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22

Signs of the Times

Results of Faith and Love

I John 5:1-4

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him.

By this we know that we love the children of God, when we love God, and keep His commandments.

For this is the love of God, that we keep His commandments: and His commandments are not grievous.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3451 — Famine of Spiritual Food

Kindly explain Amos 8:11, 12. Are there tracts dealing with that subject?
V.

The prophet uses the awful condition of sinful Israel when they should be given over to their delusions as a type of what it will be in the last days. It is taught in many places, and especially in the Revelation, that God's great last threefold message will go to the world as a warning against the coming results of sin and to save all who will accept it. Rev. 14:6-14. Many will reject it and follow the beast and his image. Rev. 13:4, 5, 8. After the message is given the plagues follow. Revelation 15 and 16. Then men will turn from their delusions to seek God's Word, but they will not find it, the Gospel will have done its work. Upon its messengers the Spirit will lay no burden. But their seeking then will not be for the purpose of salvation from sin, but salvation from sin's fruitage. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it." Amos 8:11, 12. The best place to put God's Word is in the heart. Ps. 119:11. The foolish virgins arose and trimmed their lamps, but the oil was lacking. The oilless wicks of professed Christians who feed on husks instead of the Word may flash up momentarily, but they will soon go out. "The Great Day of the Lord," B. S. L., No. 65, price 2 cents, will help.

3452 — The Seven Divisions of the Gospel Age

Am I right in my understanding of Revelation that the Gospel age is divided into seven distinct stages or epochs, and that our Lord returns near the close of the sixth?
W.

From the view-point of the seven churches, no. When Christ comes, probation will have closed and every message to every church will have been given. While the Sardis church precedes the Philadelphia, and the Philadelphia precedes the Laodicea, all of them exist contemporaneously from the time that the latter enters — 1844 — till our Lord comes. In other words, the conditions represented by those three churches will exist to the close of probation. Out of Sardis and Laodicea will come the faithful into that of Philadelphia — brotherly love and faithfulness to God's Word.

But as to both the seven seals and seven trumpets, our Lord comes at the opening of the seventh seal, at the sounding of the seventh trumpet. Rev. 8:1; 11:15. The angel of Rev. 10:1 is a mighty angel in charge of that message of warning given in that chapter, given before the seventh trumpet sounds. The seven plagues cover one prophetic day or year. Rev. 18:8; Isa. 34:8. They come at the close of probation, before Christ's coming, and cover the little period "quickly" in Rev. 22:12. Follow the studies on the Revelation. Seven divisions of different things do not necessarily cover the same period. They merely denote completeness, fulness, of the thing to which they are applied.

3453 — Unpardonable Sins

Please give an example of unpardonable sins. Be explicit as possible.
A Sin-Tossed Soul.

Let us emphasize it once more: An unpardonable sin is an unrepentable sin. Any soul that hates sin, that is sorry for his sinning, sorry that he has grieved God and the Holy Spirit, and longs to put away the sin, however deeply he has sinned, has not committed an unpardonable sin. For all these desires, feelings, emotions, longings, are begotten of the Spirit, to win him back to God.

Why ask for instances? No two cases can ever be just the same. But when Saul the King turned from God, the only one who could save, to a familiar spirit, he committed the unpardonable sin, because there was rejection of the means of salvation. 1 Chron. 10:13, 14. When the chief priests said, "We have no king but Cæsar," they rejected the only one who could save them. John 19:15; Matt. 23:37, 38. When the scribes called that power — the Holy Spirit — in Christ which cast out demons the Beelzebub, they set aside the only power that could save, and they could find no forgiveness, because they could never discern its source. Mark 3:29, 30.

It is the blood of Jesus Christ and the sanctifying power of the Spirit which saves. If we turn from these, what hope have we? Heb. 10:29. This is not to the discouraged soul, but to the sin-loving, Christ-hating soul. Here are three texts for every discouraged heart that has failed again and again: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. 33:11. "Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him." Heb. 10:38. "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy." Ps. 147:11. Read also Isa. 55:7; Micah 7:18, 19.

3454 — Daily Sacrifice and Abomination. Dan. 12:11

Will you please explain through the question corner Dan. 12:11; Matt. 24:15? What is meant by the daily sacrifice, and the abomination that maketh desolate? What is the daily sacrifice that shall be taken away, and what is the abomination that will be set up?
A. W.

"Sacrifice" is a supplied word. The word "daily" evidently refers, according to its use in the scriptures, to the continual or "perpetual service" of God, in which God was present, and which He acknowledged. It was Christ in His church. This perpetual, living service was replaced by "the abomination that maketh desolate." The same thing is told in Dan. 8:11. The abomination centers in the little horn power; the perpetual or continual, in the Prince of the host, our Lord. Christ regnant in the affairs of the church could be said to have been taken away in 508, when man assumed the place of Christ, and this false assumption continued for 1,290 years, or till 1798; but the last step in the restoration began at the close of the 2,300 days in 1844. Dan. 8:13, 14. What was seen in the closing days of Jewish apostasy and desolation was a faint foreshadowing of the great papal apostasy of the Dark Ages. This, very briefly, is, we believe, the general meaning of these terms.

3455 — Martin Luther and the Bible

Did Martin Luther translate the whole Bible or only a part of it?
W. D. M. L.

The whole Bible. He translated the New Testament in the Wartburg in 1522. The Old Testament appeared in parts 1523 to 1532, and the Apocrypha in 1534. The latter he did not consider canonical. He lived to see ten editions of his Bible translation printed.

3456 — To or for the Angels

In an article, "The Law in the Christian Age," is the statement: "Men cease to watch and pray; they do not solicit the aid of holy angels, who would uplift for them a standard against the enemy." Does this agree with Rev. 22:8, 9; John 16:13-15; 14:6; Heb. 1:1-6; 1 John 2:27; 5:20?
W. D. M. L.

We do not think the expression is against these scriptures. The solicitation is not to the angels for help, but to God for angelic help. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7. See also Heb. 1:13; Dan. 8:13; Matt. 26:53. In the light of these scriptures, surely we may ask God that He may send to our aid His angels.

3457 — Baptism

If baptism is necessary for salvation, was salvation possible before 1844, as there were no ordained Seventh-day Adventists before that time, were there?
R. T.

In the first place, neither baptism nor the Lord's Supper nor any other ordinance is necessary for salvation. Christ only is necessary for salvation. There will be millions saved who were never baptized. God can and does save the submissive heart. 2 Chron. 16:9. If that heart can not, does not, see every duty, unknown duty will not hinder his salvation. See John 15:22, 24. Seeing the duty of baptism and rejecting it is quite another thing.

Seventh-day Adventists believe in the continuity of the church of Christ. Sometimes that church has been pure and triumphant. Sometimes she has been backslidden and persecuted. For a long time she was scattered in Babylon, in the wilderness of error, and to some extent

still is. The center of God's church has always been with the faithful remnant. It was His church in the first century, in the fourth century, in the sixteenth century, in 1840 to 1844, as well as afterward. Seventh-day Adventists are composed of those who have embraced restored, down-trodden truth, and new truth for this time. They did not start a new church of Christ. They are God's remnant for this time to witness to His whole truth; but they do not repudiate the past of God's work.

3458 — Carcass and Eagles. Matt. 24:28

Please explain Matt. 24:28 through the paper.
H. B. M. C.

See "Questions and Answers," page 81, No. 78. Compare Matt. 24:28 with Luke 17:37. The text refers to that time when the day of salvation is past, when the incorrigibly wicked, like a dead carcass, are waiting for the plagues; and the eagles or vultures are waiting to seize their prey.

The question on Zech. 8:23 is answered in "Signs" of May 23, question 3441. Watch for the other. We can not always answer at once.

3459 — All Manner of Four-Footed Beasts. Acts 10:12

Please explain Acts 10:12. Were there any unclean beasts then?
C. Z.

Surely, there must have been unclean beasts; for all manner of beasts must include both classes. Peter would have eaten, but that was not the object of the vision. That great sheet represented the world for which Christ died. Peter only saw the Jewish race as accepted with God; all others were unclean, and God gave Peter that vision, to show him that he "should not call any man common or unclean." Acts 10:28. All were alike the purchase of Christ's blood. The lesson did not demand that Peter should eat, in vision or elsewhere. It was not a matter of dietary that God was giving.



Schedule for the Week Ending June 17, 1911

Sunday	June 11	Isaiah 23-27
Monday	" 12	" 28-30
Tuesday	" 13	" 31-35
Wednesday	" 14	" 36-39
Thursday	" 15	Micah 1-7
Friday	" 16	Nahum 1-3
Sabbath	" 17	Zephaniah 1-3 Habakkuk 1-3 Obadiah 1

Our first four days are in the first part of Isaiah, chapters 23 to 39. Mighty prophecies of the future, near and far, are given; strong denunciations of Ephraim and Judah, the prophet looking forward again and again to the coming and reign of Christ. Chapters 36 to 39 deal with the experiences of the good and great King Hezekiah, his sad mistake, and its predicted result.

Micah was contemporaneous with Isaiah during the reigns of Jotham, Ahaz, and Hezekiah. He prophesied very definitely of Christ's coming, and holds out wonderful promises to the repentant sinner.

Nahum's prophecy, in the latter days of Isaiah, is chiefly concerned with Nineveh, the wicked capital city of Assyria. That city is a type of many later ones.

Zephaniah seems to have prophesied just before Jeremiah, about B.C. 630. His burden is the great day of God's wrath, the necessity of preparation for that day, with prophecies against certain wicked nations, with a promise of future restoration.

Habakkuk is believed to be contemporary with Jeremiah. His reproof is against the oppressive and wealthy in Israel. He warns them against the coming of the Chaldeans. The Spirit uses the prophet's times as a type of our own. The last chapter is a majestic and beautiful poem.

Obadiah's prophecy (about B.C. 587) is against Edom, and the oppressors and revilers of God's children. It points to their utter destruction.

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
Volume 38, Number 22

Mountain View, California, June 6, 1911

Weekly, \$1.75 per year
Single Copies, Five Cents

Plan of Salvation—No. 4

By Mrs. E. G. White

THROUGH the death of Christ a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, bearing the weight of their sins upon His divine soul. He descended lower and lower, till there was no lower depth of humiliation to sound, in order that He might lift up those who would believe in Him, and cleanse the guilty from moral defilement, and impart to them His own righteousness. He died to make an atonement, to redeem, cleanse, restore, and exalt man to a place at His right hand.

Through His life upon earth He scattered blessings wherever He went. Tho at His word legions of angels would render Him homage, yet He walked the earth unhonored, unconfessed. In place of praise He met reproach. He walked among men as one of the poor and lowly. Tho He healed the sick, relieved the oppressed, bound up the broken-hearted, yet few called Him blessed, and the great of the earth passed Him by with disdain.

He Could Have Withstood Death

As a member of the human family He was mortal, but as God He was a fountain of life to the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured the penalty, yielded up His life as a sacrifice, that man should not eternally die. Contrast His suffering and humiliation with the riches of His glory, with the wealth of praise pouring forth from immortal tongues, with the anthems of adoration, with the homage of millions of holy angels in the heights of the sanctuary, and seek to comprehend what manner of love inspired the heart of Jesus.

He Manifested His Love

How much has God loved the race of men?—Look to Calvary. As you behold Jesus upon the cross, does not the heinous character of sin appear? It was sin that caused the death of God's dear Son, and sin is the transgression of the law. Says the

prophet: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. . . . It pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail

of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." When the sinner realizes that Christ died for him, that He might impute His righteousness unto him, he magnifies the love of God in providing the plan of salvation.

