

38
29

Signs of the Times

Waiting for My Lord

BY W. S. CRUZAN

I am waiting for the coming
Of earth's long expected Lord;
For the signs are now fulfilling
That He gave us in His Word.
I am watching, I am waiting,
For that promised happy day;
Yet I do not cease my working;
I must work as well as pray.

Day and hour no mortal knoweth
Of the coming of the Lord;
This the Master plainly showeth
In the teaching of His Word;
Yet that day of days is coming,
And that glorious hour is nigh;
For the signs are now appearing
In the earth and sea and sky.

I may sleep before the dawning
Of that bright celestial day;
Short and sweet will be the slumber,
In the twilight shadows gray,
Ere th' Archangel's trumpet soundeth,
Ringing through the graveyard's gloom,
And each Christian sleeper waketh
From the Sabbath of the tomb.

I am waiting, I am praying,
For that coming happy day,
As I read each promise, saying,
"Christ is on His earthward way."
I can wait until that dawning—
Cast my care upon the Lord—
Come at eve or noon or morning,
He will bring my just reward.

Semmes, Alabama.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3515 — Who Is the Rock?

Matt. 16:18. What did the Saviour mean by "Upon this rock I will build My church; and the gates of hell shall not prevail against it"? T. E. W.

He meant, as taught by the universal testimony of the Bible, that He Himself was the Rock, the Foundation Stone. Nowhere in the Word of God is man called "the rock," or said to be the foundation of the faith of God's children. Take, for instance, Deuteronomy thirty-two—the wonderful song of Moses, his ascription of praise to God: "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Verse 4. (See also verses 18, 30, and 31.) The same thought is echoed in Psalm 18: "The Lord is my Rock, and my Fortress, and my Deliverer; my God, my strength, in whom I will trust." Verse 2. Christ as a foundation is predicted in Isa. 28:16: "Behold, I lay in Zion for a foundation a Stone, a tried Stone, a precious Corner-stone, a sure Foundation." To this Paul refers in 1 Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." To the same thing Peter refers in his first epistle, chapter 2, verse 6: "Behold, I lay in Zion a chief Corner-stone, elect, precious: and he that believeth on Him shall not be confounded." He is the Foundation of the whole house of God, as the apostle Paul states, speaking to the Christian church: "Ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone." Peter, and all others who believe in Christ, are living stones, built upon the Foundation Stone. See 1 Peter 2:4, 5.

3516 — To What Law?

To what law does Paul refer in Gal. 3:19, 24-26? Also in chapters 2:16-21; 3:2-5, 11-13; 4:4, 5? H. P. B.

It is impossible, in the space which we have and in justice to other querists, to attempt a detailed answer to all these questions, or a detailed explanation of all these texts. What will help our inquirers, we are sure, will be one or two preliminary considerations: First, what is the general subject of the epistle? We are sure that all will agree that it is justification by faith in Christ, with the emphasis on "in Christ," not justification by doing, not justification by any law whatsoever, but justification by faith in Christ Jesus our Lord. It is the enforcing of the same truth that is taught by Romans. If there could be any difference at all, Romans would simply be justification by faith. But there were conditions which led to an emphasis on "Christ," justification by faith in Christ, to the Galatians. Second, this point is also emphasized: that law can not justify; and in some cases it seems to us that the apostle is talking of law in general. No law can justify the sinner. It matters not what it is or what its nature is. Any law given by any authority which has been transgressed by any one subject to that authority, is by that law condemned. He can only be justified by the grace of the governor. But when the apostle brings it right down to the very sinner himself, the law which condemns must be the law which points out sin, and the only law which points out sin is the law of Ten Commandments.

In chapter 2:16, he could say to the Galatian brethren that they knew that a man is not justified by the works of the law but by the faith of Jesus Christ; and that if one should go back and say, "I will be justified by works that I can do," whatever those works were, he was building again the things which he destroyed, he was making Christ a minister of sin, and that he could not do. Righteousness could not come to the sinner by the law; it must come through Christ. In Gal. 3:19 the question is asked, "Wherefore then serveth the law?" In other words, What was purposed in speaking the law? The only trouble to our inquirers, we apprehend, is the term "added;" but that expression seems to be clearly parallel with Rom. 5:20: "Moreover the law entered, that the offense might abound," that sin might be exceeding sinful. The time had come when the consciences of men had become so perverted that they could not be trusted. The law which God wrote in man's very nature in the beginning had become so effaced by sin, that man's conscience must be brought to a standard which was unperverted and unpervertible. Consequently, when God brought His people out of Egypt He gave them the great moral standard, in order that they might know what sin was; and that moral standard was the Ten Commandments. It entered there in its written form, that the offense might

abound, that sin might be seen to be exceeding sinful. It was to that people spoken. Heb. 12:19.

The Greek word rendered "added" in Gal. 3:19 is the same as the word rendered "spoken" in Heb. 12:19. It was spoken by God in order that sin might be more clearly seen. It was added because of transgressions; that is, that transgression might be known to be what it really is. It is the same Greek word in the Septuagint in Deut. 5:22, "He added no more," referring directly to the Ten Commandments. That Greek word is *prostithemi*. It is defined by Baxter: "To put to, or near to, lay with, or by the side of, to add, superadd, adjoin." What it refers to in these texts, is that God added it in its written form.

It was given in written form until a certain time, designated as "till the Seed should come to whom the promise was made." The promise is that of the inheritance, or the new earth. Rom. 4:13. That is the promise which was given to Abraham. In that new earth state there will be no prohibitive commandments, God's law will be written in the hearts of all His children. Every single precept will be an enabling act, in which they will find power, and grace, and pleasure to do God's will. But until sinners are no more, the law is needed, and needed in the form in which God has given it.

Christ has not come yet as the Seed bringing the promise. He came as our sacrifice, came to give Himself for us, He came as the way, He is coming again as the life, as the king, and then He will say, "Inherit the kingdom prepared for you from the foundation of the world." That coming is set forth in Eze. 21:25-27. Referring to Zedekiah, whose throne was just overturned by Babylon, the prophet says: "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the miter, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until He come whose right it is; and I will give it Him."

After the overturning of the kingdom by Babylon came the overturning by Medo-Persia, by Grecia, by Rome; and succeeding Rome, in all its later phases, will come the Lord Jesus Christ to take the kingdom and reign forever; and until that time come, God's law will still stand in its written, largely negative form, as a reproof to all sinners. Thus in Gal. 4:4 we read that God "sent forth His Son, . . . made under the law," condemned because a human, our Representative, and yet committing no sin, that He might redeem all others who are under the law. That law prescribes all duty, forbids all sin, and is in absolute harmony with His Holy Spirit. Consequently, in him in whom the fruits of the Spirit are manifest there is no condemnation; God's law is not against him. But if a man is doing that which is contrary to the Spirit, he is still under the law, condemned by it.

3517 — Matt. 12:40

Will you please explain Matt. 12:40? How will you harmonize it with Luke 23:53-56; 24:1-4? Subscriber.

It is impossible for us to see anything out of harmony with those texts at all. We do not know what our subscriber wishes harmonized. We do not know that there is any particular need of quoting the texts, because they can be easily read. The first declares that Jonah was to be a sign of our Lord, and the second scripture refers to the death and resurrection of our Lord. Presumably the trouble is over the expression "three days and three nights." The term "day" is used with a great deal of latitude and meaning in the Scripture. Parts of three days and three nights, would be spoken of in a general way as three days and nights. Now in the first place there is absolutely nothing in the Bible that would warrant the construction that some put upon that passage, that the three days and three nights means seventy-two hours. They simply mean, in a general way of speaking, parts or the whole of three days, or a period of time in which some part of each of three days is included. There is absolutely nothing in the Scriptures which warrants us in saying that "the heart of the earth" means the grave. It is the only place in the Word where just such an expression occurs; and for us to say that that means the grave, is arbitrary interpretation. Why may it not mean just as well "in the power of the rulers of the earth," the very heart of which was Rome at that time,

and include in that time the apprehension, trial, and sufferings of our Lord previous to His death? When He was arrested He said, "This is your hour, and the power of darkness." That occurred on what would be our Thursday night, or the first part of the day Friday. Later in that day He was crucified. He rested in the tomb on the Sabbath; and in the middle of the third day, which was the first day of the week, He arose from the dead. At the very close of that first day of the week we find the disciples saying to Jesus, "Today is the third day since these things were done." Very much more might be said. See the book entitled "Questions and Answers," pages 28 to 34, in which each text mentioning this period is examined.

3518 — The Shape of the Earth

Please explain Rev. 7:1. Is the earth square or round? What does it mean about the four corners? Subscriber and C. G. P.

The four corners of the earth, the four winds of the earth, the four quarters of the earth, all common, every-day expressions, simply mean in all directions, embracing the whole thing. The Bible language is just simply the ordinary language of humanity. Just as we very commonly hear now, the four points of the compass — east, west, north, and south. Such expressions as these do not have any reference whatever to the shape of the earth. As to what that shape is, the evidence to us is overwhelming that it is round. We have not space to discuss that here. What is meant in Rev. 7:1 is this, that God has His own great messengers, who are in the four quarters of the earth, holding the winds of war, in order that the war shall not break out universally until His work is done.

3519 — G. N. Acts 10:1 and Mark 15:39.—There is nothing in the Bible to identify Cornelius with the centurion who stood by the cross, save the fact that both men were centurions. A centurion was an officer in the Roman army having the command of a hundred men. Rome had many centurions. It is not unreasonable to suppose that more than one of them were devout men, desiring to know what was truth.

3520 — A. K. Matt. 11:12.—Jesus seems to have been speaking of those tremendously in earnest, the eager, anxious ones that pressed in because of John's preaching. See Matt. 3:5.



Schedule for Week Ending August 5, 1911

Sunday	July 30	Jeremiah 52;
		Lamentations 1, 2
Monday	" 31	" 3-5
Tuesday	August 1	Ezekiel 1-4
Wednesday	" 2	" 5-8
Thursday	" 3	" 9-13
Friday	" 4	" 14-17
Sabbath	" 5	" 18-20

We close Jeremiah with a narrative of the reign of Zedekiah, the conquest of Nebuchadnezzar, and the spoil which he carried to Babylon.

The Book of Lamentations is generally ascribed to Jeremiah, and must have been written by one who witnessed the awful sufferings of the people in the siege of Jerusalem. It consists of five poems. The first, second, and fourth are in the Hebrew acrostics, each verse begins with a letter of the Hebrew alphabet in order. The third is divided into twenty-two sets of three verses each, each set beginning with a different letter of the Hebrew alphabet. The fifth chapter is divided into twenty-two divisions, but it is not acrostic.

The first twenty chapters of the wonderful book of Ezekiel fall in this week's reading. Ezekiel was the mouthpiece of God among the captives in Babylonia by the river Chebar, while Jeremiah prophesied in Jerusalem. By wonderful visions of living creatures, or angels so arranged, typifying might, patience, wisdom, glory, God showed His overruling providence over the nations. The wheels within wheels were all in order to him. God was ruling. These four symbols were the same as the four standards under which the camp of Israel was pitched

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 29

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Chosen in Christ

By Mrs. E. G. White

Faith Personal

MANY have confused ideas as to what constitutes faith, and they live altogether below their privileges. They confuse feeling and faith, and are continually distressed and perplexed in mind; for Satan takes all possible advantage of their igno-

that draws the soul to Christ, to be graciously received, and presented to the Father. Through the work of the Spirit the divine relationship between God and the sinner is renewed. The Father says, "I will be to them a God, and they shall be to Me a peculiar treasure; for this people whom I have formed for Myself shall show forth My praise."

God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He



CHRIST THE SACRIFICE OF THE AGES

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rance and inexperience. Through manifold temptations, Satan often succeeds in making the experience of the Christian dark and bitter, according to his evil designs. We are to accept of Christ as our personal Saviour, or we shall fail in our attempt to be overcomers. It will not answer for us to hold ourselves aloof from Him, to believe that our friend or our neighbor may have Him for a personal Saviour, but that we may not experience His pardoning love. We are to believe that we are chosen of God, to be saved by the exercise of faith, through the grace of Christ and the work of the Holy Spirit; and we are to praise and glorify God for such a marvelous manifestation of His unmerited favor. It is the love of God

The Father sets His love upon His elect people who live in the midst of men. These are the people whom Christ has redeemed by the price of His own blood; and because they respond to the drawing of Christ, through the sovereign mercy of God, they are elected to be saved as His obedient children. Upon them is manifested the free grace of God, the love wherewith He has loved them. Every one who will humble himself as a little child, who will receive and obey the Word of God with a child's simplicity, will be among the elect of God. Of the church at Ephesus, the apostle writes:

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the

hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.

