

# 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."

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## The Child Samuel

By Mrs. E. G. White

**E**LKANAH, a Levite of Mount Ephraim, was a man of wealth and influence, and one who loved and feared the Lord. His wife, Hannah, was a woman of fervent piety. Gentle and unassuming, her character was marked with deep earnestness and a lofty faith.

The blessing so earnestly sought by every Hebrew was denied this godly pair; their home was not gladdened by the voice of childhood; and the desire to perpetuate his name led the husband—as it has led many others—to contract a second marriage. But this step, prompted by a lack of faith in God, did not bring happiness. Sons and daughters were added to the household; but the joy and beauty of God's sacred institution had been marred, and the peace of the family was broken. Peninah, the new wife, was jealous and narrow-minded, and she bore herself with pride and insolence. To Hannah, hope seemed crushed, and life a weary burden; yet she met the trial with uncomplaining meekness.

Elkanah faithfully observed the ordinances of God. The worship at Shiloh was still maintained, but on account of irregularities in the ministration, his services were not required at the sanctuary, to which, being a Levite, he was to give attendance. Yet he went up, with his family, to worship and sacrifice at the appointed gatherings.

Even amid the sacred festivities connected with the service of God, the evil spirit that had cursed

his home intruded. After presenting the thank-offerings, all the family, according to the established custom, united in a solemn yet joyous feast. Upon these occasions, Elkanah gave the mother of his children a portion for herself and for each of her sons and

daughters; and in token of regard for Hannah, he gave her a double portion, signifying that his affection for her was the same as if she had had a son. Then the second wife, fired with jealousy, claimed the precedence as one highly favored of God, and taunted Hannah with her childless state as evidence of the Lord's displeasure. This was repeated year after year, until Hannah could endure it no longer. Unable to hide

her grief, she wept without restraint and withdrew from the feast. Her husband vainly sought to comfort her. "Why weepest thou? and why eatest thou not? and why is thy heart grieved?" he said; "am I not better to thee than ten sons?"

Hannah uttered no reproach. The burden that she could share with no earthly friend, she cast upon God. Earnestly she pleaded that He would take away her reproach, and grant her the precious gift of a son to nurture and train for Him. And she made a solemn vow that if her request were granted, she would dedicate her child to God, even from its birth.

Hannah's prayer was granted; she received the gift for which she had so earnestly entreated. As she looked upon the child, she called him Samuel—"asked of God." As soon as the little one was old enough to be separated from his mother, she fulfilled her vow. She loved her child with all the devotion of a mother's heart; day by day, as she watched his expanding powers, and listened to his childish prattle, her affections entwined about him more closely. He was her only son, the special gift of Heaven; but she had received him as a treasure consecrated to God, and



Hannah and Samuel.



she would not withhold from the Giver His own.

Once more Hannah journeyed with her husband to Shiloh, and presented to the priest, in the name of God, her precious gift, saying, "For this child I prayed; and the Lord hath given me the petition which I asked of Him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

Eli was deeply impressed by the faith and devotion of this woman of Israel. Himself an over-indulgent father, he was awed and humbled as he beheld this mother's great sacrifice in parting with her only child, that she might devote him to the service of God. He felt reproved for his own selfish love, and in humiliation and reverence he bowed before the Lord and worshipped.

From Shiloh, Hannah quietly returned to her home at Ramah, leaving the child Samuel to be trained for service in the house of God, under the instruction of the high priest. From the earliest dawn of intelligence she had taught her son to love and reverence God, and to regard himself as the Lord's. By every familiar object surrounding him, she had sought to lead his thoughts up to the Creator. When separated from her child, the faithful mother's solicitude did not cease. Every day he was the subject of her prayers. Every year she made, with her own hands, a robe of service for him; and as she went up with her husband to worship at Shiloh, she gave the child this reminder of her love. Every fiber of the little garment had been woven with a prayer that he might be pure, noble, and true. She did not ask for her son worldly greatness, but she earnestly pleaded that he might attain that greatness which Heaven values—that he might honor God, and bless his fellow men.

#### Reward of Faithfulness.

What a reward was Hannah's! and what encouragement to faithfulness is her example! There are opportunities of inestimable worth, interests infinitely precious, committed to every mother. The humble round of duties which women have come to regard as a wearisome task, should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence, and in doing this she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks, in her own life, to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine pattern. The world teems with corrupting influences. Fashion and custom exert a strong power over the young. If the mother fails in her duty to instruct, guide, and restrain, her children will naturally accept the evil and turn from the good. Let every mother go often to her Saviour with the prayer, "Teach us, how shall we order the child, and what shall we do unto him?" Let her heed the instruction which God has given in His word, and wisdom will be given her as she shall have need.

"The child Samuel grew on, and was in favor both with the Lord, and also with

men." Tho Samuel's youth was passed at the tabernacle devoted to the worship of God, he was not free from evil influences or sinful example. The sons of Eli feared not God, nor honored their father; but Samuel did not seek their company nor follow their evil ways. It was his constant endeavor to become what God would have him. This is the privilege of every youth. God is pleased when even little children give themselves to His service.

Samuel had been placed under the care of Eli, and the loveliness of his character drew forth the warm affection of the aged priest. He was kind, generous, obedient, respectful. Eli, pained by the waywardness of his own sons, found rest and comfort and blessing in the presence of his charge. Samuel was helpful and affectionate, and no father ever loved his child more tenderly than did Eli this youth. It was a singular thing that between the chief magistrate of the nation and the simple child so warm an affection should exist. As the infirmities of age came upon Eli, and he was filled with anxiety and remorse by the profligate course of his own sons, he turned to Samuel for comfort.

