

SIGNS ^{OF} THE TIMES

Psalm 67

God be merciful unto us, and bless us;
And cause His face to shine upon us;
That Thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise Thee, O God;
Let all the people praise Thee.
O let the nations be glad and sing for joy:
For Thou shalt judge the people righteously,
And govern the nations upon earth.
Let the people praise Thee, O God;
Let all the people praise Thee.
Then shall the earth yield her increase;
And God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear Him.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3507—Faith and Works

Will you please compare and explain the seeming difference between Heb. 11:33 and James 2:14 and 21-26?

R. I. F.

Our inquirer is correct, the difference is only seeming. There are no works without faith, but the faith which works is the only faith that is worth anything. What James is showing is this: that if a man has faith, he will have works. The faith will demonstrate itself in doing just what God asks us to do, and acting on God's promises. The expression in Hebrews simply refers to faith, but through faith they did things. In fact, it is a good illustration of what James means,—who through faith wrought victories, obtained promises, and did a great many things. That is, their faith worked. So with all of the characters mentioned in Hebrews 11. This is well expressed by the apostle Paul in Gal. 5:6: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Those who try to set Paul against James are certainly doing violence to both. Preeminently, the apostle to the Galatians exalts justification by faith in Christ; but in the same epistle Paul the apostle tells us that the only faith that is worth anything, that avails, is the faith which works by love. James also refers to the faith of our Lord Jesus Christ in chapter 2:1, but it is the faith which works.

The question relative to our Lord's prayer has been recently answered.

3508—A Tithe. Deut. 14:23

Please explain Deut. 14:23, regarding the tithing of the produce. Verse 26 looks as tho you could use it for yourself for anything that one would lust after, even to strong drink. C. C.

The tithe here spoken of was a second tithe, not the first. From the second tithe the people were to use that which was necessary in their great feast offerings. See also Deut. 12:17, 18. The first tithe, the tithe that was for the Levites, was to be paid yearly. If the people were standing where they ought before God, they would not long for anything that was wrong. The term "lust" in our common version is too strong a term as we use it now. The Revised Version gives the better thought: "And thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee; and thou shalt eat there before Jehovah thy God, and thou shalt rejoice, thou and thy household." With all these things should be taken into consideration the one principle which runs through all the Lord's instruction to His people,—that they should eat and drink to God's glory. We must not take a text of this kind as covering absolutely everything, altho it is broad in its application. We could not understand it as including unclean animals. The first part of the 14th chapter prohibits certain kinds of food. We could not for a moment believe that "whatsoever thy soul asketh of thee" would include any of these prohibited foods. So the wine and the strong drink would be that which would not intoxicate, or lead them to commit sin. The strongest kind of drinks that the children of Israel were acquainted with were remarkably mild as compared with the poison liquids that are sold at the present time.

3509—Binding and Loosing. Matt. 16:19

What is the meaning of "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven"? T. E. W.

This is not only God's commission and statement of fact as regards Peter, but the same words are also spoken to the other disciples. John 20:23: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." See also Mark 16:15, 16, which last text is also a key to the understanding of the thing. The real power to acquit or condemn, to accept or reject, is found in the word which the message bears. Peter was an approved messenger of God; so were the other disciples; so is every true minister of Jesus Christ. That minister is responsible for the word he speaks. He will have to give an account to God of the way in which he has presented it; and as he must give an account to God of the message he bears, so must every soul who hears that message give an account to God of the message he hears. That messenger may declare with the fullest authority

that the acceptance of the Gospel means justification, forgiveness of sins, salvation. He may declare with the fullest authority that the rejection of that message means condemnation and loss of eternal life. And so by the very message he bears he becomes a binder or a looser of souls.

The same truth is expressed in the commission which God gave Jeremiah: "Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:9, 10. How did he do this? By the message which he bore, as he declares in chapter 18:7-10: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jeremiah established or pulled down nations, not by any power given to him as an individual, but by the message which he bore; and so God's servants, whoever they are, have power to bind or loose souls by the message which God gives them.

3510—Deut. 13:6-10 and the Sermon on the Mount

Will you please harmonize Deut. 13:6-10 with the Sermon on the Mount, or give me some suggestions which will help me, especially the 9th verse? C. C.

First, it is well to remember that Israel was a nation, a separated nation, a nation surrounded by idolatrous nations of every sort. Secondly, the head of that nation was God; it was a Theocracy. The laws of that nation came direct from Him. He who was a member of that nation and yet enticed others to serve other gods, was a traitor to God, the King, and to the people of the nation. He would be an agency for destroying souls. Consequently it was but just that he should be slain; and he who was loyal to God and loyal to the souls of his brethren, certainly would not withhold the evidence of the traitors who were among them. There is a sort of loyal disloyalty in the world at the present time that is contrary to this. It is more often manifest, perhaps, in schools than anywhere else. Here will be a class of young men, for instance. One of their number will plot things that do a great deal of damage and cause trouble. His fellows will know of it. Not one of them would do any such thing as that. They could speak a word which would prevent it; but their "class loyalty," as they would term it, would not permit them to inform upon the one who is doing the wrong. They ought to have an honor and a loyalty that are above any such association. They ought to have sufficient to say to that one, "You must not do that; and if you do do that, my honor and my relationship to this school [or whatever it might be] demand that I should inform those who are in charge of it, in order that the thing you are thinking of doing may be prevented." So every one of the children of Israel ought to have been loyal to God, so loyal to God, that under His directions they would be willing to punish the one who was a traitor to His government, and who, by that treachery, would be the means of destroying souls. The Sermon on the Mount is given to individuals in the Christian dispensation, individuals who are not under a Theocracy, who have no control over the consciences of their fellows, or of their relationship to God. Bearing these principles and conditions in mind, there is no contradiction in terms or in principles.

3511—The Picture of the Cross

I see in your paper pictures of the cross. Is there anything in this cross that the enemy can make use of? The Catholic Church uses this as their badge. W. D. D.

There is nothing in the Bible prohibiting the use of any figure, any cross, or square, or circle, or rectangle, or triangle, or any other geometrical figure. The mark of apostasy does not lie in any figure of that kind. It lies in that which pertains to conduct. The cross is not used in the "Signs of the Times," nor pictured there, as a badge. It is simply shown in the way in which the Bible has given it, as an emblem of crucifixion to the world, and of the sufferings of our Lord. The Bible uses it frequently in that way. Christ died upon the cross. Paul says, "God for-

bid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14. Now the apostle did not mean by this the cross as a mere sign was of value, but he meant the death of the Lord Jesus Christ upon that cross; and the "Signs of the Times," in the pictures which it uses, means the same thing, pointing to the death of Jesus upon the cross, and the fact that we should be crucified with Him.

3512—Regarding the Bible

Would it not be well to place in tract form a history of the Bible, and how it was brought together, how written, manuscript, etc., one which we could carry in our Bible? W. H. B.

We would say that there was prepared at the beginning of the year a little booklet of this kind, entitled "Our Bible Band," for the Bible Band readers of the "Signs of the Times." It tells us the meaning of the word "Bible," of the word "canon," what books are canonical, the division of the Scriptures,—Old Testament and New,—Bible writers, the languages in which the Bible was first written, how compiled, etc., etc. It is not a full setting forth of these facts; that would be impossible in one small tract. There are excellent books upon this subject, costing all the way from 50 cents to \$5.00. If you have an Oxford Bible containing Oxford helps, this will give you a great deal of information—more information than could be compressed in a little tract; but for a small publication we know of none any better than our Bible Band booklet, the price of which is 10 cents.

3513—Shall Pass Away

Will you kindly advise me what is your interpretation of the following passage in Scripture? "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35. Is the first half of this verse to be taken literally, meaning that heaven and earth shall pass away—disappear? B.

Simply this, that it is easier for heaven and earth to pass than one word of God to fail. Compare with Luke 16:17. As a matter of fact this earthly, sin-marred atmospheric heaven and the world in its present form will pass away before the presence of God. Rev. 6:14. But in the shaking and removing and consuming God's word will abide. Isa. 51:6-8. The words of Jesus are the strongest kind of affirmation that His words will not fail.

3514—G. N.—Matt. 24:30—The sign of the Son of Man is in all probability the cloud of angels that will encircle Him as He comes. When He ascended, a cloud received Him. "Behold, He cometh with clouds." This mighty host of angels will for a time seem to be a cloud. Compare Acts 1:9; Luke 21:27; Rev. 1:7; Matt. 16:27; 25:31.



Schedule for Week Ending July 29, 1911

| | | |
|-----------|---------|-----------------|
| Sunday | July 23 | Jeremiah 31, 32 |
| Monday | " 24 | " 33-35 |
| Tuesday | " 25 | " 36-38 |
| Wednesday | " 26 | " 39-43 |
| Thursday | " 27 | " 44-47 |
| Friday | " 28 | " 48, 49 |
| Sabbath | " 29 | " 50, 51 |

This week's reading, as last, falls entirely within the book of Jeremiah. Toward the latter part of his prophecies, he reaches out to the days and times of the restoration under Christ, in which the remnant of literal Israel who were faithful then were used as the type of Israel under the new covenant. In chapter 31 he predicts the new covenant. And those who are in that new covenant are not mere formal worshippers; they have God's law written in the heart and spirit. Over and over he tells us in different figures of the coming of Christ. From chapter 46 onward the prophecies deal with the kingdoms surrounding Israel. Egypt, Philistia, Moab, Ammon, Edom, Syria, Babylon, all come before the prophet's vision, and the doom of all is pronounced. In his prophecies concerning Babylon we can read the fate of Babylon the great prophesied in the book of the Revelation; for that Babylon of Jeremiah's day was a type of the great, mystical Babylon in our day.

SIGNS OF THE TIMES

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

For Terms, See Page 15
Volume 38, Number 28

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Coöperation of the Divine and the Human

By Mrs. E. G. White

IF any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Nothing but divine power can regenerate the human heart and imbue souls with the love of Christ, which will ever manifest itself in love for those for whom He died. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. When a man is converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up, by the golden chain of the immutable promises, to the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great."

But those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed. We have no reason to fear while looking to Jesus, no reason to doubt that He is able to save to the uttermost all that come to Him; but we may constantly fear lest our old nature will again obtain the supremacy, that the enemy shall devise some snare whereby we shall again become his captives. We are to work out our own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure. With our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ.

A Daily Growth

We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we are not to be

discouraged; we are to pray more fervently, believe more fully, and try again with more steadfastness to grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to Him who is the health of our countenance and our God.

Wherever there is union with Christ there is love. Whatever other fruits we may bear,

if love be missing, they profit nothing. Love to God and our neighbor is the very essence of our religion. No one can love Christ and not love His children. When we are united with Christ, we have the mind of Christ. Purity and love shine forth in the character; meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment

from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians, are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ, shines in the hearts of His followers, to the glory of God.

By Beholding We Are Changed

And as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed, and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual, and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of His law. As a man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will.

He who places himself unreservedly under the guidance of the Spirit of God, will find that his mind expands and develops. He obtains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in symmetry and com-



"And when it is found, he lays the weary, exhausted sheep on his shoulder,"

pleteness. Weaknesses that have been manifested in a vacillating will and powerless character, are overcome, for continual devotion and piety bring the man in such close relation to Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle. His perception is clear, and he manifests that wisdom which comes from God. Says James, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." This will be the wisdom manifested by him who takes the cup of salvation and calls upon the name of the Lord. This salvation, which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble, who hear thereof and are glad.

