

SIGNS OF THE TIMES

The Gift of the Spirit

"For I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring."—Isa. 44:3.

"And it shall be in the last days, saith God, I will pour forth of My Spirit upon all flesh."—Acts 2:17.

"Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you."—John 16:7.

"Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightnings; and He will give them showers of rain, to every one grass in the field."—Zech. 10:1.



With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

2248.—Sufficiency of Punishment.

Can it be sufficient punishment for the villainous wicked, who, successful thru life in covering up his misdeeds, will have nothing worse to fear after a life of sinful gratification than a perfect and absolute obliteration of self, utter nonentity?

PROFESSOR.

The Bible text is that "the wages of sin is death." Rom. 6:23. Death is certainly cessation of existence. That can not be called death which never ends in cessation of life. He who is in misery without end has eternal life just as truly as he who is in happiness without end. Life persists, and eternal life persists ages without end. Eternal death is death which knows no life, age without end, or, in other words, absolute non-existence, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9. "Whose end is destruction." Phil. 3:19. The death mentioned includes the dying. How long a time that may take we do not know. The word of God presents before us in the 20th chapter of Revelation somewhat of the punishment of the wicked. We are there informed, in connection with Zech. 14:4, that our Lord Jesus Christ shall come at the end of the thousand years, that when He touches the Mount of Olives, it will open; a great valley will be formed; the touch of His presence will purify the place where the Holy City, the capital of the new earth, shall rest. The saints will come with Him, the Holy City will descend in their midst, clothed with all the glory of God, manifesting the superior beauty of righteousness alone, before the hosts of the wicked who are raised from the dead of every age and clime. They will see then what they have lost, will see acquaintances and countrymen whom they despised in life clothed with immortality. The more responsible they are, the stronger and the clearer will be their minds to comprehend these things, and these will be a part of the sufferings prior to the time when the outshining of the glory of God will consume them. Their spirit of enmity against God will still be shown in their attempt, under the great adversary, to take the city and bring destruction to the only thing on earth that is worth preserving, the city with its inhabitants. But then the presence of God will set on fire the very foundations of the earth, the elements will melt with fervent heat, the works that are in the earth will be burned up, all identified with sin will be consumed, and there will be an absolute exactitude of punishment meted out to those who are worthy of it. In Gen. 18:25 we read the question of the father of the faithful, with direct reference to the punishment of a wicked city, "Shall not the Judge of all the earth do right?" At the close of the great controversy with sin, God's redeemed people, having had the privilege of understanding and knowing the reason of all His operations and judgments, which by faith they had believed to be equitable, will see fulfilled what they had accepted by faith, and will sing in the light of perfect knowledge, "Just and true are Thy ways, Thou King of saints." Rev. 15:2, 3.

2249.—The Laws of Moses.

You state under question No. 2165 that the law of Ten Commandments is included in the law of Moses. How do you harmonize this with such scriptures as Acts 15:5-12, 24; Gal. 3:10; Heb. 10:1?

P. S.

There will be no trouble in the mind of our inquirer if she will but remember that the fact that Moses' law included the Ten Commandments does not make the Ten Commandments include all the laws of Moses. In a very general sense the law of Moses includes Exodus, Leviticus, Numbers, and Deuteronomy, taking in the four last books of Moses,

and of course in that sense includes all the moral precepts which God had given. All those precepts became laws in the Israelitish commonwealth, and yet the Ten-Commandment law was distinct from all those other laws, tho the laws of Moses included that law, because every principle of Moses' law was the outgrowth of some precept of the Ten Commandments. But the Ten-Commandment law does not include all the ceremonial precepts or police regulations of that time. There is no inharmony between this and the statement referred to.

2250.—Unknown Tongues.

Did the apostles speak in several tongues, or did the different nationalities understand when the apostles spoke the one language, as recorded in Acts 2?

M. E. A.

We do not know. By some it is understood that the apostles spoke in the different tongues, and by others that the Holy Spirit interpreted what the apostles spoke to each one of the nationalities there present. At least those nationalities said, "How hear we every man in our own tongue, wherein we were born?" It seems as tho the Holy Spirit translated the words into the tongues of those who heard, and yet it is possible that they spoke in the tongues of those who heard. Certainly the New Testament intimates that the messengers of God at times spoke with tongues. There evidently was not any such disorder, however, as we find manifest in some of these modern movements of speaking with tongues. It is contrary to the whole economy of God's work to bestow unneeded gifts. They are given for use. He gave tongues for a particular purpose stated in 1 Cor. 14:22, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not;" while "prophesying serveth not for them that believe not, but for them which believe." The apostle intimates that if there are those who speak in a language that the company does not understand, there should also be some interpreter, and instructs that, "Let him that speaketh in an unknown tongue pray that he may interpret." If this is not the case and the "whole church be come together" . . . and all speak with tongues, and there come in those that are unlearned and unbelievers, will they not say that ye are mad?" 1 Cor. 14:23. The writer has not witnessed any of the modern phases of speaking with tongues, but credible eye witnesses have informed him that in most cases the tongue was not understood by either the one who spoke or by any of those present. The most that they could do was to guess at it. Yet these guesses seem to have proved utterly untrue. For instance, one man was given, as he thought, a Hindu tongue, and went to India for the purpose of preaching the "tongue" which he spoke, but when he reached there, instead of finding that people, he was preaching in English. God bestows His gifts that the church may be edified, built up, and profited; and good, straightforward teaching of God's word is worth all the tongues in existence without any meaning. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

2251.—Creature. 1 Tim. 4:3-6.

In a recent issue of the SIGNS you say that the word "meats" means any kind of food, of which I am aware; but this passage tells us plainly that "every creature of God is good," and is created to be received with thanksgiving of them which believe and know the truth." Nothing is said of other food than that which is created, that is, animal food. Am I not right?

M. E. R.

Does our correspondent wish to intimate that she does not believe that anything but animals were created? The Greek word is *ktisma*. It comes from the verb *ktizo*, which is rendered create,

creator, and make. The kindred word *ktisis* is rendered building, creation, creature, ordinance, and the original word from which creature comes in the text in question is defined as production or created thing. The kindred words take in the whole creation, not only animate but inanimate. See Eph. 3:9, where the verb is used, "Created all things by Jesus." Col. 1:16, "By Him were all things created." 1 Tim. 4:3, "Hath created to be received." Rev. 4:11, "Thou hast created all things." Rev. 10:6, "Who created heaven, and the things that therein are." And in the fourth verse of the text above it is simply the same, every creature, that is, everything created of God. Because it is generally used of animate creatures, does it preclude its applying to inanimate? The term itself is modified by "sanctified by the word of God and prayer," that is, such as God has set apart.

2252.—What Is Man? Ps. 8:4.

(1) What distinction, if any, exists between the soul of man and his body or "house of this tabernacle"? (2) Is the soul of man merely the flesh or body? (3) The present life "is soon cut off, and we fly away;" the flesh returns unto dust; where do we fly away? Is it not the soul of man (See 1 Kings 17:17-23) that leaves the body at death?

J. A. P.

Soul is used in at least three different senses in the Scriptures:

1. The entire man,—“Man became a living soul.” Gen. 2:7. The same expression is used repeatedly in Joshua 10. All the souls were slain in various cities, that is, all the persons. “Eight souls were saved by water” (1 Peter 3:20), that is, eight persons. The term living soul is applied in the original to the very lowest kinds of creatures possessing animal life.
2. The life, or the breath, as in 1 Kings 17:17, 21, 22; Mat. 16:25, 26, and many other places where the same word which is rendered life is rendered soul, simply the animal life which all creatures possess alike.
3. The mental powers, as in Ps. 103:1, “Bless the Lord, O my soul; and all that is within me, bless His holy name.”

Under these three heads we believe that all the uses of soul in the Scriptures can be classed. It is impossible to give any one definition which will include its entire use.

2253.—The Inner and Outer Man.

“I delight in the law of God after the inward man.” Rom. 7:22. “To be strengthened with might by His Spirit in the inner man.” Eph. 3:16, and others. What is the meaning of these expressions?

J. A. P.

The whole context shows that the thought of the apostle is not one man that lives outside and another man that lives inside; it is not two men that he is speaking about, that is, two individuals, but of two natures in the one man; the one spiritual, the other carnal, referred to in the fifth chapter of Galatians as the flesh and the spirit, the spiritual desires of man in bondage to the flesh of man in his natural condition, but triumphing over the flesh when man is yielded to God. When man is yielded to God, Christ comes in and dwells in the heart, and unites His Spirit with the spiritual man.

2254.—Rev. 17:8-18.

Please explain this passage in the columns of your paper.

L. O. M. C.

We have not space in this department to explain this scripture. Will say, however, that the subject will be considered within the year to come, and if our correspondent is a reader of the SIGNS OF THE TIMES he will get a full explanation by waiting a little longer.

2255.—Sunday Laws.

Will you kindly tell me how many and which States have Sunday laws?

K. L.

All the States in the union, with the exception of California, now have Sunday laws. Some of these are quite mild; others are modeled after the Dark Ages. Many of them are dead letters, no regard being paid to them at all, as in Nevada.

SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

For Terms, See Page 15
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The Great Need of the World and the Church

By Elder A. G. Daniells

VIEWED from every standpoint, the greatest need of the world and the church is the abiding presence and unrestrained operation of the Spirit of God in the hearts of men. In all ages men have been proposing and testing remedies for the removal of the evils that have been afflicting them. But up to this day no remedy originating with man has proved equal to the world's great needs. The most that has been accomplished by these man-made efforts has been to change the form and manifestation of the evils with which we have dealt. The world never faced more perilous and appalling conditions than it does to-day.

The reason why no remedy suggested by man has been able to accomplish what has been desired is because no human power can reach and move the cause of the troubles. That cause is woven into the web of human nature. It is rooted in every fiber of the moral character. "Can the Ethiopian change his skin, or the leopard his spots?" is the significant question asked by one in olden times. The only effectual remedy is that which is able to give man a new nature.

The real situation to be dealt with is graphically presented in the following statements by the apostle Paul: "Without Christ," "strangers from the covenants of promise, having no hope, and without God in the world;" "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another;" "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, . . . without natural affection, implacable, unmerciful."

