

38/20

# SIGNS OF THE TIMES



LAREED  
AFTER  
GEMTE

"WATCHMAN, WHAT OF THE NIGHT? THE MORNING COMETH"

# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

**3521 — Sinning and Not Sinning. Eccl. 7:20; 1 John 3:9**

There seems to be a contradiction between Eccl. 7:20 and 1 John 3:9. Will you please explain or show the harmony?  
G. S. R.

The first scripture reads in the Revised Version: "Surely there is not a righteous man upon earth, that doeth good, and sinneth not;" and the latter — 1 John 3:9: "Whosoever is begotten of God doeth no sin, because His seed abideth in him: and he can not sin, because he is begotten of God."

The whole difference lies in the purpose. Sin is the transgression of the law. If one transgress God's law, whether he knows it or not, he sins. The perfection of that law is the very fulness of God. It demands wisdom and knowledge and power and love. If man has a heart which purposes to do God's will, God accepts that as the fulness of service, for "the eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." God accepts the perfect heart for all the other perfections which are required. He knows that man does not have fulness of knowledge, or fulness of wisdom; but if he has perfect love, the will is accepted for the deed, and the man who is born of Christ Jesus has such love. He can say, "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

The sense of the second passage, therefore, is not that man may not make mistakes, may not blunder, may not fail to follow up, in its very fulness, God's law; but he has no purpose to sin; he does not practise sin; it is not an object in his life: while the text in Ecclesiastes means that however perfect the man may be, however righteous he may be, he will make mistakes, he will fail in his knowledge or his wisdom in meeting the fullest requirements of God's law. Yet God does not count it against him, because he has a perfect heart. Sometimes it is said that we can not do what we will not do; as expressed by Shakespeare, "Look you, what I can not, that I will not do." So when the invitation went out to come to the supper, one man said, "I have married a wife, and therefore I can not come." Therefore, he did not have it in his will to come. So those who do not practise sin are those who do not have the will to do it; they have the will to do God's will, and God counts the will for the fulness.

**3522 — Why Did God Make Satan?**

Why did God make Satan? Does not this make God responsible for all sin? Would be very glad to have your opinion.  
A Reader.

God did not make Satan, any more than He made alcohol, or whisky, or beer. God made Lucifer a shining angel of light, gave him the most glorious position that a creature could possess; he was one of the beings that was closest to God's throne. Read the description of this angel in the beginning of the 28th chapter of Ezekiel, there mentioned under the symbol of the king of Tyre: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." But God made Lucifer, even as He makes man and every other intelligent, rational creature in His dominion, a being of free will, and with power to choose. That must be the case in order to obtain acceptable service. It would not be acceptable, appreciated service to a king to know that all his subjects obeyed simply and solely because they could not do otherwise. There is excellent conduct manifested many times in the great prisons of the earth, because the men can not do wrong. Sometimes they are bound by chains to prevent them from doing wrong. Their negative conduct is not acceptable service to the State. If Lucifer had been made a mere automaton, one who must necessarily do right, he would be no more than a mere machine. That could bring no satisfaction to God. God wants willing service, service of choice; and so He made

Lucifer, as He made us, a free moral agent, one who could choose or refuse.

Around every moral intelligence in His universe God places a circle sacred to that soul, and Omnipotent Power will not enter that circle to compel that soul to do right. That soul must choose. Said God to Israel, "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live." So it was set before Lucifer. Just how it was that sin came into his heart we do not know. This we do know: that the perversion of all God's blessings is sin. There was not one evil thing in the universe, as it came from the hand of God. All the evil things are the good perverted. Every faculty that Lucifer possessed could have been used to God's glory, and would have brought abundance of blessings back upon himself; but he chose to use them to himself. He took glory to himself instead of giving glory to God. As expressed in the chapter in Ezekiel from which we have already quoted, "Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."

In order to have perfect service, God must take the awful risk of sin. Only so could character be formed. But with the risk of sin which the Lord saw would come, provision also was made for that; for "where sin abounded, grace did much more abound," and in God's great plan there was salvation for Lucifer after he became the adversary Satan, if he had accepted it. But he went on and on until every manifestation of grace was utterly rejected. The human soul may do the same thing if it choose. Or it may turn from the sin, yield all to God, and find grace sufficient for every time of need.

**3523 — The Word "Worlds"**

Referring to a question in the "Signs" of May 23, 1911, I would like to ask, Does not Heb. 1:1, 2 show that there are other worlds?  
C. P. O.

The Greek word from which "worlds" comes in Heb. 1:1, 2 and 11:3 is *aión*, meaning "age," and ought so to be translated, to our mind, throughout the New Testament. If you will trace the word through a Greek concordance you will find it could be rendered that in every instance. Occurrences of it are found in Matt. 13:39, "The harvest is the end of the world," or "age," and Matt. 28:20, "Lo, I am with you always, even unto the end of the world"—"age." Of course, we know that the end of the world or earth, does not come in either of these cases. It simply means that we come to that period of earth's history where a great change takes place. And so it was through Christ that God constituted the ages, and by faith we understand that those ages have been marked out, or designated, or constituted. There is other very strong inferential proof which amounts almost to a demonstration that there are other worlds in the universe, but that fact is not stated in so many words. There is a wonderful amount of truth which will come to those who study the plan of God in the light of the ages.

**3524 — Lead Us Not into Temptation**

James 1:13: "Neither tempteth He any man." Matt. 6:13 says, "Lead us not into temptation." How do you harmonize these texts? Is the word "lead" the right translation?  
G. N.

God is said to do or not to do what He suffers, or permits, to be done or not to be done. "Lead" or "bring" is a proper translation. We have heard uneducated converts talk of going where temptation is thickest; they were ready to meet the devil anywhere. The prayer taught by Jesus is designed to teach us a sense of our own weakness in the plea that God will keep us from the power of evil. It is pleading His promises with a sense of our need. See 1 Cor. 10:12, 13.

**3525 — Isaiah 19**

Has the prophecy in Isaiah 19 been fulfilled, or is it a prophecy that will not be fulfilled because man has failed to comply with certain requirements?  
A. K.

Partly both. What part of Isaiah 19 is referred to? The whole chapter is too large a topic for this department. A great part of it has already been fulfilled in Egypt.

**3526 — What Are the Husks, Luke 15:16?**

What are the husks in the text above referred to? Is the article which I enclose consistent?  
Subscriber.

The article which our subscriber encloses is a consistent article. The husks are the fruit of the carob-tree, which was not considered generally a proper fruit for humanity, but for swine. And yet the poor prodigal was in that condition that he would gladly have eaten the food which he fed to the swine. His condition may be compared to that of some of the box makers in the cities of Europe, who become so hungry that they have eaten the paste that they use in the manufacture of the boxes, so that the manufacturers have compelled them to furnish their own paste.

**3527 — The Four Beasts of Rev. 14:3**

Who are or what are the four beasts of Rev. 14:3?  
T. E. W.

Read in the Revised Version, "the four living creatures." "Beasts" is not a proper translation of the term at all; "four living ones" it is given by some translations. These are the same as presented in Rev. 4:7, 8. Similar creatures are described in Ezekiel as cherubim (see chapters 1 and 10; compare also with Isa. 6:1, 2; see also studies on Revelation covering the four living ones). They represent, under the forms of those four creatures, the might, and patience, and wisdom, and glory of God working out God's plan and purpose in human affairs, and seem to be composed of angels in vast numbers working in that way, even as the angels of God came in the form of chariots and horses to take away Elijah. So we read in Ps. 68:17, "The chariots of God are twenty thousand, even thousands of angels."

**3528 — L. H. — Ps. 68:7** — The text is a reference to the time when the presence of God in the Pillar of Fire by night and Pillar of Cloud by day led the children of Israel through the wilderness on the way from Egypt to the promised land.



**Schedule for Week Ending August 12, 1911**

Day	August	Ezekiel	Chapter
Sunday	6	Ezekiel	21, 22
Monday	7	"	23, 24
Tuesday	8	"	25-27
Wednesday	9	"	28-30
Thursday	10	"	31-33
Friday	11	"	34-36
Sabbath	12	"	37-39

Our reading for this week lies wholly within Ezekiel; prophecies in which the messenger of God goes over and over again Jehovah's instruction to that people. For twenty-two years the prophet pleads with them to turn to God. He gives as illustrations the kingdoms on all sides of Israel and how God has dealt with them, how He has brought down their pride and will bring down the pride of those who still remain. Among the two great nations against which prophecy is uttered are those of Egypt and Tyre. Egypt, one of the former oppressors of God's people and the symbol of black infidelity, will be brought low and abased, never to rise again among the nations. Tyre, the great commercial city of the world, would be utterly wiped out of existence, so that the very place on which she stood would be "a place for the spreading of nets in the midst of the sea." Nebuchadnezzar, whom the false prophets said was not coming against Jerusalem, would capture Tyre, and from Tyre would conquer Jerusalem.

Chapters 37-39 are prophecies of what God would have done even then for His children if they would have yielded to Him. He would have brought back from the dead the faithful in Israel who slept, He would have conquered all their enemies far and near, and would have made Jerusalem a praise in the earth. And within that city would have been built the sanctuary which He promises in the closing chapters of the book. That sanctuary never was built, because Israel never yielded to God's plan. It never will be built, and never can be built, because God can not go back to the typical sacrifices which pointed forward to the Lord Jesus Christ, since our Lord Himself suffered and fulfilled all types. Our readers will see much more clearly the meaning of these prophecies if they will but remember that the conditions which we read in Jer. 18:8-10 are of universal application.

# SIGNS OF THE TIMES

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

For Terms, See Page 15  
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## Saved to Serve

By Mrs. E. G. White

**G**OD so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The ransom money has been paid for every son and daughter of Adam; but if those who have been ransomed by the precious blood of Christ, refuse allegiance to Him, it will not shield them from the retribution that will come upon them in the last day. They will have to answer for their neglect to use their entrusted talents for the Master. They will have to answer for their reproaches against their Maker and Redeemer, and for their robbery of God in withholding their talents from His service, and burying their Lord's goods in the earth.

### All Are Stewards

The human family is composed of responsible moral agents, and from the highest and most gifted to the lowest and most obscure, all are invested with the goods of heaven. Time is an entrusted gift of God, and is to be diligently employed in the service of Christ. Influence is a gift of God, and is to be exerted for the forwarding of the highest, noblest purposes. Christ died on Calvary's cross that all our influence might be used to lift Him up before a perishing world. Those who behold the Majesty of heaven dying on the cross for their transgressions, will value their influence only as it draws men to Christ, and they will use it for this purpose only. Intellect is an entrusted talent. Sympathy and affection are talents to be sacredly guarded and improved, that we may render service to Him whose purchased possession we are.

All that we are or can be belongs to God. Education, discipline, and skill in every line should be used for Him. The capital is His, and the improvement is the usury that rightfully belongs to the Master. Whether the amount entrusted is large

or small, the Lord requires that His householders do their best. It is not the amount entrusted or the improvement made that brings to men the approbation of Heaven, but it is the faithfulness, the loyalty to God, the loving service rendered, that brings the divine benediction, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." This reward of joy does not wait until our entrance into that city of God, but the faithful servant has a foretaste of it even in this life.

