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"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3807 — The Ten Kingdoms

Will you kindly give me the ancient and modern names of the ten kingdoms mentioned in the book of Daniel, the ones that are again to form an alliance with the Papacy at the time of the end?
C. H. A.

The ten kingdoms of the 7th chapter of Daniel, of which three were plucked up, were the Alemani, the Franks, the Burgundians, the Vandals, the Suevi, the Visigoths, the Saxons, the Ostrogoths, the Lombards, the Heruli. Just what the names of the kingdoms will be which will form the alliance with the Papacy as set forth in Revelation 17, we do not know. They will probably be called, in a general way, the United States of Europe. We do not know how thoroughly Socialism may change, or re-form these states. The names, of themselves, may not change. It may mean France and Spain and Italy and Austria-Hungary, and so forth, and so on; or the territory of Europe may be divided into ten more equal states, to be known as the ten United States, or United Powers, of Europe. It is not for us to say as to just what their names will be. They do not necessarily cover just the same territory as the first ten; and they are decidedly different in this respect,—that the first ten were not united in giving their power to the beast, or the union of church and state, while the last ten will come to that place where they are thoroughly united in so doing.

3808 — The Confessional

When, where, and by whom was the confessional introduced?
E. H. H.

It is almost impossible to trace these church and ecclesiastical customs in history, for the reason that they all began gradually. That is true of every perversion of truth—it has a gradual development. If you should ask Roman Catholics, in most cases they would tell you that it is based on James 5:16, but the text does not imply that. "Confess your faults one to another" doubtless means those that we have wronged, those before whom we have committed faults. Public confession has been a matter connected with God's people and work all the way through the centuries, even before Christ's time among the Jewish people. Doubtless there have been those who have felt that they had secret sins which they themselves could not overcome, and wanted the help and instruction and prayers of godly men, and these have made private confessions; but there was no demand for it. This in the beginning was purely voluntary. Finally it began to be taught. Pastors and priests began to advise it, to demand it, and at last to require it; but it met with more or less opposition in the beginning. Schaff-Herzog Encyclopædia, third edition, says that "private confession originated in the monastery, where only transgressions of the rules of the order were subject to public confession and penance. According to its idea, monastic life presupposes all sin impossible but sin in thought, and this was to be confessed privately to the abbot." "Outside the monastery private confession at first met with opposition from the side of the clergy. The bishops of Apulia and Campania demanded that sins confessed in private should be made publicly known to the congregation; and it was this demand which first caused Leo the Great to officially recognize and confirm private confession as a legal institution." "In the eighth and ninth centuries the practise thus legalized was made compulsory. The Synod of Liège (710) decreed that every person should confess once a year to the priest of his parish; and the canon 21 of the Lateran Council of 1215 confirms the old established custom. Chrodegang's rules (Mansi XIV 313) demanded that ecclesiastics should confess twice a year; and, while the synods of the sixteenth century recommended lay people to confess frequently, they made the confession of ecclesiastics weekly (Hartzheim VII 679). The Council of Trent (session 25, canon 10) decreed that nuns should confess once a month. It was also in the thirteenth century that the formula of absolution used by the priest, 'Dominus absolvat' (May the Lord absolve thee), was changed to 'Ego te absolvo' (I absolve thee). When the right of hearing confessions was granted to the Dominican order, conflicts arose with the parochial clergy; and in 1321 the chancellor of the University of Paris demanded that confessions made to a Dominican friar should be repeated to the priest of the parish, but Pope John XXII refused his confirmation."

Professor Gieseler, in his "Ecclesiastical History," volume 3, Edinburgh, edition of 1853, tells us, under the centuries 1073 to 1305, 6th chapter, section 83:

"In the beginning of this period of time, confession of secret sin was not yet required as an indispensable condition of forgiveness, but only recommended as conducive to amendment. Neither was a power of absolution attributed to the priest; and accordingly it was believed that laymen also might hear confessions. In the twelfth century, after that confession was reckoned among the sacraments, the contrary views began to gain ground, first, as opinions, and afterward got the ascendancy in the church by virtue of the decree of Innocent III, which imposed by law an annual confession to the parish priest. From that time forth the confessional began to be considered as the alone means of obtaining forgiveness for deadly sin, which the priest as the representative of God actually granted, and which he alone could grant. Thus confession to laymen died away of itself. The common people were more easily won over to these alterations in doctrine and practise, because it was made a fundamental maxim not to impose on the person confessing a penance that would be burdensome to him."

Dowling's "History of Romanism," chapter 10, period A.D. 1073 to 1303, section 92, says: "In this general council [fourth council of Lateran], also by the 21st canon, the practise of auricular confession was for the first time authoritatively enjoined upon the faithful of both sexes at least once a year."

The "Encyclopædia Britannica," under "Confession," says: "The growth of private, or auricular, confession is more difficult to trace [that is, more difficult than open confession]. Even those who would be most inclined to represent it as primitive admit that for the first three centuries little or no mention is made of any such practise." Reference is then made to the little mention of the thing by St. Augustine and the opposition to it by Chrysostom, the latter contending that confession to God is sufficient. "But the practise gradually became more common, especially in the West, and more a matter of rule and precept; till at length, in the fourth Lateran Council, held under Pope Innocent III, in 1215, it was enjoined upon all members of the Church of Rome once a year, by the famous 21st canon, beginning with the words 'Omnis Utriusque Sexus Fidelis.' The medieval church of the West fixed the number of sacraments as seven, and insisted on auricular confession as an essential part of the sacrament of penance. Confession and absolution was reserved for the priesthood."

The whole theory of auricular confession and priestly absolution finds its basis in man's desire for self-salvation, or salvation by the human.

3809 — Those Saved by Paul, Acts 27:24

Are we to understand from the passage above referred to that the ship and all that sailed with Paul were spiritually saved, as some contend, and formed the first church in Rome? or did Paul mean the Lord had given him their lives to be saved from the watery grave?
W. T.

Certainly the latter. It has been true in all the ages of the past that God has saved temporally, from temporal danger, various persons, because of the holiness of some one person. For instance, not all of Noah's children were good. They were saved because of their relationship to their father. Job's three friends were saying some pretty hard things, that brought upon them the disfavor of the Lord, but they were saved and blessed because Job prayed for them. Doubtless by Daniel's prayers men were delivered from peril. There will come a time in the last great judgment-day when every man must stand for himself, and the Noah and Daniel and Job were in the land, they should save only themselves by their righteousness. They could not save others. See Eze. 14:14. God by His gracious goodness wanted to show to the sailors and those on board the ship that the one who had taught Jesus the crucified, was indeed a mighty man, and therefore He gave him for temporal salvation, in order that they might have opportunity to seek God, those who were in the ship.

3810 — How Our Lord Was Crucified

What relation to us is the fact that our Lord was crucified between two thieves? Or is it any relation to us? Does it have any bearing in regard to the center of time?
S. B. L.

The great fact has been used as a symbol of various things. The real point taught in it is that He perished among malefactors. One on each side would show this,—that He died as a criminal, just the same as they, and so He was

in the eyes of those who crucified Him. See Isa. 53:12. That, to our minds, is the great point. It has been said that Christ was symbolical of His truth, that His truth is crucified between tradition on the one hand, and infidelity on the other. Sometimes it is said that the holy day of the Sabbath is like our Lord, crucified between two thieves—the pagan first day on the one side and the Mohammedan sixth day on the other. It has nothing whatever to do with the division of time. Our Lord was born about four thousand years after the creation; but the crucifixion, of course, was some time later. It does not profit, really, to pay so much attention to what this scripture may be made to mean, or what that fact may be made to mean, as it does to learn the meaning of just what God has said in His Word concerning our duty.

3811 — Baptism

Years ago I joined the — church, and was denied my chosen form of baptism, immersion, the minister substituting pouring instead. This has caused me much worry, yet I feel disposed to blame the minister for the sin. What shall be done?
A. A. W.

We would do just what thousands of others are doing—be truly baptized, immersed, buried with your Lord in baptism. If you did not know the difference at that time, and the minister overruled your scruples, he certainly is to blame; yet if you have true convictions as to the Word of God, do not submit those convictions to any man, whoever he may be. The best thing to do now is to be baptized—not baptized again, for you have not been baptized. You have simply been poured upon. See Acts 19:1-5 in the American Revised Version. These brethren had truly been baptized, but they had not seen all the light. They were simply baptized into John's baptism, but when they saw greater light, that which reached unto Christ risen, they were rebaptized. Surely when one had not been baptized at all, it would be well, when the clear conviction came to him, to yield to the Lord's plan, and be immersed.

3812 — What Would They Do?

If a town taking in, say, \$10,000 for liquor license, should go dry, how would they get this amount to run the city government?
C. L. H.

The only way to do at first would be to levy a little heavier tax, distributed, of course, among the people in town, according to property involved, and meet the needs. It would really make it a little harder in a monetary way for the citizens at first; but if they regard men more than money, they certainly would be willing to meet that. It will be found in a little while that the business of the town will be enough more prosperous to meet the extra tax. That is to say, the amount of money—two or three hundred thousand dollars, say—which goes into saloons for drink, which does nobody any good, will be spent for furniture, for provision, for clothing, for houses and land, for a hundred different things which will help to build up, enlarge, and increase the value of the community. A dry town will also find this,—that there is less expenditure in the way of courts, crime, sheriffs, and constable fees, and so on. The first change may involve a little more, but the working of the thing out will pay in the long run.



Schedule for the Week Ending August 3, 1912

Sunday	July 28	Daniel 7
Monday	" 29	" 8, 9
Tuesday	" 30	" 10; 11:1-30
Wednesday	" 31	" 11:31-45; 12
Thursday	August 1	Joel 1
Friday	" 2	" 2
Sabbath	" 3	Psalms 73, 74, 75

We finish Daniel this week. Recall our studies, refreshing the memory, and see still deeper things in the wonderful prophecies. From Daniel we proceed to Joel, who wrote about 800 years before Christ. It is difficult to focus the exact time. There was doubtless much in this prophecy which pertained to the day in which he gave it. There is also much which points forward to the last days, especially the conditions of our world before Christ comes. Our week's reading closes with Psalms 73, 74, and 75, all of them psalms of Asaph, a noted singer in the days of Ezra.

Sigms of the Times

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

For Terms, See Page 15
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EDITORIAL

The Good Tidings

IT is not to the learned or wise or mighty of earth that God reveals His marvelous mysteries. He is not unwilling to reveal them. He longs to do it; and He "is no respecter of persons." He was as willing to reveal to Cain as to Abel, to Hammurabi as to Abraham, to Pharaoh as to Moses, to King Saul as to David the shepherd boy, to King Ahab as to the rough prophet of the mountains Elijah, to the high priests Annas and Caiaphas as to the two fishermen Peter and John, to Pope Leo X as to the humble monk at Erfurt.

WHY then does He so often pass by the learned and humanly great?—One reason is that they would take the glory of the revelation to themselves, be lifted up by their own importance, and feel that God was dependent upon them in the revelation of His truth to the world. Another reason is that if they were not themselves lifted up by a sense of their own importance, they would be exalted by a superficially thinking people. Still another reason may be that the learned in human wisdom are inclined to sit in judgment upon the God-given message, and modify, retrench, expand, interpret, till it loses its force, while the unlearned and humble will take God at His word.

For the wisdom of God has been counted foolishness by the world, and consequently in its own wisdom the world has not found God. And therefore "not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that He might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that He might bring to naught the things that are;" and then the reason is given,—"that no flesh should glory before God," and that "he that glorieth, let him glory in the Lord." See 1 Cor. 1: 18-31. And hence the ages have been a demonstration that "the foolishness of God is wiser than men; and the weakness of God is stronger than men."

