

38/91

# SIGNS OF THE TIMES





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

**3529 — The Second Blessing**

Is there any scripture for the second blessing, or the second work of grace that we hear so much about these days?  
G. S. R.

We have said it often, and we wish to say it again: There is a second blessing and a third blessing and a fourth blessing and blessings innumerable, all the way to the kingdom of God, to the one who is faithful and persevering in God's service. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. He who sheds light must receive light, and he who sheds light more and more must receive more and more light and blessing.

The apostle Paul exhorts the brethren at Thessalonica that they "abound more and more," and to Timothy he declares, "The grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus." Now many such expressions as this do not indicate that one receives at one time a blessing and then at some other time another blessing. Of course there are certain definite blessings in the Christian life: the conviction of sin is a real blessing; forgiveness is a greater blessing still; and the regeneration of the heart, taking away of the desire for sin, is a still greater blessing; but God wants these blessings to continue in larger, fuller, more abundant measure all the way through. We know of no scripture which demands what our questioner seems to indicate of a second blessing. We trust that his faith, and the faith of others, may grasp more and more abundant blessings all the way to the kingdom.

Sometimes these second blessings mean to the individual who is seeking them a state of feeling, or ecstasy; and when we get to seeking some particular thing like that, Satan is always ready with his counterfeits. The one thing above all else that we ought to seek for is a heart wholly submitted to God's will, grace for every time of need, and leave Him the outpouring of His grace.

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**3530 — This Generation**

Does the term "this generation" in Matt. 24:34 refer to the generation to which Christ was speaking, or to some other? The term "this" would seem to make it apply to His own day.  
S. W. and M. L. H.

Let us take into consideration these particulars: First, that which Jesus gave was a prophecy of His coming and of the signs of His coming. He was answering the question that was asked by the disciples, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Consequently, He was not speaking for that generation alone, but for all other generations down to the time of His second coming.

Second, inasmuch as it was the Spirit of Christ that inspired all the prophets, the Master must have taken into consideration all the various prophecies that pointed forward to His second coming. The book is one book, the prophecies all have the one object: the second coming of Christ and the fulfilment of God's promises in Him. Therefore, in this great literal prophecy that is recorded in Matthew 24, Mark 13, and Luke 21, our Lord not only gave various literal signs of His coming, but also presupposed more or less knowledge, on the part of those who would live just before His coming, of other great events pointing to the same climax.

Third, Jesus knew, because His Spirit inspired the prophets, that all the prophecies given by Daniel, to be given later through John, and Paul, and others, would be preached prior to His second coming; that the message of Joel would go forth, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain;" that the 2,300 days of Dan. 8:14 would reach their fulfilment in 1844; that the days foretold by the prophets, as expressed in Rev. 10:7, would be fulfilled—in fact, that all the various lines of prophecy would culminate right down in these last days in which we are now living. He knew that these things would be proclaimed in obedience to His command by His faithful servants, so that all the world would hear the message of His coming; and these signs, therefore, that He gave, would simply be corroboration of all the other prophecies given in His Word. So that "this generation" would apply not to the generation who listened to His words, but the generation in which these prophecies culminated. The term "this" does not necessarily apply to the thing then present. The present tense and

the things expressing present time are often used for the future.

Take, for instance, in Ex. 12:2, "This month shall be unto you the beginning of months." That, of course, was at the very beginning of that first month, Abib. Instruction is then given regarding the Passover. Then note the twelfth verse, which applies to fourteen days later: "For I will pass through the land of Egypt this night, and will smite all the first-born." The "this night" does not refer to the particular time at which the Lord talked with Moses, but to fourteen nights from that time. We have another expression found in Ps. 2:7: "Thou art My Son; this day have I begotten Thee." "This day" does not refer to 1,000 years before Christ, but to the time when the Lord was raised from the dead and took His official position at the right hand of the Father. These instances, and others that might be given, show conclusively that the term "this" is used in referring to the future, as well as to the present.

Our Lord carried His disciples down through a variety of signs, some of which would not at all indicate that His coming was near, some of which would increase in intensity as that day approached, and three of which would precede His coming—the darkening of the sun and of the moon, and the falling of the stars. But the darkening of the sun and of the moon, and the falling of the stars, were to be seen, not with the physical eye, but in the light of the prophecy. There have been many darkenings of the sun and of the moon; there have been various star showers. But that to which the Master referred was to come at a particular time—"in those days, after that tribulation"—that is, after the long tribulation caused by the persecution of the Dark Ages. Just prior to the time in which the days of that persecution—the 1,260 years of Dan. 7:25 and Revelation 12 and 13—should end, came the darkening of the sun and of the moon; and a few years later came the falling of the stars.

Now those signs must be seen in the light of our Lord's prophecy, in order to be signs of the end, and they could not be seen until after the falling of the stars had taken place, Nov. 13, 1833, the most remarkable "star shower" that has ever been seen within the records of astronomical phenomena. But the message which should bear to the world the tidings of the second coming of Christ, which should prepare the world for that coming, could not be said to go forth until it went forth in its fulness, at the end of the 2,300 days beginning with 1844. That is the beginning of the time of the last great three-fold message as recorded in Rev. 14:6-14, the positive feature of which is in the everlasting Gospel proclaiming, "The hour of His judgment is come." Therefore, this generation to which our Lord referred was the generation which should bear to the world the last message of mercy, and proclaim the Lord's coming with all the accompanying signs, given not simply in Matthew 24, Mark 13, or Luke 21, but in all the various prophecies of His Word.

Now, just as the generation to which Noah bore witness of the coming Deluge did not pass until the event foretold occurred, just as the generation to which our Lord first came heard the message of His coming, just as truly will the last generation to which is borne the message of His coming witness that coming. He delays it long in order to give the world opportunity to repent. The vision seems to tarry; but it is God's long-suffering, in pity for men who have not repented.

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**3531 — Questions on the Law. Deut. 14:22-28**

Will you please explain Deut. 14:22-28—more especially verses 26 and 28?  
J. C. W.

Part of this passage was briefly explained not long ago. It is instruction which the Lord gives to the children of Israel through Moses regarding their duty, and especially in connection with their great feasts. Verse 22 is very simple: "Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field year by year." That was the tithe that was paid to the Levites, and that which the Levites received they tithed for the priests. There was another tithe, which the children of Israel used for the poor and the needy in their great feasts, and that is indicated in verses 23-27. The money of the second tithe was to be used in the way there indicated. This seems to have been the tithe also mentioned in verse 28: "At the end of every

three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates." "Patriarchs and Prophets" thus expresses the thought: "This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established [that is, the second tithe]. After presenting a thank-offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God. Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' Deut. 26:12. This tithe would provide a fund for the uses of charity and hospitality."



**Schedule for Week Ending August 19, 1911**

Sunday	August 13	Ezekiel 40, 41
Monday	" 14	" 42-44
Tuesday	" 15	" 45-48
Wednesday	" 16	Daniel 1, 2
Thursday	" 17	" 3, 4
Friday	" 18	" 5-7
Sabbath	" 19	" 8, 9

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The first three days of the week close the prophecy of Ezekiel, upon which comments were made last week. The last four days of the week cover the book of Daniel, chapters 1-9. Daniel was also contemporary with Ezekiel; but while Ezekiel was by the river Chebar, Daniel was in Babylon, taken there when a young man, a prince of the royal family, in fulfilment of the prophecy which God gave to Hezekiah that the time would come when his own sons would be taken to Babylon and be eunuchs, or servants, in the palace of the King of Babylon. See Isaiah 39.

The career of Daniel himself was a marvelous one. He was called to be a prophet when a young man. After being tried and tested in the popular worldly schools of Babylon, he attended for three years at the university at Borsippa, doubtless proving during that time steadfast to his early teachings and to God. He came out of the school far in advance of his teachers, holding with him three devoted, faithful companions, of whom he makes mention in his book. There are those who believe that Psalm 119 was composed by Daniel, and the internal evidences seem strongly to favor it. The prophet passed through the same experiences with the same results as are recorded in that wonderful psalm. Ezekiel classes him with two eminent men such as Noah and Job. His wisdom must have been of note in the days of that prophet. See Eze. 14:20 and 28:3. He held a high place in the courts of Nebuchadnezzar, Darius, and Cyrus, in spite of all the plots of malignant rivals. His book is written partly in Hebrew, partly in Aramaic. It was not written as a lesson for his own time merely, but for all subsequent time as well, and most emphatically for the last days, the times in which we are now living. It contains lessons for all classes of people. Take, for instance, the following suggestive chapters, and read them with the thought of the titles in mind:

- Chapter 1, God the Teacher.
- Chapter 2, God the Revealer.
- Chapter 3, The God Who Delivers.
- Chapter 4, God the Ruler.
- Chapter 5, God the Judge.
- Chapter 6, God the Vindicator of His People.
- Chapter 7 shows the great antagonistic powers against God and His government.
- Chapters 8 and 9 take up more fully the worship of God, and what that means to the powers antagonistic to His worship and service.

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A letter from Mr. John W. Montfort, of Wells-ville, Kansas, tells us that one of the aged members of our Bible Band has fallen out of the army of the Lord, and is sleeping until the last trumpet shall call to life. May there be many more to take the places of those who fall. We know that those who are following our readings are finding help and blessing all the way.

# 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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## Justification by Faith

By Mrs. E. G. White

**W**HEN God pardons the sinner, remits the punishment he deserves, and treats him as tho he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ's righteousness. The sinner can be justified only through faith in the atonement made through God's dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.

Many have a nominal faith in Christ, but they know nothing of that vital dependence upon Him which appropriates the merits of a crucified and risen Saviour. Of this nominal faith James says: "Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"

Many concede that Jesus Christ is the Saviour of the world, but at the same time they hold themselves away from Him, and fail to repent of their sins, fail to accept of Jesus as their personal Saviour. Their faith is simply the assent of the mind and judgment to the truth; but the truth is not brought into the heart, that it might sanctify the soul and transform the character. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." Calling is the drawing of the sinner to Christ, and it is a work wrought by the Holy Spirit upon the heart, convicting of sin, and inviting to repentance.

### The First Steps in Salvation

Many are confused as to what constitute the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace.

But while it is true that repentance must precede forgiveness—for it is only the broken and contrite heart that is acceptable to God—yet the sinner can not bring himself to repentance, nor prepare himself to come to Christ. Except the sinner repents, he can not be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ.



THE SYROPHENICIAN WOMAN

The Master made a long journey to seek out this one lost sheep and bring her back to the fold.

Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent.

### The Lost Must Be Sought After

The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The

Lord Jesus is constantly seeking to impress the sinner's mind, and attract him to behold Himself, the Lamb of God, that takes away the sins of the world. We can not take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needs not to be repented of.

When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Repentance is no less the gift of God than are pardon and justification, and it can not be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification.

Paul writes: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The faith that is unto salvation is not a casual faith; it is not the mere consent of the intellect; it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save to the uttermost all that come to God by Him.

### Believe That He Saves You

To believe that He will save others but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character. "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. . . . But the word is very nigh

unto thee, in thy mouth, and in thy heart, that thou mayest do it." "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

It is God that circumcises the heart. The whole work is the Lord's from the beginning to the end. The perishing sinner may

say: "I am a lost sinner; but Christ came to seek and to save that which was lost. He says, 'I came not to call the righteous, but sinners to repentance.' I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised."

read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is One greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day."

The priests in the temple performed a great deal of manual labor in carrying on the work of the Lord. All that service was typical of the work of Christ, the One who was as much greater than the temple as the antitype is greater than the type, or as the substance is greater than the shadow. If the priests were blameless in laboring on the Sabbath day to carry forward a shadowy work, surely Jesus and His disciples were guiltless in prosecuting the real.