Instead of burying our talents in the earth, those who are willing to trade upon

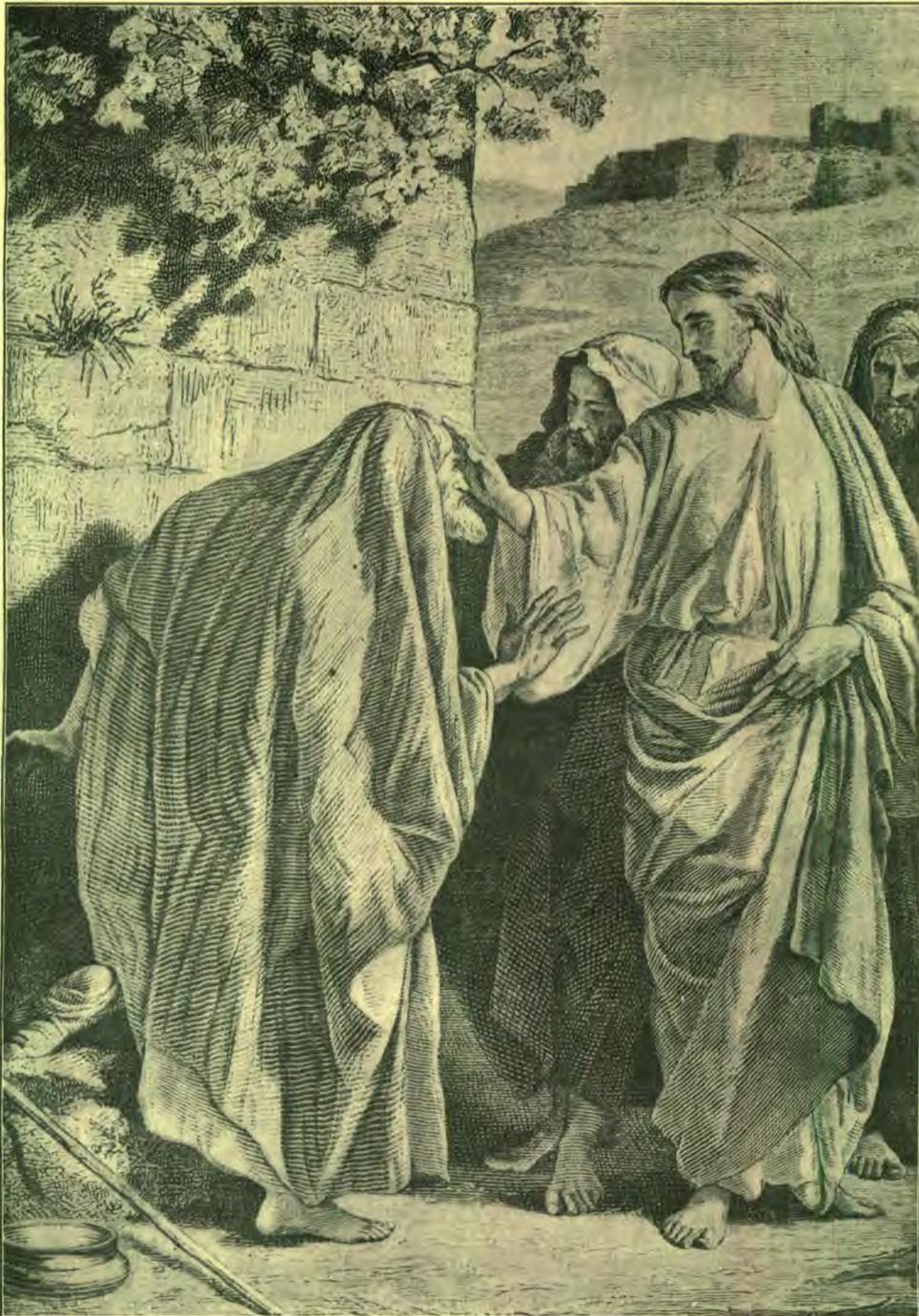
them will not trade in vain. God pronounces His blessing upon unselfish, unwearied diligence; and tho we may have but one talent, and can make but a small investment, yet God will make the effort fruitful in results. The man who works in faith will realize that his intellect, his affections, his whole power, belong to God; and he will seek to make diligent use of his powers, and will improve his faculties and talents. But instead of realizing that all our faculties belong to God, how many are reckless, little thinking that their influence, their cheap, light words, are molding the characters of those with whom they associate, and bringing down their minds to a low level. If they did but understand what they are doing, and could realize that they are accountable for their influence, and that in the sight of heaven they are wasting their opportunities, would they so belittle their

talents of speech and mind, and so mold the minds of their companions in what is low and ignoble, by their trifling, cheap conversation? It is by the influence of reckless triflers that the confederacy of evil is strengthened and the entrusted talents of God are corrupted and buried in the earth.

But the very talents that men pervert to the service of evil have been bestowed by the Lord for their elevation and the elevation of those with whom they associate. Through the exercise of the faculties of the mind, through the power of speech, they are to be constantly improving, and feeding other minds with rich intellectual food, thus becoming a blessing to the world. Shall we not individually make the best possible use of the natural powers of mind and body? Shall we not carefully treasure every entrusted talent, and by exercise strengthen every faculty, and live in such a way that the young and inexperienced and the aged and experienced shall be benefited by association with us?

### Our Responsibility to Others

The atmosphere that surrounds the soul is fraught with influence for good or evil accord-



The Master, who came to serve humanity, healing the leper. He "went about doing good, and healing all that were oppressed." Acts 10:38.

ing to the character of the thoughts. It may be full of poison and malaria, or be fragrant and pure and health-giving. This moral influence will be according to our connection with Christ or our separation from Him, who is light and life. Those who are united with Christ will realize that He has given them trusts according to their several ability; and whatever their surroundings, they will consider them favorable for the development of moral character. We are to make the most of every advantage and op-

portunity. We may continually remember that we must train and improve our ability, that we may not disappoint our Master, but reach the highest possible standard, and thus influence others to follow in the footsteps of our Example. We may say, "Neither society nor intimate companions must have their ideas of Christian character cheapened by my course of action." Those who take and keep this position will find that the Gospel is the power of God unto salvation. Such will receive the commendation, "Well done, good and faithful servant."

## The Sabbath Before Mount Sinai

By Roderick S. Owen

### The Original Days

**T**HE reason given in the fourth commandment for the observance of the seventh-day Sabbath, is that the Lord made the heavens and the earth in six days and rested on the seventh day, and therefore He blessed and sanctified it. In describing these days, the record says, "And the evening and the morning were the first day," "And the evening and the morning were the second day," "And the evening and the morning were the third day." On the fourth day God established the sun to be a light-bearer to the earth, and to rule, or measure, the day; and yet the fourth, fifth, and sixth days are described exactly as are the first three. Hence we conclude that the days of this primal week were all alike, and exactly such days as are now measured by the sun. The merest schoolboy can readily account for a period of seven days, each twenty-four hours in length, about one half of each being dark and one half light; but no scientific man will attempt, on scientific principles, to account for a succession of seven long periods of time, a thousand or a million years each (as some say), one half of each being dark and one half light,—that is, five hundred or more years dark, followed by five hundred or more years light,—and so on for six periods, then suddenly to be changed, by some unaccountable process, to periods only twenty-four hours in length, thus to continue to the present time.

Since creation is the act of speaking things into existence out of nothingness, the Creator could have completed His work in a much shorter period of time had He chosen to do so. To deny this, would be to limit His creative power.

In this recital we find the origin of the weekly cycle—a cycle recognized by all nations, both ancient and modern; and yet, unlike the day or the year, it is traceable to nothing in nature, and indisputably owes its existence to the Creator's work and rest.

### The Crowning Day

The seventh day is the distinguishing characteristic of this cycle. It occupies so important a place in it, that among the Hebrews it gave its name to all the days of the week, thus: the first day into the Sabbath, the second day into the Sabbath, and so on until the seventh day, which is called *the Sabbath*. We can see the significance of these titles for the days of the week when we remember that the word "sabbath" means *rest*, and that the Creator's rest was a rejoicing in His new creation. Hence

each day's work must have constituted a step into that rest; and when at the close of the sixth day God ended His work, the heavens and the earth being finished, He entered with all His intelligent creatures into the fulness of His rejoicing, thus constituting that day His Sabbath, for in it

### Be True Thyself

Alas! no present saint we find;  
The white simar gleams far behind,  
Revealed in outline vague, sublime,  
Through telescopic mists of time!

Trust not in man with passing breath,  
But in the Lord, old Scripture saith;  
The truth which saves thou mayst not blend  
With false professor, faithless friend.

Search thine own heart. What paineth thee  
In others in thyself may be;  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek!

Where now with pain thou treadest, trod  
The whitest of the saints of God!  
To show thee where their feet were set,  
The light which led them shineth yet.

The footprints of the life divine,  
Which marked their path, remain in thine;  
And that great Life transfused in theirs,  
Awaits thy faith, thy love, thy prayers!

—From Whittier's "Chapel of the Hermits."

He rested, and was refreshed. Therefore wherever the weekly cycle is found, the Sabbath must exist.

### Made for Man

We read that the Sabbath was made for man—mankind; and the steps by which it was made are: first, God rested; second, He blessed; third, He sanctified, or set it apart. "God is no respecter of persons." Having blessed and set apart the Sabbath for all men, He must have made it known to Adam, thus giving it to him, and through him to all his posterity. To have failed to notify man of the sanctification of the day, would have been to make Himself responsible for its desecration; and yet there are those who claim that the Sabbath was not made known until the law was spoken at Sinai, and that then it was given to the Jews only. This would indeed be a strange way to proceed,—to make, bless, and sanctify a day for all mankind, and then to say nothing about it until more than one third of earth's history had passed, and then to give it to only one small and comparatively insignificant nation. Against this idea we have the fact stated above; to wit, that nearly every known nation, ancient and modern, recognized the weekly cycle, and very many of them called the seventh day the Sabbath, or by an equivalent term.

### Instances of the Septenary Cycle

That men marked time by the use of this cycle before the Flood, is shown by the record of Noah, of whom we read in Gen. 8:6-12, that to ascertain the condition of the earth's surface he first sent out a raven, then a dove, a first and second time, and that in each instance he waited seven days, or a week. That the patriarchs enumerated time by cycles of sevens, in both days and years, is shown by the account of the experience of Jacob in Gen. 29:18, 27, where we find him working seven years as a compensation for each of his two wives, with a week of festivities intervening.

This system of enumerating time we afterward find incorporated in the Jewish economy in the weekly cycle marked by the Sabbath; in the week of years marked by the seventh, Sabbatic year, or year of release; and in the seven weeks of years, followed and marked by the year of Jubilee.

### The Sabbath in Egypt

Coming down to the time of the deliverance of the children of Israel from Egyptian bondage, we find that Pharaoh charged Moses and Aaron with turning the people away from their work and making them rest—Sabbatize—from their labor. It is quite evident from the account given in Exodus, fifth chapter, that Moses was teaching the people to observe the Sabbath. To prevent this, Pharaoh ordered more work to be laid upon them, not furnishing them straw as formerly, but requiring them to gather stubble instead; and at last, to exclude the possibility of their keeping a day, he decreed that they must deliver a certain number of bricks every day, and the marginal reading of verse 13 conveys the idea that they could not deviate from this rule in "the matter of a day in his day." Thus as servants in Egypt they were not allowed to keep the Sabbath. Moses refers to this fact in Deut. 5:14, 15, where he urges the Israelites not to deal with their servants as they had been dealt with in Egypt, but to allow their servants to rest with them on the Sabbath day.

### In the Wilderness

In harmony with the thought of their knowledge of the Sabbath while in Egypt, we find it recognized as an existing institution shortly after they entered the wilderness; for thirty days before they reached Mt. Sinai, we find them observing the Sabbath in connection with the gathering of the manna, while God by a double miracle—that of giving the manna for six days and withholding it on the seventh, and by keeping it sweet on that day while it would spoil and become worthless if kept over any other day—was pointing out a definite day as His Sabbath. Thirty days after the giving of the manna, God spoke His law amid the thunders of Sinai; and then to the Sabbath was accorded its place in the very bosom of that code, which was given to that nation to be preserved by them, and by them to be passed on to other nations as the Creator's moral law for all time.

Then have we not clearly found that the Sabbath was made for mankind? that a knowledge of it was given to all nations? that the blessing God placed in it was laid at the door of all peoples throughout all ages, to be accepted or rejected by them, as it is to-day? "God is no respecter of persons." His Sabbath is still for mankind, a hallowed blessing.

## The Remarkable Covenant of Salt

By Emma Hildreth Adams

**T**O most Bible readers the book of Leviticus presents few attractions. They bestow small patience and but scant time upon reading its twenty-seven chapters of most interesting laws, regulations, and instructions, which portray the ceremonial life God required of Israel upon their entrance into the land promised Abraham four hundred thirty years preceding.

Some of these regulations—waiting for the *time* to be fulfilled—distinctly symbolized a momentous event yet to come—the advent, sufferings, and death of the Christ.

Others applied definitely to the model family relations of that people; now restricting their diet in important details, now enjoining extreme tidiness in personal habits, now establishing guards and guides for high morals.

Others demanded inflexible observance of the great Day of Atonement—full of deepest significance, and crowded with highest interests.

Now they pictured, in attractive colors, the gracious rest of the seventh-year and fiftieth-year sabbaths.

Now they painted in impressive hues the sorrow, the anguish of spirit, the desolation of heart, the sure withdrawing of God's blessing, which should quickly follow their sliding away into apostasy, the worshiping of gods formed by hands of men, the forgetting their masterful delivery from oppression in Egypt, the thrusting aside their miraculous entrance into Canaan.

One of the simplest yet most attractive of these ceremonies was the presentation of a "meat-offering" to the Lord—by His command. In present-day acceptance of the term, this "meat-offering" contained no meat. It consisted simply of fine flour dressed carefully with pure olive-oil and sprinkled with fragrant frankincense.

Notice: Every ingredient composing this "meat-offering"—the flour, oil, and aromatic element—was a product of the ground. No purer offering to the Creator could have been made by the hand of man. Every human heart ever offered has been tainted by sin.

Oil in that day was used as butter now is. "Symbolically, it represented the influences of the divine Spirit, just as the incense was an emblem of grateful prayer." The fine flour typified Him who said to the trans-Galileans: "I am the bread of life. . . . If any man eat of this bread, he shall live forever."

The frankincense was a fragrant resin exuded by a tree of Arabia, and was used to produce the sweet-smelling savor so agreeable to Jehovah.

The person who made the offering was to bring the pure, choice, typical constituents to the priest—one of Aaron's sons. From the fine flour the priest took but a *handful*, poured upon it some of the golden oil, and then sprinkled thereupon *all* of the sweet frankincense the offerer had brought.

Dr. Adam Clarke thinks *all* the aromatic resin was burned because it could not become, for the priest, an article of diet, as did the unburned portion of the offering.