THESE thoughts may help us to see why, when the announcement to the world was to be made that the eternal Logos was become flesh, that news was not sent to high priest, or noted scribe, or learned rabbi, but

to the shepherds watching their flocks on the hills of Bethlehem, who, in touch with God through nature, had learned man's littleness under the sublimely majestic march of the stars of God; who had learned man's foolishness in a thousand and one of the intricate problems of life and existence, unsolved by them as by the greatest scholars and philosophers; who had learned from the history of their own people of God's care and providences; who were developing, in the care of the weak, the aged, the young of

The divine glory terrified them, but the angel said: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." And immediately there appeared a great throng of "the heavenly host," singing in holy rapture,

"Glory to God in the highest,
And on earth peace among men in whom He is well pleased."

And then, without doubting, the shepherds proceed to Bethlehem, not to see if it is so, but to see "this thing that is come to pass." They find Him whom they sought, not in a palace or under a royal pavilion, but in a stable, in a manger. And joy fills their souls, and finds relief in praise to God, and in the telling of the story.

It is the "good tidings" still. It comes to every soul of earth; it comes, sinner, to you. Unto you is born this day a Saviour, who is Christ the Lord. Into your life would He be born anew. He would rest in the manger of your heart. He would transform it into the palace of the King, glorious with His own heavenly beauty. He would cleanse it from all filthiness, selfishness, self-serving, dissatisfaction, grumbling, criticism, and beautify your character, fill your soul with joy, and place upon tongue and lips songs of praise and the glad message of good tidings. Let Him do it to-day. Why wait? Why postpone the reception of a single blessing from God?

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Is It the Power of God?

THE gospel is "glad tidings," or it is the veriest mockery.

The gospel is "the power of God unto salvation to every one that believeth," or it is an illusion and a cheat. If man of

himself is in good case, free, happy, satisfied, he does not care for good tidings of great joy. It is not even wise kindness to offer food to him who is full. If man has within himself divine power, or as the theistic evolutionists express it, "divine immanence," by which all the lower tendencies of his nature may be overcome, why should the gospel be proclaimed to him as the good tidings of the power of God which may be appropriated by the believer?

But let the critics and the unbelievers say what they will, the gospel meets man's need, and it is the only thing which does meet man's need. Man is a sinner and a dying creature. Notwithstanding that men declare the law of God abolished, man knows that he is a sinner.



"Glory to God in the Highest"

Ploekhorst

their flocks, the tender sympathy manifest in infinite measure by the great Shepherd of the sheep.

AS THEY suffered under the Roman yoke, the promises and prophecies of God's Word of the hope of Israel had become more and more precious, and His faithfulness in fulfilment was not alone marked in the history of the chosen people, but by the revolutions of the orbs above. Their humble, longing lives, their open hearts, fitted them to receive the message and messengers of God, and to them were they sent.

BEAUTIFUL in its simplicity is the story. While they were watching their flock, "an angel of the Lord stood by them, and the glory of the Lord shone round about them."

Notwithstanding the prevalence of Satan's great falsehood, "Ye shall not surely die," man knows that he is a dying creature, and lives continually in dread of the pale monster. Conscience and instinct, despite hardness of heart and erroneous teaching, force continually upon the human heart that man is a sinner and death a terrible reality. They witness to the truth of the Inspired Word, "The soul that sinneth, it shall die." The physician's shingle, the advertised remedies, the undertaking parlors, the silent city of the dead, and the habiliments of wo and mourning, are in constant evidence of the unsaved condition of humanity.

Into such a race of beings comes God's gospel—good tidings, because filled with His creative power to redeem. It declares that man must be "born from above," and it has power to effect the wonderful transformation. Its reception cleanses from sin, enthrones Jesus as Lord within the heart, brings the rebel into harmony with the divine government, writes in the heart the righteousness of God, and makes the doing of His commandments a delight. It renovates the entire man. It changes from the leprosy of sin to the wholeness of health, and brings forth the fruits of the Spirit to the glory of God in the place of the corrupt works of the flesh.

The good tidings—the power of God—received makes better fathers and mothers, better sons and daughters, better neighbors, better families. It gives joy and gladness despite all the sufferings and calamities to which this life is incident, and hope of eternal life beyond the grave. They who receive it, may be persecuted unto death for the sake of Him who died to give the gospel, as millions have in the past; but the hope and comfort of the gospel with all the persecutions is better than all the world without it. It makes present through the eternal Spirit a present Saviour now, and points forward to a glorious eternity with Him, where sin and death shall be no more.

This is the gospel, the "eternal good tidings" which we present to our readers, which it is our prayer that all may know.

w.

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Precedent to Healing

ONE of the assurances of the 103d Psalm is, "Who healeth all thy diseases." Blessed assurance it is, but there are many that demand it who are not in harmony with the conditions implied. Read from the beginning of the psalm. First, what confidence and jubilant oneness with Jehovah is expressed! "Bless the Lord, O my soul!" What oneness with His holiness is expressed! "And all that is within me, bless His holy name." The soul that truly sings that, has naught in his life against the holiness of God.

He, too, is grateful,—“Forget not all His benefits.” It is easy to remember trouble, easy to forget the good; but the true soldier remembers, and he remembers God's benefits, God's worthiness, God's holiness, God's goodness. These are precedents to the healing.

More than this,—“Who forgiveth all thine iniquities.” There is forgiveness for what we confess, what we renounce, what we put away. But if we retain one sin knowingly, God can not hear. “If I regard iniquity in my heart, the Lord will not hear me.” Do we hold enmity against God? Do we

hold enmity against any person in this world? Then our sins are not forgiven. Are we in love with the world? That is enmity with God. “Whosoever therefore would be a friend of the world maketh himself an enemy of God.” James 4:4. But if we stand in completest harmony with God, under whatsoever test the Master may impose, we may ask the fulfilment of the assurance, “Who healeth all thy diseases,” but always as will be for His glory, always as will be for our good. And this, too, He will make clear if we patiently wait. There would be many more manifest cases of healing if God's church made recognition of God's greatness, worthiness, holiness, goodness, first. If we cared more to have sin taken away than we did sickness, there would be more diseases healed. First holiness, then healing.

w.

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The Man Who Fails

IT was the man with the one talent who failed. He wrapped his gift in a napkin and buried it in the earth—so it was in the parable. But in actuality this means that he simply refused to use it, cultivate it, increase it, because he thought it hardly worth while. It amounts to nothing, anyway, he thought, so what's the use? He let it lie unused. This too often is the manner of humanity.

History, God's providence, the examples of the Word, all teach another lesson. For example, when God appeared to Moses and told him the task to which he must set his hand, humanity shrank from the ordeal.

“I can't do it,” said Moses. “I tried it once, and I bungled the work so badly that if I should try again I would be laughed at for my pains. I can't do it. Of course I don't limit Divinity, but even the Lord couldn't accomplish the task, using me.”

These are not the exact words, but they give pretty well the experience and feeling of Moses.

To teach him a better way, God said, “What is that in your hand?”

“It is a rod,” Moses replied.

“Take it with you. By means of this mere stick of yours I will work the wonders that will set Israel free.”

And right then and there a little rehearsal was given Moses. He was commanded to throw the stick upon the ground, it became a squirming reptile, and the man fled from before it.

“Take it by the tail,” he was instructed.

He seized it by the tail; it became again a stick.

Other wonders were produced, and finally enough heart was infused into Moses that he was willing to coöperate with God.

But wherever he went, and whatever he did, he had to carry the old stick. When he held it up in obedience to the word of God, wonders followed. The Egyptians saw that uplifted stick; they saw the plagues that followed its elevation; they connected the stick with the power of God that was with Moses. Thus the Lord demonstrated to both believer and unbeliever that He could work through the instrumentality of a rough old stick.

It was a constant memorial to Moses of the fact that the power was of God. The instrumentality was nothing, save that it had been chosen by the Lord. And thus the lesson was constantly to him that his weakness, even his inability, his lack of power or talent, was as nothing, so long as he was

chosen of the Lord as an instrument, and so long as he yielded himself up willingly as that instrument. The sufficiency was not of him, but of God.

What a parable it was, what an object-lesson, what a constant reminder to all, that Jehovah was leading the children of Israel, that Jehovah had undertaken for humanity!

And the lesson was so vital, and so important, that when Moses forgot it even once, when he brought water from the rock, the Lord could not, in justice to His grace and glory, allow Moses to go into the promised land. That one fatal time Moses took glory to himself by saying, “Must we bring water from the rock?” There was no “we” about it; it was God. Moses was merely to speak to the rock, the symbol of Christ, and the water by God's power was to flow.

It is the most important lesson that a man can learn in this world,—the power is of God. In the goodness of the Lord, He chooses humanity as His instrument. The Lord defines the conditions and the ways and the manner in which the instrument is to be used. When the instrument coöperates in conformity to His will, the work follows.

Thus it has been throughout all the ages. It was merely a smooth stone from the brook that broke the pride of the Philistines in the days of David. It was only a broken pitcher, smashed at the psychological moment, and the blast of a trumpet, that gave, through God's power, to Gideon's three hundred, absolute victory over the countless hordes of the enemy. It was a few loaves and a few fishes, through Christ's miraculous working, that fed the famished thousands. It was only water in the jars that was used by His grace for the furnishing of wine at the marriage feast. It was a little oil in the cruse and a little meal in the barrel, that fed Elijah and his benefactress through the weary days of the long famine. It was an arrow drawn at a venture that fulfilled the prediction of the prophet when the king of Israel was slain.

All these are but suggestions of how God has always worked; and the sacred writer goes even farther by saying that God uses even things that are not, to bring to naught things that are. The weak things, the base things, and even things that do not exist,—all these God uses that all may see that the power is of God, and therefore be constrained to give Him the glory.

But the one final lesson we must not forget is that of the man who hid his talent in the earth. It was not of enough value or significance, therefore he left it unused. The moral of that parable is that every talent can be used, tho it be only one talent. If given to God, it will be employed to His glory and to its enlargement.

And the parable furthermore shows that God will expect an increase from every talent. In other words, He expects every one to give whatever he has, tho apparently insignificant, to His service.

In the wisdom of God, in the goodness of God, by the power of God, it will work out the purpose of God. The owner will be blessed, the instrumentality sanctified, and God will be honored and glorified.

Therefore, whatever duty calls you to do, say not, “I can't.” Whatever is God's will, He can do through you. The Lord who employed Moses' stick, David's smooth stone from the brook, the boy's few loaves and fishes, can use you; and there is no question

about it. Therefore do not question it, for to do so is to limit God in His use of you.
R.

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Shall Not Have Dominion

ONE of the most soul-comforting and soul-uplifting texts in all the Bible is this: "For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14.

It is decreed by the Almighty that "sin shall not have dominion over you." He who said in the beginning, "Let there be light: and there was light," and He who "spake, and it was done; He commanded, and it stood fast," even He is the same one who has also said that "sin shall not have dominion over you."

Then when seeking to break away from old habits, while overpowering temptations are confronting us with their seemingly irresistible force, we can take refuge in the great citadel of power, in the decree that "sin shall not have dominion over you." And He who uttered this decree is the all-powerful Creator. The power that supports this mighty world upon which we live, yea, even all the power that sustains and guides each and every world that moves in space, is back of the statement that "sin shall not have dominion over you."

Temptation may be rolling up before us like the mighty tides. It may seem as irresistible as the ocean waves. But there is One who has said of the mighty deep, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." Job 38:11. And this same One has also said, "Sin shall not have dominion over you." It is hopeless for us to think of holding back the waves of the great rolling sea. It is just as hopeless for us to think of resisting in our own strength the great power of temptation. But there is rest in the knowledge of the fact that we may take refuge in the power of Him who is infinite.

When the Lord uttered the words, "Sin shall not have dominion over you," those words became an all-powerful, living law for every one who will avail himself of its operations. We may despair of conquering the temptations that have so often conquered us, but in our moment of despair we remember that all power belongs to Him who has uttered the decree against the dominion of sin. All power can do all things. There is nothing beyond its reach. As we comprehend this, we begin to realize that we are moving into a mighty fortress of power. The sense of power takes possession of us and dispels the sense of weakness and fear. We stand upon the decree of our Father. We calmly, confidently, and in the might of reverent trust, say to the mad billows of temptation, "We are in the fortress of Him who is able to say, 'Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.'"

