

Signs of the Times



To the Eternal Victor

Psalm 76, Spurrell's Translation

GOD is known in Judah,
His name is great in Israel,
Yea, His tabernacle is in Jerusalem,
And His abiding-place in Zion.
There He shivereth the flying arrows of the bow,
The shield, and the sword, with the instruments of warfare.
Thou art more gloriously resplendent
Than the war trophy upon the mountains of prey.
The stout-hearted are spoiled, they have sunk into their sleep:
Neither have any of the mighty men recovered power.
At Thy rebuke, O God of Jacob,
They were overcome with sleep,
Together with the chariot and the horse.
Thou art terrible, even Thou,
And who can stand before Thee in time of Thy wrath?
Out of heaven Thou didst cause judgment to be pronounced.
The earth was afraid, and was silent,
When God arose to judgment,
To save all the oppressed of the earth.
Surely the wrath of man shall praise Thee,
The remainder of wrath Thou wilt restrain.
Vow ye, and pay unto Jehovah your God:
Let all who are about Him bring forth offerings
To Him who ought to be revered.
He will restrain the spirit of princes;
He will be revered by the kings of the earth.

Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3931—Not Praying for Others

How can Jer. 7:16 be applied to-day in the ranks of those who are looking for the Lord's coming?

We would not apply it. If the Lord told Jeremiah that he should not pray for this people, "neither lift up cry nor prayer for them, neither make intercession to Me; for I will not hear thee," we would suppose of course that Jeremiah would carry out that instruction; but we would have no right to use that, by our judgment, as applied to any one else. It is God's Spirit that gives souls a burden to pray for others. When that burden is taken away, when the Spirit of God does not lay that burden upon devoted hearts, that would certainly show that it was not God's time to work. When God does lay a burden of soul upon the heart of any one of His children, He will work with that one who is burdened in the effort to save the soul. He does not work by halves. When we in our human judgment say that this one is beyond hope, or that one is beyond hope, we are putting ourselves in a perilous place, are assuming divine judgment, are taking a fearful responsibility upon ourselves. All those things may be left with God. If our heart is burdened to pray for a soul, truly burdened, God by His Spirit will help us. When He Himself lays that burden upon our hearts, let us pray. But if He takes the burden from our heart, so that we have no desire to pray for a soul, that of itself does not indicate that the soul is without hope. We may not be the one that God can use in that way, and upon some one else He may have laid the burden. The apostle John intimates in his first epistle, the 5th chapter and the 16th verse, that there may be sins unto death, but even these he does not say that we should not pray for. There are certain sins that we should pray for, without question, but he does not prohibit our praying for any one. No text of Scripture should be used in that way. Leave these things to God, and if we ourselves do not have a burden, let us not feel that God has left that soul for whom we do not feel burden. He may have laid it upon some one else.

3932—Gifts of God

Please explain Rom. 11:29. J. F.

The meaning of this text is simply this, that when God gives, and when God calls, He does not repent of it, even tho the gift may be despised and the calling rejected. That is the meaning of the text. He loved Israel for the fathers' sake, and He does not repent of His love. He gave them great things for the fathers' sake; He does not repent of the gifts. They may trample them underfoot, but some day, somehow, in His own time, all will be vindicated. It is so that His children ought to feel. If we have bestowed upon others out of a pure heart, and they utterly despise us, let us not regret our gift. No truly given gift will ever fail of its destined end so far as the giver is concerned. God sends His rain upon the just and upon the unjust, His sun shines upon all characters alike. In some, the goodness of God may lead to repentance; in others, it may harden their hearts against His goodness. But He is not sorry that He bestowed His goodness upon them.

3933—Spirits in Prison

Please explain 1 Peter 3:19. T.

This is one of the difficult and obscure texts that Mormons use, and others, to try to make people believe that when Jesus died upon the cross He went down to limbo, or a sort of purgatory, and preached to disembodied souls who were there shut up, and had been since the days of Noah. We do not believe the text teaches anything of the kind. The plain declaration of the Scriptures is that "the dead know not anything," that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" and therefore we can not believe that there ever did exist, or does still exist, any place in God's universe where there are disembodied souls in torment, or torture, or suffering of any kind. Let us paraphrase the text: "Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God, being

put to death in the flesh, but made alive in the Spirit," that is, at the time of His resurrection. See Rom. 8:11. Then we are told that it was in that Spirit also He went and preached to the spirits in prison. That is what He came for. Read Luke 4:18; Isa. 61:1. Christ manifested in His flesh just what His Spirit had been doing through all past ages. He preached to the antediluvians also, but He preached to them through Noah, a preacher of righteousness. 2 Peter 2:5; Heb. 11:7. And He preached to them when they were aforetime disobedient, "when the long-suffering of God waited in the days of Noah, while the ark was a preparing." That was the time that Christ through His Spirit preached through Noah to the souls that were shut up in the prison of sin. He did it when the long-suffering of God waited. He did it while the ark was preparing.

3934—The Day and the Hour

I have been reading your paper, in regard to the second coming of Christ. You said we could not know the day or the hour. How may we harmonize this with 1 Thess. 5:4? E. A.

It is Jesus Himself who tells us, "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." Matt. 24:36. 1 Thess. 5:4 is a general statement: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." That would not necessarily mean that we would know the day or the hour when the great day of God's judgment begins. But we will know the seasons, we will know the time; and God's children at that time will be watching and waiting. And the very fact that they are to watch and to wait would show that they do not know the exact day. A man who knows the time of the train does not watch for days or hours before it is time for the train to come. So God's children, not knowing the day or the hour, will be watching and waiting; but they will know the seasons, and then know that the time is near, even at the doors.

3935—Baptism for the Dead

Please explain 1 Cor. 15:29.

This is another obscure text which Mormons use to show that one can be baptized for another after that one is dead. It has with it a sort of doctrine of purgatory, that it is possible for the righteousness of one sinful person to be substituted for the unrighteousness of another sinful person. That is not the thought of the apostle. If one will read that whole chapter, take into consideration the teaching of the whole chapter, and especially verses 1 to the text in question, he will see that the whole argument of the apostle is, our only hope is in Christ Jesus. Christ Jesus died for our sins, according to the Scripture. He was the only one through whom we have any hope. All who had died hoping in Him are without hope unless He was raised from the dead. If His death did not avail for our sins, and His resurrection for our life, all are hopeless. They that have fallen asleep in Christ Jesus are perished. Whoever, then, was baptized by faith in Christ, was baptized into His death. They were baptized with the fact that He Himself died in their behalf, and that they themselves were accounted dead because of their sins, only because Christ rose from the dead. That, in a brief way, is the meaning of the text. Those who were baptized for the dead, were baptized with faith in Christ, who died for all, and with hope in the resurrection wrought through Him.

3936—Christ and His Coming Kingdom

Please explain Heb. 10:12, 13. J. F.

The text is quite plain of itself. It simply states that when our Lord had offered one sacrifice for sins forever, He sat down on the right hand of God. That is, He there became kingly Priest, there waiting, expecting, until that time when the work should be done, when all who would accept the grace of God had accepted it, and all others, who would not do it, but who

wholly identified themselves with sin, would be brought into subjection and destroyed. This, in brief, is the meaning of the text. It is stated a little more fully, perhaps, in 1 Cor. 15:24-28: "Then cometh the end [that is, the end of Christ's ministry], when He [Christ] shall deliver up the kingdom [His reign as priest] to God, even the Father; when He [the Father] shall have abolished all rule and all authority and power. For He [Christ] must reign [as priest at the right hand of God], till He [the Father] hath put all His enemies under His [Christ's] feet. The last enemy that shall be abolished is death. For, He [the Father] put all things in subjection under His [Christ's] feet. But when He saith, All things are put in subjection, it is evident that He [the Father] is excepted who did subject all things unto Him. And when all things have been subjected unto Him [Christ], then shall the Son also Himself be subjected to Him [the Father] that did subject all things unto Him [Christ], that God may be all in all." When the work of Christ's priesthood shall be over, then He will take His own throne, and reign forever, in a kingdom in which there shall be no enemies. Rev. 3:21.

The question upon Acts 10:28-30 has been answered recently.

3937—Man in Christ

Could you tell me who the person is that is spoken of in 2 Cor. 12:1-4? I. T.

The apostle is here speaking of himself. The question is, Should he glory? If he did, why, he had had abundant visions and revelations of the Lord. So he refers to an experience that he had fourteen years before. Whether at that time he was actually caught up to heaven in the body, or outside of the body, he did not know, but the visions were just as real as if he saw them with his natural eyes. Such a one was caught up into the third heaven, where God dwells, caught up into Paradise, and there heard unspeakable words, which it is not lawful for a man to utter. The 5th verse declares that he could glory because of that, but when he thought of himself and of his own unworthiness, he would not glory in himself. In fact, he would only glory in his weaknesses, because Christ had glorified Himself in letting His power rest upon him, so that he was lifted above even his infirmities. Simply the apostle considers himself in the twofold sense, as one to whom God had given great revelations, as one who was continually humbled and weakened by his physical infirmities.



Schedule for the Week Ending December 21, 1912

Sunday	December 15	1 Peter 1; Ps. 127, 128
Monday	" 16	" 2; Ps. 129, 130
Tuesday	" 17	" 3; Ps. 131, 132
Wednesday	" 18	" 4, 5; Ps. 133, 134
Thursday	" 19	2 Peter 1, 2; Ps. 135
Friday	" 20	" 3; Ps. 137, 138
Sabbath	" 21	Revelation 1, 2; Ps. 46

Our week's reading includes First and Second Peter, and Psalms 127-135, 137, 138. First Peter was written about the year 60, and Second Peter supposedly about the year 66. Both of them are doubtless the epistles of Simon Peter the apostle. There is a striking similarity between Second Peter and Jude. Both of them are very practical. Both of them look forward to the glorious triumph of the Christian at the second coming of Christ. The twelve psalms in this week's readings are both instructive and inspiring, filled with the spirit of true worship. Psalm 137 is another song which grew out of the exile, while Psalm 138 is another psalm of David that was evidently written, or collected, after the first seventy-two were brought together. The last day brings us to the wonderful book of Revelation, the first two chapters, written by John the apostle in the Isle of Patmos, near the close of the century. And our reading concludes with Psalm 46, of the triumph of God's people over all things earthly.

Signs of the Times

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

For Terms, See Page 15
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"The Water That I Shall Give Him"

By Emma Hildreth Adams

READER, take seat for a short time, and let us think over the meaning of these words, for they suggest something extremely important.