The taking this tiny portion from the

total offering was termed by Jehovah the taking "a memorial" thereof. It was placed upon the altar for burnt offerings and consumed completely.

God esteemed this offering "a thing most holy of all the oblations made unto the Lord by fire." He forbade the mingling of honey and leaven with this oblation, saying, "No meat-offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire." Lev. 2:11.

Both these articles are known to have been used in heathen religious rites of that day. Leaven serves as a symbol of simulation, of hypocrisy, and also of corruption, of putrefaction.

A step of interesting significance in the transaction was the seasoning the "memo-

### Things We Can Not Afford

We can't afford to win the gain  
That means another's loss;  
We can't afford to miss the crown  
By stumbling at the cross;  
We can't afford the heedless jest  
That robs us of a friend;  
We can't afford the laugh that finds  
In bitter tears an end.  
We can't afford the feast to-day  
That brings to-morrow's fast;  
We can't afford the farce that comes  
To tragedy at last.  
We can't afford to play with fire,  
Or tempt a serpent's bite;  
We can't afford to think that sin  
Brings any true delight;  
We can't afford with serious heed  
To treat the cynic's sneer;  
We can't afford to wise men's words  
To turn a careless ear;  
We can't afford for hate to give  
Like hatred in return;  
We can't afford to feed a flame  
And make it fiercer burn;  
We can't afford to lose the soul  
For this world's fleeting breath;  
We can't afford to barter life  
In mad exchange for death.  
But blind to good are we apart  
From Thee, all-seeing Lord.  
O, grant us light, that we may know  
The things we can't afford.

— Selected.

rial" with salt. God gave the order, saying, "Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering." Lev. 2:13.

In several important respects the contribution of salt to the "meat-offering" added to the ceremony features of intense interest. First, it was a token to Aaron, and to his generations after him, that these reservations of food should never fail him.

Nineteen years after the above date, the Lord, in giving to Aaron explicit directions as to what portions of special offerings, made by the children of Israel, himself and his family should retain for "meat"—food—said, "All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, *by a statute forever*: it is a COVENANT OF SALT FOREVER before the Lord unto thee and to thy seed with thee."

Salt was an emblem of harmony in thought, feeling, and purpose, of stable friendship, of an unbreakable covenant.

Thus, when the priests ate the meat-offerings, they formed with God a "covenant of salt," bound themselves to faithful allegiance, to persistent service.

Five centuries later in Israel's unenviable, darkly stained history, after the division of the nation into two kingdoms, there arose an occasion when the northern portion was sharply reminded of the *to-day existing* "covenant of salt" made by God with King David when the latter, conscious of his own highly favored circumstances, proposed to build in Jerusalem a house for the Lord "to dwell in."

Standing upon an eminence of Mount Ephraim, near Bethel, King Abijah, leader of Judah's God-defended host that day—400,000 valiant men of war—cried to Israel's hostile general, at the head of 800,000 mighty men of valor (2 Chron. 13:3-12): "Hear me, thou Jeroboam, and all Israel; Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt? . . . O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper." In the great battle following they were defeated. We turn to the covenant made with David eighty-four years previously (2 Sam. 7:12, 16): "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, . . . and thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

In Psalm 89 occur these vastly significant words of God, referring distinctly to Christ, who is the seed, the descendant, the son of David, and with whom the covenant of salt will be fulfilled: "I have sworn unto David My servant, Thy seed will I establish forever, and build up thy throne to all generations. . . . My mercy will I keep for him forevermore, and My covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven."

It is easy to see why King Abijah called this mighty covenant with David a "covenant of salt." In the nature of things it is indestructible. Neither party thereto will ever infringe upon it, ever transgress it.

Dr. Clarke says: "The grace of God through Christ is represented by salt. Through Him we must render all our service to God. He must *never be lacking*."

"The waters of the sea never become sweet. So shall the dominion never depart from the house of David."

—★—

### Believing into Christ

WHEN the sinner is brought to a consciousness of his lost condition, and realizes that there is no hope for him, except in Christ Jesus, then is it that the soul believes "into" Christ. There is an entire self-surrender to be saved by the Saviour, just as He will, and a complete subordination of the will to the supreme authority and sovereign will of his Lord and Master. Here is the true involution of the soul, the deepest root and highest reach of faith, whence spring its true life and fruitfulness and glory. It is the finite and subdued will of the renewed man rolled inside the infinite will of the redeeming Lord, to be governed by and to beat in unison with His will. Its nestling prayer is, "Lord, what wilt Thou have me to do?"—*Anonymous*.



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Milton C. Wilcox

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

## XXXVI. An Anomalous Power

**B**ABYLON is a subject of divine prophecy. Its origin, its connection with the people and work of God, its strong molding influence upon the world religiously, educationally, politically, demand, according to the principles of God's revelation, that large mention should be accorded that city and empire which began with Nimrod and Semiramis, the principles of which found birth in the heart of Lucifer. The successors of Babylon, for the same reasons, tho not always to the same extent applicable, find place in the great prophetic outlines of earth's history. Medo-Persia, Grecia, Rome, in both its imperial and divided form, in both its pagan and papal phases, are prophetic terms in prophetic exposition. Many other powers, some prominent, some obscure, find mention in prophecy, like Assyria, Egypt, Tyre, Midian, Moab, Ammon, Syria, Edom, Ethiopia.

Has the United States of America no place there? She is one of the greatest of nations; she possesses an empire that stretches from the regions of everlasting snows in the north to tropical climes in the south. She spans from ocean to ocean, a mighty continent, including within that zone everything which goes to make strong and opulent and mighty a nation and a State.

Her people largely sprang from the enterprising and ambitious of earth, and have by their inventive genius, patient energy, and indomitable pluck, in a land whose every sound spelled opportunity, conquered and populated a continent composed of an aggregation of commonwealths many of which are greater than some of the mighty nations of history.

### The Home of Liberty

Its early settlers loved liberty, at least for themselves. Their love was born of their longings for freedom under the oppressors of their native lands, or was found in a larger freedom which some of the pioneers of the first three centuries had learned in the Gospel of Christ. These longed for liberty for all, as well as for themselves. Chief among these apostles of wider freedom was Roger Williams. From such as these came a nation the rising star of whose free government lighted the world, whose influence broke chains and fetters, and struck gleams of hope into the darkened hearts of the oppressed of all nations. Here were founded, in this wilderness of hope, churches without a pope and States without a king.

Is not such a land worthy of prophetic mention? Nay, **MUST** it not be a subject of divine prophecy? And, reader, it is, in a prophecy the particulars of which are so applicable and so exclusive as to stamp them with divine foresight. That prophecy is found in Rev. 13: 11-18, as follows:

[11] And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. [12] And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. [13] And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. [14] And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. [15]

And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. [16] And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; [17] and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name. [18] Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is six hundred and sixty and six.

Note the prophetic particulars and their specific application:

### I. The Time

The two-horned beast is seen arising to power as the papal phase of the Roman beast goes into captivity, or receives its deadly wound. This occurred in 1793 to 1798, when the Spiritual Domination of the Papacy as head over the churches, and "true and effective corrector of heretics," granted by Justinian in 533 and largely conceded and generally submitted to by the powers of Europe for twelve centuries, was so weakened by the influence of the Reformation that the final blow was given it by the French Revolution. General Berthier, acting under orders of the French Directory, entered Rome and took Pius VI prisoner in 1798. Two years later he died in captivity. Since that time the power of Rome as a persecutor has been broken. It has not even been acknowledged as the one who has the right to define and punish heresy. In 1776 the United States, then the colonies of Great Britain, declared themselves free and independent. In 1789 the Constitution of the United States was adopted. Her wonderful career was just beginning at the time indicated in the prophecy. She was then coming up among the nations of the earth. No other nation of any import arose at that time.

### II. The Territory

"Out of the earth" came America. The other nations of the world arose out of the great sea of organized, restless, warlike humanity. (See Dan. 7: 2, 3; Rev. 13: 1; 17: 15.) This two-horned beast arises "out of the earth" as a plant grows, from territory previously unoccupied by civilized powers. The prophecy fits the subject as the die fits the coin.

### III. Its Professed Character

It had two horns like a lamb. Horns are a symbol of power and strength. They do not represent here division, as they sometimes do elsewhere. The designation "like unto a lamb" shows that character is particularly indicated. This is emphasized by an expression indicating an opposite character, "spake as a dragon." A lamb in the Revelation and in the Scriptures generally is a symbol of Christ. See Rev. 5: 6, where Christ is represented as a lamb with seven horns, denoting perfection of power and character. What, then, the prophecy means is this: that two characteristics peculiar alone to Christianity of all religions known to man, will be seen in this one government alone of all governments on the face of the earth. Surely such exclusive specifications are testing in the highest degree.

1. What two particulars of Christianity, therefore, which can be applied to civil gov-

ernment, distinguish it from all other religions? The only reply is, The equality of man, and freedom to worship or not to worship — in other words, civil and religious liberty. It was a new chord in the song of the nations when the equality of man was proclaimed in Judea. Said Jesus:

"Neither be ye called masters: for **ONE** is your **MASTER**, even Christ;" "and **ALL YE ARE BRETHREN.**" Matt. 23: 10, 8. The same distinctive teaching was echoed by the great apostle to the Gentiles:

God that made the world . . . hath made of **one blood all nations of men** for to dwell on all the face of the earth. Acts 17: 24-26.

The second great principle, the separation of Church and State, and the right of men to choose or refuse, was proclaimed by Christ and echoed by the apostles:

Render to Cæsar the things that are Cæsar's, and to God the things that are God's. Mark 12: 17.

If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. John 12: 47.

Knowing therefore the terror of the Lord, we persuade men. 2 Cor. 5: 11.

Not that we have lordship over your faith, but are helpers of your joy: for in faith ye stand. 2 Cor. 1: 24.

Neither as being lords over God's heritage, but being ensamples to the flock. 1 Peter 5: 3.

Thus explicitly Christianity stood for the equality of man, for the supreme individuality of the soul, and its responsibility alone to God. It knew no "lord bishops;" it knew no hierarchy of degrees. All were brethren; Christ alone was Master. To Cæsar belonged the things that Cæsar gave; to God belonged all the worship of the soul.

2. No government of earth ever knew these principles until the United Colonies of Great Britain and America embodied them in their great charter of freedom, the Declaration of Independence, and later in that great Bill of Rights, the Constitution. In the first of these documents we read:

We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain **unalienable rights**, that among these are **life, liberty, and the pursuit of happiness**. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.

The second declares, in Article 6:

No religious test shall ever be required as a qualification to any office or public trust under the United States.

And in Article 1, Amendments, adopted at practically the same time:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press.

Well did Bancroft, the great historian, record this wonderful fact. He says:

In the earliest States known to history, government and religion were one and indivisible. Each State had its special deity. . . . No one thought of vindicating **liberty of religion** for the **conscience of the individual** till a **voice in Judea**, breaking day for the greatest epoch in the life of humanity by establishing for all mankind a pure, spiritual, and universal religion, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the Gospel for all men. No sooner was the religion of freedom adopted by the chief of the Roman Empire, than it was shorn of its character of universality and enthralled by an unholy connection with the unholy State; and so it continued till the **new nation** — the least defiled with

the barren scoffings of the eighteenth century, the most sincere believer in Christianity of any people of that age, the chief heir of the Reformation in its purest form—when it came to establish a government for the United States, **refused to treat faith as a matter to be regulated by a corporate body**, or having a headship in a monarch or a State.

**Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea.** It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, **withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.**—Bancroft's "History of the United States," volume 6, pages 443, 444.

These two specifications fit the prophetic symbol to America as the key the Yale lock for which it is made, as the die the coin. Christianity alone of all religions, America alone of all governments, have sent forth to the world these noble, beneficent principles, and everywhere they have brought life and lifting.

#### IV. A Later Development

The beast with the lamblike horns "spake as a dragon." The dragon is a symbol of the devil, the instigator of persecution. Rev. 12: 9-17. To speak like a dragon is to issue deceptive, persecuting laws, oppressive to conscience, inimical to liberty. So have wrought all Satan's agencies. Shall we see such laws in America? Some utterly repudiate the thought. But let us reason together a little. Let us look over the ground.

1. There is in this country a class of religionists who are not satisfied with the truly Christian idea of civil government separate from the State. Their conception is a modified form of the Dark Ages, not Roman Catholic in name, but Protestant. They seem to think that if GOOD men could manage a Church-and-State government, with THEIR church the legalized one, there would be no trouble. But it is a matter of history that the more conscientious a man is, if controlled by a wrong principle, the more wickedly operative the principle. These men have endeavored for decades to ingraft upon the Federal Government a recognition of God and the enforcement of a religious sabbath. This demand was utterly repudiated until 1892, when the principle was endorsed in connection with the World's Fair at Chicago. It was said in 1831 by the United States Congress, with reference to this very thing:

**Extensive religious combinations to effect a political object are . . . always dangerous. . . .** If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. **All religious despotism commences by combination and influence;** and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

This Government is bending now under the influence, and even now a crisis is upon it in the Johnston Sunday Bill now before Congress.\*

2. Every State in the Union save one has some form of a Sunday law, either a relic of the Dark Ages, or else placed there by mistaken reformers who supposed that Christianity needed the support of civil law. The only consistent State is California, upon which tremendous pressure has been brought to bear, lo, these many years, and thus far in vain. May the Golden State still abide by the true Christian principle!

