

Signs of the Times



A Source of Wisdom

O how love I Thy law! it is my meditation all the day.

Thou through Thy commandments hast made me wiser than mine enemies; for they are ever with me.

I have more understanding than all my teachers: for Thy testimonies are my meditation.

I understand more than the ancients, because I keep Thy precepts.

I have refrained my feet from every evil way, that I might keep Thy Word.

I have not departed from Thy judgments: for Thou hast taught me.

How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth.

Through Thy precepts I get understanding: therefore I hate every false way.

Ps. 119:97-104.

But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

That, according as it is written, He that glorieth, let him glory in the Lord.

1 Cor. 1:30, 31.



Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3532 — The Word of Faith

Please help me to understand what "the word of faith" means. Ever since I was a little boy that word has puzzled me.
W. R.

The expression occurs in Rom. 10:8: "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." The expression also occurs in the plural in 1 Tim. 4:6: "Nourished up in the words of faith and of good doctrine." "The word of faith" means, first of all, that on which faith can be based; it is God's Word. So it is on God's part. All God's words are words of faith; that is, they are words upon which we can base faith and rest. On our part, it is God's Word received by faith; and received by faith it becomes nigh us, even in our mouth and in our heart. That is the Word which Paul says he preached. That is to say, he did not preach a mere ethical religion, he did not give them a mere code of precepts, he did not tell them the cold duty which they were to do. What he did do was to present before them the Word which faith could appropriate, which faith could receive, and which would become in them power and life. So the Thessalonians received it, and therefore Paul said to them, "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." Therefore "the word of faith" is that upon which we can base our faith and not be disappointed, and which received in our heart will work out for us all that the Word demands.

God's commandments received in that way become enabling acts, furnishing us the very power to do them through Christ. We read of the word of promise, Rom. 9:9—that is, it is a word which contains God's promise, and a word which received makes God's promise effectual in the soul which receives it.

Our inquirer asks also, "Is there a difference between faith and belief?" There is. "Belief" is used sometimes in the strong sense of faith, but "faith" means more than mere belief. For instance, there is one God, and there are thousands that believe that; the devils believe it, and tremble at the thought of it, but they do not have faith in Him. They have not had that experience with Him that will lead them to leave all to Him and take all from Him that He has to give. That is what faith does. Faith yields all to God, and faith accepts God's Word for all that it is to us, all that God desires that it shall be to us. For instance, that Word tells each man that he is a sinner; and the soul that receives it by faith says, "Amen; so it is, Lord; I am a sinner." The Word says, "Thou art worthy of death." The soul says, "Even so; I am worthy to die, and there is no hope for me in myself." But the same Word that condemns the sinner, and declares that he is worthy to die, says also that there is hope in Jesus Christ; there is in Him forgiveness of the sin; and there is in Him life to redeem from death; there is in Him righteousness for the sin, life for the death. And the same faith says, "Even so, Lord; I accept it," and faith makes it real. Faith grasps it as a fact. There may be feeling, or no feeling; that has nothing to do with it. Feeling will come, however, when the soul yields to God, as the fruit of faith. But faith may be exercised when there is no feeling at all; and that, above all other times, is the time to exercise faith.

Faith, too, is based not on our conception of God, but on God's Word. It is not based on what we think God's Word is; it is not based on what men think God's Word is; but it is based on the Word of God itself. And when faith is, and when faith grasps that Word, when we ask and do according to God's will, we have all the will of God in that word of faith to do all that He asks; and if that will says, "Remove the mountain," it will remove the mountain; and if the will says, "Open the Red Sea," it will open the Red Sea. But we can not trade on that word of faith; we can not say, "I will do that so that people will see what I can do." That is another thing. We have heard of the old lady who had a hill that annoyed her near her house, and she prayed and prayed that the Lord would remove that hill. But in the morning the hill was there, and she remarked that it was just as she expected. In the first place, it was not the Lord's will to remove that hill, and she had no word regarding it. In the second place, she did not really expect what she was praying for, after all. Now

there are things just as great as the removal of a hill or a mountain, things that are even more impossible to us than the removal of a mountain; for a man in a lifetime, and sometimes in a good deal less than a lifetime, might remove a mountain by the physical help of others, and by the various means which men have nowadays in the way of explosives, steam machinery, and electricity. But there is one thing that men never can remove, and that is sin. Man can not cleanse his own heart; he can not make pure the tremendous, great fountain of sin, can not remove the traces of original sin that are in him. But the Lord Jesus Christ can do all this, and will do it by the reception of His Word, which becomes to us a word of faith.

3533 — What Book Is Referred to?

Please explain Isa. 29:11. What book is there mentioned?
L. V. G.

There is no particular book mentioned. You have not read the prophecy carefully. It reads: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I can not; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." The prophecy is one against the Jews. God had given them line upon line, precept upon precept, vision upon vision by His prophets; and all those visions declaring to them their duty were to them just like a sealed book. Their learned men said, "It is sealed up, and we could not understand it," and their ignorant men depended upon the learned men. Consequently the nation went on in their utter blindness to destruction. So it was when Jesus came; and so we learn in Matt. 15:8, 9 as compared with Isa. 29:13 that it applied to them in our Lord's day. It is equally applicable down here in our own day. God has given prophecy upon prophecy concerning His second coming, even as He did of His first. He has given two books in His Word which are almost exclusively composed of prophecies concerning His second coming,—Daniel and the Revelation,—one book to be sealed until the time of the end, so that it could not be comprehended in its fulness,—that of Daniel; and the other book an open revelation, and so called. And yet now, as in the Jewish days, if learned men are asked to explain it, they tell us it is sealed and can not be understood; and if the ignorant are asked concerning it, they will say that "I am not learned, and I can not understand it." And yet God has made it an open book to all His children.

The prophecy in Isa. 29:11, 12 has no more reference to Mormonism or to the later Mormon revelations than it has to Mohammedanism, or the dreams of esoteric Buddhism.

3534 — Apostles

Why do not Seventh-day Adventists have the twelve apostles, as Jesus had?
L. V. G.

In the first place, the Lord has never said that there should be just twelve apostles, and no more. He chose Him first twelve, because there were twelve tribes of Israel,—one to each tribe; but the twelve apostles were not all that there were. One of the twelve failed, and still the eleven are called the twelve. Another one was chosen to take his place. In a very short time one of those apostles, James, was killed, and in a little while from that time others suffered martyrdom, until within a comparatively short time after our Lord's death there were few of the original twelve remaining. Then other apostles were ordained. Paul was an apostle to the Gentiles, Barnabas was an apostle, Epaphroditus was an apostle, and is so called in the Scriptures. "An apostle" simply means "one sent." That implies that he has a mission and a message; and God has had such ones through all the Christian dispensation. They may not have been chosen as the twelve were. Barnabas was not chosen as was Paul. We have no account as to how Epaphroditus was chosen. To our mind William Carey was an apostle to India, Ziegenbalg was another, Judson was an apostle to Burma; and every true man who goes in the spirit of the Master out to foreign fields, bearing God's saving Gospel message to those fields, is an apostle of God. Of course there may be many others sent who do not bear the seal and strength of apostleship; but God has His apostles now just as truly as He ever had. The idea of choosing just

simply twelve, is endeavoring to carry out a dead form in which there is no life or power. There is no scripture to demand just twelve apostles. There were at least seventeen or eighteen in the early days of the church.

3535 — A Sect

Can it be truthfully said of those who keep God's commandments that they are a sect?
J. R.

The word "sect" as used in the Scripture comes from the Greek term "hairesis," the Greek form of our word "heresy." Its root meaning is to choose, a choice or option. That is, instead of following God's way, heretics choose their own way, and by choosing their own way separate themselves from Him. God's church, on the other hand, is made up of those who are called out. The word from which "church" comes is "ek-klesia," and literally means, "the called out ones." They are those who follow God's call; and those who strictly follow the Lord's way and the Lord's Word can not be called rightly "a sect," however small they may be, while those who follow their own way instead of God's plan can not, certainly, be spoken of as a church. They are truly a sect.



Schedule for Week Ending August 26, 1911

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|-----------|-----------|------------------------------|
| Sunday | August 20 | Daniel 10-12 |
| Monday | " 21 | Ezra 1-3 |
| Tuesday | " 22 | " 4-7 |
| Wednesday | " 23 | " 8-10 |
| Thursday | " 24 | Esther 1-4 |
| Friday | " 25 | " 5-10 |
| Sabbath | " 26 | Haggai 1, 2 Zechariah 1-4 |

Five books come within our reading of this week—the closing chapters of Daniel, covering in another form the same four great empires of the world; the book of Ezra, of Esther, of Haggai, and of Zechariah—all of them books of the captivity. Ezra was written by the priest whose name it bears, and who went up from Babylon with the children of the captivity. It was probably written about the year 456. The book of Esther is based on some wonderfully interesting incidents which had a great bearing on the people of God, occurring at the court of Xerxes, the Ahasuerus of the book. It is a marvelously told story, and invariably holds the interest of the reader from the beginning to the close. The name of God, or anything which refers to it, is not mentioned in the entire book, doubtless because of the position of the Jews, and so as not to offend the Persians. It was probably written by Mordecai. One who is familiar with the Bible will constantly recall what God said concerning the Amalekites, first in Exodus 17, in which it is intimated that Amalek would be against the throne of God forever; again in the 15th chapter of 1 Samuel, where Saul was instructed to destroy a power that was wicked and only wicked, but failed to do it, and now we have them cropping up again, with the descendant of the very King Agag himself—Haman—plotting against God's people. And yet we see God's wonderful providence in overruling all of Haman's plotting to the salvation of the Jews.

The children of Israel went up to Jerusalem under the decree of Cyrus in 536. They started building with a great deal of courage and vigor; but they were comparatively few in number, and their enemies on every hand, especially the Samaritans, did all in their power to thwart the work and discourage Israel. In addition to that they sent word to the Persian king, who at that time happened to be the false Smerdis, and who gave a decree that the work be stopped. The children of Israel turned from the work of God, in their discouragement, and sought their own interests. Then came the prophecies of Haggai and Zechariah. God stirred them up to point out to the children of Israel their lethargy and sin in turning from God's work to their own, and how God's blessing had been turned from them because of that. This led them to return to the Lord's work, and brought God's blessing. In consequence of this the enemies still complained. Inquiry was made by officers of the new king. These officers were told that a decree had already been given for them to do the very work which Israel was then doing. Search was made in the government records, and it was found as Israel had said, and the decree was renewed by the king.

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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"Alway"

By Clara Edna Rosencrans

SOMETIMES, in the weariness of partial invalidism, one is led to question many things. Why, for instance, are so many strong and capable workers, fitted by nature and attainment for the highest places in the Master's service, allowed to fall at their posts of duty, while those who can do so little to benefit humanity—who must be as it were cumberers of the ground, taking the time of those so needed for other activities, in constant wearing service for them—stay suffering on year after year? Why does the Master call our loved ones, who were so faithful, so loyal and true, and leave us almost alone? Why have others more than heart could wish, and we are so poor, and well-nigh helpless?