Thus Jesus taught that it is lawful to do anything which is necessary to carry on the work of the Gospel or the worship of God.

The same day, Jesus went into a synagogue. "And, behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and

## What Jesus Taught About the Sabbath

By Roderick S. Owen

The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath. Mark 2:27, 28.

**T**HE Sabbath was made for man — mankind. But how was it made? The record tells us that it was made by the Creator's resting on it, and blessing and sanctifying it, or setting it apart. Since all this was done for man, it is evident that God intended it for all men, in all ages, and in all places. And all who accept it as the Creator designed, will find in it God's rest and God's blessing. Since Christ is the one who created all things, the one who rested, and who blessed and set apart the seventh day, He declares Himself Lord also of the Sabbath day.

The strongest possible way in which one can teach another to regard a law, is to observe it carefully in his own life. The Saviour so strictly conformed to the Sabbath law, that on every occasion when He was charged with its violation, He refuted the charge just as successfully as He refuted the charge of blasphemy or any other sin laid against Him.

Not only did He meet the demands of the Sabbath law in His own life, but on several occasions He taught the proper observance of the Sabbath, that men might find in it the blessing He had placed there for them.

In the Gospels more space is given to the Sabbath and its proper observance than is devoted to the consideration of any other commandment; and yet between Jesus and the Jews, who were ever ready to find fault and criticize His teachings, not one word of controversy is recorded as to which day had been, was then, or was to be the Sabbath, but only regarding the manner of its observance. No dispute in all Bible times ever occurred as to which day was the Sabbath. And yet the New Testament record carries us down sixty or more years this side of the death of Jesus.

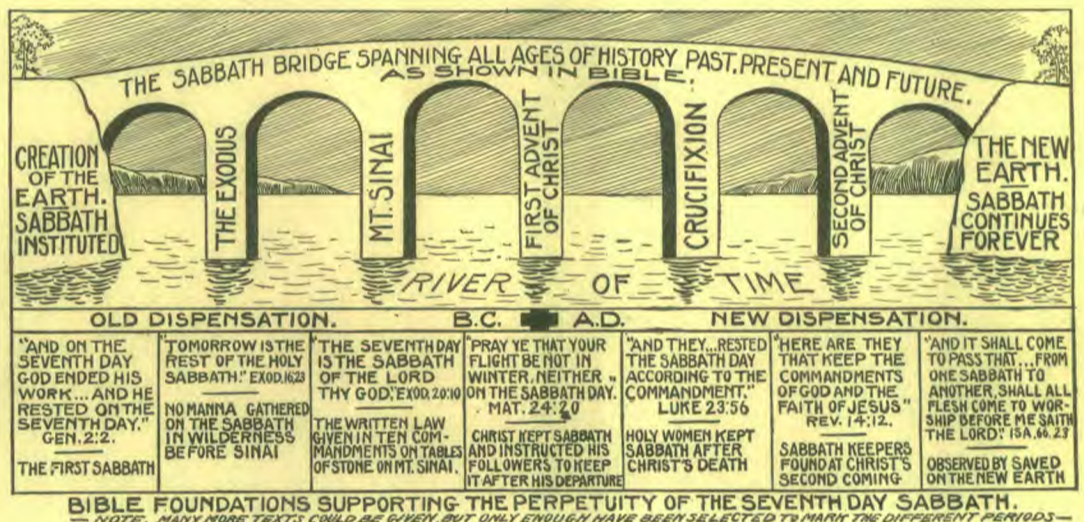
In giving instruction to His disciples for their future work, He told them to teach all nations to observe all things whatsoever He had commanded them, with the promise that He would be with them even to the end of the world. Therefore what He taught was to be perpetuated in the teachings of His disciples to the end of time.

What did He teach regarding the Sabbath? In Matt. 12:1 we find Jesus and His disciples passing through a corn or grain field on the Sabbath. The disciples were hungry, and began to pluck the ears of corn, and to eat. The Pharisees, who were with them, and always lying at the catch, said to Him, "Thy disciples do that which is not lawful to do upon the Sabbath day. But He said unto them, Have ye not

what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?"

Here the Saviour taught that a deed of necessity is not out of harmony with law. In David's case it was necessary that he should have something to eat. Nothing was at hand excepting the showbread; but the law forbidding him to eat it, was set aside in the face of his need.

This principle of law giving way to deeds of necessity is recognized even in human affairs. Take as an illustration a law forbidding the killing of certain kinds of game



except at stated intervals; and yet the man who kills game in violation of the letter of this law, will be acquitted as innocent if he can but show that his act was necessary in order to preserve his life or to relieve him from suffering. While such a deed seems to be in violation of law, it is in reality in harmony with it; for the primary object of all such laws is the preservation of game, that it may contribute food to sustain the life of man. But when the man's life is in jeopardy for lack of food, to enforce the letter of the law would be to defeat the very purpose of the law.

Thus when a deed is a necessity, that deed, altho seemingly a violation, is in reality an act of obedience to the law.

By this illustration, the Saviour taught that all deeds of necessity are lawful on the Sabbath day. Under this principle, if a family had no bread, it would be lawful to go and buy some or provide it in some way, even tho it involved physical labor. It is true, however, that the person who finds himself under the necessity of performing such an act on the Sabbath day, is often guilty of sin in neglecting to make proper provision the day before.

The Saviour continues: "Have ye not

lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Then He healed the man. See also Luke 13:15 and 14:3-5.

In these instances, Jesus taught that all deeds of mercy — ministering to the wants and needs of our beasts, and relieving the distress of even the dumb animals — are works which should be done on the Sabbath.

Some have suggested that we have no right to light a fire on the Sabbath day; and such cite as proof the case of the man in the wilderness who was stoned to death for gathering sticks on the Sabbath. By reading the record found in Num. 15:30-36, it will be seen that this is given as a case in which the act was a presumptuous — margin, high-handed, or defiant — one, as there was no occasion for building a fire.

But let us measure the building of a fire under ordinary circumstances, in the light of the principles laid down by the Saviour when He said, "I will have mercy, and not sacrifice." Suppose a man arises Sabbath morning and finds it cold and disagreeable. Before him lie two ways: the one, to build a fire for the comfort and convenience of his family; the other, to sacrifice comfort,

health, and possibly lives to the rigid observance of the law, by building no fire. To follow the first course would be an act of mercy; the second, an act of sacrifice. The real Christian, who wishes to please God, will build the fire, and answer the criticizing one in the words of the Master: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." And in his own heart, the Spirit will witness with his spirit again in the words of the Master, "It is lawful to do well on the Sabbath days."

Thus we find that the Saviour did not intimate that the Sabbath was soon to pass away; but on the contrary, He gave full and complete instruction as to how it was to be kept. He sought to remove from it human traditions, and teach its real purpose.

He taught that the seventh day is the Sabbath, and kept that day, being our example in all things. He taught that deeds of necessity, the work of the Lord, and all deeds of mercy, are lawful on that day.

Let us follow His example and heed His instruction.

## God's Law and Forgiveness

By F. M. Oliver

Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth His will, him He heareth. John 9:31.

**T**HE young man who stated this grand truth, was just a short time before only a poor, blind beggar. From his birth he had not been able to see the light of day or to view the beauties of nature; but now this poor blind beggar could not only see, but could discern enough spiritual truth to bring condemnation to the hearts of the proud Pharisees.

These men had turned away not only from the Lord Jesus, but from His law as well; and they would do almost anything to keep the people from believing on Christ. Thus they said, "Give God the praise: we know that this man is a sinner." Verse 24. They were ready to cast any one out who would confess Jesus as the Christ; and the parents of the young man, fearing excommunication, said, "By what means he now seeth, we know not; . . . ask him: he shall speak for himself." Verse 21. The parents here lost a golden opportunity of confessing Christ. Like many another, not only of that day but of ours, they feared the people, and loved the praise of man more than the praise of God.

The son represents the true follower of Jesus. He faced the frowning Pharisees, and with undaunted courage pressed the truth home to their hearts. "Will ye also be His disciples?" They who had closed their eyes to God's Word, and were as blind spiritually as this man had been physically, reviled him, and cast him out; but Christ, knowing that he had been cast out, came to him with such comforting words that the young man believed on Him and worshiped Him.

When friends, father, and mother forsake us, then the Lord will take us up. We must be willing "to speak for ourselves," and to choose the right, no matter if all the world should forsake us. Mark 10:29, 30. The wise teachers of Christ's day would make people believe that Jesus was a commandment breaker. John 9:16. They were trying to destroy the work that Christ came

to do. This is why He told them, just a short time before, that they were of their father the devil; and it is certain that they were carrying out the works of the evil one.

The prophecy of Zech. 7:11-13 was surely fulfilled in their case. If ever a people stopped their ears and hardened their hearts so they would not hear the law of the Lord, it was this people. They had turned their backs upon the true God. They had forgotten His law, and were teaching instead the traditions of men. Mark 7:5-9. The day Christ healed this man, was the Sabbath; and for this act of mercy the Jews said He was a sinner. Yet at the very time, they were planning how they might take His life. They were blind to the demands of God's spiritual law; and when the goodness of God was manifested, they were ready to

Heb. 8:8-10. Jesus came to keep and to save us from the guilt of the broken law. He came to "magnify the law, and make it honorable." Isa. 42:21. He came to take away our sins (Isa. 43:25); and "sin is the transgression of the law." 1 John 3:4.

He swept away the traditions of the Jews, saying, "Full well ye reject the commandment of God, that ye may keep your own tradition," while they claimed that Christ's act of healing on the Sabbath was sin. Christ, who would have them see the broadness of God's law, showed that it was the very best way of observing the Sabbath. As He said on another occasion of the like, "It is lawful [according to law] to do good on the Sabbath days."

When those who were bowed down by sickness and sin, and were in need of a Saviour, came before Christ, He was always ready to help. Thus He was doing the work of Him who had sent Him. Blindness covered the minds of the Pharisees, as blindness covers many in our day, and they will not come to Him that they may have life. The young man was not only healed of his physical blindness, but his spiritual eyes were opened, and he saw Christ and worshiped Him.

Reader, have your eyes been opened to God's truths? Are you willing to forsake all things that would keep you from the kingdom of God? Would you know your duty? Christ is the Way, the Truth, and the Life. His Word is the Guide-book, and it will not lead us in the wrong way. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

## Regeneration Necessary

RIGHT living flows only from right being. The heart is the seat of character and the fountain of conduct. Can a fountain send forth sweet water and bitter at the same time? Do men gather grapes of thorns or figs of thistles? These questions answer themselves without a word of comment.

Now the Bible enforces it as essential truth, that in order to be right in conduct, in God's sight, we must have a heart that is in harmony with God—and this means, as we very well know, that we must have a new heart, a heart new-created in us by the power of the Spirit of God. The ethical code of the Bible presupposes, in order to its practise, a new and spiritual life in the soul, by as clear a necessity as light implies an eye, as music implies an ear, as friends imply affections, and as science implies an understanding. Hence the doctrine of regeneration by the Holy Spirit, and the doctrine of the divine indwelling with the soul of the believer, pervades the whole Bible; and a special mission of the Christian religion is to help us into the experience of this new life, that our way may be pure in God's sight.—C. T. Wilson in *Preacher's Helper*.

FAITH in the Lord Jesus Christ demands not only submission to His will, but commission of ourselves to His care; because we can not submit to His will unless we commit to His care, for it is His will that we should do this. Then whatever men may do or say against us, we will, like Christ, commit our cause to Him who judgeth righteously. 1 Peter 2:23.