3. Many, sad it is, very many are under the influence of "higher criticism" and false

\* This bill will be discussed later and its meaning shown. See next week.

science, repudiating the equality of man as stated in the Bible and the Declaration of Independence, repudiating the Constitution of the United States, repudiating the Bible itself. Thus they are left powerless to live religion themselves or to teach others the way. The alternative is left them, resorted to in all ages, to seek to enforce religious dogmas and morality by law. With them the traditionalists, the Roman Catholics, will join. Satan will swing the hosts of Spiritualists the same way, and under this great threefold influence religious dogmas will be enforced by law, and religion will become an affair of the State, which has always resulted in the persecution of dissenters.

4. The great Protestant church federation and the Roman Catholic federated societies are both avowedly working for the same thing—religious State control and sabbath enforced by law. What modern politician can stand against such forces, whatever his belief? The dragon-voice, reader, will be heard, you may be assured by culminating events, regardless of the prophecy, and the prophecy makes doubly sure. Some of us were made sure by the prophecy long before the evidences now manifest in these gathering forces.

#### V. An Image to the Beast

By the influences above named will be formed an image to the beast—a union of religion with the State; under the coming initi-

#### Much in Little

In the Cathedral of Lübeck, Germany, is the following inscription:

"Thus speaketh Christ our Lord to us:  
Ye call Me Master, and obey Me not;  
Ye call Me light, and seek Me not;  
Ye call Me way, and walk Me not;  
Ye call Me life, and desire Me not;  
Ye call Me wise, and follow Me not;  
Ye call Me fair, and love Me not;  
Ye call Me rich, and ask Me not;  
Ye call Me eternal, and seek Me not;  
Ye call Me gracious, and trust Me not;  
Ye call Me noble, and serve Me not;  
Ye call Me mighty, and honor Me not;  
Ye call Me just, and fear Me not;  
If I condemn you, blame Me not."

ative and referendum, people who live on the earth will be asked to do this very thing. Of course they will not call it "beast worship," or an "image to the beast." In their deception they will believe it to be the height of wisdom, a mark of loyalty to God. All religious laws are thought to be the law of God by their framers and promoters. It has been truly said that no government ever persecuted except for infractions of the law of God.

Puffed up in their own wisdom by the wonderful achievements of the last generation, and led by Spiritualism or "psychic phenomena," as it is called, men stand ready to be deceived into the making of an image to the beast, as the prophecy indicates. Even thus the great world is led to its madness in war preparation. (See Rev. 16: 14.)

#### VI. The Worship and Mark

The worship and the mark of the beast must be that which distinguishes the worshipers of the beast from the worshipers of God, expressed in the differences of the laws of the rival powers. God's true worshipers will keep His commandments as He gave them and Christ lived them, as far as they know. The worshipers of the beast and the devotees of the mark will, directly contrary to God's Word, accept the law of apostasy.

The crucial difference between the two is regarding the Sabbath. So stand the moral code of God and the moral code of Rome today. All will come to see, as the Word declares, that God in His Book teaches the sacredness and obligation of the seventh day and no other. This is generally believed now.

The apostasy, away back to Babylonian sun-worship, observed the first day in honor of the sun. Rome under the Papacy adopted it as expedient, and holds it forth as the mark of her power to command men under sin, of which a dozen authoritative quotations might be given. Protestantism at first received that day as a matter of course, honestly, sincerely. She is facing it to-day as a man-made sabbath. Those who turn from the Word, will abide with the day when it is authorized by law, in direct opposition to God's commandments. Then it becomes the mark of the beast power.

#### VII. Penalties

Oppressive legal restraint, ostracism, confiscation of goods, and the death penalty will be visited upon dissenters. When religion becomes part of statute law, under stress of circumstances and times of crises, it of necessity becomes the most sacred, most important part of the code, and its infraction the highest crime. When government puts itself in the place of God,—the highest manifestation of assumption and blasphemy,—it consequently counts that it has the right to pronounce the severest penalties. In fact, there is one State in the Union to-day which could visit the death penalty upon the transgressor of the Sunday law if he were persistent and consistent to the extent that some magistrate might conclude that his stubbornness and contumacy had reached the stage of treason. Every item, particular, specification, feature of the prophecy is fulfilling, and will be filled up to the full in the United States of America.

The last verse of the chapter, containing the number 666, we will not take time here and now to explain. We will simply say that it has been by some applied to the papal form of the beast alone; by some it has been carried back to the entire Babylonian system. In three or more languages the numerical values of the letters are made to spell out the prophetic name of that system which has put itself in the place of God, the most dominant phase of which is the Papacy. Of that we may have more to say later.

In this brief exposition of Rev. 13: 11-18 we have made little more than the mere statement. To the well-informed much of this will be self-evident. Proof of past fulfilment and future probabilities might be multiplied twentyfold.

In the great unfurling of standards, reader, where will you be found? Under whose banner will you stand? With which army will you be found fighting? These are questions of eternal import. The Sabbath question is not a mere theological question; it is not a mere political question; it is a question in which centers the very fate of the world, of nations, of churches. It is important to decide aright.

[We will begin our study of chapter 14 next week.]

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#### A Knowledge of the Word Needed

FAMILIARITY with Biblical texts and history is of that worth and importance that admits of no discount. But the understanding of the doctrine of those texts and the lessons of the history recorded is the one prime end to be served. It simply means that one may be familiar with the former, with little or no understanding of the latter. But the doctrine of the text and the lesson of the history are not to be apprehended without familiarity with the text and history. To know God's will and to serve Him acceptably means familiarity with and a student of His Word.—*Cumberland Presbyterian Banner.*

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"No ONE should let a new day wax old without learning some new truth."

## What We Mean

INQUIRY is made as to what we mean about "the awful crop of unregenerate men" who will soon come into prominence in the professed church of God. Just this: men can not possess the divine life unless they are brought into contact with the living God. But God hates a sham, abominates a lie, and will not be a party to a fraud. To come into contact with God, men must come to be, morally, where God is. They must know and feel and own up to the truth. The truth is that men are sinners and under condemnation; that God is holy, and can by no means clear the guilty; that God is also gracious, and has given His Son to "bear the sin of the world;" that this Son of God was manifested in human flesh; that deliverance from the guilt and condemnation of sin can only be obtained through faith in Jesus as the Son of God; and that any lower estimate of Jesus than that which makes Him equal to and one with the Father, is to reject God in the supreme revelation of Himself.

The man who does not own and feel he is a sinner before God, and who does not accept Jesus as God "in Christ, reconciling the world unto Himself"—the One "who knew no sin," who became "sin for us," "that we might be made the righteousness of God in Him,"—that man is acting upon a lie. He can not get near God—can not have the touch that secures life. He is not born of God. He is an unregenerate man. How can the men who deny the Scriptures upon which our Lord put the stamp of infallibility, deny the fall of man, deny the Deity of Christ, and deny the redemption wrought through the blood of the Son of God, get near God for life?—*Watchword and Truth.*

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## Prayer

OBSERVE regular seasons for Bible study and secret prayer. Notwithstanding the busy toils and cares of the day, keep in close touch with God through these stated interviews, and by living constantly in the spirit of prayer. Some people rush to their knees without taking time to read the Bible, thereby losing the most effective preparation for prevailing prayer. A reverent study of the Word opens the way for the mightiest prayer. God speaks to you through the Scriptures. You speak to Him through prayer, then the blessed Holy Spirit witnesses to the Word in the depths of the spirit.

Take time to be alone. Make much of the still hour. Get right quiet before God. Bid all other voices be silent, that He may speak to you. Sometimes we talk so hurriedly to Him that He has but little chance to speak to us. Elijah did not hear the "still small voice" (or voice of gentle stillness, as it is sometimes translated) until the fire, storm, and earthquake had passed away.

"Prayer requires retirement at least of heart. Have a private place if possible, but at any event retire to the private chamber of the heart. Our closet must be in us, as well as we in our closet." Jeremy Taylor said: "A good man could build a chapel in his heart." Abraham was closeted with God under the oak at Mamre, by the brookside, David in his bedchamber, Daniel with his window open toward Jerusalem, Peter on the housetop, and the Lord on the moun-

tain. "Only when the heart is shut toward the world can it be open toward heaven."

Many live in such a rush that they miss that delicate finish of character, that clearness of vision, that massive strength, that fervid piety, that unutterable depth of love and tenderness of spirit, that triumphant faith and profound repose, which are the result of frequent interviews and long communings with God. Men like Knox, Luther, Wesley, Elijah, and John the Baptist, owed much of the heroic grandeur of their ministry to the long seasons spent in retirement with God. Stay on your knees until you have the victory. Go on to know the fulness of God. The Lord will lead you

## I Am Resting; Let Me Be

By Mrs. May Hicklin

I first met her in the gloaming,  
As the old year slowly dies,  
In the past her memory roaming  
As she sat with saddened eyes.  
Kind hands sought oft to arouse her,  
Strove in vain that soul to free;  
This, alas, her only answer:  
"I am resting; let me be."

The affliction sought her portal,  
To obtain sore needed aid,  
Sickness, death, to that poor mortal,  
Seemed a debt that must be paid.  
The heart was slowly breaking,  
No avail our prayers to free.  
This her answer, echoes wailing:  
"I am resting; let me be."

Till at last a godly neighbor  
Told of Jesus' love divine,  
How in all His earthly labor  
Justice, truth, and love combine.  
He'll not ay restrain His anger,  
If we slight His love so free;  
Then, too late, we'll hear this answer:  
"I am resting; let me be."

Armona, Cal.

into agonizing, importunate prayer. This is what the apostle calls praying in the Holy Spirit. The Spirit wrenches your soul until the cry goes up from the very marrow of your being, like a woman in travail. These are priceless occasions, for then God is breathing His mighty cry through yours; and great things will follow, for "the effectual fervent prayer of a righteous man availeth much." James 5: 16.

## Our Bible Reading

### Christ Our Life

1. What is man's condition morally?

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

2. Being a sinner, to what is he subject?

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

3. In whom and what only is salvation?

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth. Rom. 1: 16.

4. What does that Gospel bring to the believing sinner?

For therein is the righteousness of God revealed. Rom. 1: 17.

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. Rom. 3: 22.

5. What does the Gospel revelation of Christ bring to the dying?

Mr. Moody says that the Bible read without much prayer makes an intellectual Christian, while a great deal of prayer with but little study of the Scriptures will produce fanatical Christians. This is true. Have your own Bible and study it earnestly. Prayer and Bible study can not be separated in the successful Christian life. On the earnest, consecrated Christian who engages in this twofold duty and privilege God will bestow wonderful peace and power.—*Anonymous.*

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## An Infallible Guide

(From a sermon by Dr. S. T. Wilson, Methodist, of Portland, Ore., in "The Preachers' Helper.")

God's Word is the exponent of God's will. Conscience regnant in the human soul, as the moral sense commanding obedience to the will of God. Hence the importance of the Bible as a revelation of God's will. All Scripture given by inspiration of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroly furnished unto all good works." We should study the Bible until its spirit is familiar to us, and dwells in us; until we apprehend its lines of truth, and its forms of moral beauty.

As the historian studies national annals, as the judge studies evidence, as the philosopher studies nature. Dr. Freeman will show you "the increasing purpose that runs through the ages." Any of our judges will show you the relation of conduct to rights and duties, and will sum up for you the value of testimony in relation to innocence or guilt in any given case of conduct. The naturalist will from a single bone reconstruct the animal complete to which it belongs. This is the mastery of human science in regard to lower things. The same may be said of the student of God's Word; he will find it an infallible guide, a rule of conduct that will never fail, in any emergency, to point out the right course to be pursued. It will show a man how he may be at all times the free, intelligent, and willing servant of the living God.

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.

6. How long must the believer wait for the everlasting life?

He that believeth on the Son **HATH** everlasting life. John 3: 36.

And this is the record, that God **HATH GIVEN** to us eternal life. 1 John 5: 11.

7. How is it with those who do not believe?

He that believeth not the Son shall **NOT** see life. John 3: 36.

8. Of what does He assure the believer?

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life. 1 John 5: 13.

9. In what way may life be retained?

In the way of righteousness is life; and in the pathway thereof there is no death. Prov. 12: 28.

# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., AUGUST 1, 1911

Manuscripts should be addressed to the Editor

## The Reception of the Holy Spirit

**I**N the Holy Spirit is the fulness of God's power. By that power the world was created and the heavens were garnished. By that power the sinner is convicted, regenerated, and the law of God written upon his heart. By the gifts of that power God fits His children for effectual service for Him and humanity.

He is anxious to bestow that Spirit of life and power. Jesus tells us to "ask" and we shall "receive" it. He is more willing to give that Spirit than parents are to give good gifts to their children. In these last days He pleads, "Ask ye of Jehovah rain in the time of the latter rain," and the assurance is that we shall receive. Zech. 10:1.