As often as these questions recur to the writer, she lifts her eyes to a little motto which hangs over her writing-table.

It is a dainty thing, a mass of blue forget-me-nots, and lily-bells; but it is not its delicate coloring, nor the silver letters which compose the motto, that appeals to her. The words are simple; they could hardly be more so. And yet their depth of meaning thrills my heart. "I am with you alway." Ah, the beauty and depth of meaning in the time-worn words!

The value of a promise depends on the one who makes it. If some worthless person, with neither the inclination nor power to keep his promise, had spoken these words, they would not be worth—in common parlance—"the paper on which they are written."

But—the King of the universe has said it. The Good Shepherd has said it. Our Elder Brother has said it.

Nearer and more near presses the thought, as I look at that little motto, till I am almost overwhelmed at its wonderful significance.

First, a King. What mighty power is His! All the power that lies behind the throne, the wondrous resources of a hundred worlds, with their armies of sinless beings, untouched by the weakness and infirmity of our own fallen sphere; all the wealth that lies hidden away from human eyes, besides the countless numbers of heavenly beings,

who at a moment's notice stand ready to answer His call!

All these are waiting our need; and how can we feel desolate or alone, how can we feel *poor*, when this mighty Being says, "I am with you alway!"

Second, the Good Shepherd. Reader, did you ever see a flock of uncared-for sheep? Dirty their fleeces, torn with briars, roaming about on some rocky hillside trying to gain from the scanty herbage enough to sustain life. There is no water, for the brooks are dry in their stony beds, and the sheep have to walk weary miles in order to quench their thirst.

Now let me draw another picture.

It is that of a wide, sunny pasture-land. Clumps of trees here and there dot its broad expanse, forming cool, shadowy re-

treats beneath their ample branches. A broad, shallow brook flows quietly between green banks, where, after feeding on the sweet, cool grasses, the sheep may drink their fill, and lie down to rest.

As nightfall draws on, the shepherd comes and calls his sheep.

They lift their heads, and follow, while he leads them by a safe path. Into the quiet fold, with protecting walls, and feeling of perfect peace and security, the innocent, confiding animals are led, and lie down to a night of undisturbed and refreshing rest.

And this is the relationship that our Good Shepherd sustains to all who are His. "By Me," He says, "if any man enter in, he shall be saved, and shall go in and out, and find pasture."

The poor sheep in my first picture have no shepherd. They are left to take care of themselves. The prey of disease and hunger, in constant danger from prowling dogs, who devour the timid, helpless creatures, their condition is pitiable.



"This mighty Shepherd has said, 'I am with you alway'"

With those who belong to the fold of the Good Shepherd, all is different; for He loves them no matter how far they stray away from Him; and would give His precious life for either or any of them.

How can we feel uncared for when this mighty Shepherd has said, "I am with you alway"?

Third, our Elder Brother. The sheep in our illustration are helpless, dependent creatures, not only unable to care for themselves, but quite incapable of reciprocating the loving interest that the good shepherd takes in them.

In the case of the elder and younger brother, it is very different. Here each receives as much as he gives. There are no barriers cast up by the difference in state, no limitations to that perfect understanding and tenderness which the relation implies.

We stand upon a perfect equality, united by the ties of blood.

To know how beautiful this relationship may be, it is only necessary to visit in a family where the big boy takes almost the place of the father to the younger brothers and sisters.

Notice how tenderly he rocks the baby, while the mother prepares supper; how the tiny golden-haired girlie of three summers comes with her tale of a hurt finger, and how the little boys crowd around him

for the evening game. Then when slumber has come to the younger ones, watch him draw his chair to the light and patiently help the elders on with their lessons. When sickness comes, he is the tenderest of nurses, watching with sleepless eye until the danger is past; bearing the little convalescent in strong, gentle arms that never tire of their loving task.

Into his attentive ear are poured all the confidences that mother is too tired to hear, or father too much engrossed in business to attend to.

The faithful instructor of his brothers, the watchful guardian of his sisters! Is it any wonder that Jesus has chosen this simile to convey to our minds a small part of the many-sided relationship which He bears to His own? The fatherhood of God is not more wonderful than the brotherhood of Jesus; and it is only in Him that we meet, in all its perfection, one of the tenderest and most enduring of earthly ties.

Ennobled, purified, and uplifted by His having taken upon Him its cares, burdens, and responsibilities, brotherhood will always seem more to us from His having shared it with us.

And He has said—ah, how the words should thrill our hearts!—"I am with you alway." "Blessed be God for His unspeakable gift."

ing love of God revealed to the heart, to experience the peace that passes all understanding, to have praise and thanksgiving and adoration welling up in the soul to Him who has loved us, and washed us from our sins in His own blood. He has peace through Jesus Christ, and joy in the Holy Ghost. One with Christ, his soul is filled with submission to His will, and heaven is enshrined in his heart while he is enfolded in the bosom of infinite love. Christians of this order will bear much fruit to the glory of God. They will rightly interpret the character of God, and manifest His attributes to the world.

Jesus illustrated the compassionate mercy and tender love of God in many of the parables that He uttered; and in His own life and character He gave us an exhibition of infinite love. He represents Himself as the life of the world. He says, "Verily, verily, I say unto you, He that believeth on Me hath everlasting life." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." There is no growth where there is no life. Where there is no life, there is no fruit.

How Shall We Know the Christ Life?

But how shall we know that we are in Christ?—We may know it by the character of our fruit. The fruit borne on the Christian tree is holiness of heart,—wholeness to Christ. God will be in the thoughts of the Christian, and he will love those for whom Christ died. He will follow in the path of self-denial, and his life will be fragrant with the love of Jesus. He will delight more in contemplation of the love of God than in anything earth can offer. He will prefer his plain, homely duties rather than romantic novelties, and will be satisfied with the place God has appointed him. When the heart is renewed by the Spirit of God, when consecration to God is maintained, there can be only love and thankfulness and praise in the heart, because Jesus is within, the hope of glory, and they live as seeing Him who is invisible. Christ is in him a well of water springing up unto everlasting life; and the true follower of Christ strengthens the good purposes of every one with whom he comes in contact. Such believers are living, growing Christians. They carry with them the fragrance of holiness, and are reaching on to the measure of the stature of men and women in Christ Jesus.

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"CHRIST proposeth to fill the hearts of His children, and teach them step by step what He can do, and how to produce His image and life in them until they are solid in the truth. He designs to bring them where they can rejoice evermore, and pray without ceasing, and in everything give thanks. This is not the work of a moment. As the soul goes down, truly Christ can lift it up."

—*—

Get thy tools ready; God will find thee work.—*Browning*.

Bearing Fruit for God

By Mrs. E. G. White

THROUGH vital connection with Christ, the mysteries of the kingdom of heaven will be unfolded, and according to your capacity to receive, the Lord will bless you, if you are willing and obedient. But the young Christian may often be brought into strait places, and into trying circumstances, as were the children of Israel. Of old the Lord brought His people into these trying places that He might finally bring them blessing. He says: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no." God knew what was in the hearts of His people before He brought trial upon them; but they were ignorant of the condition of their own hearts. Under trial and test their deficiencies were made manifest, and they felt indeed that they had not understood themselves. But the fierce flames of trial and temptation did not consume them, but rather worked for their purification and refinement, and aided them in the development of Christlike character.

Not to Shun Responsibilities

Let the young Christian seek to fulfil all the responsibilities that devolve upon him, and meet obstacles and difficulties with courage, keeping an eye single to the glory of God, that his profiting may appear to all. In whatever circumstances you may be placed, the Lord designs that you shall find His grace sufficient, that your love may abound more and more, that you may approve things that are excellent, and be filled with the fruits of righteousness which

are by Christ Jesus, to the glory and praise of God. But unless the Christian continues to grow, he will retrograde, and his experience will become sickly and be fruitless of good. Jesus says, "Herein is My Father glorified, that ye bear much fruit."

In order to bear much fruit, we must make the most of our privileges and opportunities, becoming more and more spiritually minded. We must put away all commonness, all pride, all worldliness, and daily receive divine aid. If you grow spiritually, you must employ all the means which the Gospel provides, and be prepared to gain in piety by the influence of the Holy Spirit; for the seed is developed from blade to full corn by unseen and supernatural agencies. The promise with which Jesus consoled His disciples just before His betrayal and crucifixion was that of the Holy Spirit; and in the doctrine of divine influence and agency, what riches were revealed to them! for this blessing would bring in its train all other blessings. The Holy Spirit breathes upon the soul who humbly rests on Christ as the author and finisher of his faith; and from such a believer fruit will come forth to life eternal. His influence will be fragrant, and the name of Jesus will be music in his ears, and melody in his heart.

How the Darkness Rolled Away

The Christian will be a savor of life unto life to others, altho he may not be able to explain the mysteries of his experience. He will know that when clouds and darkness compassed him about, and he cried to the Lord, the darkness was dispersed, and peace and joy were in the temple of the soul. He will know what it is to have the pardon-

Restoration of the Sabbath

By Roderick S. Owen

Bind up the testimony, seal the law among My disciples. Isa. 8:16.

THIS text not only teaches that God's law, like every other, has a seal, but that it has been robbed of it among His disciples. As we have found, the seal of the living God is the Sabbath, the sign of creative power, the memorial of the Creator's name.

Turning to the twentieth chapter of Exodus, and reading the law as spoken by Jehovah, we find, in all translations, that the seventh day is still set forth as the Sabbath of the Lord. Hence the law has not been really robbed of its seal.

But the great mass of His disciples, or followers, are keeping another day, the first day of the week, instead of the seventh; and the apostate power foretold in Dan. 7:25, in the falling away, has fulfilled that prophecy, which states that he would think to change the times and laws.

This he has done by teaching men to disregard the true Sabbath, and observe his substitute. But God has not allowed presumptuous hands to be laid upon His law to alter it; and having preserved it for us in its purity, He calls upon us to seal His law among His disciples by restoring in our practise the Sabbath of the Lord, and discarding the sign and substitute of the apostate power.

This makes the proclamation of the seventh-day Sabbath present truth, and its observance a test of our loyalty to God. Hence the remnant of God's people in the close of time are described as keeping the commandments of God. See Rev. 12:17 and Rev. 14:12.

In Isaiah 11 the work of Christ as the branch out of the roots of David is described. In speaking of Him as being lifted up for an ensign for both Jews and Gentiles, even for all nations, the thought is expressed that God's people will be so united that all envy shall depart, and they shall not vex one another, but shall stand united to oppose their enemies.

But in connection with this, God will set His hand a second time to recover the remnant of His people from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. The remnant here referred to is shown to be composed of both Jews and Gentiles, even of all who will recognize Christ as God's ensign; for this ensign is to be set up for the nations, and to it are the Gentiles to seek, as well as the dispersed of Judah and the outcasts of Israel. In this the prophet foretold the gathering of the last of God's people from all over the then known world, even including the islands of the sea. Verse 15 shows that the deliverance will be as marvelous as was that of the children of Israel from Egypt. Since this is to take place all over the earth, the destruction of a tongue of the Egyptian sea, and the smiting of the river of Egypt, would but little affect this deliverance; hence we conclude that these are used in a figurative sense. Egypt stands for darkness and atheism.