Water is a world-wide acquaintance, a universal friend, an indispensable servant of mankind. We look into the crystal fluid daily; we drink it for refreshment when weary, when thirsty; we use

fruits of man's toil, the marvelous results of man's inventions; water leaping, gushing, from the hidden fountains of the earth, and driving the wheels of a thousand great industries; and water at the very zenith of its mechanical uses—the furnishing power to generate electrical energy, that mightiest, most subtle, most spirit-like of nature's known forces.

of the world-wide liquid, exalted it far above all its common uses and associations, by making it a symbol of the cleansing, purifying power of truth,—truth unchangeable, truth as it exists in God, as it is revealed in Christ, truth in its power to supplant sin, to implant righteousness, to clarify character, when instilled, made effective, by the mighty and beatific influence of the Holy Spirit.

I will quote the text from which the seven words forming the heading of this article are taken, John 4:14:

"But whosoever drinketh of the water that I



JESUS AND THE WOMAN OF SAMARIA

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

it prodigally in a hundred ways; we throw it away—waste it—constantly; we listen to its pleasing music in the foaming sea waves, in the falling rain, in the gurgling springs, in the swift-flowing rivers.

Send now a quick glance around the world. Observe how vast a portion of its surface shimmers with water—water framed into rolling, tossing, flashing oceans; water rimmed into sheltering, protecting bays, gulfs, and lakes; water curbed into mighty rivers pushing their proud way down steep mountainsides, grinding massive rocks into dust, beautifying arid valleys, transporting hither, thither, every year, thousands of the human race, distributing widely the million

Partly cataloged, this is water as we know it, as we work with it, a medium of boundless utility to man, an element of gracious service to all animals, fishes, birds, bees, butterflies, and even reptiles, those gruesome, repellent creatures which speed our thoughts back to Eden, and remind us of an immutable law transgressed and of centuries of bitter consequences.

But, most fortunately, in this gospel age, during nineteen centuries of "good news" to the human race, water has served a purpose far higher, has symbolized a service far more beneficent, than any mentioned above.

Shortly preceding His signal suffering in behalf of man, Christ, the benevolent Creator

shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

That Christ had reference here to the abounding and benign effects and fruits of the gracious yet mighty truths He taught, when instilled and made effective by the beatific influences of the divine Spirit, is evident from similar sayings of the Saviour on other occasions.

John 7:37, 38 recalls an occasion when, as the Jews were contending with Christ, according to their custom, He declared with fearless directness: "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said,

from within him shall flow rivers of living water."

John explains immediately and distinctly the tenor of the Master's words: "But this spake He of the Spirit, which they that believe on Him should receive."

In John 14:16, 17 Christ affirms this assertion when He declares: "I will pray the Father, and He shall give you another Comforter; that He may abide with you forever; even the Spirit of TRUTH; whom the world"—the worldly-minded—"can not receive." But "He dwelleth with you, and shall be in you."

Elsewhere, with even greater emphasis, the Lord makes clear to His disciples the relation of the Spirit to the great, eternal truths He Himself taught them, and also points out to them the distinct service of both marvelous and mighty agencies. John 14:26; 15:26:

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of TRUTH, which proceedeth from the Father, He shall testify of Me."

Also, "When He, the Spirit of TRUTH, is come, He will *guide* you into all TRUTH: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will *show* you things to come."

Now Christ Himself is the great fountain and source of truth. "I am the way, the TRUTH, and the life: no man cometh unto the Father, but by Me." "If ye continue in My word, . . . ye shall know the truth, and the truth shall make you free."

Not only was Christ the way, the truth, and the life, but He was also the true, the reliable WORD. Notice: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made."

Then He who told the woman at the well in Sychar, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a WELL of water springing up into everlasting life," must have possessed not only the great power but also the full will to establish that statement, to confirm that pledge.

That was an amazing assertion, a startling utterance. A WELL of water abounding with life, within man! Springing up not for a day, not for a year, but for eternity! What could have been the meaning of that humble Wayfarer? What instrumentality would He use to accomplish a purpose everlasting, a result to endure through the ages?

Let us read: "He that BELIEVETH on Me, as the Scripture hath said, from within him shall flow rivers of living water."

Then man himself has some part in this unique, unequalled transaction. He must take the initial step. He must BELIEVE in the mighty, compassionate WORD, in His power to cause—through the reception of exalted, eternal truth, instilled by the divine Spirit—streams of noble impulse, of pure affections, of lofty purposes, of merciful deeds, to flow out to all humankind, whether friend or foe.

So long as this water of life, of love, of

pity, shall be used for gracious ends, for Christlike service to others, so long will the Spirit of God minister an affluent supply, to

every follower of Christ, of the potent, efficacious TRUTH symbolized by rivers and wells of water.

God's Message of To-Day

Its Rejection and the Result

IN this series of articles on the great message of to-day, have been set before us God's great oneness, and the unity that He requires among His children—nay, more, not only that which He requires, that they shall all speak the same things, and be perfectly joined together in the same mind and in the same judgment, but it was the preeminent burden of the greatest prayer of our Lord that has been left on record, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

* This condition was to a great degree realized in the apostolic church; and yet, shortly after that, divisions came in. Men tried man's way in developing, compelling, and maintaining unity; and as the result, we had the Papacy. But the way of force, or anathema, is not God's way—that must be the way of love. As a result of men's following their own ways, we have the condition of Christendom as it is to-day, and as it has been for centuries. It is in a divided condition, and this divided condition in detail has been set before us; not only divided in doctrine, but in ways, in purposes, and in methods, and among the great Protestant denominations men are drifting away from the Word of God, and are coming to that place where they no longer believe it as the Word of God. This division of sentiment, division of doctrine, of methods of belief, God denominates, in His prophetic Word, "Babylon," simply because of the confusion that exists in the great religious world. He does not present it as a name of rejection. The thought of His heart was, "We would have healed Babylon;" and the great, everlasting gospel message, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters," was designed, and is designed, to bring healing, not only to the individual's sinful heart, but to the people of God.

That message has been going to the world for the last half century. Wherever it has been allowed to have its way, it has brought union of heart. It has laid the glory of man in the dust, and has exalted the Word of God, and Christ Jesus as Lord. But it is also clearly evident that if God's message is rejected, the evil must persist. If a physician comes and truly diagnoses a fatal disease, a disease which will surely terminate fatally if allowed to run its course, and the wise physician presents the only remedy which will cure, and that remedy is rejected, the patient must go on to dissolution—death must certainly ensue. And so the great, last, healing message of God has been rejected by Christendom as a whole. The churches have turned from the everlasting gospel as God's great means of healing her ills and woes.

God deals with individuals. The church is

endeavoring to achieve her triumphs by the mass.

God presents His Word, "It is written," as the necessary element of conversion. The church not only fails to present that Word, but has taken from it its power in the current "higher criticism" of to-day, and the glory of man is put in the place of the glory of God.

It is God's plan to heal the soul by regeneration and re-creation. But for that the doctors in the church have substituted evolution, what they call "divine immanence," within the man; and the world is growing worse, and that which was designed to be the salt of the earth has lost its savor.

These things were bound to follow the rejection, passive or active, of the great message which God has given for the healing of the world's ills. Necessarily there must follow first a moral fall, moral deterioration in the church. This we need not take time to argue. It is felt by all the spiritual leaders in the great Protestant churches of to-day that there has been a tremendous lowering of standards, moral standards; that expediency has taken the place of principle; that church-members are received who know nothing of regeneration, or change of heart; that men are countenanced in the church, and held within the church, who are immoral in life and character, who are dishonest according to gospel standards, in their dealing with their fellow men. We have developed before us to-day the picture which the apostle Paul draws of the last days among those who have a form of godliness, but deny its power. Read the description in 2 Tim. 3:1-5:

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away."

Making the Beast

But more than this, whenever the church of God has been reproved of her sins, and she has rejected that reproof, she has sought for some substitute to make good. There are strong, able men who are longing for better conditions in the religious life of to-day, and also in the political life of to-day, made up, as it is, to a large extent, of religious influences. They see the tremendous cataclysm to which the nations are marching; but instead of humbling their hearts before God and seeking Him, they are seeking for the power of civil law to enforce religious decrees, to bend men to their moral and ecclesiastical standards. But the union of church and state is what made the beast power, set forth so vividly and strongly in the prophecies of the Revelation. The beast power is not the Roman Catholic

Church as such, it is not the ecclesiastical body; it is the church connected with civil power, and the civil power thus dominated by the church becomes the beast of prophecy, passing through all its various phases, indicated by the seven heads.

That beast power is the one which has been dominant in the Old World. In the New World we have men endeavoring to make an image to that beast. We have the whole power of the Federal Council of Protestant Churches uniting for the purpose of controlling not simply religious matters, but civil matters. And the one thought, or object, around which all these efforts are centering, is the Sunday-sabbath—a sabbath which men have the right to observe if they desire, as between man and man, but which man has no right to enforce upon his fellows; and when he does enforce it upon his fellows through civil law, it then and there becomes the mark of the beast. Remember, we are not saying that those who observe Sunday have the mark of the beast. There are many, and we know not how many, who are observing the day because they believe it to be a holy day, and that they are honoring God in so doing. But when that time comes that Sunday is made the slogan for patriotism, and the shibboleth of loyalty to God, and is enforced by a union of church and state, or religion and the state, it becomes at that very time a mark of the beast; and it is to this that the rejection of the simple, mighty, everlasting gospel has led the churches of to-day. Against this, God warns the world:

“If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.” Rev. 14:9-11.

This, to you, reader, may seem nonsense; but we plead with you to study the prophecy, and study religious conditions in the world in the light of that prophecy. Consider the healing message which God has given us in verses 6 and 7 of that prophecy of Revelation 14. Think of what it would do if it were received by the churches of to-day, how it would break down all barriers which exist between the denominations, how it would turn from sin of every form and kind, and would lead men back to glorify their Creator and Redeemer. But its rejection has led to the moral fall, more and more manifest, of the churches themselves, and to the demand for a union of church and state, or of religion and the state, and the elevation of the Sunday-sabbath, which has no ground of authority at all in the Word of God, in the place of that Sabbath day which is the memorial of creative power, and the sign of redeeming power. Ex. 20:8-11; Eze. 20:12.