Having enjoyed a few of these victories by relying upon His Word, we learn to trust His power. We learn that there is something far better than the constant fear that we may fall under temptation. We learn the meaning of the exhortation in James, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."

The Lord would have us remove our eyes from the power of the temptation to the power that He has provided to deliver us from temptation.
T.

Sin and Crime

NOT all crimes are sins. When a human government enacts a law contrary to God's law, it is crime to disobey that law, but it is sin to obey it. Crime in that case is not sin. It was criminal to refuse to bow down to the golden image which Nebuchadnezzar set up, but to bow down was sin. Meshach, Shadrach, and Abednego were criminals, but not sinners. It was a crime in the Medo-Persian empire to ask a petition of any being save the king for a certain thirty days, but it was sin to obey the law. Daniel continued to worship God, and was because of that condemned as a criminal, but he was not condemned of God as a sinner.

The only way for a Christian to do, is to serve God, and to submit himself to every ordinance of man for the Lord's sake. But when man institutes an ordinance which to obey is sin before God, the Christian can not submit to it *for the Lord's sake*. It is his duty to obey God. He will say to the human government, "Whether it be right in the sight of God to harken unto you more that unto God, judge ye;" and his conclusion will inevitably be, "We ought to obey God rather than men." See Acts 4:19; 5:29.

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A Present Life

THE Christian life is a life of the present. This is a hard lesson to learn, but it is the one important one. It is not a far-away, by-and-by savior, friend, and helper that we need; it is a present helper, a present savior, a present friend, and all these Christ will be to those who trust Him. This means present self-denial, present humility, present trust, present duty. We never fail in the future; we can not change the past; we live only in the present. We need not borrow the trouble of the future if we use well the present. We need not hope for the future's blessing if we neglect the opportunities of to-day. But by present faith we may enjoy even in trouble God's ever-present blessings.

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Degeneracy from Alcohol

DR. T. ALEXANDER MACNICHOLL, former surgeon of the New York Red Cross hospital, who was sent abroad by President Roosevelt to investigate the subject of alcoholism and narcotics, declares that within a period of fifty years the population of the United States increased 330 per cent, while the number of insane and feeble-minded increased 950 per cent, according to the recent census; and practically all of this, he tells us, is due to the chronic and excessive use of alcohol in one form or another, and narcotics. He says:

"A degeneracy so appalling in magnitude that it staggers the mind and threatens to destroy this republic, numbering more victims than have been slain in all the wars and in all the epidemics of acute diseases that have swept the country within two hundred years. During the past five years, the birth-rate in the United States has fallen off 33 1-3 per cent. This means the loss of a million babies a year. Let this degeneracy continue at the same rate for a hundred years and there will not be a native-born child five years old in the United States."

He declares that a hundred different intermediate agencies may contribute to the undoing of the race, but back of them all stands alcohol as the chief degenerative factor; and then he cites the following:

"Statistics compiled by the leading insurance companies and presented by Sir T. P. Whitaker in a report to the British Parliament, show that out of every one thousand deaths among the population at large, four hundred are due to alcohol. This

would mean a mortality from alcohol in the United States of 680,000 a year."

He also tells us that "the great burden of drink is not borne by the drinker but by the drinker's children. The germ-cells to be involved into another being should be the most highly organized of every organ in the body. A defective germ-cell can not evolve a normal body. This is the reason that we find a large percentage of functional and organic diseases among the children of drinking parents. Sixty-two per centum are the children of drinking parents in New York City, and ninety-one per centum of these suffer from some functional or organic disease. And he declares that if this percentage holds good throughout the country, there are thirteen million children of school age afflicted with functional and organic diseases, and less than two and a half millions of these are free from hereditary alcohol taint. A nation half diseased and half well can not live. But here we show three fifths of the rising generation mentally and physically diseased."

Surely that is an awful condition, and out of the alcoholic conditions there breed all sorts of vices which are sapping the life and vitality of the people of the world. Alcohol is a curse, and only a curse. It would seem as if every rational government would prohibit its sale and manufacture forever.

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A Purely Biblical Question

THE Sabbath question is preeminently Biblical. That is the genesis of it. The Sabbath is Bible-revealed. From that Book men learn of its institution, the laws of its observance, its benefit to the race. In the light of that Book it ought to be settled. Many have so settled it in their own life. They have found—and the finding has involved a cross—that the seventh day is the Sabbath; that Christ, the infallible, perfect Man, taught it, and as our example observed it. They believe this so thoroughly that they are willing to suffer pecuniary loss and ostracism rather than yield it. To relinquish it would be to them disloyalty to God. They hold no enmity toward those who do not agree with them. They concede them cheerfully the same right to differ which they demand for themselves. Now ought they to be compelled to keep another day, in deference to the opinion of another class who may be in the majority? Is it just? Is it right to coerce them? Would it be right for the seventh-day people to coerce the Sunday keeper, if they were in the majority? The question answers itself. Leave the Sabbath question to the Bible, the church, the conscience, the individual soul. The state has no right to meddle with it in any way.

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A Perversion of Truth.—Referring to the disciples plucking wheat on the Sabbath day, Dr. and Mrs. Wilbur F. Crafts, in the *Christian Herald* of June 19, begin their "Great-Truth's Review" with this: "That was a very plain Sunday dinner which the apostles of Jesus had," etc.

Now Dr. Crafts knows that it was not Sunday, knows it was the Sabbath, knows that the Sabbath was the seventh day, the day before the Roman Sunday. It is by such perversions as this that honest Christian souls are held to the counterfeit, man-made sabbath, and miss the glorious blessings of the genuine.

They end this "Great-Truth" note by the following:

"Thirty-four denominations of churches in a Federal Council agreed that 'new and stronger emphasis should be given in the pulpit, home, and sabbath-school to the observance of the first day of the week as the sacred day, home day, and rest day for every man, woman, and child.'"

The world and every church in it may agree in treating "the first day of the week as the sacred day," but it will not make it sacred. It will not remove God's blessing and sanctification from the seventh day, nor transfer them to the first day. He has not deputed the Federal Council to act for Him, nor are souls responsible to the judgment of that council. "Fear God, and keep His commandments: for this is the whole duty of man."

Our Saviour and Lord

By George W. Reaser

Christ as Michael the Archangel

THE fall of man, and the restoration of harmony to the universe, necessitated the surrender of the life of Him who had created the world and placed man upon it. But as Satan's tactics in precipitating the fall of angels and of man had been to malign the character of God, so to save man from his fallen estate, it was necessary that his Creator take upon Himself such a nature that He could suffer the penalty for man's transgression, and thereby pay the debt; and to undermine Satan's charges against God, it was needful that there be a revelation of the character of God brought within the reach of man's comprehension; and it is written that "the [creative] Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth;" and again, that "God was IN Christ, reconciling the world unto Himself;" and yet again, that "no man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him."

The effects of the dire calamity of rebellion and sin were felt, not alone in our world, but with extreme keenness in heaven; and a plaintive minor chord was touched by the fall of angels and of man, which echoed throughout the universe. Thus not only did man need a manifestation of loyalty to God and a revelation of His character in his sphere, but it was also needful that there should first be full demonstration of loyalty on the part of one member of the Godhead to the government of heaven, on the plane of angels, and a revelation of the character of God to angelic beings in their sphere. Perhaps we can grasp the thought more readily in these words: To overthrow eventually and forever the charges of Satan, and to bind all intelligences in the universe to Jehovah, it was necessary that Christ, in due course, take the very nature and live on the plane of each of the two highest orders of His created beings, namely, angels and men. Thus, in laying aside His glory and in humbling Himself to reveal the Father by a full manifestation of His character in each of these spheres, Christ's first step in His humiliation in laying aside His divinity, in giving up the throne which He held conjointly with Jehovah, in surrendering the equality which was His with the Father, in yielding His office as Creator and His exalted position of being worshiped by the angels, was to become one of the angels.

"The highest angels seem alone in the Old Testament to have been employed in human service; always, however, in subordination to One who, called an angel, is the Lord Himself. He was the Angel of the covenant."—Pope.

Satan was created upon this plane, and, falsely conceiving that God was unjust, had fallen, and precipitated the first rebellion in the history of eternity. Christ, to prove Satan's assumed causes for rebellion groundless, must become an angel in nature, and by perfect loyalty to God, prove to the full satisfaction of angels, that Satan was unjust, disloyal, rebellious.

While living on this plane, on exactly the same level that Satan had lived on and enjoyed the favor of God for ages, He—

Christ—must become the leader in the warfare against Satan, which He could not be as Fellow God, without giving the occasion for the accusation of an unjust warfare. As Satan had become so unalterably connected with rebellion that he could not be separated therefrom, he must be crushed. Who could, in justice, do this so well as the member of the Godhead who partook of the nature of angels? And again, the loyal angels must have a leader on their own plane, to wage the righteous warfare, forced by the hosts of evil, led by Satan, who were created exactly the same class of beings as the angels who remained loyal.

He Took the Nature of Angels

To repeat, the first step, then, in His humiliation, in laying aside His divine nature, was to put on the nature of angels, and thus it is that we have Jesus brought to view as "Michael the Archangel," "the Commander of the hosts of heaven," "the Captain of

Speed on the Time

From Whittier's "Clerical Oppressors"

Wo, then, to all who grind
Their brethren of a common Father down!
To all who plunder from the immortal mind
Its bright and glorious crown!

Wo to the priesthood! Wo
To those whose hire is with the price of
blood,—
Perverting, darkening, changing, as they go,
The searching truths of God!

Their glory and their might
Shall perish; and their very names shall be
Vile before all the people, in the light
Of a world's liberty.

O, speed the moment on
When Wrong shall cease, and Liberty and
Love
And Truth and Right throughout the earth
be known
As in their home above.

the host of the Lord," and as such, "the armies in heaven follow Him."

When He became an angel, He bore a fitting name, even as when, later, He became man, His name befitted the nature which He took by virtue of His birth into our human family. That name was "Emmanuel," "God with us." His name as an angel is "Michael," which signifies "the one who is like God." Whatever the name that He takes in crushing sin and rebellion, in redeeming the lost and in restoring harmony to the universe, that name must indicate that God is in Him and with Him, on the very plane and in the very nature of the class of beings to whom He is sent. By living the God-life on the plane of angels, of which Satan was one, altho fallen, He could neutralize the force of Satan's accusations.

Thus when He became an angel, the fact must not be lost sight of that He was God with the angels, yet living on their plane, possessing their natures; and this thought is preserved in the name that He bears as an angel.

Still the Preeminent One

But with whatever class of His created beings He identifies Himself, He is "the Preeminent One," but always because of preeminent character. As an angel He is

Michael the Archangel; as a man, "the One altogether lovely, the chiefest among ten thousand."

In His office as Archangel, or Commander of the armies of heaven, He personally appeared to Joshua, to encourage the leader of Israel to believe that altho from a human standpoint the walls of Jericho were impregnable, yet the angelic hosts who fight under Michael against the powers of darkness would give the victory. The river Jordan, at its flood, had been crossed by Israel "on dry ground," the manna had ceased to fall, the time had come to "possess the goodly land." Joshua approached the walls of Jericho, apparently to inspect their strength. "He lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?" The reply from Michael was, "As captain of the host of the Lord am I now come." "Joshua fell on his face" to worship, and was reminded that the place where he stood was holy ground. Joshua 5:13-15. With Michael and His "host" to fight the battle, the mighty walls crumbled to dust, Satan's minions were defeated, Israel possessed the city.

This same Captain, even Christ as Michael the Archangel, had been the unseen leader of Israel all the way from Egypt to the siege of Jericho. His position was in the pillar of cloud by day and the pillar of fire by night. When there was special danger, the cloud removed from before, and stood between Israel and the threatening army of Pharaoh, a light by night to the one, darkness to the other.