With these assurances—and there are many more—why do not God's children receive the Holy Spirit? Why are not its manifest operations witnessed among them? There are several reasons which may be offered:

1. There may be sins between God's people and Himself, sins unconfessed and retained. The Holy Spirit convicts of sin, but it will not, can not, abide with sin. Sin can not endure the presence of the Spirit of God. But if the soul cherish the sin more than the Holy Spirit, the Spirit must be withdrawn or destroy the soul identified with sin. God's people are bound together into one body. If one member cherish sin, he holds back God's blessing. All Israel were defeated at Ai because of Achan's sin, and victory did not come till the sin was put away. Joshua 7 is instructive reading upon this point.

2. Sometimes there are no great outbreaking, unpopular sins, but a general worldliness, pride, self-sufficiency, a condition represented in the Laodicean church (Rev. 3:14-21), and set forth in the first part of Isaiah 58. There is formal worship, seeking of God, many prayers, and occasional fastings. But all these are not effective as long as sin is cherished; and among the most hateful sins in God's sight are pride and self-righteousness. Therefore He declares: "Behold, Jehovah's hand is not shortened, that it can not save; neither His ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, so that He will not hear." Isa. 59:1, 2.

There is but one thing to do in such a case—renounce the sins. As long as they are *your* sins, the Spirit of God will never pass over them to bless you, however small they may seem to you. But if you give them all up, tho they be mountain high, the mighty power of God will cleanse them away.

3. Sometimes we are looking for signs and wonders and miracles, and we do not know when the Spirit of God comes. Because of our attitude God can not entrust us with His gifts. There is one mighty miracle above all others that God would have His people recognize, the greatest miracle that can come to the individual soul, a miracle that God will work in every

believer; that is the miracle of regeneration, re-creation, which changes man from a son of disobedience, serving divers lusts and pleasures, to a child of God, a son of righteousness. If we know this miracle, knowing that it has been wrought by the mighty power of the Holy Spirit, God can then trust us with other miracles. But if we do not know the miracle of regeneration, we would take His gifts and workings as evidences of our own superior powers, and God would not be glorified. "This is the will of God, even your sanctification." Plead for that first, for salvation from sin and sinning. You may plead with all assurance.

Knowing that, we will give all the glory to God. We will not glory in our family tree, our pride of birth, our ancient lineage, our nationality or race; but in Him who has made us citizens of heaven.

There is one other consideration, an important one, which we will consider later.

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## Is the Old Evangelism in the Past?

**O**NE would gather that to be the case, if he is to believe some of the replies in the "Homiletic Review" for June, regarding the Chapman-Alexander revival meetings held in Brooklyn during the month of last February. The "Homiletic Review" says that it has tried to obtain from representative ministers of Brooklyn an unbiased opinion as to the success and probable value of those meetings. There were some favorable replies. It was thought that the number of men who were at the meetings was encouraging, and that it revived the faith of many in the churches. However, there were unfavorable criticisms.

The Rev. Waldo A. Amos, of Holy Trinity Church, said:

The method employed may be effective with folk of a certain type, and these must be considered. It did not impress me, however, as being a method that was likely to make for permanent betterment in the community. The dominant question was, How can I save my own soul? rather than, What can I do to serve my brother?

I criticize the Chapman-Alexander meetings on the ground that they were absolutely individualistic, and took no note of the social spirit which is beginning to dominate the Christianity of our day.

Dr. Robert MacDonald, of the Washington Avenue Baptist Church, said:

No other methods would achieve so much in so short a time. Their appeal is immensely emotional, but in no sense sensational.

Dr. L. Mason Clark, of the First Presbyterian Church, said:

Relatively, I think the number affected by the meetings is small; at least I have seen few signs, very few signs, and those quite insignificant.

He further says:

I did not hear a single appeal to harness religious emotion to ethical living; nothing about the Christian as a citizen, nothing about social service, tho these may have been spoken of in my absence. But these were not made emphatic; it was the appeal to get into heaven.

The Rev. Benjamin E. Dickhaut, Presbyterian, said:

It did not appear that those outside the churches had been reached at all. It looked as if the day of the traveling evangelist had passed, and that each pastor should be his own evangelist.

In summing the matter up the "Review" says:

It has also been noted that the city as such has not been touched. There were no less people at

the theaters, the clubs, the lodges, the saloons, on the street, in all the usual haunts, while the meetings were in progress.

It has certainly become the conviction of many earnest evangelical ministers that the campaign method of evangelism is no longer useful for them. They are turning to Christian nurture for the children, to social regeneration for their churches.

But "social regeneration" will never save the man or the masses. The only hope in Christianity is the hope for the individual man. Christ died to save him; all these other things come indirectly. They are the fruits of individual salvation; but when we aim at the fruits and neglect the tree and the life, we get but painted pictures, effigies of fruit, and not the fruit itself.

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## Lovers of Pleasure

**T**HE last days are characterized as having a class of religionists who are lovers of pleasure more than lovers of God. See 2 Tim. 3:1-5. Note the eighteen different sins there mentioned as characterizing this class. And yet it is said of them that they have a "form of godliness." As a fulfilment of this, we note the following from a despatch dated St. Louis, June 3:

Methodist ministers were severely arraigned for lacking grit and nerve to apply discipline as to worldly amusements, and were charged with having permitted a Salome dance to be put on at a recent entertainment at Soldan high school. The one who made the charge was Wm. O. Andrews, a layman, president of the Andrews Agency and of the William O. Andrews Grain Company. Some one corrected the "Salome" to "Ruth St. Dennis;" and Mr. Andrews replied: "Anyhow, the dance was so bad that the modest girls had to hang their heads in shame while it was going on. This is just to show you the limit to which we have fallen. And yet you permit this to go on in our public schools."

Mr. Andrews denounced the "folk" dance taught in the schools, and said: "All this business is taught our children whether we want it or not. One of the deaconesses told me they were even teaching these 'folk' dances at the Methodist training school, and I understand they are being taught at one of the Christian associations here. They call it physical culture, but all the steps are there. I could go any night and throw a rock into a vaudeville house and hit the scalps of not less than half a dozen Methodist stewards, and I know that if you want to speak to a certain pastor here after eight o'clock you will have to ring him up at the moving-picture show. Methodists used to stand pat against these things. Is it possible, gentlemen, that so many of your people disregard the rules, that you are afraid to make public utterance against them?"

At the same meeting a minister, Rev. A. H. Gadby, declared that the "amusement dope is just as great a narcotic as morphin, and such things as these ought to arouse the devotion and earnestness of every true child of God." In almost the words of another, the Christian in these days should draw zeal from others' apathy, courage from others' coldness, and loyalty from others' treason.

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Charity Forsooth.—Here is a sample of several utterances of Edwin A. Brown, a sociologist of Denver, quoted in *Mature Medicine* of April:

"The churches do nothing for the penniless man. The saloons feed him and give him shelter from the pitiless winter storms."

To which we only need to remark that in nine cases out of ten the penniless man is a product of the saloons, and in sheltering him—oftener he is kicked out—the saloon is but returning a small part of what drink has taken from him. The whisky organization ought to pension the wrecks they have made. Charities of various sorts would have no reason to exist were it not for the saloon.



# THE OUTLOOK

Watchman,  
what of  
the night?

## What Will Be the Outcome?

### Reforming the State

FOR many years the "Signs of the Times" has continued to point out the fact that the great Protestant churches of America have been inclined to side-step from the narrow way and work of purely spiritual life and Gospel preaching and teaching, to engage in the questionable callings of reforming society and saving the State. The dangers of this course, together with the final results, have also been clearly indicated.

Certainly no one will now question that this inclination on the part of Protestants has at last crystallized into open, actual fact, and that Protestantism, so called, is now a real element of American political life.

Yes, the church of Christ has stepped down into the common arena of every-day affairs, and is now grappling with the great questions which agitate the secular world. It would seem that she has done so not only because she herself has had the unnatural longing, but because society has challenged her to broaden the sphere of her activities. Accused of cold formality, of unfeeling aristocracy, of lifeless theory, she has found it impossible to resist the temptation to popularize herself. In answer to the question, "Can any religion really live that does not apply itself frankly to every side of human life — business, industry, banking, tenement houses, land owning, in short the **WHOLE** of life?" she has resolved to make her personality felt at whatever cost, and demands of her ministers that they make the pulpit a power in politics, — local, State, national, world-wide.

### A Radical Departure

Upon this new field, upon this "new evangelism," as it is termed, the church has entered. She has accepted as axiomatic the theory advanced by one of our leading writers, that "the churches have concerned themselves too exclusively with personal salvation — the saving of individuals; they have lacked social vision." She has adopted, once more, the old pogo-papal teaching that "there are two great entities in human life — the human soul and the human race — and religion is to save both. The soul is to seek righteousness and eternal life; the race is to seek righteousness and the kingdom of God." She now holds that "the work of social reconstruction . . . is the fundamental purpose of Christianity." With the greatest of enthusiasm she seeks to attain the object that "the American church will be the great religious body animating the American democracy."

On a large scale this "new evangelism" has

just recently been undertaken. The visible net results to date are summed up by Ray Stannard Baker as consisting of "parish houses and gymnasiums, bowling-alleys and club rooms, carpenter shops, shooting-galleries, and dance halls. . . . Never before in history, perhaps, was there such a variety of church-saving experiments going forward." One church, the Christ Presbyterian, of New York, conducts kindergartens, clubs, and classes, giving instruction in "carpentry, sewing, cooking, typewriting, and basketry. To provide for the amusement which human nature will have (in the saloon, if not in the



THE CONFLICT OF THE AGES

church), this same church provides "billiard-tables, a bowling-alley, a shooting-gallery, a gymnasium and baths, and a room for games," and "other entertainments, including social dances."

### In the Field of Politics

This illustrates that the church means to put into practise her new-found faith. She is really putting forth herculean efforts to save society, to reform that imaginary entity known as "the human race." She is in the political domain, and has already won for herself the admiration and respect of the very large class of politicians whose greatest ambition is to stand well in the eyes of the multitude, and who need only the quiet threat of the lobbyist to bring them to terms.

### What It Means

And now the question found at the head of this article: What will be the outcome? What does this mean to the church, and what does it mean to the nation?

It must not be forgotten that the distinctive field of operation now chosen by the

Protestant bodies of America is pre-eminently the peculiar property of the Church of Rome. For many centuries she has owned and occupied the ground, and has been acknowledged by nearly all nations of earth as the originator and consistent supporter of the doctrine that the church, by divine right and call, must interest herself in all matters, both divine and human. It is well known that the Roman Church was once a temporal as well as a spiritual power, and that ever since the days of Victor Emmanuel, who wrested from her the last of her Italian possessions, she has ardently longed and labored for the restoration of her lost world dominion.

Now, when the American Protestant churches accept the dogma that they, either singly or collectively, are to step into the realm of secular affairs, and seek to reform and control society, and aim at making the American church "the great religious body animating the American democracy," they are simply approximating the Roman Catholic principles, and rob themselves of all power of defense against the workings of that church.

### Roman Catholic Success

Roman Catholic principles mean Roman Catholic success, even tho they be carried out by Protestants. Every day that Protestantism takes its stand on the Roman platform, it must cherish the spirit, give the message, and do the work favorable to the Roman cause; and Rome knows it, and rejoices in it.

The fact that the attitude and general spirit of the Protestant bodies of America are peculiarly in harmony with the Roman Catholic position, gives to that church a boldness which she has never before shown. She sees that Protestantism has lost its real

life and power to protest, and that, in fact, it is working along her own lines. She therefore does not hesitate to announce openly and strongly that the United States is now a Roman Catholic country. In other words, she sees that Protestants, generally speaking, are intrinsically Roman Catholic in belief and practise, and she may thus safely count them as of her fold.

### Powerless to Oppose

Of course, Protestants still pride themselves on being opposed to Roman Catholicism. One writer has said (in "Watson's Magazine"), "Why not let Italy remain Roman Catholic, and Cuba remain Roman Catholic, and South America remain Roman Catholic, until we have called home all our workers, concentrated all of our energies, and put Roman Catholicism to rout in our native land?" But how shall Protestants do this when equipped only with Rome's weapons? So long as they believe in and practise the doctrine of the church in politics; so long as they make the preaching of the Gospel subservient to the work of reforming

society; so long as they cherish the false teachings of Rome concerning the Sunday-sabbath; so long as they seek to interfere in purely worldly and secular affairs; so long as they continue to surrender the very positions for which the Reformers fought and died, and in defense of which they gained the NAME "Protestant;"—so long as Protestants shall thus continue to invalidate their own claims, they have no right even to profess to oppose Roman Catholicism.

### A Mistress of Diplomacy

As a system of clever, consummate diplomacy, the Roman hierarchy has no superior. For ages she has played the game of politics, and into this American contest she is introducing her most subtle powers. So-called Protestants may attempt to play an opposing part, but they will find themselves outwitted and outplayed at every point. Rome knows this so well that even now she is complacently and composedly waiting until these simpler minds have turned everything into her hands.