But God has given us a practical demonstration of what that message will do. It has gone to nearly every nation on the face of the earth. It is doing its work in Protestant and Roman Catholic lands; it has stretched out into the great heathen nations of the world. And wherever it goes, it brings men to the Word of God as the sole standard,

and develops a class of whom the Scriptures themselves speak, “Here are they that keep the commandments of God, and the faith of Jesus.” Certainly it is not doing an evil work. It does not rest in merely protesting against sin and error; it develops positive characters, those who are willing through loss of reputation, or property, or opportunity, to stand for God, obedient to all the commands of God, as did the Lord Jesus Christ, in the power and strength which implicit faith in Him brings. This third angel’s message is the protest which God is making to the world to-day.

We plead with our readers to turn from the thing against which Inspiration does protest, and turn to the great, positive, gospel message which is able to save to the uttermost.

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God’s Word Our Assurance

By Mrs. E. G. White



HE Word of God is the foundation of our faith, and therefore it is by the Word of God that we may obtain evidence of our standing before God. We are not to make our feelings a test by which to discern whether we are in or out of favor with God, whether they be what we consider encouraging or not. As soon as one begins to contemplate his feelings, he is on dangerous ground. If he feels joyous, he is confident he is in a favorable condition; but when a change comes—as it will, for circumstances will be so arranged that feelings of depression will make the heart sad—then he will be naturally led to doubt that God has accepted him. It is not wisdom to look at the emotions, and try to test your spirituality by your feelings. Do not study yourself; look away from self to Jesus. While you acknowledge yourself as a sinner, yet you may appropriate Christ as your sin-pardoning Redeemer. Jesus came not to call the righteous, but sinners to repentance. Satan will not be slow in presenting to the repentant soul suggestions and difficulties to weaken faith and destroy courage. He has manifold temptations that he can send trooping into the mind, one in succession of another; but the Christian must not study his emotions, and give way to his feelings, or he will soon entertain the evil guest, doubt, and become entangled in the perplexities of despair. Expel the suggestions of the enemy by contemplating the matchless depths of your Saviour’s love.

Do Not Exalt Feeling

Do not exalt your feelings, and be swayed by them, whether they be good or bad, sad or joyful. The apostle says, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” It is the Word of God that is to be your assurance. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” The soul’s supply of nutrition is in Jesus Christ. A legal religion will always be a troublesome guest, and it is a deception to imagine that there is such a thing as natural religion that is acceptable to God. The re-

ligion of Christ teaches its possessor self-distrust, but at the same time enables him to grasp the hand of Christ firmly, and still more firmly, as temptations press upon the soul.

The Effective Weapon

There is a warfare in which every soul must engage who would have the crown of life. Inch by inch the overcomer must fight the good fight of faith, using the weapons of God’s Word. He must meet the foe with, “It is written.” He must keep the armory well supplied with, “It is written.” In this way he must meet the advances of the enemy, and educate and train the soul for the still more severe attacks of the foe. Truth, the Word of God, faith and righteousness, and the hope of salvation, must be the armor of the successful warrior, and his eyes must be anointed to be keen and sensitive to detect the devices of the enemy. “Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” If God had not made provision by which you might be thoroughly equipped for your warfare with the powers of darkness, then these commands and promises would be but mockery to you, and would tantalize your soul; but our God is true. We may depend upon Him under all circumstances. The Word of God can not fail, and in it we are to find our assurance.

By the Word of God we are to overcome every temptation of the enemy. Satan may present every attraction, bring to our notice every deceiving, alluring bribe, in seeking to eclipse the brightness of Jesus from our view, and to obliterate from our minds His plainest requirements; but we are to meet his deceptions with the Word of God. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”

When the enemy begins to draw away the mind from Jesus, to shut away His mercy, His love, His all-sufficiency, do not devote precious time to the consideration of your feelings, but flee to the Word. In the Scriptures Christ is presented as the One by whom God made the worlds. He is the light of the world; and as the seeker for light studies the Word, he finds heavenly illumination. Christ, the all-absorbing theme, is revealed to his soul, and he sees the requirements of God to be of a Christlike character. He studies the conditions on which redemption may be his, sees the divinity of his Saviour, the value of His atonement, the efficacy of the Comforter, which is the Holy Ghost; and

Christ becomes all and in all to his soul. He sees in the Scriptures that which the casual reader does not see, a significance and value beyond computation. He comes with a teachable spirit to the Word, and is instructed by both the Old and New Testaments.

The Word and Spirit

Christ opens the mind to comprehend the meaning of the sacred Word, and the Holy Spirit conveys its true significance to the soul, which before had not been seen or appreciated. The searcher for truth feels as did the disciples when Christ overtook them on their journey to Emmaus. They told Him their pitiful story, and He reproved them for their unbelief and slowness of heart. "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." When their eyes were opened, and they realized that it was Christ Himself who had been talking with them, they said one to another, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

What do we hope to accomplish by longing to have the whole world believe in Jesus' pardoning love and be converted to Him, when we do not ourselves believe in His love or find rest in His grace? How can we possibly lead others to a full assurance, to simple, childlike faith in our heavenly Father, when we are measuring and judging our love to Him by our feelings? We can not be lifted up in thought, or know what it is to be the sons and daughters of God, unless we trust implicitly to the Word of God; for Satan will ever be on the ground to dispute our claims. We must educate the soul to trust in God's Word with unwavering confidence. Let gratitude and thankfulness flow out of the heart, and cease to hurt the heart of Christ by doubting His love, which has been assured to us by most astounding evidences; for He so loved us as to give His own life for us, that we should not perish, but have everlasting life.

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A Thought for the Week

Do NOT look on your work as a dull duty. If you choose, you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight, you will do it with ease. Even if at first you find this impossible, if for a time it seems mere drudgery, this may be just what you require; it may be good like mountain air to brace up your character.— *Lord Avebury.*

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To STAND with a smile upon your face, against a stake from which you can not get away—that, no doubt, is heroic. But true glory is not resignation to the inevitable. To stand unchained, with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart—that is heroism.— *F. W. Robertson.*

The High Priest—the Priests

By Mrs. S. N. Haskell

Office and Work of the High Priest

IN early times, the patriarchs were priests over their own households, and God's original design was that the eldest son should take his father's place as priest of the family; but the plan of God was often thwarted by the sins of the eldest son. The Lord's words to Cain would indicate Cain was debarred from his inherited position on account of sin: "If thou doest well, shalt thou not have the excellency? and if thou doest not well, sin lieth at the door." Gen. 4:7, margin. Sin prevented Cain from having "the excellency."

Reuben, the first-born of Jacob, lost, on account of sin, "the excellency of dignity and the excellency of power" which was his inherited right. 1 Chron. 5:1. Joseph cultivated in his life, when but a youth, the traits of character that gave him "the ex-



Priest High Priest Levite
of the Levitical Dispensation

cellency" above his brethren. It is very probable that the coat of many colors given him by his father, was interpreted by his brethren as indicating the headship, including the priesthood. God gave His First-born for the redemption of the world; and for that reason, in God's plan the first-born always inherited special privileges. To him came a double portion of his father's estate, the priesthood, and, to the first-born in the descent from Isaac, the honor of being the progenitor of the Messiah. If the first-born proved unworthy, his inheritance was given to others, as in the case of Reuben, where Judah became the progenitor of Christ, Joseph received the double portion, and Levi received the priesthood. 1 Chron. 5:1, 2; Num. 3:6. The first-born was so often unworthy on account of sin, that when the Lord brought Israel out of Egypt, He said, "I have taken the Levites from among the children of Israel instead of all the first-born . . . of Israel: therefore the Levites shall be Mine." Num. 3:12, 13.

It was on account of the tribe of Levi standing true to God in time of a crisis, that God chose Levi to serve before Him (Deut. 33:8-11); and when the service of the sanctuary was established, the priesthood was given to Aaron and his sons, and the remainder of the tribe of Levi were to do the work of the sanctuary under the direction of the priests. Ex. 28:1. Aaron was appointed to officiate as high priest, and his sons as common priests, the eldest son to take the office of high priest on Aaron's death. Ex. 29:29; Num. 20:25-28. The consecration to the priest's office was a most imposing ceremony. Aaron was clothed in the

garments which were made for him under God's direction. Several sacrifices were slain, and the blood of the ram of consecration was touched to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, of both Aaron and his sons, signifying that their ears, hands, and feet were consecrated to the service of God. Unleavened bread, denoting "sincerity and truth" (1 Cor. 5:8), and the right shoulder of the sacrifice of consecration, were all put upon Aaron's hands and upon his sons' hands. The priests were to typify the One of whom Isaiah said, "The government shall be upon His shoulder." They were to bear the burdens of the people. The anointing oil and the blood were then sprinkled upon Aaron and his sons, typifying the blood of Christ and the Holy Spirit, which alone could fully qualify them to fill the holy office. Ex. 29:5-35.

The priesthood remained in Aaron's family unbroken until the sins of Eli and his sons made it necessary to change; and for a time Samuel, an Ephrathite, filled the office of leading priest in Israel. 1 Sam. 1:1, 19, 20. Abiathar was thrust out of the office of the priesthood in fulfillment of the prophecy given Eli. 1 Kings 2:26, 27. But Zadok, who filled the office of high priest in the time of David and Solomon, was thought by many to be a grandson of Eli. As the Israelites departed from the Lord, the priesthood became corrupt, until in the time of Christ it was bought and sold for money.

God designed that the high priest should more nearly represent Christ than any other priest. The work of every priest was a type of Christ's work; but the common priests only performed work in the court and first apartment of the sanctuary, while the high priest officiated in the court and first apartment as well as the common priests, and went alone into the holy of holies. Heb. 9:7. Aaron at times offered burnt offerings on the brazen altar in the court. 1 Chron. 6:49. It was impossible for one man to perform all the work of the sanctuary that typified the work of Christ, and for that reason there was a company of common priests to assist the high priest.

It is always a rule that a higher official can fill the offices below him. The high priest offered burnt offerings in the court and sin-offerings in the first apartment. Paul speaks of the high priest's offering the sin-offerings where the blood was taken into the sanctuary. Heb. 13:11. In the sin-offerings for the priests and the congregation, the blood was taken within the sanctuary. Lev. 4:3-7, 13, 14. It seems very fitting that the high priest should offer the sin-offerings for the common priests and the entire congregation. In most of the sin-offerings, the flesh was eaten in the holy place, and the blood not taken into the sanctuary. While the high priest could perform any work in the first apartment that other priests could perform, there was a daily service in the first apartment of the sanctuary that none but the high priest could perform. The high priest alone could burn incense upon the golden altar before the Lord, and trim and

light the lamps on the golden candlestick. Each morning and evening, twice every day throughout the entire year the high priest officiated in the first apartment of the sanctuary. Ex. 30:7, 8.

