

Signs of the Times

The Conqueror

By Flora E. Warren

He came—sin's Conqueror came—
Not as a warrior bold, with coat of steel;
Not with a crown of gold, His right to seal;
He came in garments old, man's wo to heal
Forevermore!

Jesus—the Conqueror—came
A humble, mortal man, of mortals born,
Of meekly mien, with visage marred and
worn;
But Heaven's foe was put to endless scorn,
And JESUS REIGNS.

He—blessed Conqueror—came
As noonday brightness, where no light did
shine;
As healing balm, to turn death's sad decline;
As friend and lover, tender, true, benign,
The Conqueror came.

Laud Him, ye souls of earth!
He conquered sin for all, that we may see
His power to conquer sin in you and me,
And having conquered, take us home to be
In realms of love.



"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3383.— Salvation of Children

(1) Does the Bible teach that all children of godly parents under the age of accountability, or the age of deciding for themselves, shall be saved? (2) If so, are they included in the 144,000 of the last generation? (3) Is it possible for a mother alone to meet outside influences and train her children aright without Sabbath-school or church privileges? H.

1. The Bible does not deal in its condition with those not responsible; but the affirmative to the first question, it seems to us, is self-evident. See Deut. 30:19; 1 Cor. 7:14. If children have not sinned against God surely He will not hold them responsible. Jesus saves all from Adam's sin irrespective of character. Children have no sins of their own to condemn them. Will not the blood of Christ avail for them? We may safely leave all these things with God.

2. In the opinion of the writer, no. The 144,000 will have had an especial experience which children could not have. These children and others may stand with this representative company, but not be numbered with them. In other Bible numberings women and children are not included in the numbers, yet they stand with those numbered.

3. No, it is not possible for a mother to train her children for God alone, whatever the surroundings; but united with God, she has all power. Read "Does Motherhood Pay?" in issue of March 7. It takes more than mortal power to save and mold the souls of children. First of all let the mother give her children to God; then let her with Him train them for Him, prayerfully, perseveringly, hopefully.

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3384.— Satan a Person

Kindly explain Matt. 4:1-11. Are we to understand that Satan was actually present? P.

Certainly. Jesus was really present; why was not His adversary? Satan pointed to the stones, carried our Lord to a pinnacle of the temple, took Him into an exceedingly high mountain. The devil "came" to Him there in the wilderness, and after the fierce temptation, then "the devil leaveth Him." It was a crisis in Satan's affairs, and he was personally present.

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3385.— Soul and Spirit

Does the soul go to heaven at death? What is meant by "soul"? P.

The word "soul" is summed up under three definitions:

1. The whole man, the person. This is its primary use. "Man became a living soul." Gen. 2:7. "Eight souls were saved" in the ark. 1 Peter 3:20. See Joshua 10, where it is spoken of persons again and again, as souls "destroyed." "Every living soul died in the sea." Rev. 16:3. In the original we read of "dead souls," rendered "bodies."

2. It is spoken of the animal life, common to man and other creatures as well, that which makes man a living, conscious being; and it is sometimes spoken of as the responsible person. See Luke 12:19; Matt. 16:26. The last text the A.R.V. renders "life." This responsible soul dies. "The soul that sinneth, it shall die." Eze. 18:4, 20.

3. It sometimes means the emotions, affections, powers, in such texts as, "Bless the Lord, O my soul." Ps. 103:1. But in no case is the soul said to be immortal, or capable of conscious existence apart from the body. It is mortal, subject to death. The spirit is a higher life which came from God as life and returns to Him as life. Compare Gen. 2:7 with Eccl. 12:7. Read the articles by Prof. G. W. Rine now running in this journal.

3386.— Compulsory Work on Sunday

A person who keeps the Sabbath hires a man or woman to work for him who keeps the first day. Should he or she be required to work on the first day? Would it be right to require them so to do? E. C. W.

This is supposed to be a free country. Involuntary servitude is not permissible. No man or woman can compel other men or women to work the first day of the week, or require them to work if they do not wish to work. If one works contrary to his convictions, it is because he prefers the wages he gets to his conviction of duty, or he fears to offend his employer, or he fears he will lose his place. No one can be truly said to regard or keep as a Christian any institution or ordinance which he would yield for temporal consideration. Understanding of such matters should be had at the time when bargains or agreements are made. So much for the employee. On the other hand, no man or set of men, laborers or employers, should even speak to compel a single soul to violate conscience.

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3387.— What Shall He Do?

To shorten the question thus, Is it right for a man to withdraw from a church and join another which he believes to be in harmony with the Word of God? K.

It is always right to follow the truth of God. When we have seen what we know to be truth, truth which lies outside of the church to which we belong, let us try to win the church to that truth. If we can not do this, it is our manifest duty and privilege to join with those of like precious faith.

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3388.— The Judgment and Its Execution

Please explain Eze. 16:55; Isa. 66:24; Job 14:21, 22.

The first text refers to the resurrection and judgment, when all shall stand before God to receive the reward of their deeds. In the judgment, while it will be shown that Sodom will be justly condemned, yet Samaria, the ten-tribe kingdom, will be worthy of greater condemnation, because she sinned against greater light. The second text, Isa. 66:24, is a scene presented at the end of the 1,000 years, when the wicked perish by a breath from God. Their slain bodies will be seen by the righteous before the purifying fires, kindled by God's presence, rid the earth of sin and all who are identified with it. Compare with Revelation 20; Mal. 4:1. Job 14:20, 21 speaks of the death of man and his ignorance in death of the affairs of life. "The dead know not anything." Verse 22 notes his unsatisfaction in this life while he waits for death. His flesh has pain and his soul mourns.

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3389.— Time of Celebrating the Lord's Supper

Why do some celebrate the ordinances every three months, some every Sunday, while some contend that, like the Passover, it is celebrated once a year? K.

There is no regular time given in the Scriptures for the celebration of the Lord's Supper. The fact that it was one time observed on the first day (Acts 20:7), is no evidence that it should always be so observed. If "breaking bread" means the Lord's Supper, it was once observed daily. See Acts 2:46. The Lord's Supper is not the Passover, nor is it a continuation of it. That ended at the cross, as did all the other sacrifices, every one of which typified Christ. The Lord's Supper is a remembrance of Christ's death, a pledge of His second coming. He has left it to His people to observe at whatever season they wish. This is implied in the expression, "As often as ye eat." 1 Cor. 11:26. Some denominations observe it as a convenient, medium time once a quarter.

3390.— The Moon Became as Blood

Where will I find proof that "the moon became as blood," predicted in Rev. 6:12, has been fulfilled? A. A. A.

See the book "Daniel and the Revelation" on the passage in question. It occurred on the night of May 19, 1780. Altho the moon was then at the full, the night generally was fearfully dark. Whenever the moon was seen it had the appearance of blood. Letter of Milo Bostwick of Camden, N. J., March 3, 1848. See "Important Historical Extracts," page 160.

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3391.— Soul and Body

Will you please explain Matt. 10:28? We were under the impression that soul and body are one and the same. L. D. S.

"Soul" sometimes means the whole person, but never means merely the body. It sometimes means the creature life, and generally so in the New Testament. It comes from the same Greek word that is rendered "life" and "soul" in Matt. 16:25, 26.

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3392.— The Fate of Judas

Please explain Acts 1:18, which says that Judas "burst asunder." Matthew says he "hanged himself." D.

Both are true. He hanged himself over one of the rocky declivities near Jerusalem, and the rope or branch broke, and he fell, and his body seems to have burst open.

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3393.— P.— Galilee of the Gentiles was the northeastern part of the Promised Land, occupied by various peoples. These were enlightened with the Gospel at that time. In a way they were a type of the great Gentile lands beyond the borders of Israel upon which later the light would shine.

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3394.— E. W. W.— The publication in a book of "Out of Babylon to Zion" has not yet been considered. It will be impossible to put in book form all the excellent series the SIGNS has published.



Schedule for Week Ending April 1, 1911

Sunday	March 26	Joshua 1-4
Monday	" 27	" 5-8
Tuesday	" 28	" 9-11
Wednesday	" 29	" 12-14
Thursday	" 30	" 15-17
Friday	" 31	" 18, 19
Sabbath	April 1	" 20-22

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OUR week's lesson is found wholly in Joshua, chapters 1 to 22. The book was doubtless largely written by Israel's leader. His name means "saviour," even as does "Jesus" in Greek. He was one of the two of his generation that "wholly followed the Lord" during the forty years of temptation and the time of the wilderness. He entered upon his greatest work when about eighty years of age. He led the children of Israel through the Jordan, divided for them the land, set them in a fair way to conquer all their foes and find the promised rest. In all his work of victory the Captain of Jehovah's hosts was with him. When Jericho, the first-fruit of that evil land, fell, it was the invisible army of God that leveled its walls; but when Israel failed to trust, they were defeated, as at Ai. How soon they might have possessed the land had they been faithful! From the triumph of Jericho there was general backsliding. Captivity came again and again, and Israel lived in adversity the years she might have lived in prosperity.

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 Sanctuary

By Mrs. E. G. White

By Divine Command

THE tabernacle constructed by the Hebrews in the wilderness was made according to the divine command. Men called of God for this purpose were endowed by Him with more than natural abilities to perform the most ingenious work. Yet neither Moses nor these workmen were left to plan the form and workmanship of the building.

Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that

for the light, and for the anointing oil, and for the sweet incense.

Great and expensive preparations were necessary. Precious and costly materials must be collected; but the Lord accepted only the free-will offerings. Devotion to the work of God, and sacrifice from the heart, were first required in preparing a dwelling-place for the Most High. And while the building of the sanctuary was going on, the Israelites, old and young, men, women, and children, brought their offerings, until those in charge of the work decided that the people had brought enough, and even more than could be used. And Moses proclaimed



THE SANCTUARY BUILT BY MOSES

God Himself devised and gave to Moses the plan of that sacred structure, with particular directions as to its size and form, the materials to be used, and every article of furniture which it was to contain. He presented before Moses a miniature model of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him in the mount. And Moses wrote all the directions in a book, and read them to the most influential of the people.

Then the Lord required the people to bring a free-will offering, to make Him a sanctuary, that He might dwell among them. "And all the congregation of the children of Israel departed from the presence of

offered offered an offering of gold unto the Lord."

Offerings of the People

And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering; and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil

throughout the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing."

The Sanctuary, the Ark, the Mercy-Seat

The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. Yet it was a structure of extraordinary magnificence. The walls consisted of upright boards heavily plated with purest gold. The sacred building was composed of two apartments, separated by a rich and beautiful curtain, or veil. A similar veil closed the entrance of the first apartment. These

veils, with the curtain which formed the ceiling of the tabernacle, were of a variety of colors, most beautifully arranged; while inwrought with threads of gold and silver were cherubim, to represent the angelic host, who are connected with the work of the heavenly sanctuary, and who are ministering angels to the saints upon the earth.