## A Little While

By J. A. Powers

The cities of the nations will fall,  
In a little while from now;  
And men on the rocks and hills will call,  
In a little while from now;  
But alas for the world when its kings  
bow in prayer,  
And the sun is as black as a sackcloth of  
hair,  
And mercy has left men to hopeless de-  
spair,  
In a little while from now.

The Flood will be fresh in men's memories  
again,  
In a little while from now;  
And they'll know why the wicked at Sodom  
were slain,  
In a little while from now;  
And the scoffers that mock in derision to-  
day,  
Will cry out in terror and wildest dismay  
When in vain to the rocks and the moun-  
tains they pray,  
In a little while from now.

The God that has warned men for six thou-  
sand years,  
In a little while, from now  
Will have gathered His chosen and counted  
their tears—  
In a little while from now;  
And the scoffers that mocked when His  
chosen were slain,  
Will find their self-righteous traditions  
were vain;  
The sepulchers whited will open again,  
In a little while from now.

So, on, ye bold scoffers! Make fun while  
you can!  
In a little while from now,  
You'll stand face to face with the dear  
Son of Man—  
In a little while from now.  
But He'll not be the Saviour and Advocate  
then,  
As for six thousand years He has lovingly  
been,  
But the glorified Judge of a lost race of  
men,  
In a little while from now.  
Los Angeles, California.

denounce the good as the works of the wicked one.

O, the awfulness of departing from God to the extent that we will call evil good, and good evil! The Lord is ever ready to hear and to lead those who will give heed to His law; but those who close their ears to the law, He knows afar off. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. Christ had His Father's law written in His heart. Ps. 40:7, 8. And every true follower of Christ to-day, as well as at all other times, is to have the law written in his heart and in his mind. Jer. 31:33;



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Milton C. Wilcox

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

## XXXVII. A Redeemed Company

**G**OD, in His great goodness, anticipates for His children. He presents before them the trials through which they must pass. He does not in any wise minimize these; He does not belittle them. By every means of reaching human understanding, He reveals the secret and cruel designs of the enemy and the sufferings of His people. But He assures them of the grace sufficient to meet the trials, and anticipates for them the glorious outcome and the blessed inheritance beyond.

In Revelation 13 He has revealed to us the great world powers which the enemy has used against His children, with a special reference to their development in the last days. In the fourteenth chapter, verses 6 to 14, He has given us a message against these powers. But before the message is given, He wishes to assure us of the glorious triumph of those who are faithful to Him.

In the thirteenth chapter we have presented a class that have the mark of the beast and his image, that are his worshipers. In the fourteenth chapter we have another class, that bear the mark of God, and are HIS worshipers. These are they with whom our lesson to-day deals.

### Questioning the Text

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

1. After the vision of the beasts, what was shown John?

And I saw, and behold, the Lamb standing on the Mount Zion.<sup>1</sup>

2. Who were with the Lamb on Mount Zion?

And with Him a hundred and forty and four thousand.<sup>2</sup>

3. What special characteristic was noted of this company?

Having His name, and the name of His Father, written on their foreheads.<sup>3</sup>

4. What did he hear?

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder.<sup>4</sup>

5. From whom did this voice come?

And the voice which I heard was as the voice of harpers harping with their harps.<sup>5</sup>

6. What did they sing?

And they sing as it were a new song before the throne, and before the four living creatures and the elders.<sup>6</sup>

7. What particular characteristic is given of this song?

And no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth.<sup>7</sup>

8. What is further said of this one hundred and forty and four thousand?

These are they that were not

## Scripture Lesson

Rev. 14: 1-5

Common Version

1. And I looked, and, lo, a Lamb stood on the Mount Zion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

defiled with women; for they are virgins. These are they that follow the Lamb whithersoever He goeth.<sup>5</sup>

9. From what and for what purpose were they gathered?

These were purchased from among men, to be the first-fruits unto God and unto the Lamb.<sup>6</sup>

10. What is said of their character?

And in their mouth was found no lie: they are without blemish.<sup>7</sup>

### Note and Comment

1. **THE LAMB.**—The term "the Lamb" evidently refers to Rev. 5: 6. John first saw the Lamb standing as tho it had been slain, having seven horns and seven eyes, which are the seven Spirits of God. Christ was there shown in His sacrificial work, His saving work for the sons of men. He is here shown in His triumph. The Lamb of sacrifice is the Lion of the tribe of Judah, and the Lion of the tribe of Judah has conquered through the sacrifice of the Lamb. He stands not on earthly Mount Zion, which has been ravaged by the enemy for centuries, but on the Mount Zion of the heavenly Jerusalem (Heb. 12: 22), where rests the city of the living God.

One would gather from the united evidence of the various scriptures treating upon the theme, that the garden of God planted in Eden in the beginning, guarded from sin by the flaming cherubim, was afterward removed from the earth. In this garden arose the city of God, not made with hands. That city is the new Jerusalem, the city of promise, even as God's children are the children of promise. That city will be the capital of the restored earth, and there Christ our King begins His eternal reign over the glorified children of men.

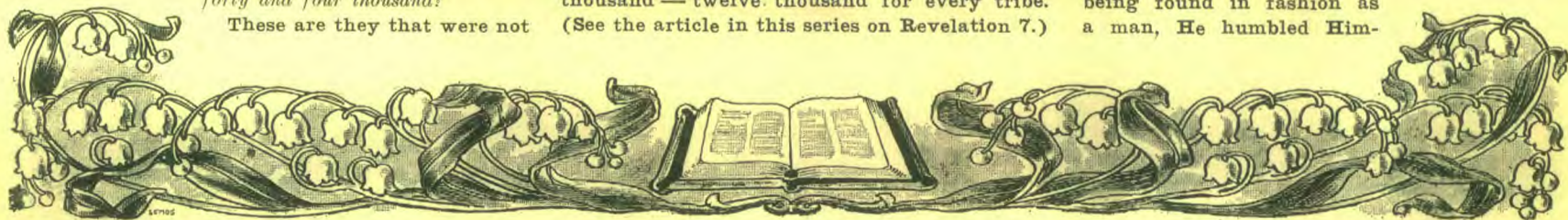
2. **THE HUNDRED AND FORTY AND FOUR THOUSAND.**—Twelve times twelve thousand—twelve thousand for every tribe. (See the article in this series on Revelation 7.)

The twelve thousand are sealed from each one of the twelve tribes. This is not the whole company of the redeemed. These are referred to in Revelation 7 as "a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues." But this company with the Lamb is a special company, as we will learn later.

The hundred and forty and four thousand may be representative simply, may be only the males. The Bible method of numbering is to number the males from a certain age to a certain age. Women and children and youth are always included; and so this representative number of a hundred and forty and four thousand may be so many representative characters of others. It need not be a matter of discussion or difference in any way. God has not expressly revealed it, and it is safe to leave it with Him. The one lesson that we can gather from it is that God cares so much for His children that every step in their redemption is remembered and recorded by Him with the exact number gathered out of every generation.

3. **THE NAME.**—The hundred and forty and four thousand bear the characteristic of having the name of the Father and the name of the Son shining from their foreheads. Name in the Bible signifies character. The name of the Father represents that character for which the Father stands; the name of the Son, that character for which the Son stands. The character of the Father and the meaning of His name are clearly set forth in Ex. 34: 5-7: "And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty." This is the character of God, and this is the name, the character, the righteousness, which through faith in Christ is placed upon every repentant believer. It is imputed to him for the one which he formerly possessed. Therefore Jesus declares in His wonderful prayer, "I manifested THY NAME unto the men whom Thou gavest Me out of the world." John 17: 6. "Holy Father, keep them in Thy name which Thou hast given Me." Verse 11. Jesus Christ manifested to the world the character of the Father, and this character is the "righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction."

The name of the Lamb, or of the Son of God, stands for absolute humiliation, for self-emptying in order that God may come in and fill the soul. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Him-





self, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him." Phil. 2: 5-9. Even so the hundred and forty and four thousand are those who have emptied themselves in order that God might fill them with the spirit of service. And therefore God has highly exalted them, placed upon them His own visible character and the character of our Lord Jesus Christ. It is written on their foreheads. The stamp of Godlike nobility is placed upon them. They are visible representatives of Him.

4. **A VOICE.**—How many times we read in the Scriptures of a voice, not a sound; there may be a sound without voice. That sound may be indeterminate, may not represent any kind of thing or character; but a voice represents something. This voice which John heard was from heaven. Sometimes we are told that God's children never go to heaven, that heaven is an utterly indefinite place; but John heard this voice from heaven. It came from somewhere. It sounded like the voice of many waters. Those who have stood by the great Niagara, and listened to the overpowering of its teeming, never-ending flow of waters, know something of the deep-toned fulness of music which the roar of the waters resembles. It was like the voice of a great thunder. There was power and fulness in the voice from heaven. The whole description indicates the fulness of God's power in the voice. Those from whom the voice came were willing to be God's voice here in this world. When the priests and Levites came to John the Baptist and asked him who he was, he did not tell his long priestly lineage, as did another of his generation—Josephus; he did not tell them of the great ancestry through which he had come; he did not tell them that his father, Zacharias, had been an honorable priest in the temple; he was content to say, "I am the VOICE of one crying in the wilderness," simply a voice, but a voice of God. So it is with these of whom John was the type. He preceded our Lord at His first advent; these have preceded our Lord at His second advent. They have been content, amid the multitude of this world's voices, to echo the truth of the wonderful prophecies of God's Word. What wonder is it that, in their triumph, there should come a voice from heaven filled with the fulness of the power of God, as well as the fulness of the music of heaven!

5. **A VOICE OF HARPERS.**—It was a voice of triumph. It was not a voice of those who were wailing or weeping, not a voice of trumpets of men preparing for battle, not a voice of jollity or glee or madness; it was the voice of triumphal melody which the prophet heard, the voices of harpers singing praise to Him through whom the victory had been won.

6. **A NEW SONG.**—There is an accompaniment to the harping, there is a song of joy with the playing. The voice of the harp indicates the joy, and the new song indicates a new and glorious triumph. It was not only a new song to them; it was a new song before the throne, and all those glorious beings represented by the four living creatures and the elders. It was a song that had never been heard before. Angels had sung there, but angels had never been bound and cursed and degraded and slain by sin. This song came from those who had been all this; they had been slaves of sin, they had been born in sin, they had had all the infirmities which sin could bring, but over all these they had triumphed gloriously, and stood before the



throne. We can imagine how the very endless archways of heaven would ring with the echoes of the new song, heard for the first time in the glorious temple of God above, and how from seraphim and cherubim would come back the echo of praise to God for the new note of triumph which they had heard for the first time, and how greater honor itself would be paid to the Lamb who had brought it all about by His sacrifice and death.

7. **NO MAN COULD LEARN.**—Why? It is not difficult to conjecture. The conclusion is almost absolutely necessary that the only reason why none could learn that song was because none others had gone through that experience. The Lamentations represent Jerusalem of old as saying, "Behold, and see if there is any sorrow like unto my sorrow." That is true of every individual on the face of the earth who has any sorrow at all. Each man has his own way of sinning, his own individual characteristics, his own special temptations, his own trials, his own weaknesses. He stands or falls by himself, alone;

But never a truth has been destroyed;  
They may curse it and call it crime,  
Pervert and betray, or slander and slay,  
Its teachers for a time;  
But the sunshine ay shall light the sky,  
As round and round we run;  
And the truth shall ever come uppermost,  
And justice shall be done.  
—Charles Mackay.

he is responsible alone to God. But here is a class that pass through certain temptations and trials which bring them together in a way which no other generation has ever met. They have been together in bearing these trials. They have had sorrows, overwhelming temptations, insupportable enemies without number, solicitations to sin which only divine grace enabled them to bear, and they have conquered them all. They have had an experience in the last generation upon which has culminated all the wrath of the enemy of God and His throne. They have passed through that time in which the devil worked with all power and signs and lying wonders, and with all deceivableness of unrighteousness. In it all they have conquered. We shall hear of this song again, sung by those purchased out of the earth. We read in Hosea that God will redeem His people from the grave. This company seems to be those who have been redeemed while alive out of the earth. They are translated at the second coming of Christ.