Thus in the deliverance of the last of His people, God will flood the earth with His glory, and smiting all the streams of darkness, will open up a pathway of light before the remnant, and they shall pass through the floods of error dry-shod; and God will give such manifestation of His power that atheism will stop her mouth, and not one soul in all this world will question His existence. In verse 16 He tells us that there shall be a highway there, as it was to Israel when he came up out of the land of Egypt.

In Isa. 35:8 we are told that in the final

A Reverie

By Llewellyn A. Morrison

I love to sit in the gloaming
When the twilight shadows fall,
When the katydids are homing,
And the rooks their curfew call,
When the sun has passed; forgetting
That the shadows fade away,
When the worries cease their fretting
At the dying of the day.

It is then I sit and ponder
Of the friends I hold so dear,
And as I think, grow fonder
Of my loved ones, year by year.
In my thought I love to paint them
As what they desire to be;
For I love to crown and saint them
Unto all eternity.

I dream of the world grown better —
Tho some may say 'tis a dream;
I measure myself as a debtor
To help it be what it seem.
I know that the God who reigneth,
Broods over and in the strife;
And whatso the mortal gaineth
Is proof of a broader life.

I know that while seasons perish,
Their records of good and ill
Are kept, and the Lord doth cherish
The one with the kindly will.
Somewhere it will bloom and brighten
With a pure and perfect grace,
Until every land shall lighten
By the beauty of its face.

Somehow — for our God hath planned it —
The wrong and the rude shall pass;
Truth, as a right, shall demand it.
Face answering face, as a glass,
Shall shine with love at the even
Of time, by the grace of the Word;
And earth shall be holy as heaven,
Made so by the love of the Lord.

I dream, but my dreams bring me near Him;
No song in the shadow I miss;
Alone in the gloaming I hear Him:
"Thou too shalt be partner in this."
I wait; but my waiting removes me
From peril where impotence hides;
I sing of my Father who loves me,
Whose infinite greatness abides.

deliverance, the highway will be the way of holiness, and the unclean shall not walk therein. But the text says there shall also be a way, and a highway. Christ is the way; and no man can walk in the highway of holiness except he walk in Christ; and this means to walk in the way in which He walked, for "he that saith he abideth in Him ought himself also so to walk, even as He walked," and that was in the way of His Father's commandments.

But this way is to be like the way He required Israel to walk in the day He brought them up out of the land of Egypt. In Ex. 16:4 we read, "Then said the Lord unto Moses, Behold, I will rain bread from

heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no."

Thus we see that the way He required them to walk in was His law; and that there might be no mistaking it, He spoke it to them in thunder tones from the top of Mount Sinai, and wrote it for them upon two tables of stone. We also find that the especial point of test at that time was the Sabbath; and so it will be at the last. To this end the Sabbath question is fast crowded upon the attention of all people; and in a short time all earthly powers will combine on the one side to enforce Sunday observance, while on the other side will be the plain Word of God enjoining the seventh day, or Sabbath of Jehovah.

The question fraught with eternal destinies will then be forced upon each man, and he will be compelled to choose whom he will serve and recognize, the Creator or the creature; whether he will walk in God's way of holiness, or in the path dictated by man.

In Eze. 13:1-9 we find that certain teachers or prophets of Israel will be declaring certain things as coming from the Lord, when the Lord has not spoken, and by their fox-like cunning they will lead others to hope that they will confirm the word. This class God says shall not be found in the writing of the house of Israel — the Lamb's Book of Life — nor have part in the inheritance.

He states that there is a breach in the defense, so that the people can not stand in the battle of the day of the Lord; and these false teachers will not properly close the gap, or breach. In Rev. 12:17 and 14:12, the remnant of God's people, who are to stand in the final conflict, are brought to view, and that which enables them to stand is the commandments of God and the faith of Jesus. When we compare the law of God with the teachings of many of the leaders of Christendom, we find that they have made a breach in the law by taking out the seventh-day Sabbath and trying to make a substitute stand in its stead. At the same time, they are representing that when all will receive this law as changed by them, and make it the supreme law of all lands, the millennium will burst upon us with all its peace and glory.

In harmony with this, the tenth verse and onward tells us that these false teachers have seduced God's people, "saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar." The Catholic Church claims the right to change the law of God, and boldly asserts that they have done so by substituting Sunday, the first day of the week, for Saturday, the seventh day.

Dan. 7:25 states that a power would think to change times and laws. The Papacy has thought to do this by teaching contrary to it, and many Protestants are thinking to make it stand by daubing it with untempered mortar, which is arguments founded upon the word of man instead of God's Word. But the Scripture says, "Say unto them which daub it with untempered mortar, that it shall fall: . . . and ye shall be consumed in the midst thereof." Thus the fact is clearly stated that in the battle of the day of the Lord, the false wall, the ones who built it, and

(Continued on page 9)



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Milton C. Wilcox

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

XXXVIII. God's Message for To-Day

GOD has had a message for every age, for every generation, for every world crisis. He reads lightly, indeed, superficially, or blindly, the lessons of history, who can not see in them the marvelous working of the invisible hand of God, molding, shaping, retarding, advancing the destinies of nations, so far as it could be done without compelling or coercing the human will. He does not know the true principles of reform who can not trace the true reformatings among men back to the principles of the living Word of God among men.

A crisis came into this world when sin entered. God gave then His everlasting Gospel, and those who embraced it entered into His everlasting covenant of grace. A crisis came sixteen centuries later. The world became so full of wickedness that, in mercy to untold generations, the earth must be cleansed. Therefore the Deluge, and therefore the mighty message to that generation, which was preached by Methuselah and Noah for 120 years. When the fulness of time came, God called Abraham from Ur of the Chaldees, a missionary to Palestine, that he might preach God's message there before the cup of the Amorites was full for judgment. When the four hundred years of pilgrimage and bondage of Abraham's seed had ended in Egypt, God sent Moses and Aaron with a mighty message of deliverance, deliverance from sin for Egypt also, if Egypt accepted the message.

"When the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4, 5. He preceded that advent by the mighty voice of one crying in the wilderness, in the person of John the Baptist. "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the Gospel." Mark 1: 15.

The above are examples of how God has sent His saving message for every age, always the everlasting Gospel, always adapted to the very generation in which it was given, always demanding personal faith to grasp that present truth. These days are days of evil, days of opportunity, days pregnant with possibilities, days of doubt and stress and trial and crisis. Well did the old prophet express it as he was given a vision of our time, "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3: 14.

In such a time as this, a time when every basis for human hope is under attack, when every wind of doctrine is blowing, when every creed of man is questioned, will God leave the world without a message? Nay, it is unbelievable, it is contrary to God's character, contrary to the analogy of all His past dealings with men, contrary to the revelation of His Word, which discloses just such a message for this time. That message, reader, we now proceed to study as recorded in Revelation 14, — a study necessarily brief, as in its fullest development the comprehensive passage includes much of God's revelation. First let us learn the —

Scripture Lesson

Rev. 14: 6-12

Common Version

6. And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.
7. Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.
8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.
11. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Answer of 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. What did the prophet see in his vision?

And I saw another angel flying in mid-heaven.¹

2. What did the angel have?

Having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people.²

3. What special fourfold burden is expressed in the message?

Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters.³

4. What followed with this message?

And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.⁴

5. What followed with both these messages?

And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger.⁵

6. What doom awaits the worshiper of the beast and his image?

And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.⁶

7. What class of people are developed for God under this message?

Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.⁷

Note and Comment

1. **ANOTHER ANGEL.**— Different from the angel of chapter 10, the last mentioned by John, who came **DOWN TO THE EARTH** with his mighty message of power. Angels are spiritual beings, as we have learned — the good, messengers of God; the evil, acting in the same capacity, as much as their selfishness can be controlled, for the devil. God's angels lead out and coöperate with man in bearing to the lost God's messages of mercy. In the beginning of the Christian dispensation they heralded the truth of our Lord. Luke 2: 10-12. They are also connected with His closing work. The "great voice," the "flying," the appearance in "mid-heaven," all indicate a work which will go with wonderful rapidity, which will be heard and witnessed afar. It will meet its purpose to reach every nation and tongue and tribe and people.

The work of the angel of chapter 10 culminated, as we have learned, in the great Advent Movement of 1840 to 1844. It was characterized by special power as affecting men. The angel came down to the earth. The angel of our lesson represents a work the great power of which will be witnessed in its marvelous going to the world.

2. **THE ETERNAL GOOD TIDINGS.**— It is a good term. We use "Gospel" more as a technical, doctrinal term, not appreciating its meaning; but it means "good tidings;" and as it is the message which God has sent to the world by our Lord Jesus Christ, by angels, and by men, ever since sin blighted mankind and left them without hope, it is the everlasting Gospel, the good tidings of a Saviour from sin and sinning and death for this age. It is still "the power of God unto salvation to every one that believeth." Rom. 1: 16, 17. It still proclaims a Saviour, which is Christ the Lord, born in our behalf in Bethlehem, living in our behalf in this world, meeting its every temptation, dying in our behalf on Calvary, rising in our behalf for justification, pleading in our behalf, Priest upon the Father's throne, coming again in our behalf to give His people life and joy forevermore.

3. **FEAR, GLORY, JUDGMENT, WORSHIP.**— This Gospel message emphasizes for this generation four great and important things — one great fact, three great duties. We note them out of order:

a. **THE GREAT FACT:** "The hour of His judgment IS come." It is pending. Paul preached before Felix of "the judgment TO come." Acts 24: 25. He declared to the Athenians that God had "appointed a day in which He will judge the world in righteousness." Acts 17: 31. It was in the far future then, tho sure; but when the message of Rev. 14: 7 is due, "The hour of His judgment IS come," it is upon the world.