It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age, but Samuel had been an exception to this rule. Every year saw more important trusts committed to him; and while he was yet a child, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary. Young as he was when brought to minister in the tabernacle, Samuel had even

then duties to perform in the service of God, according to his capacity. These were at first very humble, and not always pleasant; but they were performed to the best of his ability, and with a willing heart. His religion was carried into every duty of life. He regarded himself as God's servant, and his work as God's work. His efforts were accepted because they were prompted by love to God and a sincere desire to do His will. It was thus that Samuel became a coworker with the Lord of heaven and earth. And God fitted him to accomplish great work for Israel.

#### For Youth of To-day.

If children were taught to regard the humble round of every-day duties as the course marked out for them by the Lord, as a school in which they were to be trained to render faithful and efficient service, how much more pleasant and honorable would their work appear. To perform every duty as unto the Lord, throws a charm around the humblest employment, and links the workers on earth with the holy beings who do God's will in heaven.

The youth of our time may become as precious in the sight of God as was Samuel. By faithfully maintaining their Christian integrity, they may exert a strong influence in the work of reform. Such men are needed at this time. God has work for every one of them. Never did men achieve greater results for God and humanity than may be achieved in this our day by those who will be faithful to their God-given trust.



## The Third Commandment

By J. O. Corliss



As already seen, the first commandment of the Decalogue presents Jehovah as the all-important Being in the universe. No other is to have a place in human affections in advance of Him. The second commandment does not even permit any supposed likeness of Him to be worshiped. God as He is,—the only supreme Being, He who so wondrously wraps Himself within His own holy righteousness to escape the vulgar gaze of the profane, that they die not,—He alone, without any symbol of His form, must be held uppermost as the Creator of all things, and trusted as the only source of help in time of need. Ps. 121:1-8.

It would seem as tho these minute directions were ample to guard every one against any lapse into spiritual darkness. But the third section of that marvelous code comes a little nearer, and touches what may be designated as one of the extreme outposts of danger. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Ex. 20:7. The word "name" here used means more than a mere designation by which one individual

is distinguished from another of equal standing. It is derived from the word which means fame, or renown. Proclaimed by His supreme power as Creator, and also as deliverer of His people from bondage, His renown was in the mouth of all nations who had heard of His dealings with Israel. His desire was, and is, that that renown should be maintained, especially by those who receive signal benefits from Him.

To use this renown "in vain," or *falsely*, as the original indicates, is held as a positive offense against the majesty of the Creator. It is quite generally supposed that the use of common blasphemy is all that this prohibition aims at. This indeed is a shocking violation of the commandment by wicked and unreasonable men, but there are other ways, evidently, by which even God's professed followers may be adjudged guilty of the non-observance of this requirement. Take for instance the case of the people of Israel when in Babylonian captivity. They were permitted to go into heathen captivity because of their frowardness in the home land, that they might see the contrast between the blessings they had received in Palestine and the curses which attended those who walked



after the lusts of darkened minds, and so they might be led to repent of their former perverseness.

But it seems that the effect on them was simply to make them boastful of their own standing, as children of the Most High, while their actions were nearly allied to those of the heathen among whom they found themselves. The situation seemed so absurd to their heathen associates that they ridiculed and blasphemed the name of Jehovah, and God condemned the Israelites for the result. Speaking of the matter for our admonition, the Lord said that, "when they entered unto the heathen, whither they went, they profaned My holy name, when they said to them, These are the people of the Lord, and are gone forth out of His land." Eze. 36:20.

### Profession Vain.

From this we gather that to proclaim oneself a child of God, and then to act like those who do not know Him, is to profane His holy name, that is to pollute it to a common level with human affairs. God's name, or renown, is supported by His sacred attributes. To do anything to lower this name in the estimation of those who should know Him better, is to place His name falsely, or in a vain way, before them. This is to use His name in vain, and is therefore a violation of the third commandment of the Decalogue. But this could not occur if the Lord's word as expressed in this commandment were written in the heart, because the motions of life in the commandment, which is the Spirit of God, would control the actions of the physical man, and cause him to represent the life power of Him whose presence attends His word.

The apostle brings this matter home to one's comprehension in this forcible way: "Thou art called a Jew, and retest in the law, and makest thy boast of God, . . . and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. . . . Thou that preachest a man should not steal, dost thou steal? . . . Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you." Rom. 2:17-24.

Here one who professes to walk in harmony with God's requirements, and yet carelessly fails to do so, is held responsible for the blasphemy of God's name by the Gentiles. The reason is obvious. Those who hold forth in words to sinners that they ought to yield themselves to God, must, in order to move them to action, present the advantage of having His keeping and saving power with them. But when sinners see that those who recommend the ways of God are not kept by His power, and in many respects follow the ways of the world, they simply scoff at the invitation, because they do not see the promised effect upon those who present the subject to them. God's name and power are therefore blasphemed by sinners

through the vain or false use of God's name before the world.

How sad the consequences of neglected privileges! How disappointed some will be if they shall at last find themselves in the list with those who shall in anguish cry out: "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them," says the Lord, "I never knew [acknowledged] you; depart from Me, ye that work iniquity." Matt. 7:22, 23. The use of God's name in the lives of such people had been but the formal calling of the name in perhaps hurried, and therefore undevotional, words used in the form of prayer. Perhaps they themselves wondered at times why they were so devoid of spiritual comfort, but hardly realized that they were violating a principle which debarred the keeping power of God's presence from entering their life work.

### Unbelief Sin.

To transgress God's law in any particular is sin. 1 John 3:4. But we are also told that "whatsoever is not of faith is sin." Rom. 14:23. This makes unbelief a transgression of God's law. But how can that be,

### I Wonder.

If God has given earth such flowers,  
What shall we see in heaven's bowers?  
If this is sin-stained earth we see,  
What must the charms of heaven be?