To illustrate, take one part of the present Protestant political program. The federated churches of America have announced their intention of securing a national law compelling all our citizens to observe the Sunday as a religious rest day. They have been and are now literally besieging our national legislature to bring this about. But in doing so, they are only doing what the Church of Rome really inspires. Sunday is the great papal holiday and false sabbath. She herself once exalted it into law in the old world, and persecuted and put to death those who denied her claims. She believes in religion by law. And what must be her rejoicing to see professed Protestants acting the Roman Catholic part and carrying through the two-fold part of exalting Sunday and enforcing religion by law! Why should she not claim all as hers, and consider our country "the favorite daughter of the church"? No wonder Cardinal Vannutelli believes that "Catholicism has here made more wonderful strides than anywhere else in the world."

What the outcome of this great apostasy of Protestants will be is easily seen. God's Word has said that "all the world wondered after the beast"—that system of Church and State found in the Papacy. The United States is heading the procession back toward the Dark Ages, and so great is its influence that nothing shall be able to stop the movement. As a matter of fact, there is so little REAL Protestantism now left that it is a question whether the procession may not already have reached the Vatican.

Here and there are to be found those who protest truly against the whole iniquitous business of Romanizing our Protestant church work. However, they are so largely in the minority that their voices are unheeded, and their messages serve only to hasten on the multitude to accomplish the final nullification of the principles for which the Protestant religion has stood.

Roman Catholic principles will one day fully and finally control the politics, the religion, the people of America, and all because Protestantism gave these into her hand. The die has been cast.

Where will you stand in that day?

C. L. TAYLOR.

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Flies are so bad in Texas that the people have had a fly-killing contest. The prize of \$10.00 was won by one boy who killed 484,320. During the contest 1,250,000 pests were destroyed.

According to the "Washington Post" of July 6, more than 500 lives are to be charged to the great heat wave of July 1 to 5, 1911, and the number of prostrations it is impossible to compute.

It is now declared that many of the magazines that have been so hot against the trusts and have posed as reformers, dedicating their lives, their fortunes, and their sacred honor to incessant war against all trusts, are themselves members of a trust, and conducting their business under transgression of the Sherman anti-trust law. The Government has brought suit against what is alleged to be an unlawful combination and conspiracy to restrain interstate trade and foreign commerce in magazines and other periodicals. The defendants are the Periodical Clearing House, Doubleday, Page & Co., Crowell Publishing Co., S. S. McClure Co., Current Literature Co., Phillips Publishing Co., Harper Brothers, Leslie Judge Co., Review of Reviews Co., International Magazine Co., New Publication Co., Butterick Publishing Co., Standard Fashion Co., New Idea Publishing Co., Ridgway Co., American Home Magazine Co., Short Stories Co. Ltd. The petition declares that the clearing-house destroys competition with the clubbing business by coercing all the principal subscription agencies in the country into making contracts with it, and to enforce this a system of fines was worked, and recalcitrant agents have been in peril of losing all the business of the associated magazines. But the president of the magazine clearing-house, it is only fair to say, declares that it is merely an association of periodical publishers formed "for the purpose of maintaining fair and equitable conditions among the subscription agencies, never having sought to increase prices, but has pursued the directly opposite policy to avoid reductions from the regular subscription to the point of demoralization." He declares that they have done everything that law-abiding citizens could do, first to find out what the law was, and secondly to follow it carefully. By some it is thought that the Government has been stirred up to prosecute these magazines because of their war against the Government position on the postal rates.

### Intolerance in Russia seems to be growing.

It was thought that there would be freedom under the new régime, but it seems that it has been nearly withdrawn. Our own people have suffered much the last year or so, and the Baptists are also persecuted. In a recent meeting held in New York, experience was given by a number of Russians of what they had themselves suffered. One man who accepted the Baptist faith when he was thirty-eight years old, having considered Baptists "crazy" previous to that, told how he was banished to Transcaucasia, his property all confiscated, his family broken up and the members scattered hundreds of miles apart. He was loaded with heavy chains and told that he would be set free and all his rights restored if he would renounce the Baptists' religion. That failing, he was subjected to harsher treatment, scourged and beaten until his body was a mass of welts, and while half dead offered freedom. Every morning for nine long years he was brought to the chief of police. He finally was released on condition that he leave the country.

Another man told of the Siberian chain-gangs in which he was placed, and thirty-one different prisons in which he served, simply because he was a Baptist; and others suffered about the same degree. And yet Russia is called a Christian country, and there are people in this land who wish to make America a Church-and-State country—religion by law. If we want to know how it works out, let us look to Russia. It would seem as tho every Baptist in America would repudiate that for which their church federation is working.

The American prohibition of the importation of colored Japanese tea is a severe blow to Japan. The Japanese color the tea-leaves in order to make them uniform, but it is really considered an unhygienic practise. A Japanese paper declares that it must be abandoned or the tea market in America is ruined. Prussian blue is used for the coloring. Of course it is not wholesome, nor is the tea itself. It would be better if each individual who is a tea-drinker would prohibit himself from using tea, of any kind. It certainly is not needed; at the very best it is an expensive luxury, and in fact a health and nerve destroyer.

There is very much in the papers over "the sane Fourth." Accidents this year are very much less than in years past. The cities throughout the country are more and more coming to restrict the use of explosives and bring the sports and celebrations within the danger line. It has resulted in many less accidents and fires. In fact, the fire is about three fifths of what it was last year. There were 24 killed and 881 injured this year, as against 28 killed and 1,785 injured last year, and 44 killed and 2,361 injured in 1909. The year previous to that 56 were killed. Of the 24 killed this year 12 were due to fireworks, 7 to firearms, 2 to gunpowder, and 3 to toy pistols. The last ought to be utterly abolished.

The fiscal year just closed has been a prosperous one to the country as a whole. There is a thirty-three million dollar surplus in the national treasury, one billion eight hundred million dollars cash in the treasury vaults. There were two billion fifty-seven million dollars in exports, and large crops. Credit is good, as shown by the sale of fifty million dollars' worth of three per cent Panama Canal bonds. The New York Times declares that "in bulk never was there such ample provision for filling stomachs and freight-cars. There will be all that either men or animals can eat, and at prices enabling them to eat it." But that will depend on how many of the great institutions employing labor are running.

There are fearful forest fires raging in Canada. It is said that hundreds have been lost in the blazing forests of Ontario, Canada. Already two hundred men were trapped in one mine. It is possible that some of them are alive, but it is thought that they are suffocated. Fifteen were driven into a lake and drowned. Three towns were completely destroyed. Fifty, it is said, are known to have lost their lives in the forest fire.

At the National Education Association held in San Francisco the insurgents carried things by storm. The new president-elect is Prof. Carroll G. Pease, of Milwaukee, Wisconsin; the treasurer, Katherine Deveraux Blake, of New York. Mrs. Ella Flagg-Young was elected first vice-president, and there are eleven other vice-presidents. Moral teaching in the public school was endorsed.

It is a record photograph when such a traveler as Halley's comet can be caught 500,000,000 miles away. But that is what Astronomer Curtis of the Lick Observatory did with the Crossley reflector in the last days of May. He repeatedly found it where it was predicted it would be.

It is said that there is a new steel merger under way now, a two million dollar combination uniting the Seattle Steel Co. and the San Francisco and Portland mills and the Doak Sheet and Steel Co. This, we suppose, will become a fraction of the great international steel trust.

The most rapid traveling machine invented by man is said to be the flying-machine. Vedrine, the French aviator, recently flew at a rate of 155 miles an hour, or over 2½ miles a minute. Of course the motor can not account for this wholly, because he was in a storm wind.

Among other combinations is noted a five hundred million dollar auto merger; at least, it is rumored that several big automobile manufacturers and the largest fire combination will soon be controlled by a holding company, capitalized at the amount above named.

New York has a cholera scare. Patrick Cushing, a resident of America, and a former watchman at the Hoffman Island Quarantine Station, died July 15 of Asiatic cholera. Vigorous measures are being taken to stamp out all possible sources of affection.

California has had a touch of the cyclone. El Centro, a little town away down on the southern border line of California, in Imperial County, was on July 15 damaged to the extent of \$30,000, two persons being killed.



## Letters to a Daughter

By a Mother

### "Mental Food"—Concentration— The One Important Book

MY DEAR DAUGHTER,—

Yours of last Sabbath is just at hand. This certainly calls for prompt response. Your father and I are more than pleased at the evidence of your development as shown by your letters. Your Sabbath letters are especially comforting to us. That you may keep so near the Father that He can fully lead you to your own, is our prayer.

It is with gratitude and just pride that we note the clarifying and enlarging of your ideals. Make them just as beautiful and noble as you are capable of making them, and they will grow more beautiful and more noble with your growth.

"Ideals are like stars; you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and following them you reach your destiny."

The one ever-present condition of growth is nourishment. As with the body, so with the mind and heart. Food, and proper food, is imperative. As the body requires the different elements of food to give it well-rounded development, so the mind must have its food in proper variety and well selected. You are taught in a most scientific and practical manner the laws upon which depends the development of a strong and normal physique. No less immutable are the laws which govern the intellectual and spiritual development. As living souls made in the image of God, we are endowed with intelligence, reason, and will-power. With these gifts comes the responsibility for their right use. There is one condition which it seems to me is of prime importance to all mental development, and that is the power of concentration. You, my dear, I think, are in particular need of this most essential faculty. Without it nothing permanent, nothing really worth while, can be accomplished.

I trust you will not fail to make conscientious effort to command this power. You can do it by forcing yourself to think of one thing for a short time. You will be surprised to find what a difficult task this is. Let the thing chosen be some small daily task, like the lacing of your shoes, or the combing of your hair. Put your mind upon it and resolutely hold it there. Let this exercise be oft repeated. Your ability to concentrate will be improved rapidly, and the strength gained utilizing thus those small tasks will count for your good mightily in larger things. Some one has said, "Mind wandering is soul suicide." Knowing this, do not be guilty of this sin.

To break this habit, mother knows all too well, is a herculean task. I thank God, my darling, that you know a Source of infinite power. You have a personal acquaintance with One who has said, "My grace is sufficient for you." Through Him

we may do all things. Hence if you find it hard, take courage, and work on. The next all-important consideration is the character of the material out of which we must make our mental growth. I can not too strongly urge the greatest care in its selection.

First, I would emphasize the importance of a daily supply of food from the Word of Life,—that Word which was made flesh and dwelt among us, of the which if we shall eat we shall never hunger for the low, the sordid, the base. In it is not only the highest knowledge, but life and wisdom. In it are embodied all the uplifting things that ever have been or will be written, in whatsoever pleasing form they may appear. Take it first-hand, darling, regularly, daily. And your friends, if you yourself do not recognize it, will be astonished at your improvement. There is nourishment there that can not be had from any other source. It is passing strange that we who aspire to the larger life should ever neglect it.

#### Which Are You?

The two kinds of people on earth, I mean,  
Are the people who lift and the people who  
lean.

Wherever you go you will find the world's  
masses  
Are always divided in just these two  
classes.

And oddly enough, you will find, too, I ween,  
There is only one lifter to twenty who lean.  
In which class are you? Are you easing the  
load

Of overtaxed lifters who toil down the road?  
Or are you a leaner, who lets others bear  
Your portion of labor and worry and care?  
— Ella Wheeler Wilcox.

Next in order of importance is reading along the lines of your chosen work. Just at present the requirements of your course demand it. But let this goal ever shine before you. You will be among the very first in your profession. In the light of what I have written, there is no limit to the possibilities of your development. The most you can know, the best you can do for the welfare of the suffering of earth, is not too much to require of yourself. To stand in this relation to your profession, untiring diligence in pursuit of knowledge is demanded. Your present course of study, exacting as it may be, is only preliminary; your education must continue through the years.

I have just renewed your subscription for the magazine which will prove of help to you in your chosen work. I trust you have taken time to look over every issue of the last year.

But I would not have you make the mistake of confining your reading to strictly professional lines, even now; for by so doing you will become warped in your habit of thought, and so defeat your own purpose. "Variety is the spice of life." It is more. It is absolutely necessary to well-rounded development.

One must keep in touch with the fast moving world around us. This can be done with comparatively little reading if one knows how. I am glad the information has been provided for you in the requirements of your course. The daily newspaper is said to be the greatest educator of the day, yet the most it contains is worthless. Your superintendent sets the estimate about right when he requires fifteen minutes' daily reading. The abstract you must make of your newspaper reading is a good test for your powers of concentration.

Later, when you have more time, a good, honest magazine should enter into your regular reading.

