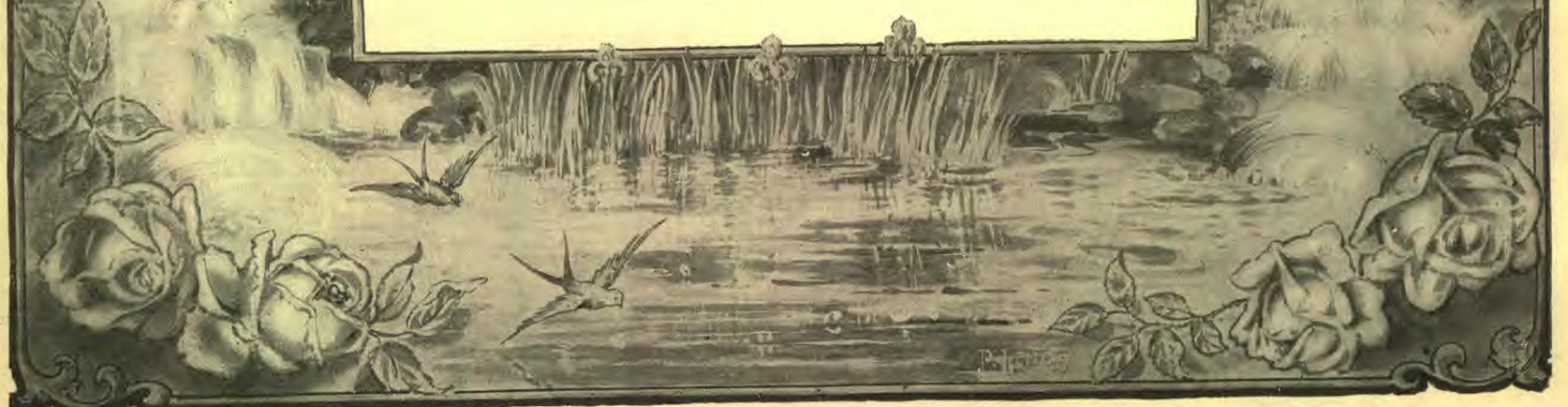


Signs of the Times

God's Assurance

Luke 11:9-13

And I say unto you,
Ask,
and it shall be given you;
Seek,
and ye shall find;
Knock,
and it shall be opened unto you.
For every one that asketh
receiveth;
and he that seeketh
findeth;
and to him that knocketh it shall be
opened.
And of which of you that is a
father
shall his son ask a loaf,
and he give him a
stone?
or a fish, and he for a fish give him a
serpent?
Or if he shall ask an egg, will he give him a
scorpion?
If ye then, being evil, know how to give
good gifts
unto your children, how much more shall your
heavenly Father give the
Holy Spirit
to them that ask Him?



Question Corner

Please Be Definite.—For instance, a question comes to us asking us to be so kind as to explain the meaning of the latter part of "the 28th verse of Hebrews." But the question is not definite enough so that we may know what chapter is referred to. There are five chapters in Hebrews which have 28 verses or more: chapter 7, chapter 9, chapter 10, chapter 11, chapter 12. If our correspondent will tell us what chapter is referred to we will be glad to answer the question if we can.

3063.—The First Day of the Week

What bearing has Acts 20:7 on the controversy between the advocates of the first and the seventh day as the Sabbath? "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." SINCERE INQUIRER.

The text has absolutely no bearing, or should have no bearing, whatever, on the controversy. In the first place, the day is not called by a sacred title in any way. We are not told that Paul or the disciples observed it as a sacred day. He was on a tour visiting the disciples. He had to accommodate himself to the times when he could meet with them, and his modes of travel. He came to Troas in five days, and there stayed seven days. The seventh verse records a farewell meeting. Before he left, they came together to break bread. Possibly it was the Lord's Supper; not necessarily so. That first day of the week began on what is our Saturday night, for the day began at sunset. First, Paul preached to them, continued his speech until midnight; then a young man becoming sleepy fell out of the window and was killed, taken up dead. Paul brought him to life; went back again; then broke bread, and talked a long while, even till break of day, and so departed. Now what is there in this that would indicate that that was a Sabbath? If Roman time was reckoned, and that was the same as our Sunday evening, and the breaking of bread was the Lord's Supper, it did not occur on that Sunday evening at all. The breaking of bread did not come until after midnight. That would have been on Monday. So that the breaking of bread, if it constituted a day holy or indicated a custom, ought to be held after midnight on Monday morning. But as the day began with evening, the breaking of bread did not occur on what would be called the Bible first day night. The record gives us more than this. It shows just how Paul and his companions kept that day. Paul journeyed about twenty miles across the isthmus from Troas to Assos; and Luke and his companions had gone on before, taking the ship around the peninsula. That is the whole record—every part of it. It probably would not have been mentioned at all but for the notable miracle that Paul wrought while at Troas.

3064.—The Day of Crucifixion

I understand that Jesus was crucified on Wednesday and rose from the dead on the Sabbath day, as the sun went down, which is called Saturday now. How do you explain it? We are told in the Roman Catholic Church that Jesus was crucified and died on Friday and rose the first day of the week. How could Jesus die on Friday and then rise on the first day of the week? for He tells us in Matt. 12:40 that He must remain in the heart of the earth three days and three nights. L. D. J.

1. It does not make a thing true or untrue if the Catholic Church teaches it, or any other body of people. There are a good many truths which the Roman Catholic Church holds. The question is, Does the claim stand the test of the Word?

2. "Three days and three nights," according to the common Bible usage, does not mean absolutely seventy-two hours. "Day and night" is an expression used for a day. It may be only a part of a day, and yet is many times called a day. It may be only a part of a day and a night on each end of the period and a whole day between. It would still be called, in the common acceptance of the term, "three days and three nights."

3. "The heart of the earth" does not mean the

grave necessarily. It is the only place where the expression is used in the Bible, and it is purely arbitrary to say that it means the grave, and that therefore Jesus must be three days and three nights in the grave.

4. To us it seems very clear that "the heart of the earth" means in the hands of the powers of earth. Satan is the "prince of this world." Jesus tells us just before His arrest by the power of Rome, "The prince of this world cometh, and hath nothing in Me." John 14:30. Again, "Now is the judgment of this world: now shall the prince of this world be cast out." John 12:31. There began the three days and three nights when our Lord was placed in the hands of the powers of darkness. Previous to that His time had not yet come. Now His time had come. The events which were to fall within these three days are given again and again as His betrayal, mocking, crucifixion, and the third day He should rise again—the third day from the time when He was betrayed into the hands of men. Just a little after, Jesus said that the crisis of this world had come, and that "the prince of this world" should "be cast out." The traitor found Him in the garden with His disciples; and as they came to take Him, our Lord said, "This is your hour, and the power of darkness." That is, the hour of the power of darkness began right then when they came to arrest Him; and this too is in harmony with what our Lord said in John when He prayed, "Father, save Me from this hour." He asks, "What shall I say? Shall I say, Father, save Me from this hour?" But He must suffer for man, and so He resigns Himself into God's hands, and declares, "But for this cause came I unto this hour." And there began, in that hour, the awful time of agony which could end only with His resurrection. That arrest seems to have been on Thursday night. The time then included all of Friday, all of Sabbath, and a part of the next or first day. Mark reads concerning that first day, 16:9, "Now when Jesus was risen early the first day of the week." The Syriac New Testament has it very clear, "And on the first day of the week He arose."

5. But what of Matthew 28:1? That ought to be interpreted by the other Gospels, and this is very easily done by connecting the 66th verse of the chapter previous, to the first verse of the 28th chapter. In the original there are no chapter headings, no verses, nothing to separate those clauses; and so we read, "So they went, and made the sepulcher sure, sealing the stone, and setting a watch in the end of the Sabbath." That is what the Jews did. They were so anxious that Christ should not arise from the dead that they even overcame their compunctions of false Sabbath-keeping, and went to Pilate and demanded that they have a watch so that He would not rise from the dead. And so this watch is set in the end of the Sabbath; but as the first day of the week began to dawn came the resurrection.

6. It seems to us that this understanding of the text makes it clearer than any of the other various methods by which men seek to bolster up something which would make Christ rise on the Sabbath day, just as tho that would make the Sabbath a holy day; just as tho His rising on the first day would make the first day of the week the Sabbath! The "Thus saith the Lord" is worth more than a great many imaginations of men.

3065.—Adah and Zillah. Gen. 4:23.—N. J. E.—We have no record anywhere else of Adah and Zillah. They were two wives of Lamech. Polygamy had begun as early as that. The speech is not clear. He may have slain but one person,—"I have slain a man for wounding me, and a young man for bruising me." Told in poetical style the thought is repeated. Possibly, of course, there were two; but we would gather that it was one. There are those who contend that the man whom Lamech slew was Cain; but that is all guess-work. The thought of the latter part of the song is that if one should be punished for slaying Cain,

who killed his brother unprovoked, in cold blood, surely one should be avenged for slaying Lamech, who slew a young man in self-defense. Cain slew out of the pure selfishness of his heart; Lamech slew to save his life; somebody had already wounded him. It might be considered just to slay Cain, inasmuch as he was a manslayer; but it could in no wise be considered just to slay Lamech, when he had only defended his own life, and that resulted in the slaying of a young man.

3066.—Cain's Marriage.—N. J. E.—As to whether Cain was married when he went to the land of Nod or not we do not know. His wife was at least his sister. Many years elapsed after his slaying of Abel evidently before he married his wife. Great spaces of time are covered sometimes in a few verses of Scripture. The land of Nod was immediately East of Eden, adjoining. Whether Adam's descendants had scattered into that land, or whether they still remained on other sides of Eden, we know not. It is really immaterial whether they had found a place in the land of Nod or in some other section of the earth at that time. The Lord does not reveal anything to satisfy our curiosity. He tells us that Cain was married, and then gives us some of the descendants of Cain, in order that we may see just how wickedness continued and in what it resulted.