The Shepherd and Sheep

The beautiful parable that Christ gave of the one lost sheep, of the shepherd that left the ninety and nine to go in search of that which was lost, illustrates the work of Christ, the sinner's condition, and the re-

joicing of the universe over the salvation of the soul. The shepherd did not look carelessly over the sheep, and say: "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold that he may come in; but I can not go after him." No; no sooner does the sheep go astray than the countenance of the shepherd is filled with grief and anxiety. He counts and recounts the flock, and when he is certain that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and, however dark and tempestuous the night, however perilous and unpleasant the way, however long and tedious the service, he does not weary, he does not falter, until the lost is found. And when it is found, he lays the weary, exhausted sheep on his shoulder, and with cheerful gratitude that his search has not been in vain, he bears back the wanderer to the fold. His gratitude finds expression in the melodious songs of rejoicing, and he calls upon his friends and neighbors, saying to them, "Rejoice with me; for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd of the sheep, heavenly angels respond to the Shepherd's note of joy. When the lost is found, heaven and earth unite in thanksgiving and rejoicing. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

It was to stand up in the latter time of the Grecian kingdom. That was the very time that Rome appeared. "He shall destroy wonderfully." All opposing powers were rudely overthrown by Rome. "And shall destroy the mighty and the holy people." The blood of more than fifty millions of martyrs testify that Rome (in its papal form) is here spoken of. "He shall also stand up against the Prince of Princes [Christ]." "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate [Roman rulers], with the Gentiles, and the people of Israel, were gathered together." Acts 4:26, 27. No further proof is needed to show that Rome is the power in question.

The Time Period

The angel Gabriel has now explained three of the symbols and begins on the fourth: "And the vision of the evening and the morning which was told is true." Dan. 8:26. In verse 14, where the 2,300 days are spoken of, the margin reads "evening morning;" also the A.R.V. renders this verse as follows: "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed."

When God made the day in the beginning, He said, "The evening and the morning were the first day." Gen. 1:5. This, then, was a common way of referring to a day. Hence when the angel speaks of "the vision of the evening and the morning," he refers to the 2,300 days.

The 2,300 days, being in the midst of a symbolic prophecy, where short-lived beasts symbolize kingdoms, some of which continued for hundreds of years, must be symbolic also; and where symbols are used, God does not leave us to guess at their meaning. In Eze. 4:6, where the prophet himself was acting a symbolic part, the Lord said, "Thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee *each day for a year*." Again, in Num. 14:34, Israel was to wander in the wilderness forty years, according to the number of days they had searched the land, "*each day for a year*." Let us then bear in mind that the 2,300 days represent 2,300 years.

Why did the angel tell Daniel that the vision of the 2,300 days "is true"? Was not all the vision true? Surely; but when these nations should arise and overthrow one another, all could see that that part of the vision was true; but not so when the 2,300 days should terminate. No human eye could behold the change in the ministration of Christ in the heavenly sanctuary. No one could view the scene as presented by Daniel when "the thrones were placed," "the judgment was set, and the books were opened;" but the angel assures us that if we are living at the close of the 2,300 days, and are among God's people, we shall be cleansed, never to sin again. Blessed assurance!

Gabriel was unable to proceed further with his explanation, for "Daniel fainted, and was sick certain days." Verse 27 says, "I was astonished at the vision, but none understood it." He could not have inferred that he did not understand about the ram, the he goat, and the little horn; for had not Gabriel fulfilled his commission thus far to make him understand the vision?

The Gospel in Type and Antitype

(Concluded)

By Loretta V. Robinson

VI. The Times of the Closing or Cleansing Work of the Gospel

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Dan 8:14.

WE have already seen that the cleansing of the sanctuary includes the cleansing of God's people. In other words, it is the closing work of the Gospel in the earth.

Would God leave His chosen ones in the dark in regard to the *time* when the greatest of all events in the history of our world is about to take place? Did He leave Noah in the dark as to when the Flood was coming? Did He leave Lot unwarned when Sodom was about to be destroyed? "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

The words of our text are connected with a vision given to Daniel near the close of the seventy years of Jewish captivity in Babylon. It therefore becomes necessary for us to study the whole vision in order to get the connection.

A Prophetic Vision

Beginning with the second verse of chapter 8, four objects presented themselves to the prophet in succession: First, a ram, standing by a river, having two horns, one higher than the other. Second, a rough goat with a notable horn between his eyes. He dashed into the ram, broke his horns, and

cast him to the ground. But suddenly the great horn was broken, and in its place four other horns sprang up. Third, out of one of these four horns a little horn appeared, which waxed exceeding great, and magnified itself even to the Prince of the host. Fourth, the prophet then heard two angels conversing. One asked the other, How long shall the sanctuary and the host be trodden underfoot? Then, addressing Daniel, the other angel made answer, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The Meaning of the Symbols

Daniel sought for the meaning. Soon he heard a voice saying, "Gabriel, make this man to understand the vision." Gabriel proceeded at once to give the explanation: "The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20. "The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation." Verses 21, 22.

The first king of Grecia was Alexander the Great, who overthrew the Medo-Persian kingdom in 331 B.C. Eight years after Alexander died in a drunken debauch, his kingdom was divided among his four leading generals. Gabriel did not give the name of the kingdom represented by the third symbol, but gave specifications by which the student of history could readily see its application.

He must refer to that part which was left unexplained; namely, the 2,300 days.

The Explanation of the Time

Will Daniel rest satisfied over that portion of the vision which so astonished him? Will Gabriel be so unfaithful as to leave the most important part unexplained? If not, then we may expect a further revelation. Less than a year passes, and the record of chapter 9 opens. We find Daniel studying the books of Jeremiah for light. He discovers that Jerusalem should lie desolate for seventy years. He knows that the time has about expired, and sets his heart to seek God, by prayer and fasting, for the fulfillment of His Word. Then follows the account of his wonderful prayer. In verse

shall cause the sacrifice and the oblation to cease." Dan. 9:25-27.

From this testimony we learn that the going forth of the commandment to restore and build Jerusalem marks the beginning of the seventy weeks.

There were three decrees given in connection with the restoration of Jerusalem: one by Cyrus, for the rebuilding of the house of God, B.C. 536 (Ezra 1:1-4); the decree of Darius, for carrying forward the work, which had been hindered, B.C. 519 (Ezra 6:6-12); and the decree of Artaxerxes to Ezra, B.C. 457 (Ezra 7).

That it required the three decrees to constitute the commandment to restore and build Jerusalem, is evident from the words

the midst of which Messiah was to be cut off. Christ attended four Passovers, as recorded in John 2:13; 5:1; 6:4; and 13:1. At the last of these He was crucified. This makes the duration of His ministry three years and a half, bringing us to the year 31 A.D., which was the middle of the seventieth week. He caused the Jewish sacrifices to cease by the offering up of Himself as the great antitype of them all.

He was to confirm the new covenant with the Jews for one week, which He did personally the first half of the week, and through His disciples the remaining half. Heb. 2:3. Thus end the seventy weeks. This brings us to A.D. 34. At this time Stephen was put to death; and through the great persecution that arose, the church was scattered abroad, and went everywhere preaching the Word. Acts 8:1-5. See date in the margin, A.D. 34. Soon after, Paul, the great apostle to the Gentiles, was converted; and we hear him saying to the Jews, "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

Having now reached the termination of the seventy weeks, or 490 years, 1,810 years remain. (2,300 less 490 equals 1,810.) In other words, when we reach A.D. 34, we have 1,810 years left of the 2,300, which added to 34 A.D. brings us to the autumn of 1844.

The Great Day of Atonement

As in the type the tenth day of the seventh month was called the Day of Atonement, when the earthly sanctuary was cleansed, must we not believe that on that very day, October 22, 1844 (the tenth day of the seventh month, Jewish reckoning), our great High Priest went into the most holy place of the heavenly sanctuary and began the work of judgment? Paul says that God "hath appointed a day, in the which He will judge the world." Acts 17:31. Beloved, that appointment was reached in 1844.

While the sanctuary is cleansed in heaven, there must be a corresponding work going on among God's people on earth.

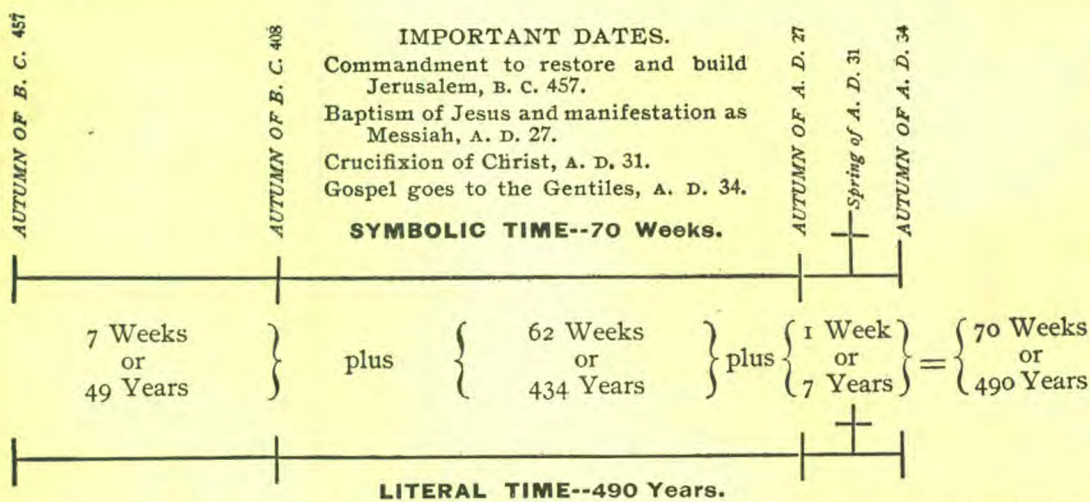
A few years prior to 1844, a movement such as the world had never before witnessed took place. A warning message, based upon Rev. 14:6, 7, and many similar scriptures, was proclaimed with mighty power.

Voices everywhere were heard saying, "Fear God, and give glory to Him; for the hour of His judgment is come."

The message went to every missionary station on the globe. Treasure was poured out like water in its promulgation. Revivals followed its proclamation. God was in the movement; and Christendom was shaken from center to circumference.

It is true that a mistake was made by those giving the message, in that they thought that the earth was the sanctuary, and that its cleansing must take place by fire at the coming of Christ, and hence looked for that event in connection with the judgment; but the prophet Malachi had foreseen this, and said: "The Lord, whom ye seek, shall suddenly come to His temple. . . . And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver. . . . And I will come near to you in judgment." Mal. 3:1-6. This shows the na-

(Continued on page 8)



Adding 7 weeks, or 49 years, 62 weeks, or 434 years, and 1 week, or 7 years, makes a total of 70 weeks, or 490 years.

DIAGRAM OF THE SEVENTY WEEKS, SHOWING ITS SUBDIVISIONS AND IMPORTANT DATES.

17, he asks God to cause His face to shine upon His sanctuary which is desolate. He somehow seems to connect the cleansing of the sanctuary referred to in the vision, with the desolation of Jerusalem. He must now be set right; therefore while he was praying, the angel Gabriel, the one, says Daniel, "whom I had seen in the vision at the beginning," "touched me about the time of the evening oblation," and said: "I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." Did Daniel say, What vision? Ah, no. There were no preliminaries. Gabriel knew the thoughts of the prophet; and beginning with the twenty-fourth verse, he explained the 2,300 days of chapter 8:14.

"Seventy weeks," he said, "are determined," or "cut off" (Whiting's translation, and many others), "upon thy people and upon thy holy city." If seventy weeks are cut off, they must be cut off from the first part of the 2,300 days, as no other period of time has been mentioned; hence if we can find when the seventy weeks begin, we have found when the 2,300 days begin.

The Commandment to Restore and Build

The angel proceeds at once to give the events that mark the beginning and close of that period. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. . . . And after threescore and two weeks shall Messiah be cut off. . . . And He shall confirm the covenant with many for one week; and in the midst of the week He

found in Ezra 6:14, "And they builded, and finished it, . . . according to the commandment [singular number] of Cyrus, and Darius, and Artaxerxes." The decree, then, was not complete until the last one had been issued. This was in the year 457 B.C., and is the time from which the seventy weeks should be reckoned. Ezra 7:12, 13, margin. Christ was anointed with the Holy Spirit (Acts 10:38 and Luke 4:18) at His baptism, which occurred in the autumn of A.D. 27. Mark 1:10, margin; Luke 3:21-23, margin.