Jehovah said of Him: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, . . . for My name is in Him." Ex. 23:20, 21. In fulfilling this covenant of Heaven to bring Israel safely to the promised land, Michael is sometimes called "the Angel of the covenant."

It was Christ who appeared to Moses in the bush that flamed with fire yet was not consumed. In the record of that phenomenon, and of the interview that followed, we are told that "God called unto him out of the midst of the bush," and that "Moses hid his face; for he was afraid to look upon God." Ex. 3:1-6. Yet Stephen informs us that it was an Angel that spoke to Moses in Mount Sinai. Acts 7:37, 38. As we have already noted, there is one Angel who bears the name which signifies "the one who is like God," or the one who is God's Angel. He is the Commander of the angels, the Protector of Israel, Michael the Archangel. God said of Him, "Mine Angel shall go before thee." Ex. 32:34. "My presence shall go with thee." Ex. 33:14.

In commenting on the wilderness experience, Isaiah said, "In all their affliction He was afflicted, and the Angel of His presence saved them." Isa. 63:9. This Mighty One traveled with Israel by night and by day, so that their enemies could not overthrow them. He who is "the Bread of Life" gave them daily manna for forty years; He renewed their clothing, so that it did not wax old; He stood upon the rock which Moses smote, and, typical of His being "the Water of Life," caused a stream of water to flow in the desert, to slake the thirst of famishing Israel.

(Continued on page 9)

Christ's Victory Through Pain and Death

By Mrs. E. G. White

LARGED with an embassy of mercy, Christ came to the world, not to condemn the world, but that the world through Him might be saved. He saw that rebellion had overspread His provinces, and that despite was done to God in every section and by every tenant of the earth. Man was in rebellion against God; but "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

When sin first entered the world, God had promised a deliverer. He had said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." When Jesus came to the world, His own nation despised Him, His friends denied Him, His brethren did not believe on Him. The unbelief with which He was met, was indeed a bruising of His heel. Christ, the world's Redeemer, was buffeted with temptation, but it had been written of Him, "He shall not fail nor be discouraged, till He have set judgment in the earth." Through the very bruising of His heel by Satan, because of affliction, temptation, and sorrow, Christ was gaining the victory in behalf of the human family; for He triumphed over His enemy in not yielding to his temptation, and thus bruised the head of the serpent. He endured the contradiction of sinners against Himself, and every pang of anguish He suffered, every temptation He resisted, as man's substitute and surety, was elevating the human family in the scale of moral worth, and was procuring for man deliverance from Satan's power and bondage. The character of Satan, through his efforts to overcome and destroy the Son of God, was developing before the universe, and was being made manifest in its true malignity before the unfallen worlds that had been created by Christ. Every time he stung the heel of Christ with his murderous fang, the serpent was making more sure his own discomfiture and ruin.

Then Satan Would Have Triumphed

Could Satan have caused the Son of the infinite God to become in the least degree a partaker of his own hellish attributes, then Satan would have wounded the head of Christ, and in hellish exultation he would have triumphed over Him, and the world would have remained his dominion, the human family his slaves. The synagogue of Satan would have been victorious, and man would have perished, without God and without hope. Satan could cause pain to the Son of God, but he could not force Him to transgress the law of God. He could cause Him to suffer, but he could not defile Him. He did make the Saviour's life one of sorrow and affliction; but Jesus patiently endured grief, for He knew that through His conflict with the powers of darkness, the chains of Satan could be broken from the human family, and He would place them on vantage-ground before God. With His human arm Jesus encircled the human race, and with His divine arm He grasped the throne of the Infinite. To Him was given power to unite whoever would consent to be drawn to Him, to the Father's throne.

A Perfect Saviour

Jesus became the world's Redeemer, rendering perfect obedience to every word that proceedeth out of the mouth of God. He redeemed Adam's disgraceful fall, and threw the kingdoms of this world back into favor with God, uniting the earth, that had been divorced by sin from God, to the continent of heaven. It was in the very sight of Heaven that Satan led on the Jewish priests and rulers, and made them his agents to stir up the passions of the murderous mob against the Prince of Life. It was in the hearing of Heaven that the hoarse cry was raised against the Majesty of Heaven, "Crucify Him; crucify Him." It was in the sight of Heaven that they scourged Him, that they plaited the crown of thorns, that they mocked and derided Him. But in these very scenes it was made manifest to angels

the temple seemed to be destroyed, the head seemed to have been bruised; but this was not so. Satan, in the very act of grasping his prey, demolished his own throne. Satan, evil angels, and evil men united in a desperate companionship, and thought to claim the victory; but it was in the death of Christ, in the cruel suffering and crucifixion, that the Son of God accomplished the very work for which He was ordained from before the foundation of the world. He died a victim to jealousy and hate, a victim to false religious zeal. But in His dying agony He was victor over the powers of earth and hell. He reinstated man in the position from which Satan had hurled him through temptation and sin, and, by His own perfect obedience to the law of God, placed him on vantage-ground. In His death He broke the spell that had held millions in slavery, under perfect subjection to Satan's rule and jurisdiction.

Jesus measured weapons with the prince of darkness in the Garden of Gethsemane, where the agony was so great that He sweat as it were great drops of blood. It forced from His pale and quivering lips a cry of agonizing prayer, when He besought His Father, saying, "If it be possible, let this cup pass from Me." Three times He raised this prayer to God, but at last added the submissive words, "Nevertheless not as I will, but as Thou wilt."

To Mark His Form Eternally

On the cross He received the wounds that will mark His form through the ceaseless ages of eternity; but those very wounds will be His glory, the insignia of His triumph over him who bruised His heel; for He shall bruise the serpent's head. On the cross He cried, "It is finished," and bowed His head and died. He descended into the grave; but after three days a mighty angel, clothed with the panoply of heaven, parted the darkness from His track, and caused the Roman guard to fall as dead men at his feet. The angel rolled back the stone from the sepulcher, and the Roman seal was broken, and Christ came forth from the prison of death, and, over the rent sepulcher of Joseph, proclaimed Himself "the resurrection and the life." Through Him it was announced that every son and daughter of Adam might be emancipated from their bondage to Satan, to sin and transgression; for, as man's substitute and surety, Jesus had won the victory. The world and its inhabitants were His inheritance, purchased at infinite cost, and every soul who believed in His name, might be an heir of God and a joint heir with Jesus Christ. When Christ rose from the dead, the victory was proclaimed in triumph by the loftiest order of heavenly intelligence, and joy, inexpressible joy, filled the courts of God.

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A CHINAMAN who had been thirty-nine years the slave to opium, gave it up entirely. When asked how he did it he said, "I used my two knees."—*Christian Missionary*.

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"A COLLECTOR in Paris has among his curiosities a Chinese god marked 'Heathen Idol,' and alongside it a gold piece marked 'Christian Idol.'"

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"HARSH words are like drops of vitriol; they burn all that they touch, and leave everywhere little scars."

To a Wild Flower

Which I Thoughtlessly Pulled to Pieces
One Day

By Delwin Rees Buckner

One May morn, when the world seemed
dreamy fair,
I glimpsed a gay flower courtesying to
the sun;
But, drowned in thought, I plucked off,
one by one,
its waxen wings, and left it beauty-bare,
To wither 'neath the noontide's tiger glare.
Then, cut by conscience for the deed I'd
done—
To've torn to threads what God Himself
had spun—
I begged His pardon in an earnest prayer.
Poor flowerlet, martyred by my ruthless
hand!
Its bowl of nectar, mixed with dew or
rain,
Might well have given fullest, unfeigned
joy
To bee or butterfly or beetle; and
Its fragrance might have soothed a couch
of pain;
Its purity, reclaimed a wayward boy.
Berisso, Argentina.

and principalities what is the power of Satan over the human mind. It was made plain that under the dominion of the deceiver men became liars and murderers. The railings of the multitude reached the ears of God and holy angels. The hoarse cries, that sounded like the bellowing of wild beasts, made their record for time and eternity. Those who instigated the suffering that Jesus endured as a malefactor, will yet behold Him in all His glory. They will see that He whom they derided and rejected and crucified, that He whom they set aside for a robber and a murderer, is none other than the King of Kings, and the Lord of Lords.

In Death a Victor

In the scenes that transpired at the judgment-hall, and at Calvary, we see what the human heart is capable of when under the influence of Satan. Christ submitted to crucifixion, altho the heavenly host could have delivered Him. The angels suffered with Christ. God Himself was crucified with Christ; for Christ was one with the Father. Those who reject Christ, those who will not have this Man to rule over them, choose to place themselves under the rule of Satan, to do his work as his bond-slaves. Yet for them Christ yielded up His life on Calvary.

In the death of Christ on Calvary's cross,

The Coming of Our Lord

By George W. Rine

Who Will Welcome His Coming? and Why?

IF Jesus is not to me the chief among ten thousand, the One altogether lovely, it is because I do not know Him as my personal Saviour. But if Jesus has delivered me from the cruel bondage of Egypt, if He has plucked me as a brand from the burning, and set me upon a rock, and put a new song in my mouth, and established my goings—then He is to me the joy and rejoicing of my heart, the Alpha and Omega of all things. Mark the witness of the Holy Spirit: "Unto you therefore which believe He is precious." 1 Peter 2:7. No, if I personally know Jesus and the power of His resurrection, then I simply can not love father or mother, brother or sister, more than I love my Lord. "Unto you therefore which believe He is precious."

"Blessed is he whose transgression is forgiven." Aye, but our transgressions are forgiven through the precious blood of Christ. *Adoption* into the family of God is a blessed thing; but before we could receive the "spirit of adoption," it was necessary that Jesus should first be born of a woman, made under the law, and taste death for every man. *Justification* is a blessed boon; but we are justified in Jesus. *Perfection*—who shall not say that this is precious? But we are "complete in Him." *Resurrection* from spiritual death—is that not glorious? But we "are risen with Him." *Eternal salvation* is the paragon of all blessings, for it implies all others; but there is no "other name under heaven given among men, whereby we must be saved."

If all these be good and precious, how ineffably precious must He be in whom, and by whom, and through whom are all these blessed things! Surely then, "unto you therefore which believe He is PRECIOUS."

Every heart that has been purged from sin by the precious blood of the Lamb, rapturously acclaims with the beloved apostle, "Unto Him that loved us, and washed us from our sins in His own blood, . . . to Him be glory and dominion forever and ever." And with the blood-washed Paul he exclaims, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." And, like Paul, he is willing to suffer the loss of all things and count them but refuse, if thereby he "may win Christ." Should his Lord address to him the same searching question He put to Peter, "Lovest thou Me?" with Peter he would reply from the depth of his love-filled soul, "Lord, Thou knowest all things; Thou knowest that I love Thee."

Is not love the one irresistible magnet that draws and holds hearts together? If then Jesus is enshrined in the heart of believers, if He is the object *par excellence* of their affection, they must, in keeping with the everlasting verities, cherish an undying longing to see Him as He is, to dwell in the visible glory of His presence forever. We are so constituted that we desire, above all things else, to live and associate with those whom we esteem and love. The Cre-

ator constituted us social beings; hence we instinctively crave loving social intercourse. And tho Jesus is the Son of God, He also is the Son of Man—the one absolutely *ideal* Man, the paragon of humanity. Hence to the pure in heart Jesus is a crown of glory, a royal diadem. How true, then, that "the glory of heaven will be in seeing Jesus." The late Dr. T. L. Cuyler spoke truly when he averred that if we should ever weep in

Kinship

By Minnie Embree Parker

'Tis a beautiful Bible story,
And teaches a lesson grand,
Of the lonely Hebrew widow,
And the damsel from Moab's land.
For devotion to filial duty,
With reward reaped even here,
As told by the sage, on the sacred page,
It stands without a peer.

When she left her home and kindred,
To lift and bear the cross
With God's peculiar people,
She did not suffer loss;
For the lot all women longed for
Was hers—to bear a son
In the line of birth, when He came to earth,
Of that wonderful Coming One.