Neglected flowers seem to say,  
We rise above ourselves each day,  
Tho low may be their wildwood bed  
Each flower lifts a beauteous head.

But when the florist's task is done,  
Has added care to rain and sun,  
We stand enraptured with the sight  
Of nature's charms of beauty bright.

If wonders never cease to rise  
In sinful earth, what of the skies?  
If this is sin-stained earth we see,  
What must the charms of heaven be?

SUSAN B. ROBERTS.

when one has not committed some overt act expressly forbidden in that law? Let us look at this question in the light of the commandment under consideration. The Lord Jesus says: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven." Matt. 7:21. To have thus uttered that name before God and then be lost, was to employ it in vain, and so was a violation of the edict: "Thou shalt not take the name of the Lord thy God in vain."


As before intimated, the formal use of the name "Lord" by an individual does not insure salvation. Any appeal to that name must be entirely devoid of formalism; the heart must really feel its need of God's help, because of its own helplessness, and have such confidence in His power and willingness to help as to bring conscious relief. The relief must be as conscious as the need was conscious, otherwise no satisfaction is found in the use of the name of God. The help needed can not be wrought except by a "faith which works," not only the individual in the ways of God, but which also moves the arm of God in behalf of the applicant. Without this, the name of the Most

High is employed to ask for that which is not really expected, however much it may be desired.

This is but virtually to say to the Lord, You have requested me to make known my wants unto You. You even have said, "Ask, and it shall be given you." But Lord, while I am inclined to ask, I can not quite believe that the thing I ask for will really be given. Is not this really putting God in a wrong light? Does it not virtually rob Him, at least in the mind of the petitioner, of the "renown" given Him in the word? Is it really committing the keeping of one's interests "unto Him as unto a faithful Creator?" If not, then has not His name been taken in vain? Why should we not consider distrust of Him a sin against His name? Surely the Lord's "commandment is exceeding broad." Ps. 119:96.



### Stop! Look! Listen!

HE railroad companies, seeing so many accidents and collisions at their country road crossings, offered \$300 for the shortest and most comprehensive danger signal. Several were proposed. This one, "Stop! Look! Listen!" obtained the prize.

The demand for such a warning signal suggests that this is an age of reckless dash, blind rush, and determined push. The movements of to-day, in every walk of life, are in marked contrast to the calm, slow-measured tread of our fathers who trudged along on foot, and in ox carts. In those times no danger signals were needed; there were no collisions at the crossings, no approaching express trains to kill the unwary. To-day every nerve is stretched to its highest degree of tension; everything is at fever heat. Those on the highways forget that that signal says "Stop"; the engineer forgets to blow his whistle, and there is a collision, a smash-up, loss of life and property. They were in too great a rush. The signal was in place, the warning was not heeded. "What I say unto you I say unto all, Watch."

At this time business interests involve much more than in the past, and so engross the time and attention of those enlisted in them that they have no time to consider things eternal, or to give a serious thought in regard to the end of their reckless driving through this world. With this fascination attending commercial work, when much of it is transacted through the phone, and by wire, and without the wire, sometimes hundreds and thousands of miles; then calling into action, for shipping, the trolley car, the automobile, the lightning express, and the air-ship (now projected), so that unless the tension is let off, and these souls be returned to their right minds, there can be no hope of avoiding disaster and eternal loss in the end. Can not the danger signal which was erected so long ago be placed a little higher up, and athwart their track?—"Stop!" "Look unto Me, and be ye saved." "Listen!" "Hear, and your soul shall live!"



In this age when our cities are vieing with each other in all that makes them up-to-date corporate and independent bodies, by which to increase their population and power, when the dwellers in them are in a race to erect more elegant and costly mansions than their neighbors, while others, whose ambition is to be exalted above others, seeing that the heavens are cheaper than the earth, decide to pile their stories high upon one another till the top scrapes the sky (the latest being 909 feet above the curb); a word of caution to these high-minded and forgetful ones may enable them to remember Shinar, and the fate of those who assayed to make for themselves a great name, and attempted to build a tower: "Let your moderation be known unto all men. The Lord is at hand." "Wo to him that buildeth a town with blood, and stablisheth a city by iniquity!" "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion." "Stop! Listen." Phil. 4:5; Hab. 2:12; Jer. 22:13-15.

When corporations, unions, and combines are multiplying their organizations to increase their power of control over the rich marts of the world; when men are tumbling over each other in their mad rush to amass colossal fortunes in a day, or to increase their illgotten gains by heaping together their accumulated treasures; while this epidemic is raging, we would cry aloud, calling the attention of those who are afflicted with this contagion to the Signal already in place, "Listen!" "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God." "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." "For in one hour so great riches is come to naught." We are in a time when iniquity abounds; crime is on the increase, and hides not its face for shame. Anarchy unblushingly raises its head, and asks for recognition. Evil men and seducers "wax worse and worse, deceiving and being deceived;" the love of many is growing cold; faith and piety are waning and fading into a kind of penumbra; the Bible is being relegated to the good old days of our fathers, and is largely supplanted with heathen philosophy, higher criticism, and a growing popular infidelity.

The world is certainly drifting, going down with the current, and the multitude sleeping while before it is the fatal precipice. There is sure destruction if the danger signal is not heeded. "Stop! Look! Listen!" "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

R. M. KILGORE.



"THE value of your religion depends upon how much of yourself is invested in it."

## The Great and Only Seal.

By Archer Thorne Shearer.