"The gift of God is eternal life through Jesus Christ our Lord." At infinite cost the salvation of man has been purchased. The world may refuse the gift, but this will not lessen its value, or relieve men of its responsibility. When He was upon earth, Jesus said to those who refused Him, "Ye will not come to Me, that ye might have life." There are many who are refusing to respond to the drawing love of Christ to-day. Jesus calls, but many refuse to respond to the invitation. They will not avail themselves of the privilege of having Jesus for their personal Saviour. They do not come in humility and faith, that they may know by a personal experience what they are to Jesus, and what He is to them. But the promise is, "He shall see of the travail of His soul, and shall be satisfied." Jesus will not rest until He leads His followers unto the realms of perfect joy and glory.

The plans of God can not fail. Men make great plans, but fail to accomplish the object that they design. They begin to build, and are not able to finish. They do not count the cost. But Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means whereby all might be saved, if they would but comply with the conditions and lay hold upon eternal life. Unfailing resources are at His command to complete the work which He has begun. Those who respond to His love, yielding their wills to Him, will not perish, but have everlasting life.

How the wondrous provision of the plan of God for the

(Continued on page 9)



"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

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



HE Book of God is radiant with Gospel assurances of Christ's return to this world the second time to receive His people. The eyes of God's children are fixed, and their hopes centered, on that prophetic Gospel epoch as the time of their full realization of the divine promises.

The second coming of Christ will therefore be the event of events, and like other moral epochs in the past, must be preceded by a world-wide message. To illustrate: The destruction of the earth by the Flood was preceded by Christ's message of salvation through Noah. The first coming of the Messiah, clothed in human flesh, was preceded by the joyful message heralded by John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world."

A Solemn Charge

That Christ's second coming brings with it decisions of eternal consequence to each individual, whether living or dead, is verified by the following quotation: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at His appearing and His kingdom." 2 Tim. 4:1. This text also evidences the fact that He will appear as King in His kingdom, which kingdom He will finally establish "under the whole heaven."

The message of the coming King must go to earth's remotest bounds, that the people may decide, each one for himself, whether he will have the divine Christ and live eternally with Him, or choose death as his portion. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Paul, in admonishing to faithfulness, says: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of Kings, and Lord of Lords." 1 Tim. 6:13-15.

Christ's Definite Statement

Christ speaks very definitely in regard to the world-wide message that should precede His coming, in the following language: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

This "kingdom" Gospel message is the everlasting Gospel of salvation through Jesus Christ, which has come down the stream of time to each succeeding generation. But God adapts it to the times, in its detailed application, according to the needs of the people.

When John the beloved disciple was banished to the lonely isle of Patmos, the omniscient and ever-present Father was with

The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. Jer. 23:28.

Christ's Coming Preceded by a World-Wide Message

By H. W. Cottrell

him as Revelator. He permitted him to see with prophetic eye the peculiar need of earth's last generation of people, the definite threefold setting of the everlasting Gospel adapted to them, the returning Redeemer crowned King, the fruit-gathering of Heaven's effort for the salvation of the fallen race.

Three Angel Messages

The last world-wide message which is to precede the advent of our divine Lord will be brought very fully to view as we study John's record of Christ's revelation to him. A series of three angels is the pen picture.

The Coming Crisis

By Amos E. Flint

O'er distant mountains, bleak and gray,
Comes reddening dawn of heav'n-born day;
Earth's long, dark night is almost o'er,
Supernal day is at the door.

As budding trees tell o'er the land
That summer days are near at hand,
So signs portend from year to year
That earth's great harvest day is near.

'Tis spent almost,—earth's dreary night,—
And fades before the orient light,
While higher creeps, with silv'ry ray,
The day-star that foretells the day.

No faithful watch earth's millions keep,
But slumber and repose in sleep,
Until destruction bursts around,
And shakes the trembling, broken ground.

Then slumb'ring ones, with wild dismay,
Arouse to dread and shun the day
When shall appear the Judge of all,
And they for rocks and mountains call.

Where shall the sinners find a stay
When bursts in pow'r that wrathful day?
'Twill sadly be in vain to call,
"Ye rocks and mountains, on us fall!"

That day is nigh! Unmingled, dire,
Will be His judgments and His ire;
And none can hope to flee His wrath,
Save those who tread the narrow path.

Awake! seek Heaven's shelter now,
Ere shadows gather on thy brow;
For soon destruction opens wide
In awful pow'r on every side.

Then come to-day, while mercy pleads,
And for the sinner intercedes;
While yet He'll grant His quick'ning pow'r
To flee destruction's dreadful hour.

Granger, Washington.

One of them John said he saw flying "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation; and kindred, and tongue, and people."

Even the casual reader will readily observe the following facts contained in the verse just quoted: The angel has the Gospel. It is the everlasting Gospel, and is to be preached to the whole world.

Then followed another angel with a message. And the third angel followed them. Immediately after the completed work of the third angel, Christ will "appear the second time without sin [sin-offering] unto salvation." These angels represent God's messengers with His last world-wide message.

Message of the First

The message of the first angel was, "Fear God, and give glory to Him; for the hour

Thy Word is a lamp unto my feet, and a light unto my path. Ps. 119:105.

of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

The attention of all men is herein directed to God,—Jehovah,—and they are admonished to adore Him, especially in view of the fact that "the hour of His judgment is come."

The Lord has given the Gospel a different setting, in one respect, in this our day, from that of the days of Paul, because of the lateness of the day, as we are in the eleventh hour call. Paul preached of a "judgment to come;" but the burden of this angel's message is that it "is come." This is a solemn warning.

Message of the Second

The second angel followed, "saying, Babylon is fallen, is fallen"—a Babylon formed of religionists; every wind of doctrine blowing, some even denying the Lord who bought them, by making themselves equal to the divine Christ. This condition is Babylon. This state of things became so intense to the prophetic eye that John saw Babylon fall morally lower and lower.

Message of the Third

The third and last angel of the series, with his message embracing the whole series, is described by "the beloved disciple" thus: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Verses 9, 10.

For lack of space, we will not endeavor to unfold the great volume of truth contained in this verse, but be content to say that it warns every man against the worship of "the beast and his image" and the reception of his mark. This beast doubtless refers to that great religious system known as the Papacy. An image would be a body of men who would proceed along the same line to enforce worship as did the Papacy; namely, by the strong arm of civil law. This message requires of every individual that he render adoration to God, and to Him only. Verse 7.

Hence God requires of every soul that he discountenance, in religious matters, every such system, whether the system be composed of a large body like the *papal*, or of a smaller body of men, or if it be found in the conduct of one lone man; for conscience and worship are due to be rendered to God only.

The tenth and eleventh verses pronounce the fiat of God upon the impenitent who have spurned forever Christ's proffered mercies.

To Precede His Second Coming

This message precedes the advent of Christ, and develops a people whose history
(Continued on page 9)

I will worship toward Thy holy temple, and praise Thy name for Thy loving-kindness and for Thy truth: for Thou hast magnified Thy Word above all Thy name. Ps. 138:2.

KNOWING this, that never yet
Share of Truth was vainly set
In the world's wide fallow.

—Whittier.

Kept and Taught by the Spirit Through Infancy and Childhood

By William Covert



AS an angel gave the Saviour's name before His birth, so did an angel proclaim to men the glad tidings when He was born. Devout shepherds who watched their flocks by night were first to hear the news of His advent to earth.

The messenger from heaven said to them: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then the herald told where the Babe could be found, and described the humble garb which clothed His infant form.

Hearing the welcome proclamation, the shepherds made haste to see the long-promised One. They soon found Him lying in a manger at Bethlehem, wrapped in swaddling-clothes, as the angel had said. Luke 2: 8-16.

He had forsaken the riches and the glory of heaven (2 Cor. 8: 9), to become poorer than the wild nesting birds and the den-digging beasts (Matt. 8: 20; John 6: 38), that man might inherit greater riches than mortals had ever known.

Shortly after the rites of His birth had been celebrated, King Herod the Great began to plot for His destruction, and the angel of the Lord advised His guardians to flee with Him into Egypt as a place of refuge from the murderous schemes of that jealous royalty.

By committing Himself into the care of the eternal Spirit, He was fortified about by the power of omnipotence, and mighty angels were commissioned to watch the schemes of the enemy and cause their wicked designs to miscarry.

Every promise of help made for the children of men was valid for the Son of God when He came to our world in mortal flesh. Temptations which beset Him and trials which He suffered were duplicates of those which humankind have to bear. What He met, men may meet; where He walked, men may go; what He bore, men may bear. For He "was in all points tempted like as we are." "He that saith he abideth in Him ought himself also so to walk, even as He walked." "Surely He hath borne our griefs, and carried our sorrows." Heb. 4: 15; 1 John 2: 6; Isa. 53: 4.

He came to us a babe; yet for the period of His infancy it was written of Him, "Thou didst make Me hope when I was upon My mother's breasts." Ps. 22: 9.

The son of Amoz, and seer of Israel, in his predictions relating to Jesus, said, "The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and

shall make Him of quick understanding in the fear of the Lord." Isa. 11: 2, 3.

The summary of Scriptural statements shows that spiritual help and divine protection are not withheld from any soul, either because of fewness of days or ripeness of years. Neither is help denied because of race, color, place, or position. "The Lord is good to all: and His tender mercies are over all His works." Ps. 145: 9.

While it is true that none can hide from the eyes of the Lord, nor escape from the presence of His power, it is also just as true that all are subjects of His grace, and creatures of His care. For these reasons the man of God has asked, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" His preserving presence and His power to keep are above, and below,

Small Beginnings

By Delwin Rees Buckner

Half hidden in the crevice of a wall,
The writhing cobra lifts her crested hood,
Injects her venom in the Hindu's blood,
And then recoils to watch her victim fall;
The pine, appealing heavenward, so tall
And firmly rooted, which for years has
stood

Within the spicy shadows of the wood,
Receives at last the spark that powders all
Her hopes. Effects are often grandly great
Altho the cause seems wonderfully small;
Beneath the limbs of the forbidden tree,
Eve little dreamed the juicy fruit she ate
Would be the fatal origin of all
Earth's centuries of pain and misery.

and also near at hand, whether one be far away or close by.

It is helpful, too, for us to know that what God did for Christ He could do for us, if we should become as wholly surrendered to the divine will as was the eternal Son. What matchless grace men could have if they would be as Jesus, who came down from heaven not to do His own will, but the will of the Father, who sent Him!

With Him even heaven was given up, and position in it, in the interest of His earthly mission. And being submitted in the very act of His coming to earth, He could be fashioned after the divine image from the day of His birth. Therefore, it is said of Him, "And the Child grew, and waxed strong in spirit, . . . and the grace of God was upon Him." Luke 2: 40. It was the grace and the wisdom given Him by the eternal Spirit having Him in charge, that made Him strong in spirit and pure of heart.

In His wholeness of consecration He again brought to light that hidden wisdom which in the beginning God ordained to our glory (1 Cor. 2: 7), that wisdom which none of the princes of this world knew, but that which the Prince of Peace, the Christ of God, will through the eternal Spirit teach to all the Spirit-born royalty of His kingdom.

—*—

A Life

CHRISTIANITY is more than a belief, it is a life. It furnishes not only truths to be believed, but things to be done, and the doing of them is by no means a secondary consideration. The truth which we believe is to be exemplified in our life. The life

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

that we live is to be "by the faith of the Son of God," who hath loved us and given Himself for us.—*The Pulpit*.

—*—

Protestants, Harken!

Let Catholics Answer

1. Which day of the week is the Sabbath of the law of God?

"Saturday was the day kept and ordered to be kept by God."—*Rome's Challenge*, page 11.

2. Did not Jesus change it?

"He never once HINTED at a DESIGN to change it."—*Ib.*, page 12.

3. How did the personal friends of Christ regard the seventh-day Sabbath after His death?

"They kept holy the Saturday."—*Ib.*, page 12.

4. How did they regard Sunday?

They "regarded the Sunday as any other day of the week."—*Ib.*, page 12.

5. Is there not some slight INTERFERENCE with the ORIGINAL Sabbath in the New Testament?

"It is IMPOSSIBLE to find in the New Testament the SLIGHTEST INTERFERENCE by the Saviour, or His apostles, with the original Sabbath, but on the contrary, an ENTIRE ACQUIESCENCE in the ORIGINAL ARRANGEMENT."—*Ib.*, page 13.