The crowning service of the whole year was on the tenth day of the seventh month, when the high priest, in his beautiful garments, entered the holy of holies alone to make the atonement for the sins of the people. Upon his breast, in the stones of the breastplate, were inscribed the names of the twelve tribes, typifying Christ our High Priest as He thinks upon us individually, and confesses our names as they come up in review before God.

TYPE	ANTITYPE
Ex. 28:1, 2. Called of God.	Heb. 3:1-3. Appointed by God.
Ex. 29:29. The priesthood passed from father to son.	Heb. 7:23, 24. Our Priest lives forever.
Lev. 16:1-28. The high priest made the typical atonement in the end of the year's service.	Heb. 9:14, 26. Christ atones, in the end of the world, for sin, by the sacrifice of Himself, made once for all.

The Priests

There were two orders of the priesthood, the Melchizedek and the Levitical. The Melchizedek order preceded the Levitical order. In Abraham's day, the priest Melchizedek was also king of Salem, as well as priest of the most high God. Altho there is not much said in the Bible of the Melchizedek order of the priesthood, it was superior to the Levitical order, for Christ was made a priest after the order of Melchizedek. The Levitical order extended from the time Israel came out of Egypt until the cross; and since that time we have the priesthood of Christ, of which all earthly priests were a type. Christ is made a priest after the order of Melchizedek; therefore we are now living under the Melchizedek order of the priesthood.

There are many particulars given in regard to the Levitical order; and as all the Levitical priests served "unto the example and shadow of heavenly things," when we study of the Levitical priesthood we are really studying of the priestly work of our Lord and Saviour Jesus Christ. The Levitical priesthood was divided into twenty-four courses. 1 Chron. 24:1-19; 2 Chron. 8:14. Each course had its chief or governor of the sanctuary. 1 Chron. 24:6, 31; 2 Chron. 36:14. This continued down to the time of Christ. Luke 1:8. When the Saviour ascended to heaven, He led a multitude of captives (Eph. 4:8, margin); and when to John in vision was shown the first apartment of the heavenly sanctuary, with its seven lamps of fire burning before the throne of God, he saw four and twenty elders seated upon four and twenty seats, and they worshiped the Lamb, saying, "Thou . . . hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." Rev. 4:4; 5:8-10. In this we see the antitype of the twenty-four courses of priests. These were our Lord's assistants. The remainder of the multitude Christ took into heaven are not mentioned, but it is reasonable to suppose they form the courses of which the four and twenty elders are the chiefs.

Only the descendants of Aaron were allowed to serve as priests. Num. 3:10. In

the type, the priest who could not prove his direct genealogy from Aaron, the first high priest, was cast out of the priesthood. Ezra 2:62. So in the antitype, the Christian who can not prove his direct connection with Christ, the heavenly High Priest, will never become one of the "royal priesthood." 1 Peter 2:9.

God has provided for the support of all the different orders of the priesthood by the same method. "The earth is the Lord's, and the fulness thereof." Ps. 24:1. The silver and the gold, and the cattle upon a thousand hills, all belong to Him. Ps. 50:10-12. Man is placed as steward over the Lord's heritage, and the Lord claims one tenth of everything on the earth as His portion. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: *it is holy unto the Lord.*" Lev. 27:30-33. Of the tithe, the Lord says, "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:20-24. The individual who selfishly uses the entire ten portions for himself, not reserving one tenth for the Lord, is guilty of robbing the Lord. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." See Mal. 3:8-11. Abraham paid a faithful tithe to Melchizedek (Gen. 14:17-20), and Jacob promised to pay tithe of all, even if he only received food and raiment (Gen. 28:20-22). Those who belong to the great household of faith, and are children of Abraham, will "do the works of Abraham." John 8:39. They will pay a faithful tithe for the support of those who, like the Levitical priesthood, give their lives for the advancement of Christ's kingdom upon the earth. Just as the priest lived "of the things of the temple," *"even so hath the Lord ordained that they which preach the gospel should live of the gospel."* 1 Cor. 9:9-14; Matt. 23:23.

TYPE	ANTITYPE
Heb. 8:5. The earthly priests served "unto the example and shadow of heavenly things."	Heb. 10:10. "We are sanctified through the offering of the body of Jesus Christ once for all."
1 Chron. 24:1-19, 31. Priests divided into twenty-four courses, with a chief over each course.	Rev. 4:4, 5; 5:8-10. John saw twenty-four elders in the first apartment of the heavenly sanctuary.
Ezra 2:61, 62. The records were examined to see if each one had a right to officiate in the priest's office.	Rev. 20:15. None will be saved that are not found written in the Book of Life.

Measured by Love

"It is not the deed we do,
Tho the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

God, the Great, the Considerate

"The sun and every vassal star,
All space, beyond the soar of angel's wings,
Wait on His word; and yet He stays His ear
For every sigh a contrite suppliant brings."

"Is there a cross word that tries to be said?
Don't let it, my dear—don't let it;
Just speak two pleasant words, quick, in its stead,
And that will make you forget it."

Our Lord and Master

By Llewellyn A. Morrison

"Ye call Me Master and Lord: and ye say well; for so I am." John 13:13.

Ye call Me Lord and Master,
And ye do well to pause
And think upon the vaster
Outreach of all the laws
That in My kingdom govern,
And fullest rights impart,
That make of Me the Sovereign
Of every faithful heart.

I am your Lord and Master.
Ye date your years by Me;
Old Time trips ever faster
Unto eternity.
I was, at the beginning,
Ere worlds began to roll;
I paid the price for winning
The Kingdom of the Soul.

I am your Lord and Master
Because I am your King;
A gentle, watchful Shepherd,
Who, by His hand, doth bring
The sheep safe home at even,
And every good restore,
To dwell, at rest in heaven,
With Me, forevermore.

I own all earthly causes,
All human plans I own;
In life's benignant pauses,
They marshal at My throne;
The saints have vindication—
E'en tho I tarry long
To gain the expiation
And ring the triumph song.

My truth is not on trial—
I am Myself the Truth;
My love brooks no denial,
It hath immortal youth.
Whereso My Spirit hovers—
Wherever He doth come—
My people all are lovers,
As in My radiant home.

I prove My love by serving;
Prove thine by service too.
My power is still conserving
The faithful and the true.
All grace thy faith awaiteth,
According to My Word;
My strength thy purpose mateth;
I am thy perfect Lord.

San Francisco, California.

Heralds

By Worthie Harris Holden

Bands of sunshine glory
Change and fade away
With their herald story
At the peep of day.

Spring her word has spoken,
Wonder shades of green,
By whose living token
Summer's march is seen.

Clouds of massive splendor
Marshal to proclaim
Welcome aid to render
In abundant rain.

Threefold message glory,
Earth's full armed array,
Nature freaks' grim story,
Herald dawning day.

Showers of blessing given
O'er the world-wide field
Witness from His heaven
Soon our triumph's sealed.

The One Ideal City

By Delwin Rees Buckner

Proud cities in this selfish world I've seen,
Their towers, like fingers, lifted toward the sky,
Great storied heaps of steel, almost as high
As mammoth mountains, with their murky screen
Of lavender; and yet, for all their green
Of parks and avenues that please the eye,
One hears the starving with their stifled cry,
And sees the shamble of the sick and lean.
One certain city only is there, where
No poverty or pain will ever dwell,
And even troubled tears will never be,—
The place our Lord has hastened to prepare,
Where fountains of eternal waters well,
And life is measured by eternity.
Clara, Argentina.



MOUNTAIN VIEW, CALIFORNIA, DECEMBER 10, 1912

Manuscripts should be addressed to the Editor

The Second Coming of Our Lord

IT is a Bible doctrine. Old Testament and New Testament teem with references to that glorious event. We are glad to see it taking hold upon some of the teachers of the people, those who are called to stand between the living and the dead. As before noted, it was preached upon by a large number of Denver pastors, Sunday, October 6. Brief reports of some of these sermons were printed in the Denver *Daily News* of October 7. We note some of these utterances.

Dr. S. T. McKinney, pastor of the Ohio Avenue Congregational Church, after quoting John 14:1-3 and Acts 1:9-11, said:

"One could go on for hours quoting passages from both Old and New Testaments that refer to a coming again of Christ. Turn to the Old Testament, and we find that the larger number of the passages that refer to a coming of Christ have not yet been fulfilled. If Isaiah 53, that speaks of His suffering on the cross, was literally fulfilled, shall we not expect that Zechariah 14, that speaks of His coming to reign, shall be as literally fulfilled? When we turn to the New Testament, we find references to this second coming everywhere. A student has said that it is mentioned 380 times in the New Testament, that one verse in twenty-five has reference to His coming again; that whereas Paul speaks thirteen times of baptism, he speaks fifty times of the Lord's coming again." "The question is, How shall He come? and the answer is, 'For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' He shall come; and those who have died believing in Him, together with the living believers, shall be caught up to meet Him in the air. The belief that Christ will come again is the great comforting doctrine of the church."

The Rev. Joshua Gravett, pastor of the Galilee Baptist Church, taking for his subject, "The Millennium and Evolution," said:

"The majority of Christians since Constantine's professed conversion to Christianity have spiritualized the prophecies of the Old Testament, forcing them into the Procrustean bed of this church age. Before Constantine, the church generally held that the Lord would return and reign, in harmony with their literal interpretation of the Jewish prophets. To them Jesus was a rejected King, and they pilgrims and strangers on earth, waiting for His return to take them home. Like those who in this day believe with them, they were witnesses specially active in the work of home and foreign evangelization. We grant that they may have misread some of the signs, but we are confident that they were right in looking toward heaven for their Deliverer. 'So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled.'"

The Rev. A. J. Finch, pastor of the Calvary Baptist Church, said:

"To doubt the second coming of Jesus Christ is to call in question the validity of the inspiration of the Scriptures. All that has to do with the Christian life revolves around this great

central truth. Unfortunately it is a doctrine that in the past has been seized upon by fanatics, and thus brought into disrepute; but taken by itself, it becomes a mighty spiritual force."

And then, speaking of its influence upon the life of the church, and especially in the primitive days, he said that "the stories of the most sublime heroism, of the purest faith, and of the greatest self-abasement" were then manifest.

"With the loss of their hope vanished their power. 'Where there is no vision, the people perish.' The one thing needed to energize and regenerate a decadent church is a living, coming Lord."

As to its influence upon the life of the individual, he declared:

"Christianity is individualistic. Whatever social message it may have for the world, the individual is never lost sight of. As the individual, therefore, studies his relation to God and the divine kingdom, he recognizes the importance of personality. The culmination of this purpose of God is found in the second advent of our Lord."