**G**OD uses the selfsame seal with which to finish every great work of His hands. By searching His word, we find that seal upon every important manifestation of His omnipotence. What is the seal of God? Read Eze. 20:20: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am Jehovah your God." This and many other scriptures make this plain.

When He finished the work of creation, we find that God immediately placed upon it the seal of His approbation. Gen. 2:1-3.

When He had delivered His people from the bondage of Egypt, His seal was placed upon the work to make it complete. Ex. 16:29.

When He gave the law through Moses to the children of Israel, the seal of His authority and authorship was found embodied in it. Ex. 20:8-11.

When the Jews were brought back from captivity, and Jerusalem was restored, the seal of God was applied to that work also. Neh. 13:15-22.

The ministry of our Saviour Jesus Christ

### Jesus, My Dearest Friend.

JESUS, ever near my heart,  
Love and sympathy impart;  
Jesus, Thou my dearest Friend,  
Bless and keep me to the end.

Jesus, when my faith is weak,  
Give me strength Thy face to seek;  
Tossed about with doubt and fear,  
Let me know that Thou art near.

Give me faith and love and trust,  
Grace to suffer if I must;  
Clearer vision give to me,  
I the right would ever see.

Jesus, great Physician Thou,  
Hear my prayer and heal me now;  
Let me place my hand in Thine;  
All to Thee do I resign.

CLARA L. RESECH.

upon earth was made complete by that same seal. Matt. 5:17-19.

The redemption of man from sin has reached the place where the seal must be applied to make it a finished work. It is now being placed upon the redeemed to bind them to the Father in heaven forever; and this is the same seal. Rev. 7:1-8; 14:9-12.

You must make a definite choice in this matter. You must choose to accept this seal of God, which is a sign to the world that you will obey Him, or reject it and take upon you the mark of disobedience. What is your deliberate choice?



## The Cause of Consumption.

WOMEN constrict their waists either with corsets or bands, making it impossible to take in more than one half of the air needed to keep the blood clean and the system freed from impurities. Men confine themselves to the city office and forget how nature designed them to breathe, the lungs never being fully inflated. Both men and women sleep in rooms from which pure air is carefully ex-

cluded, and then we wonder why man is born to sorrow!

Consumption, "the Great White Plague" of modern times, is carrying off thousands of our young men and women each year in the United States. There is a cause for this. A noted doctor has said, "Only those who are too lazy to breathe have consumption." Certainly persons who make full use of their lungs seldom have this disease, and those who have the disease and begin to breathe as they should, frequently recover. It is the upper lobes of the lungs, the parts which are not usually filled with air by ordinary house-, school-, or office-breathers, which lose their vitality, and in which the germ of tuberculosis finds an inviting nook for development.

D. H. KRESS, M.D.



## Unforgivingness.

SATAN rejoices every time any one feels unforgiving toward any one else. For unforgivingness means unlove, and that means hatefulness, which always plays into the hands of the devil. No Christian can serve Christ, or loyally represent Christ, while withholding free, full forgiveness from a single fellow man,—no matter how unworthy of forgiveness that fellow man is.

The Christian who says of any human being that, because of this or that terrible injury or injustice, he can never forgive him, has abandoned Christ and is serving the devil in that act. The devil knows this, and seeks persistently to persuade us that there are some things, or some persons, that we ought never to forgive. He succeeds in persuading more of us than he ought to. Paul gave as a reason for free, unconditional forgiveness "that no advantage may be gained over us by Satan: for we are not ignorant of his devices." We are fond of claiming that it is our own high sense of righteousness and fairness that makes it "impossible" for us to forgive certain offenders; but the real reason is our likeness to that very offender, in our confessed allegiance to the same Satan that he serves. —*Sunday School Times.*



## Believing unto Life.

1. How are all men born by nature?

"Born of the flesh;" subject to death. John 3:6; Rom. 5:12.

2. What will those do who are born of the flesh?

They do "the works of the flesh." Gal. 5:19-21. "Because the carnal mind [the mind of the flesh] is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

3. How alone can man do the work of God?

"Ye must be born from above." John 3:3, margin. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Verse 5. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

4. What does faith in Christ bring to the sinner?

Righteousness and life. "Even the righteousness of God which is by faith." Rom. 3:22. "In the way of righteousness is life." Prov. 12:28.



## The Method of the Master

**G**OD is love. His religion is a religion of love, as His character is love. That character and religion were manifest in their beauty and perfection to the world in our Lord Jesus Christ. He declared God to the world in His teaching and example. He came to reconcile men to God to proclaim the glad tidings of an all-powerful Redeemer to a race lost and wrecked on the stormy, treacherous ocean of sin.

What were His methods? Did He compel, coerce, boycott, persecute? What were Christ's teachings? What was His example? He is the great example of the church, their great prototype. First of all, hear Him proclaim the motive which brought Him here:

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

It was love that brought Christ here, and love will not compel. To compel men against their choice would destroy their freedom and make them slaves. True, Christ has His bond-servants, but it is "the love of Christ" that "constraineth." He will allow men their own way. He will set before them all the beauties of God's truth; He will appeal to them to become sons of God and walk in His light (John 1:9-12), but He will not compel belief and acceptance; for loving acceptance and belief can not be compelled save by love. But what if men would not believe?—He did not condemn them nor give them over to punishment. His mission was not to destroy but to save. His words are:

"I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12:46-48.