In the inner apartment was the ark, which was the most sacred object connected with that system of worship. It was a chest of precious wood, overlaid within and without with pure gold, and having a crown of gold about the top. In the ark were placed the tables of stone upon which God had engraved with His own finger the Ten Commandments. It was made expressly for this purpose, and hence was called the ark of the covenant, and the ark of the testament, since the Ten Commandments were God's covenant, and the basis of the covenant made between God and Israel.

The cover of this sacred chest was called the mercy-seat. This was a costly and magnificent piece of workmanship. It was beaten out of one solid piece of gold, and two cherubim were made, one standing on each end, beaten out of the same piece of gold. Their faces were turned toward each other, and were looking reverently downward toward the mercy-seat, which represents all the heavenly angels looking with interest and reverence to the law of God deposited in the ark in the heavenly sanctuary. One wing of each angel was stretched forth on high, while the other covered their forms. The ark of the earthly sanctuary was the pattern of the true ark in heaven. There, beside the heavenly ark, stand living angels, each with one wing overshadowing the mercy-seat, and stretching forth on high, while the other wings are folded over their forms in token of reverence and humility.

The Altar, the Table, the Candlestick

The veil of the sanctuary did not reach to the top of the building. The glory of God, which was manifested above the mercy-seat, was partially visible from the first apartment. Directly before the ark, but separated by the curtain, was the golden altar of incense. The fire upon this altar was kindled by the Lord Himself, and was sacredly cherished by feeding it with holy incense, which filled the sanctuary with its fragrant cloud, day and night. Its fragrance extended far around the tabernacle. When the priest offered the incense before the Lord, he looked toward the mercy-seat. Altho he could not see it, he knew it was there; and as the incense arose like a cloud, the glory of the Lord descended upon the mercy-seat, and filled the most holy place, and often so filled both apartments that the priest was unable to officiate. As the priest in the holy place directed his prayer by faith to the mercy-seat, which he could not see, so the people of God direct their prayers to Christ before the mercy-seat in the heavenly sanctuary. They can not behold their Mediator with the natural eye; but with the eye of faith they see Christ before the mercy-seat, and direct their prayers to Him, and with assurance claim the benefits of His mediation.

These sacred apartments had no windows to admit light. The candlestick, beaten out of one solid piece of gold, was kept burning day and night, and gave light to both apartments. The gold-plated walls, reflecting the light from the seven lamps of the golden candlestick, the richly embroidered curtains of blue and purple and scarlet, with their shining cherubim, the table of showbread and the altar of incense, glittering like burnished gold, presented a scene of magnificence and glory which no words can describe.

Before the Mercy-Seat

No mortal eye but that of the high priest could look upon the sacred grandeur of the inner apartment, the especial dwelling-place

Taking Joy Home

By Annie Cowan Sangster

TO AWAKE full of joy that the Master
Doth so graciously lengthen our days;
Work and play will be sweet if with hands, heart,
and feet
We willingly follow His ways.

Taking time in the dawn of the morning,
Ere the day's varied labors unfold,
To uplift our eyes where in sunrise skies
Seems mirrored the City of Gold.

In each sweet opening blossom, a tender
And a beautiful token to see:
He who cares for the flowers through the day's
changeable hours
Will ever be mindful of me.

To list amidst the busiest duties
To the songs where the rose vines entwine;
For the birds of the air have no sorrow nor care,
They are kept by a love divine.

Breathing deep of the peace of the night-time,
In the open, where white lilies are —
For He holds in its place, in the infinite space,
Each glittering, tremulous star.

In the holy of holies to enter,
To commune with our great High Priest;
Tender watch He will keep, while His loved ones
sleep,
When the toil of the day has ceased.

Just to look for the joy that lies near us —
There is more than our poor heart can hold;
And the seeker for truth finds the fountain of
youth,
Finds the wealth of a treasure untold.

Call these beautiful blessings not common;
They are wondrous and free to all ranks;
And the glad heart in tune finds them lavishly
strewn;
Each day yields a harvest of thanks.

of God's visible glory. Only once a year could the high priest enter there, after the most careful and solemn preparation. With trembling he went in before God, and the people in solemn silence waited his return, their hearts uplifted to God in earnest prayer for the divine blessing.

Before the mercy-seat, God conversed with the high priest. If he remained an unusual time in the most holy place, the people were terrified, fearing that because of their sins, or some sin of the priest, the glory of the Lord had slain him. But when the sound of the tinkling of the bells upon his garments was heard, they were greatly relieved. He then came forth and blessed the people.

The Fiery, Cloudy Pillar

After the building of the tabernacle was completed, Moses examined all the work, comparing it with the pattern shown him in

the mount and the directions he had received of God, and all the multitude of Israel pressed in crowds around the tabernacle, set upon an eminence, to view it with critical eye. They regarded it perfect. They saw the golden furniture carried in, the altar and laver put in position; and while they were contemplating the full effect with reverent satisfaction, suddenly their attention was attracted to the pillar of cloud which had conducted their travels through the wilderness. The cloud arose and floated over the tabernacle, then descended and embraced it. There was a revealing of divine majesty, and the dazzling splendor was overwhelming; even Moses was not able to enter the burning glory which enshrouded the tabernacle, until the cloud had in a measure hid the exceeding brightness.

Thus the Lord signified that He accepted the tabernacle built for His presence; and ever after this manifestation, when the children of Israel encamped, directly over the tabernacle rested the pillar of cloud by day, and the bright glory in the pillar of fire by night. When the cloud ascended they knew this was the signal for them to resume their march onward. When it continued to rest over the tabernacle they were to rest from their journeying. When the Lord signified His acceptance of their work in the manifestation of His glory, the hearts of the people were inspired with awe and with gratitude. There was no noisy demonstration of joy; but with softened hearts and flowing tears they murmured low yet earnest words of thankfulness that God had approved the work of their hands, and had condescended to dwell more directly with them than ever before.

The Lord directed the Israelites in all their travels through the wilderness. When it was for His glory and the good of the people, that they should pitch their tents in a certain place, and there abide, God signified His will to them by permitting the pillar of cloud to rest directly over the tabernacle. And there it remained until God would have them journey again. Then the cloud was lifted up high above the tabernacle, and they journeyed again. In all their journeyings they observed perfect order. Every tribe bore a standard, with the sign of their father's house upon it, and every tribe was commanded to pitch by their own standard. And when they traveled, the different tribes marched in order, every tribe under their own standard. When they rested from their journeyings, the tabernacle was erected, and the different tribes pitched their tents in order, in just such a position as God had commanded, around the tabernacle, at a distance from it.

When the people journeyed, the ark of the covenant was borne before them. "And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel."

Protestantism Drifting

By G. B. Thompson

II. Departure from the Faith

WE hesitate somewhat to speak of the departure of professed Protestantism from the original platform of "the Bible and the *Bible only*" as the rule of faith, lest we be misunderstood. Conscious of our own frailties, we have little disposition to sit as a critic on others. But conscious also of our responsibility as a watchman, we dare not sit still and hold our peace when danger is impending. Were it not for this we would maintain silence now. But when infidelity dresses up in sacerdotal paraphernalia, and enters the synagog of the most high God, and with lordly mien, subtle and mysterious reasonings, and philosophical speculations, claims to be the Gospel of the Son of God, and begins the work of destroying faith in the Word of God, and blasting the hopes of those who have hitherto trusted in the Bible as a revelation from God to man, it is not a virtue to be commended to sit idly by, like a coward, while mankind is dragged into the seething Niagara of unbelief.

Ingersoll, the noted infidel, is reported to have said before his death that he did not need to lecture against the Bible any longer, for the reason that the preachers had gone at it. This is a serious indictment, and yet we are forced to confess with sorrow that to some extent it is the truth. Not that all are guilty as charged; far from it. But the professed exponents of "Higher Criticism," and of "science falsely so called," are found in many pulpits, in schools and theological seminaries, as editors of Bible dictionaries and of strong religious journals. While not desiring to sow more widely the seeds of doubt and skepticism taught under the garb of Christianity, and by professed Protestant leaders and ministers who claim the Bible as their rule of faith, yet it is necessary that some of their statements, some of this "fruit of Sodom," be laid before the reader, that he may judge for himself.

In the *Homiletic Review* of November, 1909, an article is published from the pen of the Rev. S. W. Blunt, of Nottingham, England, entitled "What Have the Cities Given Us?" He says:

The last fifty years have seen a very remarkable change. I doubt if many could now be found to argue in the old-fashioned way; I doubt if the sturdiest opponent of Biblical criticism would dare to assert that we may take our rules at haphazard from the Old Testament, without modifying or rectifying them by reference to the Christian standard.

That is to say, we dare not follow the Bible as it reads, until it has been interpreted and rectified by a "Christian standard." By a "Christian standard" he means, of course, the *opinions* of some unbelieving *Bible critics*. Again he says:

Many of the books of the Old Testament are not, in their present form, by the reputed authors; for example, most of the Pentateuch can not be by Moses, . . . while to the works of the prophets there have been many additions made by later writers. We shall at once be inclined to say that if

this be so the Old Testament contains a great deal of sheer impudent forgery. But this is a complete mistake. Forgery implies the intention to deceive; and such an intention did not enter the minds of those Jews who passed their own writings under some great man's name.

The advance of knowledge, moreover, has shown that much of the earlier part of the Old Testament is legend or tradition, not strictly accurate history.

Is the foregoing true Protestantism, an appeal to the integrity of the Bible? No, indeed; it is *infidelity*. Convince a man that there are some "forgeries," "legends," or "traditions" in the Bible, and he does not know *for sure* where they are, in which chapter, verse, or book they may be found, and this serves to cloud with doubt the whole Bible. This is the work of infidelity.

Dr. Lyman Abbott, one of the foremost lights and leading clergymen of the present time, in the *Outlook* of August 20, 1907, expressed himself, editorially, as follows:

Popular opinion, gradually imbibing its ideas from literary scholars, is learning that the Bible is a collection of Hebrew law, history, and literature; that it is to be studied and interpreted as other collections of literature; that it grew up as other collections of literature have grown up; that an *infallible book is an impossibility*.

This "Higher Critic" simply places the Bible on a level with other books, and teaches that it should be reined up to the bar of human reason just the same as "other collections of literature," and that it is *not* an infallible guide. This teaching is not that of true Protestantism; it is akin to Catholicism. It is the belief of the Roman Church as expressed by Cardinal Gibbons. He says: "A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise."

What a wide departure is here witnessed from the Protest of the Princes, which declared that the Bible "is the *sure rule of all doctrine*." The following, taken from the Syracuse (New York) *Journal* of March 7, 1899, is significant:

At the regular weekly meeting of Methodist ministers of New York, the proposition "that the inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men" was advanced in a paper read by the Rev. S. P. Cadman, pastor of the Metropolitan Temple. Mr. Cadman pointed out alleged discrepancies, and asserted that the time had come when people could find truth only at its fountainhead, Christ. At the conclusion of Mr. Cadman's paper, the four hundred ministers present *applauded him*.