She gleaned in the fields of Boaz,
Who took her to be his wife,
Buying again the possession
Of the husband who lost his life;
For thus reads the law of Moses,—
That the one who was next of kin
Should redeem his land, and receive the
hand
Of her who his wife had been.

Of JESUS, the hope of ages,
The Jews by these laws were shown;
For they were the chosen nation,
And God will instruct His own.
He has purchased the lost possession
We have forfeited by our sin.
O, wonderful plan to redeem lost man
Through Jesus, our next of kin!

He took not the form of angels,
But lowered Himself to be
Our Kinsman and Elder Brother,
For the love that He had to me.
His compassion for me in my darkness
Sent Him down from His throne on high
To take my place, and die in disgrace,
That I might not have to die.

He was born with a sinful nature,
But He did not yield to sin.
He can succor the weak and tempted,
For He is our next of kin.
He will save us if we but let Him;
He'll comfort us day by day;
He will bear our cares, and answer our
prayers,
For He has passed by this way.

All ye who are sad, take courage;
For Jesus, the Son of God,
Is also the son of a woman,
And the human path has trod.
He gave His own life to purchase
Our pardon, and save from sin.
He conquered the grave, and has power to
save,
For He is our next of kin.

heaven, it will be tears of joy at seeing Jesus. Perhaps in that higher "upper room" also He may show to us His hands and feet, and we may exclaim as did happy Thomas, "My Lord and my God."

But how only may the church militant hope ever to be brought into the personal presence of her Beloved, and thus become the church triumphant? There is one way and only one—her Lord must *come again*. The Bridegroom must come to receive His bride. It is when He comes that He will take her to those mansions in His Father's

house which He long ago went to prepare for her.

This is not a theory; it is a fact. Mark now the testimony of the chief of our Lord's apostles: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we EVER BE WITH THE LORD." 1 Thess. 4: 16, 17. These words can not be misunderstood. They are as luminous as the midday sun. No room here for debate or even for a difference of opinion. There is not a syllable in the whole range of Holy Writ which even hints that the believer will enter the presence of His Lord at death. Mark you, even the dead in Christ must be raised to life before they can "ever be with the Lord." No wonder, then, that Paul immediately adds this exquisitely fitting admonition: "Wherefore comfort one another with these words." Verse 18. In his letter to the Colossian church the same apostle bears the following witness: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Chapter 3:4. Paul here utters an impertinence, aye, an egregious error, if the mossy old theory were true that Christian believers are brought into the literal presence of Christ through the medium of death. How natural, then, that Bible-guided believers should pray and work for their Lord's return, and hail Him with acclamations of joy when He comes in the glory of His kingdom!

Why Their Hearts Were Troubled

During the three and a half years of Jesus' ministry on earth, His disciples were His constant companions. As a result, they became devotedly attached to Him. He had *done* everything for them; accordingly, He *became* everything to them. Their hearts glowed with love to Him. The instinctive language of each soul (barring Judas) was, "My Beloved is mine, and I am His." The arduous labor they underwent with Him was rendered easy and delightful by the love they bore Him. It was with eager footsteps that they followed Him, and with minds all alert with expectancy that they listened to every syllable that fell from His sacred lips. They could conceive of no higher joy, no sweeter satisfaction, than that afforded by intimate personal fellowship with the Master.

But at an unexpected hour, a shadow stole over their sun-filled lives. It was in that "upper room," after their Lord, by washing their feet, had condescended to act the part of a bond-servant to them, after He had blessed and imparted to them the emblems of His own sacrificial body (so soon to be offered in expiation for their and our sins), that He said: "Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye can not come; so now I say to you." Peter, the spokesman of the disciples, impatiently asked Him, "Lord, whither goest Thou?" Back came the seemingly cruel answer, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." John 13: 33, 36. Peter now addresses a second question to the Master—a question throbbing with painful apprehension: "Lord, why can not I follow Thee now? I will lay down my life for Thy sake."

In His love and pity, Jesus at once seeks to assuage the deep sorrow of the disciples by assuring them that He was going away not for His own sake, but for theirs. "I go to prepare a place for you," He tells them. He continues, "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that *where I am, there ye may be also.*" John 14:2, 3.

Again we see that the same great fact is here enunciated by the Master Himself—the fact that His redeemed children can never hope to see their Lord and forever dwell in His visible presence except through the medium of His second personal coming. Small wonder, then, that they should so eagerly anticipate the fulfilment of the promise, "I will come again." "We would see Jesus," expresses the instinctive yearning of every devoted Christian soul. But they know that this deepest of all longings will be realized only "when He shall appear." How natural therefore that the Spirit of God should designate the hope of Jesus' coming as being to believers "that blessed hope." Titus 2:13.

Complete Salvation Contingent on His Coming

The Scriptures reveal three aspects of salvation. When at the home of Zaccheus, Jesus assured him that "this day is salvation come to this house." That our Lord here means salvation from the *guilt* or *condemnation* of sin, is so obvious that argument or exposition is not needed. Paul had in mind the same phase of salvation when he said to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." The second aspect may properly be called *progressive* salvation; as when Paul admonishes the Philippian brethren to work out their "own salvation with fear and trembling." It is clear that this second phase of salvation is identical with growth in grace and in all the virtues of a divinely saved life.

But there is a third and most essential phase of salvation which can not be realized until Jesus fulfils His promise that He will come again. It is salvation from *temptation* to sin, and therefore from the *possibility* of sinning; it is salvation from *mortality*, and therefore from the *possibility* of dying. Of course salvation from mortality implies salvation from sorrow, sickness, pain. That this third and crowning aspect of salvation will be realized at the coming of Jesus, is explicitly taught in the following Bible passages: "So Christ also, having been once offered to bear the sins of many, shall *appear a second time*, apart from sin, to them that wait for Him, *unto salvation.*" Heb. 9:28, A.R.V. In verses 3 to 5 of the first chapter of his first epistle, Peter refers to the "inheritance" of God's people as being "reserved in heaven" for those who are kept by the power of God, through faith, "unto a *salvation ready to be revealed in the last time.*" Read further verses 12 to 14 of Luke 14, and mark that the divine Teacher Himself declares that the ultimate recompense or reward promised to the faithful will be received at the "resurrection of the just." But we saw, in a previous article of this series, by adducing numerous Scripture passages, that the resurrection of the just or righteous is incident to the coming of Jesus. (See 1 Thess. 4:16-18; 1 Cor. 15:20-23, 51-55; Rev. 22:12.)

In the light of these exceeding great and precious promises to be fulfilled at the glorious appearing of the Lord, it is not

at all strange that the Holy Spirit should admonish believers to live "soberly, righteously, and godly, in this present world, looking for that BLESSED HOPE, and the GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST." Titus 2:11-13. How fitting, too, it is that the beloved disciple, as he closes his wondrous apocalyptic book, should breathe out that ardent yet simple prayer, "Even so, come, Lord Jesus."

The crowning hope of the church, then, is the personal return of her Lord.

The prophet Isaiah preannounced that when the Lord God should finally "swallow up death in victory," and "wipe away tears from off all faces," "it shall be said in that day, Lo, this is our God; *we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.*" Isa. 25:8, 9. Ah, it will be with these words of lyric joy, with this burst of jubilant gladness, that all the redeemed children of God will acclaim His beloved Son when He comes in power and great glory! For "He shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day." 2 Thess. 1:10.

Mark well that it is all those who *believe in that day* that will *admire, glorify, and therefore welcome* the returning Christ. All those who love Jesus now, and believe His Word, will, in the words of Paul, "love His appearing."

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Christ as Michael the Archangel

(Continued from page 6)

To be sure of our ground that the Angel who led Israel through the wilderness to Canaan was Christ, let us bring Paul's inspired testimony to bear upon the question. He says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto

Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: *for they drank of that spiritual Rock that went with them: and that Rock was Christ.* . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:1-4, 9, marginal reading of verse 3.

As Michael, occupying the plane on which Satan was created, He came down, and that, too, *before* the triumph of Calvary, and raised to life "the body of Moses" from the grave. Jude 9 with Luke 9:27-31. Satan disputed His authority to unseal the grave, at least before He had obtained the keys of death and the grave by the triumph of Calvary; but Christ conquered, and Moses lived again. Thus as *Michael*, because of His loyalty to God, and with the certainty of the victory of the cross, He triumphed gloriously over Lucifer, who persistently refuses to "let his prisoners loose homeward." Isa. 14:17, margin.

Gabriel declared to Daniel that in the unfolding of the prophetic history of the world there was none that held with him "in these things, but Michael your Prince." Dan. 8:16; 10:21.

But the most direct proof that Michael the Archangel is Christ is this: Jude says (verse 9) that it was Michael the Archangel who disputed with Satan about the body of Moses; Christ said that "all that are in the graves shall hear *His voice*, and shall come forth" (John 5:28, 29); and Paul declares that "*the Lord Himself* shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise." 1 Thess. 4:16. Thus Jude identifies the Archangel as Michael, Paul asserts that it is the voice of the Archangel which calls the sleeping saints from their tombs, and Christ says that that life-giving voice is *His own*.

[The next article in the series is "Christ as Prophet and Leader."]

Our Bible Reading

Man Redeemed

1. Why is it necessary that man should be redeemed?

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." "For all have sinned, and come short of the glory of God." Rom. 3:19, 23.

2. What is the penalty, or the reward, for sinning?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:15.

3. How complete and far-reaching is God's plan to redeem man from sin?

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:19-21.

"Wherefore He is able also to save them to the uttermost that come unto God by Him,

seeing He ever liveth to make intercession for them." Heb. 7:25.

4. How anciently was this plan of redemption laid?

"And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." Rev. 13:8.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1:18-20.

5. What is the first promise that was made after sin entered the Garden of Eden?

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

6. What great general invitation is given to receive this full and complete redemption?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.



THE OUTLOOK

Watchman
what of
the night?

Vegetarianism or Flesh Eating

THE diet question is not a matter of experiment for a day, or a week, or a month. A mere experiment with a few rats is a poor criterion with which to decide. A system is not built up in one day, or ten days, but back of it for years are the tested materials of which it has been built. We see very little in the journey of the Buffum brothers across the continent. The vegetarian gained more and was stronger at the end of the journey, but it is contended that he was in a little better health. That brief experiment proves little. The mere statement of some flesh-loving physician is of the same order. Dr. Wiley's declaration that the race would deteriorate without meat, rests simply on his supposition. He believes that a certain amount of meat is necessary as both body and brain food, and would not like to trust his progeny to a vegetable diet.

Nor is it an argument for meat that the flesh-eating nations have been the world conquerors. That does not rest so much upon the food which they ate as upon the peoples themselves. We certainly had a decided reversal of that theory in the Japanese-Russian war. The Russians are great meat eaters, while the Japanese are almost wholly vegetarian. The result in every way favored Japan, not simply in the matter of the fighting or the conflict itself, but as regards the health of the soldiers and those who survived gunshot wounds.

Personal Experience

The writer of this article speaks from experience. At times in his life he has eaten largely of animal food. For years he followed a mixed diet. And for nearly half his life he has followed what may be called a vegetarian régime. The only practical exception is that of milk, and eggs very rarely, and milk not in great quantities.

In his early years the larger part of his flesh dietary was pork, with occasionally beef, mutton, and fish. Later the pork was abjured. During his pork-eating days he spent most of his life in the open air and in hard manual labor, the most favorable conditions. He suffered greatly from catarrh and catarrhal headache. His blood was corrupt, skin rough and scaly, pimples and small boils in constant evidence. Cuts and abrasions would invariably suppurate, and be long in healing. "Heartburn" and other troublesome dyspeptic symptoms were almost daily companions. A busy life, interesting work and studies, and a varied companionship made life barely endurable.