3067.—The Apostolic Church; Where Found.—J. R.—There are two marks given concerning the church which will be translated when the Lord comes—the remnant church, found in Rev. 12:17. That church keeps the commandments of God and has the testimony of Jesus Christ. In the 14th chapter and the 12th verse we read again of that same body who shall be looking for the Lord when He comes, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Those are the great characteristics which God gives to His remnant church. When you find the people that are doing that, you certainly have a twofold assurance that they are the true apostolic church, or better, the church of Jesus Christ.

3068.—"Whatsoever Thy Soul Lusteth After." Deut. 14:26.—N. J. E.—Take in the context, please. That will help very much. Note that this was spoken to the Lord's people, who were doing His will, who were observing His feasts, who were keeping His ordinances. Taking into consideration this fact, we can readily understand that their souls would not lust after things that were wicked and wrong. They were simply to carry their money with them, and have a real joyful, good feast together. The passage implies no more. They had no such strong drinks in those days as we have now. There were no distilled liquors in the days of Israel.

3069.—What Was the Mark? Gen. 4:15.—N. J. E.—That we do not know, nor do we know of any one who knows what mark God set upon Cain. It was that which branded him in a twofold sense: first, that he was the one who slew his brother; and secondly, that the punishment of that murder rested with God. The Revised Version reads, "And Jehovah appointed a sign for Cain, lest any finding him should smite him." That is, Cain was to make himself known by a certain sign that others would recognize.

3070.—Job. Gen. 46:13.—L. V. E.—No, the Job of Gen. 46:13 was not the Job of the book, the old Idumean patriarch. Read as in the American Standard Revised Version, instead of "Job," "Iob." There are many names similar in the Old Testament referring to entirely different individuals. You will find some of them repeated over and over again on different characters. The two names come from different words in the original.

Matt. 10:23 was answered last week.

Signs of the Times

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

For Terms, See Page 15
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The Power of the Spirit

By Prof. L. A. Reed

IN the first chapter of Genesis we read the record of the creation, and as a part of the record, these words, "The Spirit of God moved upon the face of the waters."

The word "moved" comes from a Hebrew word, "to flutter," or "brood." It gives us the idea of energy, of vibratory power, of life-producing impulse.

"By the Word of the Lord," we are told, "were the heavens made; and all the host

was; He commanded, and it stood fast." Ps. 33:9.

In a similar manner when Daniel, weak, without strength, and without bread, as the record reads, stood before the angel, "then there touched me again one like the appearance of a man, and he strengthened me. And he said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he spake unto me, I was strengthened, and said, Let my lord speak;

Of God's Word, the following statement is made: He "callethe those things which be not as tho they were." God can do this and yet not lie, for the simple reason that when He calls a thing which is not as tho it were, it immediately obeys and is all that He said of it. God's commandment makes true the thing He commands. Everything that God wills is contained in His Word, and when the Word speaks that thing, that thing then must exist.

There is one exception. God refuses to invade the will of man. He allows every man to choose for himself whether the Word shall prevail in his life or not; therefore



All the beauties of nature speak of the wisdom and power of God; for by His Spirit they were created.

of them by the breath of His mouth." "The breath of His mouth" is but another expression for the Spirit of God; and in this poetic repetition we find that the Word states the work and the Spirit supplies the energy. Or as another scripture gives it, His Word "it hath commanded, and His Spirit it hath gathered them." Or as Christ formulated it, "The words that I speak unto you, they are Spirit, and they are life." In the book of Job we read, "By His Spirit He hath garnished the heavens."

At creation, when God said, "Let there be light," there was light; perfect obedience on the part of nature in responding to the perfect Word of God. "He spake, and it

for thou hast strengthened me." Dan. 10: 18, 19.

The Mighty Word

This is always the operation of the Word of God. The might of God resides in that Word, and when obeyed there is in that Word all the power, all the might necessary to carry out that Word.

Consequently when God says, "Be joyful and rejoice evermore," in the command is the power to make it true. All it needs on our part is faith to obey it.

As Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. And this is the law of its operation.

it is necessary for you and me to say whether the power of God's Word shall operate in the life or not. If you say it shall, then it will, for all power in heaven and earth is back of it; yes, is in it, to make it prevail, to make it be indeed exactly what it is, everywhere and always the almighty Word of God.

Not a Theory

And so when Christ entered the upper chamber, and breathed upon His disciples, and said, "Peace be unto you," it was something more than a mere formality. He was giving a peace not as the world gives, but a condition of mind that the world could neither give nor take away; and "great peace

have they which love Thy law: and nothing shall offend them."

The Word not only gave existence to the world, but it still maintains that world; it still upholds it. Heb. 1:3. And this world will stand until the time when God's Word shall shake the heavens and the earth, and that shaking will remove everything that is not in accordance with the pure Word of God. Heb. 12:26-29.

When that great shaking takes place, the assurance to the believer is that there shall remain a kingdom which can not be shaken, a kingdom that can not be moved; and the consolation to the Christian is as stated in the Word, "Wherefore, receiving a kingdom that can not be shaken, let us have grace, whereby we may offer service well pleasing

to God with reverence and awe." Verse 28.

"Ye shall receive power, after that the Holy Ghost is come upon you." "All power is given unto Me in heaven and in earth." "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." This is the power which is for every child that trusts in the Lord. It is the power of God's Word; it is the power of God's Spirit. It is the power that built this world; it is the power that still upholds this world; it is the power that will bring in the new kingdom, the everlasting inheritance; and it is this same power that immortalizes God's children, and causes them who do the will of God to abide forever.

Spirit of truth; whom the world can not receive, because it seeth Him not, neither 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 Fulfilment

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

The Spirit to Be Sent

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.

The promise had been made through 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 dis-

The Secret of the Saints

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
But only God's alone;
In little things to have no will,
To own no share in great;
To find the labor ready still,
And for the crown to wait;

Upon the brow to bear no trace
Of more than common care,
To write no secret on the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
Its daily weight you feel;

In toils that praise will never pay,
To see your life go past;
To meet, in every coming day,
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due,
Yet feel life's daily offerings
Are far more fit for you;

To woo no subtle, soft disguise
To which self-love is prone;
Unnoticed in all other eyes,
Unworthy in your own;
To yield with such a happy art
That no one thinks you care,
And say to your poor, bleeding heart,
"How little you can bear!"

— Author Unknown.

ciples to wait at Jerusalem. The Holy Spirit, to be sent in fulness of blessing after Christ returned to heaven, was to be to believers 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

The Inestimable Gift

By A. O. Tait

ONE of the choicest and best gifts of our heavenly Father is that 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 through 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 through 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 reach of the faith of every one who will stand on the naked truth of God.

Greater Works

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 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 Chris-

tians 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

Behold, He Shall Come

SHALL we know Him if we see Him
When He comes?
Shall we fear Him, shall we flee Him,
When He comes?
Shall we love Him and believe Him,
Will His own at last receive Him,
Or will slighting coldness grieve Him,
When He comes?

Shall we dare to stand before Him
When He comes?
Shall we worship and adore Him
When He comes?
Or will pride presume to try Him,
Will our craven fear deny Him,
And our sins cry, "Crucify Him,"
When He comes?

May our feet be swift to meet Him
When He comes!
May our hearts leap up to greet Him
When He comes!
May our lips be fit to sing Him,
May our hands be clean to bring Him
All we have, and all to crown Him,
When He comes!

— Author Unknown.

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 were 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 through 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 who 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 through 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 being to him an irksome duty, he finds it the delightful joy of his life.

— ★ ★ —

The Narrow Way

BUT was there ever a way so roomy, so magnificently spacious? The largest souls that ever lived have found it more than ample for all their going. What room there is in it *perpendicularly*, straight up! To a man who was walking in it, and whom it had led into much outward constraint, they said, "Your room is very narrow." "Aye," he answered, "but it is very high." It has a clear, unobstructed view of the sky. Over the broad way are the overarching trees of lust or desire or intrigue or ambition or self. You get only broken glimpses of the heavens there. For days and months and years you do not see them at all, and clear and whole you never do see them. But so long as the soul is really in the narrow way, the path of consecration, of love, of service, there is nothing that interrupts the upward look. In fact, the narrower the path, the farther the reach and the clearer the vision. So deep amidst cañons, so constricted, seems our life, so shut in and shut out, that we feel as if we were down at the bottom of a well. And down at the bottom of that well the stars come out. It is a telescope, and shuts off the confusing earthlights, allowing only the celestial lamps themselves to shine in. What glimpses of heaven have been caught in this "Royal Gorge" of the narrow way! It was here that Bunyan got his vision of the pilgrim on his journey heavenward. Here Milton soared to the heights of his great argument. To Luther, driven in, and almost distracted by the countless oppositions and disasters of his struggle for the soul's liberation, it was given here to look up and see the invisible pillars of God's grace and power which uphold the heaven. Hemmed in by the rocky coast and unquiet waves of Patmos, here John beheld the New Jerusalem. There are no such visions in the broad way; it is all one glare of conflicting lights and baffling mists. You never suspect that the stars are above it. There is no upward reach.—*Sunday School Times.*

The Work of the Holy Spirit in Conversion

By Mrs. E. G. White

AT infinite cost provision has been made for men to reach perfection of Christian character. Those who have been impressed by the Holy Scriptures as the voice of God, and desire to follow its teachings, are to be daily learning, daily receiving spiritual fervor and power, which have been provided for every true believer in the gift of the Holy Spirit.

The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him; and human minds, human judgment, and human methods can no more set boundaries to its working, or prescribe the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner." As the wind moves in its force, bending and breaking the lofty trees in its path, so the Holy Spirit influences human hearts, and no finite man can circumscribe its work.

Born from Above

When Nicodemus, a great teacher in Israel, sought the Master in that night interview on the Mount of Olives, Jesus laid before him the conditions of conversion, saying, "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God."