Picture the scene if you can. Four hundred so-called Protestant ministers, pastors of large congregations in the city, clapping their hands in applause and endorsement of a *claim* by one of their number, that *God's Word is full of mistakes!* We can scarcely credit the report. We might expect such a scene at the weekly gathering of a secular league, or an infidel club, but

hardly in a large body of preachers, the professed friends of the Bible. How much faith can we reasonably expect to find in the congregations over which such pastors preside? Does the Syracuse meeting stand alone in its infidelity? The late Wm. R. Harper, Ph.D., late president of Chicago University, was an eminent Higher Critic. The *Chicago Herald* of Jan. 29, 1894, reports him as saying in a lecture:

The story of the murder of Abel by his brother Cain is a *myth*. It is no more the truth as far as we know than the myth of the capture of Troy by a wooden horse, or the foundation of Rome by Romulus and Remus.

The *Christian Register* of June, 1891, in harmony with Higher Criticism, is forced to say:

Thomas Paine, tho stigmatized and set aside as an infidel, *finds reincarnation in the modern Bible critic*. Paine pointed out the contradictions in the Bible which render impossible the claim that it is an infallible book. He lived too far in advance of his age. The spirit of modern scientific criticism had not come. Now it is interesting to find that with a different spirit, and with different tools, . . . the professors in our theological seminaries are doing again the work which Paine did.

"Paine reincarnated!" With "different tools" doing the "same work" he did! What an awful indictment, and from the camp of the Higher Critics! We commend this to their sober consideration. No man whose heart has been transformed by the power of the Holy Spirit, through the Word, will be found placing the Bible on a level with other books, or believing a doctrine that "reincarnates" Thomas Paine. A study of the Bible changes men's hearts; but not so with other books. Who ever heard of a drunkard or a thief being redeemed by a study of some science, like geology, or mathematics? Studying a dictionary does not cause the passions of the heart to subside. But millions are ready to testify that the study of the Bible has done this for them.

Dr. Reuben A. Torrey, at the close of a sermon on unbelief, said, "I want to ask every man who has been saved from intemperance, or other sins, to stand up." Nearly a thousand men arose to their feet. Continuing, he said: "I want to be fair! I want any unbeliever who has been saved from his intemperance by his infidelity to stand." Back under the gallery a man was struggling to his feet. Torrey said, "Stand up and tell it out, my man; how did your unbelief save you?" But the man beside him said, "He can't tell it; he's drunk."

It was a belief in the Bible, and the *Bible only*, as a rule of faith, that lifted the world out of the gloom of the Dark Ages, by bringing to sinners a power, through faith in God's Word, that would save them from sin. Now when this holy Book is taken by its professed friends, by Protestant expositors, and placed on a level with the tomes of ancient lore written by man without divine illumination, there is nothing for the world, but to lapse again into a darkness and gloom more dense than before.

Further evidence that Protestantism is drifting from the foundation laid at the Diet of Spires in 1529 must be reserved for other articles.



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Milton C. Wilcox

"Let the Revelation speak and tell what is truth. . . . Uplift Jesus as the center of all hope."

XX. Saracens and Turks

THE first four trumpets signify the events that broke in pieces the Roman Empire. For years, under the greatest corruption, the mighty machine outwardly moved on apparently irresistible and indestructible. Christianity seemed for a time to impart new vigor. It was not, however, received as a life, but a form; and hence the empire became weaker than before. Lardner, in his "Logical Outline of the Roman Empire," well delineates this phase of it:

Christianity, springing up in Judea in the first century of the empire, spread through and around it like an interlacing vine,—sweet and wholesome in its early fruits, strong as a bond, powerful as a regenerating influence. But when the ecclesiasticism of a political fashioned church had been grafted on the Christian vine, it bore then the evil seeds of new corruption, new discord, new maladies for the Roman world.

So there came at last a time when the long-enduring frame of Roman government could no longer bear the increasing dead-weight of social paralysis within and the increasing pressure of barbaric enemies from without. Of real vitality in the empire there had been little for half a century before its fall in the West.

The incursions of barbarians from the North and from the North through the South disclosed the weakness of the mighty shell and broke it in fragments. Alaric with his Goths and kindred tribes for a decade of years in the beginning of the fifth century beat upon the empire, and for the first time for over six centuries the conqueror of Rome trod in triumph the streets of the eternal city. The "terrible Genseric" with his hordes of Vandals captured first Roman Africa, and then from the South for a half century waged unremitting, devastating war. From the North and East rushed again another tidal wave, on the crest of which rode Attila, "the scourge of God." In 476 Odoacer, the Goth, abolished the empire of Western Rome, in the deposing of Romulus Augustulus, the last little ruler of the once proud mistress of the world. The empire of the East still continued in ever growing feebleness.

The Roman Empire became divided into ten kingdoms, according to the prophecies of God's Word; but the peoples heeded not the Word. The same prophet had declared "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will;" but the lesson had not been learned. The God of the prophet had enjoined, "Thou shalt have no other gods before Me," and in the same divine law and in numerous other scriptures had forbidden idolatry—image-worship. But the divisions of Rome, tho Christian in name, were idolatrous in form and fact; and in a transformed heathen

worship, images of angels and saints replaced the statues of the mythical gods and tutelary deities of the pagans of the past.

Scarcely had the broken empire settled into shape ere it exalted man as the vicar of Christ, as the visible representative of God upon earth, who assumed dominion over the faith and conscience of men. As apostasy was coming to its full bloom another power was arising to the southeast, another person was claiming spiritual rulership of the world. As Isham puts it:

Mohammed cried from the East, "Jesus is not the prophet-heir; I am he." The bishop of Rome answered from the Far West, "The throne is mine; I am the visible representative of the Lord Jesus on earth." The dispute was for the religious sovereignty of the earth, and during subsequent centuries both disputants used the sword unrestrainedly against all who did not support their pretensions. There is nothing to astonish us in the deeds of war performed by one who professed to supersede Jesus, but the same deeds in one who professed to represent Jesus are a wonderful and horrible thing.

How this power under a twofold phase was to scourge the apostate church, is the subject of the ninth chapter of the Revelation, our lesson for this week.

The Answer of the Text

1. *What did John see when the fifth angel sounded?*

And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss.¹

2. *What did the fallen angel do?*

And he opened the pit of the abyss.²

3. *What followed the opening of the abyss?*

And there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power.³

4. *What command was given these locusts?*

And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as had not the seal of God on their foreheads.⁴

5. *How long would their special work of devastation last?*

And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man.⁵

6. *How did their terror affect men?*

And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.

7. *What description is given of these locusts?*

And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and

their faces were as men's faces. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.⁶

8. *Who is their king?*

They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.

9. *What announcement followed?*

The first wo is past: behold, there come yet two woes hereafter.

10. *What did the prophet hear when the sixth trumpet sounded?*

And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, one saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates.⁷

11. *What was the response to the voice?*

And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men.⁸

12. *What was the number of the armies engaged in the war?*

And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them.⁹

13. *What description is given of the warriors?*

And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone.¹⁰

14. *What was wrought by these plagues?*

By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they hurt.

15. *How were those not killed generally affected by these plagues?*

And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Note and Comment

1. A star from heaven fallen.—Some have made this star represent the pope of Rome; some, Mohammed; some, like Keith, Chosroes; and other some give it other applications. In this it seems to us the language of the Scripture must decide. Who is the star fallen from heaven? Not that John saw it fall, but that it was already fallen in his day. Isaiah thus refers to the fallen angel: "How art thou fallen from heaven, O Lucifer, son of the morning [day-star]!" Isa. 14:12-14. Jesus said, "I

beheld Satan as lightning fall from heaven." Luke 10:18. "He [the devil and Satan] was cast down to the earth." Rev. 12:9. This is further confirmed by verse 11 of our lesson: "They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon [margin, *destroyer*]."

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2. The abyss.—The word "abyss" is transferred from the Greek. It means unmeasured depth. It is rendered "the deep" in Luke 8:31. In Rom. 10:7 it seems to refer to the abode of the dead. In Gen. 1:2 in the Septuagint it refers to the earth before the work of the six days was wrought, an empty, void waste. See also Rev. 11:7; 17:8; 20:1, 3. In the latter text it refers to this earth empty and desolate. The language here is symbolical. The picture is of a vast deep, having an opening, or well, or shaft, running down into it, but the pit closed until God permits this angel to open its great depths, just as He suffers the latter-day strong delusions to sweep over the world.

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3. Smoke indicates obscurity. So Mohammed arose known neither to Jew nor Christian; he was the prophet of neither. **Smoke** fierce and black arose; the sun was obscured; the air was darkened. This is not the sun of Western Rome that was smitten. This sun can not be removed; it is only obscured. Jesus Christ is the "Light of the World." The sun is a symbol of the Sun of Righteousness. The air by which men breathe and by which they live is a fitting symbol of the Spirit. This symbolic smoke hid from the people Jesus the Sun of Righteousness; it shut them away from the light of the Spirit of God. This Mohammedanism does; it puts Mohammed in the place of Christ, leaves the world without a Saviour, and knows no Holy Spirit and its regenerating power. It has been aptly said that Mohammedanism consists of a great truth and a great lie: the truth, "There is but one God;" the lie, "Mohammed is His prophet." It exalted man in the place of God; so did the Papacy. But it worshiped no idols. Not knowing the Gospel, it pushed its conquests by the sword; and God used it to scourge an unrepentant and apostate church, "a terrible wo to those who do not love Christ, who are warned that since they will not be true to the true One they shall come under the rule of a deceiver."

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4. Not hurt the grass.—A strange command to give to locusts. Again we would like to remind our readers that Bible figures and symbols are not used for the purpose of expressing harmony and beauty or consistency, but to present great facts and mighty moral truth. In God's sight, therefore (it ought to be in ours), this old world is sin-sick, a moral and physical wreck, utterly abnormal, and men are even more so. Isa. 60:2. It is because of man's sin that the curse rests upon all nature. Because of this abnormal condition God must use abnormal and inconsistent combinations to symbolize abnormal powers and conditions, and to represent inconsistent actions and nations. Hence a lion with eagle's wings represents Babylon. Hence a four-headed, four-winged leopard is used to represent Grecia. Hence a combination of locust, scorpion, horse, man, symbolizes the unique, devastating Saracen. Then, too, in the Scriptures we have combined both the symbolical and the literal; but the symbol, the representation, is always fitting and applicable. Therefore the command that these locusts should not hurt any green thing, only the men who have not the seal of God on their foreheads. Here is a command issued by Abubeker, the successor of Mohammed, the follower of the prophet. It will be seen that it is similar to the command God gave the children of Israel (Deut. 20:19), which may have suggested to Abubeker the decree he issued:

When you fight the battles of the Lord acquit yourselves like men without turning your backs; but let not your victories be stained by the blood of women and children. Destroy no palm-trees, nor burn any fields of corn [grain]. Cut down no fruit-trees, nor do mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it and be as good as your word. As you go on you will find some religious persons who lived retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill

them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls and give them no quarters till they either turn Mohammedans or pay tribute.