6. What then was the PRACTISE of Jesus?

"The Redeemer, in NO INSTANCE, during the period of His life, DEVIATED from the faithful observance of the Sabbath (Saturday)."—*Ib.*, page 15.

7. How did He DESIGNATE Himself?

"He designated Himself LORD of the Sabbath."—*Ib.*, page 15.

8. Did not the apostles deviate from the practise of Christ?

"The apostles for the following thirty years (Acts) NEVER DEVIATED from the practise of their divine Master in this particular, as St. Luke assures us. Acts 18: 4."—*Ib.*, page 15.

9. How were Gentile converts instructed?

"They were instructed to keep the Saturday."—*Ib.*, page 15.

10. What do you think of the substitution of Sunday for Saturday?

"Not a shadow of pretext can be found in the Sacred Volume for the Biblical substitution of Sunday for Saturday."—*Ib.*, page 19.

11. Who changed the Sabbath from Saturday to Sunday?

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."—*Ib.*, page 26.

12. What do you think reason and common sense demand?

"Either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. COMPROMISE IS IMPOSSIBLE."—*Ib.*, page 35.

H. A. ST. JOHN.

From the time that, at my mother's feet,
or on my father's knee, I first learned to
Hisp verses from the Sacred Writings, they
have been my daily study and vigilant
contemplation. If there be anything in my
style or thoughts to be commended, the
credit is due to my kind parents in in-
stilling into my mind an early love of the
Scriptures.—Daniel Webster.

"Among the dead of one of the battle-
fields before Richmond was a rebel soldier,
who lay unburied several days after the
conflict. Already the flesh had been eaten
from his fingers by the worms; but under-
neath the skeleton hand lay an open copy
of the Bible, and the fingers pressed upon
those precious words of the Twenty-third
Psalm, 'Thy rod and Thy staff they com-
fort me.'"



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Milton C. Wilcox

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

XXVIII. The Son of God

The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capital at the beginning and the period at the close of an answer, the text may be read continuously. In notes and comments both versions are used without designation.]

1. *When the devil was cast down, what did the prophet hear?*

And I heard a great voice in heaven, saying.¹

2. *What four things did the voice declare had come?*

Now² is come the salvation,³ and the power,⁴ and the kingdom⁵ of our God, and the authority⁶ of His Christ.

3. *What else then occurred?*

For the accuser of our brethren is cast down, who accuseth them before our God day and night.⁷

Note and Comment

1. **A GREAT VOICE.**— The message is more important than the messenger; the event is more important than the one who announces it. It is often the case in the Bible that we hear the voice, but are not told who it is that utters it. John the Baptist was one of the greatest of prophets, but he was content to be "the voice crying in the wilderness" God's message. The voice of this text may have been that of the angel Gabriel or of the Eternal Himself; the more important thing for us to know is the great announcement.

2. **NOW.**— For that time, that moment, that "now" the ages had waited. From the time that He who afterward became Jesus of Nazareth left His position in the Godhead as the Creator of the heaven and earth, and for the sake of His fallen creatures risked all to save them, the universe had been in suspense. In the beginning He was one with the Father in supernal glory (John 17:5), "the very image of His [the Father's] substance" (Heb. 1:3); but His position of equality, His claim to eternal Sonship, had been disputed by that being who stood next to Him, the one created being above all others who in himself sealed up the sum of bestowed wisdom and beauty (Eze. 28:12), Lucifer, the son of the morning (Isa. 14:12). He not only disputed the position of the Word of God, but he led others to do the same. A third part of heaven's spirits of light revolted. The universe was divided, broken, diseased, by the entrance of sin. God's power might have been vindicated by utterly crushing the rebellion of Lucifer in the beginning, but such a course would have sown doubt in the minds of beings who were on probation, yet still loyal. It was God's character that was called in question— His justice, His love. If God's creatures could be led to believe that God is not love, that He is unjust, partial, implacable, unmerciful, they would not serve Him, would fall as easy prey to Satan's deceptions. But God is merci-

Scriptural Lesson

Rev. 12:10

Common Version

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

ful, kind, loving, just. Therefore God bore with Lucifer and his rebellious host. Therefore He gave them opportunity to repent and return. Therefore He pleaded with them as only Deity could plead, to restore them to righteousness and life. How do we know this? — Because it is thus that God pleads now, and He is eternally the same, without "variableness or shadow of turning."

The eternal Word gave Himself. He did not aspire to be equal with God, "did not meditate a usurpation" of the throne of the universe (see Phil. 2:5-7, A.R.V.), but He emptied Himself, gave Himself, then and there, for sinners. He took the form of a servant, becoming an angel among the angels that He might redeem angels; but they would not. And when they rejected the righteousness and life so freely offered, He descended lower still to those duped by Satan — fallen man — stooping even to death, that He might redeem of the fallen all who desired to be redeemed, and vindicate to the universe to all eternity the character of God. That was the work of the Word of God, the eternal Logos, when He became Michael the Archangel, when He became Jesus the Man of Nazareth, when He was anointed the Christ, when He died our Sacrifice on Calvary. Yet during all this time the hosts of evil, with all the baleful, deceptive, cruel devices of sin, were hurled against Him, that God's character might be marred, that the great Vindicator-Redeemer might fall.

But He did not fail. To the very cross of Calvary He pressed forward, ever revealing the Father, and vindicating by His eternal Sacrifice of love the character of God. For that "NOW" the universe had waited. In that "NOW IS COME" the universe triumphed.

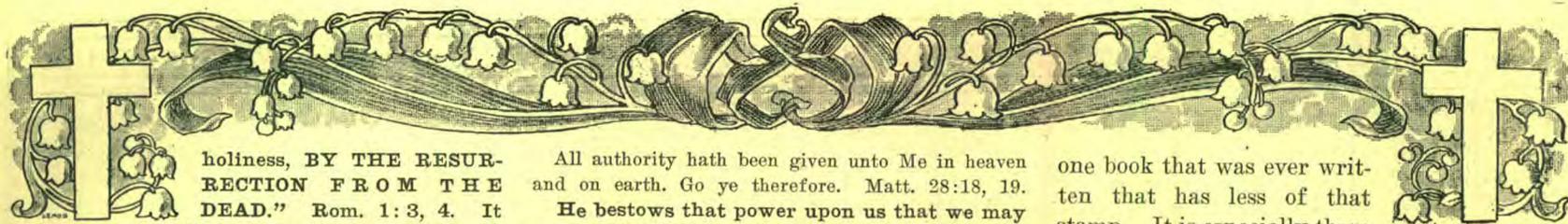
3. **SALVATION.**— It had been assured before in the promise and oath of God, by the "two immutable things, in which it was impossible for God to lie." Heb. 6:17, 18; Gen. 22:16-18. It was eternally confirmed by the life, the death, of our Lord. Other great leaders had promised man salvation in himself, by something that man individually

or collectively could do. And all failed, utterly failed, to lift man from his low plane of carnality. Jesus Christ conquered by faith sin in the flesh; and He comes into the heart and life of every soul that believes, with all the assured triumph over sin. When He came into this world, He said, "A body hast Thou [the Father] prepared Me." Heb. 10:5. In that body of flesh, fitted for Christ Jesus through multiplied generations from Abraham to Mary, were all the inherited traits and tendencies and weaknesses of humanity. Think of the sinning ancestors through which His fleshly inheritance came; of the duplicity and self-seeking of Jacob; of the licentiousness of Judah; of the weaknesses and sinfulness in various ways of David and Solomon and Rehoboam and Ahaz and Manasseh. God fitted a body for His only-begotten Son in the flesh, which was peculiarly susceptible to the influence of every sin that has bound humanity through all the ages. He "was in all points tempted like as we are, yet without sin." The mighty, glorious, blessed fact of all, is that He met sin and Satan at the very worst advantage, in worse case than any follower of His will be called to meet them, and conquered. "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:18. But He can help in all things, can "save them to the uttermost" (Heb. 7:25); therefore He met every temptation that it is possible for man to meet, and prevailed for our salvation. And that salvation, thus purchased, is "the salvation" of eternity.

4. **THE POWER.**— The power won through Christ is the power of right, the power of truth, the power of love. It is "dunamis" (dynamite), but it is the dynamite of God. It is not manifest in its mightiest forms in violent and sudden explosions, but in mighty energy of God in the re-creation of souls, in the overcoming of sin in the flesh. This power is resurrection power. "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." Acts 2:24. Sin can not enchain righteousness. Death can not entomb it forever. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28.

His resurrection from the dead demonstrated our Lord to be "the Son of God." Jesus had said He was. God had acknowledged Him from heaven as His beloved Son. Would He stand the test? Would HE be triumphant where others had failed? In bearing the sins of others, had He Himself become tainted with sin? Nay, it was His glory that He overcame sin in its very stronghold, the flesh, and demonstrated by His victory that He was indeed in all the humiliation the Son of God. Therefore the glad tidings is "concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and DECLARED TO BE THE SON OF GOD WITH POWER, according to the Spirit of





holiness, BY THE RESURRECTION FROM THE DEAD." Rom. 1:3, 4. It is that power which God wishes to place in the lives of every one of His followers, of which the apostle Paul thus speaks:

The exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all. Eph. 1:19-23.

5. THE KINGDOM OF OUR GOD.—Only glimpses have been given us of God's kingdom in all the past. God wished to form a kingdom on earth with Israel, and there were times when it surpassed all other earthly dominion, as under David and Solomon. But only in weak measure at the best was it God's kingdom. Finally, God's people wandered so far, their kings became so apostate, that the people were carried to Babylon, and to Babylon came the rule of Jerusalem. Three times more the kingdom would be overturned,—by Medo-Persia, Grecia, and Rome,—and then He should come whose right it is, and God would give it Him. Eze. 21:25-27. This refers to our Lord's second coming; but Christ won His right to reign when He conquered Satan in the flesh, when His power of righteousness lifted Him above the power of sin and death. Then all the angels of God worshiped Him. Heb. 1:6. Then when He ascended on high a triumphant Conqueror, as He neared the gates of the heavenly city, His escort of angels burst out with heavenly joy:

Lift up your heads,
O ye gates; and be ye lifted up,
Ye everlasting doors;
And the King of Glory shall come in.

From within the city of God comes response:

Who is this King of Glory?

And again the angel escort sings:

The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of Glory shall come in.

And once more, that they may hear that new note of triumph, it is asked:

Who is this King of Glory?

And then again the victorious escort replies:

The Lord of Hosts,
He is the King of Glory.

Ps. 24:7-9.

The kingdom of God is won by the power of God in character.

6. AUTHORITY OF HIS CHRIST.—To power succeeds authority. Earthly rulers frequently have authority without power, and so exercise it in an irresponsible way, developing disorder, disloyalty, anarchy, and ruin. Christ our Lord was entitled to the authority by the power of His character. It was after His death upon the cross, after His resurrection from the dead, that He declared:

All authority hath been given unto Me in heaven and on earth. Go ye therefore. Matt. 28:18, 19.

He bestows that power upon us that we may win the kingdom. "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love." Col. 1:13. In this is the climax of the blessings of that "NOW" for which the ages waited. Surely it should be told with a great voice from heaven, and echoed by many glad voices of earth, "Now is come the SALVATION, and the POWER, and the KINGDOM of our GOD, and the AUTHORITY of His CHRIST."

7. THE ACCUSER . . . IS CAST DOWN.—Jesus met him on the mount of temptation; He met him in mortals sinful and diseased; He met him in demon-possessed souls; He met him in ambitious, worldly men; He met him in the Garden of Gethsemane; He met all his hellish hate on the cross of Calvary. He knew the struggle was coming. He went forth assured of victory. As the

The Sweet Old Chapters

One of the sweet old chapters,
After a day like this!
The day brought cares and trouble,
The evening brings no kiss,
No rest in the arms I long for—
Rest, and refuge, and home;
But weary and heavy-laden,
Unto God's Book I come.