In astonishment Nicodemus said, "How can a man be born when he is old?" Here the Jewish ruler showed his unbelief; but Jesus answered, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Perplexed and wondering, Nicodemus said, "How can these things be?" Jesus said, "Art thou a master in Israel, and knowest not these things?" A teacher, a man among wise men, a man who supposed that he was able to comprehend the science of religion, and yet stumbling at the doctrine of conversion!

Nicodemus was not willing to admit the truth, because he could not understand all that was connected with the operation of the power of God; and yet he accepted the facts of nature, altho he could not explain or even comprehend them. Like other men of all ages, he was looking to forms and precise ceremonies as more essential to religion than the deep movings of the Spirit of God.

Jesus continued, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." By nature the heart is evil, and "who can bring a clean

thing out of an unclean? Not one." No human invention can find a remedy for the sinning soul. "The carnal mind . . . is not subject to the law of God, neither indeed can be." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." The fountain of the heart must be purified before the streams can become pure. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old life, but a transformation of the nature. There is a death to sin and self, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.



Christ and Nicodemus

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Jesus pointed out to Nicodemus that, altho he could not see the wind, yet he could discern its action. The operating agency was not revealed to view; men could not tell whence it came or whither it went. They could not define by what law it was governed; but they could see the effects produced by its action. So this teacher in Israel might never be able to explain the process of conversion, but he would be able to discern its effects. No human reasoning, no skill of the most learned men, can define the operations of the Holy Spirit upon human minds and characters; yet they can see the effects upon the life and actions.

The Spirit of God is manifested in different ways upon different individuals. One, under the movings of this power, will tremble before the Word of God. His convictions are so deep that a tumult of feeling

seems to rage in his heart, and his whole being is prostrated under the convicting power of the truth.

When the Lord speaks forgiveness to such a repenting soul, he is full of ardor, full of love to God, full of earnestness and energy, and the life-giving Spirit which he has received can not be repressed. Christ is in him, a well of water springing up unto everlasting life. His feelings of love are as deep and ardent as were his distress and agony. His soul is like the fountain of the great deep broken up, and he pours forth his thanksgiving and praise, his gratitude and joy, until the heavenly harps are tuned to notes of rejoicing with him. He has a story to tell, but not in any precise, common, methodical way. He is a soul ransomed through the merits of Jesus Christ, and his whole being is thrilled with the realization of the salvation of God.

Others are brought to Christ in a more gentle way. Men who have been dead in trespasses and sins, become convicted and converted under the operations of the Spirit. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious, become steady, sober, and pure. The rebellious and obstinate become meek and Christlike.

When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its working in the changed character of those who were hardened and obdurate sinners.

The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. A deep and thoro work is wrought in the soul, which the world can not see. Those who know not what it is to have an experience in the things of God, who know not what it is to be justified by faith, who have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being born again.

Only by Experience

What can the world know of Christian experience? Verily, nothing! "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." The great Teacher explained this instruction by saying, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Those who not only hear but do the words of Christ, make manifest in their character the internal operations of the Holy Spirit. The result is demonstrated in the outward conduct.

If one who daily communes with God errs from the path, if he turns for a moment from

looking steadfastly to Jesus, it is not because he sins wilfully; for when he sees his mistake, he fastens his eyes again upon Jesus; and the fact that he has erred does not make him less dear to the heart of God. When reproved for his mistake, he learns a lesson from the words of his Saviour, turns the mistake into a victory, and takes heed that he be not again deceived.

The Christian can not serve the world, or yield to the claims of any power, relation, or society that will make him deny Christ, dishonor God, or prove disloyal to His holy law. The Christian is to surrender himself unreservedly to God as His purchased possession.

The life of the Christian is hid with Christ in God; and God acknowledges those who are His, declaring, "Ye are My witnesses." They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving upon the inward man, so that those who are associated with them are convinced that they are making Christ their pattern. Those who truly love God have the internal evidence that they are beloved of God. They have communion with Christ, and their hearts are warmed with fervent love toward Him. God claims them for Himself, and will impart to them special favors, enabling them to be complete in Christ, more than conquerors through Him who has loved them.

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The Holy Spirit—How Received

By the Editor

SURELY, it is important, infinitely so, that every child of God should have the Holy Spirit, the great eternal life of the universe; for "if any man hath not the Spirit of Christ, he is none of His."

It is infinitely important that human, finite, ever failing, ever fruitless weakness should be supplemented by divine life and power in the work of overcoming sin and of building eternal character.

It is of infinite importance that the worker for God should be Spirit-filled and Spirit-panoplied, in order that he may successfully fight his Lord's battles and win souls for Christ. How may that Spirit be obtained?—Simply by asking. Listen to the assurance of the Master:

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how **MUCH MORE** shall your heavenly Father **GIVE THE HOLY SPIRIT** to them that **ASK HIM?**" Luke 11: 9-13.

What striking figures God uses to show His willingness! It is a hard-hearted father who will not feed a hungry son if that father have the bread. It is a cruel father who would mock and tantalize his son by offering that son a stone instead of bread, a serpent instead of fish, a scorpion instead of an egg.

God is infinitely better than man. He is willing and waiting to bestow His Spirit.

How Shall We Ask?

"But," says one, "I ask again and again, but no response comes, and I am as weak as ever." Granted. Perhaps you do not ask aright. Let us study for a little time *how* we should ask that we may receive.

1. *We should ask in humility.* That is the first step in true asking. It must always be. Humility is a proper estimate and opinion of one's self, of one's unworthiness, littleness, weakness, nothingness. God reveals it. We admit it all. We are "poor in spirit;" we have no righteousness, no worthiness, to plead. We are sick, and need healing. We are poor, and need riches. We are clothed with rags or naked, and we need clothing. We are blind, and need sight; sinful, and need righteousness. We have but two mighty arguments to make, God's goodness and our need. And so all we need, in Him to find, we come. Will He turn us away? Nay. It is His message, "Humble yourselves in the sight of the Lord, and He shall lift you up." "Saith Jehovah: But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My Word." Once more: He who dwells in "the high and holy place" declares, "I dwell . . . with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

Ask in true humility, and thy prayer will be heard.

2. *Ask in self-emptying, self-abnegation, self-denial.* Says Jesus, "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16: 24. Even so Christ sought: Therefore, "have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but *emptied Himself*, taking the form of a servant; . . . wherefore also God highly exalted Him." Phil. 2: 5-9. There are thousands who would receive the Spirit of God, but their ambitions stand in the way. They desire power, influence, greatness. They are not willing to give all up to God and trust Him for the future. Ask, seek, as did Jesus, and let God do the exalting. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." Heb. 5: 7.

3. *Ask in constant self-surrender.* God's Spirit always works with God's will, with God's law. "He that turneth away his ear from hearing the law, even his prayer is an abomination." Prov. 28: 9. But "if we ask anything according to His will, He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him." 1 John 5: 14, 15. "And whatsoever we ask we receive of Him, because we keep His commandments and do the things that are pleasing in His sight." 1 John 3: 22. Even so Jesus sought God: "Abba, Father, all things are possible unto Thee; re-

move this cup from Me: howbeit not what I will, but what Thou wilt." Mark 14: 36. And the prayer was answered. God saves us for service. His Spirit is given for service. But He can neither fit for service nor sustain in service those who are not surrendered, and devoted to His service.

The Name of Jesus

4. *Ask in the name of Jesus.* "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, 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." John 14: 13-17. See also John 15: 16. This does not mean the mere word "Jesus," but what Jesus stands for. It means the self-emptying, the self-denial, the self-abnegation, the self-effacement, that God might use Him to save others. "Thou shalt call His name JESUS; for He shall save His people from their sins." Matt. 1: 21. For that service He was fitted by His self-emptying and God's filling Him with the Spirit. Luke 4: 18; Acts 10: 38. Ask in His Name.

5. *Ask in faith.* "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. And whatsoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses." Mark 11: 24, 25. There can be no true faith in God's promises based on an unforgiving heart or a heart which holds hardness against a fellow man. Faith is based on God's Word, not on human creed or statement. Rom. 10: 17. Faith accepts God's Word as to man's needs, man's duty; God's Word as to God's precepts, promises, power. It is a spurious faith which ignores God's Word. It is a spurious faith which believes God's promises and rejects His precepts. It is an unworthy faith which would accept the crown and reject the cross. It is a faith not current at the court of Heaven that wants forgiveness of sin and goes on in the sinning. Faith lays hold on God to submit to God's conditions, to do God's will, to believe God's promises, to follow where the Master leads. That is faith. Ask in that faith, and it will ever meet response. "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples." John 15: 7, 8.

These are God's conditions on which His Holy Spirit is granted. They are all one, parts of one cord, intertwined and interlaced. There is no true comprehensive asking which does not embrace them all; and the loyal heart will desire to make them all his own.

Soul, ask according to God's will, and His Spirit will be given; then His whole service will be a delight, because the love of God is "shed abroad in our hearts through the Holy Spirit which was given unto us." Rom. 5: 5. Then His law will be our delight, His Word our comfort and guide, His work a constant joy and blessing. "Receive ye the Holy Spirit."

Our Bible Reading

The Outpouring of the Spirit

1. What promise did Jesus make to His disciples before His death?

"If ye love Me, keep My commandments. And I will pray the Father, and HE SHALL GIVE YOU ANOTHER COMFORTER, that He [the Father, see verse 23] may abide with you forever." John 14:15, 16.

2. Who is this Comforter that should be given?

"Even THE SPIRIT OF TRUTH; whom the world can not receive, because it seeth Him not, neither knoweth Him." John 14:17.

3. What was necessary that the Spirit might come?

"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.

4. What would be the work of the Spirit?

"And when He is come, He will REPROVE the world of SIN, and of RIGHTEOUSNESS, and of JUDGMENT: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged." John 16:8-11.