Dean H. Martyn Hart, of St. John's Cathedral, speaking of the time of His coming, said:

"If we knew the exact date of His coming, we should lose the incentive to keep ourselves in a condition of humility, and be tempted to walk in the pride of our hearts. The second advent is as sure as the first. It is impossible to conceive that all the wrong and suffering, the sin and destruction, the tears and woe which mar the fairness of this beautiful creation, can be according to the will of a bountiful and beneficent Creator, who is powerless to prevent it. Impossible! What the Word of revelation asserts over and over again, is that a King shall yet reign in righteousness, that the day of Jesus Christ shall come, when tears shall be wiped off all faces, and there shall be no more crying, for the former things shall pass away, the earth shall once more blossom as the garden of God the Lord, and we shall be the sons and daughters of the Lord Almighty."

The Rev. F. W. Evans, of the Montview Boulevard Presbyterian Church, on the return of our Lord, quoting various passages from the Bible, said:

"There be some who say that He has come back. Have they seen Him returning? The Lord declares that 'every eye shall see Him.' These glorified clouds in which He and His saints will return will be beyond description. Ah, we will know He is back from glory when we see Him and His saints and the encircling glory."

The Rev. M. A. Stone, pastor of the Corona Presbyterian Church, preaching on "The Practical Value of the Doctrine of the Premillennial Return of Our Lord," declared:

"This doctrine has been the pole-star of the church. There have been two great events in the history of the world, the creation and Calvary; and there is another great event yet future, Christ's coming. I believe in the personal and premillennial return of Jesus Christ to earth."

The Rev. Perry V. Jenness, at the Twenty-third Avenue Presbyterian Church, preached on "Increasing Indications of Our Lord's Return to Earth," and said among other things:

"Why should it be thought unreasonable that Christ should come again? Grant that He is the Son of God born of a virgin, and the miracle of His human birth is harder to understand than any second appearing will be. I accept the simple statements of the New Testament that He will come again. I believe it, and freely admit that there are many things connected with it that I do not understand."

Then he gave as reasons for believing that the time is approaching:

"Denial on the part of professed followers that He will ever come. The last days are to be characterized by great disturbance of nations. All former world movements have been local. The present transformation includes in its sweep practically every nation and every continent. Unrest everywhere; changes so rapid that only a close student can keep pace with them. A most significant sign is the universal demand of the masses for power. Lawlessness is also a characteristic of the days before the Master shall come again. One only needs to look around with an eye half open to observe that the oldest laws of the race are being defied as never before. The Sabbath and marriage laws have come to us from Eden, and men are throwing off their restraint everywhere. Nothing is sacred or venerated. Judges have forfeited our respect, and courts have become the tools of rich and powerful interests. Christ alone can establish righteousness. Commercial signs, political signs, social signs, and above all, spiritual signs, all conform to those conditions which we are told shall precede the Lord's return. We fix no date for His coming. We only say, 'Blessed is that servant whom his lord when he cometh shall find so doing.'"

The Rev. Ralph C. Byers, of the North Congregational Church, remarked:

"Since part of the disciples' prophecy was literally fulfilled, there is no sane law of interpretation that can deny the literal fulfilment of what remains. Paul says in many places that He will come, 'but no man knoweth the day or the hour.' 'What I say unto you I say unto all, Watch.'"

The Rev. George W. Arms, pastor of the North Presbyterian Church, preaching on "The Blessed Hope," said:

"There is not a single writer of the New Testament but that tells of the second coming of Christ. That this was the hope of the early church is a fact that even the 'higher critics' admit, for it is simply a matter of history. Scoffers may deny the fact of the coming, but they can not deny the fact that in the New Testament it is there painted as the hope of the church. But whether we are as mockers who say, 'My lord delayeth his coming,' the fact remains that it is the hope of the New Testament church. Those who have been the greatest blessing to the church are those who have been filled with this hope. You may be indifferent to this hope; but remember, so was the world to the first coming of Jesus. We may call it rubbish; but Paul did not call it rubbish, nor did Peter, nor James, nor John. They called it 'the blessed hope.'"

The *News* tells us that the discussion has aroused an interest among the churchmen and laity such as has seldom been equaled, and which promises to increase. There are other ministers who declare that Christ was always here in spirit-life only, and will not return, and that He will never walk earth again. But we are glad to quote the above from ministers of Jesus Christ in various denominations who believe that our Lord is coming again, glad that they are not afraid to lift voices expressing their faith. Christ is coming. The earth belongs to Him. Long time has He held Himself from entering that which is His own, in order that men might accept in cool, calm reason the instruction given in His Word concerning the salvation purchased by Him, and know that the climax of that salvation is His second coming. To those who believe and receive Christ, who have His life abiding in them, purging out the sin, His coming will be welcome. They will say: "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." But those who reject the Christ, will in that burning glory of His appearance perish with the sin they have chosen.

There is much more to be said on the subject. There are many events connected with our Lord's second return; but we believe that the Bible is just as clear concerning all these related events, and what they should mean to His church, as it is concerning the great central thought of His coming. Thank God for the agitation! Those who believe the Word and sincerely search for its meaning, will find the truth. W.

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Not Serving Sin

MAN is not justified that he may continue in sin, but that he may be freed from sin. He is not born into the liberty of the sons of God that he may have license to disobey God. Says Paul: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that *henceforth we should not serve sin.*" "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6: 1, 2, 6, 12. The controlling power of sin is broken, the slave of sin is set free. The lusts existing in the mortal flesh are beneath the heart holding connection with God. Jesus Christ is a whole Saviour. He saves from sin, He saves from sinning.

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The Spirit of War of the Evil One

IT has many times been remarked that all the great preparations for war among the great nations of earth are progressing in the very face of the fact that neither the peoples nor the nations desire war. Yet all are preparing for war in feverish haste, as if existence depended upon it, and few are more eager in the race for first place than America, who ought not to have a menacing enemy in the world.

Why is it? Why are the constantly increasing burdens of war loaded upon unwilling peoples? Why the invention and manufacture of the monstrous engines of war in the race for supremacy, involving expenses that mean national bankruptcy and threaten domestic revolution? It is a wonder to thinking men, but not to the student of prophecy. This is what Sir Edward Grey, England's foreign secretary, said:

"There are really some people who seem to take delight in suggesting or forming the opinion, from whatever gossip or information they may get from any quarter, that we were near to war; and the nearer we came to war, the greater the satisfaction they seemed to get out of it. I do not say we are peculiar in this respect at this moment. It is really as if in the atmosphere of the world there was some mischievous influence at work which troubles and excites every part of it. We are passing this year through a period of great excitement; it is so still. Some countries are in revolution, others are at war, and in several countries which are neither in revolution nor at war, there are people who seem to delight in discussing how near they have been, or are, or are likely to be, either to revolution or to war in the past, the present, or the future. Really, it is as if the world were indulging in a fit of political alcoholism."—*London Weekly "Times" of December 1, 1911.*

And this is what David Starr Jordan, LL.D.,

says in the New York "Independent" of November 14, 1912:

"Men sometimes speak of the 'dream of universal peace' as a most desirable but quite impossible ideal. . . . Almost any nation could attain it at once by substituting in part a civil tongue for its reliance on army and navy. The real obsession of the world is the 'dream of universal war.' This is the noxious dream of our times."

"Obsession" comes from *obsidere*, to besiege, and is thus defined by the Standard Dictionary: "The act of vexing or besieging, or the state of being vexed or besieged, by some foreign personality, especially by an evil spirit, antecedent to possession. 'Obsession' signifies the influence of an external spirit, distinguished from 'possession' by a demon that has taken up its abode within one."

Now listen to the Holy Scriptures of prophecy:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils ['demons,' A.R.V.], working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14.

And the war that follows is that of Armageddon. Verse 16.

Sir Edward Grey says there is "a mischievous influence at work," which "excites" the atmosphere of the world. Dr. Jordan declares it to be an "obsession." The Word of God declares that at this very time the "spirits of demons" will stir the whole world to war.

Of this wine cup of wrath we are assured by another prophet all nations will drink, some of them, perhaps all, reluctantly. But "if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith Jehovah of hosts: Ye shall surely drink." See Jer. 25: 15-33.

The nations of earth are in rebellion against God, and the universal war is the fruitage of their rebellion. Much as we desire and love peace, we can not avert the dread war of Armageddon for which the world is preparing,

and which is predicted by Holy Writ. "There is no peace, saith my God, to the wicked."

— ★ ★ —

Spiritistic Troubles.—A Sunday magazine tells us that there are things that are worrying earnest Spiritualists a great deal now. One of these is, Where do ghosts get their clothes? and where do spectral skeletons get their bones? and where do phantoms get their breath to shriek? and how can they walk through solid walls without tearing their garments? This is leading some of them to believe that there is a low form of consciousness in inanimate matter; and Dr. T. Clay Shaw, a noted London physician, claims that a ghost is a replica of a former object which can assume a solidity or can condense itself so as to be capable of exciting vision, and can then revaporize and disappear; and if this is true, it must work on living material, however attenuated its form, inasmuch as it appears at one time in one guise and at another in a different one. So he holds there must be a spiritual form corresponding to every phase of actual life. Dr. Shaw does not believe that all the stories are impostures; they can not be. The thought is that they have power to take living matter and materialize it into various forms. But all these things are within the power of those malign spirits called in Scripture demons, familiar spirits, unclean spirits, angels of the devil, etc. Sometimes, doubtless, they deceive with actual appearances of what may be called materialized objects, but sometimes they hypnotize the soul into believing that he sees what is really not there.

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In What Respect?—The *Christian Statesman* takes Governor Wilson to task for "the desecration of the Sabbath September 15," by traveling on the railway, and says, "God's laws are to be obeyed as well as those of men." But the *Christian Statesman* knows or ought to know that there is not a single law of God in His holy Word which forbids Sunday travel. Probably Governor Wilson knows this. The Sabbath law pertains to the seventh day. Sunday is the first day of the week, or three fourths of it.

— ★ —

The Mediterranean Sea means the Middle-of-the-Earth Sea; and that is about what it is just now.

Our Bible Reading

Forgiveness and Consecration

1. What is it the duty and privilege of every sinner to seek?

"I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my sin. For this let every one that is godly pray unto Thee in a time when Thou mayest be found." Ps. 32: 5, 6.

2. How willing is God to forgive?

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55: 7.

3. What does He ask of us?

"My son, give Me thy heart; and let thine eyes delight in My ways." Prov. 23: 26.