The seal of God, as we learned in our study of Rev. 7:1-3, is His Sabbath sealed home with all it means with the Spirit of God upon the heart and in the character of the true believer. There have been such through all the centuries. Some of these may have been in monasteries in those early centuries; others were scattered throughout the East. Not against such, not against the productions of nature, was this fearful scourging directed, but against the great apostate church, the priestly representatives of which are indicated in the command of Abubeker. Upon this matter of those sealed Isham remarks, "Those who are primarily noted under the sealing are the Christians of Jewish origin among whom or close to their territory the locusts first showed themselves." The prophecy declares that such a command should be given. History declares that it was given. Nor do we have any account that true, devoted people of God suffered from the fiery scenes of the scourge.

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5. Five months.—This period of time is held to be prophetic time, thirty days to the month, a period of 150 years, beginning at a time when as an organized power the Mohammedans entered the Roman Empire and especially began their work of scourging the Eastern Empire of Rome. Under Othman, the founder of the Ottoman Empire, the Saracens entered Nicomedia, Greek territory, on their career of conquest July 27, 1299; nay, better, their career of spreading constant terror and torment for 150 years, and yet the lesson was not learned by those who received the scourging.

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6. Locusts.—A borrowed and fitting figure of devastation, well known to those acquainted with the East. See Ex. 10:4, 15; Joel 1:2-7. "The land is as a Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." Chapter 2:3. But to these locusts, symbols of devastation, are added the speed and courage of the war-horse, the poison of the scorpion, the savage strength of a lion, the wisdom of man, clad in invulnerable armor. Scorpions generally cause severe suffering, but do not kill. Yet in Arabia, where the worst scorpions are found, there are those that do kill; hence the proviso in the prophecy, and hence also the Arabian source of the scorpion. This combination well represents the Saracenic hordes that swept up from Arabia and the mountain regions of Western Asia and fell upon a land once Christian.

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7. A voice.—God rules in the kingdom of men. The golden altar before God is the altar of incense upon which are offered and are recorded the prayers of His people. **Four angels.**—Four is the world number, and these were messengers of judgment. The judgments were not to come from heaven or from a supernatural source, but earthly agencies were to be set in operation more fully to chastise the apostate people. **Euphrates.**—Bayley upon this passage remarks: "The great river Euphrates is the symbolized name for eastern empire, for Babylon on the Euphrates was the capital of three successive empires—Chaldean, Persian, and Greek. Bagdad, the Saracen capital, was not on the Euphrates. It was on the Tigris." The expression would seem to indicate that the wo of the sixth trumpet would come from the section named, where the four chief sultanies of the Mohammedan power were situated, Bagdad, Aleppo, Iconium, Damascus. The center of Mohammedan power was henceforth to be found in Byzantine territory, even in Constantinople itself; and the Eastern Empire of Rome would be left but a memory. Constantine XIII, the last of the Paleologi and the last Greek Emperor, came to the throne in 1449. He saw how hopeless it was to resist the Turks, and so obtained the consent of the Sultan Amurath, virtually yielding his independence to the Turkish power. It is true that shortly after that Constantine, urged on by ill-advisers, sought to throw off the Turkish yoke; but it was fastened

more securely in the capture of Constantinople by Mohammed II, in 1453.

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8. For the hour and day and month and year.—Prophetic time, as the five months; according to prophetic-time rule, a day for a year, equal to 391 years and 15 days, and which added to 150 years equals 541 years and 15 days, the period covered by the first two wo trumpets. This period began July 27, 1299, when Othman entered Nicomedia, and ended August 11, 1840, when by consent of the Sultan Turkey became a vassal power, ruling by sufferance of the great powers of Europe.

These calculations were made, prior to the ending of the prophetic period above noted, by Josiah Litch, and published in 1838 in the work entitled "Christ's Second Coming." In brief his closing is as follows: Prior to the last-named date there was war between Turkey and her vassal Mehemet Ali, the Pasha of Egypt. Turkey was getting decidedly the worst of the conflict. France seemed to be deciding with Egypt. Complications were such that the equilibrium of Europe was threatened. England took the initiative. Representatives of Prussia, Russia, and Austria met with the representatives of England, and decided to take the situation into their own hands. Turkey yielded to the situation. An ultimatum was drawn up which granted to Mehemet Ali the hereditary government of Egypt, with certain other possessions for life; while he in return was to restore the rest of the Sultan's dominion which he held, together with the fleet he had taken. Should Mehemet Ali refuse, the combined powers would assume responsibility and compel his acquiescence.

The conference of the powers was held in London. One messenger was despatched with the ultimatum to Amurath the Sultan, the other to Mehemet Ali of Egypt. This document was placed in the hands of the Sultan August 11, 1840. The messenger who proceeded to Egypt landed in Alexandria on the same day, but did not secure audience with Mehemet Ali till August 20. The crux of the matter rested with Turkey and with the powers rather than with Egypt. Egypt was but the incident. It is manifest that when the ultimatum was placed in the hands of the Sultan and accepted by him, the independence of Turkey was at an end, even as the independence of the Eastern Empire had been yielded to Turkey 391 years before. Mr. Litch's prediction that sometime in August, 1840, the independence of Turkey would cease, was watched with great interest; and the fact that it was met in history gave a mighty impetus to the great advent movement at that time.

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9. The number of the armies, reckoned by some as 200,000,000, by others as less, by others still as a great indefinite number. Those who count the greater definite number hold it to include all engaged in the wars during the nearly four hundred years.

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10. I saw.—The description given is of the Turkish soldiers, and their equipment, their mode of fighting. Turkish colors predominant were red and blue and yellow. Gunpowder had just come into military use. By its agency were men destroyed. The terms of the prophecy indicate boldness, fierceness. The tail of the horse is said to have been used as a standard by the Turks, and a sign of authority and power.

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11. Repented not.—The sad and awful sequel is that the empire was not reformed, that the great apostasy, in either Latin or Greek Rome, would not return to God. Their ornate form, their adoration and worship of images, their worship of demons or deified or exalted dead, persecution to the death of those adjudged as heretics, sorceries, or communion with the dead, the fornications, or unlawful union between Church and State, seizing the honor that belonged to God alone, so robbing the people of the riches of His grace,—they "repented not." The only thing that saved Europe was the salt of the Reformation, sent in mercy by the Father to save all who would receive His mighty Gospel. The men and nations turn from God, He will not forsake the doomed earth as long as one soul longs for His salvation; but "behold, now is the acceptable time; behold, now is the day of salvation."

The Baneful Character of Spiritualism

By George W. Rine

THE colossal structure of Spiritualism rests upon a lie. That lie is the satanic dogma that man can not die. I say *satanic*, because it was first uttered by the father of lies (the devil) in Eden. When God so graciously warned our first parents that if they should disobey Him by eating of the interdicted fruit, they should die, He virtually declared that they *could* die. Subsequently Satan thrust himself upon the attention of the mother of the race, and protested to her that, tho she and Adam deliberately disobeyed God, they should "not surely die." Thus he flatly contradicted God. God, being God, "can not lie," as the Scriptures declare. God pronounced man mortal; Satan declared him immortal. Who told the truth? The question answers itself.

Even the most rabid proponents of Spiritualism will admit that their cult has absolutely no standing-ground except on the dogma of inherent human immortality. If that dogma is from beneath and therefore false, Spiritualism is from beneath and therefore false. The uniform witness of the Word of God is to the effect that man in his present estate is mortal, altho in Christ he may be a candidate for immortality. Note the categorical declaration recorded in Ps. 146:3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Remember this is DIVINE testimony and admits of no discount. God here dogmatically avers that when a man dies, his thoughts—his MIND—perish. The same divine Spirit declares through Solomon that "the dead know not anything." Eccl. 9:5. Again, the inspired Job declares in respect to the man who has passed away, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Chapter 14, verse 21. Is not this divine pronouncement in absolute contravention of the fundamental thesis of Spiritualism; namely, that the dead are acquainted with the affairs of their living friends? Spiritualists declare this thesis to be an essential truth; God declares it to be an unqualified lie. Whom shall we believe?

Let the reader turn to the New Testament, and read 1 Cor. 15:51-56. Here the Spirit of truth teaches in unmistakable language that corruptible man "shall put on incorruption," and mortal man "shall put on immortality," "at the last trump," when "the dead shall be raised incorruptible." These statements can not be true if man is *now* and *unconditionally* immortal. But these statements were uttered by the Spirit of the living God, and are therefore everlastingly true. Read also 1 Tim. 6:15, 16, where the Holy Spirit solemnly affirms that God "ONLY hath immortality, dwelling in the light which no man can approach unto."

Scores of other scriptures might be given to stigmatize as *false* the basic dogma of Spiritualism—the dogma of *inherent*

human immortality. God teaches that by faith in Christ man may ultimately *attain* immortality. The devil teaches that man is *inherently* and *originally* immortal. Spiritualism is founded upon the latter doctrine, and is therefore of the devil. The Gospel is founded upon the former doctrine, and is therefore of God. To believe and practise the teachings of the devil, can prove only a curse and issue in death; to believe and practise the teachings of God, can prove only a blessing and issue in life—life eternal.

It is therefore to be expected that the curse of Heaven rests upon the practise of Spiritualism; and so it unmistakably does. Does not every Spiritualistic "medium" or "psychic" avow that he is in intimate communion or touch with some one distinct spirit of the other world? This familiar spirit the medium calls his "control." The word "control" thus used has become technical, and is found continually on the pages of Spiritualistic literature. In short, every medium admits that he has a "familiar spirit." Now observe that every person who has a familiar spirit—that is, every medium—is under the divine anathema. Here is the evidence: "Regard not them that have FAMILIAR SPIRITS, . . . to be defiled by them: I am the Lord your God." "And the soul that turneth after such as have FAMILIAR SPIRITS, . . . I will even set My face against that soul, and will cut him off from among his people." "A man also or woman that hath a FAMILIAR SPIRIT, or that is a wizard, shall surely be put to death." Lev. 19:31; 20:6, 27. Read further Deut. 18:9-12, where those who have familiar spirits are classed with enchanters, witches, necromancers, etc., all of whom are declared to be an abomination to the Lord. In 1 Chron. 10:13 it is divinely affirmed that King Saul died for disobeying God by "asking counsel of one that had a familiar spirit." The story is found in 1 Samuel 28.

It is because the whole fabric of Spiritualism is of satanic origin, rests upon Satan's primal lie, and is therefore defiling and ruinous, that God has in mercy to His children placed Spiritualism under so sweeping an interdict.

A Modern Revival of Ancient Spiritualism Predicted

That present-day Spiritualism had its origin about the middle of the nineteenth century is as well known as that Columbus discovered America in 1492. During the sixty years of its modern life, Spiritualism has grown and spread by titanic strides. (We shall refer to this fact later.) The votaries of the cult themselves admit that the modern movement is a recrudescence of ancient spiritistic occultism. The Bible abundantly bears them out in this contention. Note that "the Spirit speaketh expressly, that in the LATTER TIMES some shall depart from the faith, giving heed to DECEIVING SPIRITS, and doctrines of DEMONS."