5. What would be the work of the Spirit in the church?

"He shall TEACH you ALL THINGS, and bring all things to your REMEMBRANCE, whatsoever I have said unto you." John 14:26.

6. In what will the Spirit be the guide?

"When He, the SPIRIT OF TRUTH, is come, He will guide you into all TRUTH." John 16:13.

7. What is the truth into which Christ has promised we shall be guided?

"Sanctify them through Thy truth: Thy Word is truth." John 17:17.

8. In this guiding, of whom will the Spirit not speak?

"He shall NOT speak of HIMSELF." John 16:13.

9. Of whom will the Spirit testify? whose words will the Spirit speak? whom will the Spirit glorify?

"The SPIRIT OF TRUTH, which proceedeth from the FATHER, He shall TESTIFY OF ME." John 15:26.

"Whatsoever He shall HEAR, that shall HE SPEAK: and He will SHOW YOU THINGS TO COME. He shall GLORIFY ME: for He shall receive of Mine, and shall show it unto you." John 16:13, 14.

10. How close will be His relationship to believers?

"HE DWELLETH WITH YOU, and shall be IN YOU." John 14:17.

"Which is CHRIST IN YOU, the hope of glory." Col. 1:27.

"If a man love Me, he will keep My words: and My Father will love him, and WE WILL COME unto him, and make OUR ABODE WITH HIM." John 14:23.

11. What did Jesus impart to His disciples after His resurrection?

"He BREATHED on them, and saith unto them, RECEIVE YE THE HOLY GHOST." John 20:22.

12. Had they yet received the Spirit in its fullness?

"He charged them NOT to depart from JERUSALEM, but to WAIT for the PROMISE of the FATHER, which, said He, ye have heard from Me: for John indeed baptized with water; but YE shall be BAPTIZED in the HOLY SPIRIT not many days hence." Acts 1:3-5.

13. What would the Spirit give them?

"But ye shall receive POWER, when the Holy Spirit is come upon you." Acts 1:8.

14. What would the Spirit enable them to do?

"And ye shall be My WITNESSES both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8.



"Peace be with you." "Receive ye the Holy Spirit."

15. In what condition did the Day of Pentecost find the disciples ten days after His ascension?

"When the Day of Pentecost was now come, they were all together [with one accord, A. V.] in one place." Acts 2:1.

16. What remarkable experience and manifestation followed?

"And suddenly there came from heaven a SOUND as of the rushing of a mighty wind, and IT filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all FILLED with the HOLY SPIRIT, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4.

17. What did Peter declare this to be?

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will POUR OUT of MY SPIRIT upon ALL FLESH: and your sons and your daughters shall prophesy, and

your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will POUR OUT in those days of MY SPIRIT; and they shall prophesy." Acts 2:16-18.

18. What does Joel call this outpouring of blessings?

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the FORMER RAIN moderately ["according to righteousness," margin], and He will cause to come down for you the RAIN, the FORMER RAIN, AND THE LATTER RAIN in the first month [at the first]." Joel 2:23. See also A. R. V.

NOTE.—The "former rain" of Palestine fell upon the dry soil at the close of the year. It softened and prepared it for cultivation, seed-sowing, and the starting of the crops. Following the abundant rains came occasional showers, till just before the harvest, when the latter rains fell to insure abundant crops, and fill out the grain for abundant harvest. So in the Christian dispensation (for Joel is a prophecy of these times, as Peter shows), we have "the early rain" in the apostolic days, and "the latter rain" will fall in the close of the Christian dispensation. As God's people turn to Him and seek His righteousness, He will pour out the latter rain as at the first. In the latter days He will give both the former and the latter rain, with all its blessed fruits foretold in Joel and recorded in part in Acts. Compare Joel 2:28-31 with Acts 2:16-21.

19. How does James predict this outpouring for the last days?

"Be patient therefore, brethren, unto the COMING OF THE LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the EARLY AND LATTER RAIN. Be ye also patient; stablish your hearts: for the COMING OF THE LORD DRAWETH NIGH." James 5:7, 8.

20. What promise does God give through one of His prophets?

"For 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: and they shall spring up as among the grass, as willows by the watercourses." Isa. 44:3, 4.

21. What will the Spirit do for the penitent child of God?

"A NEW HEART also will I give you, and a NEW SPIRIT will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put MY SPIRIT within you, and cause you to walk in MY STATUTES, and ye shall keep My judgments, and do them." Eze. 36:26-28.

22. Into what relationship with God's law will that Spirit bring one?

"I will put MY LAWS into their mind, and write them in their HEARTS." Heb. 8:10.

23. What does God enjoin upon us? and how willing is He to give His Spirit?

"And I say unto you, ASK, and it shall be GIVEN you; SEEK, and ye shall FIND; KNOCK, and it shall be OPENED unto you. . . . If YE THEN, BEING EVIL, know how to give GOOD GIFTS unto your children: how MUCH MORE shall your HEAVENLY FATHER GIVE THE HOLY SPIRIT to them that ask Him?" Luke 11:9-13.

24. What will the Spirit bring into the heart?

"The LOVE OF GOD is shed abroad in our hearts by the HOLY SPIRIT which is given unto us." Rom. 5: 5.

25. How will this love be manifested?

"This is the LOVE OF GOD, THAT WE KEEP HIS COMMANDMENTS: and His commandments are not grievous." 1 John 5: 3.

26. How will His Spirit through His Word affect His church?

"That He might SANCTIFY AND CLEANSE it with the washing of water by the Word, that He might PRESENT it to HIMSELF A GLORIOUS CHURCH, NOT having SPOT, or WRINKLE, or any such thing; but that it should be HOLY AND WITHOUT BLEMISH." Eph. 5: 26, 27.

27. What will then characterize His church?

"So that ye COME BEHIND IN NO GIFT; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1: 7.

28. Will His Spirit-filled children then be affected by worldly environment and influences?

"I will be as the dew unto Israel; he shall GROW AS THE LILY, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall REVIVE AS THE CORN, and GROW AS THE VINE: the scent thereof shall be as the wine of Lebanon." Hosea 14: 5-7.

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The Personality of the Holy Spirit

THE wonderful, blessed grace of the Holy Spirit is that it makes God present with the believer, wherever he may be, or howsoever many he may be. In His incarnation Jesus could be present in only one place at a time. His disciples did not have the faith to grasp that His power reached beyond His personal presence. "Lord, if Thou hadst been here, my brother had not died," was an expression of their general faith. The Roman centurion who declared that he was unworthy that Jesus should come under his roof, to heal his servant,—nor was it necessary, if Jesus should come, He had but to speak the word,—grasped the larger thought which was yet dark to the disciples. Therefore it was "expedient," necessary, for the faith of the disciples, that Jesus in His human, bodily presence should go away.

But Jesus did not leave them alone. His promise was, "I will not leave you orphans; I will come unto you." Again, "If a man love Me, he will keep My Word; and My Father will love him, and We [the Father and the Son] will come unto him, and make Our abode with him." How this is accomplished is thus stated: "I will pray the Father, and He shall give you another Comforter, that He [the Father] may abide with you forever." Therefore no one ever saw a person of the Holy Spirit. That Spirit witnesses of Christ, and takes of the things of Christ and declares them to the believer. (For the above quotations and references, see John 14, 15, 16.)

The Spirit, the great life of God, through Jesus Christ has the power of making personally present both the Father and the Son; and this as literally to each believing soul the worlds apart. Man has a faint illustration of this wonderful truth in the wireless telephone and telegraph. These instruments make the voice or the message of the speaker or sender, everywhere present as far as its power extends. By His Spirit God becomes everywhere present in His universe, and especially so to the hearts of His children who are in perfect harmony with Him.

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Changing the Constitution

There are so few true conservative-of-the-good utterances in these days, that it is worth while to note them, and send them on for

others to consider. One of these is from former Governor Henry T. Gage of California, the newly appointed minister to Portugal. He is quoted as saying:

"There are many principles in government which should never be changed. There is no more necessity now for changing the Constitution of the United States than there is cause to change the multiplication table every time people desire to work a new problem in arithmetic, or cause to reform the Lord's prayer because of its ancient origin. There are too many laws. The country to-day is being overburdened with new laws. We need greater stability in law and its more perfect enforcement. There are too many reckless and bulging changes made in our laws every time our Legislature convenes. No amendment to the old alphabet will ever improve it or be needed for the people either to spell justice or to do justice, and the fewer the changes made in the principles of our constitutional government the better for the preservation of the rights and happiness of the American people. Ought the Bible to be amended in order to suit the ways of the modern sinner, or should the sinner be reformed to abide by its grand precepts? Let the Constitution of the United States alone, and for the good of the country let a lot of the political sinners that would needlessly amend our national creed, to suit their own notions of themselves, be made the subject of reformation."

And these remarks have a good deal broader application than in a political sense. The principles are just as apt regarding God's great constitution, the Decalogue.

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In 1828 aluminum was first seen by human eyes. In a very costly laboratory experiment it was produced in a pure state. It was found to be a wonderful metal, very strong, yet so light that a cubic foot of it weighed less than 160 pounds, while a cubic foot of copper weighs 550 pounds. It retailed in those days for \$300 a pound; to-day by the use of electricity the tiny atoms of this material are gathered out and made marketable for thirty-five cents a pound. Electricity has made all this possible; while on the other hand aluminum has greatly aided electricity, ranking next to copper as the most desirable metal in the manufacture of electrical machinery and electrical apparatus. It will be in the future one of the great aids to the housewife. Nearly all of her culinary utensils will be made doubtless of aluminum.

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Some of the great express companies' officials have been undergoing examination by the officers of the United States Government. They have been asked to explain regarding their business; and it has been learned, for instance, that the Wells Fargo Company had made an average net profit of two million dollars a year for a great many years, and had accumulated thirty million dollars of surplus which only recently had been distributed to the stockholders. The question was pressed home why this vast amount of surplus had been kept all these years instead of dividing it among the stockholders; how much of it had been used for the purpose of speculating in stocks or corrupting legislators.