One of the sweet old chapters,
The loving that blossoms through
The care of the birds and lilies,
Out in the summer's dew!
The evening lies softly round them;
Their faith is simply to be.
O, hushed be the tender lesson!
"My God, let me trust in Thee."
—Unknown.

One of the sweet old chapters
Of Father, and home, and heaven,
Of pardon freely offered,
Of love so freely given!
Thy Maker is' thine Husband.
The Lord of the earth is He;
And tho I have wandered from Him,
He says, "Return to Me."
—Lilla Warren.

One of the sweet old chapters!
Cheered is my saddened heart,
Knowing His precious promise,
"I'll ne'er from thee depart."
Another day of sorrow
I'll gladly bear for Thee.
E'en through the deepest anguish,
I know He leadeeth me.
—Flora E. Warren.

climax of His sufferings drew near He said: "Now is the judgment [Greek, crisis] of this world: NOW shall the prince of this world be cast out." John 12:31. Why assured?—Because He had conquered within. "The prince of the world cometh, and he hath nothing in Me." John 14:30. The accuser was cast down. No more would he enter into the assembly of the sons of God, and accuse God of partiality, or God's children of selfishness. He is cast out and down to the world. His eternal defeat is assured by the mighty triumph of Righteousness Incarnate.

A Book for all Times

We are often told that the Bible is not a scientific book, and that it bears the stamp of the ages of ignorance in which it was penned. As a matter of fact there is not

one book that was ever written that has less of that stamp. It is especially there that we see the mark of the divine hand on the Bible. Other ancient books are unreadable to-day, just because their ideas are saturated with the ill and wrongly informed thought of the time. They are discredited and ludicrous in their faded trappings of a once great authority. The Bible keeps the place from which, one by one, all other books have been degraded.—*Better Day.*

Immortality of the Soul

A Compilation

WHAT is said to be the nature of the soul? Is it immortal, as some teach? or is it mortal, as others teach? Let the following compilation answer:

1. "The doctrine of the immortality of the soul is as unknown to the entire Bible, as the name."—*Olshausen on 1 Cor. 15:19, 20.*

2. "The immortality of the soul appears to follow as an inference from some of Julian's Platonic doctrines."—*Milman's "History of Christianity," standard edition, volume 2, page 470.*

3. "The doctrine of Aristotle and Peripatetics gives no countenance to the opinion of the soul's immortality, or even of its existence after death."—*Watson's "Theological Institutes," pages 34, 35.*

4. "The truth is, that God only hath independent immortality, because He only is self-existent, and neither human nor brute souls are of necessity immortal."—*Id., page 200.*

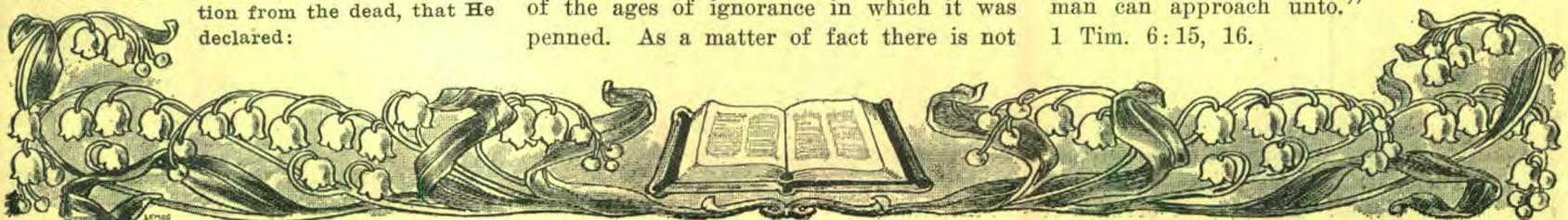
5. "Pliny declares that 'the soul and body have no more sense after death than before we were born.' Caesar, 'that beyond death there is neither place for care or joy.' Seneca . . . says that death makes us incapable of good or evil."—*Id., page 35.*

6. The false doctrines about the immortality of the soul are based on the supposition "that consciousness is an essential attribute of the spirit, and that the soul is naturally immortal—the former of which can not be proved, while the latter is contradicted by Scripture, which makes our immortality a gift dependent on the will of the Giver."—*Id., page 405.*

7. "Even the religious Pausanias speaks of the immortality of the soul as a foreign doctrine introduced by the Chaldeans and the magi, and embraced by some of the Greeks, particularly by Plato." Pliny exposes "the idle notion of the immortality of the soul, as a vision of human pride, and equally absurd, whether under the form of existence in another sphere or under that of transmigration."—*Milman's "History of Christianity," standard edition, volume 1, page 48.*

In His own good time God will show "who is the blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto."

1 Tim. 6:15, 16.



"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:11-13.

Our God would have us be assured of the

fact that we do have eternal life in His Son, even tho we do not possess it in ourselves. He does not leave us to grope in darkness on this important matter. We do not have to say, as did the several notable heathen quoted above, that there is no hope beyond the tomb. We know that death does not end all. There is unmistakable reality in the life beyond, through Christ Jesus the Lord.

ARTHUR L. MANOUS.

race with which He had allied Himself, the inspiring possibility of entering thereat.

Nor was this needless urgency, nor prodigal use of counsel. While Christ knew that eternal LIFE is the gift of God through faith in the Saviour's great sacrifice of Himself, yet He well understood that winning the imperial prize would cost man's utmost efforts at upright living, at that most remunerative of all work—character building: Therefore He added His reason for the advice—"Because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

Every day there may be seen many illustrations of the fact that before the vast assembly of mankind, are set forth numerous attractive prizes, true recompenses, worthy compensations, for noble striving, for arduous endeavor in the race of life; and yet, how few, compared with the vast multitude of men and women, make the effort absolutely necessary to attain the regal climax, to reach the acme of the struggle!

This lamentable fact also Christ well understood; and hence with gracious forethought, mercy, and love He gave to every person before whose eyes or into whose ears the momentous words should fall, the ringing advice and warning: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

In this great trial day, when millions of our rushing race seem to take no thought for the final consequence of conduct, these salutary words might well be set up before the doorway of every home, and in all byways and highways for human feet.

But how shall one hold himself in the narrow way, that he may enter the strait gate and find LIFE? The Word of God contains countless directions for securing this supreme result. Notice a few of them.

Prov. 3:1, 3, 23: "My son, . . . let thine heart keep My commandments: . . . bind them about thy neck; write them upon the table of thine heart. . . . Then shalt thou walk in thy way safely, and thy foot shall not stumble." Prov. 7:1-3: "My son, . . . keep My commandments, and LIVE. . . . Bind them upon thy fingers, write them upon the table of thine heart."

Moses, the "friend of God," in his masterful review, before Israel's great host, of the laws, statutes, and commandments which God delivered to him on Sinai, urged them with intense fervor, to obey these laws, that they might LIVE. "Thou shalt . . . talk of them when thou sittest in thine house, and when thou walkest by the way. . . . Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

No safer policy of life-insurance can man carry, in these stressful days, than the unswerving resolution to live out daily the straight principles of the Word of God. "That thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy LIFE, and the length of thy days."

—★—
"PERSISTENCY in prayer is one secret of consistency in practise."

—★—
"MEN are not won to the Saviour by advertising their sins."

Two Gates

By Emma Hildreth Adams

READER, step back a few paces, and study these gates.

One of them stands upon a rugged hilltop. It is a "strait gate." Above its arch gleam the momentous words, "UNTO LIFE." They are words of intense import to mankind; words of meaning unfathomable to human readers. They open a vista without bounds, into the eternal future.

The road leading to the gateway is "narrow," rough, steep in some places. It winds through dense thickets of test and trial; through close tangles of struggle and effort; through gloomy clusters of pain and sorrow; through thick patches of attempts at well-doing, and sad failures; through dark clumps of sudden, thoughtless yielding to evil.

And yet, it is a way of such influence, such uplift, that at every mile the traveler may make headway in moral power, in mental might, in spiritual force. But at every step, effort of a high type is in demand. Before the gate is reached, there is call for the traveler's supreme endeavor, for his utmost steadfastness, for character true, unfeigned, uncounterfeited.

But the gateway gained, success unimaginable awaits him; for it opens into LIFE—life real, life nobler, more potent, more blessed, than we can now conceive. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

Moreover, notwithstanding the disheartening thickets, tangles, and patches, this ascending roadway contains remarkable attractions. Here and there may be plucked the exquisite flowers of patience, gentleness, kindness, and that royal bloom FAITH, opening out daily more regal, more radiant, as the struggler approaches the gateway. Read Hebrews 11.

Then, too, this narrow, arduous avenue to the hilltop is bountifully lighted by day and by night. From those two short words glowing over the gateway, streams a glory, a splendor, which illuminates even the starting-point, at the busy valley in the distance. Less brilliant at the starting-point, the light deepens, intensifies, as the climber urges his feet toward the realm of peace, of glory, of beatitude, inside the gate.

The Wide Gate

At the other gate one's interest does not wane, but changes, differs immensely. The circumstances vary vastly. The conditions are the reverse. Instead of a cheering, animating ascent from the beginning of the roadway thereto, there is a slope, a descent, an incline, steep at some points, with never an upward trend. The way is broad and

alluring, but halts, ceases at a large, open, inviting gateway, closed neither night nor day. "Wide is the gate, and broad is the way," are the words that fell from the lips of the divine Master during that matchless sermon delivered on a mountainside.

The Barren Tree

By Hart Hall

"Why cumberst thou the ground?" the master said.

"These fruitless branches might as well be dead.

These many years I come in vain to thee; Thy days are numbered now, thou barren tree.

In vain the sun and rain, the mellow soil; In vain the gard'ner's watch-care and his toil.

Thy heavy verdure well the world deceives; They search for fruit in thee—and find but leaves."

"Just one more year," the gard'ner pleads. "I'll give it still more labor, all it needs, if mayhap from these many branches strong fruit yet may come to cheer thy waiting long.

The soil shall be enriched, the limbs cut back,

Nor all that care can give it shall it lack; And then at harvest, if no fruit be found, The ax shall lay this slothful to the ground."

You wish to know the future of the tree? The answer may be told in you and me. The days now granted to us may be few, But future life eternal if we're true. Staunch trees of righteousness we may be found,

Or trifling idlers, cumberers of the ground. The leaves, appearance, should but shade and shield

The fruit of love that Christian hearts will yield.

Two words, as in the other case, but fearfully suggestive in their import, are inscribed above this gate—"To Destruction." Sufficient light illumines them to publish to the crowding, urging multitude which throngs that way, its certain danger.

Strive to Enter In

Many in that doomed company never heed these startling words. Scores do not even glance at them. Hundreds fail to realize that, when a thing reaches "destruction," that ends its existence. Thousands of uninstructed believers in intrinsic immortality, assured that the term means simply death—the ending only of the present phase of being, and the stepping out upon another and higher plane of existence—rush on to the absolute total extinguishment of life.

When Christ, the mightiest of human word painters, touched the first gate, 1900 years ago, with His brush of fadeless dyes, He left gleaming above it the stimulating, encouraging sentence, "STRIVE to enter in at the strait gate," thus publishing to all the

Plan of Salvation

(Continued from page 3)

salvation of men widens and exalts our ideas of the love of God! How it binds our hearts to the great heart of Infinite Love! How it makes us delight in His service, as our hearts respond to the drawing of His loving kindness and loving mercy! John calls upon men to behold the marvelous love of God. He exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." Those who are true, who are pure, who love and obey the words of God, will be counted children of the heavenly King, members of the royal family, heirs of God, joint heirs with Christ.

Christ's Coming

(Continued from page 4)

is penned in the language, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

I will mention three qualities peculiar to this people: first, they wait patiently upon God in time of trial and trouble; second, they keep God's law, hence observe the seventh-day Sabbath; third, they keep Jesus' faith, by keeping Him spiritually abiding within the heart, and depend upon Christ alone for righteousness, hence they are Christians.