1 Tim. 4:1, Greek. In holy vision the apostle John declares that he "saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the SPIRITS OF DEVILS, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14. According to verse 15, this manifestation of satanic power takes place just before the coming of Christ in glory, and hence, in the last days. Again, the apostle Paul foretold the ominous fact that immediately before the coming of Christ, Satan would work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thess. 2:9, 10. Now it is expressly declared in 2 Cor. 11:14, that Satan is able to appear in the guise of an angel of light. In other words, he and his angels have the power to personate any human soul. As before stated, each medium or psychic has his familiar "control;" and this "control," according to the overwhelming testimony of Holy Writ, is an "evil spirit," or *demon*. These demons are able to personate the voice, manner, habits, and idiosyncrasies peculiar to any of the deceased before they died.

We must not forget that it is the distinctive office of the devil and his angels to DECEIVE. It is Satan who "deceiveth the whole world." Rev. 12:9. Christ declared that the devil was "a liar, and the father of it" (lying). John 8:44. John, under the quickening of the Holy Spirit, foresaw that the devil would come down to the people of the world, "having great wrath, because he knoweth that HE HATH BUT A SHORT TIME." Rev. 12:12. Of course, it can be only near the close of time that Satan will have "but a short time." Can we not now see WHY, dear reader, that Spiritualism was literally reborn in these last days? "The Scriptures can not be broken." Spiritualism is a momentous last-day deception, foisted upon society by the arch-deceiver, "that old serpent, called the devil, and Satan."

Never since the awful tragedy of sin had its inception, did Satan inflict upon mankind a more terrible curse than that of Spiritualism. Its devotees necessarily *assume* that man can not die. As a necessary corollary, they assume that sin is a figment, an illusion. Denying the reality of sin and death, they of course deny the need of an expiatory sacrifice—of redemption by blood. The believer in Spiritualism simply CAN NOT believe the Gospel, the divine plan of salvation; for both can not be true, as they are utterly antagonistic to each other. If man can not sin, and, accordingly, can not die, he needs no redemption, no Saviour. But omniscient God declares with awful directness that salvation, or eternal life, is impossible outside of Christ. Acts 4:12.

Spiritualism therefore leads its followers away from Christ as "the Lamb of God, which taketh away the sin of the world." To lead away from Christ is to lead away

from the fountain of life, and hence from the possibility of ever realizing immortality. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. Inevitably, then, the way of Spiritualism is the way of death and destruction. The fatal element in Spiritualism is its fundamental assumption that man is intrinsically deathless. If all men actually believed the witness of the divine Oracles as to the nature of man, Spiritualism would be a sheer impossibility. No one who is loyal to the Word of God can possibly fall a prey to the wiles of Spiritualism.

Deceiving the Very Elect

The prediction of our Lord that just before His coming in glory false prophets and false christs should arise, and show great signs and wonders, so that if it were possible, they would deceive the very elect, is being fulfilled to-day in unmistakable fashion.

In "The Widow's Mite" Dr. Funk tells us that many eminent clergymen who are not regarded as Spiritualists believe that they receive spiritual counsel from their dead. He says that Joseph Parker, the famous London preacher, recently deceased, told him that he prayed every day to his wife after she had passed from earth. He declared that he never came into his pulpit without requesting her to come with him. Again Dr. Parker said: "I encourage a friend of mine whose wife had departed, to pray to her and to pray to God to ask her to come to help. She will be more to him than twelve legions of unknown angels."

And General Booth, in the *War Cry*, November 27, 1897, writes:

I have a spiritual communion with the departed saints that is not without both satisfaction and service. . . . Among these one form, true to her mission, comes more frequently than all besides, assuring me of her continual partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife.

Examples of this kind could easily be multiplied. Such instances are touchingly pathetic, and as sad as they are touching. By their assumption of a false theory as to the state of the dead, these zealously good men made themselves the dupes of the great deceiver. Recall the inspired affirmation that Satan himself is able to transform himself into an angel of light. These good men have thus been led to pray to the dead for help, an act unmistakably idolatrous. Note the insidious tendency of the immortality dogma to lead its devotees to the distinctively Roman practise of the "invocation of saints." This practise is the warp and woof of the great heathen religions of China and Japan. It is only a few years since Protestants, through the insidious power of Spiritualism, could find it in their hearts to pray to the dead.

In January, 1909, a report was issued in England setting forth the results of certain experiments conducted by Sir Oliver Lodge and others of the Society for Psychological Research. These experiments constituted an attempt "to carry on definite, unmistakable communications with the spirits of the late F. W. H. Myers and Dr. Richard Hodgson. A despatch to the New York

Times said that "the report had excited a tremendous commotion in scientific and religious circles in England." These reports

"There Is No Sin Here"

About twenty-five years ago the editor of the *SIGNS OF THE TIMES* told me of a dream of his being in the new earth. In this dream the thought that most thrilled his soul was, "There's no sin here." These words have lived in my mind from that day to this, and have exerted a purifying, uplifting influence upon my life. Because of this, the little poem is affectionately dedicated by the author to M. C. Wilcox, my long-time friend and co-worker. It may be sung to the music of "Wonderful Peace," No. 210, "Christ in Song."

C. P. BOLLMAN.

I SLEPT, and I dreamed of that city of gold,
Of the home of the blessed, the saved;
And my fancy transported me out of this world
To the land that my soul has long craved.

CHORUS

Sweet, sweet, wondrously sweet
Was my dream of that city of gold;
And, O, how soul-cheering
The thoughts that up-spring
As oft as its story I'm told!

I walked upon streets that are paved with pure gold,
And I drank of the River of Life;
But the thought that most thrilled me, and filled me with joy,
Was the absence of sin and of strife.

Words fail me to tell of the bliss of that hour,
Of the joy that I felt in my heart,
As I thought, With the righteous I'll evermore dwell,
And ne'er from my Saviour depart

O Lord, haste the day when my dream shall be sight,
When from strife I shall ever be free;
When I shall not fall under sin's dreadful power,
For with Jesus my Saviour I'll be.

were conducted pursuant to an arrangement made by Myers and Hodgson during their lifetime, and were carried on with

every precaution against dishonesty or self-deception on the part of the mediums. The report proceeds to give reasons from which the only possible inference is that, in the opinion of its writers, the communicators were none other than the discarnate spirits of Frederick Myers and Richard Hodgson. The report contains the actual messages received from the spirit world. It would be difficult to exaggerate the seriousness for evil to humanity of this alliance between eminent and respected men of science and this gross system of demonism. In the words of Philip Mauro, Esq., of New York City, "By means of this new engine of deception million upon millions may be lured into the comfortable belief that they may reject the Christ of God, and may yet be assured, upon the authority of 'science,' of a continued existence of blissfulness—a supernal heavenly calm—after death."

Again, on Nov. 10, 1910, Mr. Stead of London sent a despatch to Hearst papers in America to the effect that he had succeeded in getting into communication with the spirit of the late Mr. Gladstone. He gives long citations from what purports to have been a message from Gladstone, bearing upon current British politics. Untold millions of even cultured people implicitly believe these reports for what they purport to be.

How overwhelming the evidence that the enemy of all righteousness is, in these latter days, as the Master foretold, deceiving "the whole world"! It is only in the Word of God, which "abideth forever," that man can find impregnable refuge from the overwhelming deceptions with which Satan is to-day filling the world.

Our Bible Reading

Our Great High Priest

1. *What priests have ministered to men in past dispensations?*

Who serve unto the example and shadow of heavenly things. Heb. 8:5.

2. *What service did the priests render?*

Sacrifices which they offered year by year continually. Heb. 10:1.

They first offered for their own sins and then for the people's. See Heb. 8:3.

3. *Who is our High Priest?*

We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Heb. 8:1, 2. This is our Lord Jesus Christ.

4. *What types were met in Him?*

First, the shadowy types of the Aaronic and Levitical priesthood. Every lamb which they offered was a type of the Lamb of God which taketh away the sins of the world, and every ministration which they made for sin was made in view of the greater sacrifice and the greater service of Jesus Christ our Lord.

5. *Of what order was Christ?*

Thou art a Priest forever after the order of Melchizedek. . . . Called of God an High Priest after the order of Melchizedek. Heb. 5:6, 10.

6. *For how long a time was our Lord able to put away sin?*

As the great Melchizedek of the universe, even before sin entered, our Lord ministered before He came to this world. Just as long as He failed not in every test which He met, His everlasting priesthood held good. But when He became man He took upon Himself also the Melchizedek priesthood of this world lost by Adam, and became the antitype not only of the Aaronic priesthood, but became one who filled out to its fulness the Melchizedek priesthood of this world.

7. *How much longer will He be Priest?*

He "abideth a Priest CONTINUALLY." Heb. 7:3.

But this Man, because He continueth ever, hath an UNCHANGEABLE PRIESTHOOD. Heb. 7:24.

8. *Who will be associated with Him in His eternal priesthood?*

And hath made us kings and priests unto God and His Father; to Him be glory and dominion forever. Rev. 1:6. See also Rev. 5:10.

9. *Having such a Priest as this, to whom then can we come in confidence?*

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4:14-16.



THE OUTLOOK

“Watchman,
what of
the night?”

Ancient Prophecy and Its Fulfilment

THESE are days of war preparations on a scale so colossal that efforts of previous generations are scarcely worthy of mention. One company of men armed with modern weapons, advantageously placed, could withstand the combined armies of the world previous to the advent of the nineteenth century; and one of the mighty Dreadnoughts of to-day, given sufficient ammunition, could sink a myriad of “Invincible Armadas.”

At the same time there have been cries and appeals for peace from millions of people burdened with war debt; from eminent men in nearly all civilized nations, who see the futility, foolishness, and madness of war and war preparations. But the peace influences, crystallized into national and international congresses, have not kept pace with the war preparations. To help out the peace position, it is strangely argued by its advocates that the surest guarantee of peace is war preparation. In the face of these things it would be well for Christian peoples to study some of the predictions of the Christian Book, the Bible. That Book was given by the omniscient, omnipotent One for man in all ages and times, till this stage of earth's history, this present evil age, shall close. Its predictions and admonitions are given by One who predicts the future as an evidence of His right to be called the one only God. “Remember the former things of old: for I AM GOD, AND THERE IS NONE ELSE; I AM God, and there is NONE LIKE Me, DECLARING the end from the beginning, and FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, saying, My counsel shall stand, and I will do all My pleasure.” Isa. 46: 9, 10.

What of War?

Let us therefore inquire, seeing that He knows the end from the beginning, if He has declared aught concerning the war preparations in these latter days. Unhesitatingly we reply, He has. We will quote but one passage at present; namely, Joel 3: 9-14:

Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your

plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great,

needed for relief of the needy, for promotion of industries, for development of land products, will be expended in improved implements of war. The prophet talks in the language of his time. It was then swords and spears; it is now mighty guns and battle-ships, aeroplanes and torpedo-boats, mighty explosives and submarines. But, they are drawing from depleted treasuries, the resources of which ought to be used to make life easier.

3. The prophecy declares that the great culminating war will be fought in the East, in the Holy Land perhaps, in the Valley of

Jehoshaphat (“the Lord judges”), where God will visit upon the nations the fruit of their folly.