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The "Western Watchman," Roman Catholic, referring to the election of Mr. J. F. Fitzgerald as mayor of Boston, declares: "This event marks the passing of the Puritan. We told them nearly fifty years ago that if they did not give up raising poodles and beget babies the Irish Catholic immigrant would soon turn them out of house and home. Boston is now the most Catholic city in the United States."

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The Roman Catholic "Western Watchman" predicts in a strong editorial the handwriting on the wall to the Republican party. It has been felt by many who have given attention to the

matter, that the Republican party came into power largely because the Roman Catholic vote was swung their way. If we are to take the *Western Watchman* editorial as representative of Catholic feeling, it certainly looks as tho it would be swung to the other side if the policy of that church seemed to demand it.



Schedule for Week Ending March 19

Sunday	March 13	Deut. 22-26
Monday	" 14	" 27, 28
Tuesday	" 15	" 29-31
Wednesday	" 16	" 32-34
Thursday	" 17	Psalms 1-6
Friday	" 18	" 7-11
Sabbath	" 19	" 12-17

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OUR reading for this week closes Deuteronomy, chapters 22 to 34, and includes the first seventeen Psalms. In Deuteronomy the same instruction from the man of God continues, solemn, hopeful, cheering, earnest, and yet pointing out the awful responsibilities and fearful curses of transgression. These are especially emphasized in chapters 27 and 28. In chapters 32 and 33 many blessed truths of God and prophecies of the tribes are enshrined in songs, which the people were taught to sing through all after time, recalling God's mercy and goodness, and setting forth the importance of sacred song among His children. The last chapter records the death of Moses; probably written by Joshua, the son of Nun.

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MEN have endeavored to picture the earthly end of this wonderful man in poetry; and yet it seems to us that the simple inspired record can do him justice. What a grand, luminous character is revealed in him, limned against the blackness of the surrounding idolatry of the ages before him! He was a mighty man when he went down into the land of Midian, but he was mighty only in the learning and the wisdom of this world; after the forty years' schooling with God alone in the desert he is fitted to lead a people out from bondage into the land of freedom. What patience, what wisdom, what tender solicitude, what earnest devotion, what constant self-sacrifice, were revealed through all those forty years! To us he seems to stand out the one great figure of the ages, second only to Him whom even he feebly typified, the Lord Jesus Christ. What wonderful lessons God has given to the world through him, and what marvelous civilizations have followed the Book to the molding of which he under God contributed so much!

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PSALMS 1 to 17 are not in direct chronological order with Deuteronomy, nor do we place them there because they have direct connection with our readings heretofore. They were probably all of them written by David; yet they are not the songs of David alone, but they are inspired songs which God has given to His children. It is proper to sing them and study them at all times; and it seemed good after we had covered the first five books of Moses, and that other book, the wonderful book of Job, which revealed so much of God's goodness in patriarchal times, to turn for a little while to the great treasure-house of God in the Psalms. The readings we have already gone over will emphasize the wonderful truth of His great Fatherhood; and the first book of the Psalms—for the Hebrew divided them into five different books—will help to impress upon the hearts of our Bible Band the great spiritual truths which we have already passed over. Why not learn half a dozen of these Psalms, more or less, as we go over them? The readings are not long, and some of the Psalms are very short. Let us suggest the memorizing of Psalms 1, 2, 8, 15; and let us, as we study His Word, learn by experience, as did the psalmist, "Concerning the works of men, by the Word of Thy lips I have kept me from the paths of the destroyer."

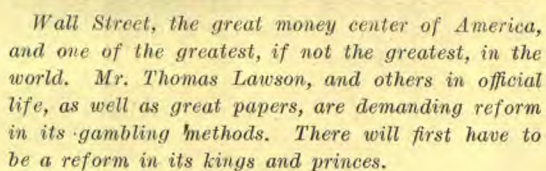


"Watchman,
what of
the night?"

A Prophecy of To-day

One sees the colossal antitype of Israel's

A few years ago a mighty struggle was waged over the great life insurance companies in which had been poured the savings of thousands of individuals as a safeguard for their loved ones against death and old age. They found that men were exploiting these for their own personal interests; and the one-man power seemed to be checked, so at least it could no longer exploit these great New York companies.



A short time ago it seemed that a few years bade fair that one man would control practically all the transportation interests of the nation; but Mr. E. H. Harriman died, and it was thought that there would be no one to follow him who could master and control the great railway lines of the nation; but there is one in power now who seems to possess not simply the power of Harriman and Ryan and others, but who has combined, with himself as a center, vastly more than has ever been controlled or managed by any one individual before in all the history of this world. By various purchases, by combining corporations, by community interest, there is now a power, at the head of which is J. P. Morgan, which embraces banking, trust, insurance, industrial, and transportation companies, and controls or influences capital amounting to more than \$6,000,000,000. The New York "World" gives what is considered a conservative estimate of the companies controlled by this

Grand total	\$6,133,478,000
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The New York "World" points out just what the power of such a combination of capital may exercise. It can dictate interest rate and so make money cheap or dear. "Controlling huge resources, it can, if it will, interfere with the natural course of markets and of distribution, manipulate bank reserves, establish confidence or destroy it, encourage new enterprises or blast them, and by vicious assaults upon credit create panic among the people and

menace the Government itself. Good times or hard times, prosperity or ruin, inflation or contraction, for many people, all lie in the hollow of its plutocratic hand. Where shall this Morganizing end?"

A striking cartoon represents Mr. Morgan as sitting in a great chair of state and holding the lines in his hands of all these various companies, controlling them as a master driver controls his multiple spans of chariot horses.

Of course the state, the nation, ought to be able to control in some way the use and abuse and distribution of wealth. It seems not to be able to do it, however. Just as long as men's minds are corrupt, such vast amount of wealth controls not only all these various industries, but controls men; buys legislators, corrupts judges, influences juries, and so almost wholly escapes punishment. In fact, where such great trusts or syndicates control so much, authorities themselves are afraid to meet the issue. They do not know what great calamities may follow. It were well for the statesmen and people to read not only the prophecy of such great power, but to read the end of it as well. Such concentration of power must arouse envy and hence enmity among the poor, especially among those who do not trust in God. The man who truly

to stay its red hand. We believe that the worst government on the face of the earth is better than anarchy; but just as surely as such unbalanced conditions continue, just as long as worthy men who love wife and children see the unholy inequality which exists, the seeds of revolution will be sown, and anarchy and bloodshed are bound sooner or later to follow. It is not we who are saying it; it is the prophets of God in both the Old and the New Testament. It would be well if these wealthy men who profess the religion of Christ would listen to the words of His apostle, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." And it would be well with them if they would take the counsel of another apostle that they should with their money do good, be ready to distribute, liberal in giving, anxious and interested in ameliorating the condition of those who are poorer; so could they lay up themselves wealth for the good time to come. In God's plan what a man gives is saved, and what a man keeps and gathers to himself is lost. The gold of character is better than all the gain of greed, and the conscience that is void of offense toward God and man is better than all the palaces and bank-notes that can be piled up. God does not condemn men for having ability to make money. It is He who

seeing, in observations which have been kept up for months, there was no trace of a geometrical network of canals. And he refers to what Professor Frost of the Yerkes Observatory declares, that the great telescope of the Chicago University was "too powerful for canals." Professor Barnard is also quoted that in using the large telescopes of Lick and Yerkes he never saw any spider's webs on the planet. We are told however that Mr. Schiaparelli, who first suggested the idea of canals, had a much inferior telescope, and that the dark spots on Mars in unsatisfactory definition seem to be lines and streaks. And the conclusion of Mr. Antoniadi is as follows:

"The impossibility of the Martian canal network was demonstrated theoretically by Mr. Maunder, of the Royal Observatory, Greenwich; by Dr. Cerulli, president of the Societa Astronomica Italiana; and by the great American astronomer, the late Professor Newcomb. The results of 1909 now establish that the would-be existence of artificial canals on Mars is further disproved by the otherwise weighty evidence of observation."

Parallel to the Martian are the many other theories of scientists which seek to set aside the Word of God.



A Plaza in Central New York in one of the great wealthy districts



The House of Commons, England

Reports are to the effect that Mr. Asquith's majority is so small that it will be questionable as to whether his financial budget will be approved. The Irish members are demanding for his support a price greater than he is willing to pay. There may soon be another general election in England.

trusts in God has riches beyond all the wealth of Morgan and Rockefeller; riches which he knows if faithful will surely come to him after this brief span of life is over, and the King shall come; but in those whose hopes are set in this world, there is aroused everlasting enmity against the possessor of such power and wealth, and so the prophet declares:

"Shall not all these take up a parable against him, and a taunting proverb against him, and say, Wo to him that increaseth that which is not his! how long? and that ladeth himself with pledges! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booty unto them? Because thou hast plundered many nations, all the remnant of the peoples shall plunder thee, because of men's blood, and for the violence done to the land, to the city and to all that dwell therein. Wo to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil!" Hab. 2:6-9.

And there is much more that might be quoted not alone from this prophet, but from Isaiah, from Amos, and from the New Testament prophecy, so frequently referred to, in James 5:1-8. We are not desiring the wo; we are not wishing or pleading for the revolution. We would do everything in our power

gives it, but He would have them use all of it as a trust committed to them and for which they will be held responsible in the great day.

This vast amount of wealth piled up "in the last days" is another evidence that we are nearing the end, that Christ's coming is at hand.

— ★ ★ —

Canals on Mars

This journal has from time to time during years past given the opinion of some of the best astronomers that there was no such thing as canals on Mars or any artificial waterways whatsoever; and yet we see every once in a while in the sensational daily press some marvelous article about the canals on Mars, and the new canals even that are being dug, and we are told with wonderful detail how Mars could be signaled by the people of the earth and so inter-planetary communication set up. This of course is all nonsense to the best astronomers.

