


38/27



# SIGNS OF THE TIMES



## True to God and Man

WE owe allegiance to the State; but deeper,  
truer, more,  
To the sympathies that God hath set within  
our spirit's core;  
Our country claims our fealty; we grant it  
so, but then  
Before man made us citizens, great Nature  
made us men.

He's true to God who's true to man; wher-  
ever wrong is done,  
To the humblest and the weakest, 'neath the  
all-beholding sun,  
That wrong is also done to us; and they are  
slaves most base,  
Whose love of right is for themselves, and  
not for all their race.

— James Russell Lowell.





"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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.

**Note.**—It is impossible, in the nature of the case, to keep our questions up to date. We have always on hand from ten to fifty questions waiting; so we hope our inquirers will be patient. Sooner or later their questions will be answered by mail or in the "Question Corner." Sometimes questions are asked which have been answered for others. In such case it is impossible for us to answer them twice. We hope that all who ask questions will read the answers to others, and in these they may very frequently find their own questions answered. This is true also as regards articles. We have questions concerning the beast and his image and the mark; all these are answered in the articles on the Revelation.

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**3500—The Word "Nephehsh"**

In "Topical Bible Studies," published at your office, page 17, paragraph 2, we read, "Nephehsh occurs in the Old Testament 745 times." Now I wish to know if the editor of this tract himself looked up these 745 occurrences of the word "nephehsh" in the Old Testament, and if he is sure, and absolutely certain, that it does occur 745 times.

A. L. M.

As to how this was with the first editor of the tract we do not know. Later editors we are sure have not counted all the occurrences of the word. It is not an easy matter to do this; one needs an absolutely accurate concordance in order to do it, or else to read through the entire Hebrew Bible, marking its occurrences. We will, however, give you what is considered excellent authority: first, "The Companion Bible," issued by the Oxford Bible Company. They say that the word *nephehsh* occurs 754 times in the Hebrew Old Testament. The following classifications are given: (1) It is used of the lower animals only, in 22 passages, translated in 9 different ways: creature, thing, life, the life, beast, the soul, breath, fish, her. (2) It is used of the lower animals and man, in 7 passages, rendered in 3 different ways: creature, the life, soul. (3) It is used of man as an individual person, in 53 passages, translated by 6 different words: soul, person, persons, any, man, and; and in one case (Num. 31:35) not rendered. (4) Of man as exercising certain powers or performing certain acts, in 96 passages, with 11 different renderings: soul, man, any, one, yourselves, person, themselves, himself, he, herself, Himself. (5) Of man as possessing animal appetite and desires, in 22 passages, in 5 different ways: soul, pleasure, lust, appetite, greedy. (6) Of man as exercising mental faculties, and manifesting certain feelings, affections, and passions, in 231 passages, rendered in 20 different ways: soul, mind, heart, hearty, will, desire, pleasure, lust, angry, discontented, thyself, myself, he, his own, him, himself, herself, yourselves, man, so would we have it. (7) Of man as being cut off by God and as being slain or killed by man, in 54 passages, in 8 different ways: soul, person, any, any person, him, mortally, life, thee. (8) Of man as being mortal, subject of death of various kinds, from which it can be saved and delivered and life prolonged, in 243 passages, in 11 different ways: soul, life (lives), ghost, person, tablets, deadly, himself, me, they, themselves, yourselves. (9) Of man as actually dead, in 13 passages, in 3 different ways: the dead, dead body, body. (10) In 13 passages all rendered "soul," as going to a place described by 4 different words: the grave, grave, hell, pit. This seems to be as accurate as any list we have found, as the passage is given in every instance in which the word occurs. Upon this we think our inquirer can depend.

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**3501—Elijah the Prophet. Mal. 4:4-6**

Will Elijah the prophet come down from heaven and preach the truth in the last days?  
W. D. D.

The prophecy of Malachi is of twofold application. One of these applications was met in John the Baptist. The angel said of John, in Luke 1:17, "And he [John the Baptist] shall go before His [Christ's] face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him." In the 11th chapter of Matthew Jesus expressly says of John, verse 14, "And if ye are willing to receive it, this is Elijah, that is to come." And yet John was not the actual Elijah, as he expressly tells us in John 1:21, but he was Elijah in the sense of the fulfilment of that prophecy at the first advent of our Lord. But that which was fulfilled in a single individual then, takes a great deal wider scope in the last days. One individual could go to the Jewish nation and bring before all the people of that na-

tion God's message concerning Christ's first coming. But there is to go to the world a message concerning His second coming. Rev. 14:6, 7. No one man can bear that message to the world; and so Elijah and John the Baptist are types of the people whom the Lord calls to bear His last message to the world. Conditions will be the same in the world as Elijah found, and John the Baptist found. For instance, there was the strongest kind of union of Church and State, contrary to God and His truth, in the days of Elijah. We have Jezebel, the corrupt, idolatrous, sun-worshiping Queen, urging on Ahab to the persecution of the Lord's people. We have, in the days of John the Baptist, Herod, influenced by Herodias, the wicked woman whom he had married. In Elijah's day we have the backsliding of Israel and their turning away from the true God to sun-worship. So it was in the days of John the Baptist; God's people had departed from Him, and were sunken in cold, dead formalism, making void the commandments of God by their tradition. Those are the conditions that exist to-day; and God is asking His faithful people to give to the world the great threefold message of Rev. 14:6-12. That message meets all the conditions that are in the world, and that message will go and is going with "the spirit and power of Elijah," just as John the Baptist went before Him then. Consequently the antitype of Elijah is not some man who may call himself Elijah; it is not vested in one individual, but in the whole people that will carry God's message to the world.

Another thought: the important thing is not the messenger, but the message. This has been true in all ages. Elijah was not the important thing—the mere man; it was the message from Jehovah which he bore to Ahab. John the Baptist, as a mere man, was not the important thing; and when the Jews asked him who he was, he declared, I am not this, and I am not that; but when they demanded who he was, he said, "I am the voice of one crying in the wilderness." The important thing was to be the voice of God. And so in the last message that shall go to the world, the important thing is the message, and not the mere persons that give it; but it will be given by a whole people in the spirit and power of Elijah.

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**3502—Circumcision**

What answers in the Christian dispensation with children, to circumcision in the Jewish?  
G. N.

Circumcision separated Israel from other peoples and from sin unto God. See its origin among the Abrahamic family in Genesis 17. It was to be a sign to Israel that they were separate unto God, and that God's righteousness was upon them. Through that they ought to have seen the necessity of heart cleanliness. Deut. 10:15, 16; Rom. 2:28, 29. The one thing that answers to the rite in this dispensation is conversion to God. That is the only hope of our children. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15. See also 1 Cor. 7:19; Gal. 5:6.

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**3503—Voting in Civil Elections**

Should a Christian vote at county, State, or national elections?  
M. M. M.

We do not see any reason why a Christian should not express his opinion at the ballot box as between measures or men. But he has no business in the politics of this world. Our commonwealth, citizenship, "politeuma," is in heaven. Phil. 3:20. We must expect to be disappointed in this world, be deceived by men and disappointed by results. Where clear principles are at stake, stand for right and truth, which may demand that we shall not vote. Every man must decide the question with God. Our advice is, Keep out of politics. If you vote, be sure that you are true to principle.

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**3504—G. N. Matt. 7:22, 23**—This scene may take place at the end of the thousand years, "in that day." See Rev. 20:11, 12. In these great events the Bible does not deal in smaller details, but we may be assured that in God's judgment "there is a time there for every purpose and for every work." Eccl. 3:17. Not one word will fail.

**3505—The Occurrence of "Ruach"**

In "Topical Bible Studies," published by your office, page 19, second paragraph, I read, "Ruach occurs in the Old Testament 442 times." Is this correct? Does the editor know it to be correct?  
A. L. M.

We give as the authority of its occurrence "The Companion Bible," published by the Oxford Bible Company. It declares in its appendix, "The word *ruach* occurs 389 times in the Hebrew Old Testament." In the Authorized Version it is rendered "spirit" in 237 passages, and no other word is rendered "spirit" except *n'shamah*, "breath," in Job 26:4 and Prov. 20:27. In the remaining 152 places it is translated in 22 different ways. In the Revised Version it is rendered "spirit" 224 times. It is first rendered "the Spirit of Jehovah," "the Holy Spirit," "the invisible, divine power manifesting itself in creation," etc. The invisible part of man, the invisible characteristics of man. It is rendered "breath," "spirit," "wind," "courage," "anger," "blast," sometimes put for the whole person, sometimes for angels, cherubim, and evil angels. We believe that this work can be thoroly relied upon. In each instance of its occurrence the passage is given. We have not space for these passages in the "Question Corner."

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**3506—Evil in a City. Amos 3:6**

Please explain "Shall there be evil in a city, and the Lord hath not done it?"  
Amos 3:6.  
J. W. M.

"Evil" is not used in the sense of sin, but of judgment, such as fell upon Sodom, Babylon, Tyre, Jerusalem, and other cities. God sends or suffers to come upon cities calamity. The American Revised Version reads better—"Shall evil befall a city, and Jehovah hath not done it?" God was then warning Jerusalem and Samaria of coming judgments; they were not to take those judgments as mere happenings. It is also a truth for this time.



**Schedule for Week Ending July 22, 1911**

Sunday	July 16	Jeremiah	7-9
Monday	" 17	"	10-13
Tuesday	" 18	"	14-17
Wednesday	" 19	"	18-21
Thursday	" 20	"	22-24
Friday	" 21	"	25-27
Sabbath	" 22	"	28-30

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Our whole week's reading lies in the book of Jeremiah, chapters 7 to 30, inclusive. The reader will notice that the chapters are not in chronological order after chapter 20 until one reaches chapter 46. For instance, chapter 21 has to do with the reign of Zedekiah, while chapter 25 is a prophecy that was given in the fourth year of Jehoiakim. It has been suggested that the manuscripts of the different prophecies of Jeremiah, when gathered together by Ezra, and others of the Great Synagogue, were not placed in chronological order. Consequently, the book itself is in the order that it is now. This does not militate in any way against the book, its inspiration, or what it tells us. If the reader wishes to read from chapter 20 on in chronological order, or at least approximately so, we give the following: After chapter 20 read 22, 23, 25, 26, 35, 36, 45, 24, 29, 30, 31, 27, 28, 21, 34, 37, 32, 33, 38, 39:15-18; 39:1-14. Following this, chapters 40-44, 46. From that they are in order to the close.

The reader will be strongly impressed, if he reads thoughtfully, with the constant sadness and depression which must have borne down the prophet as he gave his awful messages to backslidden Israel. And yet, in all these messages there was opportunity for Israel to repent. If they had heeded the voice of the prophet, had surrendered themselves to the King of Babylon, had been willing in a submissive spirit to meet God's judgments which were visited upon them, Jerusalem would have stood, and the awful calamities would not then have come upon her. But religion had become with Israel a mere form, and mingled with the worship of God were the grossest forms of idolatry. Jeremiah was accused of treason to the State, was said to be in league with the Babylonians, false prophets innumerable rose up, flattering the ear of the kings and speaking peace. But Jeremiah, who lived as in the presence of God, gave God's message. It is indeed a wonderful story of a nation and a man.



# SIGNS OF THE TIMES

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

For Terms, See Page 15  
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## The Gospel in Type and Antitype

By Loretta V. Robinson

### V. The Heavenly Sanctuary, Its Services, Its Cleansing

Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Heb. 8:1, 2.

**W**HEN studying the earthly sanctuary and its services, we were but viewing the "shadow of heavenly things;" but when the substance that casts the shadow is reached the shadow ceases, and we have the reality.

Instead of bringing an innocent lamb from the flock, and confessing over it our sins, as did the ancient Jew, we behold the spotless Lamb of God bearing our sins on Calvary's tree.

In place of the erring human priest bearing the blood of the lamb into the earthly sanctuary to make atonement for our sins, we have a High Priest "who is holy, harmless, undefiled, separate from sinners," bearing His own blood into the true tabernacle on high, where He ever lives to make intercession for us. Heb. 9:12.

As the ministration in the earthly sanctuary consisted of two great divisions, each occupying a period of time and having a distinctive place, so the antitypical ministration must consist of two divisions, and to each a department of the sanctuary be devoted; for, says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

From this text it is evident that Christ ministers in both apartments of "the sanctuary in heaven"; and hence according to the type, or shadow, He must have begun His ministration, at His ascension, in the first apartment, or holy place.