Only Through Christ

In the council of heaven, provision was made that men, the transgressors, should not perish in their disobedience, but, through faith in Christ as their substitute and surety, might become the elect of God, predestinated to the adoption of children by Jesus Christ to Himself according to the good pleasure of His will. God wills that all men should be saved; for ample pro-

vision has been made, in giving His only-begotten Son to pay man's ransom. Those who perish will perish because they refuse to be adopted as children of God through Christ Jesus. The pride of man hinders him from accepting the provisions of salvation. But human merit will not admit a soul into the presence of God. That which will make a man acceptable to God, is the imparted grace of Christ through faith in His name. No dependence can be placed in works or in happy flights of feelings as evidence that men are chosen of God; for the elect are chosen through Christ.

Not Turned Away

Jesus says, "Him that cometh unto Me I will in no wise cast out." When the repenting sinner comes to Christ, conscious of his guilt and unworthiness, realizing that he is deserving of punishment, but relying on the mercy and love of Christ, he will not be turned away. The pardoning love of God is appropriated, and joyful gratitude springs up in his heart for the infinite compassion and love of his Saviour. That provision was made for him in the councils of heaven before the foundation of the world, that Christ should take upon Himself the penalty of man's transgression and impute to him His righteousness, overwhelms him with amazement, and calls forth from his lips words of praise and songs of gratitude.

Christ was the Lamb slain from the foundation of the world. To many it has been a mystery why so many sacrificial offerings

were required in the old dispensation, why so many bleeding victims were led to the altar. But the great truth that was to be kept before men, and imprinted upon mind and heart, was this: "Without shedding of blood is no remission." In every bleeding sacrifice was typified "the Lamb of God, which taketh away the sin of the world." Christ Himself was the originator of the Jewish system of worship, in which, by types and symbols, were shadowed forth spiritual and heavenly things. Many forgot the true significance of these offerings; and the great truth that through Christ alone there is forgiveness of sin, was lost to them. The multiplying of sacrificial offerings, the blood of bulls and goats, could not take away sin.

In the old dispensation many failed to see the force of the lesson presented to them in sacrifice and offering, and they were without excuse. But to-day we are living when type has met antitype in the offering of Christ for the sins of the world; we are living in the day of increased light, and yet how few are benefited by the grand and all-important truth that Christ has made an ample sacrifice for all! What justice required, Christ had rendered in the offering of Himself, and "how shall we escape, if we neglect so great salvation?" Those who reject the gift of life, will be without excuse; "for God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

arose and came to view, while the waters fell away from sight, filling the vast reservoirs of earth's interior. At God's rebuke they fled; at the voice of His thunder they hasted away. When the commotion had ceased, O, what a picture was there—the earth, composed of broad, beautiful valleys, surrounded by lofty mountains that towered in graceful slopes; vales skirted by hills that arose in varied but pleasing forms; plains that stretched away to shores of seas beyond. The waters were gathered in seas, lakes, and ponds, in rivers, brooks, and rills, each gleaming like a sparkling jewel, or like a thread of silver, upon the surface of the earth.

"Let the earth bring forth grass." Over the face of nature there spread a carpet of living green of varied shades, bestudded here and there with clumps of shrubs in blending colors; while from the midst of it all, to grace the slopes of mountains and of hills, there arose the trees, from the lofty cedars exceeding those of Lebanon, and the spreading oaks, to the pale, trembling aspens of the mountains, or the swaying willows by the brooks.

Let each bear seed in itself. Then, lo, upon the blades of the grasses, upon the sprigs of the bushes, and upon the twigs of the trees, there burst forth flowers of wondrous beauty, to sway to and fro in the breezes, to fill the air with their fragrance, and to bear seed in themselves.

"Let there be lights in the firmament, . . . to give light upon the earth." A vast body in the heavens, clothed with the glory of God, immediately began to pour its radiance upon the earth; while opposite it, but much nearer, was a smaller body, from which there began to stream a flood of silvery light upon the darker side of the earth. The first was the king of day, the second was the queen of night. Besprinkled throughout the canopy above, there appeared a great host of lesser lights, to grace the presence of the queen of night. O, the beautiful dome of heaven, with the sun to rule the day, and the moon to rule the night!

Let the waters bring forth, and let there be fowls. Immediately in all the waters appeared the finny tribes, in forms diversified, in colors beautiful; while in the sea swam great whales, and other denizens of the deep, leaving behind them a trail of sparkling foam. High in the heavens, with leveled wings cleaving the air, soared great birds; while flitting from tree to tree, happy songsters of brilliant plumage made the air vocal with joy.

"Let Us make man in Our image, after Our likeness: and let them have dominion." God made man in His own image, and gave him dominion over the fish of the sea, and over the fowl of the air, and over all cattle, and over every living thing that moves upon the earth, and over all the earth. "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."

Thus the earth came from the hand of Christ a thing of beauty, set in glory, to be inhabited by creatures controlled by love; while over it all stood man, made a little lower than the angels, crowned with glory and honor. And as the Creator viewed His finished work, He pronounced it all "very good." "Thus the heavens and the earth were finished, and all the host of them.

The Creator and the Sabbath

By Roderick S. Owen

In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. Col. 1:14-16.

HIS scripture asserts that the One who redeems us by His blood, is that One who called into existence the myriads of twinkling stars that bestud our sky; that One who spoke out of nothingness the unnumbered systems of worlds that sweep so majestically around these suns; that One who is the Author of the power that set them in motion, and supports them as they traverse their wide orbits; that One who established the laws that control all the planetary systems in all this vast universe; that One who formed, fashioned, and beautified the earth for the abode of the man, whom He made in His image; the One whose name forever is I AM. And this is His memorial through all generations; but we call His name JESUS, for He saves His people from their sins.

Turning to the first chapter of Genesis, let us notice the successive steps by which our earth was made.

"In the beginning God created." "For He spake, and it was; He commanded, and it stood fast."

"Without form and void." A plastic mass, with no fixed shape, submissive to be fashioned by the same voice that was responsible for its existence; like the soul

that God creates anew, pliable and yielding as clay in the hands of the potter, to be formed and fashioned as He wills.

"Void"—empty, to be filled with the glory of God.

"Let there be light." Darkness was there; and God said, Let light be there; and light was there. He did not send the light into the darkness; for God commanded the light to shine out of the darkness, just as He in redemption speaks to the soul darkened with sin, and the entrance of His Word floods its innermost recesses with light, which streams forth with cheering radiance to all around.

"God divided the light from the darkness." Gathering the light to one side of the earth, and fixing its position, the Creator produced a succession of light and darkness, by giving the earth its motion upon its axis, thus originating the day composed of twelve hours of light and twelve hours of darkness, "and the evening and the morning were the first day."

"Let there be a firmament." Revolving, the earth assumed the form of a globe, its surface as clear as a crystal. Underneath this transparency of air, appeared another surface of water, on one side clear and sparkling, and on the other side clear but darkening in the shadow. And God said, "Let there be a firmament;" and immediately a volume of water was lifted up, forming a vast canopy above the air which passed between the waters, thus forming the firmament, called our heaven.

"Let the waters . . . be gathered together, . . . and let the dry land appear." O, what a moving was there! The land

And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Here we have the origin of the Sabbath, or rest of the Lord. He rested (sabbatized) on the seventh day, thus constituting that day His Sabbath, or rest day. Christ, the One who created, is the One who rested; and thus He became the Lord of the Sabbath, being its Author. Because of this fact, we find the seventh day called in the Bible "the Sabbath," "the Sabbath of the Lord thy God," "the rest of the holy Sabbath unto the Lord," "the Lord's day;" and God speaks of it as "My holy day," "My Sabbath," etc. See Acts 16: 13; Ex. 20: 10; 16: 23; Rev. 1: 10; Eze. 20: 12; Isa. 58: 13.

On the seventh day, God rested — not a physical rest; for "hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" But "He rested, and was refreshed." He viewed this new creation, and rejoiced in it — not alone, for "the morning stars sang together, and all the sons of God shouted for joy" as they beheld this new manifestation of the beneficence of God. Thus we see that the Creator's rest was the joy and satisfaction of seeing and rejoicing in this finished new creation. Into the rest of Jehovah all His intelligent, loving creatures entered in that morning song of earth's history.

Having rested on the seventh day, God blessed and sanctified it. The resting made it His rest day. The blessing and sanctifying established it as a memorial, and placed upon all His loyal subjects the obligation to recognize it as such, and thus brought its blessing to all who do so.

No other day has ever been treated in this manner. No other day has ever been blessed and sanctified. No other day has God ever recognized in its weekly recurrence as His Sabbath. Thus the seventh day stands before us as His Sabbath day, the sign of His creative power, the seal of His finished work, the memorial of His name as Creator. Wherefore the Son of Man is Lord even of that holy day which He made for man. Mark 2: 27, 28.

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The Importance of Self-Control

AMONG the minor virtues, probably the habit of self-control in speech holds the most important place in the life of a woman. The acquirement of this habit must begin early or it will never be attained save with great difficulty. It must be formed in girlhood if it is not well started in childhood. I have seen the happiness of many a fair life ruined by the want of power to suppress the word of bitterness, contempt, and anger, even under what might be called "reasonable provocation." There are times when one's only duty is to keep from talking. There are times when keeping still is wisdom, love, Christianity.— *Anon.*

— ★ ★ —

PRAYER is so mighty an instrument that no one ever thoroly mastered all its keys. They sweep over the infinite scale of man's wants and of God's goodness.— *Hugh Miller.*

The Second Coming of Our Lord

By Marion E. Hull

He Will Come Again



HERE is no truth of the blessed Gospel which is more clearly taught than that our Redeemer will return the second time. Before this awful event all others pale. It is the sublimest spectacle and most matchless display of transcendent glory connected with the scheme of redemption. When the Lord spoke the eternal principles of His own perfection from the flaming top of Sinai, and traced them in stone with His own finger, the whole earth trembled, and the glory of God was revealed in mighty majesty. But this divine exhibition of heavenly glory will be surpassed when the Redeemer comes to take to Himself the people whom He has saved from the terrible thralldom of sin.

At His first advent He came in weakness. He came as a helpless babe to show the frailties of our frame. As a lamb He came

The Old-Fashioned Bible

By Albert Carey

The old-fashioned Bible, with its old-fashioned lore,
Its Maker eternal, and its Christ to adore,
Its sin and its Saviour, aye, its cross and its crown,
Is the Bible forever, sin never can drown.

Its tale of creation, of the Deluge and tower,
Its Sinai thunder, its miraculous power,
The beginnings of nations, their story foretold,—
All this is a treasure not to reckon with gold.

And when the fierce fighters have their last battle fought
Against the great storehouse of the Infinite thought,
It o'er the great billows of the tempest and tide,
In glory and honor, will triumphantly ride.

Then stand by the standard, which for ages has stood
For all that is holy, truly lifting, and good.
And let its great teachings as your advocate stand,
And with it you'll triumph in the victory grand.

to bear the burdens of a weak and degenerate race. But how different the scene when He appears the second time to overturn the proud and stately empires of earth and scatter them like chaff driven by the wind! We may think of the glorious event, and it is well to let the picture linger in the mind, yet we can never take it in. The human mind can never comprehend in its fulness the hour when, crowned King of all kings, the Saviour comes to reap the harvest of the earth.

How He Will Come

The coming of our Lord is a real thing. It is no phantom. It is the advent of a real personal being. Jesus left the earth a real person, bearing in His body the marks of His humiliation. "And while they [the disciples] looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10, 11. An angelic cloud received Him into glory; and when He ap-

pears the second time, He is seated upon a "white cloud," "having on His head a golden crown, and in His hand a sharp sickle." Rev. 14: 14.

When He comes He will be escorted, like the victorious conqueror which He is, by "all the holy angels." Matt. 25: 31. When one angel came to the sealed tomb to call the Redeemer as He lay locked in the fixed embrace of death, the glory which attended the celestial messenger struck to the earth the guard of Roman soldiers who were watching the sepulcher. How much glory, think you, will be revealed when the unnumbered millions of mighty angels come with the Redeemer? They come as reapers to gather the sheaves into the heavenly garner. But this is only a little of the glory which is to be seen. The King comes in the most supernal glory, "the glory of His Father." Matt. 16: 27. He will come in "His own glory, and in His Father's, and of the holy angels." Luke 9: 26.

In the past, kings, emperors, and potentates of earth have sought to show the glory of their empires. In triumphant splendor and overweening pride they have exhibited all their regal pomp and glory. But they have perished, and their glory is no more. But the consuming majesty and glory which attends the coming of Jesus overshadows theirs as the sun shining in its zenith power eclipses the rays of a candle, and His glory will endure throughout all ages. Its luster will not be dimmed by passing cycles.