Mr. Antoniadi, at the special request of the Astro-Physical Observatory of Paris, has just completed a study of the planet Mars with the great equatorial telescope at Meudon, the most powerful in the Old World. We gather this from the "Literary Digest" of February 12; and he declares under good

Away from the Bible

We are glad to note the orthodox stand which some of the Baptist journals are taking regarding the present drift in theological matters. Some weeks ago the Baptist "Examiner" of New York, according to "Current Literature," said:

"There is unmistakable evidence of a trend toward a denial of the divinity of our Lord; toward the doctrine of universal salvation, and repudiation of the atonement of the cross, and a conception of the kingdom of God as a society not of men and women redeemed by the blood of Christ, but of all respectable, well-behaved people, whether they believe on the Lord Jesus Christ or not. Such ideas as these are being proclaimed from our pulpits and professorial chairs with constantly increasing boldness, and they are having their effect. Our own is not the only denomination infected by them. They are in the air, and are regarded by many as necessary expression of the spirit of the age. Multitudes of Baptists are mourning to-day over the assaults of their own leaders upon the integrity of the Bible, to which they are compelled to listen, and over the attempts to subvert the ordinances of Christ in the name of the pseudo liberality. Will they always be content to mourn? The orthodox Congregationalists

(Continued on page 14)

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter II—Uncertainty and Faith

THE magi! the magi! did they also see and worship Him? Ah, Shiloh, the Messiah! why may not mine eyes behold Thee also,—the Anointed of Jehovah—the Desire of Israel?”

Great tears rolled down the thin cheeks of the old man, and splashed over the silvery beard, as he paused to listen to the reply of Sylvanus:

“Yes, my father, the stranger assured me that he and all his company both saw and worshiped. They also presented Him gifts, royal gifts,—the gold, the frankincense, and the myrrh of the richest princes and the wisest men of Persia,—for even such they were.”

Again the patriarch interrupted the narrator:

“Hold; doth not Isaiah the prophet say even thus: ‘And the Gentiles shall come to thy light, and kings to the brightness of thy rising’? And again, David saith of the Messiah, ‘The kings of Arabia and Seba shall bring Thee gifts.’”

“True,” replied Sylvanus. “But I asked them why they journeyed southward toward Hebron, and returned not northward toward Jerusalem; why they chose not the way by which they came, even as Herod bade them. As I asked this question, my attention was directed toward another of the company. He was still mounted upon his beast—a gigantic camel covered with gorgeous trappings, which glinted and shone as the slanting rays of the setting sun fell upon them. The man’s countenance was comely, but his cheek was swarthy, and his eye like the eagle’s. His beard was black and glossy, and his locks fell unbound upon the rich mantle that covered his shoulders.

“‘Why should we journey back to Jerusalem?’ he asked. ‘Shall Herod, the crafty Edomite, fall upon us that we die? We have seen and have worshiped at the feet of Shiloh. Now we do hasten into our own country, but not by way of Jerusalem.’

“‘Listen, stranger; last night I dreamed.’

“‘What sawest thou?’ I asked.

“‘The countenance of the man grew sad, as he turned his face over his shoulder toward the north, and waving his jeweled hand in the direction of Jerusalem, he made answer:

The Vision of the Magi

“‘I slept, and behold, the bright star that had led us

O’er desert and mountain, o’er valley and fen,
That beckoned us on toward the Shiloh of Jacob,
Appeared in the east, and was leading again.

“‘But ah, it led not to the palace of Herod—

The palace so fair of the Edomite king;
But southward it sped toward the mountains of Judah,

While high in the heavens loud voices did ring:
“Beware ye of Herod—of Herod the king!”
While over the palace of Herod so fair,
A sword red as crimson hung high in the air.”

“‘I can not wonder that ye return not to Herod!’ I exclaimed; ‘he is an old man and full of days, but age hath not taught him wisdom, nor hath time softened his tyrant heart. Much I fear it would have gone ill with you had ye returned to Jerusalem.’

“‘Then,’ continued Sylvanus, “I wished them Godspeed, and they hastened on their journey.”

“But art thou not fearful for their safety, my husband?” queried Esther, in a tone of anxiety.

“Yes,” interrupted Bar-jona, “did they not fear that since Jerusalem lieth so near to Bethlehem, the tyrant might learn of their departure, through spies mayhap, and despatch a centurion with his band to overtake and capture them?”

with blood. Alas that it must be said that he is of the faith of Israel! I tell thee, Father Eliab, the king will brook no rivalry. Already much I fear he meditateth the murder of the infant King, and unless protected by Jehovah—”

“It shall not be!” interrupted the young guest, Bar-jona, impulsively. “Shall we not seek the Babe and His parents on the morrow, and speak unto them words of warning? Thinkest thou the family are yet in Bethlehem?”

“That I can not tell; I only know that when the strangers from the East visited them, they were no longer in the place where my shepherd companions and I visited them and bent low to worship. Now they abide in an house, and here the strangers gave the gifts. But I have heard that their home is



The Magi Following the Star

Before Sylvanus could reply, the trembling voice of Eliab was heard:

“My son, hast thou forgotten that the God of Abraham, Isaac, and Jacob lives? Dost thou not remember the godly Daniel and his companions?”

“In very truth,” declared Sylvanus, “the men appeared neither fearful nor in unseemly haste; but the camel maketh good speed, you know, and they must soon be out of reach among the mountains of Moab. But verily I fear much for the safety of the holy Babe.”

“I trust they may have found a safe retreat by this time,” cried Esther, clasping her babe Matthias closer in her arms.

“My daughter, my daughter!” protested Eliab, “where is thy faith? Doth the Keeper of Israel slumber? Hath sleep closed His eyelids? Is His hand shortened that it can not save?”

“Nay, Father Eliab,” replied Esther; “verily I believe in the God of Israel; and also Sylvanus is a man of faith, but he knoweth the temper of the king.”

“Yes; his pathway to the throne was red

in Nazareth, and that the father is by trade a carpenter. They may have returned home in peace.”

“Thinkest thou not,” ventured Esther, “that they would at least remain either at Bethlehem or at Jerusalem, until the Babe might be presented at the holy temple according to the law? I will venture that if they be gone, it is but lately.”

“I tell thee,” again declared Eliab, “I tell thee that the Lord Jehovah will preserve His Anointed. I know not how; I only know the time is come, according to the prophets, when the long-promised Shiloh must appear. ‘Behold, a virgin shall conceive, and bear a Son, and they shall call His name Immanuel.’ Now, thinkest thou, Sylvanus,” continued the old man, his dim eyes shining, “thinkest thou that God will not preserve Him? must bruise the head of the serpent?”

“True, father; but thou dost forget that the Almighty sent the daughter of King Pharaoh to preserve the life of the infant Moses. Who knoweth but it be His will that we seek at least to warn the parents of the Babe, that Herod’s soldiers smite them

not? I tell thee, father, I like not the dream of the magi. It bodes no good:

“Beware ye of Herod—of Herod the king!”

“I verily believe the tyrant will be angry at the departure of the strangers, who have dared to disobey his command; that he will pursue after them, and failing to find them—ah, I dare not think or say what he might do. I only know King Herod stoppeth not for youth or age; he respecteth not the person of any who stand in his pathway.”

And so it was agreed that on the morrow the carpenter of Nazareth must be warned.

— ★ ★ —

The Beautiful

THERE is a fine passage from the pen of John Ruskin, in which he rebukes a certain section of the men of his time for their indifference to the beautiful and their neglect of its elevating power. “People speak,” he says, “in this working age, as if houses, and lands, and food, and raiment, were alone useful; and as if sight, thought, and admiration, were all profitless. They would turn, if they had their way, themselves and their race into vegetables; men who think, as far as such can be said to think, that the meat is more than life, and the raiment than the body; who look to the earth as a stable, and to its fruit as fodder; vine-dressers and husbandmen, who love the corn they grind, and the grapes they crush, better than the gardens of the angels upon the slopes of Eden; hewers of wood and drawers of water, who think that the wood they hew and the water they draw are better than the vine forests that cover the mountains like the shadow of God, and than the great rivers that move like His eternity.” To such is awarded the curse of Nebuchadnezzar, whose crown of kingship was taken from his brow, while he herded with the beasts who are blind to the beautiful and unstirred by its divine appeal.—*Great Thoughts.*

SEWING MACHINES AND PIANOS

I am agent for the Singer and Wheeler & Wilson machines and also a very fine, high grade piano. I am selling to our people at a great reduction. Will deliver any place in the United States. If interested, write me.

S. H. Colvin, Turlock, Cal.

California Medical Missionary and Benevolent Association

Annual Meeting

THE thirteenth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, Cal., on Wednesday, March 9, 1910, at 12 o'clock M.

L. M. BOWEN, *President.*

H. E. RANDALL, *Secretary.*

Help Wanted

We are desirous of securing the services of ten educated or trained nurses at once. Apply St. Helena Sanitarium, Sanitarium, Cal.

Good Homes for Sale

Two good farms for sale in a rich section of the Northwest adjoining the new Cedar Vale Academy, conducted under the auspices of the Upper Columbia Conference of the Seventh-day Adventists. May be exchanged for city or suburban property in California. Prices and terms reasonable. For further information, address J. W. Shields, Viola, Idaho.

Prsvryprfctmvrkpthspreptstn

To SHOW the importance of the vowel “e” in all writings, one needs only to refer to the above heading, an inscription over the Decalogue in a country church. It remained unread for 200 years. Insert the letter “e” in the proper places, and it will read, “Persevere, ye perfect men; ever keep these precepts ten.”—*Anon.*

Notice

THE next class in the St. Helena Sanitarium and Hospital Training School for medical missionary nurses will be organized Monday, April 4, 1910.