He was led to see the positive harmfulness of pork eating, by his own experience and its effect upon others, and these observations were strengthened by the prohibition of swine's flesh to the Jews in the Levitical law and by reading the "Health Reformer" published at Battle Creek, Michigan. And the question arose, Why did God prohibit the use of swine's flesh as food? It was no arbitrary act on the part of Divine Wisdom. Evidently it was because of the inherent nature of the swine itself. The beast was unhealthy, hence unwholesome, and God forbade it for the physical as well as the spiritual good of His people. Thus the writer reasoned, and pork was banished from the dietary, and beef and mutton took its place.

Improvement followed, clear and decided for a time, but it was slow and unsatisfactory. The entire food question was studied in the Biblical, physiological, hygienic, and economic phases. The result was that flesh foods were placed on the retired list, and fruits, grains, nuts, and milk in almost endless variety became the regular bill of fare. As a

result, the catarrhal conditions have almost wholly passed away. It is a rare thing indeed to have a cold. Cuts, bruises, abrasions, heal, if given any proper treatment, by first intention, but if given no care rarely or never suppurate. The mind is clearer, the body more vigorous; in fact, there is a decided improvement in every particular.

When living on the mixed dietary and working hard, three meals a day was a necessity, and it was not an infrequent thing that there were four or five; but he finds it a very easy thing now to work until noon with nothing, and it is easier to work all day long without food than it was formerly to go without one of the three meals a day. He has demonstrated that one can work longer and harder on a vegetarian diet than he could on a flesh diet. He has seen its demonstration in hundreds and hundreds of cases besides his own. He knows of many children and young people, all the way from five to strong manhood, who have never, or practically never, tasted meat, who present every evidence of health, stanchness, endurance, resistless energy. Children in vegetarian schools will be found to be, other things equal, superior to those who live on the mixed diet.

Economy

One thing which should commend the vegetarian diet is that it is cheaper. These are days when living has soared high. This is especially true of flesh foods. A cartoon before us represents a lean, bony bovine, composed of skin and bones, hoofs and horns, brought to the beef trust. It is killed and hung up, and then the next scene presents the beef trust inflating it. It is blown up by hot air. The next thing its blued carcass is being sprinkled with chemicals which will give it color. In the next scene it is being treated with embalming fluid by the beef trust. The next is a visit by the government inspectors, who pronounce it "O. K." And in the last scene a little girl comes to a butcher shop and buys of the beef trust some of the treated meat at forty cents a pound. The picture tells an exaggerated story, but there is truth in it nevertheless.

Disease Breeding

Secondly, it is a simple fact that the animal kingdom is becoming more and more diseased. This is brought about to some extent by high breeding, lowering the resistance of the animals to disease germs to some extent; by the herding of a multitude together and easily spreading infection; and doubtless there are other causes. At any rate, we know that disease is spreading among the meat-producing animals.

A clipping before us tells us that not long ago homeless men in Germany sought, with decayed smoked herring from a market garbage pile, to add to a frugal meal of bread and soup; fifty died, and many others were seriously ill. The decided difference between fresh vegetables and decayed vegetables would have been noted immediately, but in the gradual deterioration of animal foods this was not understood.

The "Daily Drovers' Telegram" of December 16, last year, gave the number of animals which were inspected before slaughter as 53,000,000 (we give round numbers only); 7,800,000 cattle, 2,200,000 calves, 29,900,000 hogs, 13,000,000 sheep, 45,000 goats. Most of these were inspected after slaughter, and of these there were condemned for disease, or other unwholesome conditions, 117,000 entire carcasses, and 1,010,000 parts of carcasses,

making a total of 1,127,000 carcasses and parts condemned. Tuberculosis was the cause of by far the greater part of these condemnations, nearly 47 per cent of condemnations of adult cattle, and over 96 per cent of condemnation of hogs, being due to this disease, and the total was $7\frac{1}{2}$ per cent greater than during the preceding year. There was condemned in meat and meat products under official inspection over 21,000,000 pounds, and the provisions of the meat inspection law do not apply to animals slaughtered by farmers on the farm, or to retail butchers and dealers.

The "Journal of the American Medical Association" says that charges have been made by competent and unbiased observers that the federal meat inspection laws are administered in the interest of the packers rather than for the protection of the public, and that meat that would not be accepted at the ports of entry of Europe is passed by the federal meat inspectors for home consumption.

Statement of One Who Knows

Before us lies a letter from a large cattle dealer, a butcher in the Middle West, an old correspondent and friend, whose name we withhold, but one in whom we have perfect confidence. He says:

"The general public no doubt rests secure in the belief that all meat passed by the inspectors is good and wholesome, when, as a matter of fact, the larger per cent of it is just passé, especially in the hogs. It is so rare for a hog to be free from tuberculosis that a government inspector told the writer a few years ago that if they condemned every hog that showed signs of tuberculosis, there would be no pork in the market. He further said, 'A hog has to be about rotten with tuberculosis before we condemn him entirely.' This information was given to the writer as he introduced himself as a butcher who had found some signs of disease in about twenty per cent of the cattle he had slaughtered.

"Twenty-seven years ago the writer started to ride the range as a cowboy, when the country was open from Montana to Texas, and the cattle roamed over the prairies by the millions. Had I then run across an animal with the 'big jaw' such as we commonly see every day now in the stock-yards, it would undoubtedly have made a strong impression on me. It is therefore my opinion that the big jaw is comparatively a modern development of disease, and is on the increase.

"There are men nowadays who make a specialty of buying young cattle with the big jaw who ship them to their feed lots, arrest the outward growth of the disease with medicine, fatten the stock, and return them to market. Fat animals, however, with the big jaw are slaughtered, and infected parts cut out, and the rest sold over the block the same as any meat. I have seen a whole car-load of this kind, with the big jaw so far developed as to give the appearance of a double-headed beast, going to the slaughter-house, being hustled and jostled together until the blood and pus was streaming down their necks and bodies. If the general public think that butchers and stockmen can see these sights and then sit down and eat beefsteak by the pound, they are mistaken. Some can, but a good many others do not.

"About a year ago the president of the stock-yards and a wholesale butcher sat down to dinner at the writer's table. There was a yearling roast for dinner. The writer said, 'Gentlemen, I can recommend this.' The wholesale butcher, who was the picture of health, said, 'Excuse me, I never eat meat.' The other cattle dealer said, 'Just a little, a very little.'

"The question may arise in some minds, Why are we allowed to buy meat that may have come from some diseased animal? Why is not every diseased animal destroyed?—Because the law of supply and demand as measured by dollars is far too powerful; and it may be added, in justice to

the government inspectors, that they know it is impossible to be overexact in their inspection without injuring materially a vast industry. The general public has to bear all the loss, as the packing industry exacts its toll regardless of quantity or price, and is little interested in the condemnation of diseased animals, for as in the case of hogs, they only pay for those passed after slaughter. And in the case of cattle, they discount the chance of loss by their own expert inspection when buying."

A Better Dietary

This truthful letter from an experienced man speaks for itself. We present a better thing to our readers, vegetarianism. The vegetables, grains, fruits, nuts, which God has given us in great abundance and variety, meet all the needs of the human family. And we can see in the ox and the horse both the strength and intelligence which come from vegetarian eating.

The Christian can find ever a higher motive. Animal food feeds the animal in man; vegetarian food fosters and aids true spirituality. In the words of an old motto: "Eat ye that which is good. Custom will make it most delightful."

What a Dog Did

THAT title may be a little too strong. It probably should be said, What women did; for the dog was a poor, innocent, helpless thing. But a dog luncheon was held in New York by a lady of wealth, in honor of her \$5,000 Chinese Chow dog Vi Sin; given at the Vanderbilt Hotel, and cost about \$75.00, at which eight dogs sat, or were held by eight society women who chaperoned them. It stirred New York papers to some extent. One minister said: "It sometimes seems as if New York were passing through some of the vices of decadence that were observed in Rome just before the fall of the empire. The test of the city and its civilization is the attitude of its women toward life. When

women become thoughtless toward the little children of the tenement houses, and give banquets in hotels with dogs as their guests, it would seem as if vices that once crawled as serpents over the threshold of Nero's palace, are now leaving a little slime on the marble steps of the American home."

A Catholic priest truly said: "People who would do such a thing as to give a dinner in honor of a pet dog, and those who attend such a function, are the enemies of society, and the provokers of Socialism and anarchy. Surely better means can be taken to procure notoriety and publicity than by fashionable dinners in honor of a dog. Why not go into a poor neighborhood and select a dozen of the poorest children to be found there, and give them a dinner? There are many poor people out of work, or perhaps sick and in need, who become embittered, dissatisfied, and opposed to those who possess such wealth as enables them to lavish it on a dog, or a monkey."

A newspaper said: "This manifestation of degenerate extravagance flares out against the growing discontent of the time like a torch in darkness. . . . Society reports of affairs of this kind serve as campaign documents and topical lessons for all forms of discontent. Socialists and anarchists and rebellious spirits of poverty, or of misunderstood talent, read of these dog luncheons and monkey banquets with as much interest as society itself, and they do not forget them. . . . If plutocracy has not already gone mad with prosperity, it will not flaunt its Pekingese spaniels too often in the face of a food-taxed people."

And one woman of fashion said: "The idea of people talking so! and poor little Vi Sin to have caused all that trouble."

It is a sad, sad commentary that with all the needs and wants and demands of this great, big, suffering world, women can find nothing better to employ their time. But it probably was just as respectable and proper as some of the wretched drinking bouts in which men engage. Would that they could get a vision of the eternal judgment of God, for which an account will be given of the time and money and talents thrown away, or worse than wasted.

Sunday Laws in Oregon and California

OREGON and California are among the states that have the new plan of the initiative, referendum, and recall. And in both of these states there is much agitation by those who favor Sunday laws. They are seeking to have laws placed before the people of both these states to be voted upon at the elections this fall.

Then in addition to these plans for state-wide laws, they are now beginning to get counties to initiate laws, so that if the law fails to carry in the state as a whole, it may have the chance to carry in numerous counties.

Sunday laws may appear very harmless. But

the religious character of the day that makes the demand for the law, and not the desire to help some poor laboring man, as the advocates of the measure would fondly have us believe. If the desire, as they express it, is to help free the laboring man from the constant grind of seven days of toil, why prevent him from having games and sports on that day? If the law is purely a secular one, and only designed to give freedom from toil, why does it prohibit play? The thing is sufficiently transparent. Men ought to be able readily to see through it.

Then above all things, why exempt the street-car lines and the railroads? The corporations that conduct these lines of business are said to be among the most exacting. It is claimed that they are among the very worst to demand ceaseless toil. Why exempt the very worst offenders? If the law is all right in itself, Why not make it general? That would at least remove from it the appearance of class legislation, and it has been universally conceded that class legislation is wrong.

It seems quite evident that Roman Catholicism will demand or is demanding recognition not granted in the past. For instance, it is stated by Marquis de Pontenoy, a European newspaper correspondent, a part of whose article was printed in the *Boston Pilot*, that a cardinal is not necessarily a priest—he is not a mere member of an ecclesiastical body, he is not

to be compared with ministers of the gospel—but a great personage, who is regarded and treated everywhere abroad, not as a dignitary of any church, but as a prince of the blood, and therefore, under the circumstances, he should be regarded as a foreign prince of the blood to whom the United States, as one of the great powers of the world, is under obligation to concede the same honors that they receive abroad. Thus, if Cardinal Farley were to visit an American man-of-war, he would be entitled to the salutes and to the naval honors reserved for a foreign royal personage, and at



The talk in favor of peace while the world goes on preparing for war is a favorite topic for the cartoonist. The above is one of the very many suggestive sketches that are published almost daily.

Sunday laws are religious laws, no matter how much the attempt may be made to cover up the fact. And there are always enough bigots in any community to start persecutions when they have the law on their side. It is perfectly easy for us to see the bigotries and the persecutions of the past. But one of the curious things about humanity is that it will engage in doing the very thing it condemns in the past. When attention is called to it, the reply is, "O, that thing back there was wrong, but this is different."