In fulfilment of the promise, "I will come again," "I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." Verse 14.

This message, dear reader, is under proclamation; has been sounding since the autumn of 1844, in fulfilment of prophecy; has gone to every nation, and to almost every country. Soon it will have accomplished its work, and then Christ will come. Will you hear and love His message?

—★—

"Works of the Law"

THE "works of the law" are all that man can do by law; he can attempt to keep it outwardly; but his heart remains unchanged. "He that doeth righteousness is righteous." Man must *be* righteous before he can *do* righteousness. The being is before the doing. But man's "works of the law" (Gal. 2:16; 3:2, 10) are only unregenerate man's attempts to keep a spiritual law. He simply keeps an outward form of the truth, as did the Jews (Rom. 2:20), and is therefore condemned by the law itself.

He therefore that is of "the works of the law" is "under the curse." He is attempting his own salvation. The law demands exact obedience always and all the time, in outward form, in inward motive. Its curse rests upon those who have not met the law's requirements, and all have failed. Rom. 3:23. But Christ redeems us from the curse. He kept the law. He makes the believer right-

eous. He puts within that believer His own Spirit. And then the believer, or rather Christ in the believer, keeps the law, and fulfils its righteousness. The keeping of the law by the believer is not the works of the law, but the fruit of the Spirit, the fruit of the union between the believer and Christ. See Gal. 5:23; Rom. 7:4; 8:4. "The fruit of the Spirit is love," and "this is the love of God, that we keep His commandments."

—★—

Blessedness in Service

Do NOT confuse "blessedness" in service with popularity or ease or esthetic uplift. It will often mean the very reverse of these — crucifixion maybe.

"Blessedness" is not the applause of the multitude nor the favor of the great, but *character* won and fixed by a close walk with God.

No pious diplomat was ever, or will be ever, a blessed man. No pious speculator who "plays" the kingdom of God "on margins" can taste the blessedness of serving God. No Endeavorer who purposely lives a little short of the best he knows, in business,

in society, in politics, can even touch the edge of blessed living. Nothing short of dead, straight truth to the light you have will answer. But with that, your life is hid so deep with Christ in God that poverty, revilings, stones, fagots, thumb-screws, death, are trifles light as air.—*John A. Woolley, to Christian Endeavorers.*

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Evil Speaking

KEEP clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fraught with gentleness and charity.—*John Hall.*

Our Bible Reading

The Everlasting Gospel

1. What is the Gospel of Christ?

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Rom. 1:16, 17.

NOTE.—Observe closely that the text informs us that the Gospel "is the power of God unto salvation," and that it reveals the righteousness of God. The Gospel is "power," and it is a revealer of "righteousness."

2. How widely will this Gospel be preached?

This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matt. 24:14.

3. What solemn warning does the Gospel carry to all the world in its closing triumphs?

And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. Rev. 14:6, 7.

NOTE.—The world-wide Gospel proclamation indicated in the foregoing verses gives the warning that "the hour of His judgment is come." It does not proclaim a "judgment to come," as did Paul in his day (Acts 24:25), but affirms that the judgment is right at hand.

4. Since the Gospel "is the power of God unto salvation," how complete is that salvation?

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Cor. 5:17.

NOTE.—The margin of the American Standard Revised Version states that "if any man is in Christ, there is a new creation." Then the power manifested in the Gospel is the power of creation. There "is a new creation" every time a sinner is reclaimed by the Gospel.

5. Then whose workmanship is this re-created, Gospel-saved individual?

For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2:10.

6. Is there any condemnation resting on the one who has thus been redeemed, re-created, through Christ Jesus the Saviour?

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. 8:1-4.

NOTE.—In the seventh chapter of Romans Paul tells of the law he had found in his members that when he would do good evil was ever present with him. This law that was in his members is a law that is inherent in the nature of sin; it is the law that holds the drunkard to his cups in spite of all his better desires, in spite of the cries and entreaties of his children, his devoted wife, and his dearest friends. It is the law that is so powerful that it holds every sinner in the position where "the good that I would I do not; but the evil which I would not, that I do." Rom. 7:19. It takes the mighty, creative power of the infinite Christ through His Gospel of power, to lift us from this hopeless condition. If you are in despair, feeling that you can not break the power of habit in the sins that hold you, turn to the mighty Christ and His Gospel of power.

7. To what lengths can this Gospel of power go in saving sinful men?

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Heb. 7:25.

NOTE.—He saves to the "uttermost;" His Gospel of salvation is a Gospel of infinite power; it is a Gospel of re-creation. The saved individual is a "new creature." His old life of sin is abolished through the "new creation." What a flood of joy fills the soul that is possessed of such a hope!



THE OUTLOOK

Watchman,
what of
the night?

Conditions in Turkey

From Our Own Correspondent



HERE is peace now on the Balkan Peninsula. When spring comes and the mountains become passable, the Bulgarian and Grecian bands of highwaymen leave their hidden corners and begin their so-called war for liberty and justice. But it is often only robbing and stealing and in general only fighting in the interest of the superiority of rude power.

The Turkish Parliament voted last year that these excesses should be stopped at all hazards. It was strictly forbidden to bear arms. This proved a good step in the direction of peace and order. New efforts were exercised with regard to the gendarmery, the military outposts were strengthened, and as much as possible was done to protect the peaceful countrymen in the districts of Macedonia.

These Komitadjis, as the members of those bands were called, had always been a reason for trouble between Turkey and its neighbors. It is said that even the Bulgarian court played a suspicious part in the interest of these brigands.

But Turkey is feared now. None of the Balkan States would risk entering into trouble with Turkey. It is a factor with which all its neighbors have to count. Even Russia is stirred up, seeing how the naval forces of Turkey grow from month to month. It is true that the relations for instance between Bulgaria and Turkey are kept, in order only with many difficulties. There was fear of a tariff war between them. But when the Serbians as well as the Bulgarians, and the Greeks as well as the Montenegrins, know that there is no help at all from the European powers, they themselves will keep quiet.

In the European concert Turkey plays now also an instrument, but it is not yet clear which. Europe is divided into the triple alliance and the dreibund. Both hope to get the preponderance, when Turkey would enter into the one or the other. But the Turks are not in a hurry to make a decision. They think that they have the best profit by being friend with both constellations. They try with all their power to settle their inner difficulties, and have sent therefore their troops against Albanians and Druses, and now against the Arabs. In doing so they take away from Europe the right to mingle with their inner affairs. And it is true, the more the present government gains ground in the hearts of the people, and the more it fosters its position in the distant provinces, the more it is honored by the powers, which formerly had the idea

that it was left to them forever to settle the affairs of Turkey.

We have to state a change in the sentiments of the Turks regarding Germany. Kaiser Wilhelm II had been friend with Abd-ul-Hamid; and when the Young Turks took possession of the government, they regarded Germany and its Emperor as an enemy of true liberty. But the Germans did not tire in stating again and again that they had been friends with the former Sultan only as a rep-



Djavid Bey, the Man of Optimism

resentative of Turkey. And the last year gave one opportunity after the other, to show that this was true. When France wanted to grant a loan to the Turkish government under the condition of controlling the finances of Turkey — a condition which the Turks could not accept — the Germans were ready to give the money on better terms. Turkey was in need of war-ships, and Germany gave some ships, with which the Turks are satisfied. But a late and strong sign of Germany's friendship can be seen in these days, when the Bagdad Railway Company, a German corporation, agreed that the last part of this most important line — Bagdad-Persian Gulf — could be built by an Ottoman company. This was

done to avoid England's protest against the raising of the custom rate from eleven per cent to fifteen per cent, as England thought that the additional receipts would be used to build that German line from Adana to the Persian Gulf, and because England thinks to have a right to control those districts around that gulf. Furthermore the same company withdrew its rights to use the surplus of the customs, and will build the railway with other means, thus leaving a considerable surplus of income to the use of the Turkish government.

And they need it. Indeed, all the optimism of a man like Djavid Bey, the minister of finances, is necessary to believe that Turkey will not become in the very near future bankrupt. He had begun his introduction to the budget with the words that the deficit of the budget contains an educational element for the nation; but the chairman of the budget commission answered, when bringing it before the chamber, that with each deficit the nation loses a part of its independence. This is true, as it is the money of the foreigners with which the budget is balanced.

Again, more than one third of all payments of the present fiscal year are destined for the interests of navy and army, an amount of about 1,100,000,000 piasters. For public instruction the figures are about 100,000,000. Some 20,000,000 more than that will be paid for public works. It is true that the receipts every month are higher than were anticipated. But the big deficit of about 8,500,000 liras, or about \$40,000,000, has to be paid in foreign money. And when we remember that nearly all the railways which run already, and all those which are to be started in the very near future — and these will furnish Turkey with a good railway system — are in the hands of foreign companies, then we see that Turkey's splendor and power are not founded on a basis which promises long continuousness.

C. VOIGHT.

Constantinople, March 26, 1911.

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Expert Naval Gunnery

In the Spanish-American War it is estimated that Sampson's fleet that destroyed the Spanish war-ships under Cervera at the battle of Santiago scored only from three to four per cent of hits with their big guns. But that battle impressed on the American navy the necessity of good marksmanship, for it costs more than \$1,000 each time one of those big guns is fired. Hence, during the last dozen years the American Government has been expending large sums on target practise in the navy, until at the present time the proficient naval gunner is able to make ninety-five per cent of hits with his big gun.



"The Sublime Porte" in Constantinople, which almost wholly burned down March 5, 1911



The Fountain which Kaiser Wilhelm erected in remembrance of his visit to Constantinople

In some of the most recent tests a target about half the size of the ordinary battle-ship was towed at a distance of from six to seven miles from the vessel that was doing the firing. In one minute and forty-six seconds a twelve-inch gun fired four shots and scored four hits; an eight-inch gun made four shots and four hits in fifty-five seconds; a seven-inch gun fired five shots in thirty-five seconds and made five hits; a six-inch gun fired five shots in thirty-three seconds and made five hits; and a three-inch gun fired five shots in thirteen seconds and made five hits. When it is taken into account that the gunner had to calculate on the roll of his ship as well as the roll of the target, together with the speed at which both were going, as well as the velocity of the wind, such results are truly marvelous.

To attain to such accuracy of fire the naval department expends an average of about \$10,000 a year on each gunner, this expense being largely for ammunition to use in target practise. And while the big guns are receiving so much attention, the small ones, and particularly the modern rifle for the marines, are just as particularly looked after. For since the air-ship has made its debut the small gun must be relied upon to destroy it before it can get over the war-ship and drop its deadly bomb. Hence the efficiency of the sharp-shooter aboard the war-ship must be kept at the highest point.

There are many persons who think that such skill in perfecting the machinery of death will keep the nations at peace. But after men have attained to such a high standard in the manufacture and operation of war implements, they will have all the greater fever of anxiety to use them in real battle. The prophecies of the Bible predict that the generation that is to witness the second coming of Christ will be remarkable for its great peace talk, while at the same time it will be feverishly preparing for war. Viewed from the standpoint of these prophecies, the actual conditions of this time are most significant indeed.

The Epidemic of Graft

THERE seems to be so much "grafting" throughout the country, that one is inclined to think it is epidemic. But is it? Have we not reached a condition that should be denominated "chronic"?

In talking with leading business men in various cities, they seem to be settled in the conviction that in order to do business nowadays you have to do a certain amount of grafting and bribing. At least if you do not directly engage in any of the execrable business yourself you have to submit to it in others in order to keep the currents of trade flowing smoothly.

For instance, at the present time the daily papers on the Pacific Coast are reciting each morning the progress in the prosecution of leading officials in San Francisco, Oakland, San Jose, and San Mateo. Three of the foregoing named cities are leading centers of population situated around the southern end of San Francisco Bay. The fourth one lies so close to San Francisco as to be almost a suburb to that city.