The Sacrifice had been provided, the merit of which was sufficient to avail with God to cancel the guilt of the entire world. Here an Offering was given, upon which all who would, might lay their sins. Whether or not the Sacrifice shall be of benefit in any individual case, depends on the action of that individual himself.

Having provided the Sacrifice, Christ commences His work as Priest, and sends forth the invitation to all the world, Come unto Me for pardon and everlasting life.

#### The Way of Our Coming

The way of our coming is described in Acts 20:21,—“Repentance toward God, and faith toward our Lord Jesus Christ.”

As in the former dispensation the penitent laid his sins upon his victim by confession over him of his transgressions, so we lay our sins upon Christ by confessing them to God through Him.

It is true that God "laid upon Him the iniquity of us all," on the cross; but that would avail us nothing unless we give up those sins, and put them where God put them. Otherwise Christ's sacrifice would also be in vain for us.

But when, by repentance and confession, we make Christ's "soul an offering for



The ark of the covenant, in which were placed the tables of the Decalogue, surmounted by the mercy-seat. See Ex. 25:10-22.

sin" (Isa. 53:10), through His ministration for us the sin is transferred to the sanctuary above. And thus there is in this dispensation, as in the former, a transfer of sins; there in figure, here in fact.

The same question now confronts us as was connected with the earthly sanctuary. What final disposition is to be made of those sins? Do they remain in the sanctuary above forever? No; thank God, the plan of salvation was laid sufficiently deep to remove sin from the universe.

#### The Final Putting Away of Sin

As in the type the earthly sanctuary had to be cleansed, even so the heavenly.

"But I can't believe," says one, "that there is anything in heaven that needs cleansing." Let such note carefully the apostle Paul's testimony on this point: "And almost all things are by the law

purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:22, 23.

One definition of the word "remission" is, sending back, sending away. Remission of sins is that absolute disposal of them that removes them forever; therefore "without the shedding of blood" there could be no removing of sins, or cleansing of the earthly sanctuary, which was a pattern of the things in the heavens. This cleansing was necessary, says the apostle, to be done by the blood of beasts; and the very same reason exists for the cleansing of the heavenly sanctuary, but it must be cleansed with blood that is "better" than the blood of animals, even the precious blood of Christ.

This is again positive proof that sins are transferred to the heavenly sanctuary, or there would be no necessity for its cleansing.

But what is the cleansing of the heavenly sanctuary? Again we must go back to the type. We find that on the tenth day of the seventh month, the high priest went into the most holy place with the blood of the Lord's goat, to cleanse the sanctuary.

Notice what is said of this tenth day: "It is a Day of Atonement." "Ye shall do no work in that same day." "Ye shall afflict your souls." "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:27-29.

#### A Day of Judgment

This day, then, was a day of decisions, when every case was decided according to the attitude of the individual. If he was found penitent, confessing and putting away his sins, he was counted among the people of God, and was cleansed with the sanctuary.

If he was indifferent or careless that day, he was cut off from God's people. Lev. 16:29, 30.

Of what day were this day and work a type?

What do we call that day which determines the destiny of every soul? It is none other than the great judgment-day, when "we must all stand before the judgment-seat of Christ." It is the day brought to view in Rev. 20:12: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books." It is the day when Christ changes His ministration from the holy to the most holy place, as brought to view in Rev. 11:19: "And the temple of God was opened in heaven, and there was



seen in His temple the ark of His testament." The ark had its position invariably in the second apartment of the sanctuary; and in the type this apartment was not opened until the Day of Atonement, or day of judgment.

The prophet Daniel gives a vivid description of the opening scene of the judgment: "I beheld till the thrones were cast down [or placed], and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

### A Preliminary Work

But I hear some one say, "I thought the judgment took place at the second coming of Christ." Permit us to direct your attention to a few texts bearing on this point. The wise man says, "God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3: 17. The judgment, then, occupies a period of time sufficient for the examination of every purpose and every work, which could not be the case should the judgment take place at the coming of Christ; for when He comes, the living righteous are changed "in a moment, in the twinkling of an eye," and the righteous dead are "raised incorruptible." Again, in Luke 20: 35 Jesus speaks of those who shall be "accounted worthy to obtain that world, and the resurrection from the dead." The accounting worthy, then, must take place before the resurrection.

Those living at the time of the coming of Christ have also been "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21: 36.

The cleansing of the sanctuary is this work of judgment.

When the sinner comes to God and confesses his sins, pardon is written against them, but the sins remain on the books of record until the day of judgment. Otherwise how could God "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil"? Eccl. 12: 14.

### Blotting Out of Sin

The exhortation is given us to "repent, . . . and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." Acts 3: 19, 20. The blotting-out time is here referred to as preceding the times of refreshing that precede the coming of Christ. The Revelator speaks of it in connection with the overcomer: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before My Father, and before His angels." Rev. 3: 5. The judgment alone will reveal who the overcomers are, and such will have their sins blotted out, and their names retained in the Book of Life; but those who are not found penitent, and clothed in the garment of Christ's righteousness, will like ancient Israel be cut off from among God's people, and their sins will come back upon them-

selves. Thus the heavenly sanctuary will be freed, or cleansed, from even the record of sin. And as the high priest in the type, bore out the sins of Israel and confessed them over the head of the scapegoat, which bore them away into a land not inhabited, so Christ's work for the redemption of man and the purification of the universe from sin, will close with the removal of sin from the heavenly sanctuary, and the placing of the same upon Satan, the antitypical scapegoat, who will bear the final penalty. The reason for this is evident, since he is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God. "So as a vehicle he bears away the sins of the righteous, because he is guilty of them all. He planned them, and executed them as far as he was able; and therefore in being punished for them he will be punished only for his own guilt." The guilt of the righteous in connection with those sins was borne by Christ on the cross.

At the end of the thousand years Satan, with all the wicked, is cast into the lake of fire, which will burn them up, and "leave them neither root nor branch." "And in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Jer. 50: 20. O, happy



day! May the reader and writer be numbered among that purified throng!

But the question now arises, When will Christ go into the most holy place, and begin this work of judgment, and cleanse the sanctuary, and finish up the work of the Gospel in the earth? Can we know the time? This will be considered in our closing article.

### He Is Worthy of Our Confidence

MANY of the questions that come to our minds and bother us are very easily settled when we take into consideration who and what God is, and who and what we are. He is Creator, all-righteous; we are creatures, all-sinful. When we behold His saving grace manifested in the gift of Christ, how can we ever conceive that any act of His in connection with humanity is born of aught else than all-wise love? or that these several acts, each and all, do not work for the best good of each and every individual?

In many of the acts of God, especially those that He wrought in Jesus during the three and one half years of heavenly ministry here among sinful men, the marks of love and wisdom are clearly evident to us, despite our blindness and hardness of heart. There are other acts that may not at first reveal to us so clearly His loving-kindness; but when the mind is illuminated by more of His Word and Spirit, these also are recognized as the merciful workings of the One who knows the end from the beginning.

But as our physical eyes have not the power to discern in the night as readily as in the day, or to penetrate the sun's rays and discover the sun itself, so likewise are there depths in God's dealings with mankind which our spiritual understanding is too weak to comprehend. Here faith grasps firmly the Word that speaks His love.

Thousands have never seen the ocean, but they have heard and read of it from travelers, they have seen it represented on the maps, they have full confidence that it is as vast as it is represented. Equally worthy of our confidence are the testimonies of our Father's boundless love.

Some raise the question of rights. Tell me, how has the creature secured rights over the Creator? How has sinful man, or anything that comes forth from him, secured rights over the One who created him upright, and against whom he sinned? Rather than argue for rights, let us break forth in praise of the self-denial that has freely provided us a Saviour, and of the long-suffering that grants us here the unmerited opportunity of choosing Him, and following Him in loving service.

Some tell us that God is working against man. Yes, He is. How does this come about? How does it come about that things are heavy?—Because gravitation is drawing them all in a downward direction. When we hold or lift anything, we work against the power of gravity as manifested in that object. God's loving acts are ever manifest, holding and lifting man against the power of sin, which is pulling him downward. Yes, God is against all man's natural inclinations, and this is our salvation.

Man is walking away from God, and God keeps putting obstacles in his way to stop him. He calls to him, to get him to turn about. God is love, and has an eternal life appointment for man; therefore He is doing all that is possible to stop him in his downward way to eternal death. Let us face about, and work with Him to make our calling and election sure.

W. W. WHEELER.

Ambato, Ecuador.

### Lost His Faith in God

A SMALL boy, new to the Sabbath-school, was greatly pleased with his picture card and its text, "Have faith in God." On the homeward way, however, the precious possession slipped from his fingers and fluttered from the open street-car, and immediately a cry of distress arose: "O, I've lost my 'Faith in God!' Stop the car! Please stop the car!" The good-natured conductor signaled, and the card was regained amid the smiles of the passengers. One of them said something about the "blessed innocence of childhood," but a more thoughtful voice answered, "There would be many truer and happier lives if only we older ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us."—Anon.

"It is easier to say nothing or too much, than to know just where to stop. It is easier to fast entirely, than to abstain from eating more than necessary. It is easier to give reproof, than to take it."



## "By Grace Are Ye Saved Through Faith"

By Mrs. E. G. White

**I**T is impossible for man to save himself. He may deceive himself in regard to this matter, but he can not save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding-garment in which you may appear as welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world.

Christ is called "the Lord our righteousness;" and through faith each one should say, "The Lord my righteousness." When faith lays hold upon this gift of God, the praise of God will be upon our lips, and we shall be able to say to others, "Behold the Lamb of God, which taketh away the sin of the world." We shall then be able to tell the lost concerning the plan of salvation,—that while the world was lying under the curse of sin, the Lord presented terms of mercy to the fallen and hopeless sinner, and revealed the value and meaning of His grace. Grace is unmerited favor. The angels, who know nothing of sin, do not understand what it is to have grace exercised toward them; but our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent our Saviour to seek us as wanderers and bring us back to the fold.

### Recognizing Your Need

Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need, in order that He may be sought after to do those things for you through the endowment of His Holy Spirit which it is impossible for you to do for yourself. The Lord specifies no conditions except that you hunger for His mercy, desiring His counsel, and long for His love. "Ask!" The asking makes it manifest that you realize your necessity; and if you ask in faith, you will receive. The Lord has pledged His word, and it can not fail. That you feel and know that you are a sinner, is sufficient argument in asking for His mercy and compassion. The condition upon which you may come to God, is not that you shall be holy, but that you shall ask God to cleanse you from all sin and purify you from all iniquity. Then why wait longer? Why not take God at His word, and say:

"Here, Lord, I give myself to Thee,  
'Tis all that I can do!"

If Satan comes to cast his shadow between you and God, accusing you of sin, tempting you to distrust God and doubt His mercy, say: "I can not allow my weakness to come between me and God; for His is my strength. My sins, which are many, are laid upon Jesus, my divine Substitute and Sacrifice.

"Nothing in my hand I bring,  
Simply to Thy cross I cling."

No man can look within himself and find anything in his character that will recommend him to God, or make his acceptance sure. It is only through Jesus, whom the Father gave for the life of the world, that the sinner may find access to God. Jesus

alone is our Redeemer, our Advocate and Mediator; in Him is our only hope for pardon, peace, and righteousness. It is by virtue of the blood of Christ that the sin-stricken soul can be restored to soundness. Christ is the fragrance, the holy incense which makes your petition acceptable to the Father. Then can you not say:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come!"

### Simply Accepting

Coming to Christ does not require severe mental effort and agony; it is simply accepting the terms of salvation that God has made plain in His Word. The blessing is free to all. The invitation is: "Ho, every one that

### The Quiet Living for God

By C. Peimulder

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14: 13.

We mourn the death of those whose lives are ending  
Upon the forefront of the battle-ground,  
Boldly the triumphs of the cross extending,  
And build a monument beside their mound.

Yet ofttimes nobler one has lived in quiet,  
As wild flowers bloom where silent waters lave,  
Whose life was only known to those near by it,  
While oft no slab e'en marks the lonely grave.

Somehow the life of one sincerely living  
The Christ-life here, midst enemies and friends—  
The life of kindness, charity, and giving—  
Is missed most sadly when, alas, it ends.

They're laid away, their life and labors ended;  
And tho upon no stately shaft expressed,  
Their works with others' lives have so been blended  
That these do follow them, altho they rest.

thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness."