The last phase of every probationary work is examination, decision, judgment. Thus the Gospel closes. When Christ comes, He will not raise the dead, call them with the living before Him, and then judge them. All the work of examination and decision will have been accomplished before He comes. Those then saved will have been "accounted worthy to attain to that world, and the resurrection from the dead," literally, "out from among the dead," the first resurrection. Luke 20: 35; Rev. 20: 5, 6; Phil. 3: 11. Those thus accounted worthy have been judged, and will if

sleeping in the grave be raised immortal; if living, will be changed at the sound of the trumpet, when Christ comes. 1 Cor. 15: 51, 52. This examination of cases comes in connection with our Lord's last phase of priestly work, as we learn in our study of chapter 10, and began in 1844, at the close of the great prophetic period of Dan. 8: 14. Then began the movement symbolized by this angel, who declares the everlasting Gospel in its last phase, "The hour of His judgment is come." How long it will linger we know not, but it behooves every soul to heed the duties of the message.

b. DUTY 1: "FEAR GOD." It is important; it has always been important. That "the fear of man bringeth a snare" has ever been true, as is the rest of the proverb, "but whoso putteth his trust in the Lord shall be safe." Prov. 29: 25. Many denied the Christ Himself because of the fear of man. John 12: 42. Many have gone to destruction because they trusted in "the multitude of their mighty men." It is pre-eminently true now, men noted for learning, but deficient in humility, presume to sit in judgment upon the Bible and its clear, distinct teaching. Uncertain science is exalted above it. The great Decalogue, the atonement, the virgin birth of our Lord, His resurrection, His second coming, are all, in the wisdom of men, set aside; and many, not knowing God by experience, fear to accept the clear, plain statements of the Bible. They do not wish to meet the sneers of the learned; yet the eternal message sounds out, "FEAR GOD." All shall meet Him in the judgment; all must stand before the great white throne. The wisdom of the world will then be seen in all its fulness. Then it will be seen, as it is true now, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Cor. 1: 25.

"Fear God"—not slavishly, cringingly, but with loving reverence, as a noble and dutiful son does a great, wise, and loving father. "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is to depart from evil."

c. DUTY 2: "GIVE HIM GLORY." Glory is now given to men. Men call themselves religiously by the names of men. They listen to men. Like Israel of old, they do not wish to hear God speak, they would hear men. They cling to the creed of a dead hand, whatever the Bible may say. The Very Right Reverend Learned Ph.D., D.D., S.T.D. speaks, and men shout his praises, criticize the Word, sneer at Moses and Paul. The glory and praise due to God are lavished upon men. We all know it, we all see it, and thousands of devoted souls are ashamed of it.

Give God glory. He can not give His glory to a rival, can not glorify sin or error, and still be God. Acknowledge His wisdom, His power, His goodness, His constant love; listen to His Word. Let puny man stand aside. Give Him glory; He is worthy.

d. DUTY 3: "WORSHIP HIM." Worship is religious service in honor of Deity. It is adoration, honor, devotion. It is more: it is devoted heart-service; it is obedience. Listen to our Lord's thought of its meaning: the devil said, "Fall down and worship me." Jesus said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4: 9, 10. All forms of worship apart from true service are nothing. Said Jesus again, "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6: 46. The men who profess worship, but do not the will, the law, of God, are by the word of the Master shut out of the kingdom. Not he that saith Lord, Lord, but he that doeth the will of the Father. Matt. 7: 21. Those who do not do God's will are guilty of "iniquity," or law breaking. To worship God, therefore, is to serve Him; and to serve Him acceptably is to do, not what we may think acceptable, nor what man or nation or church may command, but what He says. "Ye are My friends," says

Jesus, "if ye do whatsoever I command you." "If ye love Me, keep My commandments."

Then worship Him. Whom?—The Maker of the heaven and the earth, all that we have, all that gives life and sustains life. All blessings and joys are from Him. Worship, serve, obey Him. Evolution has left us an abstraction for God; it has so filled men's hearts that the Creator is forgotten. It has led them to look to an ape for a father, and to their own efforts for a savior. It has opened the way for all the vain philosophies of the East which have degraded and cursed untold millions. God is Creator and Maker of the world. He has left us His memorial in His Sabbath day, by which His "wonderful works" are to be remembered. Ex. 20: 8-11; Ps. 111: 4.

Being the Creator, He is also the Re-Creator. Having power to speak worlds into existence, He has also power to speak into existence in our heart righteousness in the place of sin. The very hope of the good tidings of God is based on His creative power. Eph. 2: 10; 2 Cor. 5: 17. Departing from God, trampling down His Sabbath, men have forgotten the Maker of heaven and earth; yet needing just what His wisdom and fulness furnish, in their blindness they have substituted a counterfeit, and are seeking the power of the State instead of the power of the Spirit.

The Second Phase of the Message

4. FALLEN, FALLEN IS BABYLON. The origin and meaning of "Babylon" was set forth in our issue of June 20; what the builders of the tower of Babel called Bab-il, the "gate of God," and so stamped it upon the bricks with which they built the tower, the Lord called "Babel," confusion. See Gen. 11: 1-9. And the name well applies to every false system which has sought some other way of salvation than that devised of God, either by the perversion of God's plan or by the substitution of some human way. That beginning gave rise to the Babylonian system of government, which Satan has perpetuated throughout the ages; to the Babylonian system of education found in our institutions of learning to the present time; to the Babylonian religions of earth, in which confusion reigns and souls go astray.

The great Babylon of this age is, first of all, the Papacy, which has brought confusion into the entire Christian system by her adoption of pagan traditions handed down from Babylon of old. It applies, secondly, to those Protestant churches which have persistently held to some of the errors of the Papacy and have erected human creed standards instead of the one standard of the Word of God. These multiple standards, like various military ensigns on a battle-field, have wrought confusion in the world. True, many souls have been saved through the various sects which have erected the various standards, but not because of the confusion or by the principles which caused the confusion, but in spite of them all.

God has recognized this condition in Christendom. Many of His children deplore it. Jesus prayed that they might be one in truth, in object, in purpose, in Him. See John 17. But they are many, and the world scoffs. Yet in Babylon were His children; and the term "Babylon" is not used to condemn, but to state a condition. God loved these churches composing Babylon, for the fathers' sakes; and He therefore sent a message, the message of the first angel, to heal all divisions, sweep away all confusion, to turn from the fear and worship of men; and to fear God, to give Him glory, to worship Him as Maker of heaven and earth, would have brought oneness to God's children, dissipated human creeds, and exalted God's Word. It would have brought all His children onto the solid platform of the commandments of God and the faith of Jesus.

When Babylon rejected the healing message, there was but one alternative; she must go down. When the Papacy rejected God's mes-

sages of reform culminating in the Reformation, it brought a moral fall. As the Protestant churches have turned from the last message of the Word, it has brought moral fall to them, for which we could give numerous testimonies from worthy men among them. "We would have healed Babylon," said our great Physician prophetically, "but she is not healed."

What will be the next step? The inevitable always, union with the world and the State—fornication. The church is the lawful spouse of Christ. 2 Cor. 11: 2. God calls Himself her husband. Jer. 31: 32. From God she receives her righteousness, her holiness, her life, all that makes her beautiful. As expressed by the prophet, "I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck, . . . and a beautiful crown upon thy head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper unto royal estate. And thy renown went forth among the nations for thy beauty; for it was perfect, through My majesty which I had put upon thee, saith the Lord Jehovah." Eze. 16: 11-14.

All these expressions regarding the beauty of dress are used to express the spiritual character which God placed upon His church. But as of old His church turned to Babylon and Assyria, so in these days His church turns to the world. Having no power in herself to enforce her cherished traditions, she turns to the world, joins with the world, and thus commits spiritual fornication; and the sad lament of the second angel is that Babylon is fallen because of it.

The Third Phase of the Message

5. THE THIRD ANGEL FOLLOWED.—Another important step in the development of the Gospel message. The first part of the message states the great positive truths of the Gospel, the second part of the message the sad result which comes from rejecting that truth.

The third part of the message is God's great final protest against the retention of the error and the union with the world which follows the rejection of His message. And this phase of the message also goes with a great voice. "IF ANY MAN WORSHIP THE BEAST." We learned in our studies on Revelation 13 what the beast was, the great beast-system which had set itself against God, and the beast worship which had set itself in opposition to the worship of God. The grand climax of the beast power in its opposition to the Word of God has been developed under the Papacy, and the demand of the beast power is the worship of the creed of the Papacy rather than the worship of God. And this, again, is narrowed down to one commandment in the great Moral Code. What the Papacy demands in moral character is the same as that which God commands, with the one exception of the Sabbath. God asks that men shall acknowledge His power as Creator and Re-Creator by the observance of the seventh day; but the Papacy has substituted for that the first day of the week, and demands that the first day of the week shall be observed. In fact, it takes that first day of the week and elevates it as the symbol of its power. God presents as the symbol of His power the seventh day. (See the study on the sealing work of Revelation 7.) Creative power is the distinguishing characteristic of the true and living God. If that be taken from His law, we have nothing to distinguish Him from any of the false gods which may adopt its principles. In the place of the mark of His power, comes the mark of tradition.

Butler's Catechism, a work of authority used in Catholic schools, declares that the Sabbath commandment means "to spend the Sunday in prayer and other religious duties."

"The Doctrinal Catechism," another Catholic work of authority, has this question and answer:

Question: Have you any other way of proving that the church has power to institute festivals of precept?

Answer: Had she not such power she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.

The same work declares that Protestants "have only the authority of tradition" for the observance of Sunday.

Another Catholic work, called "The Abridgment of Christian Doctrine," has the following question and answer:

Question: How prove you that the church hath power to command feasts and holy days?

Answer: By the very act of changing the Sabbath to Sunday, which Protestants allow of.

And the same work declares that "by keeping Sunday they [Protestants] acknowledge the church's power to ordain feasts and to command them under sin."

Such testimonies as these might be greatly multiplied. The question lies with us as to whether we will adopt the mark of the Papacy or the mark of God's power. The sad thing is that Protestants, who profess to stand by the Bible and the Bible alone, have turned from the Word of God in this respect, and are themselves contending that the counterfeit Sabbath is, and ought to be, considered a mark of Christendom. For instance, Dr. W. W. Everts, in a Sunday convention held in Elgin, Illinois, some years ago, stated:

This day (Sunday) is set apart for divine worship and preparation for another life. It is the test of all religion.

A sermon in "The Christian Oracle" of January 12, 1893, declared the day to be "THE SIGN OF THE CHRISTIAN NATION;" and the Rev. J. G. Lorimer, in "The Christian Treasury," declares that "it is A MARK OF AMERICAN RELIGION."

A large national reform assembly at Saratoga Springs in 1894 had the following resolution:

Resolved, That the Sabbath (Sunday) is a sign between God and man, and its reverent observance a mark of the nation whose God is Jehovah.

And yet the simple Word of God declares that "the seventh day is the Sabbath of the Lord." Apostasy in the old world and apostate Protestantism in the new world will unite in one great, world-wide apostasy in the elevation of this mark of apostasy, legally, in the place of the Sabbath of the Lord. And when that is done, men must take their choice. They may receive God's mark or seal voluntarily, impressed upon heart and soul and character by the Spirit of God, or they may yield to this world-wide power, acknowledge the beast dominancy, and receive in their forehead or in their hand the mark of apostasy. In the forehead would indicate assent and agreement; in the hand would indicate that whether with assent or agreement, or not, they yield themselves to that power. Against this God warns every soul, and tells them that those who thus turn from Him in the fullest light and with the clearest evidence, make themselves worthy to receive the wine of the wrath of God, which is prepared unmixed in the cup of His anger.