Sixty-nine weeks, 483 years, must span the time between the going forth of the commandment and the baptism of Christ. We find that Ezra, with the children of Israel, reached Jerusalem the fifth month of 457 B.C. As part of the decree applied to the treasurers living in the vicinity of Jerusalem (Ezra 7:21, 22), and as no law or decree can go into effect until all the parties concerned are notified, and these treasurers were not informed of the decree until after Ezra reached there, therefore the decree could not be said to go forth until the fifth month. And as the Jewish year began in March or April, the fifth month would bring the going forth of the decree as late as September or October; thus more than half of the year 457 had passed, which would leave only 456½ years before A.D. 1. Christ was baptized soon after the middle of the year A.D. 27; thus only 26½ years had passed before that event. 456½ years before Christ, added to 26½ after Christ, equals 483 years, or 69 prophetic weeks, which exactly fulfils the prophecy.

The Closing Week

Of the seventy weeks, one is still left, in



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

XXXIV. The Vision of Chapter XVII

IN previous studies we have learned that the great seven-headed dragon of Revelation 12 was a symbol of Satan in his relation to, and control of, the great ruling powers of earth, revealing the great fact that he is the instigator of all oppression, tyranny, and persecution. In chapter 13, verses 1 to 10, the DIRECT agent of persecution is revealed in symbol. It is a seven-headed beast, with ten horns, representing the entire system of satanic rule in the earth from the time of Babylon forward, the different phases of that system being symbolized by the seven heads.

This evil system is composed of a union of Church and State in some of its various forms.

It represents a religious system in which man, or a combination of men, put themselves in the place of God, seek to control conscience, direct worship, and become sponsors of the souls of men. Sometimes in this system the civil power has been dominant, with religion subject to the State, as in most pagan countries; sometimes the State has been dominated by the ecclesiastical power, as in the case of the Papacy. In all forms and conditions the system has been composed of a union of the two, and has always resulted in the oppression and persecution of the good and true, and the inevitable ruin of both Church and State. The various forms of this system, as before set forth, down to the present time, may be named as follows: Babylon, Medo-Persia, Grecia, Pagan Rome, Papal Rome, and pagan-Christian governments of Europe as now existing.

Chapter 17 brings in a new feature in the system. Chapter 12 reveals the originator and instigator of all — the devil. Chapter 13 reveals the direct agent of the violence done — the lawmaking powers of corrupt government. But in chapter 17 is shown the means by which the devil seduces and controls the powers of earth; and that is by religion, through the corrupt ecclesiastical system, represented in chapter 17 by a harlot. The entire chapter, set from the Revised Version, because a little plainer and from better Greek copies than the Common Version, is as follows:

The Message. Verses 1, 2

And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.

The Vision. Verses 3-6

And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.

The Explanation. Verses 7-18

And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the Book of Life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of Lords, and King of Kings; and they also shall overcome that are with Him, called and chosen and faithful. And He saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do His mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

The Symbols

1. The beast is identical with that of Rev. 13: 1-10, representing the same dragonic system of government. This is shown by the seven heads, the ten horns, the names of blasphemies upon the heads, and the work that it does. These identify the symbols as representing the same thing beyond the shadow of a doubt. The beast is the agent of the devil, the dragon, because it does its work. It is thought by some that this is indicated by the color. But the color of the dragon is red, or rather fire-colored, or sun-colored, a natural, inherent color, evidently connecting it with the great apostate religion — sun-worship; but the beast is scarlet, a bright red color produced by dye, symbolical of great cruelty and bloodshed.

2. The woman represents a corrupt religious organization. She is elsewhere symbolized as a city (see verse 18; chapter 18: 10; 16: 19), because of the ancient city Babylon, which grew out of the first great apostasy this side of the Flood (Gen. 11: 1-9; 10: 10). But it is not fornication for a literal city to unite with the kings of the earth. It is not fornication for two earthly powers to join to-

gether. The woman does not therefore represent a city; but both symbols — the city and the woman — represent a power, or system, which in uniting with the kingdoms of earth, commits fornication.

The meaning of these symbols is not far to seek. The Word of God abounds in illustrations of both. Again and again is the true church of God likened "to a comely and delicate woman" (Jer. 6: 2), and over and over again is she called Zion, the daughter of Zion, Jerusalem, and the daughter of Jerusalem. (See Isa. 1: 8; 37: 22; Jer. 4: 11, 31; Lam. 1: 6, *et al.*) Her husband is the Lord of Hosts. (Jer. 31: 32; 2 Cor. 11: 2.) To Him alone is she to look for help. He alone should be loved and honored by her; but when the daughter of Zion turns to the nations of the world instead of to God, she becomes a harlot, the daughter of Babylon. In other words, she commits fornication with the kings of the earth, and confusion follows. (See Jeremiah, chapters 2, 3; Isa. 47: 15; Eze. 16: 28; Zech. 2: 7, *et al.*) The harlot Babylon, of the Revelation, is therefore a so-called church or ruling religious body, which has wandered from truth and set up earthly standards, and thus brought confusion; she has turned from God, her strength, to the world; and, losing the power of His Spirit, she has besought with all the arts of the harlot the power and influence of the world, and made the nations of earth drunken with her wine, the wine of her fornication. The wine, therefore, represents the false doctrines — doctrines not grounded on God's Word, but on human wisdom, doctrines which apostasy would not relinquish for the truth of the Gospel, doctrines to support which she united with the kings of the earth.

And all the nations of earth have been poisoned with this union of religion with the State, which began with Babylon of old. The rulers of earth have been seduced by the religious teachers and priests. They have quaffed of the cup held out by the siren of the nations, and all have been made drunken. This seducing of the nations, even as a harlot, was characteristic of Babylon of old (Jer. 51: 7), and is engraved on her monuments; as also mystical Babylon has engraved her character upon her medals. (See the accompanying cuts.) As we have learned the meaning of the symbols, let us notice in brief some of the more prominent features of the prophecy:

Its Chronological Application

By this we mean the time to which it applies. Every prophecy of the Apocalypse was given in John's day, when the prophet was a prisoner on the isle of Patmos, whether the prophecy concerned the beginning of Christ's work in the heavenly sanctuary (chapter 5), or the destruction of sin and Satan (chapter 20). But the TIMES to which these prophecies APPLY, their chronological applications, are widely different. The former applies to the time of Christ's ascension from Olivet, the latter to the end of the millennium which will follow the second advent of our Lord. Revela-



tion 13 was a prophecy of that great system of evil when it was just entering upon its work under the masterpiece of Church-and-State government — the Papacy. In it is also shown its connection with the past forms of government.

But the chronological application of chapter 17 is at a **LATER PERIOD**, when the judgment of God is impending, when the Papacy has finished its greatest work, when the wilderness state of the church, the 1,260 years of persecution, is in the past. That the application of this prophecy is to the last days is shown:

1. By the angel that showed John the vision. He is one of those angels to whom is entrusted the fearful mission of pouring out the plagues of God's wrath upon the world. (See verse 1, above.) These angels do not appear in the prophecy except in connection with its closing events. See chapters 15:1, 6-8; 16:1; 17:1; 21:9.

2. He comes to show John, not the great work of the harlot, but her **JUDGMENT**, after her great work is in the past. (Verse 1.)

3. The deceiving of the nations, the making them drunken with the wine of her fornication, is also in the past when the angel appears to John. "With whom the kings of the earth **COMMITTED** fornication, and they that dwell in the earth **WERE MADE DRUNKEN** with the wine of her fornication." (R.V.)

4. The wilderness state of the church, the very condition which John had before seen was in the past. (Chapter 12:6, 14.) During this time the true church, the daughter of Zion, was hunted, persecuted, wasted; but the false church, Babylon, was riding in triumphant carnage, drunken with the blood of the saints and martyrs of Jesus. It has been well said that it was the midnight of the world; but it was the noonday of Babylon. No wonder that the prophet said, "And when I saw her, I wondered with a great wonder." (R.V.)

5. The chronological application of the prophecy is shown by verses 7 and 8. The beast that John saw was the beast controlled by the head which existed during the wilderness state of the church. It was during this period that the great apostasy was drunken with the blood of the saints, when it is estimated that fifty million or more of the martyrs of truth were put to death. At the time this prophecy applies, the papal beast, or the beast under the papal head, that which gave the beast the character he then had, existed, from 538 to 1798. The papal beast then "**WAS**" as a persecuting power. In 1798 its power to persecute, its recognized spiritual domination over the nations, ceased. Since 1798, as a controlling Church-and-State power in the world it "**IS NOT**." The **SYSTEM** of Church and State continues to exist in the governments of the Old World, but in a decidedly different form, hence represented by a different head.

But the papal head is to be restored; the beast in that character "**is ABOUT TO COME UP** out of the abyss, and to go into perdition," indicating that its appearance would be soon and sudden, and its existence brief, so much so that those who "dwell on the earth shall wonder, . . . when they behold the beast, how that he **WAS**, and **IS NOT**, and **SHALL COME**" — not, "and yet is," as in the Common Version.

Rotherham renders the last clause of verse 8, "shall be present;" the Emphatic Diaglott the same. Murdock's Syriac translation renders the last clause, "which was, and is not, and approacheth." Etheridge's Syriac translation renders, "who was, and is not, and shall come again," with the following marginal note: "So all our ancient MSS.; some of the **LATE** have, 'and is present;' but none read as the Authorized Version." "Shall come," "draweth nigh," or "shall come again," is the proper reading.

THEN, when the beast in that phase "shall

come again," will be fulfilled Rev. 13:3: "And his deadly wound [death stroke] was healed: and all the world wondered after the beast."

"Was," "Is," and "Shall Ascend"

A word right here in regard to the tenses used in verse 8 — "**WAS**," "**IS**," "**SHALL ASCEND**," past, present, future. It has been said that the "**IS**" refers to John's day. But nothing is more common in the prophecies of Old and New Testaments than the use of the present tense with reference to the future. The prophet is carried forward to the time when the prophecy will be fulfilled, to the time of its application, and there he stands as the representative of the people of God.



Woman with Cup, from Babylon

(Kitto's "Biblical Cyclopaedia," Edinburgh, 1856)

Says Hislop in his "Two Babylons," third edition, London: "The Chaldean Mysteries can be traced up to the days of Semiramis, who lived only a few centuries after the Flood, and who is known to have impressed upon them the image of her own depraved and polluted mind. That beautiful but abandoned queen of Babylon was herself a paragon of unbridled licentiousness, but in the Mysteries, which she had a chief hand in forming, she was worshiped as Rhea, the great 'Mother' of the gods, with such atrocious rites as identified her with Venus, the mother of all impurity." Among the famous things captured by Cyrus, Pliny tells us, was the cup of Semiramis, which weighed fifteen talents, or 1,200 pounds. — Plinii, Hist. Nat. lib. 32, cap. 15. What a fit symbol was the Babylonian queen of old of the spiritual fornication of coming ages!

A few examples will make this plain. In Ps. 2:7 the Lord through the psalmist speaks prophetically of Christ's resurrection, "Thou art My Son; **THIS** day have I begotten Thee;" but this refers to the resurrection of Christ. (Acts 13:33.) "For the day of vengeance **IS** in Mine heart, and the year of My redeemed **IS** come" (Isa. 63:4), is another example. It refers to the great day of God's wrath, three millenniums to come. Rev. 14:7 is



Woman with Cup, from Rome

(Elliott's "Horæ Apocalypticæ," London, 1851)

"The Roman Church has actually taken this very symbol [woman with cup] as her own chosen emblem. In 1825, on the occasion of the Jubilee, Pope Leo XII struck a medal, bearing on the one side his own image, and on the other, that of the Church of Rome, symbolized as a 'Woman,' holding in her left hand a cross, and in her right a CUP, with the legend around her, 'Sedet super universum.' The whole world is her seat." — "Two Babylons," page 6. See also Rev. 17:1, 18. What a striking fulfillment!

another example — "The hour of His judgment **IS COME**;" not come when the angel told John, but in the future, at the close of the great prophetic period of Dan. 8:14. It is just the same with the "**IS**" of Rev. 17:8; the "**IS**" refers to that period of time following the overthrow of the persecuting power of the Papacy. The "**WAS**" applies to the time when that system under the Papacy was in its strength. The "**SHALL ASCEND**" refers to the Papal head restored; for it is the same beast. The head restored is not the immediate successor of the head which received the deadly wound. There is a head which intervenes between the fall and restoration of Papal Rome. "**FIVE** are **FALLEN** [Babylon, Medo-Persia, Grecia, Pagan Rome, Papal

Rome], and one **IS** [the pogo-Christian governments of Europe], and the **OTHER** [Papal Rome restored] is **NOT YET** come." Having established the chronological application of the prophecy, the various tenses fall into their proper place, and all is harmony.