This accurate pen-picture of human nature gives the true cause of the shocking character of human history. It is this wickedness of the heart that has caused the bloody, desolating wars of all nations. It

is this that fills jails with criminals, asylums with insane, houses of ill-fame with the fallen, and cemeteries with Christless paupers. This is the cause of the awful record of crime and suffering that goes into eternity with every passing day. Hence, these terrible conditions will continue in the world just as long as the heart remains vicious and unregenerated.

Regeneration of the heart is the only complete and efficient remedy, and that is provided in the Holy Spirit thru the Gospel of Christ. This remedy has been received by millions, and every one who received it consistently has proved it to be all that is needed. What it is able to do for one

person, it can do effectually for all the world.

Now, that which fully and adequately meets the needs of this sinning, sorrowing world, becomes its greatest need. And as the Spirit of Christ, thru His Gospel of salvation, does this, the abiding presence and effectual working of that Spirit in the heart is what the world needs more than anything else. That it is the Spirit of God that ministers the Gospel to the heart, working its regeneration, is taught by the apostle Paul in his letter to the Corinthian church. He says: "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

Thus, the Spirit of Christ is to make *actual* in the heart and life now what was made possible by the death of Christ on the cross nineteen hundred years ago. This being true, it follows that all the blessings of the Gospel are centered in the Holy Spirit—He "brings all other blessings in His train." It is the Holy Spirit that strives with all men everywhere to convince them of sin, and to lead them to repentance. He converts the hearts of the penitent, works the death of self, and thus accomplishes the full surrender of the life to God. It is this divine Spirit that transforms the nature, bringing the thoughts and desires of the heart into obedience to Christ, and filling the soul with God's abounding love.

Furthermore, it is the Holy Spirit that gives the Christian workers power for effectual service in the work of the Master. When the Saviour entered upon His ministry, He said: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor." And of His ministry we are told that "God anointed Jesus of Nazareth with the Holy Ghost



"Jesus therefore said to them again, Peace be unto you: as the Father hath sent Me, even so I send you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit." John 20:21, 22.

and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Under the inspiration and power of the Holy Spirit, Christ "spake as never man spake," so that His hearers "wondered at the gracious words which proceeded out of His mouth." "He taught them as one having authority, and not as the scribes." When the people heard His words and saw His works, they "marveled, and glorified God, who had given such power unto men." They asked: "Whence hath this Man this wisdom, and these mighty works?"

In all His association with the people, Jesus constantly impressed upon their minds the truth that His wisdom to teach and His power to do mighty works were given to Him by His Father thru the Holy Spirit with which He was anointed. In all this there is a most important lesson for His church. When Jesus had finished His work on earth, He said to His disciples, and thru them to all who should believe on Him thru their ministry: "As My Father hath sent Me, even so send I you. . . . Receive ye the Holy Ghost." "Tarry ye in the city of Jerusalem until ye be endued with power from on high." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

From this parting instruction of our Lord the church should know that the secret of her power in the world depends upon the indwelling presence of the Holy Spirit. She can not be the light and inspiration to the world that she should unless she is under the constant command of that divine Spirit. It is only when this important truth is constantly realized that there will be a true realization of our need of the Holy Spirit, and a full and cheerful compliance with the conditions upon which He may be received and retained as an abiding Friend and Helper.

The world can not receive the Spirit, we are told, because it neither sees nor knows Him. That is to say, the world does not apprehend the truth regarding the Spirit, nor recognizes His operations; therefore, it can not receive Him. To be received in His fulness, the Spirit must be desired. The promise is to those who thirst. To be retained, His counsel and guidance must be followed. He must not be grieved by disobedience. The flesh must be crucified, and the whole life consecrated to the service of God.

Let it not be forgotten that the Holy Spirit is the third person in the Godhead. Since ascension of Christ, the Holy Spirit has been His representative and successor in this world. On the day of Pentecost He took His appointed place as administrator of the affairs of the church. What mighty achievements He has wrought for Christ and the church during the nineteen centuries that have rolled by! How many millions of hearts He has won to Christ! How many thousands of martyrs He has sustained and caused to triumph while enduring the most cruel persecutions! How marvelously He

has kept the light of truth shining thru the darkest periods of the church's history! How promptly and accurately He has led the church forward to fulfil her mission according to God's eternal purpose, so that not a word fails of all that God has promised.

The Holy Spirit does not take Christ's place in the church by displacing Him in the hearts of the people, and drawing their affections to Himself. "He shall not speak of Himself," said the Saviour. In all His ministry, the Holy Spirit turns the mind and affections to Him who suffered and died for the world. In this He glorifies the world's Redeemer instead of Himself. And this is what He leads every heart to do in which He abides.

In view of these considerations, and many others that could be mentioned, every Christian should cherish this blessed Spirit, and pray earnestly for His abiding presence. His kindly warnings and counsels should be cheerfully obeyed. Nothing should be done to grieve Him and drive Him from the heart.

"Receive ye the Holy Ghost."

Walk in the Light.

WALK in the light thru all thy days,
Then shall thy light ne'er cease;
Then shall thy lips speak forth the praise
Of Him who brings release;
"For wisdom's ways are pleasant ways,
And all her paths are peace."

MAX HILL.

The Light of Men.

By W. M. Batterson.

IN Him was life; and the life was the light of men." John 1:4. "Thy word is a . . . light unto my path." Ps. 119:105. "The Word was with God, and the Word was God." John 1:1. "God is light and in Him is no darkness at all," while all men "are by nature the children of wrath" (Eph. 2:3), and "walk in darkness" (Isa. 9:2).

That the light of the knowledge of the glory of God might shine into hearts thus darkened (2 Cor. 4:6), Jesus came a revelation of God to the world (John 14:9); His life was the light of men (John 1:4); and the record of that life which in mercy God has given us (John 1:14) leaves no one an excuse for walking in darkness, "for in Him dwelleth all the fulness of the Godhead bodily," and since "God is light, and in Him is no darkness at all," in Jesus was embodied all the light of the world. God's revelation of Himself in Jesus was a complete one. It follows then that everything embodied in the life of the Son of God is light to the world; anything outside that life would necessarily be darkness; anything taken away from that life would be taking away light, anything added to it would be adding darkness.

In that life was Sabbath rest or observance (Luke 4:16; John 15:10), from the creation of the world (Gen. 2:3), for He was in the world and the world was made by Him (John 1:10); and when He had made the world He rested on the seventh day, and

made the Sabbath (Mark 2:27), for "without Him was not anything made that was made" (John 1:3). Therefore Sabbath keeping, being in Him, is light.

It may be, my dear brother or sister, that you may not have seen this light before, and yet have enjoyed His blessing, for while we walk in the light earnestly and sincerely the blood of Jesus Christ His Son cleanseth us from all sin (1 John 1:7). This also makes it necessary that any light from His life that comes to us be received into our lives, for "if we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth" (1 John 1:6), and will be classed with those who love darkness rather than light, which Jesus says is condemnation. John 3:19.

To uphold Sunday observance in preference to the Sabbath is simply to deny that God's revelation of Himself is complete, and declare that the light of the life of the Son of God, the Word made flesh, is insufficient and imperfect. He says, "I am the light of the world." O, why turn away from the light from heaven to walk in the sparks of men's kindling? Sunday sacredness, being outside His life and God's revelation, an added thing, is not light but darkness.

In the grace that angels desire to look into (1 Peter 1:11, 12), God has purposed to reveal His Son (Gal. 1:16) and thus Himself to the world thru those who would follow Jesus. "Ye are the light of the world." But the mystery of the Gospel is that Christ will come into our hearts to live again (Col. 1:27; Eph. 3:17; 2 Cor. 1:3-5). "He is the same yesterday, and to-day, and forever." Heb. 13:8. To become lights in the world, to reveal Him in all His fulness, He necessarily must be permitted to bring into our lives what was in His life. He left us an example that we should follow His steps. 1 Peter 2:21.

"Why halt ye between two opinions," timid, doubting one? Why be frightened or blinded by the talk of those who exalt themselves above all that is called God or worshiped, by rejecting the light of His life who was the express image of His Father's person? Heb. 1:3. That it is safe to follow Him none dare deny. But "cursed be the man that trusteth in man, and maketh flesh his arm." "Fear God, and give glory to Him." For His name's sake who shed His blood for you, and who stands at your heart's door knocking, for the sake of your own soul and the souls who are looking to you for light, invite Jesus to come in in all His fulness. Turn away from the darkness of men's traditions, for "he that walketh in darkness knoweth not wither he goeth" (John 12:35), and follow Him who says, "If any man follow Me, he shall not walk in darkness, but shall have the light of life" (John 8:12).

"WHEN the scoffer is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge."

"HE that followeth after righteousness and kindness findeth life, righteousness and honor."

The Promise of the Spirit

By W. A. Spicer

JESUS knew that His hour was come that He should depart out of this world unto the Father." But His thoughts seemed to be more with His children in this world than upon the glories His eyes were soon to behold by the Father's throne. "Having loved His own which were in the world, He loved them unto the end."

There is the love that clings until death. He came into the world to suffer because He loved His children, wayward and sinful tho they were. His heart of love so bound

But He knew that He must go—that it was expedient for them that He should. So He prayed: "Holy Father, keep thru Thine own name those whom Thou hast given Me."

Just as He had kept them while with them, He prayed that the Father would keep them. Well He knew that in the counsels of God the eternal Spirit was to be sent to be the companion and helper of His children. This was to be more to them than even His personal presence could be in the flesh of humanity.

lievers what Christ's personal presence was to John and Peter and all who walked with Him and leaned upon Him and were comforted by Him in the days when He lived among men.

They grieved like children about to be orphaned when He spoke of leaving them. But He said: "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 can not receive, because it seeth Him not, neither



"Jesus answered and said unto her, Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." John 4:13, 14.

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, 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. But this spake He of the Spirit, which they that believed on Him were to receive." John 7:37-39.

Him to His own in the world that the thought of leaving them was relieved of sadness only by the knowledge that it was best for them. "It is expedient for you that I go away." For our sakes He came into the world. For our sakes He returned to heaven. For us He is coming again. His thought is ever for His children.

In His prayer with the disciples, He prayed: "And now I am no more in the world, but these are in the world, and I come to Thee. . . . While I was with them in the world, I kept them in Thy name."

We can catch in the tone of the voice the longing to cling to His own and keep them.

The promise had been made thru the prophets. Isaiah had written:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord: My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 59: 20, 21; 60: 1.

This was that "promise of the Father" (Acts 1:4) for which Christ told His disciples to wait at Jerusalem. The Holy Spirit, to be sent in fulness of blessing after Christ returned to heaven, was to be to be-

knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you. I will not leave you orphans." John 14:16-18, margin.