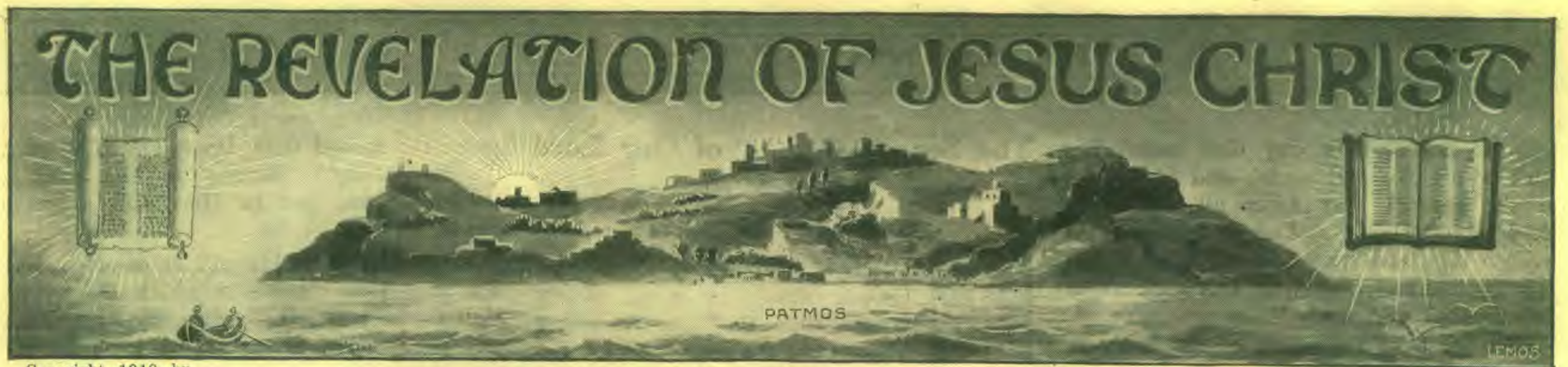
When He Is Coming

And now, as in ages in the past, the Lord will warn the world of the event which is approaching. He warned the antediluvians; He warned Sodom; He also warned Nineveh; and when His first advent was impending, He sent His forerunner with a special message for the time. And when we reach the closing days of the world's history, we read that there will be "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. *And then shall they see the Son of Man coming in a cloud with power and great glory.*" Luke 21: 25-27.

Reader, this glorious day draws near; it will soon be ushered in. Prepared or unprepared, its stern realities will soon be upon us. For the righteous it is a day of greatest joy, when they can look up and rejoice; for sinners it is a day of gloominess, desolation, and destruction. While the Life-giver is still on the mercy-seat, offering pardon to the impenitent, shall we not turn to Him with full repentance, that we may find forgiveness, and be numbered among those who can look up and say, "Lo, this is our God; we have waited for Him, and He will save us"? Isa. 25: 9.

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"THE heaviest burdens, the greatest trials, the severest temptations — these things are the makers of manhood. We must wrestle with propositions larger than ourselves till the strain develops us beyond their proportions. Then when we become bigger than our trials, we see why a benignant Providence permitted the trials to come."



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

XXXV. The Seventh Head

ROME in her various phases is represented by various prophetic symbols. In the second chapter of Daniel the great civil world empires are represented by various parts of a great metallic image: the head of gold, Babylon; the breast and arms of silver, Medo-Persia; the belly and thighs of brass, Grecia; and the legs of iron, and the feet and toes of iron and clay, Rome. The unity of the Roman kingdom is shown by the iron. The DIVISION is shown not by the TOES, but by the MIXTURE of IRON and CLAY; for "whereas thou sawest the feet and toes, PART of potters' CLAY, and PART of IRON, the KINGDOM shall be divided." Dan. 2: 41.

In Daniel 7 Rome is represented by a "dreadful and terrible" beast, with "great iron teeth;" and the divisions in the kingdom are symbolized by ten horns. So also in Revelation 13. It is a noteworthy fact that there did exist just ten divisions of the Roman Empire between the years A.D. 476 and 493. Then the up-pushing of the diverse kingdom of the Papacy overthrew three of these kingdoms — Heruli, Vandals, and Ostrogoths. Following this, for 1,260 years the Papacy held, to a greater or less extent, Spiritual Domination over the kingdoms of Europe; but never was there a specific union among these kingdoms to receive and accept the Papacy as such. She was so regarded generally, but not always of choice. It was oftener through fear or intrigue that she ruled.

The latest phase of this great empire is presented in Revelation 17. It is that phase which exists while the judgment of God is impending, and just before the final destruction of earthly rule. At that time, even as at the beginning, there will be ten divisions; but at that time, as NOT at the beginning, these ten powers will be of "ONE MIND" to elevate the Spiritual Domination of the Papacy. However, there is this difference between the symbols of Daniel 7 and those of Revelation 13 and 17, which it is well to bear in mind: In Daniel each world power is represented by a separate symbol, while in Revelation all are represented by one symbol (a beast), existing under different consecutive heads, showing that the Church-and-State governments (the persecuting elements) were practically ONE SYSTEM throughout, yet manifest in various phases, represented by the heads.

The First Six Heads

The first six of these heads were Babylon, Medo-Persia, Grecia, Pagan Rome, Papal Rome, and the pagan-religious governments of Europe as now existing, embodying the same principles as preceding heads, and opposed to the principles of true religious liberty. We reprint again from the Revised Version of Revelation 17 the explanation of the vision, given by the angel to John:

"[8] 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. [9] Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: [10] 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. [11] And the beast that was, and

is not, is himself also an eighth, and is of the seven; and he goeth into perdition. [12] 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. [13] These have one mind, and they give their power and authority unto the beast. [14] 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. [15] And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. [16] 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. [17] 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. [18] And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

The beast that "WAS, and IS NOT, and is ABOUT TO COME up," we learned last week, as the prophecy clearly shows, is the beast under the papal head. When it comes up again it is called "an eighth" (verse 11), and goes "into perdition," or utter destruction. It is therefore the last phase of the dragonic system, which has oppressed the world for ages. It is "of the seven." It was the fifth head; but as it appears again it is called an eighth. As it is both the fifth and eighth, there must be two intervening heads. One of these (the sixth) we have found to be the present phase of Church-and-State rule in Europe.

What Is the Seventh Head?

Upon this part of the prophecy, which pertains to the future, we have no disposition to dogmatize. As to the past and present of the prophecy, and as to the future, so far as it relates to the FACT of the restoration of the Papacy, it seems to the writer that the position taken is clear, logical, and consistent, tho its setting forth may not be in the happiest style. We believe it is buttressed by Scripture principles of prophetic exposition, and by historical facts. But as to the future, this article can only suggest what seems reasonable and probable.

Whatever the seventh head may be, it is evidently connected with the ten horns; for it is with the horns that the beast is again restored to power (verse 12), horns which, as contemplated by the prophecy, "have received no kingdom as yet."

Present Political Condition of Europe

For the last quarter of a century Europe has been a great seething political caldron, with the "iron" (imperialism) and the "clay" (democracy, Socialism) struggling for the mastery. Discontent reigns everywhere. Lawlessness is rampant. The burden of royal houses with great numbers of dependents, and the still heavier war budgets of the various countries, have galled beyond endurance, and well-nigh broken the backs of an overburdened people. As a result the nihilistic and socialistic propagandas, hidden at times by more prominent public affairs, have in secret grown apace. For a score of years thoughtful and observing men have been talking of a repetition of the French Revolution on a scale before which that of 1793 will pale into insignificance, in which not only a "tenth part of the city," but the whole European

camp, shall be given over to the red hand of a great international mob, goaded to madness by long years of oppression and injustice — fancied and real.

Present Religious Condition of Europe

A century ago France gave the deadly wound to the Spiritual Domination of the Papacy, which had been gradually weakening since the Reformation. Whatever may be said of the means by which it was accomplished, the result was a long step in the way of progress, while the means, the atheistic revolution of France, was but the logical result of a law-bound, yet lawLESS, religion, — a religion bound about by human tradition, and civil and priestly laws, in its smallest detail, but through which the law and Word and worship of God were made of none effect. It was called Christianity. It was simply a part of the old dragonic system, which began with Babylon. But the people, believing it to be Christianity, and not knowing what Christianity was, logically were swept into infidelity — the logic always of a disregard of God's law.

Just here Protestantism would have helped France, but France had cast Protestantism out; and it is a sad fact to record that in those nations where two centuries before it was such a power, it had been false to the principles which gave it life, and followed in the way of the Roman Church by uniting with the State, and itself inciting to lawlessness and contempt of God's authority by making void His Word through legalized traditions. Religion has been kept alive in Europe by the non-conformist religious bodies — called by the State churches, as by Rome, "sects" — and by devoted members in the State churches, despite the system with which they are connected. It is now a still sadder fact that these non-conformist bodies are uniting with the State churches, and demanding more stringent legal regulations to support church dogmas, notably the Sunday, — an ages-long mark of apostasy, "the wild solar holiday of all pagan times." Thus are all the great religious bodies making void the law of God through the tradition of men, and thus breeding contempt of all law among the masses. Whether or not it is true, millions among the masses feel that the religious people, who to them represent Christianity, look down upon them, or utterly ignore them in the just demands they are making of rulers. And by this means is disregard of God and religion fostered. Sometime the tension will reach its utmost strain, and will break. The trodden worm will turn. The century-oppressed and patient people will rise, throw off all restraint, and the thrones of Europe will totter and fall, and anarchy and red-republicanism will be enthroned.

Roman Catholic Policy

When triumphant, the Papacy has ruled arbitrarily, merciful only to those who submit without reserve. She believes this course to be her duty. Admit her premises, and her conclusion is inevitable: "The end justifies the means." Since her domination was destroyed, she has played the double game of stirring up the nations, arousing strife and discord secretly, if we may believe such men as Lord Robert Montague, while in public she is pointing back to what she calls the golden days of

her rule, but which history calls the Dark Ages, during which time, she tells the nations, there were no paupers, labor difficulties, Socialists, Nihilists, and internal troubles; and that if the Papacy is again restored, all these things will cease, and the blessing of God will rest upon the nations. It was only a few years ago that the late Cardinal Manning, of England, declared, "If governments will not obey him [the supreme pontiff], the people will;" that is, the people will obey the pope, and rebel against the constituted authorities.

But such rebellion would overstep, in all probability, Rome's desire, and anarchy would be upon the nations. Is not this what is meant by the "abyss," the chaos, of Rev. 17:8, above? Such the earth was previous to God's calling it into order. (Gen. 1:2.) The same word is applied evidently to the place from which came the unorganized hordes of Arabia, and to the infidelity and red-republicanism of France. (See Rev. 9:1, 2; 11:7.) It seems to us that some such condition will succeed the restoration of the Papal domination; and that out of it will arise the

the Sunday will be honored by law, and the judgments of God will cease."

This ten-divisioned empire, arising out of the abyss, continues as such but "a short space." (Rev. 17:10.) The powers composing it see their authority shaking as they shook the powers that preceded. Unable to discern the causes of the difficulties and dangers that menace their rule, they are persuaded to listen to the Babylonian harlot. They pause; they are pleased; they are persuaded; they take her to their hearts; they reinstate her in power; and the now restored Babylon sings in her short-lived triumph, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

The Eighth Head

And now the deadly wound is healed. The apostate church receives again what she lost. The two essentials to a persecuting power exist once more, seen by the children of God in its true light as a bane, but seen by the blindness of the world as a blessing. The papal church, uniting with the ten kings,

A numerical adjective modifying a noun, denoting definite quantity as one of its meanings, would have a definite meaning. We use "day" and "hour" in an indefinite way, as "day of salvation," "hour of action;" yet in such cases we never preface the term with a definite adjective. ONE day, or ONE hour is definite. Dean Alford says: "One hour (during the space of one hour, just as the corresponding term in chapter 8:1 means during the space of an hour). Some, e. g., Vitringa and Elliott, have upheld the meaning of 'at one and the same time with.' But I venture to say that but for a preconceived opinion, no one would ever have thought of any other meaning for these words than the ordinary one, 'for the space of one hour.' And thus, accordingly, we will take them as signifying some definite space . . . thus designated."—Notes on Revelation.