His light shines, but the judgment is suspended. Infinite mercy pleads; the Holy Spirit touches the heart; Christ on Calvary still draws all to Him, but He does not compel acceptance. He leaves all to the judgment of the last day, when every truth He ever spoke will be demonstrated in the resplendent glory of eternity, and every sinner will stand self-condemned by the word of Christ. But His disciples then as now thought otherwise. On one occasion when the Master, weary and worn, would have turned aside to rest in a village of the Samaritans, they in their national prejudice "did not receive Him, because His face was as tho He would go to Jerusalem." His disciples, James and John, had not yet learned the heart of the Master; they would condemn and punish:

"And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village." Luke 9:54-56.

When He came to the close of His life, in that hour of the power of darkness, when betrayed by His own disciple, another, impetuous Peter, drew a sword and smote one of the band which came to arrest Him. What did Jesus do?—He healed the wound of His enemy, and, turning to Peter, said to him and to every disciple who has since lived, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. He could then have called on His Father, and angelic power would have been given to scatter the powers of darkness, but it was not to be. He was living man's example, while dying man's sacrifice.

A few hours later He stands before Pilate,



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

charged with sedition in stirring up rebellion and making Himself a king. What does He say?

"Jesus answered, My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." John 18:36.

He sends forth His servants on the same mission of the Gospel, with the instructions, "Be ye wise as serpents and harmless as doves." The power He promises, the all power, is that of the Holy Ghost, received by faith. Acts 1:8. His panoply with which He clothes His own soldiers (Eph. 6:10-16) contains only spiritual weapons, not carnal, yet mighty through God for meeting all the powers of darkness (2 Cor. 10:4, 5).

But why enlarge? It is ever the same—strong and tender love to the sinful and weak. From His first call of the disciples,

from the gift of freedom to the demon-bound in Capernaum, on that wondrous Sabbath day, to His weeping over Jerusalem and to His prayer for them who nailed Him to the cross, it was ever love, and only love, which longed that men should choose His way of righteousness and life, but could not nor would not compel.

Those, therefore, who seek civil law to compel furtherance of religious or moral ends, do not know Christ. Those who know Christ will seek to save in love's way.

W.



## On the Threshold of Great Opportunities.

**I**N a recent lecture before the students of Hamilton College, Secretary Elihu Root said: "You are standing on the threshold of great opportunities. In all the ages, never were there so many avenues of success open to the young man of power, intellect, and force of character." This statement by Secretary Root is no doubt true with reference to the affairs of this life; but has it ever occurred to you that the greatest opportunity of all the ages is before the young man and the young woman of this time—not an opportunity that pertains merely to this life, but an opportunity that measures the full length of eternity itself?

There are great issues before the world, but the greatest issue is that of the second coming of Christ. There are great opportunities before the world, but the one opportunity that eclipses all the rest is the one of making known to the inhabitants of this earth that the Judgment-day is now impending, that the resurrection morning is just before us, that the second coming of Christ, the crowning event of the ages, is nearly due. Those who avail themselves of the opportunity of not only knowing these things, but of making the necessary preparation to meet Christ at His coming, are embracing the one opportunity of all others that is really worthy of serious consideration.

The evidence is overwhelmingly abundant to sustain these statements, and no young man or young woman should throw away God-given abilities in the merely transitory amusement of securing a great fortune in this life or attempting to seize the fame that so rapidly vanishes with passing time.

T.



A DEVOUT Scotchman, being asked if he ever expected to go to heaven, gave the quaint reply: "Why, mon, I live there!" All the way to heaven is heaven begun to the Christian who walks near enough to God to hear the secrets He has to impart. There is such a thing as having an inner heaven in the heart: "The kingdom of God is within you."



As late as 1836 the penalty was death for holding any worship other than the Roman Catholic in Bolivia and Peru.



## 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.]

### 2656.—Unpardonable Because Unrepentable.

Heb. 6: 4-6.

Please explain the 6th chapter of Hebrews, verses 4 to 6. L. D. W.

Such passages as this will be very clearly and easily understood if we will remember that only those sins are unpardonable which are unrepentable. Only those can not be restored to God's favor who are not willing to be restored. The passage reads: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance;" the next sentence gives the reason for this, "Seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

The margin of the Revised Version reads: "Impossible to renew them again unto repentance, *the while* they crucify to themselves the Son of God afresh." Just so long as they hold that disposition of trampling under foot all these glorious blessings which have come to them, it is utterly impossible for them to be renewed unto repentance.

The illustration which follows teaches the same thing. The land which constantly drinks in the rain that falls upon it, and brings forth herbs which are useful, receives blessing, but if the same beneficent rain falls upon it, and it bears nothing but thorns and thistles, it necessarily is rejected and nigh unto a curse. So it is with humanity. How can we expect other than cursing when we pervert all of God's blessings which come to us? If the disposition remains to turn from the sin and from the perversion of God's blessings, there is renewal in Him; there is absolutely no limit to His mercy, either in quantity or in time. Its limitation is determined by our own disposition toward Him. All sins which are repentable are forgivable.

★

### 2657.—Matt. 16:18. The Church.

What does the 18th verse of the 16th chapter of Matthew mean? Does the word "church" belong there, or should it be called "assembly" or something else? It seems to give the Catholics ground for argument that their church has power to change laws and seasons. W. S. H.

The verse reads as follows: "And I say also unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of Hades shall not prevail against it." The words of our Saviour can only be understood by a consideration of the context. Peter has just confessed Christ. Jesus tells him that that conviction did not come by flesh and blood, but by the revelation of the Father. He had confessed Jesus as Christ, the Son of the living God. Our Lord said unto him: "I say unto thee, that thou art Peter;" "*petros*," Greek, meaning a stone; "and upon this Rock" — *petrae* — the Christ whom thou hast just confessed, "I will build My church." Who this Rock is, elsewhere shown. Paul tells us in 1 Cor. 3:11 that there can be no other foundation laid than that which is laid — Christ Jesus. And Peter himself tells us, in the first epistle, that we who believe are living stones, built upon the Foundation, Christ Jesus.