Then come, and seek, and find. The reservoir of power is open, full and free. Come with humble hearts, not thinking that you must do some good work to merit the favor of God, or that you must make yourself better before you can come to Christ. You are powerless to do good, and can not better your condition. Apart from Christ we have no merit, no righteousness. Our sinfulness, our weakness, our human imperfection, make it impossible that we should appear before God unless we are clothed in Christ's spotless righteousness. We are to be found in Him not having our own righteousness, but the righteousness which is in Christ. Then in the name that is above every name, the only name given among men whereby men can be saved, claim the promise of God, saying: "Lord, forgive my sin; I put my hands into Thy

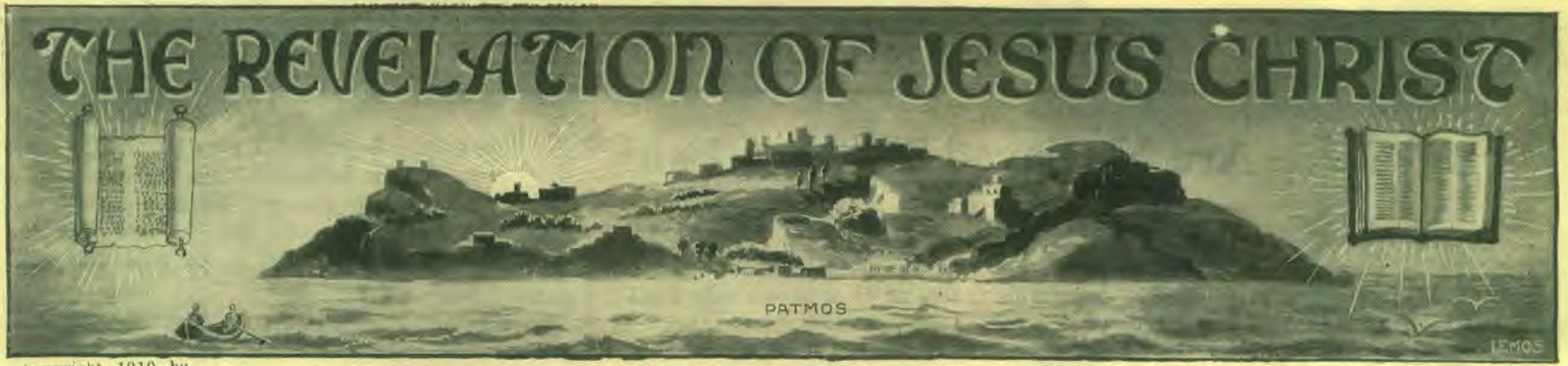
hand for help, and I must have it, or perish. I now believe." The Saviour says to the repenting sinner: "No man cometh unto the Father, but by Me;" "and him that cometh to Me I will in no wise cast out." "I am thy salvation."

### Saving Faith

When you respond to the drawing of Christ, and join yourself to Him, you manifest saving faith. To talk of religious blessings in a casual way, to pray for spiritual blessings without real soul hunger and living faith, avails little. The wondering crowd that pressed close about Jesus, realized no accession of vital power from the contact. But when the poor, suffering woman, who for twelve years had been an invalid, in her great need put forth her hand and touched the hem of His garment, she felt the healing virtue. Hers was the touch of faith, and Christ recognized that touch. He knew that virtue had gone out from Him; and turning about in the throng, He asked, "Who touched Me?" Surprised at such a question, the disciples answered, "Master, the multitude through Thee and press Thee, and sayest Thou, Who touched Me? And Jesus said, Somebody hath touched Me: for I perceive that virtue is gone out of Me. And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace." The faith which avails to bring us in vital contact with Christ, expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God's commandments; for love to God and love to man will be the result of vital connection with Christ. "If any man have not the Spirit of Christ, he is none of His."

Jesus says, "I am the vine, ye are the branches." Can we conceive of a more intimate relation than this implies? The fibers of the branch are identical with those of the vine. The communication of life, strength, and nourishment from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branches. Such is the believer's relation to Christ, if he abides in Christ and draws his nourishment from Him. But this spiritual relation between Christ and the soul can be established only through the exercise of personal faith. "Without faith it is impossible to please Him;" for it is faith that connects us with the power of heaven, and brings us strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." Faith familiarizes the soul with the existence and presence of God; and, living with an eye single to the glory of God, more and more we discern the beauty of His character, the excellence of His grace. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. We are rising above the world, beholding Him who is the Chief among ten thousand, the One altogether lovely, and by beholding we are to become changed into His image.





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

**XXXIII. The Babylonian System**

**W**E have learned in past studies that the Papacy in its connection with worldly powers is only a phase of that system of union of Church and State which began with Babylon of old. Behind it all is Satan, the deceiver, accuser, and adversary. He has deceived the nations and people into believing that this system, in some of its forms, was necessary to salvation, to the maintenance of good order in society, to the perpetuation of civil government, to the preservation of religion in the earth. He has carried on this work of deception in every age, through the great and popular but apostate religious bodies. These religious bodies have always in the beginning of their history known the truth, but in departing from the truth and righteousness of God by faith have persistently united with the powers of earth, in order to enforce religious dogmas by law. Through them Satan has always accused those who protested against this great prevailing system of religion, and the accusations have always ended in persecution, unless God interposed. And through this great system, with its various phases, has he always opposed the simple, but if received by faith, all-effectual truth of God's free Gospel of grace.

**The System One**

We speak of "system" in the singular; for the system is one, tho the phases of that system are many. There are gods many and lords many in various phases of the system; but all are founded upon, and all exist by virtue of, the principle of self-salvation apart from God. It is but the repetition, in various forms, of the old Babylonian cry, "Go to, let US build US a city and a tower, whose top may reach unto heaven; and let US make US a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4. Both ideas — salvation of soul and earthly preservation — are contained in the purpose expressed; but the doers of it all are the WE, the US. And so their monuments tell us they named the city and the tower BAB-IL, "The Gate of God," or "The Gate of Heaven;" but God called it just what it truly was, is, and always shall be, "Babel," confusion. In every phase of the system, from Babylon of old to the present time, is echoed and re-echoed the ambition of Babylon's king of her ages, Lucifer, the once day-star of God: "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be LIKE the MOST HIGH."<sup>1</sup> (Isa. 14:13, 14.) This is the spirit of Satan, and this is the spirit which has been manifest in all the phases of the great Babylonian system. Jesus Christ came as a teacher from God, assuming no power to rule, dictate, oppress,

<sup>1</sup>If the reader will examine the chapter from which the above is quoted — verses 4-14 — he will see that Lucifer is "the king of Babylon;" and as Lucifer is the angel who led in the great revolt in heaven, he is none other than Satan, the great adversary. This has been more fully shown in past articles.

judge, or condemn those who did not agree with His teachings. He was the Master of humility and meekness, and they clothed Him as garments. His ministers were not to be "lords over God's heritage, but ensamples to the flock." They did not possess dominion over faith, but were helpers of the joy of all who believed. But in every phase of the Babylonian, or satanic, system of religion, there has been manifest in creed, in arbitrary decrees, in religious dogmas, in State law, in a multitude of forms, the principle of religion by dictation, by law, by force.

**Protestants in Every Age**

"Protestants" is doubtless too narrow a term. Not only have there been faithful servants of God in all ages who have protested against the Babylonian religion of self-salvation, of union of Church and State, of force, but they have held high in their own lives the principles of righteousness and truth. In Israel's day the prophets of God lifted true voices amid the prevailing babel of false worship. When the captivity and travail of the church began in Babylon, Daniel and the three Hebrew children were lights in the center of earth's empire. Faithful servants of God existed in the Medo-Persian and Grecian phases of the system. During the time that Satan was using Pagan Rome, John the Baptist, Jesus Christ our Lord, and the apostles lifted the clearest light of all the centuries; its blazing beams showing the errors of all the mysteries of iniquity in past and future, and revealing clearly the only way of salvation — personal faith in God through Jesus Christ, with the Scriptures the one divine rule of faith, the true church of Christ those who are CALLED OUT according to the Gospel, obedient to every known ray of light and precept of truth.

During the reign of the fifth head, the Papacy, God had also His faithful witnesses, some with less, some with more light, in the unnaturally darker ages of superstition which followed the Gospel morning. Many of those who protested and held aloft the torch of truth, confirmed their testimony with their life. The darkness increased, the light grew more dim, the darker ages grew more dark, till in the fifteenth century was born the "Morning Star of the Reformation," John of Wyclif. Following came John Huss and Jerome of Prague. Wyclif escaped death by martyrdom; but, to show the persistent deception and bitterness of the Papacy, his body was exhumed and burned after death. Huss and Jerome were burned at the stake. A century later the Protestant Reformation burst forth, based on true Gospel principles. They are thus stated by D'Aubigné:

The principles contained in this celebrated protest of the 19th of April, 1529, constitute the very essence of Protestantism. Now this protest opposes

two abuses of man in matters of faith; the first is the intrusion of the civil magistrate, and the other is the arbitrary authority of the church. Instead of these two abuses, Protestantism sets up above the magistrate the power of conscience; and above the visible church the power of the Word of God. It declines, in the first place, the civil power in divine things, and says with the apostles and prophets, *We must obey God rather than man.* In presence of Charles the Fifth it uplifts the crown of Jesus Christ. But it goes further; it lays down the principle that all human teaching should be subordinate to the oracles of God.<sup>2</sup>

Here were again set forth the principles of Jesus Christ: The Word of God as the rule of faith, and personal, individual faith in that Word the means of salvation; and that over these the civil magistrate had no control, and with them no civil ruler as such had anything to do.

**Fall of the Papacy**

In 1798 the papal head of the great Babylonian system fell under the deadly wound. Rev. 13:3, 10. Its power to persecute, to lord it over the faith and worship of men, was taken away in the controlling kingdoms of earth. The Papacy has not since possessed that power, tho still demanding it. Her enemies declare that she will never again possess that power. She is honored, perhaps, as never before as an ecclesiastical power; but she does not control the nations nor command them under the temporal pains and penalties due to heretics. But has the beast ceased to exist? — In the papal phase, under control of the papal head, yes; but as an existing, continuing system to the end, in the light of prophecy, no. The principles as embodied in the system continue operative; the form in which they are manifest, changes. The underlying principle in Pagan Rome is the same; it is that of self-salvation, a religion of force; but the forms are widely different, hence they are denoted by different heads.

**The Sixth Head**

Satan, the originator and king of the system, used his masterpiece, the Papacy, after Pagan Rome, to 1798. When the Papacy passed away, another phase took its place. It no longer had one centralized head at Rome; but a phase of Church-and-State governments, similar in form to each other, followed. In the papal system the Church was dominant, the State subservient. In the phase which followed, manifest in the Church-and-State governments of Europe, the State was dominant, a modification of the pagan idea among Christian peoples. This phase of the system is so well set forth by Bryce<sup>3</sup> that we quote:

The principles which had led the Protestants to sever themselves from the Roman Church should have taught them to bear with the opinions of others, and warned them from the attempt to connect agreement in doctrine or manner of worship with the necessary forms of civil government. Still

<sup>2</sup>"History of the Reformation," book 13, chapter 6, paragraphs 19, 20.  
<sup>3</sup>"Holy Roman Empire," chapter 18.





less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save when it was freely given. . . .

But whether it was that men only half saw what they had done, or that, finding it hard enough to un-rivet priestly fetters, they welcomed all the aid a temporal prince could give; the result was that religion, or, rather, religious creeds, began to be involved with politics more closely than had ever been the case before. Through the greater part of Christendom wars of religion raged for a century or more, and down to our own days feelings of theological antipathy continue to affect the relations of the powers of Europe. In almost every country the form of doctrine which triumphed associated itself with the State, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based.

It was thus that there arose national churches, which were to be the several Protestant countries of Europe that which the Church Catholic had been to the world at large; churches, that is to say, each of which was to be coextensive with its respective State, was to enjoy landed wealth and exclusive political privilege, and was to be armed with coercive powers against recusants.