4. In view of our relationship and dependency upon God, what is the duty of every one?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." Matt. 22: 37-39.

5. What perfect standard is placed before us?

"Ye therefore shall be perfect, as your heavenly Father is perfect." Matt. 5: 48.

6. What discipline should our will and purpose ever bring us?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

7. What will He do?

"And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." 2 Cor. 9: 8.

"Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3: 20.

8. What, therefore, should be our constant purpose in the consecrated life?

"Keep thy heart above all that thou guardest; for out of it are the issues of life." Prov. 4: 23, margin.

"Set your mind on the things that are above, not on the things that are upon the earth." Col. 3: 2.



THE OUTLOOK

"Watchman,
what of
the night?"

London Letter

(From Our Own Correspondent)



At the time of writing, it looks very much as if Turkey's hour had come. The "sick man" may, of course, recover a little strength, as he has so often done in the past, but there is no mistaking the gravity of the crisis through which he is at present passing.

The rapid developments of the Balkan campaign have filled Europe with amazement. As the "Star" put it in the early part of the struggle:

"The eye of Europe is blinded by the fierce lines of flame that rend the black sky hour by hour. The mind of Europe can not work quickly enough as the Ottoman Empire crushes and crumbles like



Field-marshal Earl Roberts, V.C., K.G., England's great soldier, who is advocating conscription

a city smitten by an earthquake. The most prescient statesmen had not foreseen the gigantic cataclysm which has been wrought by the thunderbolts of the allies in ten brief, dizzy days."

The powerlessness of the great powers to hold the Balkan States in check is one of the outstanding features of the situation. They haughtily announced, before the war began, that it was unnecessary to fight, that they themselves would bring pressure to bear upon Turkey to grant reforms. If, in spite of this warning, the Balkan States should be so headstrong as to declare war upon Turkey, the great powers would majestically intervene in due time, after a little blood-letting had reduced the war fever, and would permit no territorial changes whatever; so that nothing would be gained by going to war.

The success of the allies has entirely changed the tone of the great powers. They are now professing a thoro conversion in their ideas, and protesting that, so far as they are concerned, they will do nothing to prevent the victors from reaping the reward of their efforts and sacrifices. With the exception of Austria, they are even willing to declare their own territorial disinterestedness. Austria ap-



H.M. King George V.

A strong helper for peace

parently can not consent to forego the prospect of satisfying her long cherished desire for more seacoast when the impending revision of the map of Europe takes place.

The whole situation is still big with possibilities. For seventy years Europe has looked forward vaguely to the driving of the Turk out of her dominions, but has dreaded the tremendous conflict which it has always foreseen as likely to follow upon that event. The growth of the Balkan States may have settled the question of banishing the Ottoman Empire from European soil, but there still remains the great problem of dividing up the inheritance to the satisfaction of the heirs.

"The Little Nations"

The press here is applying to the Balkan States the term, "the little nations," as con-



Sir Edward Grey, England's secretary of state for foreign affairs, who is earnestly working to secure and preserve the peace of Europe

trasted with "the great powers." The title is suggestive of that prophecy in which Joel foretells the enormous preparations for war that will usher in the day of the Lord. After speaking of the world-wide arming and awakening of the Gentiles, he makes use of this expression: "Let the weak say, I am strong." Joel 3:10. The English newspapers are impressed with the contrast between the numerical weakness of the Balkan populations and the astonishing size and strength of their armed forces. The "Observer" writes:

"Bulgaria and Servia, with populations less than those of Lancashire and Yorkshire, have alone mobilized a host of over 600,000 men, as many as Napoleon numbered in the grand army assembled for his greatest effort at the height of his power.



Mr. H. H. Asquith, England's prime minister, who is a strong worker for peace in Europe

Little Greece and miniature Montenegro send forward between them numbers equal to Lord Haldane's expeditionary force."

This has only been accomplished, however, by the sending to the front of every able-bodied man. Concerning Bulgaria, the "Times" correspondent says:

"All the manhood of Bulgaria has gone to the front. The cities and the villages are deserted, and the fields are lying desolate. There are few waiting behind to fill the gaps in the fighting line. It is now or never with Bulgaria, as her commanders probably know full well."

And the same thing is true of the other side. The "Telegraph" writes:

"Throughout the whole of European Turkey and Anatolia the men have been called to the front. Every village, town, and hamlet has sent its tale of men. This war is an insatiable maw which gathers to its cruel feast whole provinces at a time. The normal life of the nation must now be carried on by old men, beardless youths, whose turn is likely to come very soon, and by women."

This is the price which the "little nations" are paying for their preparedness to meet the vast armies of Turkey in the field. And the

intensity with which they enter into the struggle must inevitably affect the scale on which the larger nations prepare themselves for war, unless these are willing to fall out of the front rank and cease to dominate affairs. This is the unpleasant prospect that begins to face us. Says the Westminster "Gazette":

"The fact that these little states, with an aggregate population all told not exceeding ten millions, should be able to put into the field these enormous, highly equipped armies, does bring home to us, as nothing else could, the inordinate and horrible scale on which modern warfare is waged. If — comes the involuntary thought — Bulgaria and Servia can do this, what should we see if Austria and Russia or Germany and France were set in motion against each other?"

Conscription Deemed Necessary

The advocates of conscription in this country do not fail to drive home the lesson. They are declaring that the Balkan States put us to shame by the self-denial and energy they exhibit. Lord Roberts, who has for years placed himself at the head of the conscription movement, said a few days ago:

"My ultimate counsel to the nation and message to my countrymen at this solemn hour is, 'Arm and prepare to quit yourselves like men, for the time of your ordeal is at hand.'"

"As a European power, as a continental power, we do not exist — for war. Our army as a belligerent factor in European politics is almost a negligible quantity. The empire is at all times practically defenseless beyond its first line. Such an empire invites war. Its assumed security amid the armaments of Europe, and now of Asia, is insolent and provocative.

"I have commanded your armies in peace and war. I say to you, the young men of this city and of this nation, that your enfranchisement is not complete until you have become soldiers as well as citizens, prepared to attest your manhood on the battle-field as well as at the election booths."

The Suspected German Attitude

In the same speech, Lord Roberts expressed his deep conviction that immediately the favorable moment appeared, Germany would seize the opportunity of declaring war upon England. For this speech he has been sternly rebuked in Parliament by the foreign secretary, Sir E. Grey, as an irresponsible stirrer up of mischief and in feeling between the two nations. But a large number of influential people have told Lord Roberts, in a signed address, that they regard his utterance as a national service, and think the country ought to be grateful to him for it. There is no doubt that Lord Roberts represents a feeling which is rapidly gaining in strength. According to the "Times," England is fast getting ready for conscription:

"Unconsciously and slowly, but surely nevertheless, the democracy of these islands is reaching a new standpoint in matters of defense.

"Tho we have still a long way to go before the value of military training is justly recognized, our present progress is a welcome sign that we are taking to new standards of national moral.

"The belief in universal and compulsory training has indeed grown so rapidly that politicians, in our opinion, overrate the opposition by which a definite measure of that nature would now be faced.

"In Australia and New Zealand, five years have wrought an absolute revolution in popular ideas. In both these dominions, the whole manhood of the country is passing through some weeks of military discipline on the threshold of adult life. Canada has changed more slowly than the rest; but no one doubts that when Mr. Borden's naval proposals are announced to Parliament next month, they will put a new complexion on the part which Canada means to play."

Home Rule in Ireland

The House of Commons is still hard at work on the Irish Home Rule Bill. Opponents of this measure have done their best to stir up the north of Ireland against it, and seem to have succeeded. Tens of thousands there have entered into a solemn league and covenant that they will never submit to the rule of an Irish parliament. Notwithstanding this menace of civil war, the government is going on with the bill, declaring itself willing to insert any reasonable safeguards that may be desired for the prevention of religious inequality, but determined not to be thwarted by unconstitutional agitation. Sir Edward Carson, and other leaders of the Belfast Unionists, have said that they do not expect the Irish parliament to pass any oppressive legislation; they think that religious intolerance will manifest itself in the administration of affairs rather than in the framing of laws. Probably the struggle over the Home Rule Bill would have



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Miss Pankhurst, a militant suffragette

been much more bitter but for the absorption of parliamentary interest in the tremendous drama that is being enacted in the East. Everything else seems small in comparison.

Militant Suffragettes

The violent tactics of the militant suffragettes have been renewed. Yesterday a number of windows were broken in a fashionable shopping center of London. A favorite device now largely adopted is to pour corrosive chemicals into the public boxes for the reception of mail, so as to destroy the letters there awaiting collection. Almost every day, a number of letters are injured or destroyed in this way. Until recently, the militant party was led by Mrs. Pankhurst and her daughter — the latter of whom is now staying in Paris to avoid the English police — and Mr. and Mrs. Pethwick Lawrence. The first named ladies are, however, too advanced in their methods to suit Mr. Lawrence and his wife, so there has been a split in the organization. Mrs. Pankhurst declares relentless war on property until the vote is given to women. The two women who were recently sent to prison for five years for attempting to set fire to a theater in Dublin, have been released because their health was seriously undermined owing to their determined abstention from food. Quite apart from the militant suffragettes, there is a large party which is working for votes for women on constitutional lines, and it is quite likely that these would have gained over the House of Commons by now, but for the alienation of

sympathy brought about through the adoption of violent measures by the militant section. The latter are contemptuously regarded as half insane by the more moderate workers in the cause, but they themselves profess to believe that they have to act like mad women in order to compel the country to give them what they want. Their movement is but one of many which to-day are exalting violence and lawlessness as the most effective means to some desired end.

White Slavery

The white slave problem has come prominently before us in England in connection with a bill to prevent the traffic. When the bill was first brought in, it contained a number of provisions that were deemed too drastic by Parliament, and milder clauses were substituted. The churches have, however, taken the matter up, and held meetings of protest everywhere, with the result that the bill has now been strengthened by the reinsertion of the original provisions. Not content with this, the House of Commons has now made flogging one of the punishments for white slave traffickers, even for a first offense if the judge so decides. This is a notable victory for the Puritan party, and will probably encourage the churches to press for more vigorous treatment of other questions, such as Sunday closing of picture theaters, which has now become a live issue.

Toward Church Federation

The Free Church Council has appointed a commission to study the whole subject of church organization in this country, with a view to bringing about a larger measure of unity and coöperation among the Free churches. They hope to prevent the frequent overlapping and building of unnecessary churches in new districts, and to make the Free churches a stronger factor in the life of the nation.