Peter was simply one of the living stones, built upon the Rock whom he confessed. We will see by still other scriptures that everywhere God in Christ is the Rock. It is never applied to His children who build upon the Rock. Therefore, "the gates of Hades can not prevail against it" because it is built upon Christ Jesus, and therefore again it gives the Roman Catholics no ground whatever for the argument that their church has power to change laws or seasons.

The word "church" comes from "*ecclesia*." The translation is all right if we will give to the term "church" the right meaning. It means "the called out ones," those who heed God's call. Peter had done so, and he became a living stone, builded into Christ Jesus, the Rock, and so it is with every believer.

★

### 2658.—The Woman and the Beast.

Please explain Rev. 17:3: "And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." Is the woman the same as in Rev. 18:7, who says, "I sit a queen"?

W. W. M. C.

In brief, the persecuting power of the church of God is represented by three different symbols in the Revelation: in chapter 12, by the great red dragon, the devil; in chapter 13, by his agent, the beast — church and state united; in chapter 17, by a beast which is guided by a woman, the two symbols of church and state being kept separate. In Revelation 12 we have the figure of a woman representing the true church; one who is hunted, persecuted, driven into the wilderness, yet whom God cares for notwithstanding all her misery and sorrow and travail. In Revelation 17 we have the apostate church represented as sitting in triumph upon the powers of the earth during the very time that the true church is suffering persecution. We understand that the woman of the scripture quoted above is the apostasy during the Dark Ages, that the beast is the civil power which the woman guided to do her will. The same apostasy is identical with that of Revelation 18; only Revelation 18 is a further development which will include all the apostasies of the earth finally, before her destruction at the coming of the Lord.

★

### 2659.—The Taking of Life.

Does God take the life away, or does the devil? That is, if a man dies, does God take his life, or does Satan?

A. G. R.

All death comes in consequence of sin. If sin had never entered the universe, there would never have been death. But when sin entered into the world, death came by sin, and so death passed upon all men; so primarily it is sin which brings death, and Satan brought sin. Of course, it is Satan's object, ever and always, to cause men to die. And therefore he is spoken of as he that has the power of death. Heb. 2:14.

The Lord is gathering out from these death-doomed mortals in this world a people who will glorify Him. He dwells within those who yield to Him, who receive of His Spirit, and gives them of His everlasting life that they may overcome sin. That does not mean that they will not physically die, for, inheriting mortality, they will, and God permits them to die. Sometimes it would seem that in His great mercy, He permits them to die before their time in order to save them from evils to come. It is better for His children that they sleep; for death is but a sleep to him who is in Christ Jesus; yet the original cause of their dying is, as before stated, the mortality which comes in consequence of sin. Therefore, Satan may be said to be the death-bringer, while Jesus is the Life-giver.

★

### 2660.—Burying the Dead.

Could a Sabbath-keeper help those who are not in preparing burial clothes for the dead on the Sabbath-day without a violation of the command? Or does what the Saviour said, "Let the dead bury the dead," apply here?

BAND MEMBER.

It wholly depends on circumstances. If a neighbor's family were afflicted by death and our help was

demanded on the Sabbath, we know no reason why we should not render it in a service more important than the rescuing of a sheep or ox. If others can do it as well as we, if they are willing to do it, we could leave it to them, and perhaps render more important service after the Sabbath closed. Our Lord's words would not apply unless He had called us to more important work.

★

### 2661.—Making Water Wine.

When I am talking to a person regarding the use of intoxicating drinks, I am often told that Christ made wine at the marriage of Cana, as recorded in John 2:1-12. F. G. A.

There are two kinds of wine recognized in the Bible; one the wine that "makes glad the heart of man," and the other, the cup that intoxicates, concerning which the Scripture says: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder." The one wine is not intoxicating; the other is. It would hardly seem that a wine drinker could conceive that our Lord made water into wine that would intoxicate and bestialize as it does at the present time. There was no drunkenness that followed the wine which He made.



### Schedule for Week Ending December 5, 1908.

Sunday	Nov. 29	Zechariah	1, 2	Gal. 2
Monday	" 30	"	3, 4	" 3
Tuesday	Dec. 1	"	5, 6	" 4
Wednesday	" 2	"	7, 8	" 5
Thursday	" 3	"	9, 10	" 6
Friday	" 4	"	11, 12	Eph. 1
Sabbath	" 5	"	13, 14	" 2, 3

### Suggestive Notes.

Zechariah, whose name means "Jehovah hath remembered," a common and prominent name in the Old Testament, was contemporaneous with Haggai, and prophesied in the time of the reformation under Zerubbabel. The first eight chapters of his prophecy pertain almost wholly to that reformation among God's people and the future reformations of which that was a type. By various figures and symbols, he indicates the nations and the power of God to save. Chapters 9 to 14 are of a somewhat different character, so much so that some scholars have concluded that they belong to the prophecy of Jeremiah, rather than to Zechariah, and that when the manuscripts were gathered together by Ezra, they were placed at the end of Zechariah, instead of in Jeremiah. The two reasons for this are that "the burden of the word of the Lord" is a term used by Jeremiah and is not used by Zechariah in the first part of the book; and secondly, that Zech. 11:12, 13 is ascribed by Matthew to Jeremiah in Matt. 27:9, 10. No such passage occurs in Jeremiah's writings, but does occur in Zechariah. This, however, does not in any wise affect the prophecy, the general tenor of which is a prediction of Christ's kingdom, of the great day of the Lord, and the punishment of the wicked of earth.