Therefore He could say: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7.

The promise was fulfilled. On the day of Pentecost the Comforter was sent to abide with believers. Peter said of Christ and His promise on that day: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth

this, which ye now see and hear." Acts 2:33.

The promise was not for believers in that day alone. In Christ's prayer He said: "Neither pray I for these alone, but for them also which shall believe on Me thru their word." And when on the day of Pentecost the people cried out, "What shall we do?" Peter said to them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

Every believer may claim and receive the blessed Spirit as he claims every promise

of God from the forgiveness of sins onward in Christian experience. God's love bestows what we need. "If any man sin, we have an Advocate [Comforter] with the Father, Jesus Christ the righteous." And there is not only a Comforter in heaven, but a Comforter on earth, the Holy Spirit, "whom God hath given to them that obey Him." Acts 5:32.

The blessings of the Holy Spirit must be earnestly sought for and claimed in faith. But to those that seek is the promise that they shall find. The earthly parent loves to give gifts to his children. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him."

We have reached the last days. It is the "time of the latter rain," the "times of re-

freshing" "from the presence of the Lord," when soon He "shall send Jesus Christ." Acts 3:19, 20. Now is the hour of the outpouring of the Spirit in more blessed fullness, and the Lord exhorts us: "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1. The soul that hungers and thirsts shall be filled. "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring." Isa. 44:3. The blessed Comforter is come.

"O, spread the tidings round wherever man is found,
Wherever human hearts and human woes abound;
Let every Christian tongue proclaim the joyful sound:
The Comforter has come."

The Spirit in the World and in the Church

By Prof. J. A. L. Derby

THERE is a general sense in which we may say the Spirit of God has been given to all men. "Every good gift and every perfect gift," the Scripture tells us (James 1:17), "is from above, and cometh down from the Father." It seems to follow from this that every aspiration we have after what is pure, holy, noble, every sentiment we feel of compassion for the sick, needy, or erring, the repugnance we feel to what is low or vile, the indignation we experience toward hypocrisy or deceit, our hatred of iniquity, our love for our fellow men, our kindred, and friends, our abhorrence of injustice,—all are the work of the Spirit of God on human hearts.

To say that we realize in our most candid thought the eternal fitness of these emotions, is not, of course, to say that we follow them. In most men only a part of them are springs of habitual action, to some men, perhaps, none of them. And yet all men doubtless feel that these are right attitudes of mind, and would much dislike to admit that they are devoid of any of them.

We may attempt, if we choose, to explain them psychologically by saying they are simply natural characteristics of all minds, original tendencies in all. Very good; but we have not explained how these happen to be "natural" to us. If every good gift is from above, these are but some of the so-called "natural" means by which the Spirit of God does its work in the earth. Nor is a work any the less direct because it is universal and invariable. Gravitation is no less the working of the Spirit of God because it is general and constant. It is a finite mind that concludes the laws of nature are inherent properties of matter, in "fee simple," as it were, because they do not every once in a while slip a cog or get out of joint.

We are told in the Bible that the divine words are spirit; then, since all things exist by that word,—“He spake, and it was done; He commanded, and it stood fast,”—it

would seem that all right things are what they are by virtue of the Spirit of God. If we carry this concept of means into society, it will help us a little in understanding better the work of God in the world.

The suggestion that the Holy Spirit uses means which we have been accustomed to regard as merely natural capacities or properties of the mind, will be considered as next to blasphemy by many who would not for a moment question the divine use of natural means in most physical phenomena; as the use of natural remedies—water, hot and cold, food, exercise, fresh air, etc.—in healing the sick. Two or three times a day we thank God that He has given us bread, life, etc. Doubtless He has done so. He gave us bread by first giving the soil, then the seed, then the sunshine and the rain. Then thru certain efforts of our own in putting forth the strength He has already given us by natural means, we till the soil, plant, cultivate, harvest, grind, mix, bake, and finally have bread. But every process turned out as we expected simply because the unchangeable word of the omnipotent, living, omnipresent God sustained it. God's help was none the less direct because natural. Should we cease to eat, it would avail us nothing to ask God for life, or thank Him for it.

Now, when men realize that there are certain mental laws by divine help within their control, that the salvation of the world or its ruin and destruction depend upon the proper cultivation or the perversion of these, this knowledge ought to be a powerful reinforcement of their sense of obligation, besides aiding them to understand how to cooperate intelligently with the Spirit.

Two of the mightiest agencies used by the Spirit to carry forward its work in the individual and in the race are:

1. Conscience.
2. The law of habit.

How is it the Spirit strives with men?—Thru the conscience. In the days of Noah

God said, "My Spirit shall not always strive with man." Why? Because God became angry and withdrew His Spirit?—No; but because by continual violation of their conscience it is possible thru the law of habit for men to so harden, benumb, sear, the conscience that the Spirit's work can no longer be felt. Have we not set the alarm clock to waken us at a certain hour? The first morning it aroused us easily. We disregarded it. By the third morning, tho it sounded as usual, we slumbered on, wholly unconscious of its work. So with the sinner. Every time we refuse to listen to conscience we are that much farther from God and divine help. At last there comes the day when God says, Let him alone; he is joined to his idols. From that moment our destiny is fixed for eternity.

In the twelfth chapter of Matthew we have the sin against the Holy Spirit spoken of: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him." This is that blasphemy against the Holy Spirit which hath no forgiveness. How this sin is possible is now easy to understand. The law of habit is that every act once performed tends to repeat itself. What then happens when we have permitted the motive currents of our minds to go out again and again over certain nerve-paths in the performance of unrestrained or cherished sins? The same thing happens when a musician plays a certain piece over and over. Finally we do the thing unconsciously.

It is possible for every stimulus to moral actions to discharge in either of two ways. To illustrate, when I see a drunkard in the ditch, I may either pity or despise him. If a man injures me, I may either hate him or endeavor to reclaim him to spiritual worthiness by kindness. If we allow the wrong impulses always to control us, there will come a time when we will have no other impulses. Thus it was in the days before the Flood, "every imagination of the thoughts" of man's heart "was only evil continually."

Now we judge of the motives and actions of others by those which control ourselves. So when the time comes that we no longer have any acquaintance with the Spirit of God, we believe others moved by the same influences that control us. In this state of fearful moral chaos, we call evil good and good evil. We think the work of the Spirit to be the work of Beelzebub. Our day of grace is passed. We have sinned against the Holy Ghost. For us there is no salvation. It seems that King Saul got into this condition. He then mistook the Satanic spirit working thru the witch of Endor for the Holy Spirit working thru Samuel the prophet. Shortly after this the king was destroyed.

When the world arrives at this terrible state, we may know that the end is near. And think of the mighty forces sweeping us on toward this destiny! With higher criticism destroying faith in the Bible, false science undermining faith in God, and the law of God being everywhere rejected by so-called religious leaders, what shall the end of these things be? "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Rom. 2:28. That is the eternal principle, fixed in the very nature of man's mind. But here is another and brighter side. It is the work that can and will be done for individuals and the church, if men will surrender themselves to its power.

The purpose of the Spirit in the church is to bring it to ultimate perfection. The glory of this wondrous prospect surpasses the power of this feeble pen. What shall we say, when a volume would scarce introduce the theme? When Jesus ascended He sent the Spirit. "He will guide you into all truth." Thru Him "every plant, which My heavenly Father hath not planted, shall be rooted up." Thru Him the gifts have been placed in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ [the church]: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:12, 13. And for the individual, a life free from sin, a heart void of impurity, a conscience void of offense!

And now what are some of the natural means used by the Spirit to perfect His people?

First, He directs us to the written word. "He shall . . . bring all things to your remembrance, whatsoever I have said unto you." John 14:26. But He can not bring to our remembrance what we have never heard. So we must search the written word daily. Then in times of trial this sword of the Spirit can be used to rout the hosts of evil; in times of affliction, to sustain us; in sorrow and disappointment, to comfort us.

Secondly, "He shall teach you all things." How?—Not necessarily by direct revelation, but rather by the means He has ordained: His word, His providences, His prophets, His ministers. "Ye have an unction," "and ye need not that any man teach you." Men

may indeed bring us information; but the Holy Spirit working with our conscience and reason and thru the word of God must be the real teacher—must convince of sin, of judgment, and of righteousness.

Thirdly, He will quicken our spiritual discernment. "If in anything ye be otherwise minded, God shall reveal even this unto you." Phil. 3:15. Yes, we shall be keener to perceive the moral quality of our thoughts and actions. Our spirits shall be quicker to discriminate, more sensitive to shrink from evil, more susceptible to divine guidance.

Fourthly, we shall enjoy deeper communion with God; we shall experience more of the love which passeth understanding. "For this cause I bow my knees unto the Father

What Is Love?

WHAT is love? Is it a longing
For a body, gay and fair?
One to feast the eyes with beauty,
Classic, rich, and debonaire?

Is it sentimental actions?
Or a flow of silly sound?
Is it burning fires of passion?
Or do gifts make love abound?

There are many ways of loving—
So-called loving—everywhere;
Counterfeits, that many cling to,
While their lives grow bleak and bare.

There are many hearts now longing
For the true, the Godlike love;
Many hearts that have no knowledge
Of the drawing from above.

Ah, dear heart, the things most needed
Now to satisfy our land,
Are the kindred souls, the God-touch,
"Heart to heart, and hand to hand."

Love's the thing that cheers in trial;
Love that makes the pulses thrill;
Love that makes the perfect home-life,
Soon will earth and heaven fill.

Love, a wondrous living essence,
Great and grand, and deep and broad;
Seen in nature, seen in creature,
Freely given—ask of God.

FLORA E. YERGIN.

of our Lord Jesus Christ, . . . that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:14-19. And how we shall speak of the Spirit's power to make us witnesses for Christ, to give us continual triumph over sin, to broaden and deepen our love for lost humanity.

And now God waits that we should ask and receive. The time has come for the "latter rain" to ripen the grain for the final harvest—the end of the world. Who will be partakers?

We may err: that one thought is enough to keep a man humble.—Robertson.

The Doctrine of Eternal Torment.

By J. O. Corliss.