Mr. Lloyd-George has recently made new proposals to the medical profession for their remuneration under the Insurance Act. The rate per capita is now raised from one dollar fifty cents to two dollars ten cents per annum, and there is a general feeling among the profession that altho this does not fully meet their demands, they had better accept the offer. If they do not, Mr. Lloyd-George will organize a state medical service. The doctors may congratulate themselves on a victory which will substantially increase the amount now paid to the medical profession as a whole for their services.

W. T. BARTLETT.

— ★ ★ —

The Turkish woman's condition is not as bad as it is sometimes represented, a lady writer who is acquainted with conditions there tells us; that while the law does permit a man to keep a harem of four wives, the vast majority of Turks have but one. "He is afraid of putting himself at the mercy of so many women," we are told, for the law guards women. Their property rights are the same as those of men. If a married woman earns money, it is her own, and her husband can not touch it. She is not under the legal guardianship of her husband, and he is not responsible for her debts. At marriage she is endowed with a separate estate, over which she has entire control, and which remains hers under any circumstances. Sons and daughters inherit equally. She can sue her husband, and be sued by him. A sum is set aside for house-keeping expenses, and no one has a right to inquire how it is spent, and her husband is obliged to maintain her and her servants according to his means. That is certainly better for woman than some civilized countries offer.

HOME AND FIRESIDE

Reading in the Home

By Mrs. L. D. Avery-Stuttle

OF making many books there is no end." These words of the wise man, written so many centuries ago, were never truer than now. And not only "many books," but to-day the dailies and weeklies and monthlies and semimonthlies and great quarterlies accumulate on our tables and shelves, until we are driven to kindle fires with some of them in self-defense, lest they overrun every room in the house.

So it is not a question of finding plenty and a variety of reading-matter for homes; but the question is, to be able to choose wisely and well, among such a heterogeneous mass, that alone which will instruct and edify and minister to the spiritual needs of the various members of the family.

Many people imagine it quite out of the question to do without the daily paper. And indeed, the daily newspaper, with its shameful records of public wickedness, and its careful and elaborate account of the latest scandal, is about the extent of the literary food of some families. Too bad!

Not so very long ago, a bright little boy called at my home, on an errand. After a while, he grew communicative, and announced: "When I get to be a man, I shall be a prize-fighter!" And the small boy looked up with pleased confidence into my face.

Now this little laddie was very anxious to gain my approval; and hence he was considerably grieved when I expressed my entire disapprobation: "O Eddie! I never would do such a thing! A prize-fighter! Why, my boy, you want to become a good and noble man, don't you?"

"Yes, ma'am," very meekly.

"Well, then, tell me what put such a dreadful idea as that into your head, Eddie."

Then the poor child admitted that he had been feasting upon the pictures on the sporting page of a popular daily, and had listened to the reading of the accounts of the fistic battles of the champions of the ring, until even in his innocent young heart had sprung up a desire to become a man, so that he might do the same!

O, I tell you, it is a dangerous thing to place such literature where our boys and girls can have free access to it, and to the disgusting, nauseating, and repulsive pictures which always go with it! One can scarcely open a newspaper of any kind, daily or weekly, but his eyes are greeted by these brutalizing, soul-hardening pictures. Ah, it is "by beholding" that "we become changed!"

"Well," protests some voice, "how are we going to become posted regarding the daily happenings of the world, without the newspaper?"

Do not misunderstand me. The daily newspaper is not without its value, of course. It is well in its place. But its place is not in the hands of our boys. Especially should

they be guarded from the sporting columns, as we would shield them from the plague.

"I destroyed our paper this morning," said one of our neighbors—a good, sensible woman, tho not a Christian. "I was afraid it would fall into the hands of my son; and, really, I wouldn't have him read some things in to-day's issue for any money." And this mother's course is to be commended.

Do not forget, either, that newspapers do not need to be studied. If the sporting page holds a sort of fascination for our boys, no less does the society column fascinate the girls. They linger over the bewildering description of the latest ball, and study the costumes of the elegant society ladies, till almost unconsciously there is born in their hearts a desire to imitate them. The latest performance of some immodest and indecent dance is fully illustrated, commented upon, and approved of.

I have been astonished and indignant to see, even in what would be called our best magazines, such pictures as one would not expect to see outside a brothel. And worse still, the editor comments very favorably upon them, because, forsooth, they are "so graceful!"

Those things which shock the moral sense of decent people, are written up in fascinating style, and the young are attracted toward them, like moths to a candle. I would rather place the cheapest kind of a yellow-covered dime novel in the hands of the boys and girls, than such soul-wrecking literature as this.

But when the heroines of our popular magazine stories are silly charlatans, and the heroes are represented as indulging in such blasphemous and sensual language as to shock any right-minded person, and all without a single protest either of the author or the editor; and when criminals are made to pose as heroes, and even murder is apologized for, under the name of "unwritten law," it is high time to guard our young from its baleful influence. How can we expect them to develop into noble manhood and womanhood, with their brains fed on such an intellectual and spiritual diet as this? I am not saying that all magazines are entirely unprofitable, nor that any of them are wholly given to evil. But when there is plenty of the choicest literature to be had—literature that is not only deeply interesting, but instructive and edifying as well—why should we waste precious time on that which profits little and perverts much? If James and Kate were hungry, would we place before them a basket of rotten fruit, because by choosing carefully enough, they might be able to find a little which was fit for food? Would we not rather provide them with good, wholesome food? And how much more necessary it is to provide good food for the soul than for the body!

"Well, then, what shall we bring into our homes, for the young to read?" is a question which is shaping itself upon many lips. We can not in reason expect Johnnie and Bertha to enjoy the deep theological treatise

which father studies so diligently. But they will sit quietly and happily studying the book that tells all about animals and their habits. One might think that a natural history would be rather a dry volume for a young boy to enjoy; but not long ago I knew two little boys, belonging to different families, who were very eager to borrow this book, and who chose it in preference to anything else.

"Well," you say, "I suppose that the principal thing is to be sure that all which my children read is *true*—something that actually happened; surely then I can make no mistake!"

But, my friend, if you are governed by this rule, without exception, I should not want to answer for the morals of your boys. Why?

Some years ago there fell into my hands the *true story* of the ringleader of as lawless a band of robbers and ruffians as ever terrorized the West. Now this book, as well as all others of the same kind, must be looked upon, by all right-minded people, as exceedingly dangerous literature. And the more truthful they are known to be, the more insidious and terrible their effects upon the young.

Whatever will make us better, wiser, purer—let us choose such reading as this, and place it in our homes. We are apt to let our thoughts dwell upon that which we read—and if the reading be good, this is right. So if we can discover what it is best to think about, it will help us in our choice.

When the inspired orator of Mars' Hill was in the Roman prison, he gave us an excellent program to follow:

"Finally, brethren, . . . whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*"

— ★ ★ —

The Young Man's Worst Enemy

THE United States Tobacco Journal informs the world that the total number of cigarets made in this country last year was nearly 10,000,000,000, which takes no account of importations or of the cigarets rolled by the smokers, which would probably come to several billion more. But even without these, there were one hundred cigarets for each person in the United States—a formidable total, and enough to suggest that somebody is indulging to excess. Cigar smoking increased also, but not in proportion. The gain in cigarets over 1910 was 1,184,124,915. This is certainly appalling, considering that a young man had better be dead and buried than to be a confirmed cigaret smoker. We speak well within bounds. He can not be educated, he can not be trusted, his manhood is completely discredited. Physically, mentally, and morally, he is a carcass.

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Do good with what thou hast, or it will do thee no good.— William Penn.



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Some of the Good Things Which It Will Contain

1. The Inheritance of the Saints — What Shall It Be? Where Shall It Be?

These are questions which have aroused the interest of God's children, and those who are not God's children, through all the ages. Is it to be, as one hymn phrases it, somewhere "beyond the bounds of time and space"? or is there to be a real, eternal inheritance given to God's children, just as real as anything here can be? There will be five articles upon this, by Pastor J. N. Loughborough. These articles will cover "God's Purpose;" "The Promised Seed;" "God's Promises to Abraham;" "Who Are the Heirs to the Great Inheritance?" and "The Consummation of the Hope."

2. "Our Coming King."

October 6 last, nearly all the clergymen in the city of Denver preached on the second coming of our Lord and Saviour Jesus Christ. A large number of these believe that His coming is literal, and that it is also imminent, near at hand.

The SIGNS OF THE TIMES will have some striking articles on Our Coming King, giving the Biblical teaching upon this by various writers: (1) "The Knowledge, Promises, and Prophecy of the First Advent;" (2) "The Resurrection and Translation of the Righteous;" (3) "The Hope of the Ages;" (4) "The Personal, Visible, Literal Coming of Christ" (This article will also consider some terms upon which the religious world is going astray to-day, such as the *parousia*, *epiphany*, and *apokalupsis*); (5) "Christ's Coming to Sinners and the Kingdom."

3. The Sabbath.

One of the great questions of the day is the Sabbath. It has entered not only into religious life, but political life. It is agitated everywhere, all over the world. What has the Bible to say upon this? There will be six articles on the Sabbath, by Pastor E. L. Cardey, of Albany, New York.

4. Articles on the prophecies of Daniel, covering chapters 2, 3, 4, 7, by Evangelist K. C. Russell, of Chicago.

5. The Nature of Man.

Six articles by Prof. L. A. Reed, the editor of the *Signs of the Times Magazine*.

6. The Law of God.

Mr. H. W. Cottrell, the president of the West Oregon Conference, will furnish us five articles on the great and eternal law of God.

In these days of lawlessness and iniquity, surely such articles as these are needed.

7. The First Day of the Week in the Bible.

Men are exalting it to-day — or are endeavoring to — through Sunday laws. Mr. J. O. Corliss, one who has written much for the SIGNS OF THE TIMES, and who has given years of study to the question, will furnish for us three articles upon the Sunday,—"The First Day of the Week in History and Idolatry;" "The First Day of the Week in Scripture;" "The First Day of the Week in Oppressive Legislation."

8. Practical Christianity.

There will be twenty-five of the excellent articles of Mrs. White on a godly life, consecration, and other Biblical subjects. We do not need to say that these articles will be eminently helpful and illuminating.

9. The Plan of Salvation as Centering in the Sanctuary.

Seven articles by Mr. E. E. Andross, president of the Pacific Union Conference.

10. Epistle to the Ephesians. Short studies by the editor.

11. God's Witness of the Ages,

His testimony concerning His purpose, His Son, and His church.