★

On December 4 we begin the study of the book of Ephesians; another epistle of the apostle Paul to the people at Ephesus, not to them only, but to the faithful in Christ Jesus everywhere. It is one of the great, deep wells of the Bible, one of the fathomless mines which will bear all the working possible, and in which the deeper one goes, the more precious and abundant the precious ores that he finds. It sets forth God's plan of salvation in Christ Jesus, and so wrought out through the spirit in human hearts. A hard book it is for those of little experience in the Christian life to understand, and yet when seen through Christian experience, it is one of the most precious in the whole Bible. Chapter 1 sets forth the plan of God in eternity and time; chapter 2, man's condition without Christ and in Christ; chapter 3, a fuller revelation of the Gospel of God.





## The Schooner "Tiare"

By B. J. Cady

**B**ELIEVING that the readers of the SIGNS will be interested to hear of the schooner that has recently been secured for the Eastern Polynesian Mission, we will give a few items in regard to it. It has a Tahitian name, "Tiare," which means "flower."

In the past, we have had no regular communication with Pitcairn Island. It is true that ships from various parts of the world call there occasionally, but the captains seldom know beforehand whether they will call there or not, as it usually depends upon the wind and the condition of the weather, so it was very seldom that a ship would take their mail to them.

If we are to help the people, we must be able to reach them. Some have subscribed for our papers, but at times would not receive a copy during the year. They need a teacher, and it is important that we be able to communicate with this teacher as well as with the people.

The "Tiare" was purchased last April, and was sent away as soon as possible to Pitcairn Island to bring Brother Carey, our teacher, and others to attend our conference on Raiatea in June. We were all pleased to have Brother O. A. Olsen with us at this meeting. It was a real spiritual feast to us, and we hope the good resolutions made at this meeting may be carried out.

On the first trip of the "Tiare" to Pitcairn, the freight and passage money received nearly paid expenses, besides something over \$200 worth of missionary work was done. She is now on her second trip to Pitcairn Island to take back some of the people who attended our meeting. She has freight for the islands of Tubuai and Mangareva, so will call at those places and leave some Tahitian literature. We hope that much good may be done in this way. Tho our schooner has but few comforts for the passengers, we are glad to have this means of communication with Pitcairn, and we hope it may be a real blessing to the people there, as well as to many of the other islanders in this part of the sea.

Brother Carey is expected to continue his school work on Pitcairn during the coming year. Brother George Sterling and wife, recently from Mount Vernon, Ohio, are to work on Raiatea. Our Tahitian laborer, Paul Deane, is working on Huahine at present. Brother J. R. McCoy goes on the "Tiare" as ship missionary.

The first cost of our schooner was \$1,520. We had to have a chronometer and other things for the ship, which cost us about \$150. Then the cost of transfer in ownership will be about \$60.00, making in all \$1,730. We have paid \$918.48, which leaves a balance of \$811.52 yet to pay. When this

is paid, the schooner will be the property of the Australasian Union Conference. We hope to have a donation of \$282 with which to help pay off this debt. It is money that was received from the sale of the old cutter which was bought for the Pitcairn people, and afterward condemned as unseaworthy.

We feel very thankful for the assistance that our brethren in other lands have given us in getting this boat, for without this help we could not have secured it. We



The Schooner "Tiare."

hope that the Lord may always direct in its movements, and that it may be a means in His hands of much good.



"How much are we actually doing for foreign missions — you and I? Do we tithe our income conscientiously, and are we careful to see that this, the Lord's money, is so applied as to do the most good?"



Each day is a new life and an abridgment of the whole. I will so live as if I accounted every day my first and my last; and as if I began to live but then and should live no more afterwards.—*Joseph Hall.*

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## The Stolen Coin.



CHINESE pastor, in seeking to impress the sacredness of the Sunday upon his people, used the following parable:

"It came to pass that a man went to market, having on his shoulder a string of seven large copper coins [holes being in the Chinese coins, they are strung on strings, and carried on the shoulder]. Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man, and stole the seventh coin also. What an abominable wretch! Yes; but in saying this, you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh you also steal!"

A beautiful parable, indeed! But what a pity that, while as related it is true, yet it is made to become untrue in its application. The seventh coin has been stolen, true enough, not only by the poor beggar, but by many pastors and people, as well. That counterfeit — the first day — can never be palmed off onto God (where the true light shineth), for that other genuine coin upon which He has placed His own image and superscription, that day which He claims as His own — the seventh. Neither will the Lord accuse any one of stealing a day He Himself gave to man for his own use in the beginning.

Would that the Chinese pastor, and all others, might see this, and humbly return the stolen coin, with that confession and contrition of heart necessary to receive God's forgiveness for the great sin of not only breaking the fourth commandment themselves, and teaching others to do so, but that other commandment as well, which says, "Thou shalt not steal."

T. E. BOWEN.



"THE heart is best nourished when we are ministering to the needs of our neighbors."

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**Right upon the heels** of the graft cases of San Francisco comes the looting of the city treasury of about \$60,000 or more. Will justice be as tardy in this as in the graft cases? About all that has been done thus far is to cause more or less temporary inconvenience to the grafters.

★

News comes from Chicago that Dr. Emil Beck of that city has been very successfully treating children who are crippled through tuberculosis of the bones. The treatment consists in filling the cavity caused by the disease with bismuth and sub-nitrate compound, combined with the basis of vaseline. In five weeks' trial it is said that twenty out of forty crippled children were cured by the treatment. The formula, says the news item, contains

30 grains of bismuth and sub-nitrate compound, with 60 grams of vaseline. The paste is solid at the temperature of the body, but if a fever is induced, it will run out of the cavity. As the healing is continued, the mixture is absorbed.