Grafting in San Francisco has been odiously held before the public, not merely here on the Pacific Coast, but the matter has been of nation-wide discussion, for the last five years. And instead of the malady's being cured it has spread to the adjoining cities of the great Western metropolis.

And this coast is by no means peculiar and alone in this unsavory business of grafting. The Eastern despatches and also the Eastern papers as they come to us day by day all unite in showing that the evil thing is altogether too general. We often laugh at the Socialist when he propounds his stereotyped question of "what shall be done for the ills of society;" but laugh as we may, the "ills" are nevertheless here, and the question is a disquieting one to every thoughtful individual.

When we inquire for the cause of all this lack of moral backbone; when we seek for the reasons why men will submit to the "hold-up" of the "grafter" and the "briber," we should have no difficulty. This is the century of the "higher

critic," who has thrown his popular form of skepticism against the Bible; it is the century that is so grasping and intent in its pursuits for wealth, that it has no time to consider the old-fashioned and sturdy morals of the Ten Commandments; it is, furthermore, the century that has witnessed the wide-spread teaching that the Ten Commandments were abolished at the death of Christ.

The teaching that the Ten Commandments have been abolished has been largely inspired by the desire to get rid of the clear evidence from the Bible that the seventh day of the week is the Sabbath, and that the law concerning it is just as moral and just as obligatory as when it was spoken in divinely sublime majesty from Mt. Sinai. As the result of this teaching that God's law is abolished, there has been a growing disregard for Sabbath observance, and folly and hilarity have taken the place of worship. And men who have been taught to disregard God's law, have come to disrespect human law as a consequence of breaking away from the higher law of Jehovah.

When the general teaching is such that it leads the rank and file of the people to have respect for the Bible and the moral law of that divine Book, you may be assured that men will have too much respect for their manhood to allow themselves to descend to grafting and bribing. Their minds have been elevated by the precepts of Him who has said, "All things whatsoever ye would that men should do to you, do ye even so to them." T.

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Endurance Test of Great Battle-Ship

THE Delaware is one of America's first battle-ships of the "Dreadnought" type. Last December she was sent on a voyage to Chile to convey thither the body of the late Chilean minister, Señor Cruz. She passed through the Straits of Magellan, reaching Valparaiso on schedule time. When she was nearing her home port of Boston, on April 25, having churned off 25,000 miles since she started, she received a wireless message to prepare immediately for a full speed test. Her commander, Captain Gove, considered that all the preparation she needed was a fresh supply of coal, which was given to her as quickly as possible, and right on the heels of this long voyage she immediately put off to see what she could do in maintaining her builders' guarantee for speed.

She was designed for a speed of twenty-one knots; and on her builders' trial, with clean bottom and picked coal, she made an average for the first four hours of 21.55 knots, and a trifle over 20 knots for the remaining twenty hours of her test. But on this last test, made at the end of the longest continuous voyage on record for any battle-ship, the Delaware made 21.86 knots the first four hours, and an average of 21.30 knots throughout the remaining twenty hours.

When the news of this triumph was flashed to Washington by wireless, the vessel was ordered to the New York port to be fitted out as the flagship of Rear-Admiral Vreeland, the flag officer who has been selected for the coronation ceremonies of Britain's King.

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Direct telephone communication has been opened between New York and Denver, a distance of 2,011 miles. This is the longest distance the human voice has ever been carried. The line from New York to Philadelphia was opened in 1885, and communication between Chicago and New York was established in 1892, and Omaha was reached at a later date, and remained, until this latest triumph, as the long distance telephone point "furthest west" from New York. In talking with Denver from New York, the Pupin induction coils are used to re-enforce the current, and this in connection with the "phantom" circuit enables them to transmit simultaneously telegrams over the wire that is used for speaking.

Concerning the scandal in connection with the election of Mr. Lorimer to the United States Senate the *National Prohibitionist* says, "The Lorimer incident is a revelation of the almost fathomless wide-spread rottenness in American politics, a

rotteness that reaches so high and spreads so far as to be well-nigh irrefutable testimony to the impossibility of a regeneration without a complete overturning of the present dominating political organizations." And yet in the same issue of the paper the *Prohibitionist* charges their own national chairman with "bossism" and other uncomplimentary things. If the people of this world would only look honestly at the indisputable facts that stare us in the face on every side, they would be compelled to admit that we are confronted with a condition that no human power can successfully grapple with. Nothing short of the power of Him who drove the money-changers and other tricksters from the temple of old can save the situation to-day. Devout and true men ought to be able to see this, and appeal to Him who is the all-wise One to quicken the powers of mind and heart that will enable them truly to see and meet the demands of this hour.

The Prohibitionists would be glad to show that their work is causing a decrease in the use of strong drink, but they are compelled to publish from time to time the facts to the contrary. For instance, in a recent issue of the *National Prohibitionist* it is stated that the arrests for drunkenness in 1902 were 366,853, while in 1907 they were 482,371, or an increase in six years of almost twenty-three per cent. And in making this statement the *Prohibitionist* avers that the percentage of arrests for drunkenness is probably lower to-day than in the past. In 1902 the people drank 17.18 gallons of beer per capita; in 1907 they drank 20.56 gallons per capita—an increase of almost twenty per cent. During the same time the consumption of whisky increased seventeen per cent per capita. These are facts that are gathered from reliable statistical sources; and yet in the face of numerous evidences like these, men will vehemently tell us that the world is getting better and better all the time. And who will say how much worse it would have been were it not for the continued and faithful efforts of our devoted army of temperance workers?

On Monday, May 8, the new Anglo-Chinese agreement for the extinction of the opium traffic was signed. It is an interesting tho singular fact, that Chinese statesmen have long realized that the opium traffic was debauching their people, and have been working to suppress it; and English statesmen, through the influence of the British East India Company, have insisted on perpetuating the evil, so that they might realize on invested capital. England's perpetuating of the opium trade in the face of "heathen China's" protest, and a similar perpetuating of the liquor traffic for like reasons, and equally as glaring governmental inconsistencies in this country, make a person feel a kind of queer sensation when listening to some of the high-sounding utterances that these are "Christian nations." "Christian" England withstood the entreaties of "heathen" China for almost a century before she yielded to her "heathen" request to be relieved from the curse of the opium traffic. We would not in the least disparage the high ideals and the great civilization of both England and our own country. And we would ardently affirm the strong influence that Christianity has had in building up this civilization. But they have many heights yet to reach before either nation will be justly entitled to the appellation "Christian."

More than \$336,000,000 is sent and carried abroad from this country each year. Of this sum, it is estimated that about \$150,000,000 is sent by citizens and residents to their friends and dependent relatives in the Old World. A large part of the remainder is spent by our navy while cruising in foreign waters, and the rest is spent by tourists. These figures make it apparent, as was suggested by Governor Dix in a recent speech at Glens Falls, New York, that there must of necessity be a trade balance in favor of this country of over \$300,000,000 a year in order to keep pace with this immense expenditure.

Prof. W. T. Foster of the Washington, D. C., Weather Bureau predicted an earthquake for May 4, and the seismograph of Santa Clara College, California, recorded it as having occurred in the Pacific Ocean. The shock continued for fifty-six minutes.



Letters to a Daughter

By a Mother

Economy—Self-Denial—System— Method—Accuracy

MY DEAR DAUGHTER,—

YOUR letter, so full of interesting news, is just at hand, and I hasten to write, that I may relieve your mind of what I can see is a burden to you. I can not tell you, dear one, how much we appreciate your attitude in this matter of the expense of your course. While it is true that the rest of the family must deny themselves some little luxuries, perhaps even comforts, that you may have the advantage of this opportunity, we deem it a pleasure to do so.

You remember the promise, "Cast thy bread upon the waters: for thou shalt find it after many days." You are simply receiving your own. You have made every possible sacrifice that your brothers might get a good start along the lines of their chosen life-work; and now, my dear, it is your turn, and the pleasure is ours. You know all too well that the most we can do for you in the matter of money will be very little. That little, I trust, during the years before you, will prove a factor in your training which will help you to develop right principles in the use of money.

Through this training you will doubtless get many a lesson in self-denial—an experience not least desirable, let me assure you, for by its practise the sinews of your character shall become strengthened, and your love broadened. You will find ample opportunity for it.

As I look forward along the line of your life-work, it seems to me there awaits you one long self-denial. Your time will never be your own; daily you will find it necessary to change your plans, give up cherished hopes, and in many ways deny yourself for the comfort and pleasure of others, those for whom you live and work. YOU will find this irksome indeed, except as you grow up to it in daily sacrifice in small things. In this, as in every other experience of life, we find our Father's loving plan for the happiness of His children. The law of compensation in the spiritual realm comes to our rescue, and humble self-denial is sweet. The peace, the sense of satisfaction in seeking not our own but another's good or comfort, far outweighs our pain.

Emerson says: "A man must expect no other good than the just fruit of his own labor. Let him see that as much wisdom can be expended on a private economy as upon an empire, and as much wisdom can be drawn from it."

Fortunately for us, the loving Father has not seen fit to trust us with overmuch means. Fortunately, I say. You may wonder that I say it. Money might bring us much good which we have not, but I truly feel that the constant care we must exercise in the matter of ways and means is a blessing rather than a misfortune, a good far greater than any that could be bought with money.

It is not a matter of chance that the world's best work has been done by those who have had more or less financial struggles in their youth. I want you to read the life of that remarkable woman who stood so long at the head of Wellesley College, Alice Freeman Palmer. Her influence will live on through the ages.

Your monthly allowance must be small, as you know; but even so, my dear, the way it is apportioned by you will mean very much to you in the future.

I send to you this little clipping from the pen of one who from a very humble begin-

Duty

Stern daughter of the voice of God!
O Duty! if that name thou love,
Who art a light to guide, a rod
To check the erring, and reprove;
Thou who art victory and law
When empty terrors overawe,
From vain temptations dost set free,
And calm'st the weary strife of frail hu-
manity.

Stern lawgiver! yet thou dost wear
The Godhead's most benign grace;
Nor know we anything so fair
As is the smile upon thy face;
Flowers laugh before thee in their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong,
And the most ancient heavens through
thee are fresh and strong.

To humbler functions, awful power,
I call thee; I myself commend
Unto thy guidance from this hour;
O let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth, thy bondman,
let me live!

— William Wordsworth.

ning has made a great success in life. Read it carefully and ponder it well:

"Whether it be dimes, dollars, or thousands in your hands, and whether the same be earned or inherited, character is made or marred, and success largely shaped, by the way you spend it. If you are a clerk or factory hand starting on five dollars a week, it is vastly more consequence to you how you apportion that sum than it is to Mr. Rockefeller how he divides his millions of monthly income. If you are, on the other hand, a fortunate son of wealthy or of well-to-do parents and have ample funds at your disposal, the issue is the same, tho the risk is greater; for it is said that in America the distance between shirt-sleeves and shirt-sleeves is only three generations. The whole scheme of life can be centered in five dollars a week. If it is a sound and wise scheme it will not be altered much when it is ten, a hundred, or a thousand dollars a week.

"Here, again, as in the right use of time, system and method are necessary. And first in the system must be accurate records. Whether the accounting is to parents or to one's self matters little. The point is the fixing into permanent habit of principles

essential to sound business. A little vest pocket blank book, a lead-pencil, and the habit of putting the two together every time there is a financial transaction, is all there is of it—except the copying of these items into a larger book for permanent record. One who, like the writer, has followed this simple practise for a lifetime, can go back over the record of boyhood, of school, of college, of small earnings in the early years, and of larger ones in the later years of business life, and trace the development of taste and habits and even of character, in a way which no formal diary can do. The forcing of balances in such a record is not essential, and if attempted often defeats the whole scheme. It is a financial diary, and not the keeping of a set of books. At the end of the year a classification of the expenses under a few general heads, will serve to show whether resolutions at the beginning of the year are working into results.