### Not Protestant Governments

This is the condition of the European world, where has existed the empire of the great beast power, from which empire has gone forth the law to the rest of the world. It was the same system, but a different phase. The sixth head of that fearful system of government is the present phase of Church-and-State governments existing among the nations of Europe, the horns of the beast, the most influential of which profess to be Protestant. But if these governments were truly Protestant they would not persecute. No church which holds to the principle of Protestantism will in any way unite with the civil power, or solicit aid from the civil power, or permit the civil magistrate to interfere in matters of religion. Her rule will be the Bible and the Bible alone, with no mixture of tradition. Her power will be in the Spirit of God, the life of Christianity. Her means of propagating her belief will be by persuasion and teaching. All recusants and enemies she will in love commend to the mercy and wisdom of God. And when the Protestant churches or any Protestant church turns from these principles to accept of tradition and human creed, she brings confusion instead of power, and becomes a part of Babylon, because molded by the principles of Babylon. Her creed may be called "The Gate of God," but God calls it Confusion. And when she unites with the State, to seek to enforce or better to maintain that creed, she commits fornication with the kings of the earth, and is a part of the Babylonian family. She is no longer Protestant. She may have true Protestants and Christians in her fold, but all such God will call out. So the Papacy has had within her fold in all ages true Christians, living up to all the light they possessed; but they were Christians not because of the papal system, but in spite of it. Germany, England, France, Denmark, Norway, and Sweden are NOT Protestant governments or nations in the sense of being Christian. They may be called Protestant and Christian; there are Christians in them; but the system of government is not Christian, but Babylonian — simply another phase in the great system of which Lucifer was the inventor, Babylon was the head, and the Papacy the masterpiece.

### Legitimate Earthly Government

By this we do not refer to the legitimate rule and sphere of these governments and all civil governments; for civil government is ordained of God. But we refer to the union of Church and State, or religion enforced by law, which is the characteristic of all these powers. When this Church-and-State prin-

ciple is developed into law, it always leads to persecution for conscience' sake. In the hands of conscientious devotees it must prosecute and persecute dissenters. And this has been the case in all these countries. The persecutions under "good Queen Bess" were as truly of satanic origin as were those under "bloody Mary." The name does not alter the fact; the CHARACTER of a government determines its author. In a general way "the powers that be are ordained of God," but not to take God's place. Nebuchadnezzar, the heathen King of Babylon, God calls "My servant" (Jer. 27: 5-8; Dan. 2: 37); but when he aspired to take God's place, to direct and control worship, to punish those who would not worship as he decreed, God humbled him and proud Babylon with him (Daniel, chapters 3, 4). And so in all ages the dominant ruling powers of earth are God's servants to restrain evil and prevent incivility, but not to aid religion or to coerce conscience in any way. And when the powers of Europe revolted against the tyranny of the Vatican authority, they again justified it all by perpetuating the Church-and-State system in another form. It matters not how good the men, how mild the system at first, it logically and inevitably leads to evil. The first step means the second, and the second the third, until the last step is taken, and Jesus Christ is again mocked, maltreated, and put to death in the persons of His saints.

Thus far we have the following heads to the great Babylonian system: Babylon, Medo-Persia, Grecia, Pagan Rome, Papal Rome, Pagan-Protestant Governments of Europe. The future heads will be considered in our next.

IF YE THEN, BEING EVIL, KNOW HOW TO GIVE GOOD GIFTS UNTO YOUR CHILDREN: HOW MUCH MORE SHALL YOUR HEAVENLY FATHER GIVE THE HOLY SPIRIT TO THEM THAT ASK HIM? Luke 11: 13.

### The Day of Pentecost

By W. M. Healey



THE Day of Pentecost, when the Holy Spirit was poured upon the disciples at Jerusalem, and great power was given them to preach the Gospel, was a wonderful day in the history of the church.

The advocates of Sunday observance often point to the Day of Pentecost for a reason why the first day of the week should be kept sacredly as a Sabbath. They argue something like this: (1) The Holy Spirit fell with great power on the church on the Day of Pentecost. (2) This Pentecost came on the first day of the week. Conclusion: The first day of the week should be kept as a day of rest and worship.

If both premises were true, there is nothing in them to warrant the conclusion — absolutely nothing. There is no mention of the first day of the week, or of any day of rest. It is not said that when the first day of the week was fully come, but "when the Day of Pentecost was fully come." The whole account is about the Pentecost, and what occurred on the Day of Pentecost, and not what took place on any day of the week.

The disciples had been in Jerusalem about ten days from the ascension of Christ, waiting for the fulfilment of His promise and instruction, to remain at Jerusalem until they should receive power from the Father, and the Holy Ghost should be given them. There had already been one first day of the

week passed while they were waiting, and no demonstration of power or glory occurred; and if the first day had become a day of rest and worship, it was just as much so on that first one in Jerusalem as it was on the second one.

The power was to enable them to carry the Gospel to all the world, and not to fit them for Sunday observance. Had it been simply a first-day blessing, to honor that day, it would have been removed (like the Sunday clothes) when the day was past, and restored to the church again on the next Sunday.

The Day of Pentecost did not come on any particular day of the week, but was reckoned from other feasts. In the twenty-third chapter of Leviticus is given a list of feasts that came once a year, with their sacred or sabbath days, which the thirty-eighth verse says are "beside the Sabbaths of the Lord;" that is, they have no connection with His regular weekly memorial, the seventh-day Sabbath.

In the fourteenth day of the first month at even is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day [of the seven days' feast] ye shall have an holy convocation: ye shall do no servile work therein. Lev. 23:5-8.

The next day after this day of holy convocation, or sabbath of the feast, they were to wave the sheaf of the first-fruits of the harvest. Verse 11.

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Lev. 23:15, 16.

That Jesus was crucified on Friday is proved from the fact that it was the preparation day. Luke 23:54. The Passover had been eaten the day before, or on Thursday. Therefore the day of the crucifixion, Friday, must have been the first day of the feast of unleavened bread, the day when the sheaf of the first-fruits was waved before the Lord, and a day observed as a festival sabbath. From the morrow after this sabbath they were to reckon fifty days to the Pentecost. On this occasion that "morrow after" would come on the seventh-day Sabbath, and one week would bring them to the next Friday night, the second week would end Friday night, and so on for seven weeks. Forty-nine days would end the seventh Friday night, and one day more added to make the fifty would bring the Pentecost on the weekly seventh-day Sabbath.

That the reckoning was from the ceremonial sabbath, and not from the weekly Sabbath, is proved by the statement that it was to count "from the day that ye brought the sheaf of the wave-offering" (Lev. 23:15), which we have seen was the day after the ceremonial sabbath of the feast of unleavened bread. Then if any day was to be signally honored by the outpouring of the Holy Spirit, it was the seventh and not the first day of the week.

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WHATEVER be the frame of our minds, and whatever service we render unto God, we are invariably to fix our thoughts on the atonement of Christ as the only means whereby our persons or our services can find acceptance with God.— *Bush.*



## Offered Through the Eternal Spirit

By William Covert

### The Birth and the Name

**I**T is written that Christ "through the eternal Spirit offered Himself without spot to God." Heb. 9: 14. In this statement is wrapped up the thought, that the eternal Spirit was the chief medium of His mighty power, and the agency of all that pertained to His sacrificial offering. And these propositions are verified by the history that has been made in His birth, His life, His death, and His living again. The entire sequel of His career, as far as it appears in the records made, shows that the power of omnipotence was directing all that was done.

### How He Came

Speaking of the prospect and accomplishment of His human genesis, the angel of annunciation said to the virgin that was to give Him birth, "The Holy Ghost shall come upon thee, . . . therefore also that holy thing which shall be born of thee shall be called the Son of God." Read Luke 1: 26-35.

And this announcement agrees with the prediction of that prophet that had said, "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7: 14.

### The Name

The name "Immanuel," as applied to the Child, was a symbol of the divine power He would have to deliver man from the adversary. It signified that the promised One would be possessed of Deity, and so it was interpreted as "God with us." Matt. 1: 23. His birth is also typical of the spiritual birth for man. By incarnation, divinity can take possession of humanity, and thereby bring deliverance from the adversary. In this way we have God with us. Thus can human weakness become connected with divine strength, and by this invisible union a mighty deliverance will come.

The angel that appeared to Joseph before the holy Child was born said, "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21. "Jesus" was His common name among men; the name that entered into the family record, and by which He was known and called in the home where He grew up. This name appears more than six hundred times in the Gospels and the book of Acts; while in the epistles it is, if used, in most instances associated with His official title as "Jesus Christ," the "Lord Jesus Christ." But the angel said the name "Jesus" was to be given Him, "for He shall save His people from their sins."

### His Royal Title

"Messiah" of the Old Testament and "Christ" in the New Testament is the official appellation of the Saviour. It denotes His kingly authority and mediatorial work as associate ruler with God. David, in prediction speaking for the Lord, said: "The rulers take counsel together, against the Lord, and against His anointed. . . . Yet have I set My King [anointed] upon My holy hill of Zion." Ps. 2: 2, 6.

Of his position and priestly work upon

the throne jointly with the Lord of Hosts the prophet Zechariah wrote, "Behold the man whose name is The Branch; and He shall grow up out of His place, and He shall build the temple of the Lord: . . . and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between Them both." Chapter 6: 12, 13. This position and work make Him a royal priest and king. He is

### The Bright Side

There is many a rest in the road of life,  
If we only would stop to take it;  
And many a tone from the better land,  
If the querulous heart would wake it!  
To the sunny soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright,  
Tho' the wintry storm prevaileth.

Better to hope tho' the clouds hang low,  
And to keep the eyes still lifted;  
For the sweet blue sky will soon peep through,  
When the ominous clouds are rifted.  
There was never a night without a day,  
Nor an evening without a morning;  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning.

There is ever a gem in the path of life  
Which we pass in our idle pleasure,  
That is richer far than the jeweled crown  
Or the miser's hoarded treasure:  
It may be the love of a little child,  
Or a mother's prayer to Heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave in the web of life  
A bright and golden filling,  
And do God's will with a ready heart,  
And hands that are swift and willing,  
Than to snap the delicate, slender threads  
Of our curious lives asunder,  
And then blame Heaven for the tangled ends,  
And sit and grieve and wonder.

— Anonymous.

also called "King of Kings, and Lord of Lords" (Rev. 19: 16); and He Himself has said, "All power is given unto Me in heaven and in earth." Matt. 28: 18. Yet the greatest name by which He is known is JESUS. Blessed name is this! He it is who saves, and He it is who keeps. His title as Lord

and as King gives Him position and royal honors, but His blessed nature is that which makes Him dear to all. His sweet humility, His unselfish soul, His blessed gentleness, were characteristics that made Him great. "Thy gentleness hath made Me great." Ps. 18: 35. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." No height nor depth, neither title nor fame, can ever eclipse or dim the blessed name given by the angel before His humble appearance at Bethlehem. O, that wonderful greatness of humility born! That dignified gentleness through the eternal Spirit made Him strong. Our salvation is made sure through the reception of this same blessed greatness.

His name gives the believer access to God's grace and inheritance with the family of heaven. John 14: 13, 14; Eph. 3: 14, 15. It is the name in which man prays; and through this name the Father sends the eternal Spirit to comfort His children and to teach them all the lessons they should know. John 14: 26. They obtain by asking, and find by seeking. And all these things are done through the only name given under heaven whereby men can be saved; for there is salvation in no other name. Acts 4: 12.

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"EVERY word of God," says Phillips Brooks, "is both truth and duty." Those who try to find the truths of Christianity without doing the duties of it, will always be doubters, never quite reaching certainty or true faith. "If any man willeth to do His will, he shall know of the teaching," is an essential rule.— *Great Thoughts*.

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Do NOT be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor.— *Fenelon*.

## Our Bible Reading

### Man as a Sinner

NOTE.— Our last Bible reading was "Man as Created." He came from the hands of his Creator a perfect physical being, a perfect mental machine, a perfect candidate for immortality. Had he proved faithful he would have formed an incorruptible character, and the incorruptible character would have demanded an immortal man; but he failed. The choice rested with him, and he made the wrong choice. Choosing righteousness, he would have chosen life; choosing his own way, which is always a perversion of God's way, he chose sin and death.

#### 1. What is sin?

Sin is the transgression of the law. 1 John 3: 4.

#### 2. By what law is the knowledge of sin?

Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. 7: 7.

The ten commandment law is the only law which declares, "Thou shalt not covet."

#### 3. When man sinned, to what did he become subject?

In the day that thou eatest thereof thou shalt surely die. Gen. 2: 17.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 5: 12.

#### 4. In what condition did this leave man?

Having no hope, and without God in the world. Eph. 2: 12.

For all have sinned, and come short of the glory of God. Rom. 3: 23.

#### 5. Is it not possible for man to help others to salvation?

None of them can by any means redeem his brother, nor give to God a ransom for him. Ps. 49: 7.

#### 6. In what alone, then, is the hope of the sinner?

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



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 11, 1911

Manuscripts should be addressed to the Editor

## True Temperance

**T**HE last virtue named in the list of the fruits of the Spirit in Gal. 5: 22, 23, is temperance. This does not mean that if there be other Christian graces, they are not the fruit of the Spirit. These are but samples of the fruit; for the tree of righteousness, the life of which is the Spirit of God, bears every good fruit. The fruit of the Spirit is all-embracing. From this Source of life springs everything that is good.