We read in Ps. 75: 8, "For in the hand of Jehovah there is a cup, and the wine foameth; it is FULL OF MIXTURE, and He poureth out of the same: surely the dregs thereof, all the wicked of the earth shall drain them, and drink them." Through all the past, God's judgments have been mixed with mercy. The mixture of mercy has been in every judgment poured out upon the earth; but when

the time comes that men decide against God in the face of the fullest, clearest evidence, when all mercy, every manifestation and appeal to the heart, will have been rejected, then nothing will be left in that cup but the dregs, in which there is no mixture. God's wrath, His just wrath, against sin will be poured out upon those who have identified themselves with sin, and the great beast-system will pass into oblivion forever.

6. We can comment but briefly on the expression "TORMENTED WITH FIRE AND BRIMSTONE," referring the reader to the little tract "Tormented Forever and Ever," Bible

For God and Liberty

By Golden-West Scot

Scots, for whom brave Wallace bled!
Scots, whose sires — true freemen bred —
Freedom's van oft-times have led
On to victory!
Scots abroad, as Scots "at home,"
Scots by birth, in blood and name,
To you I send the cross aflame,
For God and liberty!

Not to mail-clad ranks I call,
Sword and pike, or gun and ball;
Yet it is to stand or fall,
Whereso'er ye be.
Use your vote, or tongue, or pen.
We shall win; but until then,
Come what may, O, stand like men,
Strong and loyally!

Papal Rome, as was foretold,
On the world regains her hold;
Step by step, becomes more bold
In her policy.
When her deadly wound is healed,
All the world to her will yield —
All but those whom God has sealed
For the world to be.

Former comrades, who have known
Truth in part, now faithless grown,
Cease their protest, and disown
Christ, who makes men free;
Court the church whose iron hand
Naught but faith could e'er withstand;
Raise her image in the land,
By the State's decree.

Let us not receive her mark!
Tho our way be rough and dark,
We are safe, if in God's ark,
As they soon shall see.
For our cause is truth and right,
'Gainst the foe's foul lies and blight;
And just past one short, black night,
Breaks eternity.

Why should we expect to gain
Earth made new, avoiding pain,
And from war's dread shocks and strain
Fleeing cowardly,
When our martyred millions fell,
Suffering more than tongue can tell,
Braving all the hosts of hell,
And their cruelty?

Bow to none but Heaven's throne,
Every man a living stone;
Angels help, tho seen alone,
Fighting faithfully.
And the war will soon be o'er;
History ends! 'tis time no more!
Jesus comes — is at the door!
Therefore "do or dee."

Students' Library, No. 111. The word "tormented" comes from the Greek word "basanos," thus defined by Baxter's Analytical Greek Lexicon:

"Basanos," properly "lapis Lydius," a species of stone from Lydia, which being applied to metals, was thought to indicate any alloy which might be mixed with them, and therefore used in the trial of metals; hence examination of a person, especially by torture, in New Testament "torture," "torment," "severe pain."

Therefore "basanizo," properly to apply the "lapis Lydius," or "touchstone;" by metonymy,

*To the general reader: In ancient times, a fiery St. Andrew's cross, sent from chief to chief, through the Highlands of Scotland, was a call to arms for the clans. Bonfires on the hilltops were also used.

to examine, scrutinize, try, either by words or torture.

Liddell and Scott's great standard lexicon defines the verb:

1. To rub upon the touchstone; hence, of things, to put to the test, prove, to investigate scientifically. 2. Of persons, to examine closely, cross-question; to question by applying torture, to torture, rack.

It will be seen by the above definitions that the meaning of the term is, TO TEST, or TRY, by words or torture. The idea of torment, or causing pain, is not a necessary element in the original meaning of the term. That is wholly a derived meaning. The scientific use of that touchstone never caused pain, and the judge could scientifically test, or try, his witness or criminal without causing pain; but the habit of the ancients was to torture, consequently the idea of torture became connected with the word. But we appeal to our readers if the just treatment of the word would not be to take it in its primal meaning, to test, or to try, rather than in its derived meaning which a false theology has connected with it — to torture, to torment. The Greek language had other words to express pain and torment.

Now Satan declared in the beginning that man would not die. Gen. 3: 3, 4. A false theology has declared through all the ages that he can not die. God has declared, on the other hand, that "the wages of sin is death." Rom. 6: 23. Over and over He has repeated the thought in His Word. Satan has deceived multitudes into believing that when man died, he did not die; and that something survived death and continued to live elsewhere, in some other existence. God has declared that "the dead know not anything." Those who have believed God, have been much more ready to trust in our Lord Jesus Christ for life alone. Those who have followed error, have believed that man possessed something divine, and that he would live forever, some contending in ultimate restoration, and others in eternal torment. The great test comes sometime; and God's test is by fire, for the fire shall try every man's work, of what sort it is. 1 Cor. 3: 13. In His mercy to fallen man, God has withheld His own glorious presence; and if He has even come near to the children of men, He has veiled that presence, in order that the glory of it might not consume them. For the shining out of God's glorious presence is "a consuming fire." Heb. 12: 29. But sometime, when Christ the Lord shall come again in His transcendent glory, the very presence of God will set on fire the foundations of the earth. Those who have received life from Christ, will be changed "from glory to glory" and made immortal. Those who have identified themselves with sin, will perish in the glory of that presence. That testing shall be forever. In the ultimate destruction, they would be consumed with the world, and with Satan all who have identified themselves with sin shall be burned up root and branch. Mal. 4: 1. The smoke shall go up forever, and we read in the 37th Psalm, that in that smoke shall they "consume away;" and that is all that is expressed in this text in the Revelation. Punishment will be final, that torment or testing shall be forever. God's truth and Word will be vindicated, and men will have received just what they have chosen, sin, and its ultimate, death.

7. HERE ARE THEY.—There is another class, those that we considered last week that stand on Mount Zion, having the Father's name and the name of the Son written in their foreheads. They are described by different words at the close of this threefold message: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." In chapter 13: 10, in a prophecy of the Dark Ages of those who went down in the awful persecutions of that time, it is said, "Here is the patience and the

faith of the saints." They did not then understand all truth; they did not know all the commandments of God, yet God recognized their faith. But in the last development of God's work, when every truth of His Word shall be preached, the law observed by our Lord Jesus Christ will again shine forth. The great things of that law will be revealed; it will be seen that it is indeed honorable, as observed by our Lord Jesus Christ. It will be understood that the Gospel of the Lord Jesus Christ is so to change men's characters that they will love to observe His law; that faith demands obedience, and that the loving observance of God's commandments is indeed what the apostle calls it, the obedience of faith.

This great threefold message, calling for the worship of the Creator of the heavens and the earth, develops a class of people of whom it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." They have patient endurance. They meet the scoffs and persecutions of this world, and still endure as seeing Him who is invisible. They keep the commandments of God, ALL of them — not nine tenths, or five tenths, but all of them, ALL "the commandments of God." But they are not Jews, for they have "the faith of Jesus" also; and it is the faith of Jesus which demands the keeping of the commandments of God. Jesus had faith, faith in the Father; and He could say, "I have kept My Father's commandments, and abide in His love." This class also have faith, the same faith that Jesus had; and they say, "This is the love of God, that we keep His commandments; and His commandments are not grievous;" and at the same time they also echo with the same apostle, in the same connection, "This is the victory that overcometh the world, even our faith."

The next great event is the coming of the Son of Man to reap the harvest of the earth, but this we leave until our next number.

Restoration of the Sabbath

(Continued from page 5)

those who have daubed it, will all fall together.

That the Sabbath is at least one of the breaches in this wall of defense, is clearly shown by Eze. 22:25-31, where the same subject is again dealt with; and in verse 26 we find these words: "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them."

But the Scriptures clearly teach that God will find some who will repair the breach, who will restore the seal to the law, and who will stand in the battle of the day of the Lord; for we read in Isa. 58:10-14 as follows: "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, hon-

orable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Also through the prophet Jeremiah God admonishes us, saying: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they say, We will not walk therein." Jer. 6:16.

When God shall have found the last one who will repair the breach, who will turn away his foot from trampling upon the Sabbath, who will walk in the good old way, the path marked by the feet of prophets and apostles, even the way of His commandments, in which the Saviour trod; when the remnant shall be made up who keep the commandments of God and the faith of Jesus,—then Christ will come. Then the saints will be gathered from all nations, and caught up in the clouds to meet the Lord in the air. O, wondrous deliverance!

For them the desert shall blossom like the rose, and be glad; and a highway shall be

there, the way of holiness; and they shall walk therein. For "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

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Jezebel's Palace Unearthed

For some time the expedition sent out by Harvard College has been excavating among the ruins of ancient Samaria in Palestine, and news from there tells us that the palace of Jezebel, Ahab's queen, has been unearthed. The work has been under supervision of Prof. George Andrew Reisner. Five thousand objects of archeological interest have been brought to light, among which are the jewels, amulets, and charms which are described in the Bible as essentials of a queen's outfit. According to Turkish law all art treasures have to be left within the borders of that government; but Professor Reisner hopes that the sultan will present some of these relics to Harvard. It is interesting to know that this find corroborates some of the stories told of Jezebel in the Bible, and also establishes many facts about customs and habits of life in Bible times.—*The Sabbath Recorder*.

Our Bible Reading

The End of Sin

1. Has God promised a clean universe in which there will not be one particle of sin?

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Rev. 5:13.

2. Have other prophets foretold a time when this earth will be entirely rid of sin?

They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. 11:9.

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Hab. 2:14.

3. How is this cleansing of the world from sin accomplished?

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23.

When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James 1:15.

NOTE.—Sin has produced everything that is wrong in all this world. Hence God has decreed that sin may run its course, so that all may have the opportunity for themselves of seeing what are the awful results of disobedience to the just and right laws of Jehovah. Then the only right thing that can be done is to visit death upon sin, and any one can see that this must bring death to the sinner also if he persists in clinging to his sins. God has provided a complete and sure remedy for sin, but those who absolutely refuse to accept it will have to go down in the end with all their load of sin upon them.

4. What Old Testament scripture plainly tells of the destruction of the wicked by death?

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither

root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. Mal. 4:1-3.

5. What New Testament scripture makes a similar statement to this text quoted from the Old?

The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2 Peter 3:7, 10.

NOTE.—The Scriptures in numerous passages and under various figures and forms of expression tell clearly of the utter destruction of sin, and the utter destruction of the finally incorrigibly wicked. As one studies the subject, it becomes more and more clear that it is the only just thing that could be done. Before the wisest and most humane tribunals of men it is recognized that it is absolutely necessary to punish crimes in order to make it possible for the well-meaning person to live at all. And hence God has decreed that those who refuse to do the right, and insist on making this world a place of crime and misery, shall finally be destroyed. And then we will have a clean universe, and the "earth shall be full of the knowledge of the Lord, as the waters cover the sea."

6. Then to whom, and to whom only, is eternal life promised?

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3:36.

And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. 1 John 5:11, 12.



THE OUTLOOK

"Watchman,
what of
the night?"