The "one hour," therefore, is definite prophetic time. A day in prophecy is a year; an hour is one twenty-fourth part of a year, or fifteen days. It begins when the law reinstating the Papacy goes into effect. These

Sevenfold Prediction of the Sevenfold Babylonian System of Government

Heads or Forms.	Babylonian	Medo-Persian	Grecian	Rome Pagan	Rome: Papal	Rome Pagan: Papal-Protestant	Rome Confederate: Papal Restored
Revelation XII Summary "Prince of this World"	First and Molder of All-Satan at Head. Rev. 18:3; Jer. 51:7	Satan controlling Dan. 10:20 Esther 3	Satan controlling Antiochus Epiphanes	Satan using Herod, Pilate Jews Emperors	Wilderness State Persecution 1260 Days	Same System Division "Holy Rom. Emp." Vol. II Relief Rev. 12:16	7th United States of Europe Combined With Papacy the 8th Rev. 12:17
Daniel II Kingdom of Man	Head of Gold	Breast and Arms Silver	Belly and Thighs of Brass	Legs of Iron Clay Entering	Feet of Iron and Clay	Feet and toes Clay and Iron	Toes of Clay and Iron
Daniel VII Beast-Government	Eagle-Winged Lion	Bear	Four-Headed Leopard	Terrible Composite Beast	Beast-Ten Horns-LITTLE HORN Time times half	Little-Horn Domination overthrown	Little Horn Restored-Persecution Renewed
Daniel VIII Spiritual Rivals	As Empire in the Past	Two-Horned Ram	One-Horned, Four-Horned Goat	Little Horn	Little Horn 2,300 Days	Days of Reformation and Rejuvenescence	Last struggle Cleansing of Sanctuary-Judgment
Daniel XI Kings of North & South	As Empire in the Past	Noted Kings	One Great King-Four Divisions	Succeeding Grecia	The Wilful King Time of End	Overthrow Recovery	Fury of Persecution Exaltation-Final Overthrow
Revelation XIII One System	Mouth of Lion	Feet of Bear	Body of Leopard	Composite Beast-Ten Horns	Composite Beast-Persecution 42 months	Rest from Persecution Reformation	Deadly Wound Healed
Revelation XVII Last Phases	Satanic Beast Babylonian Woman	Fallen Rev. 17:10	Fallen	Fallen	Fallen-Wilderness-Apostasy triumphant	Apostate Protestantism "ONE IS" Last "About to Come"	Ten Horns-European Confederacy-7th Restored Beast under 5th forming the 8th "Not yet Come" "Goeth into Perdition"

ten horns, symbolizing ten "United States of Europe," of which we already hear. These United States of Europe (Rev. 17:12) will form the seventh head in embryo of the dragonic system.

But as France found infidelity a poor basis for a submissive government, so will these united powers speedily find it. The Vatican, the Roman curia, the ecclesiastical body of the Roman Church, still exist. While the turbulence and the rebellion are the direct result of the system she has fostered, she emphatically disowns them all, and in dulcet tones pleads with the rulers of men. She says in effect: "Make me the supreme arbiter; restore me to my rightful place as head over all religion and corrector of heretics; honor the bride of Christ by exalting her as His representative. I can control the masses. These dissensions among the people, these judgments in the earth, are manifestations of God's wrath against the nations because they have cast off God's rule by rejecting me, His vicar. You have tried Protestantism, and that has failed; you have tried infidelity, and that has failed, and the judgments of God are increasing. Reinstall me, the true 'mistress of the kingdoms' of earth, and your laws will be respected, heresy will be extirpated,

forms the eighth head, which is of the seven, and that goes into perdition. The National Reformers of the earth are jubilant. The heathen nations of the earth, like heathen nations of old, having accepted of Christ by law, the following scriptures will be fulfilled: "And they that dwell on the earth shall wonder [admire], whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and shall come." Rev. 17:8. "And his deadly wound was healed: and ALL THE WORLD WONDERED after the beast. . . . And they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" "And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life." Rev. 13:3, 4, 8.

The One Hour

These ten divisions receive power as kings one hour with the beast. (Rev. 17:12.) "These have ONE MIND, and shall give their power and strength unto the beast." "For God hath put in their hearts to fulfil His will, and to AGREE, and give their kingdom unto the beast, until the WORDS of God shall be fulfilled." Verses 13, 17. For ONE HOUR,

fifteen pregnant days are the period of papal triumph. The apostate church again rules supreme; it is her crowning, dying glory. The daughter of Babylon once more says: "I am, and there is none else besides me." (Isa. 47:10, R.V.) "I sit a queen, and am no widow, and shall in no wise see mourning." But God says, "Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." (Rev. 18:7, 8, R.V.)

Thus the promises of the apostate church to the ten kingdoms are proved false; and the kingdoms, enraged at the deception and avarice of the church, turn upon the siren, and rend her to pieces, fulfilling the following: "These shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire." Rev. 17:16. The very system which is the outgrowth of her fornication, unites in her destruction. She falls in the nets which she herself spread. Her scheme of self-exaltation has proved her destruction. This destruction, at the close of this HOUR of her triumph, is pointed out in Rev. 18:10, 17, 19.

Her destruction is eternity's condemnation of all man-made religion. It sets the seal of

eternal infamy upon the mystery of iniquity, which has exalted itself in the place of the mystery of godliness—Jesus Christ and His Word supreme in the heart and in the church. Simple faith in God eternally triumphs.

The Time Is Short

It may be said that this view of the prophecy calls for so much to be performed that it puts the Lord's coming far away. But who knows how long it will take to accomplish all this and more in this paramount age of rapid development? and who knows if the greater part of it, the molding of character, is not already performed? When Jesus died upon the cross, there was but one penitent thief to do Him homage. Less than threescore days later, three thousand had acknowledged His claims as the Christ.

When Moses went up into Mount Sinai to talk with God, all the people were professedly loyal to the great Jehovah; but in less than forty days they had turned from Him to the Egyptian sun-worship.

The French Revolution was comparatively a short work of itself; the seeds of infidelity had, however, been sown by Rome through her inconsistent example, her self-laudatory creed, and her terrible oppression.

July 3, 1870, not a breath of war stirred the political atmosphere of Europe. Less than one month later, France was fighting for her place among the nations; and another month witnessed the victorious German army at the gates of Paris. The revolution in Brazil, November 15, 1889, took place in a day, and the world was startled by the news that an empire had become a republic; and two days later the Emperor and his family had sailed for the Old World. Witness also the recent revolution in Portugal.

And so with the last revolution among the governments of earth. The seeds of discord, lawlessness, socialism, and anarchy have been sown by governments and churches for centuries, have been breaking down all respect for government, law, and order, by breaking God's law; and dire revolution will be the result. It can all occur in a very brief space of time. The nations are becoming angry, and God's power alone restrains the devilish passions raging in the hearts of multitudes today. Let Him but withdraw His restraining power, let the angels of God but remove their restraining hand from the winds of strife (Rev. 7: 1-3), let the work of God's Gospel be finished among men, and no one can foretell how soon will all the prophecies of God's Word pertaining to the nations be fulfilled. Let those who believe in the "sure word," awake.

[The study of the last part of Revelation 13 will be continued in our next.]

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Ten Thoughts on Tithing

1. It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.— *Whalon*.

2. The Christian church has fallen below even the Jewish low-water mark of a single tithe.— *George Sherwood Eddy*.

3. "All the tithe of the land is the Lord's," and not to pay it is robbing Him; and that is a sure way to bring down His displeasure.— *Bailey*.

4. To dedicate the tenth of what we have is mere duty; charity begins beyond it; free-will offerings beyond that again.— *Frances Ridley Havergal*.

5. We may safely take the tenth as a starting-point, for there are few who would care to give less than the heathen and the Jews.— *William H. Salimon*.

6. In the sight of Christ's teaching, the "whole tithe" for us may be more than a

tenth. Jacob had no church to support.— *George Sherwood Eddy*.

7. The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote His kingdom, is a conscious or unconscious hypocrite.— *F. E. Clark, D.D.*

8. Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see His image and superscription on every dollar they possess.— *T. L. Cuyler, D.D.*

9. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the "first-fruits," and not the dregs and leavings.— *A. J. Gordon, D.D.*

10. Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.— *Frances Ridley Havergal*.

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"It is no argument that Christ is not in the ship because tempests and storms arise."

Our Bible Reading

Man's Hope in the Resurrection

1. What earnest question of humanity did Job ask?

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

2. What have we learned is man's condition in death?

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

3. In whom only is hope?

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

For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15: 22.

4. In what lies the hope of the resurrection?

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures. 1 Cor. 15: 3, 4.

5. What does the rising of Christ mean for us?

And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. 1 Cor. 15: 14-21.

6. How many general resurrections are there?

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.

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts 24: 15.

7. How far apart are these resurrections?

Blessed and holy is he that hath part in the

"SALVATION does not destroy the created self, it only destroys that which in our nature was depraved. We will never get rid of our humanity in this life; but through grace, we get rid of our depravity, and we can learn more and more of how to keep our humanity under self-denial and self-sacrifice toward God. The only safe place for our natural self is under the hand of God. 'Humble yourself therefore under the mighty hand of God.'"

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MAN has a God-ward side. He thirsts for the eternal and the infinite. And it is in the proportion that religion keeps to her sphere of ministering to this want with her unique, divine, and mysterious truths, that she will be a trusted and worthy guide to lead the soul to its everlasting home.— *Rev. James B. Remensnyder*.

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I WILL strive to raise my own body and soul daily into higher powers of duty and happiness—not in rivalry or contention with others, but for the help, delight, honor of others, and for the joy and peace of my own life.— *John Ruskin*.

first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Rev. 20: 6.

But the rest of the dead lived not again until the thousand years were finished. Rev. 20: 5.

8. In what words did Job and Daniel express their thought of the resurrection?

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and tho after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job 19: 25-27.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12: 2.

9. How do Isaiah and Hosea express their hope?

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead. Isa. 26: 19.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. Hosea 13: 14.

10. What words of comfort are given to those who mourn for the dead?

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . 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: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Thess. 4: 13-18.

When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke 14: 13, 14.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 25, 1911

Manuscripts should be addressed to the Editor

Politics and Principles

POLITICS" is defined by Webster as (1) "the science of government," (2) "the management of a political party." By the Standard the term is defined: (1) "the branch of civics that treats of the principles of civil government and the conduct of State affairs," (2) "political affairs in a party sense; party intrigues; political contrivance and management," (3) "a person's political sentiments, party preference, etc."

The term is rarely used in the first sense nowadays. The better term for that is "science of government" or "statecraft." The ordinary politician is clearly distinguished from the statesman. The latter is wise in councils of State, sagacious, prudent, and just, and strong in right principles of government. The politician is one who can manage men and events for the sole purpose of success. Politics with him, as with most men at the present time, is the art of getting there and staying in power after one has succeeded. Buying, selling, trading, pawning (it could be written equally true with an initial f), abuse, falsehoods, vituperation, bribery,—these and more of the same origin, enter into the schemes and intrigues of the successful politicians.

Such means it is sad to know are used to elect good men. The city boss and the chairman of the great central party committees in times of party crises are not chosen for their immaculate honor or probity, but solely for their ability to win. Sometimes a politician becomes so notoriously corrupt that his reputation becomes an incubus too heavy for party success; but when set aside he is usually placated if possible, or caught up by an opposite party as a "reformer." It is extremely sad to see the same principles brought into the election of men to responsible positions in religious bodies.

A Christian should have no part in such politics, as a participant, as a beneficiary, or as one who by a policy of silence acquiesces in such methods. His presence will not change the political potpourri; rather he himself will become poisoned. If he be a strong man, he may suppress for a time the most outrageous things, but they are only suppressed; the principles remain dominant in the party, and sooner or later he is affected. The Christian should be molded and characterized by unswerving fidelity to the principles of truth, righteousness, and purity which he finds in God. That is God's purpose for him. Jesus Christ came to this world, lived, and died, that He might win man to a character like that of His Father who sent Him, and that the man thus transformed might be a witness to that Love and Power which could make men righteous and keep them so. That is the business of the Christian here; all else should be subsidiary to that.

Jesus Christ, his Master, did not come to save this world by molding its politics. He might have won a prominent place in the party of Pharisee or Sadducee. He might

have gathered around Him the common people who desired to make Him king. Not one of these entered into His plans. He was offered the kingdoms of the world and the glory of them if He would compromise principle, as His professed followers have often done since; but He scorned the offer. He is "not of this world." His kingdom is "not of this world." His true followers, His children, "are not of this world." They have been "born from above." Their "commonwealth is in heaven." Here they are "strangers and pilgrims." They are sent out into this world by Jesus Christ as He was sent of the Father to save men "out of this world." All these things the Word abundantly declares. There can be no blending, no intermixture of the policy, the expediency, of politics and the principles of eternal truth and righteousness. What then of the orators in our great religious conventions who are pleading with the Christian to enter politics? Would God that they might see, and the Christian whom they would convince might see, that these persuasions are of the same kind that the devil used in order that he might turn aside from His holy mission the Son of God. He resisted then, that His followers might successfully resist in all time to come. In every compromise with the world or worldly principles, or worldly methods, the Christian and the Christian church are the loser. Better the Garden of Gethsemane, the crown of thorns, the cross of Calvary, and the triumphant resurrection.