Mountains and Kings

The fulfilment of verses 9 and 10 has already been set forth in considering the seven heads of the dragon and the beast. They are said to be "seven mountains, on which the woman sitteth." "Mountain" is a symbol of strength and of government, and the world has been so deceived by the wine of Babylon as to believe that the various forms of Church-and-State government were the strength of these governments. Upon the supposed strength of this union the apostate church has always rested, from Babylon to the present time.

"And they [the mountains] are seven kings," or forms of government, which have supported all through the ages the great Babylonian apostasy, founded in earth by Lucifer, "king of Babylon." (Isa. 14:4, 12.) Babylon, the beginning, is called a "destroying mountain." Jer. 51:25. That these forms are successive we have before assumed. Here it is proved: "The five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while." The six have been named in the past. The restoration of the papal head will be an **EIGHTH**; for "the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition." Verse 11. That is, he has already existed as one of the seven, and when he comes forth again, he will be an eighth, tho not counted in chapters 12 and 13, because a repetition of a form which had once existed, and because it unites with the seventh to form an eighth. As the restoration of the papal head forms the eighth, and as the sixth head now exists, it is evident that another must arise before the Papacy is fully restored.

What Is the Seventh Head?

This we will consider in our next.

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Christianity in Business Life

MEN are asking everywhere this question: "Is it possible for a man to be engaged in the activities of our modern life, and yet be a Christian? Is it possible for a man to be a broker, a shopkeeper, a lawyer, a mechanic — is it possible for a man to be in a business of to-day and yet love his God and his fellow man as himself?"

I do not know what transformations these dear businesses of yours must undergo before they shall be true and ideal homes for the child of God, but I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business to-day there rests an awful and a beautiful responsibility to prove — if you can prove it — that these things are capable of being made divine; to prove that a man can do the work which you have been doing this morning, and will do this afternoon, and yet shall love his God and his fellow man as himself. If he can not, what business have you to be doing them? If he can, what business have you to be doing them so poorly, carnally, and unspiritually that men look on them and shake their heads with doubt?

It belongs to Christ in men, first, to prove that man may be a Christian and yet do business; and, in the second place, to show how a man, as he becomes a greater Christian, shall purify and lift the business which he does and make it the worthy occupation of the son of God. — *Bishop Phillips Brooks.*

The Gospel in Type and Antitype

(Continued from page 5)

ture of that coming, that it is to "purify" His people from sin.

Before sin can be put away, it must be discovered. And there is no sin detector other than the law of God; for, says Paul, "I had not known sin, but by the law." Rom. 7:7. God's law is to be the standard in the judgment. James 2:12. For this reason, when the temple of God was opened in heaven, there *was seen* the ark of His testament. Rev. 11:19. The ark contains the law of God. How was it seen? Through faith, by the church on earth. What further evidence can be shown that this has been fulfilled? We answer, The great movement in behalf of the law of God and the true Sabbath, now going forward all over our world. Many people have received the light on the sanctuary. They see the temple opened in heaven. They behold there the ark, and our Lord making His last offering on the mercy-seat. They see that the requirements of the law are neither relaxed nor altered. And they are going forth to vindicate its claims, and lead others to make such a preparation as will be necessary to enable them to stand with that people of whom the Lord says in His closing message to this world, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

Every soul has now a case pending in the court of heaven. Dear reader, have you secured your Advocate?

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His Opportunity

A YOUNG preacher in a wild mountain region, several years ago, improved what he counted a favorable opportunity for the delivery of a temperance sermon, which he preached in several of the log schoolhouses in his circuit.

It was the midst of a heated political campaign, with candidates riding about with saddle-bags filled with flasks of moonshine whisky, and many men who were ordinarily sober had accepted the free hospitality of the politicians. Against this practise the young preacher's words were unsparing, and he angered both the candidates and the men who had partaken of their liquor.

As he mounted his horse at the close of the service, he saw about him angry faces, some of them still bloated with the liquor he had been denouncing, for one or two candidates had seized upon the meeting as a good time to be present and to see a number of men together.

A few days afterward he received a message in the roundabout manner of the region—a message emanating from no one and delivered by no one—informing him that if he ever preached again on Brimstone Creek he would be tied to a tree and whipped.

Once a month, on the third Sabbath, was the time of his Brimstone appointment, and there was time for some quiet inquiry, which confirmed the young preacher's suspicion as to the leader of the gang that intended to whip him.

Somewhat earlier than usual on the morning of the third Sabbath of the next month, he rode up the Brimstone, and made a détour to take him past the house of his leading enemy.

"Hello!" he shouted at the fence.

The master of the house came to the door, called off the dogs, and made a surly response.

"Are you going to meeting to-day?" asked the preacher.

"Don't know. Like as not I will, and like as not I won't."

"Well, I rode round this way to say that I will stop in and take dinner with you to-day. I hope you will come. I'll ride back with you."

"I don't hardly reckon I'll get thar," said the mountaineer. "One of the chaps

Prayer

There is an arm that never tires,
When human strength gives way.
There is a love that never fails,
When earthly loves decay.

And there's a power that men can wield,
When other aid is vain.
That power is prayer which soars on high,
God's listening ear to gain.

—Anon.

was sick all night, and he's mighty triffin' this mornin'."

"Let me see him," said the minister, who carried with him a few simple remedies.

After an examination of the sick child, he said to the mother, "Here, give him this once an hour, and I think he will be better by the time we get back to dinner."

The anxious mother was instantly grateful, and even the father was mollified a little.

"If you'll wait till I get my saddle on, I'll ride to meetin' with you," said he.

The sermon that day gave better satisfaction. There was a certain prejudice to overcome, but partly it was overcome already in admiration of the young man's courage, and in astonishment that he rode in under protection of his recent enemy.

Of course, there was no attempt at whipping, and at the close of the service many greeted the young man with sheepish cordiality.

When they returned to the house, the little boy had improved, and the preacher sat down to a good dinner of hot biscuit and fried chicken, the food of preachers in that region, and at the close of the meal he rode off in safety.

There was a meeting in the schoolhouse a few days afterward, and a letter was written, not without great labor, and sent to the young preacher. Not very long ago, in an overhauling of old papers, that letter came to light:

"We want you to keep on preaching on brimstone, and as peter sed to Christ though all forsake you yet will not wee. but we think it would be well to preach the gospel insted of temperance and for the presint give us something mor cimple."

The spelling was not quite beyond reproach, but the Brimstone appointment continued.—*Exchange*.

—★—

ONE indulged sin may so cloud the sky that it spreads a mist, so that to see what God is doing is impossible.—*J. Newton*.

Our Bible Reading

Man in Death

1. What question of the ages did the Idumean patriarch give voice to?

If a man die, shall he live again? Job 14:14.

2. What is said of man's creation?

God created man in His own image. Gen. 1:27.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2:7.

Note.—There is nothing in these scriptures upon which to build the theory of man's deathlessness. "Image" indicates physical and moral likeness, but it does not necessarily mean immortality more than it means omniscience, or omnipotence. God "only hath immortality." Why invest man with that attribute of Deity, and withhold from him others equally deific? Why seek to confirm the falsehood of Satan, "Ye shall not surely die"? Man was made of the dust, a perfect physical being, a soul, before he received "the breath of life." That life from God—not an entity—made the man a living soul.

3. What was shown him as the consequence of his sin?

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

4. How does Solomon describe man's dissolution?

Then shall the dust return to the earth as it was: and the spirit [the breath of life] shall return unto God who gave it. Eccl. 12:7.

Note.—That spirit is not an entity put into man, consciously existing before and after it leaves the body; it is life, given to man and beast alike.

5. What is David's testimony to the condition of man in death?

For in death there is no remembrance of Thee. Ps. 6:5.

The dead praise not the Lord, neither any that do down into silence. Ps. 115:17.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Ps. 146:4.

6. What is the testimony of Job?

His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. Job 14:21.

7. To what does Solomon the Wise bear witness? The dead know not anything. . . . Also their love, and their hatred, and their envy, is NOW PERISHED. Eccl. 9:5, 6.

8. What does Peter say?

He is both dead and buried, and his sepulcher is with us unto this day. . . . For David is not ascended into the heavens. Acts 2:29, 34.

9. What does this absolutely negative condition demand?

If there be no resurrection of the dead, then is Christ not risen. . . . Then they also which are fallen asleep in Christ are perished. See 1 Cor. 15:13-22.

10. When will this resurrection take place?

For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. 1 Thess. 4:16.

All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5:28, 29.

Note.—Thus is the question answered—if a man die, he shall live again, through the resurrection only, at the second coming of Christ.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 18, 1911

Manuscripts should be addressed to the Editor

Overcoming Sin

WE do not overcome sin by dwelling upon it. Keeping it continually before us, we grow to endure it, to tolerate it, and finally to embrace it. It is a law of our being that we "liker grow" to that upon which we constantly gaze.

We do not forget things by trying to forget. The surest way to remember is to try to forget that particular thing. We do not break up the old ridges in land by plowing in the same way year after year; we cross plow and cross cultivate.

It would be folly to dig away at the weeds to destroy them before we planted our garden or sowed our fields. At the best it would leave but a barren tract.

The secret of overcoming sin is to put righteousness in its place. The counsel of Daniel to Nebuchadnezzar is good for every soul: "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." Dan. 4:27. In the place where self sat enthroned, place Christ. Let Him reign. Proclaim Him King throughout the whole man, the spiritual, mental, moral, physical man. Consecrate every member to His service. Think of Him.

Does an old enslaving habit clamor for the mastery? Do not let the mind dwell upon it; think of the very opposite which He would have put in its place. Are you impatient? Speak patiently. Think of Him and His patient bearing of reproach. Are you covetous? Then give to the needy, and keep giving till the expanding joy of self-sacrifice shall exceed the miserly joy of hoarding. Has some one wronged you? Pray for him; do him a kindness.

Do not seek alone to have the demon of avarice or lust or passion or greed exorcised, turned out of his dwelling, leaving it empty, swept and garnished; but fill its every room with the sweet influences of Christ, that there may be no room for the demon and his companions when he returns.

In your own soul "overcome evil with good." By beholding Him, the One "altogether lovely," grow into His likeness.

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The Religious Trend

THE Rev. Dwight Mallory Pratt, of Cincinnati, Ohio, has an article in the June "Homiletic Review" on religious life in our colleges; and while he tries to draw a sunny conclusion from his clouds of premises, he certainly does not awaken any too much hope in the heart of the reader.

First, there is in our religious colleges a feeling of doubt. Nothing, he says, is now taken for granted. He continues:

Our fathers and mothers believed truth because it was in the Bible. That sense of the reality of God, of the sacredness of His Word, was a great asset in religion. It generated reverence, devotion, conviction, and a deep and beautiful piety. . . . That attitude of mind no longer prevails in our schools and colleges, even when instructors are genuinely and vitally religious.

He quotes from President Faunce, of Brown University, as follows:

A situation has grown up in this country which

would have seemed inconceivable to ancient Athens or medieval Florence, a situation such as no pagan nation ever tolerated, a situation to-day incomprehensible to either Berlin or London, or even to Cairo or Constantinople, a situation more perilous than any other with which the public is now confronted.