Fourthly, we must learn to see, to utilize the world of books about us. You can not give out continually, as you will be called upon to do, as indeed every one living is called upon to do if one take his place in the world—I say you can not give out words of comfort and wisdom, and thoughts that build, unless you yourself are receiving all the time. One of the most helpful preachers I have ever listened to, one who spoke before the same congregation for many years, ever giving them something new and helpful from the pulpit as well as in his daily walks among them, made it a rule of his life to read one new book every week. The nurse as well as the preacher has need of a broad education. Select your reading carefully. Seek to become acquainted with your authors. Remember that men do not gather figs of thistles or grapes of thorns. A stream can not rise higher than its source. There is a great deal of literature afloat in the world that is worse than useless. It is a veritable poison. You will find, later on, that much of the sickness from which people suffer—I dare almost say the larger part—is due to wrong thinking. And those who are physically ill are far outnumbered by those who are mentally and spiritually ill. It is conservative to say that a large proportion of this suffering, this unhappiness, this slaying of home and loved ones, this loss to the world financial and spiritual, this great groaning burden of creation, which you, my dear, have dedicated your life to help lift, is the result of wrong thinking. And this is in a very large measure due to the taking in of a poisonous mental food. Therefore, daughter, seek to choose wisely, for your own sake and for the sake of those to whom your life will be devoted. Of course it is desirable that you be conversant with the mountain peaks of history, past and current,—the lives and deeds of the world's best workers,—and the works of our best authors. But I have found much concentrated mental food obtainable in some of the many booklets written in a pleasing and impressive style, containing the essence of a great vital truth.

Do you remember in my library, my shelf of "Spiritual Uplifts"? I am sending you one to-day. It is "Blessed Be Drudgery." It will help you to see in the daily round of your allotted task God's work for you. And this, by the way, is, I think, a pretty good test of the value of any book. The author of the booklet, like

many others writing in this age of spiritual awakening, has touched life at the cross-roads, and has learned that the knockings he heard in his own are but echoes of those in his brother's breast.

There is one thing in the choice of books about which I must warn you. Much of the literature written in the past five years, so fascinating because containing so much of truth, beautifully expressed, is nevertheless dangerous. It is dangerous because of the subtle reasoning which makes gods of men, outside of the thought of the gift of sonship through Christ. This false philosophy has swept thousands from their moorings into—what shall I say? We know there is no other name given among men whereby we must be saved. The truth taught in these books is borrowed from the Author of the universe, and applied truth always gives power. O, my child, let me entreat you to study to know God and His Word. Measure all else by His standard. "Prove all things; hold fast that which is good." Know this,—the promise of wisdom to each individual who seeks it: The beginning of wisdom is the fear—love—of God.

Drive a few stakes fast and hard; namely, God the Creator, the Re-creator, the Father of love, in which all His works are wrought; Christ, the only-begotten Son, who was given for our salvation; newness of life, eternal life, through His life, death, and resurrection, this life beginning now and here. These vital principles, forever settled in your heart and understanding, will keep you from the deceptions of Satan, with which if it were possible he would deceive the very elect.

My letter is already too long. May the living truth ever be your guide.

Your loving Mother.

—★—

### The Bible

EIGHTEEN centuries have passed since the Bible was finished. They have been centuries of great changes. In their course the world has been wrought over into newness at almost every point. But to-day the text of the Scriptures has copyings almost innumerable, and after having been tossed about through ages of ignorance and tumult, is found by exhaustive criticism to be unaltered in every important particular,—there being not a single doctrine, nor duty, nor fact of any grade, that is brought into question by variations of readings—a fact that stands alone in the history of such ancient literature.—*E. F. Burr.*

—★—

### Persistence

NOTHING in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men of talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent. The slogan, "Press on!" has solved and always will solve the problems of the human race.—*Anonymous.*

—★—

A MAN who does not know how to learn by his mistakes, turns the best schoolmaster out of his life.—*Henry Ward Beecher.*

## BOOK NOTICES

**"Records of the English Bible."** Edited with an introduction by Alfred W. Pollard. Henry Frowde, Oxford University Press, London, New York.

This is a timely book, coming as it does in the three hundredth year of the translation of the King James Version of the English Bible. Many have wished, indeed, that they might have the records that would give them the particulars of the age and time in which that Bible was translated, wished that they had more of the particulars between the days of John Wyclif and the days of the Bible translators. In this book we have these facts compiled in a very full, clear way. We know of no one volume that gives so much information regarding these times of Bible translation and revision as does this one which lies before us. The first three chapters deal with the earlier English translations, the Bible of 1611, and later history of the Bible of 1611. The records of that time deal with the prohibition of English translations from the time of Wyclif unless authorized by a bishop of a provincial council; "Sir Thomas More on the Prohibition;" "Tyndale's Translations and His Story of Them;" "The Printing of the First New Testament;" "Henry the Eighth's Belief that Tyndale was Investigated by Luther;" "An Expert Criticism of Tyndale's Version;" "Joye's Unauthorized Revision of Tyndale's Version;" "The Bishops' Version;" "Coverdale's Bible;" "Bibles Confiscated;" "The Reims New Testament;" and many other records of equal interest. These are listed under sixty-three heads in all, giving a vast amount of information concerning that book which has had more influence upon the world than any other. The Bible student will be glad to welcome the book.

—★—

**"War; What For?"** By George R. Kirkpatrick. 350 pages, 8 vo. Illustrated. \$1.20. Discounts in larger quantities. Published by the author, West Lafayette, Ohio.

The book is dedicated "To the victims of the Civil War in industry; that is, to my brothers and sisters of the working class, the class who furnish the blood, and tears, and cripples, and corpses in all wars, yet win no victories for their own class." It is a tremendously striking book. The very style of it is awakening. It deals in apothegms; it explodes, bursts, coruscates, strikes; it never minces matters. The chapter on "What Is War?" is fearfully true. After one reads it he is prepared to acquiesce to the fullest extent in Sherman's definition. And he reckons under the cost of war more than dollars or pounds—the ruined morals, the blood that is shed, the orphans and widows that are made. He gives the cost in cash; he tries to give the cost otherwise. Chapter five is entitled "Hell," in which is described the fearful, deadly work of modern murdering machinery. Other chapters are, "For Father and the Boys," "For Mother and the Boys and Girls," "The Cross, the Cannon, and the Cash Register," "Now What Shall We Do About It?" "The Situation and the Explanation." There are some crude but striking illustrations. "Four Victims of Cheap Patriotism," for instance, represents the grave of the father, the mother weeping, two children who are orphans playing with tin soldiers. Another represents the figure of Christ looking upon a large field in which are shells of modern guns, the title of which is, "In My Name After 1900 Years." The book is written in the interest of peace. It is an appeal to the working class to cease warfare, join together, stand for that which is noble and true. One may not be charmed with Mr. Kirkpatrick's style, he may not be in love with the way he has presented his arguments, his methods may not always be consistent, but his facts are tremendous, and those facts ought to appeal to the reader. Here, for instance, is at random from page 73: "One year's cost of militarism in these twenty-one countries (eight billion dollars) would keep thirty-two million students in college for one year, allowing \$250 each. The cost of militarism in these twenty-one countries for less than nine hours and a half would pay all the expenses of 4,500 students in Harvard University for four years, allowing each student \$500 per year. Six per cent interest on this eight billion dollars for one year would provide a four-year college education for 480,000 young men and women, allowing each student \$250 per year. Eight billion dollars annually in time of peace!"

—★—

**"The Mission Hymnal,"** words and music edition. Full red cloth, stamped in ink. Single copies 35 cents; \$25.00 per 100. Bigelow & Main Co., 156 5th Ave., New York.

This book was adopted by the general convention of the Methodist Episcopal Church in Cin-

cinnati, Ohio, last October, and is the result of three years' work on the part of a commission appointed for that purpose. This is the first time that a book of Gospel hymns similar to those used by Moody and Sankey has received the official sanction of the Methodist Church. There are 183 carefully selected hymns in the book, really a selection of those that have been quite fully tried and are found to be popular and telling. One wishing more information concerning the reduction in prices can address Allen Sankey, president, care above address.

—★—

**"The Uncrowned King,"** by Harold Bell Wright. Illustrated by John Rea Neill. Price 75 cents. The Book Supply Co., publishers, Chicago.

The little book is a sustained allegory of the pilgrim and his pilgrimage, and the stories aim to illustrate the importance of right and the willingness to rest in that right, waiting for the future to vindicate the choice. It is to exemplify the truth that "the crown is not the kingdom, nor is one a king because he wears a crown." The things that really are, are more than the things that seem to be. It is beautifully written, ever inviting the reader on to the end.

—★—

**"The Fundamentals," Testimony Volume 4.** Testimony Publishing Co., 808 La Salle Ave., Chicago. Price 15 cents.

This pamphlet is the fourth issue of "Testimonies on the Fundamentals of the Christian Faith," published by two Christian laymen, distributed gratuitously to pastors and other religious workers, with the sole purpose of bringing the Christian church back to the Word of God. Volume 4 has "The Tabernacle in the Wilderness; Did It Exist?" by Dr. David Heagle, of Chicago; "The Testimony of Christ and the Old Testament," by Dr. William Caven, of Toronto, Canada; "The Bible and Modern Criticism," by Dr. Bettex, of Stuttgart, Germany; "Science and Christian Faith," by James Orr, D.D., of Scotland; and a personal testimony by Philip Mauro, an attorney in New York City. The article on the Tabernacle in the Wilderness is worth the price of the book. Higher critics have told us that it did not exist; but its existence is proved by this article; and as the article itself asks, "If the tabernacle in the wilderness did really exist, then what becomes of the peculiar theory of the higher critics?"

—★—

There lie upon our table quite a number of pamphlets that have been sent us for review, but for which we have not space, some of which are worthy of note: **"Moderate Drinking; Its Dangers and Possibilities."** An address delivered before the World's Temperance Centennial Congress held at Saratoga Springs, New York, June 18, 1908, by Louis D. Mason, M.D., of Brooklyn, New York, vice-president of the American Society for the Study of Inebriety and Drug Neurosis. Published by the Smith-Linsley Co., Publishers, Hartford, Connecticut. It is full of instruction and suggestion to those who think that moderate drinking is permissible. We wish that all our moderate drinkers would read the address. \* \* \* **"Approximate Chronology of the Passover and the Crucifixion."** By H. H. Perry, 67 19th St., San Diego, California. Price 25 cents. The purpose of which is to place in condensed form a few facts from Scripture, history, and astronomy that will enable the reader to understand the exact time of the crucifixion and resurrection of Jesus, giving the year, the month, the day of the month, the time of the moon, the day of the week, and the day of the Jewish month—Abib or Nisan. \* \* \* One pamphlet bears the title of **"A Reparation; Universal Gravitation a Universal Fake; the Earth an Outstretched Plane; Sun, Moon, and Stars Small Bodies Near the Earth; Astronomical, Scientific, and Biblical Evidence.** By C. S. De Ford, Fairfield, Washington, U. S. A. And we rather think that this is met by another one with this title: **"The Earth a Globe; Bible, Geographical, and Astronomical Facts. An Exposition of the Falsehoods, Fallacies, Facts, and Fancies of Parallax . . . and Others Who Have Been Bible Believers for Years, about the Shape of the Earth."** By David Nield, 148 Crawford St., Wellington, New Zealand. \* \* \* **"Concerning Card-Playing."** By John Franklin Cowan, D.D., published from "The Christian Endeavor World." P. Anstadt & Sons, New York and Philadelphia. The gist of the little pamphlet, the price of which is 10 cents, is to the effect that card-playing is dangerous, and even the not dangerous is not worth the time given to it. \* \* \* **"Our Economic and Social Relations; What They Are and What They Might Be."** By John F. Reihl, Seattle, Washington. A little pamphlet against the competitive method, and for government oversight of all industries. \* \* \* **"Doctrinal Unity and Organic Union of the Lord's People."** By R. K. Maiden, editor of "The Word and Way." Price 10 cents. Published by The Western Baptist Publishing Assn., Kansas City. It is a plea for Scriptural union on a Biblical basis, which we wish the

author would carry out to the full. He names as the inspired creed Eph. 4:4-6, one of those wonderfully comprehensive Scripture texts with which the Bible abounds. There is another more definite and more comprehensive in Rev. 14:12. The author regrets the papal imports which have crept in, such as sprinkling and pouring for baptism, and infant baptism. It seems to us that he ought to have classed with them the Sunday, and come back straight and square upon God's Word and the life of our Lord Jesus Christ, and we would join with him heart and hand, and instead of a text becoming the foundation, that the Holy Bible itself be an inspired standard for God's people. In that only, it seems to us, is there truly hope.

— ★ ★ —

### The End of the Way

My life is a wearisome journey;

I'm sick of the dust and the heat;  
The rays of the sun beat upon me,  
The briars are wounding my feet.  
But the city to which I am journeying  
Will more than my trials repay;  
All the toils of the road will seem nothing  
When I get to the end of the way.

There are so many hills to climb upward,  
I often am longing for rest;  
But He who appoints me my pathway,  
Knows just what is needful and best.  
I know in His Word He has promised  
My strength shall be as my day,  
And the toils of the road will seem nothing  
When I get to the end of the way.

He loves me too well to forsake me,  
Or give me one trial too much;  
All His people have been dearly purchased,  
And Satan can never claim such.  
By and by I shall see Him and praise Him  
In the city of unending day;  
And the toils of the road will seem nothing  
When I get to the end of the way.

When the last feeble steps have been taken,  
And the gates of the city appear,  
And the beautiful songs of the angels  
Float out on my listening ear,  
When all that now seems so mysterious  
Will be open and clear as the day,  
Yes, the toils of the road will seem nothing  
When I get to the end of the way.