THE Bible assures us that "the wages of sin is death." Rom. 6:23. The question to settle in the understanding of this text is, How does the word "death" which it employs differ from the same word used everywhere else than in the Scriptures? We know that, as generally understood, death is the exact opposite of life. It does not seem plain therefore how some can believe death, as used in the Bible, to be continued life in a modified form. Were this true, why, then, is it not also true that there is no real death, only a transition from one state of life to another? But, if this were true, where shall the responsibility rest if the Bible does not clearly state the proposition in terms exact enough so that those desirous of being in perfect harmony with the Bible are not to be led astray? To say it makes little difference how one looks at the matter, does not help to settle the question.

The Sinner's Destiny Should Be Understood.

Let us consider the last proposition for a brief moment. The destiny of the sinner is one which all ought to understand, for the reason that the settlement of that question on the proper basis has much to do with establishing faith in God and in His word. For instance: To regard Jehovah, whose attributes are said to be love, mercy, and grace, as one who could assign men to eternal torment for the sins of a few short years, destroys faith in Him as a loving and merciful Father, and consigns the Bible to the realm of fables.

This doctrine, therefore, must plunge one into a state of hopeless woe the moment he ceases to breathe, since that but marks a transitory period between two states of existence. But let us see how such a view destroys another prominent doctrine of the Bible. When at Athens, the apostle Paul said that God had appointed a day in which He would judge the world. Acts 17:31. But if every man goes to his reward the day he ceases to breathe, why have a day of judgment in the future, to decide whether he ought to be punished or not? Was a mistake made in sending some to terrible torment, and others to exquisite bliss when they left this state of existence? If so, how imperfect the plan upon which such work is done, and how unworthy the wisdom of an infinite One!

How Unjust.

How unjust such treatment would be, even to the worst of sinners, or to the best of saints. How plainly and positively the Bible sets forth that every one shall be judged according to the deeds done in the body. Rom. 2:6; Gal. 6:7; 2 Cor. 5:10. Take for instance the sin of murder. One commits such sin two thousand years before another. If each goes into eternal torment at death, how would the punishment in these cases be made equal when one has been made to suffer two thousand years more than the

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SIGNS OF THE TIMES

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Manuscripts should be addressed to the Editor.
For further information see page 15.

MILTON C. WILCOX }
A. O. TAIT - - - } EDITORS.

The Inestimable Gift.

ONE of the choicest and best gifts of our heavenly Father is the gift of His Holy Spirit. The value of the Spirit of God among the sons of men is of such a character that the Master said of it while here upon earth: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." John 16:7.

It was expedient that the Lord go away and send the Comforter to us. It is better for us to have the Spirit of God with us than that Christ should be on earth in person as He was during His ministration in Judea nineteen hundred years ago. We may not be able to understand all about why this is so, but we may know that it is so because the Master says it in His word. And more than this, we may have the experience of knowing it to be so, and thus confirm to ourselves the truth of the word by tasting of its fulfilments.

The mighty power of God is communicated to His children thru His Spirit. The Saviour says, "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, that will I do. If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth; whom the world can not receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you. I will not leave you desolate: I will come unto you." John 14:12-18.

Mark the possibilities that are open before the believer thru the promises in the foregoing words. "The works that I do," says the Master, "shall he do." The wonderful life that the Lord lived, and the mighty works that He Himself did are all for the true believer. Such is the plain statement of the promise. It may seem too good or too great to be true, but it is the promise just the same, and it is therefore within the reach of the faith of every one who will stand on the naked truth of God's promise.

But notice how the promise expands. Not only is the promise given that the believer is to do the works of the Master, but it is added, "And greater works than these shall

he do; because I go unto the Father." The Saviour desires that the blessed enjoyment that He experienced in His life of faithful work for His Father shall be enjoyed also by every one of His followers. And so He not only tells them that it is their privilege to do the works that He did, but they may even do "greater works." What a wonderful wealth of promise, and how many professing Christians are living far, far below their exalted privileges and opportunities!

We receive this great gift by asking. "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." If we ask it in His name, the Master assures us, "That will I do." But it must be asked in His name. To be asked for in His name, the thing requested must be in harmony with His character. And when the request is granted it will glorify both the Father and the Son. Definite principles of righteousness are laid down, and when these are followed, the request of the disciple of Christ is granted, even to the extent of mightier works than the Lord Himself did.

Since Christians have such a mighty source of power awaiting their demand and reception, why is it that they will resort to so many of the expedients that are frequently employed for the advancement of His cause. Why do they institute various amusements and things of that kind to raise money and to try to draw people to the church when our Father in heaven has given us freely for the asking and the receiving the very Spirit and power that was in His own Son.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3. Giving way to the lusts of the flesh debases and destroys. There is no real pleasure in following the gratification of fleshly appetites and passions, for the final outcome is only disease, wreckage of manhood, and death. Hence the Lord, who is seeking to give us only the good wherein lies true happiness, always places His gifts upon the condition that we take our stand with the right before He endues us with the gift of the Spirit. Many of His temporal blessings, like the rain and the sunshine, He bestows upon all alike; but the unmeasured gift of His Spirit can only be given to those who ask according to His will.

"Being justified by faith, we have peace with God thru our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:1-5. The Holy Spirit of God coming into the life fills the soul with an indescribable blessing, and puts one in touch with the very Fountainhead of power. There are many, many professing Christians that are living along without knowing anything about this power in the life. They have not had an experience in the love of God that is shed

abroad thru the Holy Spirit actually coming in to take possession of the whole life to mold and fashion it after God's own order.

The individual who has this experience is growing in grace and truth day by day, and instead of his religion bringing to him an irksome duty, he finds it the delightful joy of his life.

Great Outward Manifestations.

THERE are some who think that unless they see some great outward manifestation, there is no evidence of the working of divine power. They look for some great flight of indescribable feeling that seems to lift them from the very earth, and unless they find such an experience as this they think they have no connection with the life and power of God.

All such persons should stop and reflect. The great forces of life and power work silently. Did you ever see any demonstration in the growing of a plant or a tree? You do not see the plant grow, much less hear it. It stands before you day after day in all its loveliness, but so far as your observation is concerned, at any particular time it seems to be standing still and not growing at all. But as you compare it to-day with what it was some weeks ago, you can see that a mighty change has taken place. Then it was perhaps only a very small plant; but to-day it has grown to a much greater size and shows the signs of budding flowers.

All this growth has been quiet and silent; but it has had all the power of life in it, and each day has added its share of growth and beauty to the silently developing plant. And so with the Christian; he takes God's word into his mind and heart and feeds upon it day by day. He does not feel any of the intoxicating flights of ecstasy that so many people mistake for conversion and a necessary part of Christianity. But God's word is in the heart and is being watered by the divine Spirit, and while the individual himself may not feel or see any particular change in himself, yet those who are looking on can plainly see that a silent force is working that is transforming the life completely.

"Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." 1 Peter 2:1, 2. The Christian is first made alive by accepting Christ thru believing on Him as revealed in His word. And being thus connected with the great Source of life there is a constant growth day by day. It is God's part to cause the growth, for He is the Fountain of life. It is for us to feed on the word, believing that the living word will accomplish our Father's purposes in us, no matter how we may feel.

THERE is a second coming of Jesus Christ. It is often spoken of as the "second advent." "We believe that He will come to be our Judge." This human life of ours on earth is not intended by God, who gave it, to last forever. Here it is stamped by three dark shadows—the shadow of sin, the shadow of

sorrow, and the shadow of death. They will not be forever. There will be a close of what is expressively, if not unconsciously, called this earthly "scene;" and then a great change. Jesus Christ will be revealed, to good and bad alike, with a "glorious majesty" that may either be feared or welcomed, but can not be questioned or ignored. "Heaven and earth shall pass away; but My words shall not pass away."—*Rev. H. M. Butler.*

The Doctrine of Eternal Torment.

(Continued from Page 7.)

other without any possible way of having the last one receive the same length of term as the first?

Such a view of man's punishment is not, and can not be made to appear, in harmony with the character of God and the teachings of His word. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. The Lord, then, does not place men under punishment before the day of judgment. He reserves, or holds, them until that day when their guilt has been established to their own satisfaction, and their sentence pronounced.

Compared to Combustible Material.

As God knows how to hold the sinner until sentence is passed on him, before letting him be punished, so He knows how to adapt that punishment to meet the deserts of the individual sinner. One thing is certain: none thus sentenced will live forever in torment, else they are not properly classed in the Bible. That word represents the wicked by every sort of combustible material, such as the fat of lambs, thorns, chaff, and stubble, while the righteous are compared to gold, silver, and precious stones. Thus we read of the two classes by way of contrast: "As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation." Prov. 10:25. Another inspired writer, beholding the contrast of the future, confidently exclaimed: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. Not only will the wicked cease to be, but no place will even exist for him.

Very Plain Testimony.

This language seems quite thoroly to dispose of the point under consideration, but we may be permitted to indulge one more reference to the question from the Old Testament. The closing chapter has this to say: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. This tells the entire story. The wicked finally shall be "burned up." Nothing of them will remain, neither of "root nor branch."

Coming to the New Testament we find the same sentiment expressed. Speaking of the work of Christ, John the Baptist said

He would "gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3:12. Two expressions here are worthy of notice. The "chaff" is said not only to *burn*, but to *burn up*, with "unquenchable fire." Fire that is quenchable might be stifled and its prey rescued. But here is an *unquenchable* fire—one that can not be put out, but must be permitted to *burn up* whatever is in its embrace. The fire which is to burn the wicked in the last day is called "everlasting" because it lasts as long as there is anything to consume, and, also, because its results are everlasting.

An Illustrative Example.

This thought is clearly brought out by reference to the "cities of the plain," cited by the apostle. Of these he says, "Sodom and Gomorrah, and the cities about them in like manner, . . . are set forth for an example, suffering the vengeance of eternal fire." Jude 7. We know that those cities do not now exist, since the waters of the Dead Sea roll over the very spot where they stood. Yet the "text" says that they are suffering the vengeance of "eternal fire," even tho the fire ceased burning when the cities were entirely consumed. Referring to this case another writer says that God, in "turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2:6.

Deprived of Existence.

This, then, is the way God will deal with the finally incorrigible. They will be "burned up," "into smoke shall they consume away." Ps. 37:20. By this method, they will "be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:9. Thus the destruction of the wicked will be everlasting removal from the Lord's presence and power. To be placed thus, one must certainly be banished from existence. One may well ask of God: "Whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." Ps. 139:7-10. Surely, according to this, no place will be found for the wicked, after suffering the vengeance of eternal fire.