And this Dr. Pratt calls "the modern educational defect." Teachers, we are told, are not chosen because of character or religion, but, is he a man of research? has he the ability to advance human knowledge? President Hyde, of Bowdoin, is thus quoted:

The saddest omen for many of our colleges and universities is the reckless way with which they are filling up their faculties on paper evidence of merely technical acquisitions. Not one man in ten that comes out of our graduate schools in these departments has the personal human attitude which makes him fit to teach a college class.

President King, of Oberlin, uses these words:

At times in our higher education it has seemed as if many in the faculties they recognize as Christian men had suffered almost a religious atrophy.

And Dr. Pratt remarks upon this religious atrophy:

The ordinary observer need not hesitate to challenge the religious quality of any of our colleges, when eminent specialists give such startling arraignment as this.

Dr. Pratt quotes another professor in one of our large State universities, a broad-minded, up-to-date scholar, judicious in temper and in speech, on the religious life and influence of college instructors, as follows:

The faculties of our colleges are in a bad way. A Young Men's Christian Association college secretary, whose work is to introduce Bible study in college fraternities, and of whom I made inquiries, said to me that the faculties were almost without exception willing to have any of their number teach the Bible in the fraternities, but that it was well-nigh impossible to get any of them to do so, as they were so uncertain of their own belief as to be disqualified for the work; and then referred to the head of department of modern languages who had just passed away, and who, in anticipation of death, said that he had no expectation of a future life.

These, Dr. Pratt tells us, are recent, and — are not words of sensational critics, but of men of masterly vision within the front rank of educators.

And he remarks that —

it is trivial to say that there is not serious occasion for challenging the religious influence of many a college and of many an individual instructor, especially from among the younger and immature recruits recently trained within the narrow limits of technical and naturalistic science.

Dr. Pratt further says:

Even the venerable president of our oldest university, after a notable career of scholarship and merited fame, at the time of his retirement gave the public the impression that he had found no adequate anchorage for his faith in historic Christianity, but was still searching for a new religion more suited to scholarly intellects, and to the world's moral needs.

He quotes the metropolitan pastor, under the eaves of one of the larger Eastern universities, from which his son has recently graduated, thus:

I do not think one would err in saying that a positive and assertive faith on the part of the faculty of any of our institutions is not to be found.

These quotations are not from wildly speculative men. They are written by men of eminence and sober thought. They do not describe conditions existing among those of no influence, but among those of the highest in-

fluence, those who are molding the life of the young in America to-day. Surely it would seem as tho true, earnest Christians could see the trend of religion, and it would also seem that it would lead them back to the fountain-head of all religion and truth — the Bible.

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Drugs and Doctors

SOME time ago the "New York World" investigated drug stores in New York. The "World's Work" declares that the results were terrible. Three hundred prescriptions were presented to pharmacists in all parts of Manhattan. These prescriptions were filled by the druggists and then presented to noted chemists. Fifty per cent of the preparations were found either worthless or positively harmful. In many cases the results would have been dangerous, where such prescriptions contained digitalis, strophanthus, and other powerful heart stimulants. The "World's Work" remarks that it is bad enough to have one's coal short-weight, or short-weight groceries, but these the law will remedy. Not one person in a thousand can know whether a prescription is filled with fresh and effective medicines. We are told that druggists themselves commit little frauds — that if they do not have the particular chemical called for, they supply something else which has, to their mind, the same effect. It is further said that the druggist is under peculiar temptation, because he is continually selling a large amount of patent medicines, most of which he knows to be either positively harmful, or decided frauds. And there you have it.

The "World's Work" suggests that there are ten times too many drug stores, some of them utterly unable to pay rent without selling cold drinks over one counter, which drives the drinkers to buy patent medicines over the other. What the public need to know more than anything else is that drugs do not cure, can not cure. They may relieve and assist nature in some cases. They may be necessary in some great crisis; but in most cases they only relieve symptoms and deceive the one who is ill. The lesson is, leave off drug taking, and put in their place fresh air, exercise, good food, and a clean conscience.

And Doctors

The "World's Work" contends that we have too many doctors. It points out that in France, with a population of 40,000,000, there are 17,000 physicians — one to every 2,353 persons; England has a little more than 40,000,000, with 32,000 physicians, or one to every 1,250 persons; while America has 120,000 physicians — one to every 833 persons.

Dr. Flexner's report on medical colleges, made to the Carnegie Foundation, recommends the extinction of 124 out of 155 of the existing degree-giving schools in the United States and Canada. Doubtless the claim is true that where there are so many doctors, and many of them, like other men, unprincipled, it is quite an advantage, many times, for a physician to keep a patient sick, especially if the patient be a wealthy one.

We agree with the "World's Work"; there are too many doctors of certain kinds. What the individual ought to do is become conversant with the general laws of health himself; and while he would respect the intelligent, conscientious physician, he would have very much less use for the ordinary.

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Sunday baseball has been ended on Staten Island, New York, by heavy fines. The ball players have been forced to yield, as the fines made it really prohibitive. But that does not indicate that Sunday is any better kept. Law may compel outward acquiescence, but law can not compel men to serve God. This is something which the fathers of this republic learned; it is something which the sons need to learn anew.



THE OUTLOOK

"Watchman,
what of
the night?"

A Lowered Church Standard How the World Looks upon It

UNDER the heading, "The Church Penalized," the Kansas City (Missouri) "Post," in its issue of Sunday, May 29, 1910, took occasion, editorially, to say a few plain things concerning "the church of to-day." I quote:

Almost every church of Christendom began as did the apostolic church—down among the mud-sills of society, the common people, so commonly despised. But without being able to detail the processes of each, the law of ecclesiastical evolution seems to have seized upon the spirit of the followers of the lowly Nazarene, and a few generations have been sufficient to develop a church pride and aristocracy which have caused the church to "forget the pit from which she was dug," and "the rock from whence she was hewn."

Two or three illustrations prove the rule. The Methodists were a plain, homely folk, laying special stress upon plainness of dress, of meeting-houses, simplicity of worship, and a spirit on fire from a new pentecost. Fifty years have seen this denomination grow into flattering numbers, highly educated clergy, fashionable congregations, colossal church buildings, cathedral-like in architecture, great pipe-organs, and cultivated choirs singing in an unknown tongue.

The masses and the backwoods have all been left in the apparent race for an ideal of greatness. Seeing the needs of the hour, the Disciples' church came to the rescue, and making better time, because living in a faster age than their Methodist brethren, have, within the recollection of the young man writing this article, grown from the four square wooden walls of the unpainted meeting-house, and as bald a service as it was possible to have, and a ministry which belonged to the common people, and which decried education, and with a prejudice against musical instruments often codified into a law of the congregation—these followers of Him who had nowhere to lay His holy head, have become spurring rivals of their pioneer Methodist brethren, and now worship God in imposing edifices, sometimes looking more like a heathen temple than a house of the manger Babe, and with poetical, philosophical, and logical orators in the pulpit, and the costliest organs in the loft, and also with choirs which seem to have been selected more because of their skilful use of Greek in singing than because of their superior soul power in song. They, too, have broken with their humble origin.

While some portions of this picture may be a little too highly colored, the fact remains that for years the church of Christ has noto-

riously violated her own principles of professed humility and simplicity in the very ways pointed out in the "Post" editorial. She has adopted and adapted the spirit of the age in her extravagance and love of display, this being especially true in our great cities. And it is a just reflection on the part of many, that as the cost of church buildings and equipment has gone up, the real value of the church service has gone down. The better the pew the poorer the religion.



In these days of doubt and backsliding, of test and trial, of storm and tempest, of infidelity and lawlessness, it is good to remember the Man Christ Jesus, who "shall be as an hiding-place from the wind, and a covert from the tempest." Isa. 32:2.

A Non-Theological Creed

But sad as may be the fact that in outward display the church of to-day is so sadly lowering the standard of Christian profession, sadder still is the fact that she is finding it convenient to abrogate the very fundamentals of Christian doctrine. A clipping from the New York "Evening Telegram" of April 21, 1910, will serve to illustrate the trend of the times:

New Haven, Connecticut, Thursday.—A new confession of faith, which drops the Apostles' Creed and requires no formal expression as to the divinity of Christ, has been adopted by the deacons and will be presented for adoption by the Center Congregational Church of this city.

The significance of this action is that the church has strictly held to Puritan orthodoxy for more than two and a half centuries, having been founded in 1638. New members will only have to pledge themselves to believe in a higher life and to moral pur-

poses. The old confession of faith will be spread upon the records of the church as a historical relic.

As explained by the church officers, the purpose of the change is to make the confession of faith absolutely non-theological and to gather into membership those who have hitherto been debarred by slight theological scruples.

It may be, indeed, that to many religionists "the divinity of Christ" is a matter of "slight theological" importance, and therefore may be advantageously omitted from church belief. To all true followers of the Lord Jesus, however, this doctrine of our Lord's divinity constitutes the very foundation of all Christian living. As well may we believe in a Bible without inspiration, as a Jesus without divinity. Only

because He was "God manifest in the flesh," "God with us," was Jesus Christ worthy of our affection and worship. Only divinity can save from sin, and only faith in divinity can bring salvation into men's lives.

Who can not see that in this yielding up of fundamentals the church is veritably allowing her colors to trail in the dust? It is a deliberate surrender to those forces which would make the church only a social club, her faith a mere form of words, her work a purely esthetic quantity. Think of it! People want to join the church, but demand before doing so, that she eliminate those doctrines which are essential to her existence, but which are distasteful to their ideas!

Sensationalism

Along with this surrender of principle in matter of faith, there come practises quite foreign to the spirit of the pure Gospel of the Scriptures. The San Francisco "News Letter" of February

13, 1909, had this to say about present-day popular methods of carrying forward church work:

A clergyman, either in the doctrines he preaches or the manner in which he presents them, must be in sore straits when he resorts to theatrical devices for luring people to his church. The tendency to sensationalism in the pulpit and to extraordinary musical programs, is quite prominent nowadays, and some pastors are even advertising, just as theaters do.

Yes, advertising, and sensational advertising at that, has taken the place in many ministers' work of the drawing power of the Spirit of God, as it was manifested in the work of an Elijah, a Paul, a Luther, or a Wesley. And not only have certain Protestant ministers adopted advertising schemes for themselves, but they have gone into print and boldly advocated their methods as models for their brethren to follow.

But would the ministry dare endorse theatrical plans if their congregations stood in open opposition? Is it not a case of "like people, like priest"? Do not the people "love to have it so"? Have not "extraordinary musical programs" and other mere entertainments been introduced because the majority of attendants upon church services really demand it? The fact is, church-members, unreprieved and unreplicable, are so largely in attendance upon and educated by the common theater through the six days of the week, that their tastes call for theatrical food the other one day.

Theatricals Planned for

That the church trend is toward the theatrical, toward loose plans which will draw the multitude, may be seen from the following clipping:

Philadelphia, June 2.—Fairhill Baptist Church, one of the largest in the city, is to be so enlarged and reconstructed as to provide for a roof garden, upon which in warm weather vaudeville is to be presented in conjunction with Gospel services. When the weather is cold or it is raining a spacious auditorium, which the proposed roof garden will surmount, will be used instead.

In justification of the scheme, the pastor, the Rev. Mr. McClellan, is reported to have said:

It is time that Christians who would win unsaved men and women from the playhouse, card-table, and saloon to the church should provide practical means of making the latter attractive. A radical departure in church work is needed, if we are to appeal successfully to non-churchgoers.

But this is **CHURCH**ianity instead of **CHRIST**ianity. Men and women may indeed be drawn to the church by stage performances and kindred methods, but they are not drawn to Christ. They will find in the end and to their utter dismay that the church had lost her power, and had provided them only a deceptive substitute. It has long been known that plain, open, worldly vaudeville is demoralizing, worthy of all Christians' severe condemnation; but what shall be said of it when it assumes a Christian name, masquerades in the sacred precincts of Jehovah's church, and claims to be able to save people from their sins! No wonder that the theatrical world of nowadays seeks closer union with the church, and claims a place in the work of man's moral uplift.