8. **THEY ARE VIRGINS.**—In our common parlance this term would refer to unmarried females, but in its significance here it includes all who are pure before God, who have not mingled themselves with the spiritual fornicators of this world, who have stood clean and loyal before God, not compromising with the principles of the world. The believer, in Rom. 7: 4, is represented as a woman joined to Christ. So in 2 Cor. 11: 2, the apostle declares, "I espoused you to one husband, that

I might present you as a pure virgin to Christ." And the hundred and forty and four thousand are those who have been espoused to Christ, cleansed by Him, and who have remained true to Him. They follow the Lamb whithersoever He goeth. They followed Him here; they will follow Him in the eternal future. They walked with Him through all the paths of loyalty and self-denial in earth; they will follow Him through all the paths of glory by and by.

9. **PURCHASED.**—These were "purchased from the earth," we learn in verse 3; "purchased from among men," we learn in verse 4; that is, purchased out of the earth from among men. They were earthly, the same as all others. Their tendency was downward into sin, the same as all others; but they yielded themselves to the Purchaser; they admitted the purchase price. "Purchased from the earth" and "from among men" would indicate that they were taken out from among the men of the world. We read in Matt. 24: 31: "And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." They will be gathered out from among the last generation of living men when Christ shall appear.

They were purchased to be the "first-fruits" to God and to the Lamb. Not that they were the first ever saved, not that they were first in point of time. The ascension of Enoch and Elijah and the multitude that was taken up when Christ ascended, all preceded them; but "first-fruits" is used not simply in the sense of priority in time, but of pre-eminence in character, in station. So God has taken this hundred and forty and four thousand and made them the first, the very first in pre-eminence even as Christ is counted the "first-born;" even as Jacob was counted the first-born, altho Esau preceded him; even as Ephraim was counted the first-born, altho Manasseh was older. They were made first in pre-eminence. They are taken from the weakest and most tempted generation of men that the world ever knew; they therefore show the greatest triumphs of the grace of God through the Lamb.

10. **WITHOUT BLEMISH.**—They have developed perfection of character; they are those who have stood true to God, and through the fiercest temptations; they are those who are referred to in the third chapter and tenth verse: "Because thou didst keep the word of My patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." And in it all, and through it all, by the grace of the Lamb, they have triumphed, they have met every temptation which would reveal every weakness of character, and in the place of that weakness of character there has been substituted the strength of Jesus Christ. Consequently, they stand without fault before the throne. It is a wonderful company. It is not for us—sometimes it is almost needless that we speculate as to who they will be—to say whether we shall be among them or not. We may learn, however, this one lesson: By the grace of the Lord Jesus Christ we may possess their characters. Possessing the character which is there set before us, we may be sure that God will place us in that glorious, everlasting apportionment just where we belong, and will give us that which is meet for us forever, and in which we shall render to Him everlasting praise.



# Universal Peace

By Lawrence R. Hunter

**T**OR nation shall rise against nation, and kingdom against kingdom." This prophecy, uttered by Christ on the Mount of Olives, stands out before us at the present time in striking force; now as never before does it seem near its fulfilment. The dove of peace seems to hover over the whole universe; commerce is making gigantic strides, trade is booming, sovereigns and rulers are meeting frequently in perfect friendliness. The lines so long drawn between the nations appear to be almost obliterated. Treaties, arbitrations, peace conferences, reciprocity agreements — all these seem at last to have broken down the international barriers, and placed the nations on an equal footing, united them all in the glorious purpose of the uplifting of humanity in general.

So it seems to the casual observer. But is this outside appearance all there is to be considered? Are these outward protestations and overtures to be taken in good faith without question? The world in general by its attitude answers "Yes." Politicians, public speakers, college professors, statesmen, financiers, all unite in the general cry for universal peace. Some of them insist that the dawn of that time when the nations will settle their troubles amicably, is right now at hand. The Japanese minister, at a banquet tendered him recently, said in part: "There have been wars of the cross and the crescent, of the red rose and the white; but the sun and the stars have never quarreled in their courses, neither shall the two flags which bear those celestial emblems ever be carried at the head of hostile armies." Beautiful language, it is true! The figures of speech are admirable; but are they to be taken as they were given? No; and the speaker never imagined they would be, and his distinguished hearers never imagined they would be. The gathering was ostensibly in the interests of peace; and the baron took advantage of the occasion for a display of some choice, flowery rhetoric, and that is the extent of it.

It is true there is no immediate prospect of war with Japan. This article is not intended in that line. In the time that the prophecy refers to, we will not speak of nations as individuals, but all collectively as actors in that great world drama soon to be enacted. What concerns one nation at this day, concerns them all; the interests of one are the interests of the others. Therefore is there anything marvelous in these gatherings, this joining of hands across the sea? Is it not but an event in the inevitable course of evolution?

There has been, in the past few months, considerable press comment on the proposed arbitration treaty between Great Britain and America. The American people were responsible for the suggestion, and the English press, populace, and statesmen welcomed it with open arms. On all sides were heard commendations of President Taft for his presenting the idea in such excellent form; of the British statesmen in equally excellent form accepting it. But in all this seemingly unselfish concern for the uplifting of the races, for the betterment of existing conditions, was there no personal

motive? Was it all concern for the welfare of the world in general?

Let us look back a few generations, and find, if we can, what has caused this softening of heart, what has caused the desire and passion for world conquest, this insatiable greed for territorial acquisition, suddenly to smolder and die out. Can it possibly be weakness on the part of the British statesmen, so long noted for diplomacy and shrewdness? No; for just as ably as Britain has been represented in the past, so is she now, by her foreign minister, Sir Edward Grey. He it was who, in the House of Commons, announced the fact that negotiations were under way, who stamped the proceeding with his approval, and in so doing but voiced the sentiment of the English nation at large.

America has never been considered as

## Let Us Be Kind

Let us be kind.  
The way is long and lonely,  
And human hearts are asking for this blessing only —

Let us be kind.  
We can not know the grief that men may borrow,  
We can not see the souls storm-swept by sorrow;  
But love can shine upon the way to-day, to-morrow.

Let us be kind.  
Around the world the tears of time are falling,  
And for the loved and lost these human hearts are calling.

Let us be kind.  
To age and youth let gracious words be spoken,  
Upon the wheel of pain so many weary lives are broken,  
We live in vain who give no tender token.  
Let us be kind.

Let us be kind.  
The sunset tints will soon be in the west;  
Too late the flowers are laid then on the quiet breast.

Let us be kind.  
And when the angel guides have sought and found us,  
Their hands shall link the broken ties of earth that bound us,  
And heaven and home shall brighten all around us.

Let us be kind.  
— W. Lomax Childers.

having more than ordinary desire to extend her dominions, not because of lack of ambition, but because at the present time, when America is at the zenith of her glory, there is nothing more to acquire. Everything is divided between the nations, and a squabble between two of them over any particular portion would involve the world. And who knows this better than the English statesmen, those long-headed diplomats who in the past have always first grasped the meaning of all world problems, who, always comprehending the situation before their slower-witted rivals, have taken the initiative, and always triumphed in the concessions and treaties bound to follow? It is true America opened negotiations. President Taft proposed the idea. The enthusiasm with which all England hailed the prospect of an Anglo-American treaty was gratifying. This unusual display of hearty feeling will hardly be understood, unless

one remembers the political isolation of the British Empire. A people whose great empire has reached its zenith of prosperity, with nothing to look forward to beyond holding on, as long as possible, to what they now have, the English see, in the prospect of closer ties with the United States, the promise of a new era of national importance. This is the long and short of it. And what could strengthen her more, render her more nearly impregnable, than alliance with the most powerful civilized nation on the globe, with the people so closely akin to hers?

Were the overtures all on the part of America? Was she first to grasp the wonderful idea? Possibly; but Sir Edward Grey and his associates, if they are not responsible for the suggestion, must smile to themselves when they consider how perfectly everything worked to their advantage; for it is England who has profited by the alliance. Separated by thousands of miles of water from her nearest rivals, backed up by the resources of a practically unopened country, having little foreign territory to defend, what has caused this change in American policy? So long free from European alliances, so long confident of the natural position of her natural defenses, what, we say, has caused this change? Ask the shrewd Mr. Grey; ask, if you could, King Edward, now in his grave; and there you will find the answer.

Europe at the present time is in the midst of the longest period of peace she has ever enjoyed. Not since the Franco-Prussian War has there been any disturbance of note; and those who in the faintest way doubt that peace has come to stay, are ridiculed, they are branded as fanatics, as trouble makers. Since the proposal of the Anglo-American treaty, France and Japan have made overtures. France stands in nearly the identical position of England; and as for Japan, any one desirous of getting deeper into this question, can ascertain Japan's purpose immediately by inquiring into the condition of Japan's finances. With hardly enough revenue to meet the interest on her enormous debt, what could suit the Japanese better than a defensive alliance with her powerful neighbors, who are not only her neighbors, but her bankers as well? Tho this action of the several nations may be called a movement in the interest of world peace, there is no denial, there can be no doubt, that it is the same old idea of defensive alliance under a false guise. If any one desires to question it, let him read the speech of Sir Edward Grey himself, delivered in the House of Commons. An extract of it follows:

It is true that the two nations might still be exposed to attack by a third nation not in the agreement. I think it would probably lead to their following it up by an agreement that they would join with each other in any case in which one only had a quarrel with a third power, in which arbitration was refused.

This, then, is the "peace" so proudly talked of — this enforcing by two powerful nations of some action on a third. And if the third power in question refuses to arbitrate, then what? Will it still be "peace"? It may to all appearances be peace; but is there no distinguishment between an armed truce and peace? Is this the nations' idea of peace, so long dreamed of, and equally long desired?

"I saw four angels standing at the four



corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God in their foreheads."

— ★ ★ —

### "Her Soul Was in Departing"

By Arthur L. Manous

**O**F the death of Rachel we read, "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin." Gen. 35:18. See also 1 Kings 17:17-23; Job 11:20, margin.

This is one of the "scriptures in which the term 'soul' is supposed to be used in a manner to show that it is a separate entity in man, immortal in its nature, and able to exist as well out of the body as in" it.

The Hebrew word here translated "soul" is *nepesh*, and is defined by Mr. Parkhurst, the lexicographer, as follows:

As a noun, *nepesh* hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I can find no passage where it hath undoubtedly this meaning. Gen. 35:18; 1 Kings 17:21, 22; Ps. 16:10, seem fairest for this signification. But may not *nepesh* in the three former passages, be most properly rendered *breath*, and in the last, a breathing or animal frame?

In agreement with the foregoing, others render the verse as follows:

And it came to pass in her giving up the ghost (for she was dying), that she called his name, The son of my pain; but his father called his name Benjamin.—*The Septuagint Version with an English Translation.*

Again:

But she breathing out her life—for she was dying—named him Son-of-my-anguish, but his father called him Benjamin.—*Ferrar Fenton's Translation.*

Once more:

And just as she was departing (for she died) she called his name Son of my sorrow; but his father called his name Benjamin.—*Charles Thomson's Translation.*

Take another:

Before her death, Rachel gave birth to a second son. With her parting breath she named the child Benoni, "son of my sorrow." But his father called him Benjamin, "son of my right hand" or "my strength."—"Patriarchs and Prophets," page 206.