Everlasting punishment, as already shown, does not necessarily mean everlasting punishing. The punishment for sins will last forever; that is, when one has passed the dividing line between probation and eternity, his fate is an eternal one, because there is no recovery then from sin. It is a terrible punishment for one to know that there will come a time for him when he must close his eyes forever to every privilege and blessing promised to repentant believers in Christ. That which makes it so hard to bear is the thought that it need not have been so, had not time been squandered in self-seeking and gross transgression. How thankful we ought

all to feel that there is still opportunity to change relation to the eternal future, and to receive the gift of God thru Jesus Christ, which is eternal life.

The Inspiration of the Bible.

What Inspiration Itself Says.

THE apostle Paul: "All Scripture is given by inspiration of God." 2 Tim. 3:16.

The priest Zacharias: "He [God] spake by the mouth of His holy prophets." Luke 1:70.

The apostle Peter: "The Holy Spirit spake before by the mouth of David." Acts 1:16, R.V.

Again Peter says: "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

The psalmist David: "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2.

Again the apostle Peter says: "God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.

Elihu: "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job 32:8.

What Others Say of the Inspiration of the Scriptures.

Doctor Binney: "This view [that "holy men of God spake as they were moved by the Holy Ghost," 2 Peter 1:21], secures the Scriptures from all error, both as to the subjects spoken and the manner of expressing them."—"*Binney's Theological Compendium*," p. 20.

Professor Johnson: "The Old and New Testament Scriptures were given thru the agency of God's Holy Spirit, hence they are inspired and infallible. 2 Tim. 3:16; 2 Peter 1:21; Acts 1:16; 28:25, 26."—"*Bible Text-Book*," p. 11.

Doctor Rice: "All Christians agree that in the Bible, and in the Bible only, we have a full and trustworthy revelation of God, and that it is the infallible rule of our faith and practise."—"*People's Dictionary of the Bible*."

Another author: "The scribes of God wrote as they were dictated by the Holy Spirit, having no control of the work themselves. They penned the literal truth, and stern, forbidding facts are revealed for reasons that our finite minds can not fully comprehend."

Doctor Watson: "The sacred writers composed their works under so plenary and immediate an influence of the Holy Spirit, that God may be said to speak by those writers to men, and not merely that they spoke to men in the name of God and by His authority."—"*Watson's Theological Dictionary*."

ARTHUR L. MANOUS.

"THE man that wandereth out of the way of understanding shall rest in the assembly of the dead."

"TO do righteousness and justice is more acceptable to Jehovah than sacrifice."



What Is True Christian Citizenship?

By John S. Wightman

IN his address, "Our Country," delivered to the Christian Endeavor Convention at Seattle, Vice-President Fairbanks said:

"American institutions depend more upon the influences and teachings of the great Christian churches than upon all other influences combined and many times multiplied. THIS IS AND IS TO BE A CHRISTIAN NATION. Its destiny is to be governed by Christian people. Our fathers walked by Christian faith, and we are guided by that same faith. We are carrying it into business and POLITICS, and the more we put into both, the nobler will be our ideals and the more thoroly we will be inspired by that spirit of righteousness and justice which tends to the welfare of the home, the exaltation of the community, and the glory of the State. . . ."

"The great Christian churches are doing more than cabinets to usher in an era of peace on earth, good-will to men; not an era which tends to the degeneracy of American manhood and of our national character. . . ."

"The Christian Endeavor Society is essentially practical. It puts its theories to the actual test. That is one of the things I like about it. It is a powerful, aggressive agency for good in every avenue of our social life. It is a vast army making for better citizenship. Its influence is always to be found upon the side of those forces which have been and which are purifying our civic affairs. It is especially forceful in cultivating a spirit of good-will among nations. Such an institution is a blessing to every country in which it is to be found. All honor and success to this great society in the United States, yes, all honor and success to it throuth the world."

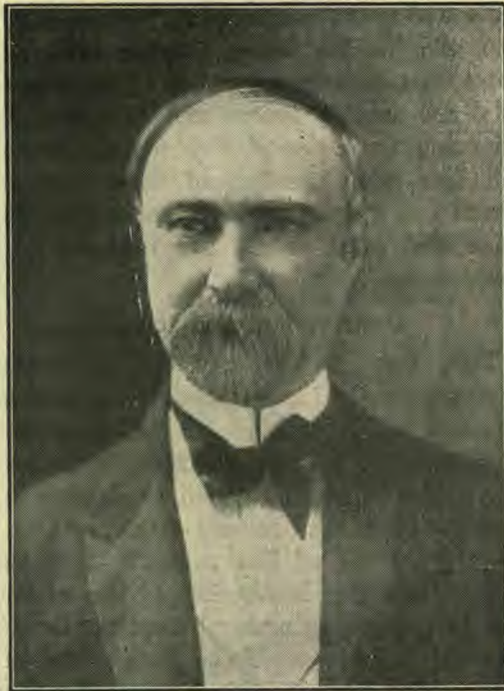
Speaking of "The Democracy of Christian Endeavor," Rev. L. S. Hall, of St. Paul, said: "We must emphasize the need of a closer affiliation of society members, and then closer union between the society and the church. This, I believe, will result in the Christian Endeavor organization having much to do in uniting all the different churches."

Mr. Fairbanks says that "Christian Endeavor is a powerful, aggressive agency," and a "vast army making for better citizenship." Rev. Mr. Hall thinks it will bring together the differing churches of our land. At the great Inter-Church Conference in New York City, 1905, Rev. Chas. Dickey, a prominent delegate, said: "I trust that one of the practical results of this conference will be the organization of a force that lawbreakers and lawmakers will respect and heed when great questions of morals are involved. . . . Rulers may ignore sects, but they will respect the church. This federation will compel an audience, and it will speak with power if it will put aside its differences and make its agreement its argument."

It will be remembered that Professor Wells, speaking of the probable future influence and work of Christian Endeavor in civic affairs, at the Seattle Convention, said: "It will not be long, either, before the Christian Endeavor Patriots' League will widen out irresistibly from local to national interests. . . . I hope that the response at this convention will inaugurate the League with an impetus that will be felt all over our land. And for the

greatest efficiency we need the enthusiasm and weight of large numbers."

Putting these and various other statements of like tenor together,—not at all for the sake of criticism, but that questions of fact and an issue of vital importance may be rightly understood, and that just the proper conclusions may be arrived at,—it must be obvious to every candid mind that Christian Endeavor Society will link its forces with, and lend its influence to, every other confederated power purposing to secure such a change in the fundamentals of the structural government that CHRISTIAN CITIZENSHIP will be essential to one's right to participate in the



C. W. Fairbanks, Vice-President of the United States.

affairs of the government, and that "CHRIST AND THE CHURCH" shall be recognized by the CIVIL POWER. Of this there can be no misunderstanding.

And herein lies the danger, the influence, and the power of great organizations, a power that "lawmakers will respect and heed," a power that no incumbent of public office or political aspirant will dare to refuse to treat with and respect, dare to seek to thwart its purposes. And herein lies the danger of the repetition of the history of Rome, the danger in the attempt "to make men good by law," the danger of crossing the pathway and denying the right of individual sovereignty in MATTERS RELIGIOUS, the danger of relighting the fires of RELIGIOUS PERSECUTION!

And in this connection, realizing the truth of Vice-President Fairbanks' prediction that Christian Endeavor will soon prove to be a mighty force in civic affairs, and an army powerful in the battle for Christian Citizenship, is it not both proper and timely to inquire as to what is genuine Christian Endeavor; as to what is GOOD CITIZENSHIP; as to the nature of Christian Patriotism and the need of Patriotic Leagues? Of the thousand and one questions that may arise, these only need to be considered; for the good

of Christian Endeavor Society itself; for the good of the reader; for the good of the writer.

What is genuine Christian endeavor? The Bible, and the Bible alone, must give the answer and settle the question.

Into a great world of iniquity, Jesus Christ sent, as sheep among wolves, a little band of humble, trusting disciples, carrying a message of the merciful forgiveness of sins; a message that brought hope to the despairing, joy to the sorrowing, relief to the distressed, peace to the perplexed; a message whose power was that of the WORD OF GOD alone—a power that had lightened the heavens that the simple shepherds might see the angelic host; a power that had filled the stable and the manger with an infinite presence, while the wise men of the East gazed upon the incarnate Child; a power that had stilled the raging tempest on the sea of Galilee with the simple voice of command; a power that had healed the sick, cleansed the leper, opened the eyes of the blind, and raised the dead; a power that after all these dead centuries of the past reflects more brilliantly than ever the glory of the Cross of Christ!

"Go. . . and preach the Gospel to every creature" is the sole command of the Master of sea and land. Never once did He ask for the aid of the civil power nor the helping hand of the magistracy. Rather did the Nazarene and His lowly followers find the civil power and the magistrates and the governors of the Roman Empire that filled the world, set against them and their right to promulgate the glorious Gospel of freedom from sin and unrighteousness.

He who was the world's Redeemer refused to wear the royal diadem and to become this world's king (John 18:36). In healing the servant of the high priest and replacing the ear which Peter had cut off with the keen edge of a sword of steel, our Lord absolutely repudiated the right to use force and the power of the temporal; and in a sentence He annihilated the national idea and the doctrine that Roman institutions and integrity must be held sacred, Roman laws upon the subject of religion reverently received and obeyed without question. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Thus the Author of government and of right citizenship eternally divorced the forces and powers of the respective spheres of civil and divine government. The apostle Paul—the very chiefest of the apostles—never once asked the aid of the civil power. In very fact, he disclaimed any right to use any other than the power of the Gospel—the dynamite of God (Rom. 1:16). He purposed to alone "make known Christ" and "the power of an endless life," the "mystery of God." His was the Gospel of "forgiveness;" and not the "ENFORCEMENT OF LAW."

The story of the Philippian dungeon, its quaking walls and breaking bolts and bars, is for all time sufficient proof that the power used by the apostles of God was the supernatural power, and that was all-sufficient. Not one intimation, or a single sentence about the ENFORCEMENT OF LAW and CHRISTIAN CITIZENSHIP in the State! 'Twas always and ever, forgiveness of sin, the transgression of a law, "spiritual," "holy, and just, and good," and a CITIZENSHIP IN HEAVEN.