So far as we know, the first county in California to invoke the initiative for a Sunday law is Colusa. That county has already sent in her petition entitled a "Weekly Rest-Day Act." The proposed law seeks to do away with liquor selling, all unnecessary work, and sports, on Sunday. "Some of the exceptions listed are operation of railroad-trains, loading and unloading perishable goods and freight, running street-cars, telephones and telegraph, the operation of hotels and restaurants, lodging-houses, and such places as are necessary for health, such as drug stores."

According to this proposed law, then, certain work may be all right on one day of the week, but the same thing is a crime if done on another day; certain sports are a crime on one day of the week, but are all right on all other days of the same week. If the day on which the thing is done is that which puts the criminal coloring matter into the deed, and furthermore, if that day is the one that is commonly regarded as the Sabbath day, it ought to be easy to see that the law is a religious one. It is

any official entertainments at Washington the cardinal would not only outrank any cabinet officer, the speaker of the House, and the vice-president, but also the foreign ambassadors, coming immediately next to the chief, magistrate himself. And it is also stated that when a royal personage not of sovereign rank visits New York, it is his duty to make the first call on Cardinal Farley. And the *Boston Pilot* says that "this country would be showing a contemptible and narrow littleness which does not become it, and which will never be manifested, if it endeavored to set at naught the century-old rank which all nations accord to their eminence." Well, we will see whether the United States will yield to the old régime, or will still hold to the "new order of things" of 1776, which set aside the old-time practices which grew out of a union of church and state.

The Pope's Swiss guard has presented a demand for three holidays each week. The demand seems to have grown out of the fact that the new commander, Colonel Repond, insists upon strict discipline, and that they shall be real soldiers instead of ornamental ones. Twenty of the guardsmen have deserted, and the deserters have presented the ultimatum. Unless the demands are granted, the whole regiment say they will go on a strike.

The new "National Progressive Party" has called its national convention to convene in Chicago, August 5.

HOME AND FIRESIDE

Dress Atrocities

By Mrs. M. Elizabeth Burns-Howell

SINCE Eve in Eden donned her costume of fig-leaves and thus ushered in the era of clothes, the vagaries of woman's apparel have been little short of amazing. And as the responsibility for the necessity of that first primitive costume was of direct satanic origin, so his diabolical majesty has ever since enacted the rôle, tho behind the scenes, of chief designer of female fashions. In no other way can the extraordinary vogue of absurd styles and freakish fads in feminine attire be accounted for.

In this consequence of the original transgression, it would seem that our erring mother had paid full toll for her folly, if, scanning the on-coming ages, her sorrowing sight beheld the shame and suffering of her children, those daughters of doom who, in every time and clime adown the years, have been the brunt of ridicule, of pity and commiseration, of chaff and scorn, even fit subjects for quip and cartoon, for burlesque and caricature, on account of the nonsensical garb the fashion fixers have ever foisted upon them.

If you think this an extravagant statement, just take a backward glance at some of the relics in this regard, along the path of history.

If I were to write a modernized dictionary of English in the light of facts, one of the definitions would be, in part:

"Fashion—a system of torture for the female sex."

Let us conduct a sort of inquisition, and see if this be not so.

Begin at the foot of the ladder. Take the savage tribes supposedly least restricted by the demands of conventional attire. True, there is ample waist room, and the feet go—and grow—unrestrained. But there is the fatal idea of adornment. Nature is not to be let alone. Hence we hear of hideous nose-rings—not to mention ears—O, no, for that fashion is quite civilized(?). Also we are told of lip-sticks, thrust through in the same manner that dainty ladies endure in the ordeal of ear piercing—only the latter is less barbarous, you say, while those horrid savages—how crude and vulgar they are!

Then have you read of the neck-stretching rings—how in one tribe of Africa a belle is not considered "finished" in her accomplishments for the required social entrée until she has enhanced her personal charms by the addition of several inches of neck, this effect being produced by wearing a series of snugly fitting rings, adding one above another as the process of elongation progresses?

In civilized countries, the equivalent for these barbarous implements is known simply as the high collar, or stock, being further designated as "stiff," and still more aptly described by some as a "choker," and differs from the savage sample in that it is worn by both sexes. But in the degree of discomfort afforded, the two articles are quite equal.

There have been some attempts also at improving the shape of the skull, as evidenced by the Flathead Indians, who cause the frontal bone to look like a Dutch roof, too familiar to require further description.

Still barbarous, you exclaim. But I have seen in late years, upon the heads of the most highly(?) cultured ladies, a certain form of hat that, while it does not in reality change the size of the skull, in effect produces just that appearance. I refer to the hat of a few seasons past with a superimposed

crown—a hat upon a hat, the under crown fitting the head, as necessity demands, and the extra or upper story resembling nothing more than an inverted milk-pan, or butter-bowl, according to the shape, —whether flat on top, or rounding upward like a beehive. Let a visitor from the planet Mars look at such a hat from above, and his first impression of earth dwellers would be that the wearer belonged to a race of big-heads.

The hat of large brim, if it be not overly wide, has some points in its favor—it makes an excellent sun-shade, for instance. But the absurdly enlarged crown—what can you say for it? I'll tell you the thought that used always to force itself upon my mind when those hats first came in—What consternation would seize Miladi if her cranium should suddenly develop in circumference to fit the measurements suggested by her hat! And worse yet—what horror if to madam expecting motherhood a child should be born with a head of dimensions proportionate to her new spring hat!

Shocking suggestion! you exclaim, and indelicate, too. But let us see. Is truth ever indelicate? Have you never read of Jacob's experiment with the "ring-straked" rods and the cattle of Laban?

Surely here is a physiological law—"By beholding we become changed into the same image;" and I tell you honestly that I think it behooves us

tho their very lives were crushed out in the process.

Let the skilled physician tell you, in his superintendency of a great hospital for women, how many capital operations he has performed, how many treatments administered for displaced viscera, all due to the curse of the corset.

But thanks to athletics, and the agitation of the hygienists, as well as of a few real artists in the matter of dress, the free flowing lines of the human form, erect and untrammelled, have become the foundation for most of the newer fashions.

But opposite forces are clearly at work in the matter of fashion as elsewhere. The pendulum swings swiftly to and fro. You think it is all certainly getting better, then up bobs the old dragon again!

We have surely gained on the corset question; but what of our skirts?

Lately the skirt seems to be the favorite point of attack for the arch-enemy of sound sense and simple beauty. We have survived the hideous "hoop" affair of our grandmothers, happy to see the failure of a recent attempt at its revival. We have outlived the indecent "harem" or trousers skirt, and disengaged our steps from the entanglements of the "horrible hobble," as it has been well named. We have even rid ourselves of the voluminous folds of the old "gathered" garment,

fulled into a tight belt at the waist, also the many "gores" of the now obsolete "bell" and "fan" shapes. Through all these evolutions we have gradually thrown off our shackles, until, for a year or two now, the sex has enjoyed that highest product of the designer's skill in the skirt line—the modified straight skirt, of medium length—not the tight-as-the-skin, top-of-your-high-top-boots absurdity—O, no! but the straight cut, yet wide enough for comfort, short enough for cleanliness, but sufficiently long for modesty. These beautiful and beneficent elements may Heaven preserve. And we say it reverently; for the freedom, and lightness, the simplicity and economy in construction, and the neat and trim effect in appearance, are all genuine blessings, and

blessings may be very properly prayed for.

But the forces of evil are not content to concede the vantage-ground thus gained. Things are really getting too good to last. We need taking down a peg or two from our position of comfort and common sense.

Since corsets—at least the worst sort—are gone out, and low necks are most universally worn, so that at two vital points freedom for the sex seems really accomplished, and the present skirt is the best yet, and also we have the lovely high-waist, one-piece costumes, with their simple flowing lines, built on the model of the classic Grecian draperies, really something must be done—thus the enemy cogitates.

So what now?

The pannier skirt! "Hip-bags," Lady Duff Gordon calls them. And let it only be whispered—the return of the hideous old bustle is hinted. Horrors! What are we coming to? But the panniers—of all the senseless, absolutely useless, and inexcusable attempts at ornament for civilized womankind, this seems to lead. Useless? Not quite.

My little daughter tells me of a cartoon I wish I had seen—perhaps you have caught its lesson already—one fair lady blossomed forth in her new spring gown *a la* pannier, but practical soul, she put them to good use, for instead of a perambulator, safely tucked away, one on a side, with only curly heads in view, were her two youngest offspring. So here you have fashion allied to



The above illustrations are from regular descriptions of fashion plates. The one on the left suggests a hanging stocking foot; but, reader, it is only a part of a "lovely" train. And these things are called "art," and are considered graceful and lovely and—indecent.

as women, especially as mothers, shaping human destinies, to "be not high-minded, but fear" lest in our mad pursuit of folly, we bring some dreadful judgment upon ourselves and on our children.

By an easy transition, we may pass here to another instrument of torture, the arch-contrivance, perhaps, of designing demons, for destroying human health and hence happiness. Name it?—The corset, of course. Why "an easy transition" from the paragraph above?—Because of a certain mother, criminally foolish in her devotion to fashion and the corset—it was in the days of the deadly old hour-glass shape now happily passing, praises be—who brought into the world a poor little knock-kneed child, a cripple all his life, tho otherwise a most beautiful boy, and possessed of unusual brilliance of mind. O, the shame of it, and O, the sin! And such are the whimsical moods of old Dame Fashion, that she would now inform Mrs. — that her poor, pinched-in waist was not good style at all, only hideously ugly and unnatural. Thus far has the world progressed. So this devotee was worshipping only a wooden idol after all; but the sacrifice to her false god still survives, eking out his days in anguish,—sad memorial of his mother's folly.

It is a comfort to know that tight lacing is no longer fashionable—so many simple souls are thus saved from torture and disease, since for no other cause could they be induced to abandon the practise,

utility—a good combination, surely, and all the more commendable because so rare.

Lady No. 2 had been on a shopping tour, and came home with a pannier load of bundles on each hip—certainly convenient, if not graceful. Mrs. Malone found herself at the market, having forgotten her basket. "Sure," said she with a broad Irish grin, "now it's me kin be tellin' me ould man what's the use in thim new-fangled panniers, afther all." So saying, her purchases were safely stowed away, protruding carrot tops and onion stems gaily waving in the breeze as the good soul ambled homeward.

Amusing? On the surface, yes. But how does it set, my sisters, as a sex, to furnish the material for these cheap jokes? We may protest, but we never seem to improve, at least to the extent of becoming exempt from such shafts of ridicule.

From waste-basket hats with feather duster trimming, we progress only in a circle, soon to arrive at some newer foible, to furnish another text for the jester. So long as this is so, do we deserve anything better? When one recalls the various fashionable extremes of past and present, might we not well consider that we get no more in this line than our follies earn for us?

Take the recent styles in hair-dressing, to say no more of the absurd hats, as their character is pretty generally recognized now, on their merits, and a wave of decided improvement seems to be setting in, tho the freaks still flourish.

Then those fish-tail trains—tho why a train of any sort, especially as a street-sweeper, the use formerly made of that accessory? and the half-and-half effects—one side of a costume in white, say, and the other side black, or other contrasting colors; and as to sleeves, we have escaped the old four-yards-apiece balloons of two decades ago, but now they are tiring of the dainty and sanitary short and demi-short length, and are making them down to the knuckles again, with sundry puffs and frills.

Thus the zigzag. Prevent it?—Of course not—no more than we can prevent the Chinese from binding their baby-women's feet. But we can protest. And we needn't bind ours, nor even stalk around on our toes in Parisian stilts, which is much nearer home.

To be sure, these extremes are for the ultra-fashionable, and many of them do not reach the blessed plain people at all—so much the more blessed thereby. But they have an influence, and ultimately work radical changes.

Now the question is, To what extent will you allow yourself to be swayed by these arbitrary and

unnatural efforts to invent eternally some new thing, so that there is little rest or peace or comfort in living, only one new thing after another, destroying all poise and stability of character, and threatening bankruptcy to the ordinary purse whose holder attempts to keep the fearful pace?