Then again:

"As her soul was in departing." Heb. . . . in the going out of her soul, or life. Gr. . . . in her sending out her life. The language legitimately implies no more than the departing or ceasing of the vital principle, whatever that be. In like manner, when the prophet Elijah stretched himself upon the dead child, 1 Kings 17:21, and cried three times, saying, "O Lord my God, let this child's soul come into him again," he merely prays for the return of his physical vitality.—*Bush's Notes.*

It would seem that this collation ought to settle it forever in the mind of the unprejudiced reader that the expression, "As her soul was in departing," does not teach that there is in man a separate entity, immortal in its nature, and capable of an intelligent existence apart from the body. And where is the scripture that does teach such a doctrine?

### Bible Self-Perpetuating

It has a self-perpetuating and multiplying power. Infidels have written books; where are they? Where is Porphyry, Julian? Fragments of them there are; but we are indebted even for this to Christian criticism. Where is Hume, Voltaire, Bolingbroke? It requires the world's reprieve to bring a copy out of the prison of their darkness. Where is the Bible? Wherever there is light. Speaking the language of heaven in seven score and three of the tongues of earth, and giving the Word of God by forty millions of voices to five times as many million ears, and in tongues spoken by six hundred millions of men, and having swept its path of storm through all time, it still walks triumphant, despite earth's dying malice and hell's eternal wrath; and like the apocalyptic angel, tho it wraps its mantle of cloud

around it, calmly looks out upon the world with a face as it were the sun encircled with the rainbow.—*Bishop Thompson.*

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### When He Will

A BRILLIANT Oxford student was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated: "You are going out to die in a year or two. It is madness." The young fellow (who did die after being on the field only a year) answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth all unseen to be a foundation for the bridge. If Christ wants me to be one of the unseen stones lying in an African grave, I am content."—*Selected.*

## Our Bible Reading

### Spiritualism

#### 1. What is Spiritualism defined to be?

A belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rapping, or during abnormal mental states, as in trances, or the like, commonly manifested through a medium.—*Webster, latest revised edition.*

The belief that the spirits of the dead in various ways communicate with and manifest their presence to men, usually through the agency of a person called a medium; also, the doctrines and practises of those so believing.—*Standard Dictionary, edition 1906.*

#### 2. Is this belief of ancient origin?

Belief in the power of departed spirits to communicate with living men, and the attribution of various phenomena to it as a cause, date back many centuries.—*Ib.*

3. What reply should the believer make when asked to consult with these spirits said to come from the dead?

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isa. 8:19, 20.

#### 4. What is the testimony of the "Word" in regard to the dead?

For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Eccl. 9:4-6, 10.

#### 5. What does the psalmist say of the thoughts of man in death?

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Ps. 146:3, 4.

NOTE.—The foregoing texts affirm of the dead that "they know not anything;" "the memory of them is forgotten;" "their love, and their hatred, and their envy, is now perished;" "there is no work, nor device, nor knowledge, nor wisdom, in the

grave, whither thou goest." Then how is it possible for the dead to communicate with the living? The very thought of it is absurd, and such plain Bible texts should forever settle the matter.

#### 6. Did the Lord warn ancient Israel against those who had "familiar spirits"?

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God. Lev. 19:31.

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people. Lev. 20:6.

NOTE.—This law in regard to "familiar spirits" was given to Israel just after they left Egypt, thus showing that the effort to communicate with the dead was in vogue in that time, and that the people believed that it might be done. If this were not the case, God would not have made a law upon the subject.

#### 7. May we safely believe every spirit that comes to us?

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 1 John 4:1.

NOTE.—The foregoing text indicates that there are spirits that "are of God," the angels; and also those that are not of God, messengers of evil. Hence the necessity of the injunction to "try the spirits." If all spirit manifestations were alike good, there would be no need of being exhorted to try the spirits that come to us. And contrariwise, if all spirits were evil, the injunction would necessarily have been to have nothing to do with any spirits. But as the matter stands we are to be on our guard, for both good and evil spirits are in the world.

#### 8. What does the Bible say would take place particularly in the "latter times"?

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 1 Tim. 4:1.

#### 9. What is said in another text will be one of the occupations of these "seducing spirits"?

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Rev. 16:13, 14.



# THE OUTLOOK

Watchman,  
what of  
the night?

## Church Federation

By Our Own Correspondent

**ORGANIC** union of Protestantism, Catholicism, and Spiritualism in one vast denomination, which has been predicted by the proprietors of this journal for more than thirty years, is nearer a reality to-day than ever before. Speeches made from the pulpits of the White Temple and First Presbyterian Church in Portland on the night of July 9, near the close of the international missionary convention of the Christian Church, founded by Alexander Campbell, show that this denomination, at least, is ready for the union of Protestantism and Catholicism. No mention, however, was made of Spiritualism; and it is probable that many church-members would now shrink from the thought of uniting with the demoralizing practise of necromancy.

But right here let us sound a warning. The almost universal yet unscriptural belief that the soul is immortal and goes to heaven immediately at death, is preparing the way for the reception, by many, of other unscriptural doctrines propounded by wicked spirits who will mask themselves in the form and features of departed loved ones. In order to be prepared for these almost overmastering delusions, all ought to have a thoro knowledge of the Scriptures for themselves, that they may "be able to quench all the fiery darts of the evil one."

### What Hinders Christian Union

The Rev. William Bayard Craig, of New York City, spoke at the First Presbyterian Church on "What Hinders Christian Union." The sermon was one of four delivered on the night of July 9, the Rev. John H. Boyd, pastor of the church, Finis Idleman, of Des Moines, Iowa, and the Rev. Peter Ainslie, president of the Christian Union Commission of the Christian Church, being the other speakers.

A part of Mr. Craig's speech was in substance as follows:

I feel that the conversion of the world to God and righteousness is halted by the divisions of Christendom. Intemperance is flaunting itself in our faces because the followers of the Lord Jesus Christ are divided in effort and in faith. Christian people hold the balance of power in this land; but we don't exercise it, because we are divided. It does seem as if all occasion for division among the Protestant bodies is past. Things are occurring now in Constantinople, among the old churches there, of which I am not now at liberty to speak, but which show progress toward unity, and will be known in due time. These could not have happened three years ago.

### Glad for Even Roman Catholic Influence

The Catholic's hope of salvation for himself and his loved ones depends on the church. With what wonderful fidelity he clings to it as the most precious thing on earth! If you lived in New York City, in the midst of a people almost wholly given to idolatry, you would be glad for any influence which would help to stay it, even Roman Catholic influence. I went into a church in New York City, where every man was holding a lighted candle in his hand. I asked a priest what they were doing. He said they were renewing their baptismal vows. I went away thanking God that these men could be gathered together in that wicked city, to renew their vows to God in the way in which they had been trained. But while I thank God, I am not prevented from going away and preaching a religion free from forms and ceremonies.

Mr. Craig went on to say that a "provincial spirit hinders Christian union;" and regarding the conscience, he said that "an ignorant, ill-informed conscience is the most tyrannical thing in the world." He spoke of Paul, before his conversion, conscientiously murdering the Christians, said the Roman Catholic conscience needs to be set free, and in the same vein referred to the librarian of the British Museum, who, said Mr. Craig, declined to open a letter from his wife "on his Sabbath."

Has Mr. Craig forgotten, when he speaks of the Catholic religion as salutary, the St. Bartholomew massacre, or the horrible cruelties of the Inquisition? Has he forgotten the heretics burned at the stake? Has he overlooked the prophecy of Revelation 13, which says the image of the papal organization "exer-



ciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed?" The beasts, of course, represent governments, as they do also where used figuratively in the book of Daniel. The "deadly wound" spoken of was received by the Papacy in 1798, when the French general Berthier took the Pope prisoner, and diminished his power over the kings of the earth.

### "Coquetting with Other Congregations"

The Rev. Mr. Boyd, who has recently taken the pulpit of the First Presbyterian Church, expressed himself as heartily in favor of union. He said:

I venture the assertion to-night, we have done more coquetting with other congregations than any other single church in the land. Why, the young Presbyterian miss used to sit up with the Episcopalian young man till after midnight, talking over the matter of union. We have kept a committee on union, and the flag of union has been floating at the masthead of the Presbyterian Church for the last twenty-five years. During the past few years we have received into our bosom the great Cumberland Presbyterian Church. In fact, you are standing to-night on a broad platform, gentlemen. The pulpit of this church represents a breadth that is inclusive of all the Christian church you represent.

We recognize you as the children of God. If any of these ministers want to come into the Presbyterian Church, they can come with their ordination papers, and we will not question them. I welcome

you, and pray God's blessing on the great movement in which this meeting is to have a place.

The Rev. Mr. Ainslie said, in part:

Ever since the church's establishment, there have been in every generation sincere voices lifted up in appeals for the union of the church of Christ, and especially since the great division attending the sixteenth century Reformation. In the very beginning of that period, conferences were held between Roman Catholics and Reformers and between the various bodies of Reformers. John Calvin in 1553 wrote Archbishop Cranmer that if necessary he would cross ten seas to bring the separated churches of Christ into one body.

### Forces That Have Worked for Federation

Proposals have been made from the time of George Calixtus, who advocated going back to the creeds of the first five centuries as the doctrinal basis, down to Alexander Campbell, who advocated the abolition of all human creeds as tests of fellowship and the return to Christ in name, in ordinances, and in life. World conferences have been called from the time of the Reformers in Scotland in 1560 down to the Episcopalians and the Disciples in America in 1910. Books and tracts have been sent forth, pleading for a united church, from Richard Baxter's "True and Only Way of Concord of All Christian Churches" down to numerous volumes of this year's publication. Organizations among Protestants have been started looking toward a closer fellowship, from the Evangelical Alliance of England in 1846 down to the Federal Council of the Churches of Christ in America in 1908. Individual efforts have been numerous, reaching back to the brilliant correspondence between the Protestant philosopher Leibnitz and the Roman Catholic orator Bossuet down to this day.

The international Sunday-school lessons, the Young Men's and Young Women's Christian Associations, the Christian Endeavor Society, the Student Volunteers, the Laymen's Missionary Movement, and the Men and Religion Campaign among Protestants, and temperance organizations among Protestants and Roman Catholics, are unconsciously making great contributions to the solution of this problem. Union prayer services are joining into brotherhood the souls of those who pray together; and sometime in the calendar, and somewhere on the road, I know not when or where, the scarred, divided, imperfect church will find the way to the united fellowship of all believers; for these and other influences are sweeping away the barriers.

### Union Should Not Be in Name Merely

True, Christ's followers will be united in one common belief in the great principles enunciated by the Son of God. And Christ says, "He that is not with Me is against Me." There may be union in name; but unless the lives are in accord with Christ's Spirit, unless His professing followers obey His commandments, they are none of His. "What concord," asks Paul, "hath Christ with Belial?"

Christ said He came to fulfil the law, and the prophecies concerning Him. That holy law is as binding now as it ever was; and when men substitute for it a human system of pardon, or the worship of images, which it condemns, or Sunday, the first day of the week, as a rest day in the place of the Sabbath, the seventh day, they are none of His. How then can He unite them to Himself, if they do not obey His commandments? The Gospel is the "power of God unto salvation" from the transgression of the law, and it is the duty of Christ's followers to preach it to every creature in the world. True unity can only be found in Christ.

Many things aside from church union occupied the attention of the big convention. The American Christian Missionary Society, the Foreign Christian Missionary Society, the Christian Women's Board of Missions, and the Brotherhood of Disciples of Christ, met in annual session during the convention week, beginning July 4. A great banquet, at which four hundred were seated at the long tables in Woodmen of the World Hall, was one of the features of the convention. After the banquet the men marched in a body to Grace Methodist Church, and listened to addresses.