In this series of articles, one of the most striking, we believe, which will be presented, will be considered "God's Law of Witness;" "God's Twofold Witness in His Works and Word;" "God's Word Twice Written,"—in prophecy and in His law; "God's Twofold Witness to and in Jesus Christ;" "God's Twofold Witness to and in the Believer;" "God's Twofold Witness Concerning His True Church Throughout Her History;" and "The Twofold Witness of God in the Apostate Church Throughout Its History."

This will include, of course, God's twofold witness concerning the last-day apostasies and His remnant church. We have in the world at the present time one church claiming to be the only living witness for God through the ages, and that is the Church of Rome. Because of that claim, thousands have yielded to her teachings. These articles will show, we believe, that God has a better witness than this for all His children.

12. In our Outlook Department there will be reviews of the great European field, on the Far East, on the various striking things that are calling and holding the attention of the world at the present time. It will be filled full, every number, with up-to-date matter considered in the light of the revelation.

13. In our Home Department we shall have a great variety of articles from physicians, old home correspondents, practical housekeepers, and others.

14. There will be twenty-five Bible Readings on the Word of God, prophecy, coming of Christ, and all the various great doctrines of the Bible.

15. From the great mission fields of the world will come letters and articles from workers in these mission fields, telling of the triumphs of the gospel among the heathen.

16. Our Bible Band will give a schedule from week to week of suggested readings for the home circle or private study. And our "Question Corner," interest in which is always increasing, which is always behind in the vast number of questions which are coming in, questions on great and vital Bible subjects, will be continued as heretofore.

The foregoing tells in part only what the SIGNS will contain during the next six months. We plead with those of our readers who have been blessed in its reading in the past, to extend its circulation. Your neighbors may not be taking a religious paper of any kind. All they would need might be for you to ask them to read a paper which is the living exponent of the great truths of God for this day, a family paper as well, that teaches not only all of the really ordinary or common things of Christianity which are taught everywhere, but which teaches a great many things which are not taught in other journals. Do all you can to help in its circulation.

Subscription for the six months is 90c; for one year, \$1.75; for one year with the book "Questions and Answers," \$2.00.

We hope that through the help of our own readers we shall double or treble our subscription list during the next six months.

Co-operation Corner

We are constantly receiving requests for papers in singles, in clubs, for public libraries, for the poor, for work in our large cities, for inmates of jails and prisons, for use in various institutions where people are confined by force of circumstances, for foreign fields. You, reader, who have little opportunity in your own field, may desire to coöperate with us in furnishing the SIGNS OF THE TIMES to these needy fields. All amounts given for these purposes, please designate, "Coöperation Corner Fund."

Wanted for Missionary Use

Clean copies of old or new tracts and papers, by George Cox, 202 E. First St., Maryville, Mo.; Mrs. H. Weil, 789 Ninth St., San Bernardino, Cal. A continuous supply of Seventh-day Adventist literature, by Mrs. C. F. Campbell, Perth, Ontario, Canada; James Harvey, 1729 Grove St., Oakland, Cal.

A Request

OUR American brethren have helped us greatly in establishing the Danish-Norwegian Seminary at Hutchinson, Minnesota. We are very grateful for this. The Lord is blessing the school. There is a good attendance of promising students, most of whom are preparing for the mission work at home or in the regions beyond. We have quite a mature class of men and women that desire to study. We are very much in need of books for our library, especially old volumes of the *Review*, *Signs*, "Spirit of Prophecy," and *General Conference Bulletin*. If any have these or other good books that they will donate or sell to us, we will be glad to hear from them. The question of secret societies is one of peculiar interest among the Danes and Norwegians, owing to circumstances which we can not relate. If any have books on this question, we would greatly appreciate them.

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MOUNTAIN VIEW, CALIFORNIA, DECEMBER 10, 1912

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

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The New Year's number of "Our Little Friend" comes out with a beautiful three-color cover. A smiling little boy looks out from it, holding in his hand the slate on which he has written, "Happy New Year to You!" I am sure it will be a joy to *Little Friend* readers. We shall have more to say about it next week.

The new wine of living truth can not come into the old wine-skin hearts satisfied with past traditions and dry, dead forms. The heart, the mind, must be renewed and revived, that they may expand with the constantly unfolding, life-giving truth. Keep the life of God within the soul; keep the heart open toward every ray of light from His throne. Repudiate every spirit that would endeavor to make you satisfied with present attainments.

Not all heroism is manifested on the battlefield, or in acting cool and quiet when wounded or sick. There is an instance of this reported from Glasgow, under date of November 23. A doctor was called to see a child, dying of diphtheria, its condition most critical, the disease as far advanced as it could be without actual death. The doctor saw that it was a case of instant action, and without a moment's hesitation he decided on the last desperate remedy. Making an incision in the child's throat, he knelt down and proceeded deliberately to suck out the virulent, poisonous, diphtheritic matter in the windpipe. Three times he put his mouth to the boy's throat, without apparently the slightest thought of the terrible danger he was himself running, and yet he knew it as no one else knew it. He was deliberately risking his life for the child's. The sad thing was that his heroic act was not successful. He himself was very ill that night, but recovered. A witness who saw it said: "I went through the South African War, and have seen brave acts, but the bravest I ever saw anywhere was that which I saw enacted in that little kitchen.

The doctor, John Monroe Campbell, was an entire stranger to me, and I shall probably never see him again." And there are many such cases of unknown heroes and heroines, whose acts and deeds are not recorded of men, but they are written in heaven. In the light of the books of God there will be an entirely different estimate of the deeds of the world.

It is not the judgment of men that we need to fear, but the judgment of God. He who recognizes his responsibility to God, and endeavors with all his heart to meet that responsibility, may ignore the judgment of men. They may condemn his right actions and true motives; he will let that pass; his case is committed to God; and whether men know God's ways or not, what they say will not swerve him. He can abide God's time.

"God's ways seem dark, but soon or late
They touch the shining hills of day;
The evil can not brook delay,
The good can well afford to wait."

Our Bible Band

WE are grateful for the responses which have come to us regarding the continuation of the Bible Band. One says: "I have followed it from the beginning, and hope it may continue. It is certainly proving a great blessing to those who will avail themselves of this glorious privilege."

Another writes, "I will be glad to go with you another year through the rich pastures of the Word." Another, "I have got much help every year."

Of our shorter course one writes, "I have followed the schedule given, and have also read the other books and portions not included in the reading."

Another writes, "It is a great help to have the suggestions and notes, and it is an enjoyable part of it to know that others are reading with you."

In two extended letters from an isolated sister in Canada, she says, "I have pledged myself to be a life-long member," and tells us that she was thinking of going out among her neighbors and soliciting them to become members too. She thinks the long and short course are both a good idea, and suggests that the members of the Bible Band take some such word as "remember" each week, or once a month, and look up the texts where it is found, and send them to the Bible Band department. But one of the difficulties in this would be to find space to publish it. Take, for instance, the word suggested, and "remember" occurs nearly 150 times in our Common Version, and "remembered," "rememberest," "remembereth," "remembering," and "remembrance," 100 times more. And yet we are glad of these suggestions, and any others which may be offered which are practical. We will try to use them for the help of our readers in the year to come.

We will furnish Our Bible Band pamphlet, "Facts Regarding the Bible," with the new four-page schedule for 1913 readings, with calendar for 1913, for 10c. The new schedule separate will be sent for 2c. The little pamphlet, however, with the new calendar for 1913, contains three different schedules, one the entire Bible, and two other more abbreviated. This is much the better, for those who do not already possess it. We hope that many will go with us in the year to come.

Bruza, a city in Asia Minor, was once an important Greek city. It was captured by Othman in 1326. In that city he directed he should be buried, and advised his son Orchan to make that city his seat of empire. Othman's remains were deposited in a stately mausoleum, which was destroyed in this present age. Bruza (Brusa, Broussa, Brussa, Brouza — it is spelled various ways) is still an important town with the Turk.

In the "Near East." — At the present writing (December 1), matters look decidedly more favorable for peace than they did a week ago. An armis-

Memory Text for the Week

John 15:10

"IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE; EVEN AS I HAVE KEPT MY FATHER'S COMMANDMENTS, AND ABIDE IN HIS LOVE."

tice has been agreed to, signed by representatives of Turkey on the one side, and for the allies by Bulgarian representatives on the other. Conditions of armies are to remain as at the time of agreement. All the proposed peace terms which have been reported are more or less guesswork. The armistice, or agreed cessation of hostilities, is for the purpose of discussing peace proposals. The differences between Austria and Serbia are still on the nerves of Europe, but it is believed that an understanding will be reached without war. There has been much of guesswork and conjecture and imagination in the reports, censored and uncensored, which have reached us on this side the water, and it is not to be wondered at when we take into consideration existing conditions. Let us hope and pray that peace may come and better conditions follow.

Russia's attempt to seize Mongolia during China's civil trouble is not to be acquiesced in peaceably by the Chinese republic. She has repeatedly demanded that Russia withdraw, and now she is preparing to enforce if possible her demands by war. It would seem that the European powers ought to support China's demand.

Readings for our week of prayer have come to hand. Certainly in this time of suspense and trouble in the world it ought to be an earnest season of seeking God, not only for personal, whole-hearted consecration on the part of those who pray, but that God may overrule all the events in the world for the heralding of His last message of mercy. It ought to be a time of liberal giving to the cause of God. Much of the money that is poured out in useless, senseless gifts upon friends, would be made great blessings if turned to needy, suffering causes in mission fields and elsewhere. Mrs. August Belmont, Miss Anna Morgan, and other prominent New York women, are founding a new organization entitled "A Society for the Prevention of Useless Giving," and they say, "Instead of being a season of true and supreme pleasure-making, Christmas has come to be a serious burden to thousands of working girls." And it has come to be a great burden to millions of others. Why not bestow the Christmas gifts for the needy cause of Christ, as manifested in many ways in the world?

November 23, Samuel Gompers was reelected president, for the thirty-second time, of the American Federation of Labor, by an overwhelming majority over Max Hayes, of Cleveland, of the International Typographical Union, a well-known Socialist leader, Gompers receiving 11,974 votes, Hayes 5,074. It shows, however, that the Socialist strength is increasing in the Federation of Labor.

A word from the Rev. J. E. Squires, California secretary of the International Reform Bureau, points out one thing Christians in California have to thank God for on Thanksgiving Day, and later of course; and that is the defeat of the Race-Gambling Amendment. And we agree with him heartily.

The death of Senator Isidor Rayner, of Maryland, who died November 25, puts the Senate in doubt as to whether the Democrats will control it or not. He was a striking figure in the Senate, and an authority on constitutional law.