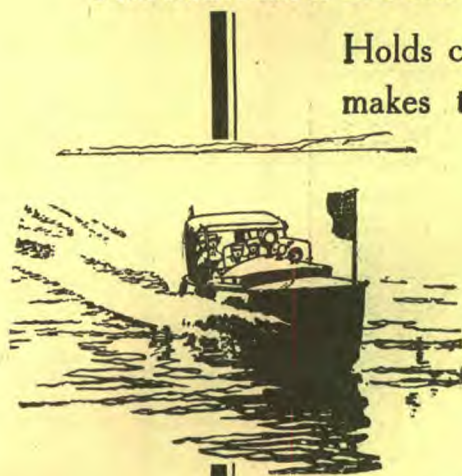
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MISSIONS

Need of Qualified Workers in China

Our Training-School

DEAR BROTHER WILCOX:

Those connected with the China training-school are very much interested in the efforts the SIGNS family is making to raise funds to aid in the training of workers for the China missions. Those who are in the field appreciate that our greatest need at this time is qualified Chinese workers. There are many out-stations being opened in every province where our work has been started. At most there are but two families of foreign missionaries in each province or local mission. Some are not so fortunate as to have two families.

It takes weeks of time for the foreign laborer to make even a few days' visit to each of these stations. It is therefore necessary that the work of these stations be largely carried on by the Chinese evangelists. To send a man to an out-station where he sees the superintendent of his mission but once or twice a year, is a great risk unless that man is grounded in the truth, and in the principles of gospel organization, and qualified to lead others to the standard they must reach. In more favored lands, all recognize the need of qualified laborers. That need is even more apparent here where the people have for ages known practically nothing of Christianity.

To build a strong house requires the skill of capable men, from the foundation up. The apprentice may assist, but not lead. The work upon the building must be such as will pass the careful inspection of the skilled architect. Great care in selecting men is required. This care is exercised in the mission field as we endeavor to build God's house; but where are the men with the required qualifications? They have not long known God and His truth. They have never even seen a house like the one we ask them to build. They have seen but few men such as we ask them to be and lead others to be. They must first have the image of God restored in themselves, become trained and fitted for the Master's service.



Interior view of street chapel, Honan Road, Shanghai

The work of building a strong church can not be entrusted to untried, untrained men. When the reader gives of his means to further the work of the training-school in China, he is helping to qualify workers for such responsibilities. Perhaps some would be interested to know that to pay a student's transportation to and from school, and his board for nine months, requires only about twenty-five dollars. Perhaps many would like to have a student in school next year. This year our room was limited, as we had only rented buildings; but there were thirty-five bright young men, who did earnest work, and returned to their fields full of zeal to work during the summer.

Next year we plan to have our own buildings,

where we can do better work and accommodate a goodly number of both young men and young women; and a good attendance is expected. We shall watch with interest the growth of the fund for this work, and ask also for the prayers of all.

Sincerely your brother,

O. A. HALL.



The Chinese Signs of the Times Press, which our family helped to build, in process of erection, now finished

Our Mission Funds

THERE have been few donations to our mission funds the last month. There are two reasons. July is not a harvest month, and there are heavy calls for the many missions in the churches, and heavy expenses in a time of financial depression. But we hope as the harvests come in our readers will remember the needy fields.

While the SIGNS OF THE TIMES is interested in all missions, it is especially interested in the training-school for workers in China. All these other objects fall within the sphere of regular donations, but the training-school does not. It is "our" training-school; it belongs to "our" family; it is greatly needed; it is a splendid investment. Who wants a part?

MISSION FUNDS FOR JULY

"B" Mission through "Little Friend"

Previously reported	\$165.75
Received during July	10.30
	\$176.05
Transferred to Training-school	50.00
Total	\$126.05

China Training-School

Previously reported	\$733.61
"S"	115.00
X. Y. Z.	50.00
	\$898.61
Rich and Smith transferred to "B" Mission	5.25
Total	\$893.36

India Mission and Hospital

Previously reported	\$ 97.95
"S"	50.00
C. A. Lee	1.05
Total	\$149.00

GENERAL DONATIONS

Japan

Previously reported	\$ 25.00
"S"	25.00
Total	\$ 50.00

Korea

Previously reported	\$ 45.00
"S"	25.00
Total	\$ 70.00

Previously reported for Africa	\$ 14.50
Previously reported for Burma	20.30
Received for Chinese in Mexico "L"	5.00
Received through "Little Friend" for Philippine Islands	2.45

Totals to Date for 1913

China Training-school *	\$893.36
Through "Little Friend," "B" Mission	126.05
India Mission and Hospital	149.00
Japan Mission	50.00
Korea Mission	70.00
Miscellaneous	42.25

Total

* Includes some donations entered upon our books in 1912, but belonging to 1913 "Signs" work for missions.