The needs of the Orient were emphasized. One speaker said that Peking is now the student center of the world.

The women's mission board decided to erect a hospital and rooming house for Chinese and Japanese in San Francisco, and a mission house in Portland for the same class, as soon as it can secure the funds.

### America and Religious Liberty

The Rev. John L. Brandt, of St. Louis, spoke of the religious liberty enjoyed by Americans, and said that "since the United States Constitution was drafted, 200,000,000 persons in Europe have arisen from a state of barbaric cruelty to constitutional liberty."

The convention sounded a ringing note against the liquor traffic, war, and divorce, passing a resolution against these. The fact that public school-teachers in the Philippines have been compelled, as stated by one of the convention speakers, to desist from teaching in the Sunday-school, called forth a resolution to memorialize President Taft, the Chairman of the United States Senate, and the Speaker of the House of Representatives in Congress, requesting that they use their influence against this.

The Rev. B. A. Abbott, of St. Louis, in the White Temple, on the night of July 4, spoke from Matt. 28: 19, 20, the commission of Christ to His disciples to go into all the world and preach the Gospel of the kingdom to every creature.

### Personal Adornment and Christianity

Mr. Abbott said some very good things about the way in which outward adornment may detract from the worship of the Master. On this subject he said: "I sometimes think we lose the consciousness of Christ in the very apparel, the flowers, ornaments, and monuments; in the seeming glory with which we worship Him. Jesus refrained from the dress of the rabbis, wearing the humble clothing of the peasant, perhaps on purpose that He might reach the people."

There is no doubt that Christ wore the dress of the common people that He might reach the common people, the very ones who needed Him; and we read that these same common people "heard Him gladly." Mark 12: 37.

There were other statements made by Mr. Abbott which are not as fully in harmony with Scripture as that regarding outward adornment and the "putting on of apparel." We regret that Mr. Abbott did not see whither his statements would lead, if followed to their logical conclusion. What he said, briefly stated, was this:

Matthew Arnold said religion is morality touched by emotion. But if it were only that, long ago there would have been no religion in the world. Nor is religion the soul's answer to a categorical imperative.

Religion in its higher ranges is not the soul's bowing in a broken obedience to the fiat of a law. True religion is not a life shaped by a line upon line, precept upon precept. Religion is not living by an ideal. That has made more people vituperate truth than anything else.

Emerson said to hitch your wagon to a star. I have a great quarrel with him, for there is no wagon, no star, and no hitching. When we live simply by ideals there is no heart and force in our religion.

### By Principle or Not

I don't believe religion to be living according to principle. How we hang on that—let's build our lives by principle! Nobody ever did, can, or will live by principles.

This is religion: not to live by precept, not to live by an ideal, not to live by a principle, however true, but to live every day by the personal consciousness of the guidance and leading of the Lord Jesus Christ. We do not live by a cold truth held out to us, but by a personality, not far from us, but standing by us, molding our very thoughts, master of our lives, controlling our souls, keeping us with a passion that burns out the evil, causing us to undertake the tasks that look to the prudent outside world as if they were the very madness of men, making us heroes, who die not for a cause but for a Christ. This is religion: "Lo, I am with you."

It is the church's duty to know Christ as real, and to lean upon Him. He is not the Christ of the theologians, but the Christ of the people; not the Christ of the great painter, but of the toiler, who carries the burdens of the world. He is the Christ of the man who plows in the furrow and who goes to the mass.

In the din of strife, the atmosphere of contention, in the hour when we lay stress on ecclesiastical ideas, we lose Jesus Christ. Men look to this church or the other church, and forget that the great thing is not the church at all, but Christ. If we go out and say, "Believe on the church," men will miss Jesus Christ, and forget He came to the world as a personal Saviour.

### Christ Taught Principles

It is true that Christ came into the world as a personal Saviour of men; for He said, "I came not to judge the world, but to save the world;" and in another place, "I came not to call the righteous, but sinners to repentance." To repent is to turn about, to forsake sin. And "sin is the transgression of the law." Jesus said, "On these two commandments," love to God, and love to man, "hang all the law and the prophets." Religion, then, if it be the religion of Jesus Christ, consists in obeying God's law given to Moses by Christ Himself on Mount Sinai.

It is true that "the great thing is not the church, but Christ," who said: "I am the vine, ye are the branches." "As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." It is also true He is the Christ of the people, and not alone of the theologians; for the invitation is, "Whosoever will, let him take the water of life freely." Rev. 22: 17.

But to say that the religion of Christ is not living according to principle, that it is not obeying "the fiat of a law," and not living by an ideal, is not true in the light of the teaching of Christ Himself and of the Bible. In the very text which Mr. Abbott used as a basis for his sermon, Christ commissioned His disciples to teach all nations to observe whatsoever He had commanded the disciples, and promised His presence with His servants always, "even unto the end of the world." Christ's commands are the law of God; for He says of His disciples, in His prayer to His Father, "I have given them Thy Word." All Christ's commands, then, are in perfect harmony with the Ten Commandments, which Moses received not only as a rule of life for the Jews, but for all the world. These commandments are as binding upon mankind to-day as they were the day they were thundered from Sinai's summit.

Mr. Abbott is right when he says, "Nobody ever did, can, or will live by principles" alone; for the carnal heart "is not subject to the law of God, neither indeed can be." But the principle embodied in the law serves to bring us to Christ, to show us the need of a Saviour. Paul said, "I had not known sin, but by the law;" sin being "the transgression of the law," Paul saw where his life was faulty; but he found himself unable to live in accordance

with the law, and he cried out in his despair, "O wretched man that I am! who shall deliver me from the body of this death?" Adam bequeathed his sinful nature to all his posterity; "and so death passed upon all men, for that all have sinned." Paul said, "The strength of sin is the law." Why?—Because when the life is compared with the law, the sin is revealed.

Paul said he found in Christ deliverance from his sinful nature, "the law of sin and death" in his body, which was bequeathed to him by Adam; and David said, in his prayer to Jehovah, "Thy Word have I hid in mine heart, that I might not sin against Thee." God's Word is His law. It was failure on Adam's part to bow in obedience to the divine will, that plunged humanity and the world into death, and, except for the atoning blood of Christ, into despair. Christ said, "I came . . . to save the world;" and, "I have given you an example, that ye should do as I have done to you."

The Rev. D. Y. Donaldson, of Kansas City, Missouri, speaking on behalf of the delegates in response to an address of welcome by the Rev. W. B. Hinson, pastor of the White Temple, expressed himself as strongly in favor of church union. Upon this point he said:

We realize more than ever before that the religion of Jesus Christ can not be reduced to mere form and ceremony. The Christian religion must be kept in the spirit of the Master, it must be gentle as well as strong. Our religion must make itself manifest in the consecration of the life of the Christian. This sort of Christianity finds its greatest joy in fulfilling that command of the Master who said to go into all the world and preach the Gospel to every creature. Such a religion will find delight in song, prayer, and sacrament, but will find its greatest delight in the sacrifice of service, in carrying the Gospel to the end of the world.

### The World Waiting for United Christendom

We believe the world is waiting to hear the message of a united Christendom. Too long has Christ been denied because of the strife and division within the church. We have been called to the kingdom to plead for the restoration of a united church. How great should be our joy to know that this appeal is being made not only by the Brotherhood of the Disciples of Christ, but from this pulpit and from every other pulpit in the land where Christ is glorified, that the same appeal is going forth, and that the appeal is finding an echo in the hearts of all who love the Lord. . . .

We need to look deeper into these great problems of the kingdom, to search for the fuller truth, that we may walk in its unerring light.

Five notable issues are before the church: "An inspired Bible or no Scripture; a divine Christ or no Saviour; a Scriptural baptism or no baptism; a united church or no world conquest; a religion of service or no religion." If our coming together shall deepen the emphasis of these fundamental truths, and contribute to bringing to the service of Christ in their fulness our powers,—shall result in fuller coöperation among our brethren, and hasten the universal reign of Christ on earth,—then we shall be worthy of the hearty welcome given us.

It ought not to be difficult to bring about harmony among Christ's servants; for His commands are plain. But if these commandments must be sacrificed to gain harmony, then let there be no joining of hands; for "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

Let us not sacrifice the truths of the Gospel for the sake of temporary unity, which in the end will mean disruption; for "if a house be divided against itself, that house can not stand."

FRANK A. COFFIN.

# LETTERS TO A YOUNG MAN

BY A YOUNG MAN



## VII. Science and the Bible — How Shall You Relate Yourself to Each?

MY DEAR ROBERT,—

I have chosen for to-day's letter a subject that fairly bristles with difficulties, so much so that I can hardly hope to treat it at all frankly without rendering myself misunderstood. But I will at least make the attempt; and if I fail this time, perhaps I may set myself right in some future letter. In taking up, then, the subject of science and the Bible, let me first say that I mean by science what men have discovered, or think they have discovered, concerning the outward, visible world in its various manifestations, more especially what they have been pleased to denominate natural laws, and the immediate facts growing out of the same. It is hardly necessary to add that by the Bible I mean the inspired Word of God, the book in which He has been pleased to reveal Himself to us by means of human language.

It is sometimes said offhand that science and the Bible must agree; but this would not necessarily be so unless men's knowledge of the outward, visible world were allowed to be complete and infallible, and likewise their interpretation of the Bible. This much we can say, however,—that, regarded absolutely, God's works and God's Word do and must agree; and the nearer perfect our knowledge of both, and of the peculiar field occupied by each, the more manifest this will become.

This harmony between the revelation of God in nature and the revelation in the form of literature, was believed to exist in Old Testament times, and also by the early Christian church. The same belief was prevalent during the Middle Ages, and the Reformers of the sixteenth century took no exception to it; indeed, they rather affirmed it on the whole, tho not always in the same terms. Only in the last century has the idea become prevalent that science and revelation are necessarily antagonistic. What are the causes of this radical change of views?

The causes are various, and they grow out of the general situation. In the first place, science has made immense strides in the last century. Especially large have been the stores of knowledge gained by laboratory methods of investigation. So remarkable and far-reaching have been the results in the biological sciences, that men view with wonder and admiration what has been done, and think that the deeper mysteries of creation, if not explained by what is now known of biology, yet may in time be so explained. The progress in the sciences has had to do with the material side of life; so also the great mechanical inventions of the age; and these together have tended to draw men's minds away from the spiritual. It has been eminently a scientific age. The men who have stood in the van of progress have been making scientific discoveries; and the men entrusted with spiritual truth, instead of emulating in their own field of activity the zeal of their brethren, have rather stood and looked on and admired. Some, on the other hand, have been inclined to regard with jealousy the prestige of the men who

have delved deep into the mysteries of nature, and have attacked them, oftentimes in a narrow, querulous spirit.

It seems to have been overlooked by many persons engaged in this controversy, that the Bible and the book of nature have each a large and legitimate field of operation, and rightly viewed, one does not overlap the other. Science, speaking broadly, has to do with what is outward, temporal, and visible to the natural eye. The Bible, on the other hand, makes its chief appeal to the soul; it touches hidden mysteries; it reaches beyond the confines of time and space; it deals with the eternal.

Yet, while the two do not overlap, in many ways the one supplements the other. Thoughtful study of the Bible at once shows it to have this supplementary character as regards science. It lays down no large scientific principles in the strict language of science, but rather uses the things of nature as illustrations of spiritual truths, and with the obvious purpose that man, as he sees these objects of the outer world, may be reminded of the eternal truths of which

### What Is Noble?

What is noble? — Is the saber  
Nobler than the humble spade?  
There's a dignity in labor  
Truer than e'er pomp arrayed.  
He who seeks the mind's improvement,  
Aids the world in aiding mind.  
Every great commanding movement  
Serves not one, but all mankind.