Owing to the large number and great variety of cases that flock to this institution for relief, and the wide experience thus offered the students both in surgical and general hospital nursing, the course is especially strong from a practical missionary standpoint. In addition to the opportunities for missionary work at the sanitarium, the San Francisco Dispensary, which the institution has taken over, affords training in city mission work. The institution has also undertaken to open up mission work in China the present year, thus giving those who desire, a definite foreign mission field for which to prepare and upon which to enter when their course is completed.

Twenty-five consecrated young men and women, whose desire it is to enter the work for the sake of fallen humanity and not for profit, are wanted to join this class.

There are also classes in Bible, history, and music for the regular workers.

Send for the training school catalog by addressing: Dr. H. F. Rand, superintendent, or Mrs. S. J. Whitney, secretary, Sanitarium, Napa County, Cal.

LIBERTY

THE OFFICIAL ORGAN OF
THE RELIGIOUS LIBERTY BUREAU

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A PRACTICAL health journal, published with a view of meeting hygienic needs in every home; teaching how to care for the health and how to preserve life; prescribing simple home treatments to assist nature in throwing off diseases rather than adding more poison by using drugs or unnatural stimulants as remedies; teaching how to avoid disease as far as possible, how to manage in the home when sickness does come, and how to combat the disease by simple remedies which nature provides.

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“Science in the Bible,” the A B C of teaching the Bible in Nature and Nature in the Bible. In this little book the Scripture references are alphabetically arranged so that the student of nature may readily find any text bearing on true science as founded in the Word of God. 113 pages. Cloth bound. Price, post-paid, 30 cents. Address this office.

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OUR LITTLE FRIEND

MOUNTAIN VIEW

CALIFORNIA

Away from the Bible

(Continued from page 11)

were once compelled to withdraw from associating with aggressive Unitarianism of the time. It may, alas, it may be that orthodox Baptists will find themselves reluctantly forced to take a similar step."

This editorial of the "Examiner" has aroused a perfect storm of protest. Among others Dr. Aked, Mr. Rockefeller's pastor, whose liberal views are quite well known, demanded proof of the "Examiner's" charges. Speaking of the "Examiner's" remark on the atonement, he calls it "your theory of the atonement." He further says: "There may be such a trend. For all I know, I may be in it myself, for I have not fully learned what your theory of the atonement is." To this, the "Examiner" replies:

"As to a theory of the atonement, we have none. We simply and in full faith accept the clear, easily understood declarations of the New Testament, and humbly make them our creed. All the shuffling argumentation in the world can not change their plain meaning. The trouble has been and is that men construct theories instead of believing that which is written. Now it would overtax the ingenuity of a Philadelphia lawyer to reconcile some theories we have heard from the pulpit and read in books, with the plain statement of the New Testament. It is not a question between my 'doxy' and your 'doxy,' but between any 'doxy' and the inspired declarations."

And the "Examiner" speaks truly. Men are setting up their own standards, own theories, own devices, own dreams, against the Word of the living God. Very *a propos* are the words of the prophet: "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the straw to the wheat? saith Jehovah."

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Wisdom from the World

In speaking of the coming fight between two great pugilists, Jeffries and Johnson, in which the white race will be pitted against the black, and in which sporting men have so great interest just now, the New York "Journal" predicts that Jeffries will be defeated, and gives the reason why:

"Quantities of whisky, every drop of it poison, every drop of it making the brain less efficient than it was, have been absorbed by that huge fighter. It is very likely that whisky will tell its story in the ring. The man may appear to be in perfect condition, he may skip the rope five hundred times, which all admire; he may strike the bag with terrific force, but that means nothing in battle. The whisky does not keep him from skipping the rope, it does not keep him from running five miles if he stops drinking for three months and trains hard. Whisky slows up the whole system; it makes the pause between brain and nerve. That pause defeated Sullivan. It will be very interesting to see whether or not it defeats Jeffries."

Another paragraph well says:

"If human beings were civilized, if they had real ambition instead of the ambition of the fist, they would care nothing at all about the result of this fight. If they tolerated it in the least, it would be as an interesting test in endurance and quickness. They would insist upon the utmost fairness for the black man. Those believing in the superiority of the white race, would hope for the white man's defeat as a sign of real superiority. If you begin at the top of animal life on this planet, you will find that the lower down you get the better the fighting quality in proportion to size. Any brutal, ignorant, low-browed individual of average strength, could probably defeat ninety per cent of all the really great men that have ever lived."

All of which is true. Christians should

deplore it. Many states make laws against it, while the same states permit the constant sale of whisky and all its allied poisons that embroilize men far more than prize-fights even. It is a pitiable thing that men should be weighed or measured by mere brute force or mere physical skill, neither of which ever brings any real happiness or elevation to humanity.

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"More and More to the Perfect Day"

The thought expressed in Prov. 4:18, that "the path of the just is as the shining light, that shineth more and more unto the perfect day," is suggested by an article in "The Word and Way," a Baptist journal published in Kansas City, Missouri,—an editorial on Baptist Assets and Liabilities. It speaks of their assets, the first of which is named as all the wealth of the Scriptures:

"They have the authority of the Scriptures for their faith, polity, and practise; do not have to pervert, dodge, ignore, or explain away any part of God's Word. Their position does not require them to add to or take from that which has been written; authorized by a conformity to the Scriptures, they have the promise of the divine presence and blessing. 'Go ye therefore, and teach all nations, baptizing them, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway.' With their correct interpretation of this commission, and counting every part of it as important and binding, Baptists in their purpose and effort to execute the will of their divine Lord have the blessed and sure promise of Jesus to be with them. What a magnificent and valuable asset."

And it is; but it seems to us that that very thing ought to lead Baptists beyond their present position. In this time of struggle between tradition and truth, they should still walk on in the path of truth, and accept of the Sabbath of the Lord in preference to that of tradition. Surely the Scriptures teach that the seventh day is the Sabbath, and Jesus confirmed the Scriptures in example and teaching. Why should not our Baptist brethren walk on in the path of advancing light?

It also speaks of their liabilities, and some of these liabilities will come very close home to Christian denominations everywhere. For instance, take this sentence regarding mere formal professors: "They seem to depend upon the correctness of their position, apart from any effort or sacrifice upon their part to promote the principles of their position, to win the day. They prate of their orthodoxy, and berate heresy, while they themselves are not vitalized, nor energized, nor moved out on the field of service, by the doctrines which they so lustily champion."

That is something that every believing Christian ought to take home to his heart. Another liability is that they lack harmony. They have among them "those wearing the Baptist name, occupying positions of honor and influence, who are clearly out of sympathy with Baptist ecclesiology. 'The Word and Way' has no sympathy with higher critics." This is good. We hope it will continue in the fullest sympathy with the Bible.

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Religious Progress

THE *Christian Advocate* of January 27, 1910, contains a table giving the statistics of the churches in 1909 in the United States, compiled by Dr. H. K. Carroll. The gains of 1909 amount to 4,023 ministers, 4,726 churches, and 791,713 communicants. One of the causes of increase is the bringing in of new bodies discovered by the census. In some bodies there has been notable decrease. The Catholic figures are based on the official estimate of Catholic population; 15 per cent being deducted for children not yet admitted to their first communion. Estimates are not considered accurate.

The aggregate value of church property of all

denominations is \$1,257,575,867. The increase in 16 years is 85 per cent. In sixteen years the Utah branch of Mormons has increased 281 ministers, 258 organizations, 71,444 members. The total number of Roman Catholics is given as 12,354,596; of Methodists, 3,159,913; Baptists, South, 2,139,080; of Baptists colored, 1,874,261. In denominational rank, counting simply the various families of churches, Catholics stand first with twelve million (we give round numbers only); Methodists, with six million; Baptists; five million; Lutherans, two million; Presbyterians, nearly two million; Episcopalians, 900,000; Reformed, 400,000; Latter-day Saints, 400,000; United Brethren, 300,000; Jews, 143,000; Dunkard Brethren, 122,000; Friends, 119,000; Adventists, 91,000. More than two thirds of the Adventist body as counted are Seventh-day Adventists.

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Black Bread

THERE has been very much said of late in Europe over the black or rye bread of Germany, and people have been told in England that they might be reduced to a famine diet of black bread. This set the people to studying the matter, and a large correspondence was carried on in the *London Times*, in which the merits and defects of this article of food were set forth. *The Lancet*, the great medical journal, printed a chemical analysis of black bread, showing its constituency in protein, gluten, and carbohydrates, and said:

"There is very little difference between the nutritive value of the wheat and the rye loaf. One distinct advantage of rye bread is that it keeps fresh longer than wheat bread. It is an interesting fact that when once the flavor of rye bread is appreciated, ordinary white bread seems monotonous because of its comparative tastelessness, and so it is common to find the rye bread eater demand black bread wherever he can get it and in whatever country he may happen to be. The large consumption of rye bread indicates indeed that in the event of a shortage in the wheat supply the breach could be supplied with rye without hardship. The bodily needs would be met and without any offense necessary to the gustatory susceptibilities."

We are glad that the nutritive eatable has come out of the political campaign in England so well. It will show to many poor people that there are other foods than white bread.

— ★ —

Galveston and the July Storm.—Not long ago a statement was made in the *SIGNS OF THE TIMES* to this effect: "Only a few months ago Galveston was overtaken by one of these storms [great electrical storms], and many lives were lost." This item was based on the news which came to us immediately after the storm. Later we received from the secretary of the Greater Galveston Publicity Committee the governmental report on the July storm, which states that not a single life was lost within the Galveston Sea-wall, and damage to property within the wall was only nominal. Outside of the sea-wall everything exposed to wind and waves was either destroyed or suffered severely. On one of the piers 11 persons went down with the structure; 7 of the 11 occupants were picked up alive on the following day by searching parties at a distance of 25 miles from the pier; 3 were picked up dead. So that the summing up of the situation was 4 persons dead, and property loss about \$100,000. All of which occurred outside of the sea-wall. The secretary feels that a great injustice has been done the people of Galveston. This we will leave to our readers. We were noting nothing whatever regarding Galveston or its people, but the fearful storm which swept over the gulf, and which struck the city of Galveston, outside of the sea-wall at least with tremendous force. We are glad to know that the wall is sufficient to protect Galveston from the tremendous gulf storms which occasionally occur.