There is no greater object-lesson on record, showing that the Gospel is not concerned in, and can not be applied to, the question of the enforcement of law, than the story of striking interest found in the eighth chapter of John. Hard-hearted Pharisees bring a forlorn and wretched woman, charged with the violation of the seventh commandment, to Christ. They demand the enforcement of law. "Now Moses in the law commanded us, that such should be stoned; but what sayest Thou?"

Marvelously did Jesus meet the issue.

Stooping, He wrote upon the ground the history of their sins. "He that is without sin among you, let him first cast a stone at her." One by one, the woman's accusers departed. When Jesus lifted Himself up, and found no accuser—"Neither do I condemn thee; go, and sin no more." Ah, truly, "Never man spake like this Man." No enforcement of law here. No, only forgiveness and freedom—freedom to choose the darkness or the light. No grand jury indictment, no trial by jury, no inexorable sentence of the court. **MERCY AND FORGIVENESS!** "Go, and sin no more."

The Gospel, then, is "the power of God;" it provides forgiveness of sin and imparts righteousness and purity of life. It is for that, and that alone. It—the Gospel—can have "no part or parcel," directly, in the civic affairs of men. This truth was clearly discerned by Martin Luther, declared by the princes at the Diet of Spire; reaffirmed by the famous Presbytery of Hanover; enlarged upon in that memorable document, the U. S. Senate report of 1829; recognized by Washington, Jefferson, Madison, Lincoln, and Grant; and provided for in the American Magna Charta—the Constitution of the United States.

In refusing to arbitrate the misunderstanding between brethren (Luke 12:14), Christ positively refused the office of a magistrate. To "persuade" and "beseech" is the work of the true ambassador of Christ; his soul-winning force is the power of love, and not the love of power.

Christian Endeavor Society frankly admits, like other great organizations whose object is to make the **CIVIL** bend to the influence and behest of the **RELIGIOUS**, that with the **BALLOT-BOX** and **AT THE POLLS** must the victory be sought and won. In this they greatly err. And in the light of the foregoing, as concerning true Christian endeavor, Christian Patriotism, Christian Leagues, Christian Citizenship, they need not be considered, for all these have no place, and rightly should receive no consideration in civil government.

"There is no argument in favor of establishing the Christian religion but may be pleaded with equal propriety for establishing the tenets of Mohammed by those who believe the Alcoran." Macaulay has well said: "The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the **ALLIANCE OF POWER** than by being crushed by its opposition." And Dr. Schaff writes: "Secular power has proved a Satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the State." The church, and church societies, in order to successfully carry on the work of God, have no need, and should not require, the aid of the civil power. It is the aid and the **POWER OF THE HOLY SPIRIT** that is needed, and that alone.

It is not to be denied that Christian Endeavor Society means well; and in the society there are many good, conscientious, God-fearing men and women zealously determined to carry the triumphs of the Cross to the farthest corners of earth. Yet it seems to the writer that the Christian Endeavor Society is trying to do the right thing in the wrong way. Would to God that Christian Endeavor might reconsider, **RECONSIDER**; and if it find the "gateway of politics" the wrong avenue thru which "to bring the kingdom of God upon earth," retrace its steps, and confine its earnest efforts to **THE LEGITIMATE SPHERE OF THE SPIRITUAL**. And by appeal to the **INDIVIDUAL** instead of to **GOVERNMENT**—secure the much-coveted and desired transformation "of the nations." 'Tis the only way consistent with the divine plan—a plan fraught with amazing grace and abounding love. "Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved,"—the name of Jesus Christ of Nazareth.

According to the Seattle "Post Intelli-

gencer," the Twenty-third International Convention of Christian Endeavor Society "made a profound impression upon the people of Seattle." With the increasing years, and with increasing strength and influence, Christian Endeavor will yet make a "profound impression" upon the American people—and, perhaps, the people of the **WHOLE WORLD**.

The next International Convention of this truly great organization will be at St. Paul, Minn., in 1909; the Fourth World's Christian Endeavor Convention at Agra, India, in 1910.

All in One Day.

THE papers that came to us on September 16 were about like the usual run of the daily products of the press. The most striking feature about them is their record of casualties, crime, and social discontent. A brief record of the doings of that day in this respect might be of interest, and will be also instructive if we consider the matter in the light of what it means.

A **Pittsburg** mob nearly hangs a detective, having mistaken him for a non-union man who had shot a union member. Such is the significant heading to one column. Another heading in the same column says—

England Faces a Railway Strike. The deci-



Mr. Victor Grayson, M. P., recently elected by the Socialists to the British Parliament. He is the first out-and-out Socialist to be elected to such a high position in England. It marks a very significant step. The matter was quite fully treated on page ten in our issue of September 25. Those who read that article will be interested in the above portrait, and those who see this picture but who have not read the article will certainly miss much if they fail to do so yet.

sion will be made on the twenty-eighth of October, and the men are urged by their leaders to be prepared to strike. The contention, in the main, is for an eight-hour day, and larger pay for overtime than is paid for the regular day. The railroad company refuses to recognize the union, and the strike will not only seek to get the shorter hours and increased pay, but will also demand that the union be recognized.

A conductor was shot by a man that he was putting off his train because the man refused to pay his fare. The conductor was severely wounded, but shot at his assailant in self-defense. Some of the passengers joined in the shooting, and among them a shot was fired that killed the man. When his body was turned over to the coroner it was found that he had on his person more than enough money to have paid his fare to the place he said he was going, in addition to a railroad ticket to the same place.

A **Seattle** woman goes insane in church and creates a scene by hitting her associate worshipers with her umbrella. These sudden collapses into insanity are simply an index of the high tension to which so many people are constantly strung and such sudden breaks as the one herein mentioned are of frequent occurrence.

The brutal act of the **Seattle** police in taking

a woman away from her small children and holding her in jail is mentioned also under a large type heading.

The **Japanese** trouble in Canada is considered, and the plan of indemnity proposed by the Dominion Parliament is discussed.

Mrs. Hetty Green sees dull times ahead because the guilty oppressors of the innocent do not meet their just deserts in courts of justice.

Rioting women in France are marching the streets of Paris, demanding that death be meted out to the men who have been so shamefully mistreating little girls. There is said to be a regular epidemic of crime of this sort. In the same article the story is told of another criminal band styling themselves the "Apaches" who "in the secluded sections almost daily maim and rob, and sometimes murder, their victims. Their weapon always is the knife, and gathering in bands, they often wantonly stab pedestrians and frequently policemen, merely for the sake of stabbing. The Director of the Paris police declares that his force is entirely insufficient to cope with the situation."

Organizing the railroads to fight the threatened strike of the boiler-makers, the blowing open of a safe by some daring cracksmen, and four boys under thirteen years of age arrested for thievery, are among the other items that are mentioned.

Every one knows that the foregoing is but a fair recital of the average contents of the daily papers. Many people see the trend of the times in these criminal and violent directions and are alarmed because of it. But there is no occasion of alarm. The word of God pictured out this situation of things hundreds of years ago, and we may know what it means if we will but study the prophecies. We are in the time that just precedes the second coming of Christ, and these conditions will grow worse and worse till the very end is reached. But every one who is trusting in the arm of Jehovah for protection will be sheltered from the gathering storm.

The Street-Car Strike in San Francisco.

THE street-car strike that has been in progress in San Francisco since May 5, is declared by the carmen to be still in progress, but within the last few days they have removed the boycott, saying that it is all right for union men to ride on the cars. They say they are doing this in order to test the assertion that the company has so persistently made that they could handle the business with their non-union men if they could only be let alone.

During the progress of the strike four persons were killed and 252 are known to have been wounded. 3,529 car-windows were broken, besides other damage to property. And while this has been going on in the Metropolis of the West, other strikes of a more or less serious character have been in progress in various parts of the East and South, and also quite numerous in the Old World as well.

Twenty-five persons were killed and a number more injured in a wreck caused by a head-on collision on September 15, near Canaan, Vt. The passenger-train contained excursionists that had been spending a day in Canada, and as their train rounded a curve they collided with a freight. The great and constantly growing number of serious railway and steamship disasters shows that the mad, rushing business whirl of this age is breaking men down and driving them into careless habits that are producing dire results. If men did not want to drive ahead so fast, accidents would not be so frequent. The principles held by so many in this time are leading them to be more and more reckless, and to hold the property and lives of others in less and less esteem.

The health of ex-President Cleveland is said to be rapidly failing, and it is feared that he may not have much longer to live. He is said to be suffering from the gout. He served his country as President for two terms, and has won the esteem of a large number of his fellow citizens.

WORTH REPEATING

ONCE more we wish to call the attention of our readers to some of the good things that are to appear in the forth-coming special numbers of the SIGNS OF THE TIMES. It will be impossible for us to give any adequate idea of what these papers will contain. They must be seen to be appreciated. Our motto has always been, "Better than we promise," but in this issue we will again call attention to a few things that we have in store for you.

First will come the great

World's Missions Special

This will be a double number (32 pages), finely illustrated and beautifully printed, bearing the date of October 30 and November 6. It will present in a striking manner the great work of missions its accomplishments, its open doors, its needy fields, and its glorious culmination in the harvest home.

The writers for this issue will be men whose hearts are burdened for the salvation of souls, men with hearts fresh and warm from mission fields, and men in those mission fields bearing the burden, seeing the misery, hearing the cry for help, and witnessing the power of the Gospel.

For many months we have been gathering from all parts of the world illustrations and material for this special issue, and we feel safe in saying that this will be the best missions number that was ever published by any journal on earth. Here are a few of the

Good Things It Will Contain

A CENTURY OF MISSIONS, or the great work that has been accomplished during the past century by missionary effort. The Bible has been given to the world in all of its various languages; every nook and corner of the earth has been entered by the missionary, all of which has been predicted by the prophets as something that shall take place, "and then shall the end come."

THE OPEN DOORS BEFORE GOD'S PEOPLE, by Dr. A. T. Pierson, editor of the *Missionary Review of the World*, showing the great opportunities in these times for missionary effort, and how God is going before His workers to lead them in preparing for the world's great harvest.

THE PREPARATION FOR A QUICK WORK, showing how that since the ground has been prepared, as set forth in preceding articles, the closing work can be accomplished in a very short space of time.

PROGRESSIVE WORK OF GOD IN PREPARING FOR CHRIST'S COMING, the majestic workings of God in preparing the way step by step for the grand consummation.

THE POWER OF THE WORD TO SAVE SOULS FROM SIN.