### For 1909.

THE SIGNS OF THE TIMES, we believe, has the best list of subscribers in the world. That may not be the way to put it, for the biggest list is considered the best list. It is better to say that we have a list of the best subscribers in the world. They are of the noble, helpful kind. They are found among all peoples, persuasions, nationalities, races, and classes, who speak the English language. They rarely find fault, and if they do, a hundred to one are the chances that they have the right to do so under the circumstances.

Such a list of friends as that we ought at least to try to please and still be true to truth and our mission.

Our attempt to do this has not been wholly successful during the last six months. They have said so, said so so kindly and tenderly, yet so plainly that we have had no doubt about it; and our hearts have sympathized with them.

It was a mistake to try to substitute for what some have been pleased to call "the grand old SIGNS" a weekly consisting of three small issues each month and one large one. We know it; we all know it. Now let "bygones be bygones," only as they serve for object-lessons.

There is a demand for the monthly. It will meet that demand. Let this suffice for that in this connection.

But the weekly, the regular old 16-page weekly will be restored for 1909.

The preaching of the Gospel of God ever widening, developing, demands it.

The great strenuous age, filled to the full with fulfilments of the word, portentous with omens of a mighty change, gleaming with lights shining from across the harbor-bar of Home, and the needs of perishing humanity demand the publication of the SIGNS OF THE TIMES as it has been and better.

Therefore, beginning with the year 1909, the regular SIGNS OF THE TIMES will be published as before, weekly, 16 pages, at the regular price of \$1.50 per year.

Equitable adjustment will be made with all those who have subscribed for both papers.

Next week we will tell you more about it. We have delayed our forms a day to say this. Look for what we shall say next week.



### The War-Mad Fever.

A STRIKING evidence of the mental condition of the world has been presented again and again in connection with some of the exciting things taking place, such as the flight of air-ships, aeroplanes, etc. *Current Literature*, referring to Count Zeppelin's balloon flight, witnessed by thousands in Germany, including the emperor, thus speaks of the effect of that event upon those who beheld it: "The emotional effect of this flight," says one of the press correspondents, after trying in vain to keep up with the dirigible in a fifty-horse-power automobile, 'on some of the people who witnessed it was remarkable. Some laughed wildly, and apparently without control; others raised their voices in ineffectual cries of welcome and encouragement, others wept, and still others gazed mutely at the apparition in the air. As the air-ship turned a bend in the river beyond Laufen, an old man, feeble, white of beard and wrinkled of face, was crawling painfully to the top of a hill. . . . He reached the crest all out of breath just in time to see it disappear. "Ah, I have seen it!" he exclaimed. His steps were uncertain, he tottered, and the tears were streaming down his face.' Referring to this, the *Springfield Republican* says:

"The stories of Germans in all parts of the empire when the Zeppelin air-ship was reported to be destroyed, are more than melancholy, they are sinister in their significance. They seem to reveal a state of mind that regards the frantic pursuit of new and novel engines of war as the highest function of a nation."

Do our readers think when such spectacles call forth all the emotions of humanity in uncontrollable degrees, that they are fulfilling just what God's word has said concerning this time when He tells us that there are spirits of demons going out into all the world and preparing them for the battle of the great day of God Almighty?

Another question is pertinent. Could any such emotion be aroused if those air-ships were used and could be used only for the sole purpose of relieving the wants of humanity? And after that air-ship that was designed to put Germany to the forefront in war machinery of the air was destroyed, in a few days' time offerings to the amount of more than a half-million dollars had been subscribed by the government and private individuals to enable Zeppelin to build another. France is driven to almost the same frenzy of delight in the success of the Wright aeroplane upon which that government has an option.



We shall have more to say in future numbers concerning the subject of Spiritism or "psychic phenomena," as it is usually called in these scientific days. Never was the world more stirred over this matter than at the present time. It is less than a generation ago that it was regarded by most scientists as either a popular fad or a base superstition. Not so at the present time. Scientific men have been testing it, and while they have found more or less fraud connected with public manifestations, they have also found that which has confounded all their science, and led many to accept these phenomena as true manifestations of spirit existence—yea, spirits of the dead. All sorts of hypothesis have been presented by others, such as "telepathy," "astral body," "subconscious self," and a half dozen other meaningful and meaningless terms, and yet all seem to be unwilling to accept the hypothesis given in God's word. It is really more than a hypothesis there. The Lord has revealed to us just what these phenomena are, and just what the source is; and He has predicted just what the world is now seeing, but of this more hereafter.

★

As we go to press the election of the Republican national ticket is assured by a good majority, Mr. William H. Taft will be chosen president; and "the country is safe for four years more," some of our ardent Republican readers would exclaim. But they would have had no more doubt about the matter if the Democratic ticket had been elected. It is worth something to know that "the Most High ruleth in the kingdoms of men, and giveth it to whomsoever He will." Mr. John R. Johnson was elected governor of Minnesota; Mr. Charles E. Hughes, of New York; and Mr. Judson Harmon, of Ohio. The latter seems to be a whisky triumph.

★

"Two Girls Gone; Police Seek in Vain," is the heading of a San Francisco daily. It is typical of many like announcements. Sometimes the girls have left home and decency of their own volition, sometimes forcibly abducted. The real cause generally lies back of the present wrong in the lack of home training.

★

Let their cause be just or otherwise, we do not see how the suffragettes of England are helping it by their unwomanly, not to say unladylike acts. It seems to us that they would lose the respect of every decent supporter, male or female.

★

With the aeroplane comes the elevated garage, or repair shop. A gentleman in Paris has built one with a large landing-place on the top of a large tenement house.