Temperance is defined as being "habitual moderation in regard to the indulgence of the natural appetites and passions." A better definition is, perhaps, "the moderate use of that which is good, and total abstinence from all things evil;" or this: "the moderate and proper use of that which is good." The original word in the text rendered "temperance" means "self-control;" and self-control, the control of self in God's way, and according to His rule, includes all the above definitions and more. It means the subjection of human lust and passion to the will of God; for it is only the power of God in man that can control man.

Temperance is often applied to the moderate use of, or total abstinence from, intoxicating liquors. That intemperance in appetite reaches its climax in such indulgence, that the victims wrecked and swept to eternal destruction number here their millions where elsewhere they number thousands, that no words can tell or brush portray the misery, agony, wretchedness, wo, and utter despair which everywhere follow the blasting, blighting alcoholic fiend, need not be recounted here. All know more or less of the dread blight. Almost every home has seen or sadly felt its shame and wo. But intemperance in alcoholic drinks is the last mile in the journey, not the first. It is the fruit, not the seed sowing. It is the midnight, not the sunrise. It is the irresistible torrent, not the source of the stream.

Intemperance begins with the infant. Oftentimes it is taught it from the mother's breast. Self is indulged. The appetite is perverted by too frequent feeding. While the little one should still be eating milk, its natural food, it is fed on spiced cakes or pies; it is given sips of tea or coffee; later it partakes of stimulating meats, irritating, spiced foods, pickles, has its cup of tea or coffee; and right here is taken the first step in intemperance. The appetite is perverted, becomes abnormal, craves stimulating and various foods and drinks — the will becomes weakened; the child has never been taught self-control. And to such cases, when the temptation to use tobacco, a stepping-stone to alcohol, is presented, the victim of perverted appetite and self-indulgence falls an easy prey. When the temptation is presented to drink beer or wine, or some of the lighter liquors, the same weak, self-indulgent appetite yields; and the occasional drinker becomes a moderate drinker, the moderate drinker a drunkard. The evil began in the home circle, around the family table. The fond but too unwisely in-

dulgent parents, if they have not given the appetite to the son as an inheritance, have trained him in the first steps of the way of intemperance. These are facts for parents, Christian parents, to ponder.

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## Away from the Word

THE discussion, the real struggle, in the International Sunday-school ranks over the text of the lessons, is of intense interest to the student of prophecy, as showing the trend of religious thought. A few years ago there was no question whatever, so far as we know, over the text; it must be purely Biblical. But now, according to the report of the meeting in the *Call*, the Methodist Church North and South, the Congregationalists, and the Northern Presbyterians, desire to —

issue lessons in which the "lily," as the theologians say, shall precede the text. They would draw their examples and parables from the every-day life of the twentieth century, in an effort to show the children of their Sunday-schools that all virtue and righteousness was not lost with the saints. With them, they declare, it is a question of expediency. On the other hand, the ministers of most Southern churches, strongly supported by the Canadians, hold that no literature can be more inspiring than the Word of God, and no illustration more striking than the parables of Christ. With them, too, it is largely a matter of expediency, they say, as well as a certain amount of jealousy for the Bible.

There is also the question between the two systems of lessons, the uniform, in use since 1872, and the graded, which have been issued by the committee within the last three years, in accordance with the demands of certain progressives in the Sunday-school world.

The Rev. J. R. Sampey, of Louisville, Kentucky, a member of the lesson committee, tells us that of a series of 572 lessons in the graded series, 57 are termed "extra-Biblical," and ten are on the great book of nature. But most of the nature teaching at the present time is not only extra-Biblical, but anti-Biblical. It tends toward either infidelity utterly, or pantheism; and as soon as the bars are let down, and others things are admitted into the Sunday-schools, the great danger is that all these anti-Biblical teachings will come trooping in with all the rest, just as they are in our seminaries and colleges at the present time. We sincerely hope that those who hold for the Bible text will be victorious. It is not a matter as to whether there are as good people now as there were then; but the book was given by inspiration; it comes to us as the Word of God; it contains, as all Protestant creeds have declared, all that is necessary for our salvation. Stick to the Word. The only way we have of determining what is authority in the religion now is not through an infidel science or theological speculation, but, is it in harmony with the Word? There are thousands of Bible believers outside of San Francisco who are anxiously waiting the answer that shall be given by the decisions in that convention. It ought not to be a matter of expediency on the part of either party. It ought to be a matter of high and holy principle. Upon that must the Christian stand.

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## A Great Change

AN old story comes down to us of a striking conversation between a Pope and a pious priest. The Pope was boasting of his

jubilee offering, and remarked to the priest, "Peter can not now say, 'Silver and gold have I none;'" and the priest responded, "No, your Holiness; neither can he say now, 'In the name of Jesus Christ of Nazareth rise up and walk.'" The anecdote, whether true or not, represents a greater change in character than condition.

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## The Incubus of Intemperance

IN a recent number of *Cassell's Magazine* is an article by Sir Thomas Whittaker, member of Parliament, on the cost and loss of drinking in the United Kingdom. He estimates that the expenditure on intoxicants during the last five years has averaged \$825,000,000 a year. Deducting \$175,000,000 as the average amount received during that time by the State in the form of duties, the direct cost of the liquor to the public is \$650,000,000 a year, besides the indirect cost of poverty, crime, insanity, and disease caused by drink, together with the loss of the labor of those who are by this incapacitated. And he estimates that the indirect loss balances the revenue which the State derives from the trade, so that he puts the expenditure on drink down at \$825,000,000 a year. He shows that if that amount were expended for the estimated tax revenue for national expenditure, the country would be free of all taxes.

The housing or rent problem is a serious one in England; but as much is spent on drink as the annual value of every dwelling-house in the United Kingdom. The drink would have paid all the rents. More was spent on drink than all the railways took for passengers, goods, minerals, cattle, and parcel traffic, for all that they do, and for every service they render. The drink bill would pay the cost of everybody and everything that is now carried by rail, and leave a large balance to pay for those who would wish to travel. These facts ought to appeal to reasonable men. What is true in England is true in America. From the simple standpoint of economics alone, the drink traffic ought to be wiped from the face of the earth.

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**What Is the Reason?** — One of the speakers in the Sunday-school convention, the Rev. McElfresh, said: "Millions are given annually in this country for education, but education in the public schools is non-religious. In many States it is even forbidden by law to read the Bible in the schools. It means that the education of our boys and girls in Christianity is coming back to the church, and the church is not prepared for it. The problem is one of divine training. In our department we are doing what we can, but we should have the coöperation of the denominational colleges." If the church had recognized this as she should in the past, she would not only have been prepared for it, but would herself have been a great educational religious seminary. It is worth while to ask whether the fault does not lie with those who are professing to preach the Word, and who have been set apart to preach the Word, that, with notable exceptions, the Word has not been taught. There are very few expository sermons, very little systematic teaching of the Bible. If the church would do her duty, she would have sufficiency of Sunday-school teachers. Think of what a school it would be sitting under the teaching and preaching of such men as Alexander McClaren or Charles Spurgeon; and yet this ought to be the case in every church, under every minister set apart to preach the Word. And that Christianity should pervade all education. The schools of the world, the State schools, can not give this. All education of Christians ought to be permeated with Christianity through and through.

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**Surgery is doing some wonderful things nowadays.** Just recently in Reno, Nevada, Dr. George J. Larue Robinson performed an operation on a young woman whose nose had been eaten away by disease which destroyed both nasal bones. A rib was cut and used in the place of the bones. When the healing process was completed, the nose was restored.





# THE OUTLOOK

“Watchman,  
what of  
the night?”

## Our European Letter

From Our Own Correspondent

[Mr. Jean Vuilleumier was formerly editor of *Les Signes des Temps*, of Bâle, Switzerland, has spent several years in the Americas as journalist, teacher, and preacher, and is now engaged in teaching. He is well informed on European and world affairs.—Ed. S. or T.]

### Protestantism in Geneva

**I**N the midst of external prosperity and the glories of nature, Geneva is passing through dark experiences. Only two years ago, we had the great Calvin Jubilee, which seemed to give a new luster to the religious reputation of this city. But this great demonstration did not heal the grievous sores of which Geneva as a religious community is suffering. On the one hand, a great influx of world-loving, either irreligious or Catholic population, is coming in from the surrounding countries. A great many of them become naturalized. Naturally they help in electing the officers of government, many of whom know nothing of the history and spirit of old Geneva. Lost in this new element, which makes out a large majority, the small nucleus of sturdy Protestants is nearly drowned, and their efforts to counteract and resist the mighty wave of evil is almost hopeless. Such has been the case in late years in

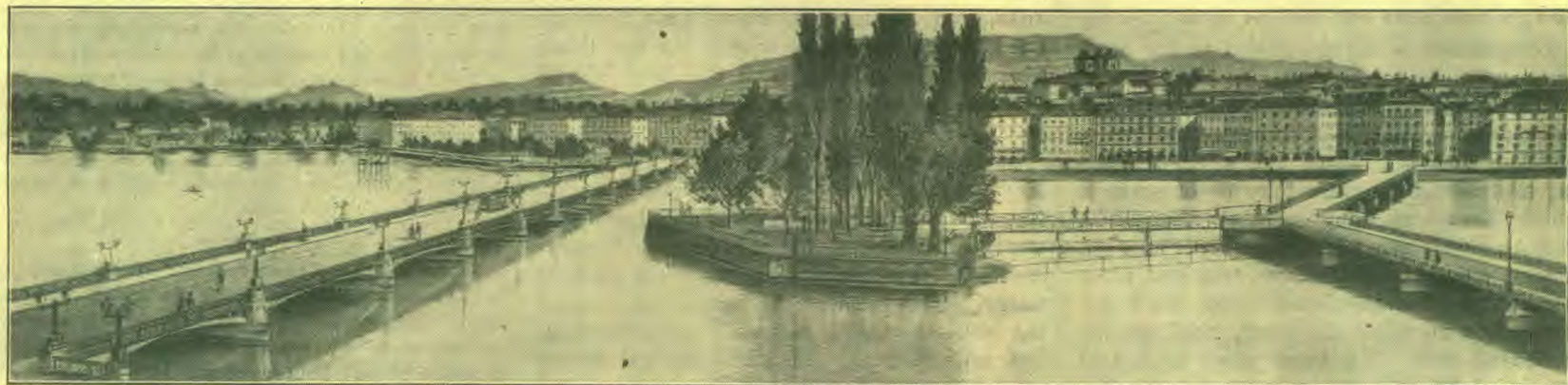
### The Morality of Geneva

The Protestant people are ashamed and disgusted and almost discouraged at the prospect which faces them. Any illusions which they might have entertained as to the real issue before them have now disappeared. Geneva, as a Protestant, religious, or even moral city, is a thing of the past. Would to God that those who claim to believe in the Christ of the Bible were consistent Bible Christians themselves. There might be some hope left. Matters in Geneva looked worse than now when Calvin took up the task of moralizing and evangelizing the city. Once he was exiled; and ever after that it took all the forbearance, all the faith in God and in the Scriptures, that animated him and his successors, to succeed in establishing a clean city and in maintaining it such for a century or more. Vergerio, bishop of Capo d'Istria, going through Geneva, about 1540, did not meet a single beggar (which was a strange thing to an Italian). Another

sition were true, internal Christianity would not lose very much. At Jena Mr. Drews silenced all opposers by saying that he did not care very much whether Jesus existed or not, provided it were granted that “the Jesus of the Gospels” never existed—a proposition to which all “liberal Protestants” were ready to adhere. At Berlin, however, an enthusiastic crowd filled two large halls to listen to lectures in favor of the belief in the historic Christ. This is very well; but these people would be doing better still if they were careful to see that the Gospels upon which their faith in Christ is based are not broken to pieces by their own professors or pastors.

### Mob Law in France

The recent disorder in Champagne, France, has caused the loss of thirty million francs' worth of property, most of which consisted in millions of liters of champagne poured out on the streets, and in houses devoured by fire. This shows distinctly that the spirit of anarchy is unfortunately gaining ground instead of receding. How could it be different where religion is unknown except under the form of superstition, where pleasure-seeking and money-making are the only ideals followed, and where government, instead of stepping in firmly to repress and punish violence and wanton destruction, thinks only of pan-



IN THE CITY OF GENEVA, SWITZERLAND, THE HOME OF CALVIN

the endeavor to fight the liquor traffic, legal prostitution, and gambling.