4. All this war preparation will take place when the harvest of nations is ripe, when the day of Jehovah is near, when the multitudes of earth are deciding the great moral questions placed before them by God's last great threefold message of Rev. 14: 6-14. Jesus declares, “The harvest is the end of the world,” or age. Matt. 13: 39.

Are these predictions fulfilled? We do not need to answer it. The great mass of newspapers and journals of years teem with affirmative responses. Every yearly budget of every nation responds with an emphatic YES. Improved muskets, improved multiplying guns, improved shells and cannon, improved, more sensitive, and more powerful explosives, greater and mightier battle-ships, and a hundred and one other things, all affirm with mighty emphasis that the prophecy of the ancient seer is fulfilling before our eyes.

What of Peace?

Have the peace cry and peace conferences been predicted by the “more sure word of prophecy”? They have abundantly. Here

is one of the predictions made by the son of Amoz, seven centuries before Christ: “And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top [margin, “at the head”] of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And MANY PEOPLES SHALL GO AND SAY,

“Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jehovah, from Jerusalem. And He will judge between the



We reproduce the above from the Wichita (Kansas) Beacon of January 21. Mr. Carnegie is represented as the dove of peace flying to the dove nest with a little morsel of “\$10,000,000 for peace,” while the World Powers with mailed hand bestow upon the hungry Dreadnought nest the sum of “\$700,000,000 for battle-ships.” The beacon above the cartoon has this quotation from Patrick Henry: “Gentlemen may cry, ‘Peace, peace,’ but there is no peace;” and below the cartoon the following:

“While the world is crying PEACE, PEACE, and Carnegie has donated \$10,000,000 for world peace, figures show that from February 1 to December 31, this year, a new DREADNOUGHT will be floated EVERY NINE DAYS. \$10,000,000 for peace! \$700,000,000 for battle-ships! One peace palace; thirty-six TERRIFIC FIGHTING SHIPS!”

Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision.

Surely we may easily see in this prophecy the following predictions: (1) That there will be great and wide-spread preparations of war among the nations far and near, so that even the weak ones will prepare, and say, “I am strong.” This world-wide ambition will be persistent, insistent.

2. It will be an all-absorbing ambition. The pursuits of agriculture, the things upon which the life of the people depends, will become secondary to the preparation for war. Money

nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:2-4.

Let us note some of the particulars:

1. It is a prophecy of the latter days, the same as the one quoted above from Joel.

2. It declares that among the religions, great and small, of the world in the latter days, the religion of Jehovah, Christianity, will nominally occupy the highest place conceded by the nations.

3. That because of this, nations will turn to it nominally; for a nation, a government, can turn to it in no other way.

4. That because of this, many peoples (representatives of nations, see Micah 4:2, peace congresses of nations), shall SAY, shall utter this prophecy of peace. Mark that the prophecy does not say the nations will beat their swords into plowshares or spears into pruning-hooks; it does not say that they will learn war no more; but that there will be many who will raise this peace cry and appeal to the nations to do this very work.

5. But that the nations will not yield to God, to the righteousness and peace of Christ, even tho they profess His name, is indicated by the prophet's earnest appeal and the sad statement which follows: "O house of Jacob, come ye, and let us walk in the light of Jehovah. For Thou hast forsaken Thy people the house of Jacob, because they are filled with customs from the East, and are SOOTH-SAYERS LIKE THE PHILISTINES, and they STRIKE HANDS with the children of FOREIGNERS." Read the remainder of the chapter. The peace cry is not in "the light of Jehovah;" it is a cry based on compromise and error.

Is this prophecy fulfilled? Yea, verily, it is abundantly fulfilling, even as that of Joel, before our eyes, in its every particular. God offers peace on the great and substantial basis of righteousness. He has peace — it waits — "to him that is far off and to him that is near;" and there is healing in the peace; but "there is no peace, saith my God, to the wicked." Read Isa. 57: 19-21. The King of Peace is King of Righteousness, and the children of peace must be children of righteousness; for "the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." Isa. 32: 17.

We sympathize with the peace lovers and peace promoters; but the peace for which so many long will never come, even tho all the world fast and pray for it, until there shall be the intensely greater longing for righteousness, the righteousness which Jesus Christ alone can give to the man who forsakes his sins and who walks in the light of Jehovah. Peace congresses may meet, nations may federate, churches may pass resolutions of concord and amity, Mr. Carnegie may win popular applause by giving a paltry ten million to promote peace; but there is no peace with God save by righteousness. All the patchwork of all the peace looms of the world will not save from the awful Armageddon which the sure Word of God has predicted, for which the nations are preparing, and to stir them up to which the demons of darkness are abroad among the rulers of nations. See Rev. 16: 13, 14, 16. Those who hope in the world's cry of peace, will find themselves disappointed. When it is most hoped for, it will vanish like a dream of the night. For "when they are saying, Peace and safety, then sudden destruction cometh upon them, . . . and they shall in no wise escape." 1 Thess. 5: 3.

But, reader, there is a noble warfare to which God calls every soul — the warfare against the flesh, the world, and the devil, fought out with weapons not carnal, under the cap-

taincy of Jesus Christ. There is a peace which "passeth understanding" to him who will surrender all to God and arrange himself under the service of the King of Peace. The effect of that righteousness and peace is eventually "quietness and confidence forever."

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The United States Government is to begin suit to end the monopoly of thirty-five electric-light firms in an illegal combine. The monopoly controls ninety-seven per cent of the trade, and sells 80,000,000 incandescent lamps yearly for \$18,000,000. Foreign patents are controlled by the trust, and competition so suppressed that lamps sold for ten cents abroad sell for seventeen cents in the United States.

Word has been received from the headquarters of the Seventh Triennial International Congress on Tuberculosis at Rome that an American committee of one hundred members of the National Association for the Study and Prevention of Tuberculosis has been appointed, and that preparations have been made for the special participation of the United States in the exhibition of social hygiene which will be held under the auspices of the congress, beginning later in the year.

An armed revolt against the new President of Paraguay has been started. The revolutionists have control of the southern end of the railroad between Concepcion and Asuncion. Three thousand government troops have been sent against them. They also have five vessels, three of which are flying the Argentine flag. The Argentine government has demanded the immediate return of the seized ships.

Prof. John Fryer, for twenty years professor of Oriental languages and literature at the University of California, is considering going to Shanghai to found a new college for the blind. At present there are only two small blind schools in China. The institution he contemplates will be the largest of its kind in the Orient, fully equipped, and using the braille raised letter system.

The following is a partial list of casualties for 1910, gathered by the Chicago Tribune, aggregating 16,073 accidental deaths: "Drowned, 5,112; burned to death, 3,562; killed on railroads, 3,520; in mines, 1,004; by explosions, 951; automobiles, 920; storms, 265; asphyxiation, 239; lightning, 199; electricity, 189; elevators, 112." And over 9,000 murders have been committed.

Miss Annie Geshella, a young lady of thirty years at Passaic, New Jersey, who has fasted twenty-six days, declares: "I want to die; my heart is clean and pure. I have no confidence in the world, and there is nothing to live for." The woman has amazed the physicians because of her remarkable vitality, having shown no ill effects from her twenty-six days of fasting.

Japan has ratified the new treaty with the United States. The formal announcement states, "The Imperial Government is well convinced that the new treaty will serve not only to assure the commercial interests of both nations, but above all to consolidate the bonds of true friendship uniting them."

The linotypers and printers of Hearst's Chicago papers struck February 28. The next day, consequently, according to agreement, there were no Chicago papers of over four pages. Not a great calamity, one the public could stand quite frequently. Four pages in a daily paper is generally enough.

Dr. Theobald Smith, Professor of Comparative Pathology, Harvard Medical School, cautions that if men handling milk in the West were infected with the bubonic plague, there would be grave danger in the milk shipped East becoming infected also, with the result that the plague would spread.

Mr. W. T. Stead, of England, welcomes the reciprocity agreement between Canada and the United States as a step to bring the two great governments closer together. And so he says all Liberals regard it. America is not looked upon as a foreign country.

Insurgent Arabic tribes in Yemen, Turkey, have been subjugated by imperial troops sent from Constantinople, and interrupted communication between the port of Hodeida and the towns of Sena and Menaha has been re-established.

The Russian minister of public education has ordered the expulsion of 290 students from three universities of the empire for taking part in revolutionary outbreaks. Twelve professors in the University of Moscow have resigned.

Five Greek soldiers carrying Turkish passports have been killed by soldiers of the Sultan while passing from one blockhouse to another in Turkish territory. A break in diplomatic relations is imminent.

The United States transport Buford sailed from Seattle, Washington, March 5, laden with food supplies for suffering China. The big shipment represents country-wide contributions from rich and poor.

Massacre of the Jews by the Russians is again reported at Kief. Several families have been killed and their homes destroyed by mobs. Authorities, it is said, are making no effort to quell the riots.

A choir in a Chicago church went on a strike recently, the singers refusing to join in the services because a certain leader had not been re-instated. Strike-breaking singers were pelted with snowballs.

English Imperialists, alarmed by Germany's activity, are urging an expenditure of \$50,000,000 for the construction of forty battle-ships during the next six years.

Business men of Pittsburg, Pennsylvania, offer \$1,000,000 to any one who will invent a contrivance that will exterminate rats quietly and effectively.

Mr. Carnegie has offered the city of Denver, Colorado, \$91,000 for four new libraries provided the city expend \$9,000 a year to keep them in repair.

Ten tons of frozen storage eggs have been seized by federal authorities at a plant in St. Louis on the charge that they were unfit for food.

A lamp explosion in a skating-pavilion caused the death of fifteen skaters in St. Petersburg, Russia, and the burning of the building.

Another investigation of opium smuggling resulted in the seizure of ten tins of the drug in San Francisco from a steamer from Shanghai.

Union evangelistic meetings in progress at Duquoin, Illinois, during the last month have closed with more than two hundred conversions.

Abe Ruef, the noted San Francisco grafter, began his term of fourteen years' imprisonment in San Quentin prison March 9.

During a blizzard an ice-bound derelict was found near Astrakhan, Russia, with the entire crew of thirty frozen to death.

Thirty-two passengers have been injured and seven others burned to death in a railroad wreck at Perm, Russia.

Some lives were lost and several mosques and houses were demolished by an earthquake at Monastir in Turkey.

A severe epidemic of influenza is reported from Berlin. Fourteen thousand cases are said to exist in the city.

Six thousand coal miners have gone out on a strike at Frank, Alberta, and Michel, British Columbia.

Sixteen children were killed in an avalanche that swept down on a schoolhouse at Aihga, Russia.

Ninety Mexican rebels are reported killed in a battle at Guadalupe.



Is Wine Safer than Water?

[By the Late H. Clay Trumbull, in the S. S. Times]

IF a man were to judge of the comparative harmlessness of wine and water by what he hears said of the danger of drinking water while away from his home, and of the necessity of using wine instead, he would be tempted to think that wine is the true "gift of God," and that water is an invention of the devil.