Wanton Extravagance in Government



URS is an age of wanton prodigality. In the realm of politics as well as in that of society, extravagance has attained a magnitude unparalleled even in the days of the decadent Rome. Glance at the expense history of our own country. One hundred years ago there were six million people in the republic. Now there are somewhat more than ninety millions, or fifteen-fold as many. Also in President Jefferson's time, \$5,000,000 was paid to run the Government a year; whereas to-day the annual cost of Government goes two hundred millions beyond the billion-dollar mark. Fifteen-fold the population; two-hundred-and-forty-fold the cost! A sensible difference!

Now observe how the climbing tale of national expense has run. The annual cost of Government in Madison's time was \$8,000,000; in Monroe's, \$11,000,000; in Jackson's, \$13,000,000; in Polk's, \$27,500,000; in 1860, the last year of Buchanan, a moiety over \$55,000,000. Then came the Civil War, and the story of our national expense has been taking titanic leaps ever since. Until 1860 the governmental expense matched the population, and kept step with it at the ratio of a dollar a head. It is now nearly fourteen dollars per capita. This stream of swelling extravagance is chargeable to both the big parties, altho the Republicans have dominated our politics almost continuously since 1861. Crying against "a billion-dollar Congress," the people, in 1890, turned the Republicans out. Now we have two-and-a-half-billion-dollar Congresses.

The Lavish Granting of Pensions

A year after the close of the Civil War, our Government paid \$15,000,000 to disabled soldiers, their widows and orphans and other dependents. In 1874 the yearly pension bill had grown to \$31,000,000. Then it began a natural decline. By 1878 it had fallen to \$28,000,000. In 1879 there was passed a law giving full arrears to all persons entitled to pensions. In two years the pension bill bounded from \$28,000,000 to \$58,000,000.

The Grand Army of the Republic, organized at the close of the war, now fell into the hands of pension promoters, Corporal Tanner, a professional pension agent, at its head. A succession of Grand Army pension agents administered the Government's Pension Bureau. "God help the surplus in the United States treasury when I get at it," said Corporal Tanner when President Harrison appointed him Commissioner of Pensions. The yearly bill went steadily up until in 1889 it reached \$92,000,000. In 1890 the bill leaped to \$110,000,000. And up it kept going until in 1893 it reached the colossal sum of \$161,000,000. In 1908 Congress extended the granting of pensions to widows of ninety-day men, without regard to their pecuniary need. Hence the bill of 1909 swelled to the unprecedented total of \$165,000,000.

More than three fourths of the soldiers who survived the Civil War, and of the widows of Civil War soldiers, are dead. Yet to-day, nearly a half century after the close of that war, the Government is laying upon every man, woman, and child in the land a tax of two dollars a year for military pensions. As the war recedes in time the pension tax increases.

We all gladly concede that every soldier who was disabled in the service of his country is entitled to a liberal pension from his grateful compatriots. Every widow of a soldier

killed or disabled in the service of his country, and every dependent upon him, is entitled to relief from needs due to his patriotic devotion.

But according to the testimony of Mr. William Bayard Hale and other reliable authorities, the Government is paying out millions of dollars in pensions, each year, to persons who are in no way either justly or legally entitled to pension. The act of June 7, 1888, removed all limitations as to the date on which a widow might file her claim; that is, a woman might inform the Government years after a veteran's death that she was his widow, and collect in one sum a widow's pension from the date of his death. This act, Mr. Hale maintains, is one of the most fruitful of fraud, and has resulted in the filing of thousands of swindling claims. It has led to organizations of criminal pension attorneys in no less an enterprise than the manufacture of widows for dead soldiers. In his report of 1899, Commissioner Evans pointed out that the records of national cemeteries had been brought into use for the purpose of learning the names and services of those buried there. Women were then hunted up who would undertake to pose as relatives of dead veterans. These women signed applications; cases were made out by means of stock witnesses, the attorneys pocketing the large first payment, leaving the fraudulent widow to draw the subsequent payments. The pension officials maintain that it was practically impossible to disprove a marriage alleged to have taken place thirty or forty years before. Mr. Hale, named above, in his series of articles, under the caption, "The Pension Carnival," published in the "World's Work," cites scores of specific cases of such fraudulent-widow pensioners.

In round numbers, \$5,000,000 is yearly paid out to persons each of whom has been made a pensioner by the enactment into law of a special pension bill. During the first ten years after the war, 537 special acts were passed; during the next decade, 773; during the next, 4,073; during the next ten years, 2,800; during the last nine years, more than 25,000. As long ago as 1886 President Cleveland said, "If the veterans of the war knew all that was going on in the way of granting pensions by private bills, they would be more disgusted than any other class of our citizens." Mr. Hale has produced evidence overwhelming in magnitude and irrefutable in character, proving that a very large majority of the persons who have become the Government's beneficiaries by special pension acts, are utterly undeserving. I beg to refer the reader to Mr. Hale's articles in the "World's Work," October, 1910, to March, 1911, inclusive.

Mr. Hale makes the following thought-provoking statement: "It is questionable whether the regular pension laws are so narrow and stingy that it has been necessary to pass special acts for the pensioning of 30,000 persons not entitled to pensions under the laws." Is it not questionable, too, whether girls born twenty-five years after Appomattox should be pensioned by the Government because they took a fancy to, and married, some decrepit veteran with good prospects of an early death? Actual cases have been discovered where two and even three persons have drawn pension for one man's service; also cases where the payment of pensions has been continued for years after the true beneficiaries were dead; cases where one man has drawn several pensions; many cases where DESERTERS are re-

ceiving pay equal to that of men who served gallantly to the end; cases where men absolutely without military records have been given, by special legislation, an enlistment and honorable discharge; numberless cases where soldiers are given compensation for ills utterly unconnected with military service; and cases where women never married to soldiers are pensioned as lawful widows.

Indeed, the attitude of Congress toward pension claimants has become so madly extravagant that it sometimes goes beyond the mere correcting of records and actually undertakes to CREATE a record from non-existing facts.

Mr. A. L. Drummond, for many years chief of the Government Secret Service, once suggested to a number of congressmen the establishment of a secret service department in the Pension Bureau. Drummond's own words are: "I told the members of Congress that if that body would appropriate \$100,000 for the establishment of an investigating bureau attached to the Pension Office, and put the Government Secret Service in charge of it, I believed I could in the first year REDUCE THE PENSION PAYMENTS TWENTY MILLIONS OF DOLLARS."

Thirty-one years ago General Garfield, in reporting the annual bill appropriating less than \$30,000,000 for pensions, declared that this sum would be the maximum, and that it would gradually decrease until the Pension Bureau should send out its last check and close up its business. Instead of Garfield's prophecy being realized, the pension bill since that time has multiplied itself by five and a fraction and merrily goes on multiplying. The Hon. Wayne MacVeagh recently declared that if only those who deserved pensions received them, \$100,000,000 a year in pensions alone would be saved. The present Commissioner of Pensions, Mr. J. L. Davenport, in his latest annual report shows that the total number of pensioners on the roll at the close of 1910 was 921,083 — an army more than eleven times as large as the total enlisted force of the United States army to-day.

Marble Palaces for Congress

About five years ago the erection of two sumptuously elegant marble palaces was completed in Washington. They were built by authority of the Government, one for the comfort and convenience of the members of the Lower House of Congress, and the other for those of the Upper House. Mr. MacVeagh informs his readers, in his famous "Appeal to President Taft," published in the "North American Review," February, 1911, that the original cost of these palaces was \$6,000,000, an amount equal to the total earnings for a whole year of 10,000 members of the unskilled working class. To maintain these edifices, allowing interest on their cost, with the necessary repairs and attendance, will probably cost \$600,000 a year, or the total earnings for a whole year of 1,000 members of the same unhappy class. Now, allowing five members to a family, the cost of these palaces represents the entire means of livelihood of 50,000 people for a whole year. Mr. MacVeagh says: "These palaces are reported to be provided with such waste in mahogany furniture, marble bathrooms, and even velvet cushions for the repose of the heads of wearied statesmen, as formerly could be seen only in the seraglio of an Eastern sultan. Before our Congress wasted these millions of the people's money on themselves, they were far more luxuriously provided for, and at far greater cost, than any other legislative body in the world." Mr. MacVeagh declares that this

wanton expenditure merits special reprobation.

Wanton Waste in the Navy

In March, 1909, George von L. Meyer was appointed Secretary of the Navy. He is a trained business man. He lost no time to examine personally every navy-yard on the Atlantic and Pacific coasts. He found that the United States has over twice as many first-class navy-yards as Great Britain, which has a navy at least double the size of ours; and that we have one more navy-yard of the second class than Great Britain has. In the five years previous to 1909 the eleven American yards cost \$40,000,000 for maintenance. During the same time the seven home navy-yards of Great Britain cost only \$7,000,000 for maintenance. At the New Orleans yard \$1,040 worth of work was done in 1907. The maintenance of the yard that year cost \$97,178, and \$309,000 was expended there for improvements. Between 1902 and 1908 a dry dock was built at Charleston, South Carolina, at a cost of \$1,250,000. Secretary Meyer declares this dry dock to be practically useless, "as it fills in opposite the dock at the rate of from three to four feet a year." Through the influence of Senator Tillman, of South Carolina, the Government built, at an expense of more than a million, another dry dock at Port Royal, South Carolina. Concerning this naval station Secretary Meyer says, "It is unapproachable for battle-ships, or even cruisers, except at unjustifiable expense." The secretary attests the fact that the volume of money expended in the construction and maintenance of these naval stations has been a sheer waste. When, in March, 1899, Senator Tillman succeeded in having Congress vote the appropriation necessary to build the Port Royal navy-yard, he expressed himself concerning it, on the floor of the Senate, as follows: "This bill [naval appropriation] is loaded down with expansion in every navy-yard. I am trying to get a little for Port Royal; because if you are going to steal, I want my share."

As early as 1885, Secretary W. C. Whitney estimated that there had been, since 1868, an absolute waste of \$70,000,000 in the United States navy. The proprietor of "McClure's Magazine" declares that the ANNUAL waste to-day reaches about half that great sum.

Alfred Henry Lewis makes bold to assert that we are fortifying the Hawaiian Islands at a cost equal to four times their value, and that the Philippines lose us more than one hundred millions a year. He says further: "Be assured of this: the nation now costing one billion two hundred million a year, can be run for four hundred millions; and be as much of a world's force as in the thirteen-million day of the iron Jackson, when he drove France to do us justice at the muzzle of the gun." Mr. MacVeagh is authority for the following statement: "Even Senator Aldrich [now Ex-Senator] confessed that under the administration of Roosevelt and that of Taft \$300,000,000 was being wasted yearly by each Congress."

It is obvious that this carnival of extravagance in the affairs of Government is a prime cause of the tremendously increased cost of living in these opening years of the new century. The people pay the bills, altho they generally do not realize the fact because of the INDIRECT method of Federal taxation. We pay it by paying more for all that we eat, wear, and use. To those living in these "last days," the apostle James prophetically addressed the following significant words: "Ye have lived in pleasure on the earth, and been WANTON." How aptly the word "wanton" expresses the blind, reckless prodigality of present-day politics!