We have had in the last few days a new and bitter illustration of this. The Casino, an amusement resort, was operating a gambling establishment in defiance of a clear article of our Swiss constitution. The Geneva government remaining deaf to all complaints, the matter was carried to the federal authorities. After a careful study of the matter, the federal council has issued a decree ordering the closing of the gambling portion of the pleasure resort. Thereupon, a mass-meeting was organized by the frivolous, office-seeking party to protest against this decree. Six thousand persons were gathered in a public hall, and were harangued by half a dozen speakers, among them the president and vice-president of the city government. The religious element of the community, which is more or less responsible for the various moralizing campaigns going on in the city, was vituperated and insulted in no ordinary fashion. In this wholesale abuse were included, of course, “ultra-protestantism” and “Calvinism;” and all this in the name of liberty, honor, and the good name of Geneva! One of the speakers, the vice-president of the State Council, said that he had not witnessed such a glorious demonstration in his whole-already long political career. The manifestation ended with disorder and noise through the streets and before the building in which the “*Journal de Geneve*” is edited.

traveler at that time marveled very much at the harmony and the order which he saw there, and declared that he would like to transfer this city to Germany.

### Higher Criticism

But they held to the Bible, and to the God of the Bible, and to the Christ of the Bible; and it worked wonders, by the blessing of God. This is not the case now. Under a guise of respect, the Bible is being demolished by all the theological professors, and infidelity is thus fostered among the mass of church-going people. A few individuals here and there dare to raise their voice against this “higher criticism;” but their voice is hushed by a conspiracy of silence. No one with sufficient authority to claim attention has come out to antagonize and denounce this baneful work.

This stage of the controversy seems to have passed by in some portions of Germany, where university professors are bold enough, probably on account of general indifference, to deny publicly the existence of such a being as Jesus Christ. “Jesus of Nazareth never existed,” they say: “authentic history does not know Him. All that is told about Him is pure imagination.” So says Mr. Arthur Drews, professor of philosophy at Carlsruhe. This was the burden of lectures which he gave in Frankfort, Jena, Berlin, and other places of learning. He found an opponent in Professor de Soden, who thought that if the propo-

dering to popular passions in view of securing the votes of Socialists at the coming elections! Socialism holds the balance of power, and has filled France with its doctrine of strike and violence. The weakness of the government fosters the idea that “nothing can be obtained without violence; through violence everything is obtainable; little is risked in using violence.”

“This timorous weakness of repressive measures,” says a paper, “has much to do with the repetition of troubles in all the recent disorders in France. This attitude is unaccountable and seems to us one of the ominous features of the situation.”

### Political Situation in Europe

But we must leave international troubles, to spend a few moments looking at the general political situation in Europe. As the daily papers have shown, the question of armaments has for several weeks focused the attention of statesmen. England, spurred by hostile movements on the part of Germany, has again sought its safety in making an enormous jump toward increasing its naval expenses. This was not an easy resolution to obtain from Parliament; but some very clever speeches by Sir Edward Grey, by Mr. Balfour and others, carried the matter successfully. The interesting feature of this parliamentary victory is the way in which satisfaction was given at once to rabid war partizans and to no less determined partizans of peace. To the



former, an increased program of Dreadnoughts was presented; the latter were captured by a scathing denunciation of war expenses and by the prospect of a coming world arbitration era.

"The House might well say," said Sir Edward, "that it was a paradox that, the relations between the powers being as they were, armaments should be increasing so rapidly. Yes, but a much greater paradox is this,—that the growing enormous burden of naval and military expenditure, is coinciding not merely with the friendly relations between the powers, but with the growth of civilization as a whole." "Should this tremendous expenditure and rivalry go on much longer," he went on to say, "they would in the end break civilization down. Some people think it will lead to war, but I think it more likely that this burden will be dissipated by international revolutions; not by nations fighting against each other, but by the revolt of masses of men against taxation."

And yet the same speaker quieted all fears by waving before Parliament the olive-branch of peace. Such was the impression made by this speech, that mass-meetings were organized, mainly by pastors, to approve and extol the peace prophecies of the secretary of foreign affairs.

One of many papers says:

Everything tends toward peace, but we notice that this is a peace with nations armed from head to foot, with arsenals overflowing with ammunition, and powder kept very dry indeed; a peace, forsooth, such that no government can make a move without setting Europe ablaze. This is what can well be called dancing upon a volcano.

Another paper says:

How long will this farce last? No one knows. One can feel that slowly the culmination is approaching, but we to the nation which shall be taken unprepared.

### The Fearful War Burden

Describing the increasing war expenses, the leading editor of the "Journal de Geneve" remarks:

These fantastic figures represent an effort on the part of the nations which it seems impossible for them to stand much longer. Already in England as well as in Germany, the great political crises of the last few years were caused by a question of taxes. As a result, civilized humanity is panting under moral anxiety. People may well say that these formidable armaments have maintained the peace; it is nevertheless a cause of concern to think that so much progress accomplished, that so much light thrown upon the world, have ended in this state of universal suspicion. Where are we going? No one knows. We are groping across a dark forest filled with burglars and wild beasts. . . . Never was peace so much spoken of since all nations are armed to the teeth. . . . We are running down toward destruction. How can we stop?

A French representative and ex-minister, M. Jules Roche, has made an approximate estimate of the cost, and has endeavored to describe the economical consequences, of a future war. He figures on the basis of the Franco-German War, which cost eleven francs (\$2.20)

a head each day. Counting that 2,860,000 men would be called out the first month of war, the daily expense would be 68,000,000 francs (\$13,600,000). If the war lasted eight months, as it did in 1870-71, the total expense would be 9,810,000,000 francs (\$1,962,000,000). Adding 10,700,000 men for Germany, Austria, and Italy, at ten francs a head each day (which is only about half what it would cost now), we would have 100,000,000 francs (\$20,000,000) a day to add to the other sum. This leaves out the expense represented by England, the United States, Russia, etc. It also leaves out all naval expenses, which would make out nearly as much as the war on land.

"These amounts," remarks M. Roche, "are much higher than the total revenue of each country. For instance, we have estimated the French war expenses at 68,000,000 francs a day; but actually the entire expenses of the French State amount only to 10,000,000 a day, of which 2,000,000 goes for war, thus leaving

"The money crisis," concluded M. Roche, "would inevitably burst upon us with all its dreaded consequences. Everywhere, almost simultaneously, would be witnessed a crisis, an economical cyclone, such as was never seen in any nation since the world began."

Aye, and the solemn descriptions of the Holy Scriptures referring to this very state of things should be deeply meditated just now.

J. VUILLEUMIER.

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The Eighth District judges of the Federal Circuit Court of the United States declare that the Union Pacific merger is legal, for it did not constitute illegal restraint of commerce. Supreme Justice Van Devanter concurs in the opinion. A dissenting opinion was filed by Judge William C. Hook, who contends that there was active, vigorous, and substantial competition between the two roads before the Union Pacific purchased the Southern Pacific, and he further says that "under one or both of these tests the Union Pacific could probably have lawfully purchased control of all the great railroad systems in the United States."

It is a wonderful record that W. E. Johnson, a Southern Pacific passenger conductor on the Sunset Route, has made. Since November 11, 1899, he has traveled 2,104,802 miles, making 580 trips between San Francisco and Washington, and has never met with an accident. His experience ought to break some of the foolish superstitions; for he tells us that he started on 400 of these trips on Friday, and on a number of occasions has departed from either the National Capital or San Francisco on Friday the 13th.

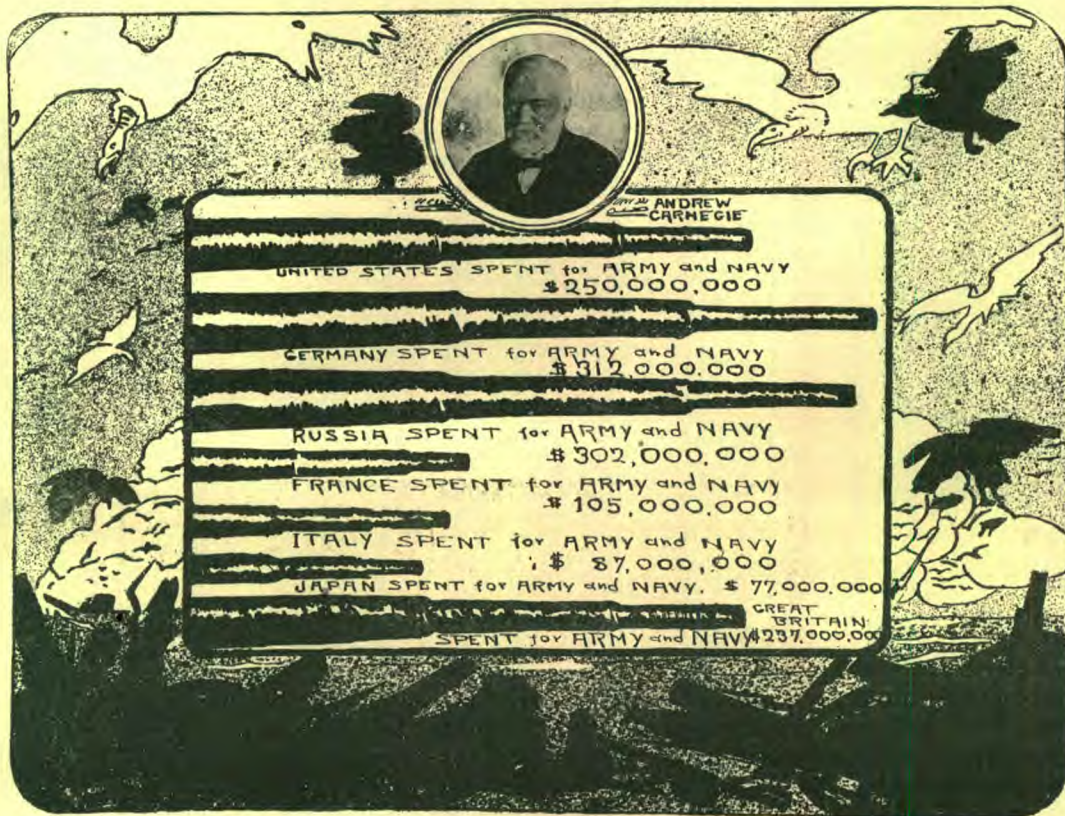
In the reply to President Taft's message of congratulation to King George of England, the King responded: "I heartily thank you and

the people of the United States for the very kind congratulations which you offer me on this great and solemn day, and for the good wishes which you express for the prosperity of the British dominion and for the welfare of myself and my family. I heartily reciprocate your wishes that the friendly relations between the United States and my country may ever continue." Signed, "George R. L."

The Rev. Franklin Baker, pastor of the First Unitarian Church in Sacramento, a news despatch declares, said in his sermon Sunday, June 25, that the fifteen million dollars spent in baseball last season was better spent than the same sum in foreign missions. His sermon was a defense of Sunday baseball. His texts were, "To the pure are all things pure," and "Remember the Sabbath day, to keep it holy,"—neither of which had any application to the subject in hand.

It was a wonderful exhibition of naval force which greeted the newly coronated monarchs of England. There were six miles of fighting craft of various nations. 185 ships roared their congratulations to the monarchs. Eighteen nations were represented, and the biggest war-ship afloat was the Delaware, from the United States.

June 24 the great Sunday-school convention in San Francisco took pledges to the amount of \$125,000. This, it is said, is about half enough for the estimates of the next three years. Quite a number of life memberships were taken at \$1,000 each.



The above cartoon was made from a clipping of a daily paper which was sent us. If we knew the journal from which it was taken, we would gladly give credit. It is a striking illustration of the relative standing, among the nations, of war and peace.

only a total expense of 8,000,000. In other words, a war would mean an increase of expense three and a half times that of the total budget of the State." But as M. Roche has not counted anything for naval war, and has rated the whole estimate at half the present cost, the real figures would be fourteen times the amount of the actual revenue of each government!

But this is not all. Where would this money come from? For we must consider that the economical and industrial operations—in other words, the production of wealth—would be rendered well-nigh impossible were almost the entire male population between twenty and forty-five called under arms. These fifteen to twenty million men leaving their work all at once will paralyze all large economical operations. Individual work only will be practicable; but how limited this work has now become! Social life will come to a standstill. What will come of electric and gas plants, of street-cars and other conveyances, of banks, of post and telegraph offices, of mines, of printing-presses, of flour mills, of factories of every description, and of ever so many industries, trades, and public services, which have become necessary to national life? Yea, what would become of naval traffic, without which the physical life of a nation is hardly to be conceived at the present time?