Tho now I am footsore and weary,  
I shall rest when I'm safely at home.  
I know I'll receive a glad welcome,  
For the Saviour Himself has said "Come."  
So when I am weary in body  
And sinking in spirit, I say,  
All the toils of the road will seem nothing  
When I get to the end of the way.

Cooling fountains are there for the thirsty;  
There are cordials for those who are faint;  
There are robes that are whiter and purer  
Than any that fancy can paint.  
Then I'll try to press hopefully onward,  
Thinking often, through each weary day,  
The toils of the road will seem nothing  
When I get to the end of the way.

— Mrs. M. A. Batey.

## Our Work and Workers

### Matters in Portugal

A PRIVATE letter from Pastor C. E. Rentfro, our missionary in Portugal, informs us that the expected separation of Church and State is in vogue there now. It is visited upon all religions alike. The general plan seems to be to put the church under strict laws, as any kind of society whose statutes must be approved by the government, on the supposition that the government has the right to know for what purpose money is used, and what each propagandist does and says in a public way. Ordinarily, that would not be necessary in a free country; but the Portuguese government seems to feel that with the plots and counterplots that exist and may arise, it is necessary to safeguard the government. No religious speaker can talk on politics in the same place where religious meetings are held. Article 7 says, "The private or domestic worship of any religion is absolutely free and independent of legal restrictions."

In "public worship" it is necessary to have more than twenty persons present, and it is free only

from sunrise to sunset. After sundown special license is necessary for the conducting of church services. The members can only make their offerings to a corporation, which must have a board of Portuguese citizens only, and in the committee no minister of the church can have any part, or anything to say. Of all money received, the church must give one third to philanthropic purposes. "This may be changed later; at least we hope so. The church corporations may possess the buildings, but after ninety-nine years these buildings must be delivered to the State. All ministers of all religions must be registered; and no one, foreign or naturalized, is allowed to preach without a license from the government. The priests that at present are actually working may receive a life pension. Should he move to another place or die, his successor will not receive anything. Many of them refuse to receive their pension, which will probably be put to philanthropic purposes."

Brother Rentfro says that "our own position over there has been placed before the Central Commission, but no answer has yet been received. Since the Catholic religion ceased to be the State religion the condition of the people is somewhat like the times of the French Revolution. The people have quickly dropped religious feelings and ideas; and should the State religion be enforced again, many of them would clothe themselves in the same mantle of hypocrisy. British and Foreign Bible societies say the work is very difficult now. It is a time when the people of God must pray much that God may keep back the waves of infidelity and persecution until the Lord's people shall be sealed with the seal of the living God, and then we hope that out of this country there will be a large number who will stand the test of the judgment.

"In talking the other day with a Swiss Y. M. C. A. secretary, who was for several years in America, he lamented that we, meaning the Protestants, have no representative, no person who could speak to uphold the principles of Protestantism before the nation. All in any position of authority are infidels. We could only reply, We have God on our side; we need to pray more—be men of faith and prayer."

Surely our Portuguese friends have very little idea of what religious liberty means. In their effort to restrict ecclesiasticism, they have declared for religious freedom, which, under their interpretation, seems to mean no freedom at all.

"Outline Studies from the Testimonies," by Clifton L. Taylor, principal of Beechwood Manual Training Academy. Emmanuel Mission College Press, Berrien Springs, Michigan. This is an outline topical study prepared by Mr. Taylor, designed to aid in the fuller, completer, and more systematic study of the series of volumes written by Mrs. E. G. White entitled "Testimonies for the Church." It will, we are sure, be of great help to those who are pursuing this line of study.

BROTHER P. SHILSTRA writes from the Netherlands that twenty souls were added to the church at Rotterdam March 4, eleven by baptism.

### For Sale

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

### Land for Sale

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

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"We have glanced through the book 'Questions and Answers,' and appreciate it very highly. Now that we have it we wouldn't take a good deal for it unless it could be replaced, for it seems to help out just when you need it. . . . We trust we shall be able to send you a good many orders as time goes on, for we believe the weekly 'Signs' has a place in our reading-matter which no other paper fills."

"I have glanced it over, and think it an excellent thing. For years I have wondered why these questions and answers were not put in book form. I think it will serve as a most valuable help to our workers, and all of our people in general. The questions and answers as they are in this book will no doubt satisfy many questioners. . . . I will lend my influence wherever I go through the conference to secure subscribers for the 'Signs' and the book."

"I have received the splendid book 'Questions and Answers.' This book fills a place in my library that no other book can fill. I take the book with me when I travel and visit the churches, and I believe it will do more to increase the subscription list of the 'Signs' in \_\_\_\_\_ than I can do. I have showed it to some of our ministers and lay members, and they all say it is a splendid book."

"We have taken the time to give this little treatise a thoro perusal, and certainly consider it a valuable reference book for a variety of important Bible questions. It will be considered a privilege by us to call the attention of our people to this, and acquaint them with the way in which it can be secured."

"We appreciate the book very highly, and will be glad to exhibit it in our office, also at camp-meeting, and in any other place where we have opportunity. This is a book which all our people should have. We are sure they would find it an invaluable help."

"I have looked over the book, and believe that it is one that will be welcomed by our people."

"Will be welcomed by our people."

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**SIGNS OF THE TIMES**

PUBLISHED WEEKLY

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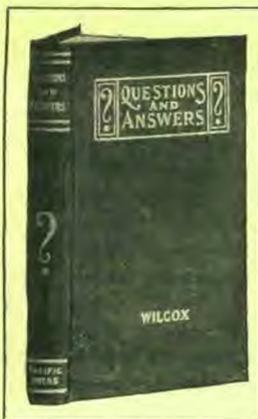
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**THIS PAPER**

# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., AUGUST 1, 1911

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

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

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We are not justified that we may continue in sin, but that we may cease from sinning. To the woman taken in adultery Jesus said, "Neither do I condemn thee: go, and sin no more." Thus He would speak to every sinner.

President Taft declares that the matter of arbitration treaty between Great Britain and the United States has reached a point where there is no doubt as to the completion in the signing of the agreement, and he looks soon to have such treaties as that between other European powers. And yet the nations are not at all lessening their war expenses. These are still piling up.

We begin in our next number a series of articles on the Johnston Sunday Bill now before Congress. It is not, reader, a matter of minor importance. It is that which involves principles vital to the republic and to Christianity. They are written by one who has made the matter of religious legislation a study of many years, and who in Washington has become thoroly acquainted with the bill now before Congress. We hope these will be read with interest.

The "Signs of the Times" stands for personal religion, individual life-relationship with the Lord Jesus Christ. That is above all things else. To work to build up a mere denomination would result only in condemnation. Individual, personal religion must be made first; and a denomination built up of such individual experiences as that, can be used of God mightily for the promulgation of His truth. Without the life, service becomes a form, profession becomes hypocrisy.

Modern scientists, oftentimes modern religionists, ridicule prayer. But it is worthy of note that every great reformation in religion, every great forward movement in the church of Christ, was laid in prayer.

God answers prayer. That is a fact demonstrated by the experience of ages. If men deny it, that does not change the fact. There are those who can not see blue, or distinguish it from other colors. They are color-blind, but that is no evidence that others do not see.

There is a question which is agitating the religious world at the present time, "Can Christ be kept alive in the world without the church?" That is, is the church needed to keep Christianity alive? Protestant papers are divided over it. Of course Catholics are of a unit that a church is necessary. We believe they have the truth of that matter; whether the Roman Catholic Church is the church is another question. The Lord, however, did not do unnecessary things; and in order that His truth might be kept alive, and the true propaganda of the faith carried on, He organized His church.

## Soda-Fountains and Their Dangers

DR. HARVEY W. WILEY, the Government pure food expert, points out that untold dangers are active in soda-fountains. He is not defending the bar-room; he is not against what are called soft drinks, that is, if they are what they ought to be; he is not condemning the dispensers of the soda-water; he declares that it is in the chemicals. The man who sells genuine soda-water, he thinks, is a benefit; but the man who sells injurious chemicals and habit-producing drugs in soda-water glasses is the one who ought to be driven out of business, he feels. "Pure soda-water," he tells us, "should include three ingredients—pure fruit flavors, pure carbonated water, and sugar—not saccharin, or some injurious sweetening."

He declares that Congress ought to define what soda-water is. "Soda-water as generally sold does not and is not supposed to contain any soda, and a great deal of it contains saccharin instead of sugar. Saccharin should be prohibited by law; it is injurious to every one, and affects children seriously. Much of the carbon mixed with the water contains lead. Such a mixture should be prohibited by law. Caffein used by unscrupulous soft-drinks dispensers should be driven from the market by law," he declares. He also says: "I could not venture an opinion on the yearly number of little children whose lives are ruined by the use of caffein and other dopes which are hidden in soda-water glasses. The number is frightful; and the same is true of grown-up folks.

"At the rate silly parents are allowing children to ruin their nervous systems and stomachs by drinking the dregs of dirty, insanitary, filthy, drug-store soda-fountains, I am inclined to believe that the next generation will develop a race of nervous wrecks. Many mothers would lift their hands to heaven in holy horror if their little girls or boys should walk into their homes puffing cigarets, but still they will lead them to soda-fountains and allow them to fill themselves with all sorts of stuff that has just as bad effect on their systems. Children should not be allowed to touch anything that tends to excite the nervous system, whether it is coffee, caffein, or any of the other drugs that are passed out so freely."

It has been long contended that there surrounds every one a personal, individual, magnetic influence, greater or less in proportion to the amount of vitality, strength of will, etc., which the individual possesses. It has lately been developed by science that there is a real radiance connected with this, and in Chicago recently it was demonstrated. A young person of strong vitality was placed in the dark, while scientific men were provided with blue-tinted dicynea screens, which rendered the eyes sensitive to the aural phenomena. There was seen to be a bluish glow that enclosed the body of the person, which oscillated softly with every movement. When Dr. O'Donell, who gave the demonstration,

placed his hand near the shoulder of the person, this aural haze extended to meet his hand. This also demonstrates the truth of the Scripture that there is light with every person. Some become bodies of darkness,—those who are evilly inclined,—so that, as the Scripture intimates, the light that is in them is darkness. There is a scientific basis in the words which Jesus addressed to His disciples, "Ye are the light of the world." Undoubtedly these things will be developed more and more by science, but the student of the Scripture will find in them suggestions to great spiritual truths. He may also see more light regarding the spiritual influences which surround us in angels of good and angels of evil.

The Turkish dominion is far from quiet. According to the latest news, the insurrection in Southern Albania is spreading. There are 6,000 insurgents in the field, but behind them are 200,000 patriots who will fight for food and home. Many of the 40,000 Albanian settlers in the United States are returning to assist their fellow countrymen. The watchword of the Albanians is "Freedom or death." Ismail Kemal Bey, as the chief of the Albanian committee, is going from city to city in Europe pleading the cause of the distressed Albanians. He has had thus far little success. His only hope, he declares, is in America. "These people are not selfish like the nations of old Europe; there they have hearts." He contends that the Albanians want nothing that has not been clearly promised in the Turkish Constitution. That granted, they are loyal to Turkey and will stay by her.

A despatch from Pittsburg dated July 9 says that the Pentecostal Convention of the Gift of Tongues was in session there. "Worshippers, both men and women, rolled about the straw-covered floors of the tent. The temperature within was almost suffocating, many becoming exhausted." "As they rolled and scrambled about the floor, they howled, shrieked, and groaned for a manifestation in the form of the gift of tongues. None received it, however." And yet if this seeking is continued in the same way, the devil will substitute something for the genuine, we may be assured of that. God gives as He will, not as we will.

Professor Hensingmuller, of Berlin, declares that earthquakes cause great electric storms, and says that the violent electrical storms which caused so much havoc in New York a few weeks ago were produced by the earthquake in Mexico. A tremendous amount of electricity, he declares, is generated, which has its effect upon the atmosphere and the clouds in the region where its force is principally felt, and that the effects of an earthquake in that way are likely to be felt as far as 2,500 miles away from the point of disturbance. In such a case, the electric storm, the result of the earthquake, may be more destructive than the earthquake itself.

The hot wave has not been wholly confined to the East. The upper part of Sacramento Valley suffered extreme heat during July 14 and 15. Temperatures were recorded as follows: Red Bluff 115, Redding 114, Dunsmuir 108, Anderson 117; taken from thermometers on the sides of buildings. But there have been no prostrations from heat. The atmosphere is dry and the nights are comparatively cool. The temperature in Portland, Oregon, rose to 98 degrees, which is very warm for that city.

There are two great facts which ought to settle the Sabbath question: the one is the law of God, which declares that "the seventh day is the Sabbath;" the other is the example of our Lord Jesus Christ, who observed the Sabbath according to the law. These two, it seems to us, ought to satisfy the mind of every Christian.

The investigation into the wreck of the battle-ship Maine discloses the fact, so it is contended, that the wreck was caused by a tremendous exterior explosion. Still there is much work to be done before the wreck stands entirely clear. While most of the water is out of the coffer-dam, there is a great deal of mud remaining.