What is noble? — That which places  
Truth in its enfranchised will,  
Leaving steps like angel-traces,  
That mankind may follow still.  
E'en tho scorn's malignant glances  
Prove him poorest of his clan,  
He's the noble who advances  
Freedom, and the cause of man.  
— Charles Swain.

they may be regarded as types and reminders. Thus we have the words of our Saviour: "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith?" Likewise also the discoveries of science tend to enlarge and deepen our impressions of God. To take one instance, how have the discoveries of astronomers enlarged the meaning of those beautiful words of the psalmist: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"

But men are not satisfied with letting God's two books supplement and explain each other. The scientist would explore every field by laboratory methods, he would penetrate into the very presence of Deity, and impose upon the Creator of the universe a mechanical obedience to what he is pleased to call natural laws, more blind and unreasoning than he would subscribe to himself. The clergyman, on the other hand,

is exceedingly likely to impose his view of the teachings of the Bible upon the scientist, and in so doing unnecessarily to interfere with the latter's legitimate researches into natural phenomena.

An illustration will help to make the matter clear. When Columbus sought men and means with which to demonstrate his belief in a round earth, he was strongly opposed by various members of the clergy of that day on the ground that the Bible plainly upheld the generally adopted view of a flat earth. When the facts emerged, the clergy found that it was not the Bible that was at fault, but man's too literal interpretation of the Bible, and their ignorance of poetic diction.

To be sure, the situation is more complicated to-day; for scientists, unfortunately, do not confine themselves, as Columbus did, to what would seem to be their legitimate field, but they have in many cases made a frontal attack on the whole Christian faith, arguing in general that the things that are not susceptible of laboratory demonstration are not to be believed by right-minded persons, and that the book of nature is the only book that gives a reliable knowledge of God, either in the physical or the spiritual realm. It is this attack on the main principles of Christianity that we Christians must meet, and that with vigor and decision. Here there is absolutely no room for compromise. It is our duty to insist upon the reality and overwhelming importance of spiritual truth, and to assert the pre-eminence of the spiritual faculties, which chiefly separate man from the beasts. We may rightly insist that human science is confined to comparatively narrow limits, and can not in any wise supply the place of the Bible, which deals with the hidden things of the Spirit, which feeds man's higher nature, and reveals to him God, and heaven, and immortality.

Sometimes Christians make the mistake of thinking it a sin for the scientist to push his researches as far as possible in the realm of nature; as if knowledge itself were essentially sinful, and ignorance something God is particularly well pleased with. This is of course a mistake. On the other hand the scientist is on dangerous ground when he applies himself so exclusively to his special field of inquiry as to crowd out the time that should be given to the cultivation of the spiritual faculties. He thus becomes a spiritual cripple, one who is blind and can not see afar off by the eye of faith. Darwin, a man of many noble qualities, and far more humble and teachable than some of his avowed disciples of to-day, expressed late in life sincere regret that he had given himself so exclusively to his scientific studies, and had not kept in touch with other and more spiritual aspects of life.

Some men, of whom Gauss, the Genevan professor, was perhaps the most prominent, have undertaken to prove that the Bible has anticipated modern science in many important discoveries, and is completely in harmony with all its findings. I do not care at this point to go into that matter, but would only put the question which naturally arises: If that be true of the science of to-day, what about the science of to-morrow,

which may in some important particulars be contradictory to the science teaching of to-day? Science is a shifting thing, as every one knows; but the Bible, which unfolds spiritual truths, has to do with that which is permanent and enduring.

But I must bring this letter to a close. I have touched on most of the things you asked me about, but on some of them very lightly. The subject is one that lends itself better to a quiet talk than to a letter. In general, if I were trying to sum up the matter, I should advise you to keep your mind open for all the scientific facts that come your way, but be chary of adopting wholesale the theories, which are often found to rest on a very slight foundation of fact. Study the Bible, moreover, as the Word of God to your soul, the lamp to your feet, the light to your path, and make its principles a part of your every-day life. Do this, and you will derive the full benefit from both, without doing violence either to your intellectual convictions or to your spiritual life.

I am, as ever, sincerely yours,

L. P.

—\*\*—

### Room in Heaven

SHE was a little, old woman, very plainly dressed in black bombazine that had seen much wear. Her bonnet was very old-fashioned; and people stared at her tottering up the aisle of the church, evidently bent on securing one of the best seats, for a great man preached that day. The house was filled with splendidly dressed people who had heard of the fame of the preacher, of his learning, his intellect, and his goodness; and they wondered at the presumption of the poor old woman. She must have been in her dotage, for she picked out the pew of the richest and proudest member of the church and took a seat. The three ladies seated there beckoned to the sexton, who bent over the intruder and whispered something; but she was hard of hearing, and smiled as she said gently, "O, I'm quite comfortable here, quite comfortable."

"But you are not wanted here," said the sexton pompously; "there is not room. Come with me, my good woman; I will see that you have a seat."

"Not room?" said the old woman. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon to-day, because —"

But here the sexton seized her arm, shook it in an underhanded way, and then she took the hint. Turning quietly to the ladies, who were spreading their rich dresses over the space she left vacant, she said gently, "I hope, my dears, there'll be room in heaven for us all." Then she followed the pompous sexton to the rear of the church, where in the last pew she was seated between a girl in threadbare garments and a shabby old man.

"She must be crazy," said one of the ladies. "What can an ignorant old woman like her want to hear Dr. — preach for? Those people are so persistent! The idea of forcing herself into our pew! There's Dr. —. Is he not grand? What a stately man! You know he has promised to dine with us while he is here."

He was a commanding looking man; and as he looked over the vast crowd of worshippers gathered in the vast church, he seemed to scan every face. His hand was on the Bible when he beckoned to the sex-

ton, who mounted the steps, to receive a mysterious message. And then the three ladies in the pew were electrified to see him take his way the whole length of the church, to return with the old woman, whom he placed in the front pew. The great preacher looked at her with a smile of recognition, and then the services proceeded.

"Who was she?" asked the ladies as they passed the sexton at the door. "The preacher's mother," was the reply.—James Clarence Harvey.

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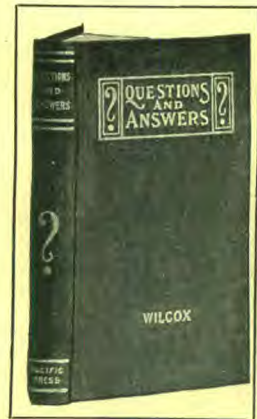
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# Questions and Answers



## The Question Corner

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

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## Questions and Answers

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Signs of the Times  
Mountain View, Cal.



### By His Grace

I can not raise the dead, nor from this soil  
Pluck precious dust, nor bid the sleeping  
wake,  
Nor still the storm, nor bend the lightning  
back,  
Nor muffle up the thunder, nor bid the  
chains to fall  
From off creation's long-enfettered limbs.  
But I can live a life that tells on other lives,  
That makes the world less full of anguish  
and of pain;  
A life that, like a pebble dropped upon the  
sea,  
Sends its wide circles to a hundred shores.  
May such a life be mine!

—Horatius Bonar.

—\*\*—

### First-Fruits in Kisumu, Southeast Africa

FOUR and a half years ago work was started among the Kavirondo people. Today there are eight workers connected with the two stations here. The first work was started at Gendia, and a little over two years later the station at Wire Hill, about fourteen miles to the southeast, was opened.

Sunday, May 28, we had the privilege of reaping the first-fruits of our work here.

We gathered on the banks of a small river about a half a mile from the Gendia station for baptism. Brother Carscallen officiated. Sixteen of the boys followed their Lord into the watery grave. Ten of these were from Gendia, and six from Wire Hill.

After the baptism, as we all took part in the ordinances of the Lord's house we felt that the Lord had been very near to us, and we felt more than repaid for all our efforts which had been put forth to save these people.

Most of those who went forward have been with us between two and three years, and appear to be thoroly grounded in Christ. The trials they have already withstood because of their desire to follow the Lord, and the change in their daily life, show that they were ready for baptism.

This too is only the first-fruits. Already we are planning for baptism at the end of the year, when we are expecting between twenty and thirty more to follow these. Surely this ingathering of souls has filled the workers here with thanksgiving. But still we need the help of the prayers of all God's people, that these dear souls may be kept, since they live in the midst of heathen darkness.

MR. AND MRS. J. D. BAKER.

### Our Work and Workers

Words of cheer come from our great mission fields; but they are also words of need. It is common—it is almost the invariable rule—for our correspondents who are bearing great burdens in the mission field to say nothing of themselves or their own needs or deprivations, but they tell the needs of others. For instance, there is before us a private letter from a devoted young wife, who is pouring out of the abundance of her sweet, fresh life in one of the hot, stifling cities of one

of the largest mission fields. But not a murmur, not a thought for self, but a great full-hearted sympathy for each and all of her fellow workers, some of whom are spending their whole time in the midst of such squalor and insanitary surroundings as would not be tolerated in Chicago's worst. But there is no complaint, no rebellious feeling indulged, just a deep heart-longing that the missionaries and workers may have better quarters. Our Chinese papers are printed in almost impossible conditions, in Chinese alleys, where in the hot, humid summer stirs not a zephyr of fresh sweet air, and the thousand stench make life intolerable. Does it not move our hearts? God bless them—the dear young wife, the strong, patient young man, and all their fellow workers. And may God help us to appreciate that we have the privilege of being stewards for Him in this matter.

THE recent California camp-meeting, in Oakland, on the border-line of Berkeley, was a most excellent meeting, and the largest held for several years. The sermons were clear, strong, pointed, searching, spiritual. Many renewed with clearer conception their consecration, and there were many conversions. Thirteen were baptized; other candidates were referred to home churches. All branches of the work were considered, and several thousand dollars was raised for foreign and home mission



Candidates Ready for Baptism at Our Kisumu Mission

work. There were present the following ministers from other conferences: E. E. Andross, representing the union conference; A. J. Haysmer, the North American Negro Department; S. Mortenson, the Swedish work of North America; J. H. Behrens, president of Central California Conference; C. L. Taggart, president of Northern California-Nevada Conference; B. L. Howe, W. M. Healey, L. C. Warren, and others, besides those residing in the conference. Mrs. E. G. White, altho fourscore and six years of age, spoke several times, with power and freedom. This is the first great meeting since the division of the conference into three, and it fully demonstrated the wisdom of division, which ought to have taken place years before. Pastor E. W. Farnsworth takes the presidency of the conference under happy auspices in many respects. May it be a blessed year.

At the conclusion of a series of tent meetings at Muskegon, Michigan, six persons were baptized and taken into the church at that place; five new converts were recently baptized at Wolf Lake by Elder D. P. Wood; and Sabbath, July 8, six were baptized at Mt. Pleasant.

ELDER W. D. PARKHURST recently baptized three persons in the Whitebreast River, near Osceola, Iowa, and two persons have been baptized at Council Bluffs.

On a recent Sabbath, the Swedish church of New York City had the privilege of seeing three souls follow their Lord in baptism.

A LETTER from Elder W. A. Spicer, secretary of our Foreign Mission Board, written at the beginning of our General Council in Europe, says that "the meeting was the largest gathering ever held by Seventh-day Adventists in Europe, and especially the largest council that was ever held. There have been some meetings held in America which were larger, but no gathering of this kind. There were about 2,000 present at the opening meeting of the tent."

At Riverside, California, a company of five adults followed their Lord in the ordinance of baptism, and a church of nineteen members was organized on June 17. Twelve of these were baptized recently as a result of a tent effort conducted in Farmington.

TWENTY-FIVE souls followed their Lord in baptism at the close of the camp-meeting held at Bozeman, Montana, and it is reported that several more went forward in baptism a few days later.