Why Christ Died

It is thus that a professed minister writes of those who believe in loyalty to the law which was honored by Jesus Christ:

If following a dead law and a false prophet will save people, obedience to a living Christ and a glorious Gospel will save too; and so let us not grow weary in well-doing, for in due season we shall reap if we faint not.

The only power to save the sinner is Christ Jesus our Lord. Acts 4:12. The only law which declares sin and convicts the sinner is the Decalogue. "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

Jesus Christ died to save from sin and sinning. Matt. 1:21. He therefore is our Saviour, to make disobedient men obedient, obedient to what this minister calls "a dead law." He is our Saviour, to write that law in the heart. Titus 2:14; Heb. 8:10. Thank God, therefore, for a living Christ, and for a living, witnessing law.

No-Lawism

WE receive, from time to time, copies of "An Open Letter to a Seventh-Day Adventist," by B. H. Barton. The whole object of the letter is to take away from the minds of men all idea of the Sabbath. In a very plausible way it says, "We agree with our Adventist friends that God never authorized any one to change the Sabbath of the Decalogue from the seventh day of the week to the first." But it proceeds to tell us that the Sabbath is nothing, notwithstanding the Decalogue. We would really consider the criminal much more generous who, if he took from us one thing, put something else in its place, that in a way might be equivalent, rather than to take our goods entirely, without leaving a substitute therefor. Apostasy has tried to take away God's Sabbath from the minds of His people.

It has put in its place the first day of the week, but no-lawism takes away God's Sabbath from His people without any substitution whatsoever.

If Mr. Barton and others like him could but once obtain a conception of the perfect, stable, mighty government of the regnant God, they would never talk in the childish way they do. "I am Jehovah; I change not;" "with whom is no variableness, neither shadow of turning." The same law which was transformed into the character of Jesus Christ, can never be changed. That very law is itself a reflection of the character of God. Because of sin God has given us many object-lessons, many shadows pointing to the substance; but the seventh-day Sabbath antedates sin, is needed by the very nature of man himself, has been repeatedly approved of God, and exemplified in the character of Christ Jesus our Lord. Mr. Barton, like many others, declares, "The law written and engraven on stones was to be done away," but we never read it in God's Word. The glory of condemnation which that law brought was to be done away in the righteousness, or justification, of Christ Jesus; but not the law. That was to be written in the heart.

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We wish to keep this one point before our readers continually, because there is continual effort to blind them to the facts: The Sabbath commandment is just as sacred regarding the day as the proportion of time. Divine wisdom was manifest in giving the proportion of time — one seventh. Divine wisdom is not less manifest in setting apart the very day on which that time shall fall, in order to avoid confusion and continually to bring before His creatures the badge of His Creatorship. Yet before us is a report of a sermon from Neh. 13:19, preached by Dr. Charles Edward Locke, of the First Methodist Episcopal Church in Los Angeles, not long ago, in favor of Sunday and a Sunday rest law; and he quotes in support of that text in Nehemiah, which pertains only to the seventh day, the Sabbath commandment of Ex. 20:8-11, which also pertains only to the seventh day. No one can keep a Sabbath day holy which God has not made holy, for He only can impart holiness; and no one can keep the day holy which He has made holy unless he himself is a holy man, unless God dwells in him. Therefore the utter futility of a Sabbath law in order that men shall keep sacred the Sabbath day. He declares that three things are necessary to the Sunday law — agitation, education, organization. Let the agitation go on; we will do our part to bring to men's minds the true source of the Sabbath. Let the education go on; it will help men to see that the only standard book of education there is on the Sabbath question is the Bible, and that declares for the seventh-day Sabbath. But as to organization, any organization whatsoever that stands for compulsory Sabbath observance is contrary to God's Word, and to every element of Christianity. California is unique in this, that it has no Sunday law, no Sabbath law made by man. Let California stand there. She represents in that very thing the truest idea of what government ought to be, according to the Author of Christianity. Just as soon as she breaks over and admits religious legislation, in that very thing she helps to pave the path back to the Dark Ages.

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A Theosophical journal declares: "One of the greatest barriers to Western progress, in all lines, is the utter lack of faith in the existence of a knowledge of the true meaning of life. The prevailing idea is that no such knowledge ever has been attained and is quite unattainable, both now and forever. . . . This, Theosophy teaches, is a huge mistake." And then, of course, the only place where we can find that knowledge is in Theosophy. But in those lands where Theosophy has given the longest tutelage, where it has been dominant for centuries, what a condition of things exists among the masses! There is one religion, and only one, which does give that knowledge. In the words of our Lord, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." And it gives us the true meaning of life, the service of love for those who are in need.



THE OUTLOOK

“Watchman,
what of
the night?”

A Discounted Bible

STRIKING and significant indeed is the tremendous fact that the great Protestant religious world of to-day has largely — yes, almost universally — departed from its old position of faith and trust in an inspired and authoritative Word of God.

Few indeed, comparatively speaking, are the preachers and teachers who now present to their auditors the unmodified statement of the apostle that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

It is but little more than a year now since Harold Bolce, in the “Cosmopolitan,” brought the charge that in our great universities and colleges our leading educators in many instances were instilling into the minds of their pupils principles of infidelity that completely undermined their faith in all those truths which have proved the very safeguards of morals, the absolute foundations of righteousness and life. Of course, a multitude of apologists at once rushed into print to register their denials, and to make it appear that Mr. Bolce had entirely misjudged the situation. But the evidence given in many instances was unimpeachable, and only those who refused to see could for a single moment believe that the truth had not been told.

And who does not know that the younger men who to-day occupy the pulpits of our leading churches, have come from these

very universities whose theological departments are honeycombed with this same infidelity of which Mr. Bolce wrote? And it requires but the slightest effort in the line of inquiry to ascertain that these YOUNGER ministers openly boast of their ability to prove that much of the Bible record is mere literary trash, antiquated and obsolete.

A Note of Warning

The terrible extent to which this infidelity has developed is not appreciated as it should be. Occasionally, however, somebody comes into actual touch with the facts as they are, and immediately sounds a note of warning. Here is one from a Baptist brother, found in “Word and Way,” under date of December 29, 1910:

These words of Ruskin's [found in the preceding paragraph] can apply no more pertinently to any phase of modern indifference and criminal complacency in the face of neglected duty and vanishing opportunity than that which has characterized the attitude of our Baptist leaders, preachers,

and churches, and which they still maintain toward the awful rising tide of looseness in practise and discipline and heresy in doctrine which now threatens with irresistible force and unimpeded momentum to sweep away the last landmark of Baptist belief and the last vestige of Baptist faith; to leave Baptists without any place of anchorage and without a reason for existence.

If in the last hundred years of Baptist educational zeal and activity, with the millions of consecrated Baptist money that has been put into our schools, colleges, and theological seminaries, we have been able to build nothing better than modern

Some of our pastors and teachers, not satisfied with abrogating, on their own motion, long established usage with respect to the ordinances of the Gospel, are now battering away, with the catapults of argument and ridicule, at the very citadel of our faith as Baptists, the New Testament, repudiating its authority, denying its inspiration, and claiming the right to depart from its teachings when these do not square with their own opinions.

There is unmistakable evidence of a trend toward a denial of the divinity of our Lord, toward the doctrine of universal salvation, a repudiation of the atonement of the cross, and a conception of the kingdom of God as a society, not of men and women redeemed by the blood of Christ, but of all respectable, well-behaved people, whether they believe on the Lord Jesus Christ or not.

Such ideas as these are proclaimed from our pulpits and professional chairs with constantly increasing boldness, and they are having their effect. Our own is not the only denomination infected by them. They are in the air, and are regarded by many as a necessary expression of the spirit of the age. [Bold-face mine.]

It is all too true that the Baptist denomination is not alone in this trend toward infidelity. While “MULTITUDES OF BAPTISTS are mourning to-day over the assaults of their leaders upon the integrity of the Bible,” there are multitudes of other churches having the same experience.

The Leaven at Work

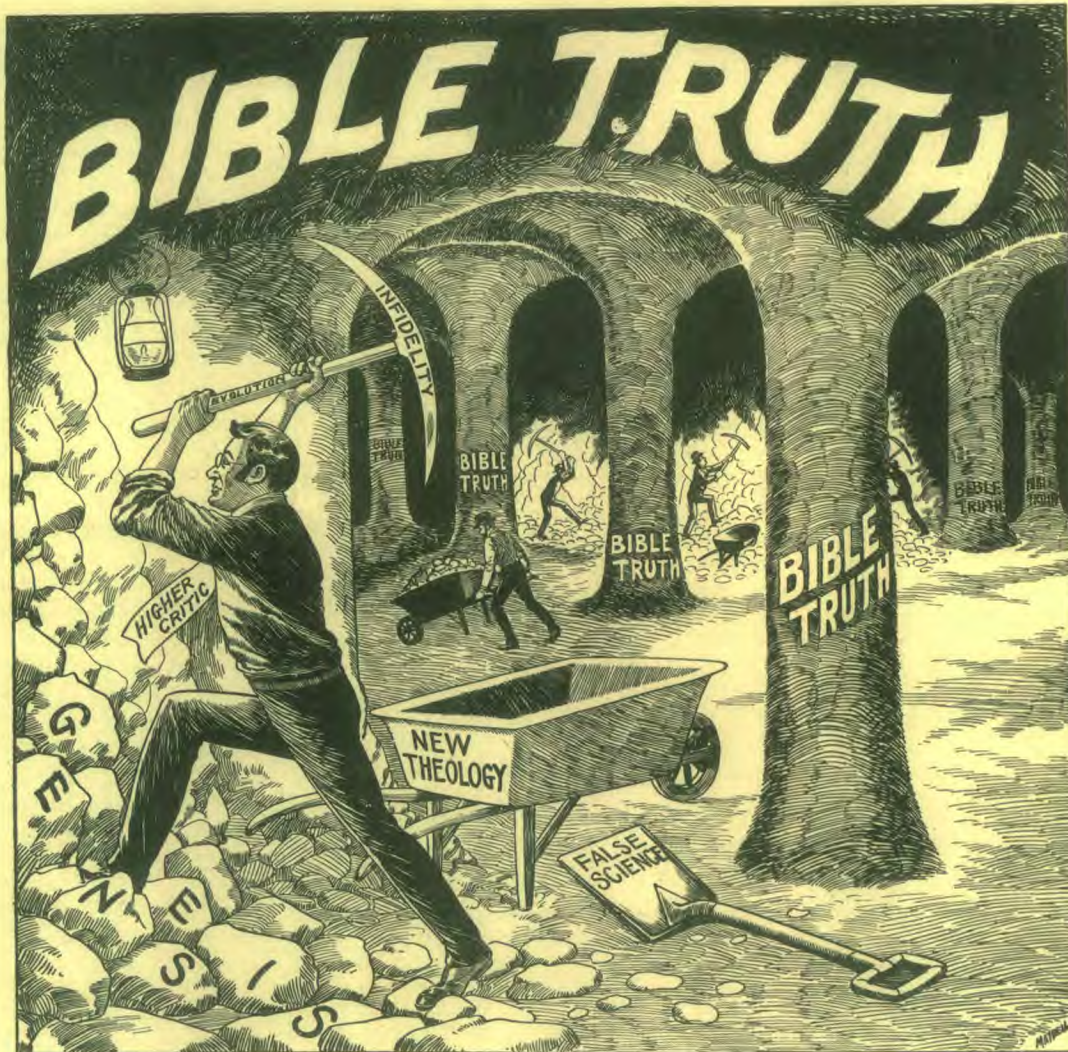
“Current Literature” (April, 1910) tells us that “whether for good or for ill, the modernist ferment is working in all the churches.” It mentions in particular the

Baptist, Congregational, and Methodist bodies as illustrations, and quotes from Dr. William Henry Burns, “for more than twenty-six years either a pastor or presiding elder of the Methodist Episcopal Church in Chicago.” Speaking of church conditions generally, Dr. Burns says:

Dr. Crooker [to whose teaching he has just referred] is mistaken. What he calls damnable heresy does not walk. It rides in its ecclesiastical automobile, as did Ahab in his chariot; and when it overhauls some modern orthodox Elijah trudging along the dusty highway on foot, it imagines it can see the moss growing on his bare, bent, Biblical back, and if it does not run over to crush him, it cries out to him, in the spirit of a true “heresy” hunter, “Art thou he that troubleth Israel?”