# LETTERS TO A YOUNG MAN

BY A YOUNG MAN



## V. Sunshine—Prayer—Radiant Christians—Evening Gatherings—Higher Ideals

MY DEAR ROBERT,—

This is a gray day. Dull, heavy clouds shut in the horizon on all sides, and the air seems oppressive. There is all the bareness of winter with none of its tonic quality. Every one I have met this morning has looked sad. What an effect sunshine has on us! What a pity we can not on such days as this reveal a little more of the sunshine within! If a man were to determine deliberately to put on a smiling face whenever the weather happens to be of the gloomy kind, would it not cheer the hearts of his associates? and might it not indirectly lighten the gloom in his own heart? We are all more or less creatures of moods. We may go to bed feeling bright and happy, and awake in the morning with a brooding sense of utter misery. The cause may be a change in the weather, an attack of indigestion, a bad headache, or something lying deeper, unexplainable, perhaps, but very real.

What is the cure for such moods? In the first place, they should as far as possible be ignored. Do not remit one iota of the day's duties because of moods. Follow the regular program. Put on a clean collar and a bright tie; dress with more than usual care, so that there will not be the slightest suggestion of neglect in your outer garb. Then, for the inner: Think of God's mercies,—“count your many blessings, name them one by one.” Let the mind in its vacant moments dwell lovingly on the goodness of the great Creator. Think of the hearts that are torn and bleeding as the result of real suffering; think of the many lonely hearts, of men and women who are struggling bravely against great odds; and determine with all your might to look pleasant, and to say something kind and pleasant to as many persons as give you the opportunity. If possible, too, think of some absent loved one who is living under trying circumstances, and plan sometime during the day to write him or her a letter of sympathy which shall be full of brightness and blessing. It is one great advantage in having these sad moods ourselves that we are able at such times to understand the sorrows of others.

Christians should be happy, and they should look happy. A gloomy Christian is a contradiction of terms. “These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” To indulge the spirit of murmuring, to look on the dark side even for a moment, is to open the door of temptation. Backsliding begins with unthankfulness. The Bible, while it gives some dark pictures of human depravity, is on the whole pervaded with the note of joy and triumph. Its heroes were men who knew that the joy of the Lord was their strength. If they lost the feeling of joy, they knew that sin was the cause; and putting away the sin, they prayed with David, “Restore unto us the joy of Thy salvation; uphold us with Thy free Spirit.” Men of to-day who have ac-

complished great things, have been men of good cheer, whom it was good to look upon. George Müller, the revered founder of the Bristol orphanages, where for many decades now, some two thousand orphan children are cared for year by year, the money and supplies coming in wholly as a result of prayer, was one of these cheerful, radiant saints. It was his habit to spend the first half hour or more in the morning in communion with God, and he was accustomed to say that the result of these meditations was always in the direction of producing a spirit of joy and confidence. “I make it my first business,” he would say, “each morning, to be first of all happy in my God. Then only am I ready for the duties of the day.”

I did not intend to write at such length on this subject, but the dullness of the day suggested it; and pardon me if I mistake, but it seems to me that I have detected something of a slight undertone of gloom in some of your recent letters. You have been too considerate of me to express this feeling in so many words, but I have detected it, and I want to encourage you to fight it. Young people are supposed to be largely free from melancholy; but as a matter of fact they are much affected by it, and

“When prayer delights the least,  
 Then learn to say,  
 Soul, now is greatest need  
 That thou shouldst pray.”

need special grace to rise above it. In fact they need to recognize it as sin, and flee from it as they would from any of the grosser forms of vice.

I see that you are giving a good deal of your time to “social duties,” as they are called. I don't know much as to the nature of the evening gatherings that are occupying your energies, but I hope they are more profitable than some I have attended. I rarely come away from such entertainments without feeling that precious time has been worse than wasted; not because there has been any undue levity of behavior on the part of the guests, not because anything strictly improper was said or done, but rather because the whole thing wasn't worth while. In the first place, the hostess nearly always labors under the delusion that we are so many little children that must be amused by some childish game every minute. There must be contests of skill in this, that, or the other utterly inane and worthless pursuit that no young person of sense would think of doing at home, but which he is supposed to enter into with great gusto just because he happens to form one of the company. It is unnecessary to specify. You know what I mean. All the papers and magazines teem with programs and suggestions with which the hostess is supposed to relieve the tedium for the young men and women who have been unfortunate enough to be brought together for a couple of hours, and are presumably so bored with one another's presence as to require some antidote. Personally it seems to me a wicked waste of time.

How much better to give young people some opportunity to converse with one another, and if necessary suggest topics now and then, and in one way or another encourage them to exercise themselves in this well-nigh lost art! We believe that the happiness of heaven will largely consist in the harmonious social intercourse of the saved ones with one another and with the holy angels. Then can we not here and now begin to cultivate the art? I don't mean mere chit-chat, I don't mean gossip, and I don't mean endless remarks about the weather. I mean sustained conversation on some subject that is worth while,—some good, inspiring book that has been read, some project for mutual helpfulness, some topic of current news—anything that will employ the energies of mind and heart so that at the close of the evening's entertainment, one can feel that something was done that was worth while.

If these evening gatherings are to serve the purpose of enabling young people to become acquainted with each other with a view to selecting their life partners, then it is all the more incumbent on the hostess to encourage the higher ideals that I have mentioned. The happiness or unhappiness of a life union often depends on whether the acquaintance was formed on a high or a low plane. The young woman who shines best at one of these frivolous entertainments, may be least fitted to make a true helpmeet for the young man with a serious purpose. And the young man who may be the life of such a gathering, may prove worthless in the stress and conflict of real living. Life is such a solemn thing that we can not afford to spend any part of it in mere frivolity,—killing time, as the saying goes. Life is especially solemn for the young man, because such infinite consequences follow the least misstep. If anybody might be excused for spending evenings in a foolish way, it would be the old men and women who have about finished their life-work, whose characters, for good or evil, are formed, and who would therefore suffer less from such a letting down than the young people.

It is a fine thing, when invited to a gathering which does not promise some definite good, to have a previous engagement; if not with some one else, then with yourself. If you have a program, as you ought to have, and try to carry it out conscientiously, you will find very little time for social cares, and your progress in all worthy things will be correspondingly rapid.

I believe this is all for to-day.

Ever yours,  
L. P.

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### Entertaining Temptation

THERE is a deal of truth and wisdom in the remark of the Southern Highlander quoted by President Frost of Berea College: “Yeou cay'n't help a-hevin' bad thoughts come into yer heads, but yeou hain't no necessity fer ter set 'em a cheer.” That expresses the whole philosophy of temptation in a nutshell. The sin lies not in the entrance of the evil, but in harboring it. Man-soul is, as Bunyan



represented it, in a state of siege. Sometimes the enemy attempts to storm it by sheer force. Temptation assails us with battering-ram and bayonet. At other times the approach is friendly, persuasive, insidious. The door-bell is rung and the face of temptation appears at the door, smiling and seductive. Then, alas for us if we invite him in and "set him a cheer"! The most effective thing to do, when temptation appears in this guise, is to scan him just long enough for identification, and then slam the door in his face. He does not fancy that treatment. It does not encourage his speedy re-appearance. And, under the circumstances, this is good manners as well as good morals.

—*Young People's Weekly.*

—★★—

### Self-Control

I REMEMBER that once a man came to our house red with wrath. He was boiling over with rage. He had or supposed he had a grievance to complain of. My father listened to him with great attention and perfect quietness until he had got it all out, and then he said to him, in a soft, low tone, "Well, I suppose you only want what is just and right?"

The man said, "Yes," but went on to state the case over again.

Very gently father said to him, "If you have been misinformed, I presume you would be perfectly willing to know what the truth is?" He said he would. Then father very quietly and gently made a statement of the other side; and when he was through the man got up, and said, "Forgive me, doctor! forgive me!"

Father had beaten him by his quiet, gentle way. I saw it, and it gave me an insight into the power of self-control. It was a striking illustration of the passage, "He that ruleth his spirit is better than he that taketh a city."—*Henry Ward Beecher.*

—★★—

### Wasted Energy

MENTAL energy is the most precious thing we know anything about. We talk about wonders accomplished by utilizing steam and electricity, and dream of the greater things to be accomplished later, when the tremendous energy wrapped in the high explosives shall have been brought under human control; but after all, the power of the mind which has mastered and harnessed these material forces is greater than all of them together.

It is pathetic that energy capable of accomplishing so much is so frequently wasted. In hurry, in worry, in fretting and apprehension, some of us are using up enough energy to run a big business, or write a magnificent poem, or relieve any amount of suffering. Conserve your energy. Don't exhaust it in imagining troubles that do not exist, or in worrying over those which are real. Don't use in a fit of temper enough energy to make your day's work grandly successful.—*Anon.*

—★★—

Not how long you live, but how well, is the question.—*Seneca.*

### "A Book Among Books"

"I received 'Questions and Answers.' This is certainly a book among books. The people will do well in subscribing for the 'Signs' to get this premium with it. I shall do what I can to encourage them to order in this way."

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See another column

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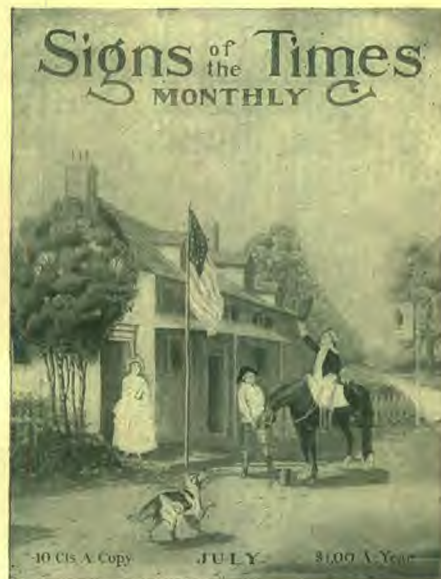
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Mountain View, California

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### Life in Giving

That man may last, but never lives,  
Who much receives, but nothing gives;  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank.

But he who marks, from day to day,  
In generous acts, his radiant way,  
Treads the same path his Saviour trod—  
The path to glory and to God.

—Thomas Gibbons.

—\*\*—

### Burma—Some Interesting Customs

**B**URMA has been known to many as "Farther India." It is a province in India of the great British Empire. But to think of it thus is almost sure to lead one to fail to realize its size and importance. I well remember that my first geography gave to the New England States a whole page of map space, to a group of five of the large States of the West a like amount of space, and to the great continent of Asia—the largest of the continents—the same sized page. It is true that the lettering in the corner of the page showed that a different scale was used; but what did this mean to me? I grew up with the mental picture of those maps in my mind, and to the present day I must think twice before realizing that the small territory of New England is not as great as Asia.

India as a whole is some two thousand miles in greatest length, and from fifteen hundred to eighteen hundred miles in width; yet again and again have I been asked whether I knew

such and such an individual in India. And some who knew that Burma is separated from the main peninsula of India, seemed much surprised that there could be any one here that I do not know. Burma is as large as France. It is more than a thousand miles in length from north to south.

The climate is tropical. In Rangun, on the coldest night that we have ever experienced, the thermometer registered almost thirty degrees above the freezing-point. Farther up country it gets a little colder; but there is no place on the plains that it ever frosts, I believe. We do not have the great heat that is experienced in some parts of the great plain in India, but for months at a time it is so hot that one is in a bath of perspiration night and day. This is exceedingly trying to the nervous system. It takes more grace to be sweet-tempered than it does in a temperate clime.

Being especially well watered, the rain-

fall varying from about thirty-five inches, normally, in what is known as the "dry zone," to three hundred inches per annum in the wettest parts, there has never been a famine. Rice is the principal crop. Other things can be raised; but the natives are content with this grain, for rice with fish or vegetable curry forms the bulk of the food eaten. Teak wood, especially valuable because it will not rot in water and is almost proof against the ravages of white ants, is found in abundance. The forests of Burma are second to none, unless it be those of Java; and with the wise system of conservation now prevailing, the supply will probably never be exhausted.

Minerals of many kinds are to be found. Burma produces the finest examples of the pigeon-blood ruby. Gold dredging, silver mining, and petroleum producing are carried on all the time.

Of late, wolfram has engaged the atten-

tion of many prospectors, for at the present market rates it brings large returns. Beautiful marble is quarried, the best in the empire. Jade is shipped to China, where it is especially prized.