Boxing Matches

Note the following from the New York "Evening Telegram":

BOXING IN CHURCH

Atlanta, Ga., Friday.—Deacons of a church here have hit on a plan to induce delinquent members to attend services. A boxing contest was advertised to take place in the church last night, and long before the time for the bout to begin every pew was filled.

Shortly afterward two of the deacons appeared gloved for the ring. The fighters faced each other and the fight was on, but after sparring a few minutes, both failing to land a blow, the bout was declared off and the usual services held.

These things are painful. Gladly would all true followers of the Lord Jesus forget them and if possible bury them deep in oblivion. But that can not be. God says, "Cry aloud." Only because earth's millions stand in danger of complete and eternal loss are the sins of God's professed people to be plainly revealed. It may be, yea, it will be, that some will hear the warning and flee from the paths that lead to death.

Honest hearts, one here, another there, in this land and in that, are breathing earnest prayers to God that He will turn back the tidal wave of worldliness which seems about to engulf the church, and give back to them the days of Spirit power and pentecostal preaching. Their petitions will be answered,

but not as they expect. The Scriptures declare that the last days will be filled with mighty perils, summed up, as it were, in a church "having a form of godliness, but denying the power thereof." 2 Tim. 3:5. The church as a great whole will not repent and reform. She will go on in her blindness and folly, lowering the standard more and more, until, as a part of great Babylon, she will finally become the rendezvous of evil men and wicked spirits. Rev. 18:2. But "out of her" God will call His people. Verse 4. Upon the platform of "the commandments of God, and the faith of Jesus" (Rev. 14:12) they will take their stand, and triumph when the Master appears.

C. L. TAYLOR.

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It is worth while to hear from a sensible scientist regarding the conditions which make for war. Prof. Garrett P. Serviss says there "are a few prophecies whose truth ought to be self-evident to all thoughtful observers of modern progress in mechanical science. War will not be abolished within any, at present, measurable time. We often hear the fallacy advanced that modern inventions will make war impossible by making it too destructive. History demonstrates the contrary. The invention of gunpowder multiplied enormously the destructive power of armies, but it had not the slightest effect in abolishing war. It simply brought about an evolution of the military art. As man grows in power he grows in aggressiveness. As the population of the earth increases, the friction increases proportionately." All of which is true. In addition to this, the Bible reveals that there is an evil spirit, with all his demons, who is stirring men constantly to war and strife. The only thing in this world which could prevent the universal war that is coming, is the power of Christ on the human heart, which can only come by faith. No schemes or plans devised by men can ever prevent the awful war which is bound to come.

The Wichita "Eagle," Wichita, Kansas, says: "Wichita is just now, during weather when everybody should try to keep cool, getting into an argument that is going needlessly to develop a whole lot of heat. This is over a proper way to observe the Sabbath day." The *Eagle* tells how the ministers have entered into the discussion that followed a controversy in the State offices at Topeka over the question of closing such money-making schemes as nickel theaters, vaudeville shows, etc. Some, it would seem, are in favor of closing on Sunday everything in the amusement lines, even to the city parks. Others regard this as going back too far in the direction of the "blue laws." And the discussion goes on. Discussions of this character are persistently arising from time to time in all parts of the world. The Sabbath question is one of the most thoroly alive topics of this time. God has a true Sabbath, as He very clearly shows in His Word. In every such discussion that comes up, some are sure to have their attention called to that Word which shows plainly that not Sunday, but Saturday, is the true Bible Sabbath.

President Wilbur P. Thirkield, of the Howard University of Washington, addressing the immense Sunday-school convention in the Greek Theater at Berkeley, pleaded for religious education in the schools. He said: "We have put the Bible out of the schools, and we are training children to be smart rather than good. I plead for a moral book in the schools, a book on which all religions can agree. . . . Science without goodness is a gospel of dirt. If man misses the Book he misses the development of his larger life." Those last two sentences are true; but when there is placed in the schools a moral book on which all will agree, we have a morality without foundation, without coherence, without solidity, without strength. State schools can not properly teach morals or religion. How could we expect, if we should have moral text-books, that the State schools would give us better Christianity than the schools of the world are giving us now?

Prof. Garrett P. Serviss summarizes an address by Prof. J. J. Welsh before the British naval architects, and in so doing gives us some startling particulars of what future battles may be, with an air-ship as a factor. At a height of one mile an air-ship would be reasonably out of range of high-angle fire. A bomb containing 100 pounds of explosives direct from that height would strike a ship in about twenty seconds, at a velocity of 500 feet per second. During its descent a 16-knot battle-ship would move about 540 feet. That would be allowed for, even as a marksman allows for the flight of a bird. A battle-ship of course could turn, but battle-ships do not turn quickly; and if a number of missiles were dropped from a single air-ship, or a half dozen air-ships should take part, the case of the battle-ship would be utterly hopeless. So, in the mind of the naval expert, the steel-clad leviathans of the deep, beset by swarming enemies in the air, would become the marks for plunging missiles, and their only protection would be to have rival fleets of air-ships, even as they now have torpedo-boat destroyers.

There are good dogs, and good cats, and good horses; but it verges on idolatry when honors are paid to them, after their death, surpassing what is often paid to human beings. For instance, the New York *American* of a short time ago tells of a St. Bernard dog that was poisoned in the northern part of the city of New York, or in the Bronx district. Services were held at the house consisting of singing and a eulogy of dogs, and this dog in particular, by a minister, the body of the dog was escorted to the grave, and four youthful pallbearers followed the body. At the grave he was buried with human honors by the singing of a song. There are thousands that die in a city like New York who are not cared for in life or death as well as that dog. Surely things are unequal.

A True Conception of Balance.—Attorney-General Wickérsham stated the case fairly well the other day in a speech when he said: "You can not expect to secure competent men for the conduct of public affairs if they are to be commissioned as untrustworthy, subjected to constant heckling and misrepresentation, and turned out branded as unfaithful servants at a moment's notice for temporarily unpopular acts. The great question confronting you to-day is to find the true balance between the freedom which the individual citizen must enjoy in order that he may justly prosper, and the protection of the mass of the people from unjust discrimination in favor of the few." There are the very principles of religious liberty in that, and it strikes pretty hard against the recall of judges, especially.

An American artist has been honored by the King. Mr. John McClure Hamilton, of Philadelphia, has been commissioned by King George to paint a picture of the coronation scene in Westminster Abbey. He is the second graduate of the Academy of Fine Arts upon whom such an honor has been bestowed. The first was Edwin A. Abbey, who painted the coronation picture in 1901, when King Edward was crowned.

June 30 the Pacific Coast Company's Alaska excursion steamship Spokane was driven on the rocks in Seymour Narrows with 151 passengers aboard. The steamer was a total wreck, but all the passengers were saved but two, who sprang overboard and were drowned.

One reads with sorrow of the death of the venerable president of the American Bible Society, Theophilus Anthony Brouwer. He died in New York City June 15, 1911, in his 85th year. He has had very long connection with the society—manager, vice-president, president.

As a result of seven years' investigation of the great steel combines, it has been found that there is \$500,000,000 worth of "water" in the stocks. \$100 in stock has become \$490 in capital, and the percentage of profit has been reckoned on the watered stock.



Letters to a Daughter

By a Mother

Conscientiousness — Faithfulness

MY DEAR DAUGHTER,—

It hardly seems possible that already half of your precious preparation time is past. Your account of your experience is intensely interesting to us. Your father and I can scarcely realize that our little girl has grown to the capacity of such grave responsibilities.

As you look back over the last two years, and trace the making of your fitness for your present trust, I am sure you can not but admire the wisdom of the makers of your course. You see now, do you not, the importance of much that seemed menial and irrelevant in the earlier months of your training?

I am sure you have been faithful to your best. It speaks volumes to us of the character of your work, that you should be trusted with this case. I want to recall to your mind that mistake about which you wrote me, and which caused you so much sorrow and mortification at the time. I believe it was on a piece of work entrusted to you by this same surgeon by whom you are now engaged. I remember well what a cross it was for you to face this stern man with a confession of your error, and tell him promptly and truthfully the facts, not shirking the blame. My heart bled for you. You remember that you felt he would never trust you again. You see now that that very circumstance proved a stepping-stone to your advancement. Thus do we rise by our failures. The doctor knows he can trust you, because you were brave enough to acknowledge your mistake. Honesty ever brings its own reward. It is "the best policy." Do not harbor a falsehood even in thought, nor for one moment entertain a violation of your own conscience. Conscience is your heavenly Father's best gift. It is easily wounded. Every untruth or injustice we inflict upon it, is a stab that weakens its force. It may be stabbed to death—the voice within silenced forever—and we left as a ship without a rudder.

This training you are getting, of having to follow so explicitly to the letter the directions of your physician, is a great education. It makes you alert and exact.

Do not allow yourself to be tempted to make false entry upon your chart. Should you dare to do it, your sin would find you out, and "something will drop dead within you." Let not your concern be for the good opinion of others, but for the approval of your own conscience and your God. Emerson says: "A man passes for what he is worth. What he is, engraves itself on his face, on his form, on his fortunes, in letters of light, which all men may read but himself. Concealment avails him nothing; boasting, nothing. There is confession in the glances of our eyes, in our smiles, in salutations, and in the grasp of hands. His sin bedaubed him, mars all his good impressions. Men know not why they do not trust him; but they do not trust him. His vice

glasses his eye, demeans his cheek, pinches his nose, sets the mark of the beast on the back of the head, and writes, O fool! O fool! on the forehead of a king. If you would not be known to do anything, never do it."

Remember there is really only one thing that counts, and that is character. Do not set your heart on the doing of some great thing, that may be beyond your reach, but do faithfully the thing at hand, be it ever so small. The large things will come by and by. Or if they never should come, your life-work would be nevertheless complete. What more can we wish for?

The widow's mite is greater than the Pharisee's thousands. Of the Bethany woman, the Master said, "She hath done what she could." Her name has come down the ages as an inspiration to loyal response to present need; not to what we can not do, but to what we can do. It is all the loving Father asks of us, and man has no right to demand more.

"This faith that makes faithful enables us to rest in our humblest endeavor: The lawyer may not, can not, purify his profession; but he can be a pure member in it. The merchant can not stop the iniquitous practices of trade; but he can be an honest merchant, or else go out of business. The mother may not be able to keep down the shallow standards that bewitch her daughters; but she can pitch the key of her own life so high that the dignity of her soul will rebuke these standards and disarm them of their power. The father may not be able to keep his sons from temptations; but he can himself desist from the filthy habit, the loose language, the indifferent life, that his admiring child is more likely to copy from him than from any one else. Our lives can not escape disappointments and weaknesses; but if we could only have faith in the efficacy of doing all we can, there would flow into our lives a sweetness, a wholeness, a strength and a peace that would ultimately overflow into the world and into eternity."

"What shall I do to be forever known?"

"Thy duty ever."

"This did full many who yet slept unknown."

"O, never, never!"

Thinkest thou perchance that they remain unknown
Whom thou know'st not?

By angels' trumps in heaven their praise is blown—
Divine their lot."

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How We Take Trials

THE common frets of every-day life may hurt our lives. No other mood is more common than worry. We can think of many reasons why we should not be anxious, but one of the gravest of all is that it injures our usefulness to others. For it harms us deeply and irremediably. It writes fear and fret on our faces. It blots out the freshness and beauty of our spirits. It makes us wrinkled and old before our time. It takes

the zest out of our life. It makes all the world less bright for us. It dims our eyes so that we can not see the blue skies and the stars, nor show them to others. It destroys our vigor and enthusiasm. We do not know how seriously and ruinously we are hurting our own life and others' if we are letting care into our heart.