The Decided Trend

Ah, there is no doubt as to the trend of the times. Higher criticism, the professed friend and defender of Christian truth, has proved itself Christianity's most subtle and able enemy. When men like Harnack and Bousset



UNDERMINING THE FOUNDATIONS

“If the foundations be destroyed, what shall the righteous do?”

hotbeds of “higher criticism,” skepticism, and infidelity that would put Huxley, Darwin, and even Voltaire and Tom Paine, to shame, and that turns out a brand of “theology” that . . . Bob Ingersoll could have swallowed down all at one dose without blinking, then it is high time for Baptist men and women and Baptist churches to stop giving their money and their influence to the support of such schools. . . . Our greatest danger from them lies in retaining them under the Baptist name, giving them Baptist support, sanction, and patronage, until they have saturated our pulpits, our denominational press, our publication societies, and especially our Sunday-school and young people's literature, with the rank poison of their unbelief and infidelity, their scorn and contempt of the Bible, their mocking evasion of the doctrine of the divinity and lordship of Jesus, and their utter repudiation of the personality and work of the Holy Spirit.

Battering at the Citadel of Faith

After the same order speaks the editor of the Baptist “Examiner” (New York):

and many others of the same stamp, rise up and make open attacks upon the doctrines of the divinity and resurrection of Christ; when they explain away the miracles, and account for them upon purely scientific grounds; when New Testament teachings are so changed that even the most orthodox Jew no longer finds in the Christian faith anything objectionable, — then we may know that the limit has almost been reached.

From the View-Point of the Modern Jew

A prominent Jewish writer, after speaking of Harnack, says:

Already a large percentage of Christian pastors confess that they no longer believe in the divinity of Christ. Only official Christianity still carries the fetters of the dogmatic teachings of the church. Harnack's free and open position is all the more significant from the Christian point of view, because he has removed those very things in Christianity which were a stumbling-block to the Jew. And if this process of elimination continues consistently and logically, there will soon be nothing left in Christianity except what is distinctively Jewish.

One is OFTEN reminded nowadays by "higher critics" and their followers, of the foolishly wretched teachings of Origen, the semi-pagan, Platonic, philosophic "higher critic" of the fourth century. Of the Bible Origen said, "The Scripture interwove in the history some event that did not take place, sometimes what could not have happened; sometimes what could but did not." "Who is so foolish," he wrote, "as to suppose that God, after the manner of a husbandman, planted a paradise in Eden, . . . and placed in it a tree of life?" "Countless instances of a similar kind," he added, were to be found. "Nay, the Gospels themselves are filled with the same kind of narratives." I say we are often reminded of Origen's belittling of the Bible, by present-day teachers. For example, the noted Rev. R. J. Campbell, of London, England, recently gave his audience to understand that Christ's feeding of the multitude was not a literal event, but only symbolic. "The feeding of the multitude," he declared, "was not a feeding of the body, but a feeding of the soul with the bread of life."

The Whole Bible Attacked

Time was, and not many years ago, when but small portions of the Bible were made the objects of attack, and by comparatively few men. The book of Job was a mythological tale, Jonah's prophecy a fish-story. To-day, however, every book from Genesis to Revelation is under the fire, not of the few, but of the many. One is really out of style now who does not know how to insinuate some doubt regarding the reliability of the Word of God.

To close this article, let a few samples of present-day discounting of the Scriptures be offered in evidence. We "accept the Bible," says a recent writer, "as a medium of truth, but insist upon rejecting what is not reasonable in it. . . . We give it high and honored place as the record of religious thought and progress in the past, but not in any sense as an infallible guide in the present."

Prof. Gerald B. Smith, of the divinity department of Chicago University, declares that "in the investigation of the Old Testament religion it has been found that many of its elements were derived from Israel's contact with Babylon." "I am opposed," writes a German professor, "to having schoolboys and girls taught that the narrative about the world being made in seven days is true, or that there is any veracity in the statements that man was made of clay, that life was breathed into his nose, and that woman was made of a man's rib. I object to the tales about the ten patriarchs."

But God's Word still stands sure. To those who regard it only as "the word of men"

(1 Thess. 2: 13), it can bring no blessing; but to those who receive it "as it is in truth, the Word of God," it will prove the power of God unto salvation. By the Spirit of our God it is still translated into human experience, and till time is no more it will continue to be man's anchor Rock, his everlasting good hope.

C. L. TAYLOR.

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Parcel-Post

THERE is still hope that the nation may adopt the parcel-post. The *Chicago Tribune* points out the utter inconsistency of rural free delivery without the parcel-post. For instance, there are over 40,000 routes. At present the total load of the average wagon on the average trip of 25 miles, reaching 125 families, is about 20 pounds. It could be made 500 pounds with little or no additional expense. It would save the farmers a large amount if the parcel-post were at their service.

The *Tribune* says, "By our policy our Government charges 1,000 per cent more for parcels carriage than the German government, and besides that, restricts parcels to four pounds and less, while the German post carries up to 110 pounds. By our policy it costs more to send a small parcel to the next town than it costs to send it half around the world."

One measure before Congress looks to the condemnation and purchase of the express companies in America by the Federal Government, and the addition of their business and service to the Post-office Department. Congressman Lewis, of Maryland, who presents this in a bill, declares that the express companies are positive hindrances and obstacles to the business of the country, in fact, in league against the Government. For instance, it is said that an express company will receive from British authorities parcels weighing three pounds, and will carry them from New York to San Francisco for 37 cents, while it would charge \$1.76 for transporting a domestic package the same distance.

We have a great mail service, but it might do very much more for the people than it is doing, and still not be a loss. If it were conducted as it should be, we would not hear the constant contention that rates ought to be raised on magazines.

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Sugars.—There are many kinds of sugar in this world—more than the ordinary person thinks about. There comes into the market of New York and Paris, for instance, rice-sugar, a by-product of the Japanese made from rice-starch. Its native name is *mizuame*, meaning "liquid sugar," for it will not commercially crystallize. While it can not be made solid, it is quite readily handled if of a certain consistency, like so much rubber, without leaving the fingers sticky. Then there is the Chinese sorghum-sugar in little slats, sun-dried and sun-cured; the raisin-sugar of Asiatic countries, non-crystallizable; melon-sugar; maize-sugar, made from our ordinary maize, or corn, used largely in confectionery trades, known as glucose, and sometimes called "grape-sugar"—an utterly misleading term, which ought never to be employed. Real grape-sugar is made solely in Iberia, direct from the grapes, not raisins, and is rarely exported. Then there is the cane-sugar and the beet-sugar and the maple-sugar, sugar from palm-trees, date, and cocoa, and in Deutschland is made a potato-sugar as sweet as maize-sugar.

The Hamburg-American Steamship Company has placed an order with a firm in Belfast for the largest ocean liner that has yet been built. The White Star line has been taking the lead in large, comfortable, and elegantly equipped vessels, the largest of which, the *Titanic*, was launched a few weeks ago at Belfast, Ireland. The *Titanic* is a sister ship of the *Olympic*, which is just now receiving her finishing touches, and beginning her first voyage from Southampton across the Atlantic. The *Mauretania* and the *Lusitania*, each 762 feet long, built by the Cunard line a few years ago, have been the wonders of the age until the launching of the *Olympic* and the *Titanic*, the length of each being 882 feet. But the new vessel contracted for by the Hamburg-American line is to be 950 feet long. It

will have eleven stories; it will carry 5,000 passengers; it will have engines of 80,000 horse-power, exactly twice as much as those of the new White Star liners; the decks or stories will be connected by three elevators; the first-class saloons on the upper deck will be 300 feet long; in addition to drawing-rooms, smoking-rooms, and a restaurant that will seat 700 at once, there will be a large winter garden, and an immense hall filled with plants, fountains, etc. On the promenade deck will be quiet summer-houses in Old English rustic style. A large marble swimming-bath, modeled after one found in the ruins of Pompeii, will run through two decks. This bath will have a marble promenade and massage rooms, Turkish bathrooms, electric light baths, etc.; while near-by will be a large gymnasium. It may be wondered how so many things can be arranged all in one vessel. But when it is considered that this ship is almost 1,000 feet long and eleven stories high, it will be seen that there is ample room for all that is proposed. The practical side of these great ships lies in the fact that they are so large and heavy that they plow through the waves rather than be tossed about by them, thus ridding the voyage of much of the unpleasant seasickness that is a necessary accompaniment of the smaller boats.

The recent great International Sunday-school Convention recommended that the Bible be placed in the public schools of North America, a thing neither wise nor Christian. It also voted for international arbitration, and for placing marriage and divorce regulations in the hands of the Federal Government. The following officers were elected: president, W. N. Hartshorn; general secretary, Marion F. Lawrence; assistant general secretary, Hugh Cork; superintendent adult department, W. C. Pearce; superintendent teacher training department, Franklin McElfresh, D.D.; superintendent missionary department, W. A. Brown, D.D.; superintendent elementary division, Mrs. Mary Foster Bryner; field worker for the Northwest, W. C. Merritt, D.D.; field worker for the West Indies and Central America, Aquila Lucas, D.D.; superintendent home and visitation department, J. Shreve Durham; field worker for Mexico, E. M. Sein, D.D. Chicago was selected for the next convention, in 1914.

Mr. Wm. T. Ellis, the editor of "Field of the Continent," interviewed the great Dalai Lama of Tibet. He has a very great title, but is said to be an insignificant personage in physical, mental, and spiritual make-up, and is described as having a pock-marked face, a bullet head, pointed ears, and waxed mustache. The lama declared that it was his plan to return to Tibet and open the closed land to foreigners, and send some of the young Tibetans to Europe and America for education. He expressed regret that Buddhism had declined in purity, but still predicted that in 400 years all the world would be Buddhists. It will be a blessing if Tibet is opened freely to the foreigners. Of course sooner or later it is bound to come. Every country in the world will be swung wide open to God's Gospel of the kingdom, and the world will be left without excuse.

The recent great aviation meeting at Liege, Belgium, shows how sport-mad the world has gone. It is said that there were one million people in attendance. Various accidents attended the great meet at the first, but these do not stay the sport. Among the saddest has been the burning of an aviator in the air.

According to the Annual Report of the California Development Board, entitled "California Resources and Possibilities," if California were as densely populated as New York, it would have a population of over 29,000,000; as Illinois, a population of over 15,000,000; as Rhode Island, over 79,000,000.

Julius Kruttschnitt, director of maintenance and operation for the Southern Pacific railroad, states that definite plans are well under way to have his road double-tracked all the way between San Francisco and Chicago before the time of the Panama-Pacific Exposition in 1915.



VI. Religious Convictions or Conventions?—What Religion Means — The Bible—Attitude

MY DEAR ROBERT,—

Your letter gave me real joy; not that I am glad you are troubled with religious doubts, but rather that these doubts are of a nature to show that you are doing a little real thinking on your own account, and also because you have written me so freely concerning them. The saddest thing about many young Christians of to-day, is that their religion sits so lightly upon them. They are not troubled with doubts, but neither are they strengthened and supported by convictions. At most their religion is a sort of convention, the proper observance of which includes refraining from ordinary labor on one day in seven, attendance on public worship on that day, the avoidance of outcrying sins, and a decent regard for various other proprieties expected of the nominal Christian. But of religion as an inner experience, a something which shall penetrate and transform the life, and set a man all on fire for God and righteousness, they know nothing. Neither do they know the deep comfort of religion, for they have never experienced real heart mourning over sin and evil.

Doubt may be an encouraging omen at a certain stage in a young man's mental and spiritual development; not the doubt that one rests in, but the one that precedes certainty. To rest supinely in a state of doubt and uncertainty, is to resign one's manhood, to say farewell to that generous courage with which the young man should attack every obstacle that presents itself to his progress onward and upward. No; doubt must be fought and conquered, but it must be in honorable warfare. Intellectual honesty is a first requisite to a growing Christian experience. Look your doubts squarely in the face, fight them in broad daylight, and with God's help, liberally promised to every struggling, aspiring soul, overcome them.

Remember, however, that spiritual problems must be *worked out* under the conditions of actual life, not merely *thought out* in the closet. Religion is nothing if it does not embrace the whole life of a man,—body, soul, and spirit. When it takes hold of a man, it makes him do things. And it is in helping him to do things, that it proves to him its worth. The philosopher in his study may spend days and weeks in fruitless inquiry into the power and efficacy of the Christian religion; the humble washerwoman solved the question long ago by putting it to the actual test of every-day life, and has been drawing, ever since, that blessed comfort and help which has made her move in a little heaven of her own. Let me illustrate further what I mean, by a very homely example. The question is as to the efficiency of a certain kind of rifle. One man takes it all to pieces, studies the form and structure of the various parts, and tries to arrive at a conclusion as to whether it ought to work or not. Another man pulls the trigger, and notes the result. The first man may know a good many things

about the gun, but the second man knows the all-important thing, what it will do.