"It would be idle to lay down laws as to personal expense where the taste and surroundings of individuals differ so greatly. But two or three rules should never be lost sight of. First, expenditure within income by a margin to be fixed at the beginning, not at the end of the year. This will fail, be it observed, unless each month be treated as a unit and made to account for itself. Second, twice as much money put into articles of permanent value, such as books, pictures, and the like, as into needless indulgence. No better way can be contrived of proving how formidable are the totals of the nickels and dimes that get away for trifles. A man whose books and paintings cost \$15,000, recently figured that it was only the equivalent of \$1.40 a week invested and compounded for the thirty-five years in which the treasures were gathered. A friend who loved books and pictures, but had to get along without them, admitted that cigars alone had averaged him \$1.40 a week during the same thirty-five years. Third, a fixed percentage of income, however small, for well-directed benevolence—not impulsive generosity. The men who pursue this rule in their humble beginnings are those who can be looked to, in their affluent years, for larger giving to the great charitable and benevolent works that lift America, in her higher life, above all the nations of the world.

"The abuse of money is the reckless, haphazard use—not necessarily a wrong use. The man who sits down on the last day of the year and wonders where his money has all gone, need not be feared much in the race of life. His feeble resolve to make a better record next year will fade out before January ends, for the habit-of-spending impulse, once fixed, is seldom broken."

Do not feel that you must treat others. I can not too strongly protest against this practise, altho I know how it will hurt. You will no doubt be thrown with many in your class who have money and spend it freely

on their friends. It will call for strong self-denial on your part not to return their favors, even with your last cent. To do this, my dear daughter, is not only not your duty, but a great weakness you are called upon to master. Could you look into the future, you would see some of these same girls wives of poor men, kept poor by their improvidence.

Your whole future success as a financier for yourself, the cause you serve, or the man for whom God may give you as a help meet, will depend upon the way you use your present small means. The less the amount you have, the more careful the thought required.

But it is not in the matter of money alone that you may practise economy. Economy of time is of great importance. So large is this subject, that I will not speak much of it in this already too lengthy letter. In a thousand ways you will be able to improvise and save, in the matter of laundry, food, and other avenues of expense, much that will add to your own exchequer, and prove most gratifying to those whose home you may be called upon to enter.

It is one of the grave charges made against trained nurses, that they are extravagant, and that besides the money they require as wages, they add heavy burdens in the way of household expenditures. I trust this will not be said of you.

There are many ways in which you can study to reduce expenses in the sick-room. Use the sunlight to cleanse and freshen the linen. Be careful of the left-overs, and materials of which you have already used a part. Do not call for the purchase of any articles you can possibly do without. Study to improvise with what you have at hand. Be careful of the furniture you have to use. All these things will be highly appreciated by your patrons, besides being of service to you in the way of recommendation. No more this time.

Your loving —
MOTHER.

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Trimming Empty Lamps

ONE of the many marks of folly shown by the foolish virgins was their attempt to make empty lamps burn by trimming. All the trimming in the world will not make an empty lamp burn. Trimming can never be made to become a successful substitute for oil.

There are many in the church to-day who are making this mistake. They are trimming an empty profession, but it gives no light. Thousands are imitating the foolish virgins in this respect. They are trimming their church-membership with prayers and almsgiving and churchly efforts, but all in vain; there is no divine grace in the heart. A great denomination keeps a week of fasting and prayer, but it amounts to nothing except with those who have oil in their lamps. God said of the Jews who attempted to substitute the keeping of festal days for obedience, that His soul loathed the whole business.— *Christian Witness*.

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"CHRIST says, 'Go ye into all the world,' but of every one hundred thousand communicants in America only twenty-one go."

A Boy's Reason for Total Abstinence

I ABSTAIN from alcoholic drinks because, if I would excel as a golfer, Gray says abstain; as a walker, Weston says abstain; as an oarsman, Hanlon says abstain; as a swimmer, Webb says abstain; as an orator, Bright says abstain; as a missionary, Livingstone says abstain; as a doctor, Richardson says abstain; as a preacher, Farrar says abstain; asylums, prisons, and work-houses repeat the cry, abstain.— *Selected*.

Glendale Sanitarium Training School for Missionary Nurses

WE desire at least twenty-five young people for our nurses' class beginning June 1, 1911. Applicants will be admitted to class any time during May and June, but it will be well for each one to enter as early as possible.

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We are just about to open up a surgical ward in our sanitarium which will greatly increase our surgical and obstetrical work.

Those desiring to enter, apply as early as possible to Belle Wood-Comstock, Superintendent Training School, Glendale, California.

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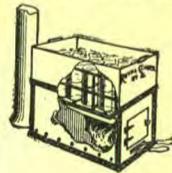
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Chinese Characteristics

WHAT the Chinese have national characteristics needs no argument. What nation or people that ever held their own in the world has not had peculiar characteristics which belonged to them as families, communities, or nations? So with the Chinese we find peculiarities belonging to sections of the country, and we find other characteristics that seem to be national.

We will mention a few which seem to belong to the Chinese race, and which tend toward making them what they are. In mentioning these characteristics it is not by way of criticism; for we all have our peculiarities, which in time become characteristic of the individual, unless these peculiarities are overcome and put away.

Economy

As a race the Chinese lead the world in strict economy. No people are able to live better or do more hard work on so little food as the Chinese. Rice, beans, a few vegetables, and fish, make up the diet of millions of this people. They are fond of meat, and eat it freely when they are able to obtain it. One can not but be impressed, as he travels through China, with the extensive use of swine's flesh. This seems to be the meat liked best and eaten most; yet in nearly every native stall where meat is sold, will be found beef, mutton, donkey, and even dog's meat. All animals are considered suitable for food, even rats and mice. Not everybody would eat all of these meats, but many of the people are so poor they esteem some of these foods as luxuries. Dr. Smith says: "Doubtless it will appear to some of our readers that economy is carried too far, when we mention that it is the general practise to eat *all* of these animals as soon as they expire, no matter whether the cause of death be an accident, old age, or disease. This is done as a matter of course, and occasions no remark whatever, nor is the habit given up because the animal may chance to have died of some epidemic malady, such as the pleuropneumonia in cattle. . . . Dead dogs and cats are subject to the same processes of absorption as dead horses, mules, and donkeys. We have been personally cognizant of several cases in which villagers cooked and ate dogs which had been purposely poisoned by strychnin to get rid of them." The writer has seen cockroaches for sale as confectionery in parts of China.

In this plan of economy nothing is wasted. In the country the women and children wander in the fields day after day, hunting for a straw, a weed, or a passing leaf, which, when found, they carefully store away in a basket or a bag, for fuel with which to cook their food. All the bits of waste paper are carefully gathered to burn. There probably never was a whole people so trained in the most rigid school of the strictest economy as the Chinese.

Industry

One can not travel through China and see the toiling millions of men, women, and children, but

he will confess he has seen nothing like it elsewhere in the world. From the first dawn of light till darkness covers the land, these people remind one of a hive of bees for activity.

The Chinese have divided themselves into four classes,—scholars, farmers, workmen, and merchants. To the Chinese the scholar leads all trades. The able student and scholar is the ideal man. From early childhood to old age, thousands of the Chinese work and toil to the limit of their strength to obtain their degrees. Among no other people is the task of obtaining a liberal education so difficult as among the Chinese.

In other countries the school years of the student are pleasant, full of happy experiences, and in after years the time spent in school is looked back on with pleasure. In China all is reversed. Few slaves ever toiled more unceasingly than the Chinese student. From the day he enters a fireless, dark, damp room to begin his lifelong struggle for an education, till his work is crowned with success by receiving his degree, or till death releases him from further hardships, the would-be

fatalists. What is, must be, and they neither seem to worry because things are as they are, nor are they inclined to endeavor to make them different. They toil, they suffer, they patiently endure, without complaint. A kind look, a kind word, to a Chinese, will always bring a smile to the face; and no people could be so easily satisfied with the hardships the majority have to endure, as these people. In heat and cold, in the dulling rain, and in the scorching sun, these people toil on, day and night if need be, without a murmur. Again and again these toilers work for twenty-four consecutive hours, with only an hour or two for food and rest, yet never showing the least vexation at any extra hardship added to their toil.

In sickness, and even in death, this same cheerfulness seems to stay by this people. Many have seen some of these people on shipboard, gambling at the roulette wheel, or shaking dice, and losing heavily, and yet not a muscle would quiver, nor could one detect a shadow crossing the brow.

"We have known multitudes of cases where Chinese patients, suffering from every variety of disease, fre-

quently in deep poverty, not always adequately nourished, at a distance from their homes, sometimes neglected or even abandoned by their relatives, and with no ray of hope for the future visible, yet maintained a cheerful equanimity of temper which was a constant, albeit an unintentional, rebuke to the nervous impatience which, under like circumstances, would be sure to characterize the Anglo-Saxon."—*Chinese Characteristics.*

Commercial Honesty

It would be impossible for any of us to believe that all the people of any nation would equally measure to the same high standard in any virtue. But as a race, a nation of people, those who know the Chinese best, maintain they stand high in commercial honesty. That this great people should know "a trick or two in trade," goes without saying; but that they have an unimpeachable reputation for commercial honesty, doing as they agree, and "delivering the goods," is recognized by most people who have done business with the Chinese. Some of the ablest bankers of the world belong to this people.

In China everybody seems to be involved in the game of "squeeze." There is a commission allowed to every Chinese servant for nearly every article he buys for his master. For groceries, vegetables, fuel, laundry, everything he buys for his employer, he expects a commission. In Canton a linen and silk merchant told the writer, when he had stepped into his store, that, having come without a Chinese, he would give him ten per cent more discount, and he assured him that had he been shown into his store by a Chinese he would have had to pay ten per cent more for his goods. From the viceroy down to the humblest servant who does business for another, the "squeeze" is known, and has proved unpreventable. Nor do the Chinese recognize it to be any reflection on their honor when it is known that they receive a commission. Notwithstanding the "squeeze," the Chinese still buy the same thing cheaper than the



Around the wholesale vegetable market wharf in Canton, China. Competition among the boat-people, who have brought their vegetables to the market.

Chinese scholar labors and toils beyond his strength. Often this labor lasts till old age. In Honan, Dr. Smith says, in the year 1889, "the governor of Honan reported thirteen candidates (who took the examinations for the highest degree) over eighty years of age, and one over ninety," who all "went through the whole nine days' ordeal, and wrote essays which were perfectly accurate in diction and showed no signs of failing years." But even this astonishing record was surpassed in the province of Nganhwei, where thirty-five of the competitors were over eighty years of age, and eighteen over ninety!

But in each of the other three classes of Chinese,—the farmer, the workman, and the merchant,—the same application, the same unremitting toil, is one of their chief characteristics. Even the horde of beggars in China possess the spirit of constant industry, fulfilling Wesley's description of a live church: "All at it, all the time."

Cheerfulness

Everywhere one travels in China the people seem contented and happy. They do not worry about to-morrow, and have more fully learned that lesson of contentment taught by the Great Teacher, than their Christian neighbors. The Chinese are

foreigner could purchase it. While the servant always expects to have his commission in all the business he does for his employer, he is very jealous to allow no one else to get the better of his master. The servant class are not pilferers, and seldom do they steal from their employers outside of the "squeeze." Perhaps there are no people in the world whose servants are less addicted to pilfering than the Chinese. All in all, so far as honesty in deal is concerned, so far as commercial integrity is involved, measured by their own standards, and compared with the civilized nations of the world, the Chinese must take first rank.

Social Life

The Chinese are a very social people. Everywhere you see men, women, or children, there you will hear laughter and talking, and may know the people are full of pleasantry and gossip. But rarely does one see men chatting with women, or women engaged in conversation with men. The Chinese know but little of social life as enjoyed and appreciated by Christian people. The Christian home and fireside is the one place where all members of the family have their happiest moments. The Chinese social life has no family fireside. In most cases the husband and wife are not married because they love each other, for they are supposed to have never seen each other till after marriage. They have no knowledge of each other's temperament, taste, or refinement. They are married by their parents or relatives without personal choice or will.