So that is the problem of Christian life,—to go through life, however hard it may be, and take no marring, no soiling, no injury whatever. One said of another, "Did you notice how hard her face is?" It was the face of a young girl in years, but it looked old and stern, as if it had lost all its gentleness. It was pathetic to look upon. It told of a life that had lost almost everything that is worth while in living. Yet the experiences in which that life had been hurt and its beauty spoiled, if they had been met in a true Christian way, would have made the face beautiful and the life rich and radiant.—*Sunday School Times.*

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Blessed Secret

BLESSED secret, to learn how to do without things! We need to learn this secret of full life in Christ in spite of minor deprivations, because we can not have all the things that we want—even rich men have been known to want more things—and some of us have to do without things which on the plane of physical life are quite desirable.

If we can gain wealth, it is well to have it, if we receive it as coming from God and use it for His glory; but if we do not possess this wealth, which is the lowest wealth in the gifts of God, we are exhorted to "covet earnestly the best gifts"—that wealth of heart and soul which lies open for the taking to every follower of Christ. Here is wealth worthy of ambition; wealth which is offered freely and without stint; the "unsearchable riches" of Christ, which will make us wealthy to all eternity. Christ never asks us to do without this wealth, the "true riches;" but He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—*Advance.*

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Quiet Workers

CHRIST'S lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work. And all day long they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers of God spring up in the dusty streets of earth and along the hard path of toil on which their feet tread. More than once, in the Scriptures, the lives of God's people in the world are compared in their influence to the dew. It falls silently and imperceptibly. It makes no noise, no one hears it dropping; but it covers the leaves with clusters of pearls.—*Anon.*

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"No LIFE is so short that it has no time for good and kindly deeds."

Should Tired People Go to Church?

MANY of those who stay at home all day on Sabbath because they are tired, make a great mistake; they are much more weary on Sabbath night than they would have been had they gone to church at least once; as the time must often drag heavily on Sabbath for the lack of something to do and to think about, and the consciousness of having spent the day unprofitably must sometimes add mental disturbance and dissatisfaction to the languor that follows idleness.

Moreover, these tired people would often find refreshment for their minds and their hearts in the quiet services of the church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts and motives and sentiments which are out of the range of their work. For a hard working mechanic, or salesman, or housekeeper, or teacher, this diversion of the thoughts to other than the customary themes might be the most restful way of spending a portion of the day of rest.

We happen to know several cases in which this prescription has been used with excellent results. Those who wanted to stay at home because they were too tired on Sabbath to go to church, have been induced to try the experiment of seeking rest for their bodies, in the sanctuary, for a small part of every Sabbath; and they testify that they have found what they sought; that the observance has proved a refreshment rather than a weariness; and that their Sabbaths never gave them so much good rest when they stayed at home, as they have given them since they formed the habit of church-going.—*Christian Instructor*.

—★—

THE moment we feel angry in controversy, we have already ceased striving for truth, and begun striving for ourselves.—*Carlyle*.

—★—

ANXIETY does not empty to-morrow of its sorrow, but it empties to-day of its strength. It brings a double weakness; for it makes us feeble in to-day's endeavors, and faint-hearted for the future. Jesus warns against thought as one of the insidious dangers to which we are constantly exposed. Faith in God furnishes the great defense against the gnawing and destructive effects of "carking care." Thoughts of God's sovereignty, of His love, of His grace, and of His power, will steady the heart and stay the soul against the ravages of anxiety.—*Selected*.

—★—

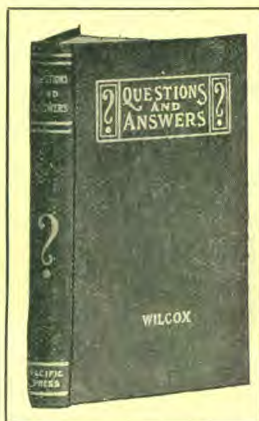
A Name in the Sand

Alone I walked the ocean strand.
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my little lines away.

And so, methought, 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more,
Of me—my day—the name I bore,
To leave no track nor trace.

And yet, with Him who counts the sands,
And holds the waters in His hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught
For glory or for shame.

—Hannah F. Gould.



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THIS PAPER

For Sale

A number of conditional pledges to the \$300,000 Fund were made at the Tulare camp-meeting on the sale of properties. Included in these are ten and twenty-acre ranches in California, a 160-acre ranch in North Dakota, a lot in Hinsdale, Illinois, also one in Los Angeles. Full description of these can be obtained by addressing Elder J. H. Behrens, Box 1304, Fresno, California.

Land for Sale

On very easy terms, in beautiful Sonoma Valley, in one, two, three, and six-acre tracts. This property adjoins land that has been donated for church and church school buildings, soon to be erected. For further information, address G. Ritz, Sonoma, California.

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On corner, 100x150. New modern house of six large rooms; excellent water system, sewer, and electricity; model arrangements throughout; variety of bearing fruit-trees; excellent garden; barn. Five minutes walk from S. P. station; frequent trains. Convenient to both school and church. Built for a home and not to sell. Price reasonable.

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Mountain View, California

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application. Pacific Press, Mountain View, Cal.

"All That Is Claimed"

"'Questions and Answers' came to hand a few days ago. Have not yet taken the time to go through this book very carefully, but from all appearances it is all that is claimed for it. I am sure this will be much appreciated by those who are fortunate enough to secure a copy. We assure you that we are glad to keep both the 'Signs' weekly and the magazine before our readers by often calling their attention to the papers and the helpful articles which they contain, and we trust that we have been able to add at least a few names to your list in this manner."

"We have received the copy of the premium book 'Questions and Answers,' and have taken the time to glance over its pages. Will say that we like it. We believe it will be appreciated by those who receive it. It certainly can not help being a great benefit to those who will read it. We will take pleasure in calling the attention of our people to the opportunity afforded in securing this good little work in connection with the weekly 'Signs.'"

"'Questions and Answers' received; and while I have had very little time as yet to look over it, yet I have examined it enough to know that I shall greatly appreciate it, and I shall prize it highly. We are trying over here to do what we can for the paper, and trust we will be able to do even more than ever."

"The book 'Questions and Answers' has been received. It is very much appreciated. . . . It has been found convenient already to answer a question that was asked of us on some scripture. We have a good many such calls, so we expect the book will be a great help to us."

"The book 'Questions and Answers.' I am much pleased with it. These are questions asked by so many. And the answers are well put. . . . We shall do what we can in our field."

"These are questions asked by so many, and the answers are well put"

See ad above



Hasten, Reapers

By Mrs. M. C. Sollars

Longing to meet the loved ones
Who have journeyed on before,
Hearts are growing weary waiting,
Looking to the other shore.

O, for power to carry quickly
God's last message on its way,
Speeding quickly, O, so quickly,
Bringing in the longed-for day.

See! the fields are white for harvest,
Calling you, young man, away.
Maidens, too, go work for Jesus;
Be a reaper, now, to-day.

For your gold and for your silver,
For your houses and your lands,
He is calling, calling ever.
Come and lend a helping hand.

Is your heart and all your treasure
Anchored here with love to stay?
O, remember, He is coming
His loved ones to bear away.

Ballard, Washington.

— ★ ★ —

Burma—Its Religions

THE religion founded by Buddha is so highly extolled in these days in many places in the West, it may not be out of place to give a little attention to it as we see it in its stronghold. Many of the things commanded by this system are good.

To term it a religion is hardly correct. It is a system of philosophy. It may be fitly called a protest against the grosser forms of Hinduism, as they were practised in the Gautama. It is infinitely superior to Hinduism. Comparatively it is pure. It is tolerant. It enjoins kindness to the brute creation, but because it teaches transmigration of souls, Admitting freely all that can be said in its favor, the conviction is strengthened that it has no good thing that is not found more explicitly in the Word of God, while the religion of Jesus Christ towers above it in a multitude of ways that indicate superiority.

And one thought forces itself insistently into my mind as I study Buddhism: Much is read into the teachings of Gautama by advocates who have been reared in Christian lands and apostatized from the faith of their fathers, that is not warranted by the original writings. And, too, I see that the adage is true which says that those who have least faith are most credulous; for men who stumble at the Bible, being unable to believe it, because they think it may have been changed in translating, or parts of it have been lost and other matter inserted, yet believe implicitly all the supposed writings of Buddha, when it is known that they were not written for a century, at least, after his death, and many able scholars think that three or more centuries passed ere his teachings were reduced to writing.

In one or two points, let us compare the founders of Buddhism and Christianity.

Gautama, a prince by birth—a prince of an earthly kingdom, a son of an earthly king—was shielded from every sight of sickness or infirmity or death, till he had reached manhood. Seeing, at last, a sick man, he asked if he would become thus. Seeing a dead man, he asked if he would come to such a state. Being informed that all flesh is subject to such things, he left his heritage to seek some way to escape them. *He was impelled by a desire to save self.*

Jesus Christ, a Prince—not of the world or a lone kingdom of the world, but of the universe—a Son of the most high God, looked with compassion upon a fallen race, and forsook all that He possessed, that He might rescue them. *He was impelled by a desire to save others.*

Buddha taught that every desire is wrong, that the highest good has been attained when we lose all desire of whatever nature. He taught temperance; yet he died from eating too much pork. Jesus, taking up the fight at the very place where the first man had been defeated, overcame appetite at the beginning of His career.

In order to win salvation, Buddha taught his disciples that they must leave home and friends and become recluses. Their wives

teaching of the youth. While but little education beyond indoctrinating in the tenets of their religion was given, it taught all the boys to read. A very high percentage of the population can read some. We take advantage of this ability in giving the Gospel message.

Brother Maung Maung, my Burmese fellow laborer, and I, go to a village, bearing a tract treating upon the subject of the second coming of Christ. We pass rapidly through the streets, leaving a tract in each home. This subject always arouses an interest, for the Buddhists believe that it is almost time for another Buddha—"enlightened one," this term means—to appear in the world. As we return through the town, we see in at least half the homes some one reading and from one to a half dozen persons listening. By the aid of that great agency for good, the British and Foreign Bible Society, we can secure a Gospel for a *pice*—a half cent. These Gospels we sell, usually using the Gospel of Luke for our first visit. Occasionally we get letters from interested ones asking for more literature. After having gone over the territory with reading-matter three or four times, we aim to hold preaching services.

The Buddhists are a hard people to reach with the Gospel. The Burmese race are so well content with themselves, that they seem to say, "We are rich, and increased with goods, and have need of nothing." But there are some truth seekers. And when they become Christians, they are creditable ones. We have no "rice Christians."

The present year we have entered the city of Mandalay. Brother and Sister R. A. Beckner have begun labor there.

Prof. R. B. Thurber and family are in Meiktila. We have begun an industrial school. The Lord has given us the favor of the people, and about \$1,500 has been given outright by those not of our faith, and most of it has come from non-Christians. We have the assurance that more will yet come. Some of the boys of the school give promise of being a great help to us in giving the warning to Burma.

In Rangun we preach to all classes. The European and Eurasian communities furnish the larger number of attendants at our preaching services; yet educated Burmans and Karens and representatives of the many tongues of India come also. Our little hall is well filled every night. Last night there was not a vacant chair. Some are now in the valley of decision. We see evidences all about us that the Lord is preparing the way for the closing of the earth's history, and we can see how many things here will be turned to account in heralding the approach of the King.

H. H. VOTAW.

Rangun, Burma.



Burmese Dwellings

and children might starve, but it should not concern them. They should not work, but give their whole time to meditation, depending upon others for their food. Jesus shows that the best way to help ourselves is to help others, for this leads to the forgetting of self. The lazy man is not encouraged in his sloth by Christianity. "Not to be ministered unto, but to minister," is the motto of the real follower of the Nazarene.

Further, mankind as a whole has far less need of more knowledge of the right, than of more power to do what we know. This power Christianity gives, while Buddhism leaves its devotees to depend upon their own feeble efforts.