GEORGE W. RINE.

The Christian Endeavor Convention



IN some respects the International Convention of the United Societies of Christian Endeavor, held at Atlantic City, New Jersey, June 6 to 12, 1911, was an epoch-making event. Every State and province on the North American continent was represented among the 8,000 delegates, who, with the visitors, packed the two immense auditoriums located on the "Million Dollar Pier," where the meetings were held.

The writer was greatly impressed with the magnitude of the movement that was represented by the thousands of young people who entered so heartily into the spirit of the occasion. It is evident that they are tremendously in earnest in the work they have undertaken, and there is no question but that a great deal of good has been accomplished by the Christian Endeavor Society.

The enthusiasm of the young people was roused to the highest pitch by the stirring addresses given by men of national reputation. Considerable emphasis was placed by the leaders on the fact that the convention was, in a way, recognized by the Government in the presence of President Taft and Speaker Champ Clark. Both of these officials applauded in their speeches the entrance of the Christian Endeavorers and other church organizations into the arena of politics. The young people were urged to plunge still deeper into the political activities of the nation. These sentiments were cheered to the echo by the assembled thousands. The thunderous applause and the vigor with which the various delegations gave their respective State "yells" indicated that they might easily be made to feel at home in a political convention.

To Swing the Church into Politics

Such emphatic endorsement, by men who stand at the very head of the nation, of the movement on the part of many church leaders to swing the forces of the church into political affairs, can not but give a mighty impetus to this attempt to place the church in a position where she can dictate the policies of the State, and force legislators to pass whatever laws the leaders of the church shall decide ought to be on the statute-books. An indication that these leaders see the situation in this light is in a sentence which I will quote from one of the resolutions passed without dissent by the convention. Speaking of one of the laws now pending in the national Congress, the resolution says:

"Let either the law, or its congressional foes, be passed, and that right early."

The close student of church history can not fail to note the remarkable likeness between conditions that prevailed in the third and fourth centuries and those of to-day. Those conditions developed the Papacy; and the people who are giving the message of the third angel, can only feel their faith in God's Word and message grow stronger as they thus actually see a reproduction of that power growing up before their eyes. Now, as never before, should we sound with loud voice the warning that God has given us for this generation.

They Appear Sincere

That the Christian Endeavorers have a sincere desire to be of real service to humanity, is shown by the great efforts they are making to bring about the establishment of international arbitration, and thus avoid the war and bloodshed that has so often disgraced our civilization. But the dream of universal peace that is held before them, and which seems such a laudable object, is, as we know from the study of the Bible, destined to a most disastrous awakening.

Efforts to Confederate

About a score of Protestant denominations were represented on the board of trustees, which elected the officers and practically did the business of the convention. An effort is being made to bring about a federation of all the young people's societies. It is easy to see that such an organization, presided over by men of years and experience, would be a most powerful factor in promoting any enterprise in which its leaders would point the way.

In Favor of Sunday Laws

One of the ways which that leadership is almost certain to continue to follow is indicated by the

strong resolution introduced in favor of Sunday laws. This was passed without a word of protest, and without a dissenting vote. The idea of reforming the world by law seems a very popular one now; and with the leaders of the church urging political activity upon the members, and the great men of the nation opening the doors and inviting the church to enter politics, there can be little doubt that we shall see remarkable activity on the part of those who are clamoring for religious laws in the national Government, and more stringent legislation in the States where this class of statutes has already a foothold.

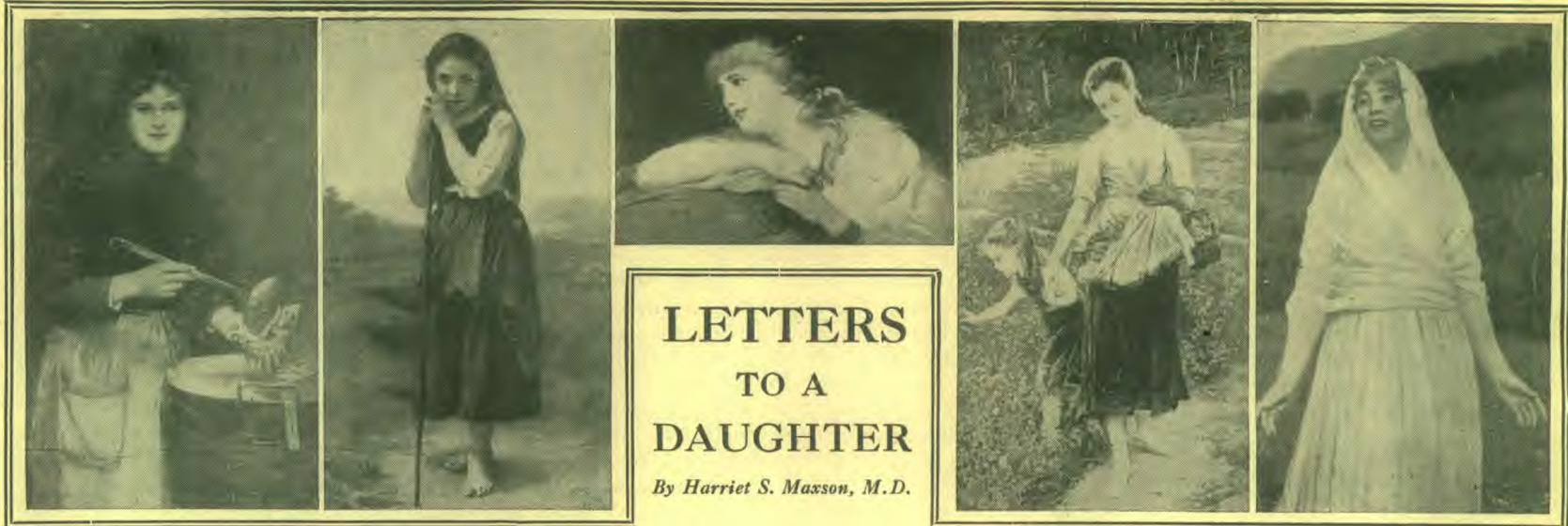
The delegates were emphatically assured by Speaker Champ Clark that the world is rapidly getting better. President Taft and other speakers looked forward to an era of peace, and some of the enthusiastic ones thought they could almost see universal peace within their grasp. B. F. Kneeland.

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A few years ago Mrs. Annie Besant was preaching infidelity with Bradlaugh the atheist throughout England. She then had no desire for any religion. She has passed through various evolutions, until now she is high priestess of the Theosophists. She has recently published a book making an attempt to bring together the more important texts of four religions in one — Christianity, Hinduism, Buddhism, and Mohammedanism. Now she claims to be directly instructed by masters invisible to human eye, most of whom she is able to bring back to a physical plane. She predicts a great spiritual teacher soon. She says that his last incarnation was Christ, but the physical body has already appeared for his next great incarnation. Her followers declare that it is a young Brahman boy whom she brought from Southern India. William T. Stead, the great publicist, says that the boy, Krishnamurti, has been brought to England for the purpose of being educated at Oxford University, and after a few years he will be overshadowed or incanopied by the divine spirit of the promised teacher, and will begin to execute his mission as the messiah of the new cycle of the world's history. All of which is one of the deceptions of the devil for these last days to hide from men the true coming of our Lord and Saviour, Jesus Christ.

Reports from Washington regarding the congressional investigation of the great steel trust now proceeding discloses the fact that the great combine does not make steel. It is itself a holding company, having within its grip the great steel concerns of the country, controlling practically the railroads of the country through its directors and their connection with the railway boards; and its stock, which has been sold to the extent of \$1,700,000,000, is two thirds water. The whole thing shows that congressional officials and Ex-President Roosevelt were deceived by the trust magnate. The *Despatch* says that "Judge Gary seemed to tell almost with a pride, of his part in the scheme which elevated the clutch of a remorseless monopoly on the people of the United States, and put a President of the republic in the position of giving his consent to the commission of a crime." This is the same Gary who talks so glibly of running the steel business according to the "Golden Rule." This tremendous power in America shows us just what it will be in the world.

One of the sad things about Wall Street, New York, is the beggars which it has made. They are ever to be found hanging around the entrance of the Stock Exchange and asking alms. Many times the wealthy men give liberally; they do not want to view the effects of their sins in rags, and as one writer has expressed it, prefer to "gild even the beggars with some show of doing well." Sometimes they use them as errand boys. For instance, one of the beggars there is a man who stood high in even Government circles, was offered the position as ambassador to many courts, was one time the manager of a railroad. He is now glad to get a quarter. Some of these wrecks are half insane. There are a dozen or more cases, we are told, around there, each of which has an interesting tale to tell of the one time when he was in plenty. They are derelicts on the gambling sea by which the foolish speculator may take warning.



Saved to Serve

MY DEAR CHILD,—

Your last letter was the dearest of all the budget, all of which have been most sweet to me. This one has brought me greater comfort because I read between the lines a betrayal of your inmost heart's desire, the aim and purpose, unformulated, probably all unknown to yourself. I recognize that these years of training, together with your mother's unceasing prayer, have wrought out in your heart one all-absorbing motive, and that is, service. I have been looking for this. You are just beginning to outline the vision which has so far been concealed in mist. Make now, my dear one, a solemn vow; with Paul say to your Master you will "not be disobedient to the heavenly vision."

You seem to be troubled as to the particular way you will give this service. Leave that to Him. He has promised to lead those who will follow even the Lord of heaven, who pleased not Himself, but whose life was one of ministry. You remember that on the last meeting with His disciples He said, So ought ye to serve one another. All you need to concern yourself about is that your heart's purpose be kept single. You know the promise to those who hunger and thirst after righteousness that "they shall be filled." In this case the right thing at all times will be the only thing in evidence. We will never waver, or fail to discern between right and wrong, when our vision is unclouded and our thirst is for unadulterated righteousness. And so, dear one, it will be with your service,—it will come to you as you walk along the path of duty that lies nearest to you. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, either this or that." Despise not the little things of life. It is only the few that stand out in bold relief before the eyes of men as having served in larger ways. The moment one begins to be ambitious to that end, he cuts off the source of his power. In our service, self must be left out of sight, else the service will fall flat. Such is the immutable law of the Master. The real work of the world is done by the rank and file of the unknown. Only follow where He leads, and He will give you all that your developing powers can perform.

Is it not sweet to contemplate that there is no limit to the development of the human mind and heart under the leadership of the Master? So again I say, Do not despise the day of small things. Many a life ship has been turned in its course by the obstruction of a smile or a kindly word, and so saved from destruction. Learn to be thoughtful. Do the little things that present themselves. You may not be naturally

quick to see the opportunity; but with the heart filled with the service idea, you will find yourself growing more sensitive to the needs, large and small, of those about you. Only never quench an impulse, whatever the personal sacrifice. Do you remember how the Saviour said they that follow after should know the truth?—that they that will to do the will of the Master should know the way? He spoke a universal law—His law. When we listen to the still small voice, the voice grows louder. When we do its bidding it speaks oftener. And

At Bedtime

By Byron Woodward Goodsell

Dear Saviour, I ask Thee to let me now pray
For Thy gracious presence to cheer my dark way,
And for Thy rich blessings to follow me still.
Altho undeserving, I bow to Thy will.