THE GOSPEL TO THE WORLD IN THIS GENERATION, or the

inscription on the banner of this people, which has become the great war-cry of the present hour.

THERE SHALL BE DELAY NO LONGER, the closing of God's work.

CHRISTIANITY, A LIFE, in contradistinction to other great religions, and to the view of Christianity as a system of ethics.

A PERSONAL SAVIOUR, the salvation and regeneration of the individual, rather than the salvation of the nation by ethics or politics.

THE LATTER RAIN—THE OUTPOURING OF THE SPIRIT.

Brief statistical matter in regard to missions, making the paper valuable as a work of reference.

MESSAGES FROM THE NATIONS—Burma, Malacca, the Philippines, China, Japan, Africa,— from Egypt, to the Cape of Good Hope, —Syria, Turkey, Russia, Korea, South America, and Oceanica. Under this head will be published brief statements from missionaries in all parts of the world, together with appeals that they will make for their respective fields. We hope that, in harmony with God's own prophetic word, these appeals will reach and touch hearts so that they will bring abundantly of their means to assist in finishing this great work in this generation.

We have been very successful in securing engravings that are not only attractive but which tell the story most emphatically. We will mention only a few of them:

1. A full-page cover drawing, by Mr. Charles Mente, illustrating Christ sending forth His disciples two by two into the dark world.

2. Illustration, by Mr. Mente, representing Christ standing at the door knocking.

3. A drawing of the heads of various tribes representing the great, needy world.

4. Portraits of the great pioneer missionaries of Christendom, from John Eliot, the apostle among the Indians, to John Paton, of Oceanica.

5. Photographs of various people and scenes from different mission fields of the world.

6. Various other drawings, such as initial letters and typical and symbolical borders.

7. Song and music, "The Bugle Call of Missions."

As before stated, this paper will be beautifully illustrated. On two pages opening opposite each other we shall have portraits of all the great missionaries from Carey and Judson down,—32 in all,—with a brief history of each one, stating when and where they were born, the field they worked in as missionaries, what was accomplished under their labors, and when they died. These portraits will be arranged as a border to each page, and these two pages alone will be worth the price of the paper.

Everybody Interested in Missions

Not only Christians of all denominations, but infidels and atheists, are anxious to know what progress is being made in the matter of carrying out the commission of the great Teacher recorded in Mark

16: 15: "Go ye into all the world, and preach the Gospel to every creature." This Special Missions Number of the SIGNS will undertake to tell the story in a brief, pointed, and interesting way, and every person of whatever persuasion should have the privilege of reading it.

Immediately following this great Missions Number there will be

TWENTY-FOUR SPECIAL NUMBERS

which will be of peculiar interest to all. One of the most prominent and important features of these numbers is a series of illustrated Bible-readings which will appear under the heading of

Home Bible Studies for Winter Evenings

1. These readings will be in the form of *studies*, with notes and quotations from history bearing upon the subject. They will be illustrated by diagrams, drawings, and unique little illustrations that will explain the lesson and make it simple and impressive. The topics will include:

- (a) The Scriptures.
- (b) Prophecy.
- (c) The Coming of the Just One.
- (d) Signs of the Times.
- (e) The Sanctuary.
- (f) The Law of God.
- (g) The Everlasting Gospel.
- (h) The Everlasting Covenant.
- (i) Man; His Nature and Destiny.
- (j) Spiritual Gifts.
- (k) The Great Threefold Message.

(l) The Sabbath in all its Phases.

(m) Religious Liberty.

(n) Man's Eternal Home.

(o) The Outpouring of the Holy Spirit, etc., etc.

2. Articles on the books of Daniel and the Revelation.

3. Articles on the book of Romans, the "therefores" and the "wherefores," and the reasons for them.

4. Articles on the miracles, teaching, and life of Jesus Christ as the Great Physician.

5. A series on the Ten Commandments.

6. The Kingdom and Priesthood of Christ.

7. Conditions in the world. Able correspondents in the Old World and the New. Labor and Capital, Wealth and Poverty, Plenty and Famine, Peace and War.

8. Health and Hygiene.

9. Home Instruction.

The regular departments of the paper such as, "The Outlook," "Missions," etc., will be maintained the same as usual.

The Outlook Department

In this department special attention will be given to current events that have a bearing upon the fulfilment of prophecy. We shall continue to send representatives to all important gatherings, both political and religious, in order that our readers may be kept informed of the natural trend of events.

Home Department

We can only suggest some of the good things to appear in our Home Department in the year to come. We know that our readers will be greatly helped by them. For instance, here is a list of twenty-one articles on

"The Building of the Home"

by Mrs. L. D. Avery-Stuttle, whom our readers know so well.

1. Home, What It Means.
2. Honorable Young Manhood.
3. Beautiful Young Womanhood.
4. Acquaintance, Friendship, Proprieties.
5. Honorable and Proper Courtship.
6. Marriage and Its Meaning.
7. The Husband in the Home.
8. The Wife in the Home.
9. The Family Altar.
10. The Father.
11. The Mother.
12. The Son.
13. The Daughter.

14. Reading in the Home.

15. Order in the Home.

16. Simplicity in the Home.

17. Economy and Thrift in the Home.

18. Mutual Helpfulness.

19. Gatherings in the Home—Associations.

20. The Master in the Home.

21. The Outshining of the Home.

Besides this list of helpful articles we have the promise of another series which we may entitle

"Observations on Home-Life"

from the pen of one known to some of our SIGNS family, and to many outside our SIGNS family, Mrs. Emma H. Adams, author of several excellent books, a lady of many years' experience, of wide acquaintance, and with a young heart. In a series of short articles she will give our readers the benefit of some of her keen observations.

Besides these there will be talks to the young, talks on health and hygiene, interesting information, and occasional helpful stories and sketches. The Home Department alone will be worth the price of the paper for a year.

With Our Inquirers

This department of the SIGNS seems to be becoming more and more interesting and important as is evidenced by the large number of questions that come to the editor's desk, and our readers will be glad to know that this department will be kept up the same as heretofore, and all are invited to make use of its columns.

Bible-Readers' Band

We hope to enlist many thousands among our readers who will read the Bible thru in one or two years. Of this we shall have more to say later. It will be one of the profitable departments.

These are some of the good things which we expect to lay before our readers in the year to come. We believe that they will appeal to one and all as being well worth the subscription price, and we not only hope to retain every name now on our subscription-list, but to add many more. Renewals should be sent in early so as not to miss the great Missions Number.



Evening Meditation

By Max Hill

A MOMENT before I seek my bed,
A moment for silent thought;
A moment to ponder the words I've said,
To measure what I have wrought;
To think of the deeds of the hours sped,
The good that each hour has brought;
To meditate, silently, alone,
On all of God's goodness to me shown
In guiding and keeping along the way,
His mercies abounding thru all the day.

So little have I of good to show
For labors that I have done;
So far from the way my feet would go,
So prone in wrong paths to run;
So feeble my efforts, and O, so slow;
So few for the Master won;
Yet ever His promises I claim,
And kneeling I call upon His name;
And sorrow and doubt and worry cease,
For unto my soul He speaketh peace.

The Question of Discipline

By Mrs. Luella B. Priddy

THE Lord said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19.

The belief that a child ought never to be punished or compelled to submit to authority is gaining ground in the world. The position is taken that he should be governed wholly by persuasion and by presenting incentives to virtue, and that the rod is an unnecessary cruelty.

This, like many other errors, contains a partial truth. The theory works well enough with the ideal child, but unfortunately all children are not ideal children; and in some cases mistakes and neglect have resulted in giving the child a strong bias toward evil. He can not always be dealt with in the way that would have been feasible had he received a right training from the beginning.

We should not stir up rebellion in the heart of the child by hasty and unnecessary punishment, but we also do him an injustice when we allow him to have his own way when his own way would lead him to do that which is wrong; and there are some occasions when warnings and admonitions fail, and positive injunctions and even punishment must be resorted to.

Eli reproved his sons, and said, "Why do ye such things?" but he took no decided measure to put a stop to the evil, and the curse of God fell upon him and his household. God held him responsible for the character of his family.

The temptation is often strong to yield to the importunities of a much-loved child when we fear that a refusal of his request will cause him unhappiness. But the child is far happier when he learns the lesson of submission to proper authority.

It is not a pleasant task to punish a child. It appears cruel. But just as the tender-hearted surgeon sometimes feels obliged to inflict suffering that he may save a life

or relieve greater suffering, so we can look forward to the good results that follow in the path of obedience, and find encouragement.

Threaten little, but a promise of punishment should be as faithfully kept as any other promise, even tho our own heart-strings may quiver and tremble. Duty may at times impel us to say, "I love you too much to allow you to do wrong."

A quiet but positive "No" will often prevent children from doing contrary to our wishes, even tho they feel rebellious at the time. It is not wise to argue the question when the child teases for that which we have refused, or when he gives a saucy reply to our orders. If we go quietly about our own business and say no more, he will usually submit, as he can not quarrel successfully by himself.

Children often become restless and ill-natured simply because they have nothing to do, and time hangs heavily upon their hands. Difficulty can often be avoided by finding employment for the child. "Satan finds some mischief still for idle hands to do." A little careful planning will enable one to keep the busy hands and minds occupied, and they will not be so difficult to govern.

A child likes to feel that his services are of value to us, and we can show our appreciation of his efforts when he does his best, altho the results may not always be satisfactory. Our heavenly Father is very tender with us, and when we do our best, altho we make mistakes, He accounts us righteous and accepts us, and we can deal in that way with the children.

But the gardener prunes his grape-vines when they do not yield a satisfactory amount of fruit, and the Lord requires His children to submit to the pruning process, and at times the child needs to be pruned. Pruning requires very careful work. Should the gardener take off too large branches or too many at a time, or should he prune

it when the sap is running freely, he would sacrifice the life of his choice vine. Many a child has been turned away from the kingdom of heaven by harsh and unkind treatment. If the parent is vexed he will stir up the same spirit in the child. "Fathers, provoke not your children to anger, lest they be discouraged." Col. 3:21.

"A child left to himself bringeth his mother to shame." Prov. 29:15. Children frequently need more attention than their parents are willing to give them. When left alone they are more apt to be quarrelsome and disobedient, and it is often difficult to determine where the blame lies. Tasks may be assigned them, but with no watchful eye to oversee them, they easily fall into the habit of procrastination, thinking they will do their work when they have played awhile, and at last the task is forgotten or neglected. So far as is reasonable, it is better for them to play or work in the presence of father or mother.