In outward form the religion of Burma is like Roman Catholicism. There are priests and nuns in distinctive garb in each. There are candles and incense and images in the pagoda and in the cathedral. Rosaries aid in counting the prayers said, and merit is gained by the repetition of set phrases, according to the teaching of both.

Before the advent of the missionary, the Buddhist priests did practically all the

Our Work and Workers

TWELVE have been baptized and joined the church at Shelby, Michigan.

SIX have been baptized and added to the church at Rochester, Indiana.

TEN have been baptized at Coy, Oklahoma, where a series of tent meetings has been held.

FOLLOWING the camp-meeting at Hutchinson, Minnesota, thirty-eight souls were baptized.

THREE souls were baptized by Elder N. T. Sutton at the close of a canvassers' institute at Liberal, Kansas.

FOUR or five have lately taken their stand for the truth at El Paso, Texas, and others are interested.

THE result of a tent effort held last summer at Lake View, Ohio, is the organization of a church of ten members.

TWENTY-SIX were buried with Christ in baptism in the Wisconsin River at the conclusion of the camp-meeting there.

As a result of a series of meetings held at Poplar Bluff, Missouri, six persons have been added to the church at that place.

A CHURCH has recently been organized at Reed City, Michigan, taking in the members of the Chase and Baldwin churches.

SIX persons were recently baptized in Muncie, Indiana, two of them joining the Muncie church, and four joining the New Hope church, near Eaton.

At Aledo, Illinois, eight persons were baptized at the conclusion of a series of meetings there. Seven of them have become members of the Aledo church.

SEVEN persons have been baptized at Joliet, Illinois, and a church of eleven members has been organized, with the prospect of a half dozen more uniting soon.

At the camp-meeting in South Dakota, forty-eight persons were baptized, as the result of the revival work there, and hundreds came forward and renewed their consecration.

A SERIES of meetings held at Gifford, Indiana, has resulted in the organization of a Sabbath-school of fifteen members, and four adults are for the first time keeping the commandments of God and the faith of Jesus.

A LITTLE item comes from Shanghai, China, from Sister Roberts, formerly of this office, saying, "You will be interested to know that Brother Harlow was recently at Brother Bach's station, Bakhoi, and organized a church of forty-one members." This is the place where Brother Bach stayed so bravely through the terrible time of the plague last summer. Everything indicates that it is a most promising field.

Uncle Ben's Cobblestones. Familiar talks with boys and girls about the common articles of everyday use, such as air, water, sunshine, fire, smoke, glass, coal, salt, paper, matches, etc.

Uncle Ben has a very pleasing way of telling about the origin and use of these various things. There is a ray of sunshine streaming throughout the book, and yet it does not touch the fickle so prevalent in books for children.

The purpose of the book, aside from the useful information given, seems to be soul-culture, for we observe on every page a moral fragrance that will impress young minds in the right way. Uncle Ben tells about more than one hundred different things in all, and intersperses with happy thoughts that bring good cheer to young and old.

221 pages, price, \$1.00. Address this office.

This Striking Magazine



A Forest Fire by Moonlight

From an Oil-Painting, to be reproduced in Original Colors

Readers of this journal will be interested in the August number of the *Signs Monthly*, especially the article on the Beginning of the Modern Health Movement, or the Origin of Graham Bread, by David Paulson, M.D.

OTHER ARTICLES

"The Sabbath—Its Real Significance," by Mrs. Adelaide D. Wellman. A new and interesting setting of this grand truth that will appeal to you.

"This Generation Shall Not Pass." This prophecy of Christ vividly portrayed by the Editor. God's work accomplished in generations.

The Universal Proclamation of the Gospel and the Terrible Religious Declension, a sign of the times. This preaching a remedy, the present conditions the result of rejection. By Frank S. Weston.

"Are Seventh-Day Adventists False Teachers and Impostors?" By T. E. Bowen. A study of the work, progress, and place of this people.

"All Past Time," by the Editor. The second instalment of this interesting study on a definite creation.

A number of others, with a good line of current topics. Well and appropriately illustrated throughout. If the agent doesn't call on you, send 10c for a copy to

Signs of the Times Monthly
Mountain View, Cal.

The Ten Commandments.—We have a beautiful four-page folder, tastily printed in blue and gold on tinted cardboard, giving the Commandments as found in the Authorized Version. This attractive little folder makes a very desirable gift for birthday or Sabbath-school class. Price, post-paid, 5 cents. Address this office.

Thoughts from the Mount of Blessing.—An exposition of Christ's Sermon on the Mount. It has 218 pages and six chapters: On the Mountain-side, The Beatitudes, The Spirituality of the Law, The True Motive in Service, The Lord's Prayer, Not Judging but Doing. A new edition just printed on fine enameled paper, new type, and reillustrated with 27 beautiful half-tone engravings specially prepared for the book by eminent New York artists. It will be found full of comfort and blessing by all fortunate enough to obtain and read it. A beautiful gift book. Fine cloth cover, 75 cents.

Those Bible Readings. Mrs. Stuttle's latest and best book. It is a compilation of the series of home Bible studies which appeared in the *SIGNS OF THE TIMES'* Home Department. In this book, many vital points of Bible truth are discussed and studied. Just the book to send to your friends. It is present truth in a nutshell, simplified and made attractive and easy. Price, 75 cents.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 18, 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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We again call attention to the articles on the Revelation. They are important. Criticism is invited.

As we write, our own educational convention for this union conference is in session in Oakland, and the great convention of the National Educational Association is gathering in San Francisco. Reports will be given of the salient and new features.

While we are having uniformly temperate weather on the Pacific Coast, the East is sweltering under a great blanket of heat which refuses to lift. In some places the thermometer has registered as high as 120. In two days—July 4 and 5—the prostrations in less than a score of cities aggregated nearly 1,000, while the number of deaths ascribed to the torrid temperature were about 200. One recalls the prophecy of the Revelation that the sun shall have power to scorch men with fire. Not a few have gone insane or committed suicide.

A Reasonable Faith.—A reporter in a daily paper, speaking of the great Bible parade in San Francisco, said of the men who carried the Bibles, "Their religion was grounded in faith, not reason; and their appeal to other men was an appeal to faith, not reason." But this is a misconception of Christianity. Altho we hear Christians sometimes talking that way, God gives His children reasons, the very best of reasons, for believing; and Christian faith is one of the most highly, strongly reasonable things there is in this world. This same reporter said: "Probably there are other religions as good as the Christian religion, and other books that are as good as the Bible. There are many millions of

people who hold this view." But the reason why the people hold this view is that they do not know the Bible. Other books teach ethics, other books say good things; but the Bible brings to the man of faith, who will yield himself to its teachings, the very life of God in the soul. "If any man willeth to do His will," said Christ, "he shall know of the teaching;" and he shall know it not in form, but in life.

A "Character Factory."—A Michigan millionaire is planning to build what he calls a great "character factory" on the shores of Lake Michigan at Three Oaks. One hundred acres of beach and woodland near Benton Harbor, Michigan, have been secured for the purpose. Mr. Edward K. Warren, the promoter, wishes there to found a great evangelical, interdenominational school, conducted by some such an organization as the Moody Institute, and fostered by the International Sunday-School Association.

In the changes taking place in politics some facts are coming into evidence before the American people. Take, for instance, the great lumber trust, owning more than four fifths of the standing timber of the United States. A great deal of this was purchased from the Government at \$2.50 an acre. This lumber trust is now in the control of less than 200 men, owning over 1,000,000,000,000 of feet of lumber. Less than 2,000 persons hold title to 88,579,000 acres. When that timber is gone, the land still remains averaging to each owner 49,000 acres. There is 77 square miles. It holds the standing timber of Florida, and sixty-five per cent in Minnesota, Wisconsin, and Michigan. That is one of the reasons why they are opposing the reciprocity plan of the President. They wish to compel the people of this country to purchase lumber from them, with prohibitive duties on the lumber which might come from the north.

In an article on the coronation, by Marie Corelli, the famous author whose books have been honored by having a place on the Index Expurgatorius, declares that, democratic as England is, there was unmistakable loyalty to the throne emphasized again and again; and she quotes this sentence from the coronation service: "The Lord give you a fruitful country and healthful seasons, victorious fleets and armies and a quiet empire, a faithful Senate, wise and upright counselors and magistrates, a loyal nobility and a dutiful gentry, a pious, learned, and useful clergy, an honest, peaceful, and obedient commonalty;" and she asks, "Could any nation desire more?" She also intimates that America would go wild over such wonderful magnificences as there represented, and would be a finer nation even than it is under one sovereign; "as an empire the United States would be superb." She says a republic is never really popular. People try to put up with it, and pretend they have more liberty, but they know they are only playing. Of course, the England is a monarchy, she has large liberty for her people, and it is also true that Americans more and more are aping royalty and its magnificence. The freedom of a people—the true freedom—is measured by the distribution of the true principles of Christianity.

It has been charged by "Collier's" and by Senator Owen that the League of Medical Freedom is working in the interests of drugs, but an article in the Los Angeles Express of June 28 declares that the National League of Medical Freedom has absolutely nothing to do with the drug business, nor is it connected with it in any way. They are simply standing for that freedom of physicians which they believe to be the right granted under the Constitution of the United States, subject to no one medical school.

In the 601 days since October 22, 1909, there have been 548 homicides in Chicago, and of these 223 were outright murders. This is an unenviable record. The chief of police feels that it is owing largely to the ease with which one can secure a pistol or a revolver.

On the afternoon of July 1 a very sensibly felt earthquake shock occurred throughout the Pacific Coast. It is the hardest for years, with the exception of the one of 1906. In Mountain View its vibrations seemed to be from north to south, very slow and quite regular. But very little damage was done. Some buildings in San Jose, we understand, were cracked, and other smaller towns suffered a little, but nothing very serious. The only noticeable thing in our office was the stopping of the clock in the engineer's room. There were no preliminary tremors; it came with a startling suddenness. It is said that the total duration of motion as shown by the seismograph records was about 27 minutes. It was perceptible, however, to people ordinarily, from 15 to 25 seconds.

We have received from the Hon. John Barrett, Director-General of the Pan-American Union, the proceedings of the Pan-American Commercial Conference held February 13 to 17, 1911, at Washington. The report contains 330 pages, and is packed full of information concerning the countries which compose the Pan-American Union. Those who think of doing business with any of the South American countries, who are interested in their products, or in visiting the various countries which make up the continent south of us, would do well to study the proceedings of this great conference. The report is fifty cents a copy, and can be obtained by addressing the Pan-American Union, Washington, D. C.

"California Resources and Possibilities" is the title of an eighty-page book just off the press. It is the Twenty-First Annual Report of the California Development Board, giving the growth and development of California by population, by manufactures, by agricultural industries, and by trade. The cover is in colors, the design being a relief map of California with a red arrow showing the "Exposition City 1915," and bears the legend in another space, "California Welcomes the World to the Exposition City." The booklet is all that its name indicates, and speaks well for the California Development Board. Copies may be secured by addressing the above at San Francisco.

Eternity is in to-day. You may not see it or hear it or feel it or know it; but the seed you are sowing to-day will bear crop for weal or wo, for time, for eternity. The look, the word, the act is not only chiseling deeper the impression of the motive thought in your own character, but some other soul may be influenced thereby for eternal bane or bliss. The safe way, the only safe way, is to live for eternity this day, this moment. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

Kansas is doing a work that most farmers in the United States ought to do; namely, planting trees. Western Kansas, once nothing but a desert, is becoming a region of forests and orchards. In the last year the farmers planted two million catalpa-trees, which in six years attain a growth large enough for fence posts.

Believing that Morocco may be divided, or its government destroyed, Germany is sending one of her war-ships to stake out a claim in that country. This is resented by France, and there is possibility of trouble between the two powers. The situation is viewed by some of the great papers of Europe as decidedly serious.

It is said that each union laborer throughout the United States will be asked to give twenty-five cents to aid in the trial of McNamara at Los Angeles. This will amount to about \$500,000. There has also been devised a stamp which sells for one cent each, to aid them in their trial.