FOUR have been added to the church at Saginaw, North Dakota, and several have been baptized at Kief and Williston. Quite a number of Russians have also been baptized in that conference.

At the camp-meeting at Holbrook, Nebraska, baptism was administered to three persons, and six others plan to be baptized at their home churches.

ELDER M. J. ALLEN baptized nine persons at Hamilton, Ontario, July 8, and one other was added to the church at that place.

As a result of a series of tent meetings at New Orleans, Louisiana, eight souls have been baptized, and others are interested.

TEN adult persons have accepted the truth as a result of a series of meetings conducted at Johnston, South Carolina.

DURING a recent visit to Goldfield, Nevada, Elder F. I. Richardson had the pleasure of baptizing four persons.

FOUR souls have been baptized at Grove, Kentucky, where a church was recently dedicated.

DURING the Wyoming camp-meeting, Elder H. E. Reeder baptized four persons.

THREE persons have given their hearts to God and were baptized recently at Redding, California.

SEVEN German people have been baptized in Chicago, and two persons at Springfield, Illinois.

AS A result of meetings held at Young, New South Wales, six persons have been baptized.

IN the face of much opposition, six have taken their stand for the truth in Petone, New Zealand.

THREE souls were baptized Sabbath, July 1, and united with the church at Fresno, California.



Baptizing in Kisumu, S. E. Africa

TWENTY-NINE persons were baptized at the close of the New York camp-meeting, at Rome, New York, and nearly a score at the close of the meeting held at Dunkirk, New York.

FROM Iowa comes news of the baptism of eight young persons at Mt. Pleasant, and three at Oakland. Four have also accepted the truth at Cedar Rapids and four at Glenwood.

AT the camp-meeting at Harvey, North Dakota, sixty-one persons were buried with Christ in baptism, and a number of others were to be baptized later at their home churches.

AT the close of the Adelpian Academy, Holly, Michigan, seven students were baptized. At Shelby twelve persons have recently united with the church by baptism.

ELDER A. J. VERRILL reports five baptisms at Dyer Brook, Maine, and three persons went forward in this ordinance recently in the Portland church.

A CHURCH of eight members has been organized at Horace, Kansas, and five are keeping the Sabbath who it is expected will soon unite with the church.

AT San Marcial, New Mexico, five persons have been baptized, and two at Las Vegas.

JUNE 11, thirty-four souls were baptized at the camp-meeting at Seattle, Washington.

EIGHT persons have been recently baptized at Aledo, Illinois, and eight at Peoria.

THIRTY-EIGHT persons were baptized at the close of the Massachusetts camp-meeting.

ELDER L. H. PROCTOR reports the baptism of seven adults at Elmira, New York.

ELDER J. W. McComas recently baptized six candidates at Eagle Grove, Iowa.

ELDER D. T. FERO baptized six at Lodi, California, on Sabbath, July 8.

NINE persons were baptized at the camp-meeting at Norwich, Connecticut.

FOUR additions to the church at Skowhegan, Maine, are reported.

THREE have taken their stand for the truth at Syracuse, Nebraska.

— ★ ★ —

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A number of others, all full of good, sound truth. Something of worth and quality in current events comment.

If the agent doesn't call on you, send ten cents to the publishers for the September number.

Mountain View, Cal.

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# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., AUGUST 8, 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.

## Contained in This Issue

	PAGE
<b>Our Question Corner</b>	
3529—The Second Blessing; 3530—This Generation; 3531—Questions on the Law	2
<b>Our Bible Band</b>	2
<b>General</b>	
Justification by Faith	3
What Jesus Taught About the Sabbath	4
God's Law and Forgiveness	5
A Redeemed Company—Studies in Revelation	6
Universal Peace	8
"Her Soul Was in Departing"	9
<b>Our Bible Reading</b>	
Spiritualism	9
<b>The Outlook</b>	
Church Federation	10, 11
<b>The Home</b>	
Letters to a Young Man—No. 7	12
Room in Heaven	13
<b>Missions</b>	
First-Fruits in Kisumu, Southeast Africa	14
<b>Our Work and Workers</b>	14
<b>Poetry</b>	
A Little While	5
Indestructible Truth	7
Let Us Be Kind	8
What Is Noble?	12
By His Grace	14

The test of truth is not that it has been held by learned men or great men or good men. Is it of God? What does His Word say?

To "put yourselves in his place" is a mighty help in solving some of the problems of this life. Could we do this, we would have far more charity for the men who sin and fall, and blunder, and do business in some different way from ours. This is not to help the sinner to excuse himself, but it is to help us to look with greater kindness upon all who differ from us. It is a blessed, comforting thing to know that God takes all these idiosyncrasies into consideration, and has grace for them all.

God uses different gifts; do not despise others than your own. You may not care for music; but God uses music to save, strengthen, enlarge, refine, and comfort souls. You may have no use for pictures, for art; but notwithstanding its misuse, God uses it and has ever used it to enlighten, teach, inspire. You may not like poetry; but God uses the mighty singers of the past, yea, the simple poems, to open to many hearts the gates of Paradise. The awkward, ignorant kindness of the brother by your side may be more potent for God than your conventional, heartless politeness or smooth and elegant speech.

**A New Guess.**—Now we are told that man did not originate with the ape, or monkey, that the old theory is incorrect. Professor Klaatsch, of Berlin, declares that both man and ape sprang from the same prehistoric stock, but the ape is the degenerate man; that the progenitor of man was more like the man of to-day, but the ape, the gorilla, the chimpanzee, the baboon, etc., are all degenerates. This is a better guess than the Darwinian theory, and makes one look upon that branch of science with almost a shadow of hope. Sometime they may come to that place where they are willing to believe the Scriptures.

"All Past Time."—There have been inquiries for "All Past Time," "The Date of Creation," and other works by Mr. J. B. Dimpleby, which have been quoted or cited in this journal and in the *Signs of the Times Monthly*. "All Past Time" is in large pamphlet form, but out of print. Second-hand copies might possibly be secured. For those who desire copies we will endeavor to obtain them, as we have excellent facilities for so doing. The price will not be less than \$1.00 a copy, perhaps more. We would like to hear from those wanting them, as soon as possible.

**The Sensible Thing to Do.**—*The Stockton Record* of July 24 comes to us from a new home, which they characterize as modern, original, practical. All departments, from the mechanical to editorial rooms, are located on the ground floor, with abundance of light, concrete floors, piping and wiring in conduits prepared for them; there is no basement, no up-stairs; heavy concrete bases for their large presses. The light comes principally from two sides, which are practically all light, and from two light wells especially constructed. The whole office has been planned with the idea of facilitating work. But this is what the Pacific Press, the home of the SIGNS OF THE TIMES, did practically six years ago. With the exception of lighting from one side, however, our light for the factory is furnished by a saw-tooth roof, giving constant and steady north light. Instead of the cement floor, we have a cement base for a wood floor, made in sections, making it easier for the feet. That may be the case with the *Record*, but it does not so describe it. We congratulate our neighbor on the progress it has made. We would not go back to the old five-story or multiple-story building for any consideration.

The rule of the trust is well illustrated by the words of a trust delegate in attendance at the International Steel Conference at Brussels. He said: "We are masters of the world. Henceforth governments must take a back seat. They may neither make war nor peace, as long as we are united and can sell iron and steel. And in dealing with the association they can only buy at our price." Another delegate remarked: "Every day improves our position. We rule everything. If I owned mines of iron ore I would seal them up for many years, certain that they would be worth billions in a few years, if our association stands."

One is forcibly reminded of just such assumption as that in the prophecy of Habakkuk, of the man that makes "men as the fishes of the sea, as the creeping things, that have no ruler over them. He taketh up all of them with the angles, he catcheth them in his net, and gathereth them in his drag: therefore he rejoiceth and is glad. . . . By them his portion is fat, and his food plenteous. Shall he therefore empty his net, and spare not to slay the nations continually?" The prophet looks beyond this, and he sees a time coming when he who "gathereth unto him all nations, and heapeth unto him all people," will find that his oppressions have gone so far that the peoples have rebelled. "Shall not all these take up a parable against him, and a taunting proverb against him, and say, Wo to him that increaseth that which is not his! how long? and that ladeth himself with pledges! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booty unto them? Because thou hast plundered many nations, all the remnant of the peoples shall plunder thee."

It is worth while, friend, to be in harmony with God, the Power which controls all the operations of the universe. To be out of harmony with Him is to set our will across the current of God's working. To be in harmony with Him is to possess His life and power for the outworking of all good.

It is estimated that the tramp nuisance costs the State of New York \$100,000 a year. This estimate is by the State Charities and Correction Society. The committee urge the Government to pass a law providing for a colony for tramps.

An article has been sent us clipped from an old law paper, saying that the Sabbath of the Old Testament began on a certain day every month; that is, that the week began with the year. We would like to say to our readers that there is absolutely no proof of this. Exodus 12 is proof simply, at the very most, of that one year, and the holy days in connection with the Passover feast were not necessarily always upon the Sabbath. The year did not close with a defective week. Whatever changes were made in the month or the year in beginning or closing, the weeks were all full, bringing, of course, the different days of the week on different dates of the month. It is a wonderfully easy matter to fix up a theory or a diagram; but if that theory or diagram is based upon a false premise, the theory falls to the ground. Those who make such claims make no distinction between the yearly sabbaths and the weekly Sabbaths, but the Bible recognizes both (see Lev. 23:38). The "her sabbaths" of Hosea 2:11 does not refer to the "Sabbath of the Lord thy God." The seventh day is always called the Lord's Sabbath. The distinction is ever clear that that time was holy unto the Lord, and it was to be observed unto Him. The yearly sabbath, or the sabbaths in connection with the yearly feasts, were quite another thing.

The thieves seem to have been busy during the great coronation festivities in London. At one of the balls given by a duchess a lady lost a necklace valued at \$60,000. Leaving an opera another woman lost a string of pearls valued at \$75,000, while other smaller robberies were reported. Some of these must have been perpetrated by those in high society, and this goes to show that a title does not make one honorable, nor to be a member of the nobility make one noble.

"Tis only noble to be good;  
Kind hearts are more than coronets,  
And simple faith than Norman blood."

One of the great reasons why England objects to the rules which the governments of earth are trying to formulate regarding war is that it may bring famine to her. For instance, Article 34 of what is called "The Declaration of London," signed by leading naval powers in 1908, decrees that "foodstuffs are liable to capture if they are consigned to a fortified place, or other place serving as a base for the armed forces of the enemy;" but it is declared that every port in England is just such a base as that, and must necessarily be, if England is to be protected. If such foodstuffs, therefore, would be considered contraband in war, and liable to seizure, an active enemy could soon reduce the whole island to famine conditions.

He who is under the law is condemned. He who has received the grace of God, covered by God's favor, is pardoned, his transgressions are forgiven. He is then neither above law nor under law, but in harmony with law. The law no longer condemns him; he counts the law his accuser no longer. Nay, more; that law is his friend; for it declares that his justification is right, just, legitimate; and grace received agrees with the fact witnessed by writing the law in the heart. If you do not know justification this way, you are still under law.

A strange case of poisoning occurred near Chico, California. Twelve horses and mules were poisoned by eating moldy clover. It seemed to have driven them insane; and all of them were shot except one, which was kept for experimental purposes. The poison was eaten in the field, before the clover had been cut in one case, and in another case after it had been cut and stacked. It was supposed that the mold on the clover lying close to the ground caused it.

Count Witte, the eminent Russian statesman, in a forthcoming pamphlet will contend that President Roosevelt sided with the Japanese in the Portsmouth treaty of peace between Russia and Japan.