— ★ —

Eating to Live

DR. D. F. PEARSONS, a well-known wealthy gentleman who has given millions to different colleges, in a recent number of *The Life Boat*, gave some of

the principles which he had followed in his daily living. The foundation of his physique was laid on a farm upon which he worked till he was eighteen years of age. In obtaining his education, he lived on potatoes and corn bread largely, cooking them himself. He has never eaten very much sweets, and but very little meat. He used to take tea and coffee, but he gave that up, as he found that it kept him awake nights. He takes good sleep at his present time of life, with some exercises in walking and the use of dumb bells every day. Altho he lived for thirty years right among theaters, he never went to one of them but once in his life; nor did he ever spend any time reading novels; and saloons and fast company were also tabooed. He is now ninety years old, weighs 154 pounds, and is perfectly well. Surely such testimony as that ought to take hold of the young men.

We have received from Emerson J. James, of the University of Illinois, a strong protest against the appropriation of funds to the George Washington University. Mr. James bases his protest on two points: first, that George Washington University is a private institution; secondly, that it is a sectarian institution; and he believes that the Federal Government ought not to make any appropriations for this purpose, as it would open the way for claims without number, and is contrary to the principles on which the Government is founded. If the George Washington University is in the class which Mr. James contends—and he certainly presents some good reasons for his claim—his protest ought to be heeded. Whatever the work the institution is doing, the principle is correct for which Mr. James pleads.

Blue Laws Revived

From the Lake Union Herald of Feb. 16, 1910

IN the city of Indianapolis, Indiana, several saloon-keepers were sentenced by the mayor to attend church service on Sunday, and to bring a certificate of the fact from the pastor of some church to the sheriff of the county, as a penalty for having violated the Sunday-closing ordinance. The sentence was carried out on Sunday, January 30, the saloon-keepers applying to the minister at the close of the service for the required certificate.

It is a crime to sell to men, to drink, that which will poison body and brain; but bigots see the criminality of the traffic only when it violates their religious sentiments regarding the sacredness of Sunday. And then they demand that the violators be sent to them by law to be instructed on the subject of Sunday sacredness rather than the crime of killing men with drink. This is blue laws with a vengeance.

At the recent California Conference held at Lodi the following were elected as the California Conference Committee for the present year: S. N. Haskell (president), H. Shultz, Andrew Brorsen, C. L. Taggart, C. W. Irwin, H. H. Hall, B. E. Baldwin; and secretary and treasurer, Claude Conard.

We unwittingly omitted the name of J. A. Burden from the Pacific Union Conference Committee in our issue of February 15. Not being present when the report was rendered, we depended upon the memory of one who was present, and the name of Brother Burden was not given.

Wanted

B. L. House, 224 South Cherry Street, Richmond, Va., desires clean copies, either back numbers or late editions, of the SIGNS OF THE TIMES, Watchman, Liberty, Protestant Magazine, Education, Life and Health, or Bible Training School, sent prepaid; also any Chinese, Jewish, Syrian, or Italian literature suitable for missionary work among these people.

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MOUNTAIN VIEW, CAL., MARCH 8, 1910

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

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

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There are only three more numbers in this special Home Bible Study Series. There is just time, and none to spare, for our subscribers to renew their subscriptions before the new series begins. There is everything, it seems to us, to bid them stay; for we believe that the paper will be better than it has ever been before. The best time to renew the subscriptions is right now.

The American Bible Society bids fair to receive the \$500,000 given by Mrs. Russell Sage on condition that \$500,000 should be raised by the society. There remains only \$10,000 to be secured; and a gentleman in Michigan offers to be one of twenty to subscribe \$500 each so that it may be secured at once, and the Bible society wonders who will join him. We are glad indeed to see the money used for this purpose. If there is anything which will help in uplifting the world, it is the Word of God. The rate at which the gift has been received to meet Mrs. Sage's \$500,000, has been a thousand dollars a day since the offer was first made. May the Lord bless the Bible Society.

God Is One.—His law is not of one character and His Gospel another. His Spirit is not antagonistic to His Word; for that Word is given by inspiration of His Spirit. "As the Holy Ghost saith," we read again and again. "Men spake from God, being moved by the Holy Spirit;" "the Spirit of Christ which was in them did point unto;" "the spirit of Jehovah spake by me;" "preached the Gospel unto you by the Holy Spirit sent down from heaven;" "for we know that the law is spiritual;" "the words that I speak unto

you, they are Spirit, and they are life," are all expressions of Holy Writ. He who disregards God's Word, slights the Spirit which inspired it. He who tramples upon God's law, does despite to Him who by His Spirit longs to write His law upon our hearts. The Spirit and the Word and the law and the Gospel are all of one. Ignorant indeed is he of God's Word who can not see it.

Our Next Issue

ONE of the great problems among the pastors of all churches is that of furnishing work for the church, and it is generally confessed that nearly all efforts in that direction have been comparative failures. The churches are doing their work by proxy. The paid minister does the preaching and heralding of the Gospel; the paid Sunday-school superintendent is given charge of the study of the Scriptures; the paid choir sings the hymns; and a great deal of the work of the church is under the direction of men who are paid to carry it forward. One of the causes of these failures, it seems to us, is the lack of the recognition of the gifts with which God has endowed His church. To each one of its members is bestowed some gift or gifts which would fit that member for special service to God as truly as the various organs of the body are fitted for their special functions. Our next issue will therefore be a study of Spiritual Gifts, what these are, the purpose for which they are given, and their restoration in the last days.

During the Next Year

Among the many excellent things which the "Signs of the Times" will contain during the next year there are two series of articles which will be worth far more than the price of the paper. These are,

- 1. "FROM BABYLON TO ZION;"
- 2. "STUDIES IN THE REVELATION."

The first of these will be a study of the history of Israel in the Babylonian captivity, in the call back to Jerusalem, in the reformation under Zerubbabel, Ezra, Nehemiah, and the prophets of those days. It will be no arbitrary interpretation of prophecy, but a logical, Scriptural exposition of the great features of that typical and prophetic reformation—both typical and prophetic of these times in which we now live. It will include a special study of Zechariah and his wonderful visions, the tremendous appeal of Haggai, and all the great important dates and portions of the books of Ezra, Nehemiah, and Esther. It will have its tremendous present truth lessons for these days, when God is calling His people from the Babylon of the Medieval Ages to the everlasting Zion to be. The Studies in the Revelation will include the all-comprehending scope of the book; its remarkable prophetic series of sevens; its multiple prophecies; its profound spiritual truths, in oftentimes new settings; its revelation of Christ's work and character; as well as a verse by verse exposition of its text.

Both of these series will be illustrated and illuminated by diagrams, sketches, and half-tones. We ask our subscribers, many of whose subscriptions expire with March, to renew. In the words of Moses to Hobab, "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

Ways in Which the Spirit Is Received

God's Spirit of life comes to the believing child of God in various ways—ways perhaps of which poor humans know nothing. Of these we are not speculating. We wish to note the most common ways in which God bestows His Spirit.

1. God must impart directly to the new-born child in Christ Jesus the constant life of the Spirit which gave it birth. He bestows that Spirit upon him, not as a segment cut off from the life of God, but as a constant life current connecting the human with the "Fountain of Life." "If any man have not the Spirit of Christ, he is none of His," Rom. 8:9.

2. He imparts that Spirit through His living Word; for as Jesus declares, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. "For the Word of God is quick [living], and powerful." Heb. 4:12. "By the Word of the Lord were the heavens made; and all the host of them by the breath [Spirit] of His mouth." This scripture shows how clearly impossible it is to separate the two. He who feeds upon God's Word feeds upon His life.

3. By angelic ministry God bestows His Spirit. Upon His shining messengers God places His Spirit, fills them with its power, and sends them forth to impart that Spirit to those fitted and willing to receive it. But Spirit-filled and Spirit-panoplied tho they come, the angels are not the Spirit of God. For even so God sends forth His earthly messengers Spirit-clothed and Spirit-filled to minister of His power and His goodness to others. But the Spirit of God is before the messenger and above the messenger. The messengers are but channels through which God's life flows to the thirsty and needy.

News from Philadelphia under date of February 23, tells us that several persons had been killed and many others maimed in the strike riots in Philadelphia; that one hundred thousand may join the strike. Nearly all the trolley-cars have been broken or injured; some have been burned; and the transit service of the people has been completely tied up. Many special policemen have been sworn in; and they have been compelled in order to maintain their authority to fire into mobs and charge infuriated crowds. Already a company of the state militia has been called out. The company which controls the transportation facilities of the city declare that they will not yield an atom, and it seems that the strikers are equally determined. Women have joined in the battles. What the outcome will be it is hard to say. Peace doubtless will come when both sides have worn themselves out.

A new member of the "Signs of the Times" family has come to our table, a quarterly published in South Africa. Volume 1, number 1 is the copy before us. It has for its departments, The World's Outlook, Modern Inventions, Church Federation, Religious Legislation, Peace or Armageddon, Second Advent. It is a magazine somewhat after the style of the Signs of the Times Monthly, filled with excellent matter, and sells for a sixpence. Published by the Sentinel Publishing Co., Kenilworth, Cape.

An inquirer asks that something should be written showing the distinction between the two laws in the Bible. We would like to suggest that there is just such a publication, No. 195 Bible Students' Library, entitled "Ceremonial and Moral Law Distinguished." A one cent tract. Single copy, two cents, including postage.

The general council of Korean missionaries assembled in Seoul have decided to wait and pray and work for a million converts in Korea in a year's time. That is good. One of the great dangers will be that many of these converts will be accepted half converted.