Some years ago I was riding in an open wagon over the plains of California, with three men who before were strangers to me. The day was hot and the road dusty. At noontime we stopped at a wayside tavern for dinner. The dinner consisted chiefly of boiled pork, boiled potatoes, and boiled beans. One of my companions, not less than sixty years of age, ate of the pork and beans as if he were laying in a week's provisions. After dinner we were again on our tedious ride. Under the hot sun, and in the jolting wagon, my heavily-laden seat-mate was taken with cramps. As he writhed and groaned in pain, it never seemed to occur to him that that pork and those beans were proving too much for him. O, no! It was the water which had done the mischief. "Dear me!" he groaned out, "I wish I hadn't drunk any of that water at dinner. It's almost killing me. I declare I'll never drink any more of the water, without a touch of brandy, as long as I am in California. It really isn't safe." And that man's idea of the perils of water drinking away from home is a good illustration of the general feeling on the subject, among travelers in our own country and abroad.

While at Florence, in Italy, I was remonstrated with by a kind-hearted lady, who sat next me at the dinner-table, because I ventured to drink cold water as at home. She assured me that there was no safety there except in wine drinking—even the guide-books emphasized that fact. Moreover she told me pathetically of the serious effects of water drinking in Florence, by one and another who had for a time dared brave its risks. I then noticed that I and my traveling companions were the only persons at that well-filled table who did not drink wine. I saw enough of my fellow boarders in their eating, and I knew enough of them in their modes of living, to know that drinking cold water was not the only danger to which they were exposed in Florence, and that wine drinking would not by any means prove a guard against their every bodily peril. In their minds it was not the unsettled life they were living; not the fatigue of sight-seeing, day after day; not the exposure of the night air, and the drain on their nervous force by their late hours and their unaccustomed variety of food, that was a cause of any physical disturbance they might have experienced; no, no, it was "the water"—

the God-given, God-cursed water, that was at the bottom of their every fear and risk. And I happened to know, moreover, that the water there at Florence was a great deal better water for steady drinking than the water on which many of those American travelers had been brought up in their American Western and Southern homes.

And as to a substitute for the native water of the region,—if they desired to avoid that,—it didn't seem to occur to them that any of the many standard bottled mineral waters which were available there, would be safer and more health-giving than native wine. No, it was the water that must be shunned; it was the wine that must be taken.

I have spoken of Florence because the water there is called particularly bad. But it is pretty much the same the world over, as to this dread of water, and faith in wine, by the average traveler. Why, here in Philadelphia, during the Centennial summer,

Just for To-Day

In its losses find the gains;
Gather pleasures from its pains;
In its sorrow gather gladness;
Garner hope and joy from sadness;
From its gloom clouds gather cheer;
Gather courage from its fear;
In its struggles learn His strength;
And in God's good time, at length,
You shall see His questioned way,
Always leads to brighter day.

M. C. W.

when millions came in from outside, and packed themselves in close quarters, and wore themselves out with long days of walking and standing and bewildering gazing, and overtaxed their stomachs with hurriedly eaten, indigestible lunches, whatever pains and aches anybody from that throng of visitors had, in Philadelphia or on the way home, were almost without exception attributed to the water. Of course it was the water! To hear one talk about the troubles that come from water drinking away from one's home, might fairly prompt the question, Is there anything that is really dangerous in this world except water? And yet all this talk about the necessity laid on a traveler to drink wine or brandy instead of water while away from his home is sheer, bald nonsense.

I have traveled not a little in my lifetime. I have averaged nearly twenty thousand miles a year for twenty years at a time. I have been through the length and breadth of our land from Maine to California, and from Minnesota to Florida. I have journeyed also in Europe and Asia and Africa. Yet I never found the place where it was necessary for me to drink wine or brandy, nor yet where I deemed a native wine as

safe as the native water, judging from the apparent effects on those who used the one or the other.

I have found some pretty poor water in my day, limestone water, brackish water, muddy water, sulfurous water, water well-nigh putrid with decaying vegetation. I have drunk water through a little pocket filter, from the prints of my horse's hoofs in the traveled road after a rain-storm, as the only mode of quenching my thirst with water. I have drunk water from the tangled swamps in the sea islands of the South Carolina coast, when I had to hold my breath as I drank because of the water's stench. But I was sure, in all these cases, that that water was safer as a drink than wine would be, and that if I added anything to it to render it innocuous, there was less reason for my trying whisky or brandy, than ginger or mustard. Among all the personal risks that I have been called to take, in my life of varied experiences, I really count water drinking the very least; and of all the personal risks I have had occasion to note in others, from my earliest recollection to the present hour, I put wine drinking among the greater.

Several years after our civil war, I was at the surgeon general's office in Washington, making a call on Dr. Otis, with whom I had been a comrade in army life, and who was now compiling and tabulating the medical records of the entire army. In the course of our conversation he asked me how it was that my health endured through all the exposures to which I had been liable in army service and in prison life. My answer was: "Well, doctor, I suppose you will hardly agree with me on that point. I think that my keeping up so well was due to my letting whisky alone. The water we had was bad enough; but I thought it was better than the whisky, and I stuck to it all through the war. I think my total abstinence was my safety. I never borrowed to-morrow's income to pay to-day's expenses with, but I lived on the day's strength every day of the war."

The doctor's prompt response was: "A few years ago I shouldn't have agreed with you on that point, but now I do. Since I have compared, in this office, the health rolls of regiments where the surgeons refused to give whisky, with those of regiments where whisky was given freely, I am so impressed with the proof of gain from total abstinence, that I wonder how so many of our soldiers lived through our whisky treatment of them." And as with whisky in America, so with wine in Europe. . . .

The evil effects of wine drinking I have seen both at home and abroad. A large proportion of all those who were my playfellows and schoolmates have either died from intemperance or are living drunkards. Men of my acquaintance who had larger brains and stronger will than I could claim, have

proved unable to resist the temptation to excess which wine drinking promotes. Even the seeming possession of a Christian character has by no means proved a safeguard against this danger to those who tampered with the evil. Ministers of the Gospel by the score, within the range of my personal acquaintance, have been among the victims of intemperance. And wives and mothers, as well as young ladies, have swelled the list of those whom I have known as drunkards — through counting wine drinking safe and necessary. Indeed I have known but few families in all my life, which the curse of intemperance had not in some way blighted. I have in mind the only son of a widowed Christian mother who learned to drink while traveling with his mother, she thinking that wine was safer for him than water. He is a hopeless, worthless sot. He would better have taken the risks of native water, as I did when I was his fellow traveler.

I have seen on our ocean steamers, and in European hotels, the wine flush on the cheek of young wives and young misses and lads, day after day; and I have no more doubt that a large share of those wine-drinking travelers are to die drunkards, than I have that water runs down hill. If a man drinks wine himself, he is not so likely to notice the effect of wine drinking on those who are at table with him. Yet I have been told by an intelligent Christian advocate of hotel table wine drinking in Europe, that the effect of the wine in loosening his own tongue and the tongues of his young lady table-mates was one reason of his counting it desirable.

It requires some courage not to drink wine abroad. Indeed, almost any self-denial involves a struggle — apart from the control of appetite. The fashion of this world is against self-denial. Wine drinking is the fashion in Europe; and one must have some character to be willing, anywhere, to stand as notably singular in a personal habit or a social custom. Moreover, those who do drink, will be constantly telling those who do not that there is no other safe way than theirs. If one would go and come as a total abstainer, he must be ready to abide unflinchingly by his own judgment, as to the right and safe way, in spite of the example and the entreaties and the solemn warnings of very excellent people, who think and do differently.

But why should one not be an abstainer? Even tho he fails to find total abstinence absolutely commanded in the Bible, he must admit that it is not forbidden there. Hence the privilege is before him to let wine alone if he wants to. And availing himself of this privilege, he avoids a terrible risk on the one hand, and he runs no risk on the other. For myself, I am afraid to venture on the moderate use of those drinks which have by their very use led so many to use them immoderately. I have seen that wine drinking anywhere is dangerous. I have found that water drinking is safer than wine drinking everywhere. That is my testimony on the wine question.

• The Protestant Magazine

First Quarter for 1911

THE first issue of the *Protestant Magazine* for 1911 comes forth with a powerful appeal for a revival of true Protestantism. This issue of the *Protestant* is of itself a weighty testimony in favor of the Christianity of our forefathers and their constant fidelity to principle. It contains a convincing exposure of the claims of the Papacy, and the special shipwreck of modern Protestantism.

Among the topics treated in this issue of the *Protestant* are:

“A Vigorous Protest,”—a plain statement of the real meaning and tendency of Higher Criticism, and an appeal from it to the old-fashioned faith; “Modern Philosophy,”—a remarkable contribution to the discussion of the present condition of the religious world, by a New York attorney. His searching analysis of the teaching of religious philosophers, and a startling warning of the inevitable results, must be read to be appreciated at its true value; “Lying for the Glory of God,”—an answer to the charge made by a Catholic editor that lying is considered a legitimate weapon of defense in Protestant polemics. With this article are associated two other articles, “Immoral Moral Theology,” and “The Development of the Papacy,” all of which makes very interesting and instructive reading.

Sample copies of the *Protestant* will be sent on application. Address *Protestant Magazine*, Takoma Park, Washington, D. C.

The Youth's Instructor

Special Temperance Number for 1911

THE publishers of the *Youth's Instructor* have just issued a very strong Temperance number, beautiful in appearance and strong in contents. Many of its articles have been written especially for the *Instructor* by some of the strongest and most popular temperance workers and authors. In addition to these masterly presentations of great temperance themes, the editor has compiled many of the best things printed on temperance, in the form of statistics, reports, experiences, and stories, nearly all being illustrated with drawings or attractive pictures. Taken all together, this Temperance number of the *Youth's Instructor* comprises the most effective collection of temperance matter ever printed, in an attractive form, suitable for general circulation. It will be a strong factor in a successful warfare against the great national curse of liquor.

Among the contributors to this special Temperance number are George T. Donehoo, David Starr Jordan, Rosa M. Barrett, A. A. Hopkins, W. T. Grenfell, Lewis E. Simes, William DeLaey, Dr. L. Bremer, Ex-Governor R. B. Glenn, John G. Woolley. Their contributions to the 1911 Temperance *Instructor* are very strong and practical. Send for sample copies and special rates to agents.

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Life and Health

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Famine in China

CHINA, in her rivers, has both a blessing and a calamity. Without railroad or country roads, rivers have taken the place of both. But these rivers have been allowed to silt up, and they silt up rapidly because of the loose formation of the soil. All the timber has been cut from the banks, so that you may travel hundreds of miles and not see any trees on either side other than a stray willow or two. The course of the main streams is from west to east. Rising in Tibet and in the mountains of West China, they wind their way south or southeast to the sea. When the snows melt in the mountains a great volume of water is suddenly added to the practically bankless rivers; and in some cases, as in the river causing the present flood in Anhui, the lower course of the stream is choked by a mountain on

portions of the territory now in the clutches of a fearful famine. To those living in a land of plenty, a land where famine is unknown, it is impossible to describe the heart-rending sights seen. The country is low and flat; and the inhabitants, who are industrious, and under normal conditions a very peaceable folk, are almost solely agriculturists. Under the most favorable conditions barely enough is raised to last them through the year, and laying by a store for the future is an impossibility. So when, as in the summer of last year, about eighty per cent of a tract having a population reaching into the millions was covered by water for a major part of the farming season, it means that starvation faces eighty per cent of the inhabitants of this area.