From Hankow (April 7)

WE are thankful for the openings that God is making for us in this province. In one place, where one of our evangelists has visited, a company gathers from scores of miles around, to keep the Sabbath. They rent their own chapel, and supply their own benches. They are very anxious that we send them help to study the truth. In another place, where we have been working but nine months, we have an earnest company. Every Sabbath we have seventy or eighty present, including school children. We have opened a school, which is self-supporting, with forty-two pupils enrolled. We are very thankful for this little school; for while winning the hearts of the children, we hope to lead their fathers and mothers to the truth. The Sabbath-school is run on modern plans, with officers, teachers, etc.

We have many interesting cases in this place. One thick-set, clumsy-looking fellow has a very interesting story. Many years ago he desired to be able to go to heaven. He knew nothing of the gospel, so he did the best he knew, spending his money in building a temple. There he fasted and chanted prayers before the idols, that he might be made "pure and refined," but he says he got no peace, and gave it up. His temple is still standing, and he showed it to an evangelist. After giving up this temple, he entered on a life of wickedness, and at last became a detective, in which business he had many narrow escapes. God saved him for the gospel. Just before our meetings at Hsiao Tau last fall, this man dreamed that he would have only two opportunities to repent. The next night, he came to our meeting, and was converted. He has given up his bad habits, and is very happy in the light of present truth. In such a way can the Lord lead a poor heathen to find the gospel."

FREDERICK LEE.

—★—

From Ying Shang (April 27)

DR. A. C. is teaching about two and one half hours each day in the Bible institute, using "Thoughts on Revelation" as a text-book, and I teach every forenoon in the girls' school. The girls' school



Going to Market in China

opens daily at 8:40 A.M., with chapel exercises and four periods in the forenoon. The afternoon session, from 2 P.M. to 5 P.M., is divided into four periods. One woman sixty-eight years old is a model of diligence, if she does not accomplish anything more. She can not see very well, but she learns a few characters. She is an earnest believer, and is always smiling. It does me good to see the zeal of some of these poor souls, whose opportunities are so few. A young woman came to the last Sabbath meeting, who is not able to come very often, for her husband beats her every time he finds out that she has done so. Another woman has a daughter-in-law and two sons who oppose her and threaten to starve her if she persists in believing the gospel.

DR. BERTHA SELMON.

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Doubtless the tract "Elihu on the Sabbath" has brought light on this question to more earnest inquirers than any other tract published. It is a simple, logical review that we can heartily recommend for your personal study and distribution. Price, \$1.00 a hundred; single copy, post-paid, 2 cents. This office.

"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.

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.



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G. C. Hoskin, Circulation Manager.

The Law

An excellent tract to study in connection with the law of God is Bible Students' Library, No. 178, "The Perpetuity of the Law of God." Single copy, post-paid, 2 cents; \$1.00 a hundred. This office.

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Signs of the Times

Mountain View, California



MOUNTAIN VIEW, CALIFORNIA, AUGUST 26, 1913

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

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

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Personal.—My relationship with this journal as editor will close with the last issue in September, for several months' vacation. I mention this thus early that those who have been addressing communications to me but designed for the paper may send them to the proper parties. All moneys and subscriptions should be addressed to the SIGNS OF THE TIMES or the Pacific Press Publishing Association, with business and purpose distinctly stated. All designed for the editor should be addressed, "Editor SIGNS OF THE TIMES." Pastor A. O. Tait, the present associate editor, will be in charge of the journal. My personal address will be, for the present, Mountain View, California.

MILTON C. WILCOX.

Read our Missions department on page 14.

We publish soon two articles of special importance in our Outlook department, "The Great Red Plague" and "Reform in the Calendar."

We had a few minutes' call from Pastor R. C. Porter August 13 on his way to China as the president of that mission field. He sailed from San Francisco August 16. May God go with him.

Calamities.—The East is not through with its storms for this year, seemingly. It has not only had its fearful suffering from the heat, but this has been followed by severe storms in six states. We noted the fearful storm in Washington. Four were killed and fifteen persons injured in Philadelphia, and five persons were killed and a score injured in the vicinity of New York. Many have been killed, and there has been great loss of property also. Kansas is still suffering from heat con-

ditions, the mercury ranging from 100 in Kansas City to 110 at Great Bend. Prayers for rain were offered in all the churches of Marshall, Missouri, Sunday, and many of the citizens knelt in the streets and prayed. Fires are continually occurring as the result of the drought. In auto accidents, three men were killed and one fatally injured near Wyandotte, Michigan, August 10, and four instantly killed and seven injured in automobile accidents in San Lorenzo, near Oakland. At the same time, we have great loss of life recorded as the result of a flood in India. Cable advices state that there has been an appalling loss of life through the Demodar River bursting its banks near Burdman. Only 200, it is said, out of 30,000 inhabitants, reached the railroad depot safely.