Wild animals are numerous. It is but a few years since a large tiger was killed upon the Shwe Dagon Pagoda, right in Rangun. Now it is possible to find large game within thirty miles of this city. Elephants, water-buffaloes, wild cattle of huge size, tigers, panthers, etc., furnish sport for those who enjoy hunting. Reptiles are numerous. In our kitchen we have killed a Russell's viper, one of the most deadly of snakes; and in our yard a huge cobra, also very poisonous. Last month, while doing some leveling of the ground in front of our house, we killed nineteen scorpions within a half hour, and a little later killed four or five more. Yet we have never been stung

by a scorpion, tho we have killed a number in the house at different times.

Compared with her neighbors to the east and the west, this land is sparsely settled. The average here is forty-four persons to the square mile. In Bengal there are nearly ten times as many, and in large sections of China the same congested condition prevails. Because of this, thousands of Aryans from the western neighbor, and thousands of Celestials from the eastern one, are domiciled here. These aliens exhibit such thrift that it has been necessary to pass some restrictive legislation, lest all the soil should pass out of the hands of the care-free Burmese. By the term with which they address him the Burmese recognize the Chinaman as a relative. The union of the two nations by intermarriage seems to result well. Not so much can be said in favor of the union of the Indian and the Burman.

The people of this land are the best liked

of all Orientals, by travelers. They are a happy race. Nature has been kind to them. Worry concerning the morrow or a mad rush for wealth is unknown. They obey most literally the injunction to "take no thought for the morrow." Hospitality abounds. In every home enough is prepared for the stranger, and no rule of caste forbids them to let one use their dishes. We who live here know some of the things that they prepare for food, and consequently use a degree of caution. A friend of mine was offered a dog curry. Another was told that the snake curry was especially fine. Both declined the delicacies! Other meats may be preferred; but if not available, these are used. For myself I think I would prefer either of them to one of the most common articles of food. Ngappe is used by all. I almost fear to describe what I have seen and know about it, lest some might think I am exaggerating. It is, or rather was, fish. It is allowed to decompose until it is filled with maggots. I have seen a car loaded with the stuff having these larvæ so numerous that the mass seemed to move. The juice was dripping from the car, and some people from the village near were catching it in sundry vessels, presumably for flavoring purposes. The stench was terrible.

Awful as this seems to you, it is a common thing for European residents to eat a preparation of this ngappe. Vinegar and cayenne pepper are added till the original taste is covered, and the whole is declared to be



Shwe Dagon Pagoda, Rangun, the greatest Buddhist temple in Burma

Being especially well watered, the rain-



delicious. Yet I have observed that those who eat such things, care but little for fruits and grains, declaring that they have no taste. Many would never think of eating any citrus-fruit at night, for fear of contracting a cold, and yet eat heartily of the thing I have described. At one time a worker was ill, and friends advised that we give no fruit, but a little "light food," such as rice and curry.

The Burman is not wanting in humor; and when we have remonstrated with him for eating ngappe, he has replied, "Europeans eat rotten milk (cheese), and we eat rotten fish; there is no difference." We thank the Lord for the principles of health reform which teach us to care for the body as well as the soul.

As the reader has likely guessed from the haughty titles of the Burmese kings, the race is a proud one. The coins of the realm bear a peacock with tail-feathers spread as the emblem of the kingdom. And the symbol is wonderfully suggestive. No matter how poor the home may be, it has some jewels kept for festive days. Sometimes we are filled with astonishment as we see some woman bedecked with diamonds come from a hovel. If but few jewels are owned, some are borrowed on special occasions.

Silk is the material used by both men and women for their lower, skirt-like garments. A cotton jacket reaches to the waist. The men wear turbans of silk, and the women wear scarfs of the same. They are adepts in blending colors. The most delicate shades are worn, and one of the most picturesque sights that can be imagined is a group of worshipers at some great shrine. It almost reminds one of a flower garden in bloom.

The Burman has excelled in the past in wood, ivory, and silver carving. His silk is surpassed by none in wearing qualities. But he is lazy. The people themselves admit this. The women are enterprising traders, and some observers have declared that they are the mainstay of the nation.

H. H. VOTAW.

### Our Work and Workers

ONE conference president writes of the book "Questions and Answers": "I can recommend this book as a valuable acquisition to any library, and one that ought to be in the home of every Seventh-day Adventist. It seems to me that the price which the SIGNS has made for the book and yearly subscription is very reasonable, and I trust it will have a wide circulation." And this testimony is but an echo of scores of others which have come to us. The opportunity is still before our readers. The SIGNS OF THE TIMES for a year and the book combined are \$2.00. The book can not be purchased apart from this.

A LETTER from our missionary Pastor C. E. Rentfro, of Portugal, tells us that the work which ought to be done by our Portuguese mission in Africa is pressing. The workers that we have there at the present time are doing self-supporting work, and ought to receive help. Work goes slowly in Portugal, he tells us, from the fact that only twenty per cent can read. Some of our colporteurs have been arrested on suspicion of being Jesuits, and thought to be working against the republic. He looks forward, however, to the season to come, with the hope that the tent work in the country will be productive.

# Questions and Answers



## The Question Corner

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## Questions and Answers

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Mountain View, Cal.

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 11, 1911

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

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

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If King George V reigns as well as did his father, and his grandmother, good Queen Victoria — and there seems to be every promise that he will — all, we are sure, can join with the English in singing and praying, "God save the King."

The article on "Where Do We Get Our Meat?" by the editor of *Life and Health*, in that journal for July, is not pleasant reading, but it is timely and needful. There are other good things. The cover page is delightful and inviting. Price 10 cents. Address, Takoma Park, Washington.

The National Educational Association, which meets in San Francisco July 8 to 14, will be the greatest meeting of that body that ever gathered. It is expected that there will be 50,000 teachers present, and San Francisco is doing its very best to make them welcome. Many thousand dollars has been expended for this purpose. The members of the association will be entertained by the teachers and citizens of California at the Palace Hotel during convention week.

If we love Jesus Christ now, we will love His coming. Think of a child saying, "I love my father," who might be absent, and yet never anxious to have that father return, never inquiring as to when he was coming, and, in fact, becoming offended or afraid if his coming is said to be imminent! Would we not say that such love consisted only in words? that there was no heart in it? And yet this is about the way that many professed children of Christ talk. "O, yes, I love Him," we hear on every hand; but if you love Him, you will desire to see Him. Love longs for the personal presence of the one loved. The two can not be separated. If we truly love Jesus Christ we can truly pray, "Even so, come, Lord Jesus," in response to His "Surely, I come quickly."

Hunting contraband opium is a game of hide-and-seek with the United States customs officers and the smugglers. One of the last great finds was in the deep, dark forepeak of the Japanese liner *America Maru*, floating in tanks of water and accessible only through a small hole. Sealed tin cans to the amount of \$27,000 were seized, aggregating \$85,000 in the last six months.

One of the great achievements in connection with electricity during the last year was the production of ductile tungsten. That rare metal has been known for a hundred years, and all attempts to produce it in ductile form have been defeated. American scientists have at last been able to draw it into a wire the tensile strength of which is superior to piano steel. This will be of great advantage in the manufacture of tungsten lamps. These new lamps are very strong.

Ten thousand men marched in the great Bible parade in San Francisco. They marched to the sound of bands of music, bearing transparencies and silken banners with texts of Scripture, singing sacred songs. It was a splendid sight. The Bible is worthy of all the honor they gave it; but all this will mean nothing — and it is a thought that is worthy of all emphasis — all this will mean nothing unless that Word is in the heart. Said the writer of the 119th Psalm, "Thy Word have I hid in mine heart, that I might not sin against Thee." On Stockton Street, near Market, three great drays, loaded with Bibles, were stationed. These Bibles were the gift of the "Gideons," a traveling men's Christian organization. After using them in the parade, they were placed in the bedrooms of California hotels, for the use of the traveling public. May many souls find comfort and hope through this magnificent gift of this organization.

The cigaret is an evil thing, always evil. Not one good thing can be said of it, unless it is desired to make men ineffective mentally, and shorten their lives physically. A Chicago banker recently said that smoking was not simply discouraged in his bank, but forbidden; and the Santa Fe Railway Company, since January 1, hold for instant dismissal those in all departments who are addicted to cigaret smoking. An increasing number of firms are adopting the same rule. In the schools the truant boys are almost invariably found among the cigaret smokers. The picture cards which are given by the manufacturers of cigarets sometimes are the very means by which boys are induced to smoke. In a careful study made of 500 boys in a number of private schools, a boy expert concluded that the use of cigarets among boys stunted the boys either physically or mentally, and usually both. The scholarship showing for the smokers ranged from ten per cent to seventeen per cent lower than the non-smokers. These are facts which ought to be kept before the boys.

Dr. Howard A. Kelly, of Johns Hopkins University, has this good thing to say, which we wish every business man could read, of the Bible: "I wish my voice could reach every doctor in the land when I urge them to take the Bible and study it. Do not be afraid of the higher criticism. I used to have theories in regard to the Bible, but I have none now. I simply know, as I know that food nourishes my body, that the Bible is meat and drink for the spirit. . . . After an active experience and practise of thirty years, I unhesitatingly declare to you that the example and religion of Jesus Christ is the one thing that ennobles and purifies, that gives a man a broad outlook and a broad love for his fellow men."

The June issue of the "Cosmopolitan" declares that the re-election of Isaac Stevenson, of Wisconsin, to the United States Senate, cost him \$11,385.49, and declares that another investigation will have to be undertaken in his case. It was thought that expense like that would indicate that money was used dishonestly to purchase the seat. This is another item to show how the tendency of the world is downward. It is quite a serious ques-

tion whether, if there were no laws against bribery, bribery would not be far more wide-spread than now.

The "New York Times" of June 20 and June 21 draws some pretty hard pictures of New York City. It is a revelation of how lawlessness is increasing in our large cities. For instance, it tells of a gang of nine rowdies who assaulted a car-conductor, and when a policeman came to his rescue, beat the policeman. Finally six policemen came, and the gang fought the entire six; but were finally forced to succumb. It is a manifestation of out and out lawlessness. In fact, it would seem that some districts in New York City were controlled by thugs and outlaws — what the *Times* calls "open warfare against the police." "Rarely, if ever, in the past," says that paper, "have even the worst of them ventured upon as much as defensive warfare upon the police in a body; and that this week two of the gangs, on a single evening, should have gone so far as to have taken the offensive against the hastily summoned reserves, is something new, sinister, and if not exactly alarming, at least enough to give the municipal authorities a subject for very serious consideration." In one case the gang used a motor-car, put eight of their best fighters in that car, and attempted to rescue a prisoner from the police, which they would have done if the police squad had not been reinforced.

Vice-President McCormack, of the Southern Pacific Railway Company, referring to California climate, says, "Ten or twenty acres of California soil will produce as much as can be gotten from 160 acres in eastern sections." He says again: "The soil is better here, and the climatic conditions are such as to give the Californian fifty-five per cent additional energy. In the East forty-five per cent of one's energy is used up in fighting the elements, both in summer and winter." There is a great deal of truth in what Mr. McCormack says. One of the great blessings in California — especially in the coast sections — is the cool night air. Frequently one in the interior of the country swelters all night long in the humid, intolerable heat. But it is frequently the case in the California climate that one needs as much covering in the summer-time as in the winter. He finds the nights good nights in which to sleep, and thus restores wasted energy.

"Remember the Maine" — Gen. W. H. Bixby, chief of engineers in charge of the work of raising the Maine, declares that no one will ever know what caused the destruction to the vessel, because that destruction was so complete that it is impossible to ascertain it. This, however, is shown: The greatest force was from the inside. It is intimated that it is possible that the explosion from the inside was a sympathetic explosion caused by a torpedo from the outside. Some may find a little satisfaction in the doubt.

There is soon to be opened in San Francisco the Anthropological Museum of the University of California. It ranks in size and quality of content with the three or four largest in the country. It is the greatest collection west of Chicago, and compares favorably with the Smithsonian Institution in Washington. The existence of the museum and its contents is largely due to the generosity of Mrs. Phoebe A. Hearst. Its actual cost has been about one million dollars.

There was fifteen million dollars' worth of gold plate used at the King's great banquet. Eight tons of the precious metal, collected in the reigns of the Georges, was used at the magnificent dinner given in Buckingham Palace. American women were conspicuous with gems. "Their diamonds almost blind us," said Premier Asquith.

A despatch from Valparaiso, Chile, declares that the great cyclone which devastated the coast a few days ago extended from Pissagua on the north to Antofagasta on the south. It is estimated that 200 persons were killed or injured. Immense damage has been done to property of all kinds.