I traveled for days in this section, and passed a stream of people traveling toward the south, hoping to reach the region of the



Weakened by hunger and overcome by the cold, many lie down and die by the roadside

for it is true all over China that the great mass of the people lead a hand-to-mouth existence, and they have very little that can be spared. Were the famine sufferers numbered by the thousands, the proposition of caring for them would not be so serious; but the number reaches into the millions. The picture shown is a portion of one famine camp that contains half a million refugees.

The poor starving people pass through the country like a great army of locusts,



Portion of one family camp that contains half a million refugees



A starving family gathered on the sunny side of their tumble-down mud house

either side damming back the water and converting an immense area into a veritable lake.

In a recent trip of several weeks through the province of Anhui, I passed through



Their only protection from the cold and snow is a mat shed, and at night they sleep on the bare ground. (Photos by F. E. Stafford)

Yang-tse River before death claimed them. There was the mother, evidently a widow, who had gathered together what little of this world's goods she had, and placed them in a basket. In the basket that hung from the other end of her carrying pole was her baby. Poor shivering little soul, it is almost ten tenths certain that he will never see another summer. Such a sight as this I saw not once but scores of times. Families who own their home and a bit of land stay by the place they call home and try to keep alive. There is no way for them to work and earn money, for the whole country about them is in the same destitute condition. As the cold weather comes on, food becomes scarcer and scarcer, their tattered clothes afford less and less protection to their famished bodies. They burn everything that can be burned for fuel; and when there is any sun at all the whole family will be seen lined up on the south side of the house trying to get what little comfort they can from the sun's rays. And when they finally forsake the home and start on the dreary march south, many are overcome by cold and hunger, and die by the way.

There is little hope for those who do not reach the regions not touched by the famine,

begging when then can secure anything by begging; but often they grow desperate, and falling upon an unprotected village, carry off everything eatable, not stopping short of wholesale murder to secure food. During my trip through this section there was a heavy fall of snow. With bare feet and almost bare bodies, the suffering of these people at this time I must leave the reader to imagine. Their only protection from the weather is a mat shed. At night they must



Mother and family with all their worldly goods leaving the famine region

lie on the bare, cold ground. How it is possible for human beings to live under such conditions is beyond conception, for night after night on the road I slept with my clothes and overcoat on in addition to all the heavy bedding I had with me for covering. The food that most of these refugees are subsisting on is the very coarsest. Bean cake is a common article of food now used. This is simply the coarse yellow bean after the oil has been extracted, and in ordinary years is used only for fertilizer. Sometimes they secure a little flour and make a gruel, mixing it with a large quantity of coarse greens.

Such are the conditions now (January). But the worst is not yet. No relief can be expected from the land before the middle of May, when the wheat is harvested. Unless help comes, death will surely sweep away a majority of the inhabitants of this great famine district during these five months. The following extract from a letter of a representative of the Famine Relief Committee will give some idea of what it will require to supply the smallest living ration to these famine-stricken people. This letter only speaks for one region of the famine area.

Since my return I have gone over with the Cochrans my estimate of a few weeks ago, that 1,000,000 people would be dependent on outside relief or probably die of starvation if kept in this region; and they agree with me that that is about as exact a figure as one can get at, and that it is not an overestimate. Five months must be counted on, and a family can not exist on less than thirty cash per head a day, if for that. This would, as you can readily see, amount for five months to three and a half million dollars Mexican; and this again is under, rather than an overestimate of what it will cost to keep the people alive for this whole time. They must have a little salt and oil, and they must buy fuel, as the ground is scoured clean of all dead grass. If you allow a catty of flour per head, the cost at present prices here would be nearly doubled.

As stated by this writer, thirty cash a day will not be sufficient. But granting that sixty cash (2¾ cents U. S. gold) feed one person for a day, then the price of one of your family meals would supply one of these destitute Chinese with food for nearly three weeks.

At Ying Shang Hsien, Anhui, we have a church of twenty-three baptized members, and a number of earnest inquirers in addition, and this place is in the southwest edge of the famine district. There are several families among the members and inquirers who will have to have help from now on till next summer, otherwise they will die of hunger.

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MOUNTAIN VIEW, CAL., MARCH 21, 1911

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

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

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Read the article on War and Peace and the prophecies relating thereto on page 10.

We call especial attention to the first of three articles by Professor Rine on Spiritualism, its character, extent, etc.

The Bible Reading on page 9 in connection with Mrs. White's article on page 3 presents much information on the sanctuary question, the priesthood, and the plan of salvation.

Tho in a way personal, it is more. We refer to the little poem on page 9 by Mr. C. P. Bollman, formerly on the editorial staff of this paper. The poem itself is helpful, uplifting.

There are many who excuse themselves for drinking wine, saying it is harmless, safe, etc. Read the article from the *Sunday School Times* on page 12, on the relative safety of wine and water.

Do not try to overcome sin by thinking about it, even thinking how evil it is. Overcome evil by thinking of the good, doing the good, and as far as possible forgetting the evil. "By beholding we become changed."

The awful malady in Manchuria is not the bubonic plague, but the pneumonic plague, for which no remedy is known. It spreads "with the rapidity, and almost with the fury, of a forest fire;" and every human being infected with it, we are told, is almost surely doomed to die.

The Keys of the World.—John Fisher, the maker of England's navy, believes in the world rule of the Anglo-Saxons. In the London daily *News* he recently said with much enthusiasm: "Has it ever occurred to you that there are five keys to the world—the Straits of Dover, the Straits of Gibraltar, the Suez Canal, the Straits of Malacca, the Cape of Good Hope? And we hold every one of them!" There is still another, Con-

stantinople, which England would greatly like to control, for the same reason that she controls the others—they are keys to mighty situations. But while she does not possess Constantinople—the Straits of the Hellespont and Bosphorus—she will take care that no other nation possesses them. Hence her anxious care of Turkey all these years. Will a seventh key be the Persian Gulf? or the Straits of Ormuz?

—★—

The devil will never "let up" on a man as long as he feels there is hope of ensnaring or overcoming him. Sometimes for a while his temptations do not press hard, and the tempted soul thinks he has won the victory, and becomes careless, perhaps presumptuous; and then the devil comes again, stronger than ever, and often the man falls. But if you fall, get up with your face toward God. Array yourself against your enemy by placing yourself in Christ's army. In Christ you may be ever victorious.

—★—

When Nations Can Disarm.—Hudson Maxim, the great gun maker, in an article in the *San Francisco Examiner* of Feb. 22, 1911, says that "when human nature becomes so altered for the better that men are actuated by a stronger passion to do good to others rather than to 'do' them good, then we can spike our guns. If nations ever love one another so that they can take their armor off, it will be when human nature is so changed that greed is turned into benevolence, and the possessor of wealth is loved more than are his possessions. For the present, international love-making must be done with the armor on, and the sword must be worn where the hilt shows." Why?—He tells us: "Human nature is to-day very much the same thing that it was in old Roman times."

—★—

Dying in China.—It is estimated that from one million to two million persons will die of famine and exposure before they can be helped; but this is on the supposition that millions will be helped by those whose hearts are touched. It is thought that thirty cash, two and three fourths cents of our money, will keep a person a day. Dr. Selmon suggests sixty cash, or five and one half cents a day. How many are there who wish to donate enough to keep one person for 150 days at five cents a day? How many half that sum? or one fourth? or any amount? Read Dr. Selmon's article on pages 14 and 15, and then act as your conscience dictates. We will credit and forward all donations sent us. There are many who spend from 25 cents to 60 cents a meal, from 75 cents to \$1.50 a day, who could live just as healthfully on one half that amount, and would be greatly blessed in giving the rest to the starving fathers, mothers, and children of China.

—★—

Several tracts have come to our table from Mr. Philip Sidersky, the "Yiddish evangelist," of 300 North Eden Street, Baltimore, Md. One of these tracts is devoted to questions that are based on one of C. T. Russell's tracts to the Jews, in Yiddish, which Mr. Sidersky says denies the personal manifestations of God in Christ, the Trinity, and the work of missions. Mr. Sidersky follows the unique plan of preaching to Jews in the streets through a megaphone. We know little of his work. We hope that in leading Jews to accept Christ, he will not turn them from the Sabbath and law which Christ gave.

—★—

The California Senate has passed a bill to pension teachers sixty years of age who have served as teacher or superintendent for thirty years, twenty at least of which have been in California; and to those who have served at least thirty-five years, counted from the age of twenty forward, thirty of which must have been in public schools of California. Those in the first class to receive a retirement salary; those in the second, a pension. Josh Billings thought that one who had taught district school for twenty years ought to have a "penshun for the rest of his life and a horse and waggin to do his goin' around in." Our State legislatures are not quite so liberal.

Sense and Science.—This journal has often pointed out that the "star" which guided the wise men to Christ was not a material shining orb, but a company of shining angels. Prof. William R. Brooks, of Smith Observatory, Geneva, N. Y., made a statement in the Y. M. C. A. service of the Court Square theater in Springfield, Massachusetts, February 20, which a news despatch says has caused much comment. After showing the fallacies of certain theories concerning "the Star of Bethlehem," he said:

So much of the miraculous attended the birth of Christ that it is my firm belief, even as a scientist, that the Star of Bethlehem was one of the manifestations of the power of Jehovah.

And why should this call forth comment? When Christ went away, a cloud of angels received Him. When He comes again, He comes with angels. Acts 1:9-11. When He came the first time, the angels in shining glory announced His birth. Why should not a company of the shining hosts of God light the magi on their way to the Christ? Professor Brooks speaks not only sense, but the higher science.

—★—

For Freedom—Medical and Otherwise.—In a general way, as among the various medical schools, we have favored, perhaps prejudicially, the "regulars," the allopaths. Personally, we have known the need of any of them very little. But we do believe that any person has the bounden right to choose for himself whatsoever doctor he will from the "regular" school to the Christian Science practitioner. Nor do we believe that the State ought to pass any laws that will have the effect of exalting one medical school above another. We believe in religious liberty, liberty of the soul, as long as the equal rights of others are not contravened. We believe in the rights of the body on the same principle. We do not believe in State medical supervision of our schools. Leave this to the common sense of school boards, parents, and teachers.

—★—

It is claimed by an Austrian doctor that a cure has been discovered for progressive paralysis, caused by overwork of the brain, and which hitherto has been considered incurable. It is said that thirty per cent of the cases treated have fully recovered. Another serum to cure spinal meningitis, it is also stated, has been generally accepted by medical authorities, and will take its place with vaccine and diphtheria antitoxin.

—★—

One of our subscribers, a gentleman in Brooklyn, New York, to whom we are indebted for numerous favors in the way of newspaper clippings, and whose subscription to the *SIGNS OF THE TIMES* does not expire till December, 1911, sends us a check for \$3.50 for a copy of "Questions and Answers" and an extension of his subscription for two years.

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C. H. JONES, General Manager.