There is another sense in which the active man is superior to the contemplative man. The mere putting oneself into active, helpful relations with one's fellow men, strengthens the foundations of character, and enlarges and deepens the powers of reflection. Even if Christianity offered only intellectual problems, it would be worth while for the philosopher to devote himself to practical benevolence in order thus to sharpen the reasoning powers and inform the conscience. Perhaps you will think I am wide of the mark in comparing the doubts you express to those of a philosopher; but there are thousands wholly innocent of knowledge of philosophy, who yet contemplate religious problems with much the same detachment as the university professor. Hence the idea can not be too insistently put forward that Christianity lives or dies by the results of a practical test. Either it substantiates its claim to lift man above temporal and material

poet; much more is it to an understanding of the sacred mysteries of that divine book, which surely should be approached only on bended knee.

This reverent view of the Bible grows out of the nature of its divine message. If we can not fully understand God, how can we expect to understand His book? Is it not enough that we get sufficient light from it to live holy lives? nay, more, that we receive from it comfort in the hour of grief and bereavement, knowing that all things work together for good, and there is a brighter time coming when this great fact will become clear as noonday to us? Is it not enough that the Bible helps us to feel after God and find Him very near to us, even at the door of our hearts? How could a book dealing with great and solemn mysteries, sounding the very depths of human life, and mounting into the highest heavens, be otherwise than difficult of complete comprehension? Why should we expect to understand with our unaided intellects that which was written by inspiration of the Holy Spirit? Nevertheless, this attitude of reverence toward the Bible should not lead us to the worship of the letter; neither should it cause us to gloss over real difficulties of an intellectual character. Our own reason tells us that there are things pertaining to the spiritual life which are not susceptible of demonstration; these things are to be experienced by us through faith. There are other things, again, which frankly belong to the intellectual life, and here it should be allowed to have full sway within proper limits. When one is dealing, for instance, with portions of the Bible that have to do with history and the fulfilment of prophecy, it is proper to apply rigid intellectual tests to any position that we may wish to put forward ourselves, or that others may offer us. In such matters, piety can not take the place of knowledge, tho it will always conduce thereto, and reverence is always fitting when dealing with anything so great and powerful as the Word of God.

Intellect has its place, however, and we should manfully grapple with the problems that present themselves, not only with a view to understanding them for ourselves, but also in order to explain them to others. It must be recognized that many other well-meaning persons have explained some of these prophecies in different ways; and it behooves us, when we put forth a certain view, to back it up with as strong arguments as the nature of the case will permit. If it is a matter that can not be finally decided, then the position taken should be the one which is least open to objection. Moreover, in dealing with such a matter one should be as careful to define one's terms, lay down one's premises, and soberly draw conclusions, as if one were engaged in a legal argument. Not that the bare anatomy of the argument should necessarily be prominent, but in spirit all these conditions should be fully met.

The trouble with much of the popular Bible teaching is that the line is not properly drawn between that which concerns the intellect and that which is primarily concerned with the life of the spirit; and

The Sure Foundation

Build firm and sure, O soul,
Upon the Rock that can not fail!
The storm is raging, and the gale
Shrieks round thee, fierce and wild and high,
The tempest mocks thy anguished cry.
Build firm and sure!

Build deep and strong, O soul!
Then shall no storm or jar or shock
Sway thee from the unswaying Rock,
For deeper than earth's mightiest tide
Thy sure Foundation shall abide.
Build deep and strong!

Build broad and high, O soul!
Thy temple shall be pure and fair,
And prayer and praise shall echo there.
The songs of faith shall upward rise
Like perfumed airs from Paradise.
Build broad and high!

Build bravely on, O soul!
The Master's eye is on thee still,
Noting each triumph of His will,
As step by step, and round by round,
Thou reachest higher, holier ground.
Build bravely on!

—Mrs. S. E. Lowell.

things and satisfy the cravings of his soul for the divine, or it does not. This large question is the main issue. Once answered in the affirmative, the lesser things may be taken up in their order. The man who is sure of God and a future life, is on vantage-ground to fight his doubts.

The Bible, like Christianity, is to be judged by its fruits, and judged as a whole. Coleridge found it divine in that it touched him at greater depths of his being than any other book. Is not the same thing true of you and me? And if the Bible is acknowledged to be a divine revelation, then it naturally follows that the proper attitude for one who would understand it, is that of humility and reverence. "The scorner seeketh knowledge and findeth it not, but with the lowly is wisdom." The Bible, while it is much more than literature, has this in common with all great literature, that it must be approached in the attitude of a disciple. The flippant, worldly spirit is death to the understanding of any truly great

sometimes loose statements are made just because it is assumed that we have the truth anyway, and need not be careful to fortify our position by those sound arguments that, in the Bible phraseology, will confound our adversaries.

Now I have not dealt with the scientific doubts that you propose, but have laid down certain general principles which I believe will be of some little help to you. In my next letter I shall take up the question of science and the Bible. Meanwhile let me admonish you to seek God in prayer that He may grant you the illumination of His Spirit. It is well to remember that many things that are hidden from the wise and prudent are revealed to babes. There is a childlike humility that is compatible at once with the deepest spirituality and with the most thoroughgoing knowledge of scientific methods of proof. We must have it if we would make progress in the way of truth.

Ever yours,

L. P.

—* *—

Getting People to Church

WHEN we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do is to make it entertaining. Did you ever know the theater to be a successful means of governing conduct? Did you ever know the most excellent concert, or series of concerts, to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted?

If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say that there is some excuse for alluring persons to a place where good will be done to them, but I think it would be a good deal franker not to allure them. I think it would be a great deal better to simply let them understand that that is the place where life is dispensed, and if they want life, they must come to that place.—*Woodrow Wilson.*

—* *—

CHRISTIANITY is more than a belief, it is a life. It furnishes not only truth to be believed, but things to be done, and the doing of them is by no means a secondary consideration. The truth which we believe is to be exemplified in our life. The life that we live is to be "by the faith of the Son of God," who hath loved us and given Himself for us.—*The Pulpit.*

—* *—

Heights and Depths

[*Grace Agnes Timmerman, in "Christian Advocate"*]

Far inland, where the hills are green and low,
My lines are fallen, and I may not see
Great ocean, or the peerless majesty
Of snowy peaks uplifted. Yet I know
Some measure of their vast sublimity.
Light-crowned with glory, dominant in gloom,
Forever on my soul the mountains loom;
And in my heart, unfathomed, rolls the sea.

So may the quickened spirit apprehend
Supernal beauty, truth beyond the bar
Of mortal limitation—from afar
May view the holy mount, or may ascend
On wings of adoration to the height
Of heaven's floor, discern the swelling sea
Of love whose fount is God's infinity,
And life that centers at the Throne of Light!

Foreign Magazines

"Zeichen der Zeit"
(German)

"Tidens Tecken"
(Swedish)

"Lys over Landet"
(Danish-Norwegian)

"La Sentinelle"
(French)

A list of magazines which are recommended to our readers who would like to secure good reading in any of the above languages. These magazines are published quarterly. Send for a sample copy to the publishers—

College View, Neb.

"Timely Production"

"I am in receipt of your book 'Questions and Answers.' . . . While I have read much of the matter contained in this volume through the columns of the 'Signs,' I consider it a very timely production, as the questions are such as every worker meets daily. I also believe that it will be a real help to our lay brethren who have not an abundance of time to study. I appreciate our pioneer missionary paper, the 'Signs of the Times.' Have been a supporter of it for many years, and trust by the help of God to be able to do more in the future."

"Was very much pleased with it. Not infrequently do I hear individuals say, 'The first that I read in the "Signs" is the Question and Answer Department. Now that we have these classified, it will be more convenient. The "Signs of the Times" is appreciated by our people, and this year we are using a goodly number in our missionary work. I rarely make a trip over the State without taking several subscriptions."

"I think it is indeed a valuable book. I have wondered more than once why the splendid answers to these various puzzling questions which have been printed in the 'Signs' from time to time have not been put out in convenient reference form, and I am sure our people everywhere will welcome it as just what they have been looking for. You may be sure that I will do all in my power to extend its circulation."

"I think I know what a good book is, and I can say that in my opinion this book answers a long-felt want expressed by the readers of the 'Signs of the Times,' and I most heartily recommend it as a help in Bible study. . . . I assure you of my help in securing orders for the 'Signs' and for this book."

"I received copy of your book 'Questions and Answers.' . . . I have not had time to give it careful study; but from the questions and answers found in the 'Signs of the Times' every week, I am sure it will prove a great benefit to those who receive it. . . . Will take pleasure in doing anything I can in behalf of the 'Signs of the Times.'"

"A great benefit to those who receive it"

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.

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Miss Rosa Young is one of the direct descendants of the mutineers of the Bounty. The book is a plain, unvarnished tale of Pitcairn and its inhabitants from its settlement to the year 1894. It is written with charming simplicity of style, which refreshes the reader and invites continued perusal. Illustrated with 26 engravings. Fourth edition, with appendix. Cloth, \$1.00. Address this office.



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The Answer

[Jessie Brown Pounds, in "S. S. Times"]

God set a task. I whispered, "Why?
I needed not an added care;
O'erburdened even now am I,
And thou hast given another's share."

God spoke not. To my work I bent,
But ah! it was too great for me;
And down upon my knees I went,
My utter need my only plea.

"God, give me strength," I cried aloud;
"Give me Thy strength, or I shall die!"
He smiled upon me as I bowed,
And said, "Now, child, thou knowest
"Why."

— ★ ★ —

Burma — The Land of the Pagoda



ACCORDING to the theory held by most ethnologists, Burma has been peopled by successive migrations of tribes from the north.

It is even supposed that the Siamese were originally dwellers in this country, but that they were forced farther south by the more hardy tribes that followed them. Whether a tribe of the Karens or the Talaings, also known formerly as the Mons, were the next emigrants, it is difficult to say. Without attempting to prove that the theory advanced concerning these things is true in all particulars, it will suffice to say that there is much that seems to give evidence confirmatory of it.

Among those now to be found in the land Burmese, these predominate: Shans, Chins, Kachins, Talaings, and at least three distinct tribes of Karens. All these tribes are related racially, yet they are so different in some respects that one needs to live here but a short time before being able to distinguish between them easily. I shall not try to describe all the tribes in detail, contenting myself with a few general remarks that will help the reader to understand better what is written concerning the Karens, of which nation I wish to write particularly.

After the Siamese had been pushed over what is now Burma's border by the next migration, the Talaings were the first to establish a real kingdom. If the Karens preceded them, they offered little resistance to the Talaings, being content to withdraw to the hill tracts along the Salwin River. Probably another tribe of Karens came next, and occupied the territory to the north of the kingdom of the Talaings. These were soon dislodged by the conquering Burmans, and driven into the mountains that border the rich delta regions and the fertile river valleys. Then the Shans came; and failing to overcome the Burmese, they took territory contiguous to China, in the central and northeastern part of the country. The Chins and Kachins are to be found in the extreme north. They are devil-worshippers pure and simple. They are not civilized at all. It is but a short time since they engaged in head-hunting. Even now a strong military force is kept in or near their territory. Punitive expeditions are necessary occasionally to chastise them for some raid made upon a peaceful village.

Prior to the acceptance of Christianity, the Karen would fly at the sight of a

Burman. For centuries the Burmese rulers had plundered their fields and granaries. This led them to clear a little plot on the hillside, by burning, plant their grain, harvest it as soon as possible, and move to some new location. Thus they were semi-nomadic, returning only once in three or four years to their old fields and again cultivating them. Since British occupation has given them security, many have settled in the plains, but still large numbers are found in the hills.

One tribe, the red Karens, seemed possessed of a more warlike spirit than the



Karen Girls at Home

rest of their brethren. These successfully withstood their enemies, and maintained their independence in their mountain fastnesses.

Perhaps because he has been living in the cooler air of the mountains so long, perhaps because he is closer kin to the fairer Chinaman, the Karen is lighter complexioned than the Burman. There is also more red in the cheeks of the Karens. And there is a different expression of the face, and a vague something, hard to define, about the shape of the head, back, and hips, that dis-



Burmese Girls

tinguishes them. The difference is most marked among the women, the veriest novice being able to see the difference between the women of the two nations.

As I remarked, the Chins and Kachins have remained outright pagans, excepting the very few who have embraced Christian-

ity and Buddhism. The Talaings, Shans, and Burmans all accepted Buddhism centuries ago, and this land is known as the home of the purest Buddhism of the "northern school." But the history of the Karens is different, and to students of missions it is most interesting. In some respects it is without parallel in all the records of missionary endeavor.