The man is not supposed to talk to his wife before others, or to be seen with her. There must never be seen by others any manifestation of love on the part of the husband for the wife, for that would be a disgrace to the manhood of the man. They are not to eat together,—the men eating by themselves, the women by themselves. In the village streets the men cluster together, and the women do the same. Really, most Chinese know no family social life.

When the husband leaves home, sometimes to visit foreign lands, etiquette does not permit him to address a letter to his wife; he writes to his mother or son. To address a letter to his wife would be an act of indelicacy.

Conceit

The Chinese' self-consciousness and importance seldom fail him. He is satisfied with China, satisfied with his surroundings, and contented with his lot. He neither wants anything better, nor does he believe there could be any better country or better conditions than can be found in China. To his mind, a "foreigner" is uncivilized, brusque, disagreeable; his manners are offensive, and there is no comparison between them so far as culture and civilization are concerned. The Chinese live in the past. They worship antiquity, they reverence age, and are models of mankind in the way they respect their parents. Filial piety is a marked Chinese characteristic.

They want nothing like the foreigner, and they desire nothing from him save his money. A more happy, peaceful, contented, law-abiding, and knowledge-loving people have never existed as a nation. They have weaknesses—sad, painful weaknesses; but they also stand as a people with some of the most admirable virtues to be found among any people of any age.

L. H. EVANS.

Our Work and Workers

SEVEN were baptized and united with the church at Lents, Oregon.

OUR meeting-house in Portland, Maine, was dedicated on May 27, 28.

ON April 23 the brethren at Palmyra, Missouri, dedicated their new house of worship.

SEVEN have recently united with the believers at Holly, Michigan, two at Shelby, and ten at Sand Lake.

OUR new church for the colored brethren in Chicago was dedicated on May 7, at which time three persons were baptized and added to the church.

EIGHT have been recently added to the church at Danbury, Texas; a church was organized at Elgin, Texas; and three were baptized at Valley View, Texas.

THE corner-stone of the Cedar Lake Academy, in Northern Michigan, was laid on May 3. Pastors Irwin, Wight, and Siemann had charge of the ceremonies.

DENOMINATIONAL papers are desired by Pastor C. V. Achenbach, to be used in connection with the tent meeting he is conducting at Zephyrhills, Florida.

GROUND has been broken for our new church at Butte, Montana. We are glad to see the believers in that important place moving forward to erect for themselves a house of worship.

THE brethren at Albany, Oregon, recently dedicated their new church. Eight additions have been made to the church in Portland, and four have been added to the church at Colville, Washington.

AT Beaver City, Nebraska, four were baptized and added to the church and five more await baptism at an early date. And at Williams five have taken their stand and united with the church.

DURING the last days of April a church was organized at Mount Pleasant, Washington, at which time nine were baptized. Two have been added to the church at Ferndale, Washington, and two to the church at Aberdeen.

THE Royal Academy at Cottage Grove, Oregon, reports a very prosperous year just closed. Among other items of interest, mention is made of the fact that eleven of the students were baptized on the last Sabbath of the school.

AT Cle Elum, Washington, May 7, seven were added to the church by baptism. This makes fourteen additions to that church since the first of the year. Four were baptized and united with the church at Endicott, Washington, one of these being a lady seventy-six years of age.

WE are just passing the season of year when our mission schools in India are opening for the coming year's work. We have very interesting and encouraging reports in regard to the opening of our schools in Garhwal, Meiktila, Karmatar, Utraula, and Annfield. Baptisms are reported at Karmatar and Utraula.

PASTOR G. A. IRWIN, president of the Pacific Union Conference, and E. W. Farnsworth, president of the California Conference, spent Sabbath, May 13, with the church at Mountain View in the interest of our foreign mission work. The church here raised \$1,250. The following Sabbath these brethren were with our church in Oakland, California, and over \$1,300 was raised there. Let the good work keep right on.

PASTOR R. C. PORTER, in presenting his presidential address at the recent session of the South African Union Conference, reported that three new main mission stations have been opened since the last meeting, and more than a score of "out schools" in addition have been started. The funds raised by the believers in that field have increased during the same time \$17,505, and a very interesting feature of his financial summary is the further fact that they have raised and sent to "foreign missions" \$12,607.25 more during the last two years than they did the two years preceding. It has been only a few years since we were raising large sums of money to send for "mission work in South Africa;" and now to have a Union Conference of devoted believers there that are able to increase their own mission donations by such a large sum in two years is a very hopeful and encouraging omen.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 6, 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.

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Righteousness by law is civic hypocrisy, which develops into legalized tyranny.

The man who knows Christ Jesus, will never seek to compel others to profess to know Him.

Union with Christ is life union, and life union must bind together every effective organization for carrying on Christ's work. Any organization short of that will sooner or later break.

Next week Mrs. White has an article on "Christ's Use of Parables." The studies in the Revelation will cover the last part of chapter 12. Our departments will be full of God's message of life, of progress, of everlasting peace.

Are you out of a job?—You need not be. Christ Jesus our Lord has work for every one as long as there is need. If you are unclean, sinful, unfitted for service, give yourself unreservedly to Him, and He will cleanse and fit you for useful, everlasting service.

In our next issue will begin a series of articles by a devoted Bible student, Mrs. Loretta V. Robinson, of Boulder, Colorado, on the Gospel in Type and Antitype. These articles will develop the meaning of the sacrifices and the sanctuary of the Old Testament, and will help the reader better to understand the offering and work of our blessed Lord.

We hope that the girls of the great circle reached by this journal will not fail to read the "Letters to a Daughter" on page 12. They are written by an actual mother who has actual daughters, young ladies both of them, right in that period of life when the world's pleasures, temptations, trials, and also its blessed opportunities for service loom large before them. Sometime we will tell you her name. Just now let it be a real, earnest, sympathetic mother, who sees beyond her daughters the visions of other daughters, and who is writing to help them all.

Mr. H. H. Hall, the manager of our book department, is spending about six weeks at the annual meetings and conferences that are now being held in the upper Pacific Coast district.

On May 22 Elders H. W. Cottrell and M. C. Wilcox and C. H. Jones left for a few days' visit and work at the camp-meeting being held by the Central California Conference at Tulare, California.

Not long ago a young evangelist, in a State thickly populated with Mormons, was asked the stereotyped Mormon question, "By what authority are you preaching?" The young man naturally and simply asked the old Mormon bishop (for such was his title), "What authority have you to question my authority?" It was a poser. The old bishop had no answer. The simple question was too much for him.

A Condition and Remedy (?)

BISHOP CHARLES D. WILLIAMS, of the Episcopal Church of Michigan, has a striking article in the *American Magazine* for June, entitled, "The Conflict between Religion and the Church." He tells us frankly that the church is "losing in numbers," in attendance, "losing ground" "in membership," "losing hold on the masses and classes alike," "losing influence." Referring to Ray Stannard Baker's declarations concerning the deplorable condition of the church, in his book, "The Spiritual Unrest," Bishop Williams says: "Almost every statement made by Mr. Baker may be endorsed and underscored by the sad confessions of earnest and devoted representatives of the church and of ecclesiastical conventions and assemblies."

Bishop Williams tells us further that "the seers of Protestantism are admitting its practical failure;" that "historical criticism has discredited for many the Book on which Protestantism is built;" that "the Bible can no longer be accepted by any intelligent modern man as the literal and inerrant Word of God;" and so "the churches that are based upon an Infallible Book have therefore lost their authority." All this sounds great and learned and wise; but it is strongly suggestive of the boy who thought he had sailed past the north star because he had changed his direction.

But Bishop Williams says more than this. He says that "the church preaches for the most part a narrow and petty round of ethics," "while the age is seeking the larger righteousness of the kingdom of God, which is 'human society organized according to the will of God.'" There is more to the same effect emphasizing "civic righteousness" and belittling "individual righteousness."

He further says: "Intelligent non-Christians are constantly asking of our missionaries such questions as these: 'How is it that, in your own lands, where your Gospel of righteousness and justice and brotherly love is so largely accepted and prevails, you have such notorious commercial dishonesty, political graft, industrial oppression?'" etc., etc.

The only salvation which God's Word knows, which Christianity knows, is the salvation of mankind by faith, and faith is individual. The righteous nation is made up of righteous individuals. The kingdom of God is first in the hearts of man as requisite to citizenship in the commonwealth of Christ. The setting aside of God's Book puts in its place human tradition and opinion. The setting aside of God's plan of salvation by faith puts in its place salvation by law, the germ of the Dark Ages. The organization of human society "according to the will of God" has meant the darkest period in the history of this world, and the death of millions of souls for conscience' sake. Civic righteousness, the "larger righteousness" by law, is a device by which the devil is deluding thousands to the doom of a Church-and-State régime.

Let missionaries preach the Word. Let them tell the inquirers the whole world lies under the power of the wicked one, and it is as true of every soul in America or England as in China or India, "Ye must be born again."

More Bible Helps.—The Oxford University Press just announces for publication *The 1911 Bible*, containing the edition of 1611, with the text carefully corrected and emended by American scholars. This commemorative edition will take into consideration the "careful scrutiny of the text with the view of correcting, in the light of the best modern research, such passages as are recognized by all scholars as in any measure misleading, or needlessly obscure. This scrutiny was committed to a committee of thirty-four eminent Hebrew and Greek scholars, representing all of the great evangelical bodies, and many foremost Universities and Schools of Divinity." Special system and devices of reference, a new method of paragraphing, with black face print on the famous Oxford India papers, promise a fine Bible. We shall welcome this additional help to Bible study, and shall look with great interest for a sample copy.

Religious Appetite Needed.—This morning's paper (May 22) announces a new tabloid food, of which enough can be carried in the vest pocket to last a day or a week, we do not recall now. That is the kind of church services now demanded. It is a serious condition which faces both Protestants and Catholics. The latter used to boast of their full church attendance, but a prominent Catholic paper before us is demanding a "low mass," or short service. Many Catholics will not attend the high mass, the long service, whether appealed to or threatened. It is a significant sign of the times. Men are turning from the religious, the spiritual. An entertainment three and four hours long does not weary, but a religious service of over an hour is intolerable. Perhaps the service may be at fault; but what about the appetite for the things of God?

We were glad of the privilege of attending with others elsewhere mentioned, the camp-meeting of the new Central California Conference at Tulare, May 23. In our short stay we were impressed that it was an excellent meeting; that the people have a mind to work; that the president, Pastor J. H. Behrens, and his committee, are rounding into shape and harmony all the varied interests of the conference. May the work there be abundantly successful, and may harmony and strength pervade its work for all time. They gave us a cordial welcome, and we appreciate our brief visit.

Mrs. Mary Scriggens is said to be the oldest woman in the State of Massachusetts. She has recently compiled a set of rules for long living. In her rules are included the following: "Do lots of hard work—fifteen hours a day is not too much; abstain from idle gossip; never flirt, for it is a useless waste of energy; do not read novels; banish the vanity of dress; keep away from dances and shows."

"The Sea of Life," a sweet song with words and music—a song with tune suggested, "It Was You Who Invited Me Here"—and a short little sermon on "The Secret of a Happy Life," may be had in one publication, large quarto page for the music. May be obtained for 25 cents by addressing "the singing evangelist," Mr. C. P. Whitford, Miami, Florida.

On May 16 Secretary MacVeagh asked for popular subscriptions to a \$50,000,000 bond issue to reimburse the treasury on account of the building of the Panama Canal. The bonds will be dated June 1 and run for fifty years, with interest at three per cent, payable quarterly. Preference will be given to small bidders, and national banks will be debarred from using these bonds as a basis of circulation.

We do not know why all papers should not give proper credit to borrowed articles, poems, etc. Journalistic courtesy would suggest it, and common justice would demand it. Yet here comes the *Baptist Chronicle* of April 13, 1911, with a poem by Francis E. Bolton, original in this paper, for this paper, with no reference to the source from which the *Chronicle* took it. Was it an oversight?