The Power of the Truth to Regenerate.—

A letter comes to us from a brother whose life for years has been spent in a large city, telling of the wonderful goodness of God to him. We have not space for the whole letter. Let this suffice to show what grace will do for the human soul if there is a longing for it. This man was brought up in what is known as the "bloody sixth ward" of New York City, right down in Five Points. Here he learned all of the iniquities of the wharf rat, drank, swore, stole, from the time that he was ten years old upward. Went to a great Western city, connected with one of its worst dives, became a bouncer for that dive, and there lived for years. His wife, in the meantime, attended a Seventh-day Adventist camp-meeting. He laughed at her, ridiculed the religion, knowing nothing, of course, about it really. Finally he was persuaded to go there, and attended one or two afternoons, saw what the grace of God would do for men and women, saw how different they were from those with whom he was associating every day. When he went back to the dive, he wondered in his heart that God did not wipe out the whole thing. What was there there that was worth any existence at all! God's angel was moving upon his heart and helping him to see the sinfulness of sin, creating in him a longing for righteousness, altho he did not know it. He wondered what ailed him. Finally he attended meetings nights instead of staying at the dive. Not long after this he himself united with God's children, and found joy in serving Him. Yet this is not all the story. Under the strong stress of temptation and needed money, he yielded again, and went back to his old life, but without any joy or satisfaction in it. While there, he again came to himself and gave himself to God, and gave himself in so whole-hearted a way that the old life, with all its folly and sin and wickedness, has no hold upon him. In his own words: "I find more pleasure in serving Him, and I love to do His will. You can have the world and all its pleasures, but give me the love of Christ in my heart, for this is the grandest life, serving the Lord. And to-day my feet are planted on the rock firmer than ever, and I ask you to pray, and others, that the Lord will give me more of His Spirit to do His will, remain true to Him, and never do anything to bring reproach on His name." Let our readers pray for this brand plucked from the burning. May God help him, that his life may be so full of service for the Master that there shall be no room for the devil to enter.

Names and Character

THERE is more or less discussion going on in the papers over the proposed change of name of the Protestant Episcopal Church. There are some that want it the "American Catholic Church," some want to drop out the term "Protestant," some deny the Protestant Episcopal Church's right to the name "Catholic," etc., etc. One writer in the *Knickerbocker Press* declares that the desire for the name "Catholic" is not a slap at Protestantism, nor does it imply that Catholicity is synonymous with ultramontaniam, intellectual slavery, and political ambition. He says the chief reason churchmen do not wish to be Greek or Roman Catholics is that this is not Greece, nor Rome, nor Russia, nor Bul-

garia, nor Armenia, all of which maintain their own national churches, but happens to be America, and they naturally prefer to belong to the American Catholic Church.

There is an ambition that is higher and better than this, and that is to belong to the living body of Christ Jesus our Lord. Human names signify but little; character is everything. To the character belongs a teaching, a message, and the message of Christ touching personal duty and personal truth is always distinctive.

Three Excellent Tracts.—The Pacific Press has just issued three excellent tracts, worthy of a large circulation.

1. "A Perfect Law." It is a lawyer's testimony regarding the law of God, an excellent companion to Flora Warren's "Law of Love" chart. This tract is Bible Students' Library, No. 208. Price ½ cent.

2. "Shall We Eat Meat?" What a physician and an editor say about it; the knowledge of a medical man, and the experience and observations of a layman. It is worth reading, brother flesh eater, whosoever you are. Apples of Gold Library, No. 96. Price 1½ cents.

3. "The Baptism of Jesus; Is His Example Worthy of Consideration?" By the Rev. William P. Pearse, author of "The Lover's Love; or John 3:16." It appeals wonderfully to the reasonable Bible believer. Price ½ cent.

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Ten billion (10,500,000,000) cigarets made in one year by three American firms, and we know not how many by others! Ten billion "coffin nails" in American manhood! Six manufacturers made 220,000,000 cigars apiece last year. Into these manufactured products went 335,700,000 pounds of tobacco, upon which revenue to the amount of \$26,007,000 was paid. But at what a price! A fruitful source of disease, breeder of drunkards, a sapper of the finer instincts of body and mind, there is not one good thing to say of tobacco. It is an unmitigated curse. It would be cheaper for the nation if the money spent for the weed were burned and tobacco abolished.

In the Balkans.—Under date of August 10 a despatch from Bucharest says that peace at last reigns in the Balkans, the treaty between the belligerents having been signed at 10:30 o'clock this morning. Under the terms of the treaty, the Rumanian army must evacuate Bulgaria within fifteen days, and the Servian and Greek armies within three days. We are told nothing regarding the Turkish power. That may have not entered into the negotiations. Provision is made for arbitration in event of any disagreement from frontier lines, and Bulgaria begins to demobilize her army immediately.

Prof. C. C. Lewis, principal of the Fireside Correspondence School, the headquarters of which is at Takoma Park, Washington, D. C., sends us the financial standing of the school during the four years of its existence. We are glad to see that it is so good. It stands July 1, 1913, with a present worth of \$1,242.62. It has met the salary of its teachers, general supplies, stamps, etc., during all this time, and has come out with a balance on the right side. We are glad of its prosperity.

Brother D. A. Corkham, of South Scotts Bay, Nova Scotia, is suffering greatly, intensely, constantly. Still he has faith in God, altho almost discouraged. He wishes that the praying ones of the SIGNS family will pray that God may help him to meet these troubles in just the way the Lord would have him,—healing if that be the Lord's will, strength to endure if God so orders.