The Karens

In Judson's day, the Karens first came into contact with the missionary. When first discovered, it was found that their traditions told them of creation, a sinless pair in the garden, the fall, the Flood, and other things of which the Scriptures speak. In all essentials, the account they have is in agreement with the Word.

Added to this they say that the knowledge of the true God was lost to them through disobedience and a failure to prize His revelation as its worth demands. They say that the Lord offered the Bible to the other nations, but that it was refused by the natives of India,—by the Burmese, and by the rest. At last it was offered to the Karens, the "younger brother" among the tribes. It was accepted, but not heeded and followed. Finally, God took the knowledge of Himself from them, but not until He had promised that He would again visit them and restore what had been taken away. His agent was to be "white men from the west."

During the time of their darkness and ignorance, they became animists. This is not strange, for it seems that all Mongolian races are especially given to devil-worship. But the Karens said that they did thus because of fear only, until the Great God should again reveal Himself. They illustrated their position thus: A father with his children was traveling up the mountainside. It was necessary for the parent to leave the children for a time. Giving into their charge the domestic animals that he owned, he bade them wait for him, on a projecting ledge of the mountain. During his absence, a tiger approaches by the path over which they had come. Filled with fear, they push one of the animals over the cliff. This appeases the brute, and they are spared.

"So," they say, "we offer sacrifices to these malign spirits only because we fear them; but when our Father returns we will worship Him because of love." And by the thousands they have accepted the Gospel of Jesus Christ. The Baptists alone have fifty thousand converts. Other missions have also seen marked results for the labor put forth. Further, they seem to grasp the spirit of Christianity. It is often said in these lands, that it takes three generations to make a Christian; but with the Karens it does not seem so. They have their failings. If they did not, they would hardly be mortals. Some things are trying for the worker. Like other people of the tropics, they seem to be lacking in ambition, and to be smitten with the same "tired feeling." They have a saying that is about as follows: "If you go to school and work hard and get an education, you eat rice; if you stay in the jungle and cut wood, you eat rice."

Still they seem different from most heathen people. Even writers that have but scant sympathy for missionary effort as a whole, admit that in the case of the Karens the results seem to have justified the efforts put forth.

Some six or seven years ago, a missionary of the Baptist Church reported the discovery of another branch of the Karen people. These are located on the Burmo-China frontier. Their language is different from that of the people of the lower part of this province, but the dissimilarity is only as much as would be expected to exist among tribes without a written language, that have been separated for some centuries. The likeness is such that a person who knows one, very readily acquires the other. This last discovered branch holds the same traditions that their brethren have, to which reference has been made. They have eagerly accepted the Gospel. From a distance of many days' journey each way, they have come to the mission compound seeking for light. As many as two hundred inquirers have been at the station at one time, I am told.

Who Will Come ?

Ever since we first learned of this intensely interesting people, we have pleaded for some one to come and bear to them the knowledge of the Lord's return. Repeatedly we have mentioned them in the articles prepared for publication. Again and again we have presented them before the Mission Board. During a furlough in the home land, we spoke of them whenever opportunity presented. Yet after all these years we have no one who can speak to the Karens in their own tongue.

Some time ago, a Karen man came to the home of our worker in Maulmain, and said that he had been observing the Sabbath for several months. He begged to be instructed further.

After our last biennial conference, Miss Gibbs came to Burma, and has begun the study of Karen. She is making encouraging progress; but some one should come, for it will not be possible for this sister to pioneer alone in the villages. We need a consecrated young man and his wife to help. Who will be the apostle of this message to the Karens? The harvest of souls will be a bountiful one. O that the Lord might lay the burden on some one! How long must the Karens wait?

H. H. VOTAW.

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.

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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.

Questions and Answers



The Question Corner

of this paper is a feature of ever increasing interest, and is greatly appreciated by our readers.

The following is only one of many testimonials that might be presented:

"I have received, and I am still receiving, so many consistent answers to puzzling questions through the SIGNS, that I always peruse the Question Corner of your valuable paper the first thing I do when I open it."

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Questions and Answers

and contains over 250 pages and almost 300 questions and answers, with textual and topical indexes, substantially bound in cloth, and is worth about \$1.25.

It is not for sale, tho, but is a premium of this paper, and is certainly making a host of friends.

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Signs of the Times
Mountain View, Cal.

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PUBLISHED WEEKLY

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 25, 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 17.

Contained in This Issue

Our Question Corner	PAGE
3515 — Who Is the Rock? 3516 — To What Law? 3517 — Matt. 12:40; 3518 — The Shape of the Earth; 3519 — Acts 10:1 and Mark 15:39; 3520 — Matt. 11:12	2
Our Bible Band	2
General	
Chosen in Christ	3
The Creator and the Sabbath	4
The Second Coming of Our Lord	5
The Seventh Head (Studies in the Revelation)	6
Ten Thoughts on Tithing	8
Our Bible Reading	
Man's Hope in the Resurrection	8
Editorial	
Politics and Principles	9
Why Christ Died	9
No-Lawism	9
Notes	9, 16
The Outlook	
A Discounted Bible	10
Parcel-Post	11
The Home	
Letters to a Young Man—No. 6	12
Getting People to Church	13
Missions	
Burma, the Land of the Pagoda	14
Poetry	
Waiting for My Lord	1
The Old-Fashioned Bible	5
The Sure Foundation	12
Heights and Depths	13
The Answer	14

Do not pass over the excellent, helpful article, "Chosen in Christ," by Mrs. White.

Read the article in the Revelation studies, "The Seventh Head." It pertains to some extent to the future, but it seems to the writer logical.

We begin a new series of articles on the great, world-wide Sabbath question, by Pastor R. S. Owen, a lifelong Bible teacher. Study them, and let us hear from you.

How many young men are reading the "Letters to a Young Man"? Those who are not are missing much. They are inspiring and helpful. Young men, read them. Get others to read them. They deal with your problems.

American freedom was celebrated the other day throughout the land. Christ calls to a freedom which demands a celebration every day. His is the greatest freedom from the greatest bondage—the bondage of sin—the freedom of righteousness in Him.

The city of Pasadena has set a preacher to watch the police department. The new spiritual sleuth is a doctor of divinity and a Universalist. It may be all right for a Universalist minister, but it is utterly incongruous for a preacher of the Gospel. He has no business there.

"A Discounted Bible," on page 10, is worthy of a thoughtful reading. What does it mean? What will be the fruits of this modern infidelity? We do not fear for the Bible; it has stood the storms of ages; it will still stand. Puny little men may dash their puny spears against the thick bosses of God's buckler; it will be the spears and the men that suffer. Man and the glory of man will pass, but "the Word of the Lord endureth forever." But in the climax, in the victory, where will we stand?

They are wonderful appeals that the great foreign mission fields are making to young Christian men and women to-day. The strength of these appeals is not the promise of an easy time, of always pleasant tasks, of congenial people, of wealth or fame. The power of the appeal is first the great need, and secondly the open door of God's opportunity. These thoughts are suggested by Pastor H. H. Votaw's appeal in this issue for the Karens. Read his article on page 14.

Life, all life, is from God. "With Him is the fountain of life." But the life does not come to all that possess it, through the same channel. The life question, to our mind, will never be well understood till the place that law occupies in the realm of life is recognized. We will never understand what it means for man till we clearly perceive that he is subject to a twofold law—spiritual and physical. Life through one channel forms a vegetable; through another, a beast; through another, a man; through another, an angel. Study life with law, and first of all with God's law. "In the way of righteousness is life."

The East has been undergoing a fearful siege of heat, as we noted in our last; and at this writing the hot blanket, so to speak, still remains. Hundreds have either died or have been so affected as to mean death, and very many more have been prostrated by the fearful heat. Multitudes go out of New York City to the sands of the seashore to sleep, finding some relief on the wet, cool sand. 400,000, it is said, went to Coney Island, and 175,000 to Staten Island. These sufferings ought to call to mind the prophecy of Revelation 16, of the time when the sun will be given power "to scorch men with fire." We are sure that many in the East are willing to believe that the time is here already, but this is not a circumstance compared with what that will be.

Individuality.—"We shall all stand before the judgment-seat of Christ." Every man "shall give account of himself to God." Rom. 14:10, 12. We shall not be asked what were the rules of this society or of that organization to which we may have belonged. We shall not be asked what was conventional in society, how our neighbors did, or how the church taught. All those things will avail us nothing. We are responsible alone to God. All conventionalities of society, all the influences of men, singly or congregate, will be of no worth in that day when God shall make bare the hearts of men. Then it behooves us now to learn our duty here, our responsibility to Him, our obligations to His law. These will be paramount then; they ought to be paramount now. If they were, they would make the better man, the better neighbor, the better member of society.

Miss Edith Randall, daughter of John C. Randall, a Quincy, Massachusetts, banker who lost his life in the Alps on September 6, 1870, has left Massachusetts for Chamouni to recover the body of her father. Recently the massive glacier has disgorged at its mouth alpenstocks and other personal belongings of some of those who lost their lives at the time Mr. Randall was killed. Eleven were in the party who dropped to their death forty years ago on the top of the glacier. Miss Randall will take her station at the foot of the mountain and watch for the body of her father.

Too Late.—The Pacific Coast Steamship Company's steamer Santa Rosa was wrecked on Saddle Rock, near Santa Barbara, early Friday morning, July 7. The steamer ran on the jagged rock. The captain hoped that she might be saved; consequently nothing was done for the rescue of the passengers. Three steamers, it is said, stood ready to take them off, and the morning of the 7th was fair and the weather calm, and they could have been moved with perfect safety. One report is that of the 200 on board, 11 were carried to death. Later it is stated that all passengers were saved, but two members of the crew were lost. There are all sorts of conflict-

ing accounts. Some say that the captain was perfectly competent, an able, kindly man, and of course he had absolute control of his ship; but it is thought that he took advice from the officers of the company, and waited too long. This is denied. He declares that if he had followed his own judgment it would have been different. It is indeed a very sad case that where 200 lives hung in the balance there should be hesitation and haggling over the cost of rescuing them, and that a whole pleasant day should go by before the rescue was attempted. There are millions waiting over moral questions and deciding them too late.

We are glad to see that the Sunday-school and teachers' conventions in San Francisco are stirring up the pastors to preach on things of importance. The *Examiner* gives a list of the sermons that are to be preached, in which it states that every denomination is on the program on the subject of education, and in most cases religious education, or the tendencies of education. We notice that among the other speakers is the Rev. Geo. W. Rine, of the Seventh-day Adventist Church, whose subject is "The Bible Is Supreme as an Educational Force." Rev. W. K. Guthrie, of the First Presbyterian Church, has a sermon in his topic—"Education without Religion Dangerous."

Despatches from England indicate that the police in Great Britain are on the watch for dynamiters, who, it is said, have fled to that country. There seems to be a determined effort to crush out this propaganda. Certainly when men will resort to such means, humanity can not feel safe anywhere. We believe that every one hopes the men charged with guilt in Los Angeles may be entirely innocent of such an awful crime. But the facts of the crimes themselves are fearful ones, and every effort ought to be put forth by government to render safe the lives of its citizens.

Wm. T. Stead, the great publicist, tells us that Europe is shuddering before another Balkan war, that the young Turks put in power have failed to keep their promises. The new Sultan is a mere figurehead, while refugees are starving in Montenegro. The resources of the treasury are said to be exhausted in equipping the army and endeavoring to prepare themselves with a navy. Formidable insurrections have broken out in Arabia, where the Turkish troops have just sustained severe reverses. Albania is also another danger point.

Truth is not more truth because held by the eminent, the aged, the multitude. Error is not less error tho held by the eminent, the aged, the multitude. It does not make a new genuine bank-note spurious if it be rejected; nor does it make a counterfeit genuine if it be well worn in its acceptance and passing. Yet more men would accept the well-worn counterfeit than the new genuine.

Christian Scientists are making a plea to the members of the faith for funds to build a memorial to Mrs. Mary Baker G. Eddy over the grave in Mt. Auburn Cemetery, Cambridge, Massachusetts. It seems a strange thing that, with their faith, they should build over a grave. We do not believe that it will tend to strengthen the Christian Science propaganda.

Dr. Harvey W. Wiley, the pure food expert of the Government Bureau of Chemistry, in view of the hot weather in the East, warns men against smoking. He says, "I am sure that no person could suffer from sunstroke who has not been a 'boozier' or a 'smoker.'" We pass on the warning.

A Madrid despatch to London on July 3 states that there has been a fight between Republicans and Monarchists in Oporto, Portugal, and thirty Republicans were killed. It is thought that this may be the beginning of a war in the little new republic.