The plea and purport of this article is that every woman, while not despising true beauty of apparel, and fully appreciating the importance of *good style*, will take a firm stand against these freak innovations and revivals of antiquated fashions of less enlightened ages, and by her example and her voice emulate the principles of sanity and simplicity, of genuine comfort and convenience, in all matters of dress, to the end that the best in present-day styles be preserved, and that such new developments as may come shall be along the lines of nature and true art, as to cut and finish, as well as to adornment and color harmony. What say you?

—★—

A Letter of Interest



NOTING in a secular paper an item concerning Mrs. Julia Lamb, of Denver, Missouri, which mentioned her great age, clear mind, and long experience

in Christianity, we wrote her, and asked her if she saw the falling of the stars in 1833, and regarding other items referred to in the news note. Mrs. Lamb is the mother of eleven children, her direct descendants numbering eighty-nine, covering five generations. She was a passenger on the first steamboat which sailed on Lake Erie; and saw Lafayette when he visited the United States in 1824. In answer to our request, we received the following letter, which will be of interest to our readers:

Denver, Missouri, June 27, 1912.

Milton C. Wilcox,

Mountain View, California.

Dear Sir and Brother:

Your letter of inquiry received, and I will gladly give you what information I can.

I was born in Halifax, Vermont, in 1817. In 1824 I moved to Ohio. We lived in Mount Vernon. I well remember November 13, 1833. We were awakened by the ringing of bells about four o'clock in the morning. All the city was excitement. It was a calm, quiet morning, yet the stars seemed to come from the southeast like a snow-storm when

a wind blows. They continued to fall until sunrise, when we could no longer see them. It was a grand sight, never to be forgotten. Many thought it was the day of judgment. It impressed me greatly, causing me to study God's Word. From this study I was convinced that it was a fulfillment of Matt. 24:29 and a sign of the Lord's soon coming.

I was converted at the age of thirteen. My parents were Baptists, but there was no Baptist Church there. I united with the Methodist Church. I was not baptized, as their only mode of baptism at that time was sprinkling, and my Bible did not tell me that this was baptism. Ten years later I united with the Baptist people, and worked with them for thirty years. In 1875 I heard the Advent truths for the first time, and accepted the Sabbath. My companion and I united with the Church of God, and contributed writings to the church paper, *Bible Advocate*, for many years. Nine years ago my companion died, in his ninety-fifth year. I was quite feeble, and felt that my work was done. I wished to go to my rest. My vitality was so low that I was cold all the time. I was taken very ill, and was given up to die. My suffering was great, and we went in prayer to God, asking relief. The suffering ceased, and I lay in a stupor all night and until evening the next day, when I sat up, and with arms extended, continued in exhortation for two hours. I was not conscious of what I said until I said "Amen." I told them that I had been with Jesus, and described the beauties of the new earth; that He had sent me with a message for the church to prepare for His soon coming. He gave me the assurance that I should live until He comes, and this hope has sustained me through the storms of life which have come since.

New life came to me. I rested well, took nourishment, and recovered without medicine or stimulants of any kind. I give God all the praise. Three years later I fell, and have been unable to walk since. I have been highly favored of God in having loved ones to care for me. I am well, and eat heartily, three times a day, of cereals, milk, and fruits. I have taken no medicine for years. I have times of rejoicing, and the Lord lifts me up and fills me with His Spirit and causes me to shout His praises. I'm claiming His promises, and my soul is resting in His love.

Your sister waiting in hope,

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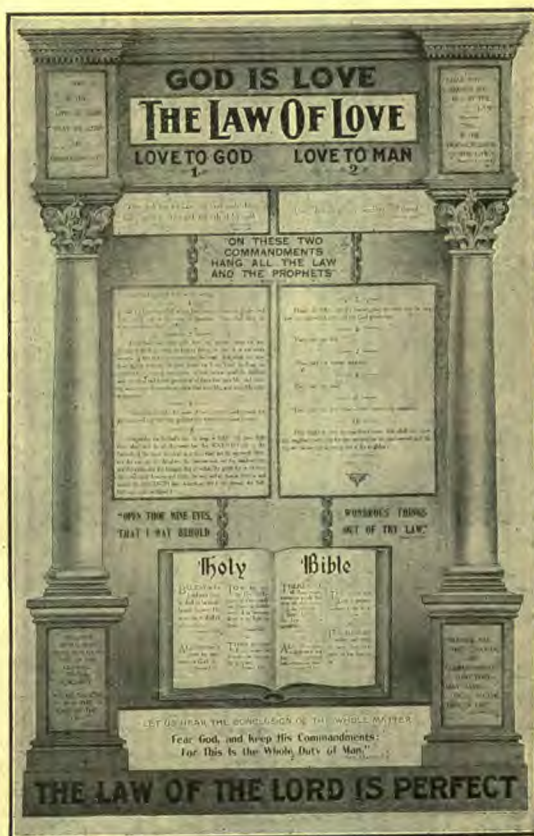
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An outline of the messages presented in the Revelation, and especially the one mentioned in the fourteenth chapter, is clearly given in Bible Students' Library, No. 188, "The Gospel Message for To-Day." Price for single copy, post-paid, 2 cents; \$1.00 a hundred. This office.

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A small work which you will appreciate as a help in the study of the prophetic Word is "The Sure Word of Prophecy," by Pastor M. H. Brown. Primarily it deals with the prophecies of the book of Daniel and their fulfillment, shedding forth the light that this book contains upon present-day movements and conditions. Price, 10 cents. This office.

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MOUNTAIN VIEW, CAL., JULY 23, 1912

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

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The Dress Question.—We print in this issue an article on "Dress Atrocities" with which, we are sure, many of the female members of our reading circle will not agree. This will be followed by another next week. Let us ask our readers to suspend judgment till they have read both. We believe that most of our sisters are agreed that there is great room for reform in the fashion world.

Errata.—Two weeks ago we printed on our third page a copy of Byam Shaw's great picture, "The Greatest of Heroes Is One," in which our Lord is contrasted with other world heroes, and His superiority is acknowledged constructively by them. These heroes are named and numbered in the note below. There were corresponding numbers under the illustration; but by mistake they were cut out after the last proof had left the editor. For this we are sorry, for it detracted from the interest of the picture.

The facts given in the article entitled "Vegetarianism or Flesh Eating" on page 10 are worthy the serious attention of every reader. The greed for gain drives men to offer as food a class of material in such condition that it can only result in disease and death to the consumers. The government inspector ought to be able to bring such things to an end suddenly. The publication of the facts ought to create a public sentiment that would prevent exposing such diseased foods for sale. But if the evil thing can not be prevented by any of these means, we can at least take warning, and thus be saved from eating such products and from the results that follow.

For the unity — oneness — for which Christ prayed, we earnestly pray. We believe it possible, because we have repeatedly seen it demonstrated, for a third of a century. Where there is no vital difference in belief among little churches, why should they not unite? What sense is there in three small churches in a little community trying to support three pastors at a "poor, dying rate," when one could serve all? We sympathize with the earnest work, but we do not sympathize with the methods which are used by the Federation of Churches. The only Christian unity is oneness in Christ.

The Rev. William Nat Friend, pastor of the Howard Presbyterian Church, and chairman of the Industrial Activities Committee of the San Francisco Church Federation, has pledged his support to the bartenders' union in its effort to secure a six-day week for all employees of saloons in San Francisco. It would be much better if the two hundred saloons of San Francisco where bartenders are working seven days a week, and all others where they are not so working, were closed every day. This law, however, is not so much designed for a Sunday law, but simply to secure one day of rest in the week. The object of it, however, in the end is a Sunday law.

Seeking to Restore Old Babylon

The Turkish government holds the territory where once stood the old and proud city of Babylon. It is affirmed that since the Young Turks have taken hold of the government, they are trying to inject new life into the old system, and make their nation somewhat modern. Among the things they have in mind is the restoration of the territory of the ancient Babylonian kingdom to its original fertility and fruitage. In carrying out this plan, a British engineer, Sir William Willcocks, has been employed to draw up extensive plans for irrigation. The dream of restoring the old city on its old site to all its original splendor enters into the project. Alexander the Great made a big attempt to carry out a similar project, but was not successful. It has been the dream of many another. Concerning old Babylon a Scripture prophecy reads as follows: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." Isa. 13:19-22.

The foregoing prophecy was uttered about 2,600 years ago. It was given nearly 150 years before the city of Babylon was overthrown by Cyrus the Great. It has met with a most marked and literal fulfillment thus far. It will be interesting to watch the developments of the present projects. God erected in ancient times some great monuments to His ability to read the future accurately and definitely. The prophecies concerning Babylon form one of these imposing monuments. But there are a great many people who do not believe the Bible, while there are many others who, while claiming to believe it, do not know what it contains. It is not surprising that these should enter into a scheme to rebuild old Babylon in her great valley filled with tempting alluvial soil. But those who both believe and actually know the Bible, will not invest in the enterprise.

One relief has come to the people of California in high living times: The State Board of Education has made a reduction in the price of school-books, the reduction affecting twenty-three books used in the primary and grammar schools of every county in the state. It would be a fine thing if there were some board that could reduce the price of living.

Memory Text for the Week

John 3:17

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

It is reported that a syndicate of American capitalists has determined upon the plan of exploring the Dead Sea country for mineral wealth. For this purpose they have received valuable concessions from the Turkish government. It is claimed that the bed of the sea and its margins are enormously rich in mineral wealth. "The finest and purest bitumen, marble, porphyry, and many beautiful and precious stones, as well as phosphates, invaluable agriculturally, are to be found in great quantities, while evidence of coal and oil are not lacking in this region." Several half-hearted attempts have previously been made to explore this section for the purpose of gathering its mineral and other wealth, but for various reasons the work has not gone forward. It is believed that the present syndicate is working on plans that will not only yield rich stores of wealth, but that much valuable historical data will also be gathered. Among the things in which considerable interest is centering is the thought of discovering the exact location of the cities of Sodom and Gomorrah, that were destroyed in the days of Abraham and Lot.

By the decisive majority of 43 to 12, the United States Senate favored the naval appropriation bill, providing two battle-ships a year, and the appropriation of \$133,000,000 for the navy. This is the largest appropriation, by \$15,000,000, that has ever passed the Senate. We talk much of peace in these times, but it seems that a majority of the statesmen of the several countries believe that the only safe thing to do is to prepare for war. This shows that there is a deep conviction, in the minds of the most of the responsible men, that war is not only a possibility but a strong probability. Armageddon is not a great way ahead of us, and plainly the forces are getting ready for the conflict.

The "Oregonian" of May 23 gives the report of a meeting held in the interests of unity of the clergy of that city. An Episcopal rector, the Rev. Wood R. Stewart, of Seattle, contended that there could be no unity with Rome. "Unity with Rome," he declared, "can not be desirable, for Rome never changes. Unity with her means disruption and loss of all we have ever stood for; and you who are following after Rome know it as well as I do. If the church must follow after Rome, she will get only the contempt of Rome and the dislike of others."

The trial of the Camorristi at Viterbo, Italy, that has been in progress for the past two years, has finally been concluded. The leaders of the conspiracy have been convicted of murder as charged, and sentenced to thirty years imprisonment. Some of the less guilty have been sentenced for shorter terms. The decision came as a great surprise to the conspirators, and it is hoped that the gang that has been such a terror to Italy and the south of Europe is effectually broken up.

The steamship Panama, which sailed from San Francisco on July 5, had a break in her machinery soon after her departure, that left her drifting helplessly. By wireless she summoned aid, otherwise she might have met with serious disaster. The peculiar advantages to seamen of the wireless telegraph are very apparent.

The University of California opened a very interesting and elaborate exhibit July 4 entitled, "In the Footsteps of the Cliff-Dwellers," illustrating the life and remains of the prehistoric Indians of the Southwest. This exhibit will be open July and August.