The right training of a child requires an ungrudging use of our time. It will not do to allow him to run into all manner of wickedness, while we go about our own pleasures, and expect the rod to be an un-failing remedy for everything. "An ounce of prevention is worth a pound of cure."

"But what shall we do with the baby when he makes it manifest that he has a temper of his own?" asks some anxious mother. He has not been in this country very long, and he does not understand English very well, and it will be of no use to reason with him. Here is a plan that has been tried with success in a number of cases: When the wee man begins to stiffen his back and to kick and cry angrily, we will take him up and fold our arms around his back and under his knees very tightly,—so gently that we shall not hurt him but so tightly that he can not straighten out his limbs to kick,—and we will just hold him that way for awhile. We will not speak a word, for we do not wish to disturb him. He is going to do some thinking. He may struggle for a few minutes to free himself, but he will soon discover that there is a stronger power than he, against which it is useless to contend.

Suppose the little fellow wants something that we do not wish him to have, what shall we do then?—We will simply shake our head at him, or say "No" quietly, and then we will not let him have it. He may cry a little, but if we are not careful he will conclude that the more he cries the more likely he is to have his own way, and then we shall have trouble enough. Right discipline at first will save much future trouble.

In teaching the baby to obey, do as little talking as possible. A habit of obeying a quiet little signal will come in good service when we take him to church or to other public places. If the child has been already allowed to develop strong tendencies to evil, it may take thoro work to reform him. But we can stand on the promise found in Prov. 29:17: "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

Church School Reader No. 5

THE new Church School Reader for the fifth grade is about ready. It contains 353 pages and is fully illustrated. Its reading selections are the best we have ever seen, while the method used for combining reading with language and spelling, makes the use of a separate grammar and speller unnecessary in the grade for which it has been prepared.

As an indication of how this is done, we refer you to a portion of a poem found on pages 214 and 216 and reproduce the page in which the lesson study, based on this poem, is given.

GRANDMOTHER'S SERMON

- | | |
|---|--|
| <p>7. "Life is a stocking," grandma says,
"And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.</p> <p>10. "There are long, plain spaces without a break,
That in youth are hard to bear;
And many a weary tear is dropped
As we fashion the heel with care.</p> | <p>11. "But the saddest, happiest time is that
Which we court, and yet would shun,
When our heavenly Father breaks the thread,
And says that our work is done."</p> <p>12. The children come to say "Good night,"
With tears in their bright young eyes:
While in grandma's lap, with a broken thread,
The finished stocking lies.</p> |
|---|--|

—Selected.

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must be ripped? the long, plain spaces? the fashioning of the heel?

Spelling

Why is the consonant doubled in these words: saddest, knitting, ribbing, ripped, dropped? Why is it not doubled in these words: sadly, golden, sweeter? Why is the y changed to i in "happiest"? Why is the e dropped in "wrinkled" and not in "scarcely"?

Word Study

Word Forms.—See, do, and go.

Give the four forms of see, do, and go. Insert saw, seen, did, done, went, or gone in each of these blanks:—

- I know that he — it.
- The day is —.
- I have — no man wrong.
- I — it.
- Alice said that she had — it.
- Do you know who has — away?
- Have you — the picture?
- Yes, I — it yesterday.
- Mary thinks that I — it.
- Do you know who — it?

Write three sentences using saw correctly; three using seen correctly; three using did correctly; three using done correctly; three using went correctly; three using gone correctly.

Homonyms.—Copy these sentences, using the right word:—

- Be thou like a (roe, row) or a young hart.
- Will you (row, roe) me across the water?
- We set out a long (row, roe) of trees.
- (Toe, tow) the disabled vessel into port.
- This rope is made of (tow, toe).

Composition

Think of something else to which our lives might be compared; such as a tree, a day, the seasons, or a voyage, and write several paragraphs about it.

Please remember that this is one of the series of reading books recommended by the Educational Department for use in all our church schools. It is substantially bound in cloth. The price is \$1.00 post-paid.

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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, quotations will not 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 1901, by Thomas Nelson & Sons.

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Special on Missions.—Work is progressing rapidly on the double number Missions Special that we have promised for this fall. Editors, artists, and typesetters are a busy throng these days in pushing forward the work of preparing that important number of our paper. It will have many features in it that will make it one of the most important documents that has ever been published on missions and their meaning to this generation of men. A full description of the Missions Special will be found on pages twelve and thirteen, and the prices will be found on this page.

Civil government has no right to enter the domain of conscience, to define sin, or to punish sin. Every attempt to do this has always resulted disastrously to the government which has attempted it, and in the persecution of its most conscientious and devoted citizens. This is what Rome tried to do during the twelve hundred years of her triumph, and it resulted in the death of fifty million of the saints of God. This is what the Jews attempted to do, to define sin, and they condemned the Lord's Christ, and by threats compelled the Roman governor to execute Him. In thus doing, civil governments usurp the place of God and become rebels to His authority.

A great many subscriptions will expire with the next two issues. We have taken pains to advertise quite fully what the paper will contain during the next six months, and we trust that all our patrons will be awake to the importance of the matter, and that they will not let their renewing be overlooked. Conference and church officers should be very active during the next few weeks in seeing that all have the importance of continuing to circulate this paper properly set before them. The mighty movements in the world in the

fulfilment of prophecy, the proximity to the end of time, and the second coming of Christ, are themes that should thrill our souls to the most devoted and earnest action. The responsibility rests with our devoted and wide-awake patrons to keep the importance of spreading the message that this paper contains constantly and vigorously before the world.

Vegetarianism is becoming more and more popular. A few days since it was announced by the press that the society people of England had taken it up. And now comes the further announcement that the athletes of the great Chicago University have adopted a vegetarian diet. And why should not every one adopt it? It has been demonstrated over and over again that a vegetarian diet, intelligently chosen and adhered to, gives greater strength to the body than a meat diet, and then it has the advantage of not communicating to the human family the diseases that are in the meat that is eaten.

is much more. It places Christ first, and all things earthly secondary and subsidiary; but it will labor more earnestly, and make greater sacrifices for mankind, yea, even its own enemies, than the most ardent patriotism ever knew. It is not Patriotism, Protestantism, Christianity, nor is it Protestantism, Patriotism, Christianity, but it is Christianity, Protestantism, Patriotism; and both of the latter, in the truest sense, are found in the former.

The desperate lengths to which revolutionists will go in trying to accomplish their ends is strikingly illustrated thru the Russian girl that recently was arrested for making of herself a walking bomb. There was a certain police headquarters that had become infamous for its cruelties, and the revolutionists marked it for destruction. To accomplish it, the girl volunteered to dress herself as a gendarme officer, load her clothing with gun-cotton, and walk into the police station when it was the most crowded with officers, and set off the explosive. While she would have been destroyed herself, yet she expected to annihilate the place and kill all the men that would be present. She was arrested, however, before being able to accomplish the end. It is a great joy that the Lord is soon coming to put an end to the oppression that leads people to resort to such work in order to obtain their rightful freedom.

The next issue of this paper will be on the subject of Spiritual Gifts. Christ bestowed certain gifts on His church; what are these gifts, and what is their purpose? There are both gifts and talents; what is the difference? These gifts are not of human choice, but are bestowed according to God's choice, and by His will, upon those who are fitted to receive them. And what is the effect that these gifts are to have upon the church? These are the leading features to be considered next week, and the theme is surely an inviting one. There is much sentiment upon this subject in the world that can hardly be dignified with the title of belief. Just what the Scriptures themselves say is very essential for all Christians to know.

Oklahoma has ratified her constitution with a prohibition plank in it. Prohibition carried by a majority of from 25,000 to 40,000, the reports not being fully counted as yet, and so the exact figure can not be given. It is claimed that prohibition does not absolutely prohibit, and we frankly admit it; but prohibition is the best thing we know of in the realm of civil law to hinder, obstruct, and retard the liquor traffic. And in view of the sorrow, misery, and crime that is unquestioningly traced to the use of strong drink, all good people should do everything in their power to obstruct the business that debauches and destroys. May Oklahoma ever be able to hold the good ground she has taken on temperance.

Not Enticing.—Professor Edgar Larkin is quoted recently as saying: "Throw religion out of your churches and teach scientific truths instead." "The highest wisdom and the most hideous error stand side by side in the Bible." Yet it was not many moons ago that this same scientific gentleman confessed, to his shame, over his own signature, that after studying science for fifty years he was certain of nothing save pure mathematics. Which of Professor Larkin's cold uncertainties does he wish to substitute for the religion of the Bible? Surely it is not an enticing substitute.

Thirty persons were drowned and a hundred houses burned on September 17, near Kotaru, Japan. A fire started in the mining works located there, and thru the attempt to save the mine the water reservoir was broken, flooding a portion of the village. Women and children were among the victims.

The Standard Oil Company has earned over \$490,000,000 in the last eight years, or an average of over \$61,000,000 a year. How literally true is the description of the prophet-apostle of the heaping together of treasure for the last days, and how strikingly is the prophecy being fulfilled.

Missions Special and Bible-Reading Series.

ON pages twelve and thirteen of this issue you will find outlined the contents of the World's Missions Special Number of the SIGNS, also outline for series of "Home Bible Studies for Winter Evenings," to follow the special.

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Christian Patriotism.

THE man who is a Christian will be a good citizen and the best of patriots. That is, he will have a love for his country which will lead him to do nothing to her injury, but all for her good. He will give his life, if need be, to save the souls of those who dwell therein. But, as a Christian, he can not give his allegiance to principles of injustice, intolerance, or iniquity in any form. And if the government under which he is a citizen becomes a party to intolerance, his higher allegiance to Christ will demand that he shall protest against it. Love of country and people will demand it. And yet this very stand for righteousness and truth is ever in great crises misunderstood, and the hero is condemned. Jesus Christ loved Judea and Jerusalem as none other ever did, but He was condemned as her enemy. Elijah was the truest patriot in Israel, but he was called a troubler. Roger Williams breathed the pure principles of the liberty of the Gospel, and would have made a most earnest patriot had he been permitted a home in Massachusetts, but he was driven hence by that people, who considered themselves to be the only patriots and only Christians, but who knew neither patriotism nor Christianity as taught in the religion of Christ.

Reader, do not be deceived. The patriotism of the world is not Christianity, nor will it save a soul. Christianity is not the patriotism of the world; it