To Thee all may come, and with sincerest thought,
Give thanks for Thy mercies, so earnestly sought;
Thy pardoning power for our weaknesses bear,
As truly acknowledged to Thee in this prayer.

I ask Thee to listen with mercy and love,
To grant final entrance to mansions above;
Tho a creature of circumstance, still do I ask
For Thy loving presence to lighten my task,

That daily and hourly increases my needs,
And Thy smile and compassion wipe out my misdeeds,
That but for forgiveness and love for mankind,
My nights would be sleepless, and worried my mind.

Remember my loved ones, so far, far away,
And keep them in safety by night and by day.
I go to my pillow for slumber and rest,
But not without naming Thee, Holiest, Best.

Chicago, Illinois.

thus, my child, you will find your own life unfolding as day after day you are true to your calling. Isn't it a beautiful thought to know that this all reacts on our own character, to make it more beautiful and strong and ourselves more happy? How munificent are our Father's plans for all His children!

The world is made up of two classes of people; the care takers and the care makers. The world's burdens are really carried on the shoulders of the few. It is true that if you have a piece of work to be done, and you ask the very busy man or woman to help you, you will get ready response. The selfish person is engrossed in his own little world, doing what you do on the side before

you take up your business. He has no time. The large class who are so busy doing nothing either for themselves or for others, will have neither time nor inclination to help you; or if by chance they should catch the inspiration of helpfulness for a moment, the power will be lacking.

Do you remember how the Master took from the unprofitable servant the one talent he had hid, and gave to him who at first had five, but by their use had gained another five? Thus did the Great Teacher strive to show us the importance of using our gifts of time, means, and talents, lest they be taken from us.

It is a universal law that nature abhors a useless thing, and sets at work to remove it. Therefore, my dear, if you will be numbered among the helpers and not the helpless, if you would carry and not be carried, if you would be a leader and not a trailer, you must learn to make use of your powers. You must learn to plan for yourself. Do not wait for some one else to plan for you. Plan for yourself, and then execute your plans with perseverance and exactness. Press right on until you bring things to pass.

Get something for yourself out of every circumstance of life, no matter how trivial. Even tho it be a hindrance or an obstacle, use it as a stepping-stone. Keep a steady eye, a single purpose. Don't forget, and don't be side-tracked. If you find you are losing hold and weakening, read the lives of those who have had an aim and have achieved results.

This year's work as district nurse has given you an insight into "the other side of life." It is good for you in many ways to have had the experience. This plan of giving to the poor the skill and service of trained nurses is one of the great philanthropies of recent times. In your ministering, my dear, your hands and your time will be filled with things to be done and given; but do not forget that which is most important of all to cultivate,—that power of the heart which feels another's experience.

Ask God to give you skill in comfort's art,
That you may consecrated be, and set apart
Unto a life of sympathy.
For heavy is the weight of ill in every heart,
And comforters are needed much
Of Christlike touch.

Sympathy of the right sort does not foster weakness or selfishness, but is as bracing as the west wind. Strive for that larger sympathy which is the gift of larger souls, who can embrace the masses, loving those who are not lovable in themselves. Seek that true culture which is as bread and meat to a hungry world.

Lowell makes his Christ say:

Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

Thus will you better be able to bring the famishing soul to the "fountain of life." For unless you do this, your work will after all be in vain. Some one has said:

Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

Indeed, it will be a most beautiful revelation to you to witness the transformation that will come to a soul benumbed by discouragement, poverty, and evil association, when you bring to it the contact of your own life full of high and noble thoughts.

May every soul that touches mine,
Be it the slightest contact, get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening night, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter sky beyond the gathering mist,
To make life worth while,
And heaven a heritage.

Above all things do not permit the contact with suffering to make you careless or indifferent. There is a beautiful prayer which has fallen into my hands, written for the nurses of one of the great hospitals of New York. The framer of it I am sure had learned some of the blessedness of true service. I will send you a copy.

O Great Physician and pitying Father, guard, cherish, and consecrate, we beseech Thee, the gracious seed of a divine compassion, implanted within the hearts of these Thy handmaidens, by Thy tenderness and care. Let no use, no custom, no commonness of suffering, dim the luster of its gracious healing power.

Let no haste, no weariness, no thought of gain, no care of self, mar its perfect manifestation.

Train Thou, O Lord, Thy children in the sacred gift of sympathy. May its soft footfalls echo ever in the wake of skill of hand and brain.

Teach us its myriad and subtle ways of easing pain, its tireless patience, its brooding love and care.

Teach us to do Thy work in fear and gladness, and give us daily peace. Amen.

And so, dear child, you will find each day your portion of the world's work awaiting you. Just now that portion lies in the heart of your home, and we anxiously await your coming.

Your loving Mother.

— ★ ★ —

Resignation to His Will

"PEACE of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration for your neighbor's faults, and a certain candor and childlike docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you, with sufficient resignation to God. Put all things, then, in His hand, and offer them beforehand to Him in your heart, as a sacrifice. From the moment when you cease to want things to be according to your judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own concern."

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Sample of silhouette scissors cutting made from Poster Patterns. Full size pattern card 5 x 7 inches

and Miss Katherine B. Hale. The "Bible Lessons" develop and adapt to the growing comprehension of the child the oral stories of the preceding years, while the "Bible Nature Series" develop the language and science side of these same stories. It will therefore be readily seen how important the oral lessons are, and how necessary it is that they be properly taught.

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Our Message

By T. Godfrey

Speed on, thou messenger of truth,
With thy message of truth and light!
Stay not, lest the aged and youth
Are lost in the blackness of night!

Speed on, thou messenger of light!
Spread forth thy snowy wings above!
Hasten thou ere the coming night
Cuts short thy work of love!

Speed on, thou messenger of love!
Deliver thy message to all!
Speed on as the wings of a dove!
The honest are waiting thy call.

O, speed on while the angels hold
The winds of war and of strife!
Stay not until thou reach the fold
With thy message of truth and life!

— ★ ★ —

China's Need

NOTWITHSTANDING all the greatness China has attained — for she certainly is great in many ways — still those who know and love her most, feel her lack the keenest; and all admit her civilization and her religions have failed to do for China what she needs most, and must have if she ever becomes what her people are capable of becoming, and if she ever takes a first place among the nations of to-day.

That the civilization of China can not do for China what needs to be done and done soon, is self-evident to the most sanguine of her truest friends. Twenty-five centuries of continued national existence should be sufficient to test the merits of any form of government and any mode of education. It is never safe to form an opinion of the merits of any system of administration by studying the benefits to those who administer the same, but by its effects upon those influenced and affected by such an administration. Rulers and those in authority are no true test of the effects of national policy; but the toiler, the peasant, the men who sweat and grind and carry burdens, are the ones who give the true key-note to the effects of administration.

Judged by the ignorance and poverty of the masses of its people, China, with all its boasted civilization, has fallen far short of what may justly and reasonably be expected. No nation in the world has a people who more appreciate knowledge and education than the Chinese people. Yet nowhere is there more universal ignorance, or such wide-spread illiteracy. It is said not one woman in 40,000 in China is able to read intelligently. There are millions of men, as well as women, unable to read more than a few characters. To the Chinese, current events and the history of other peoples are unknown quantities. Some four weeks after the death of the late emperor, the writer was traveling in the province of Honan, and a traveling companion incidentally stated that the late emperor was dead. This statement was made in an eating-house, among a score or more of men. The crowd denied the fact; and when it was reaffirmed, they became excited, and said it was a "foreign lie."

The modern sciences, until recently, were wholly ignored in China's system of education, and the chief aim of the student was to memorize the ancient classics and to prepare for the examination essay. Thus China was ever looking into the far distant past, with her face set backward, and all her efforts and energies spent in trying to produce, not modern improvements to meet the needs of its ever-increasing population, but to bring to life the dead past, and make it meet all the needs of the present.

The vast majority of the people are so poor there is no evident possibility of their being able, unaided, to ever avail themselves of school privileges, were they at their very doors. But China must educate her people, or drop out of the race for national existence and recognition as a nation of power and force. An elaborate school system has been planned,

but how to make it effective is an undiscovered power.

Reform in Currency

If China hopes to develop its own resources and to hold its own with the sister nations of to-day, there must come a reform in its national currency. A more extortionate exchange system could hardly be devised than now exists throughout the nation. If progress along commercial lines is expected, there must come a change in the currency of the country, giving a just and uniform valuation to the circulating medium, so that the idea of speculation in the currency of the country shall be entirely eliminated. Till then, China must ever remain the helpless and hopeless victim of its bankers and financiers.

Execution of Justice

Among nations as among individuals, justice must be a portion of the life, or the respect of the people must be lost. In this the boasted civilization of China has signally failed. Her courts are not respected; they are feared, not because of the righteous judgments executed according to law, but they are feared because of the extortion and heartlessness of those who are supposed to defend the innocent. In her courts, justice on the merits of the case, after a fair and impartial trial, is a thing almost unknown. Everywhere it is the man who has the most cash who wins, and justice can not enter. No other people in the world would patiently endure for one year what is hoary with age in China. The people cry for justice, but it "standeth afar off." Until a reform is made in protecting the innocent and in punishing the guilty, there can never come to China that respect which is her due when righteously ruled.

Caring for the Poor and Unfortunate

Probably no other nation in the world has so many poor who are on the point of starvation as can be found in China. Surely there is no other people in the world among whom can be found so many beggars as among this people. Instead of the government's providing food and work for this mighty horde of poor, they are permitted to prey upon the public till the streets, the alleys, the railroad trains at stations, the wharves of port entries, are literally lined with beggars. The other day in the province of Honan I counted twenty-two beg-

gars soliciting alms at one car while the train was stopping at the station. Among these beggars are worthy poor; but in China begging is a profession, and clothes are furnished and conditions defined for this active horde of people who are a prey upon business interests and society. The government takes no steps to check this growing evil, nor does it provide for those who are really in need.

As with the poor, so with the unfortunates. The whole country is infested with every horrible disease; and the afflicted are neither isolated nor restricted to their own quarters, but are left free to roam in public places at will. Persons rotting with leprosy, persons with smallpox, persons with the bubonic plague, are at full liberty to roam about distributing death and life-misery upon those who are so unfortunate as to become infected, with no provisions for their isolation, or for caring for them in their time of need. With such conditions prevailing, there can not but be a great number of the poor people dying from neglect, and exposing many others to their dread maladies.

The Religions of China

Twenty-five centuries of undisputed sway over the hearts and lives of its people should be sufficiently long for any system of religion to demonstrate its ability to save and uplift a people. The religions of China have had this time-test with none to say them nay, and they have utterly failed to lift the people above the low level in which they found them twenty-five centuries ago. These religions have degraded womanhood till nowhere is she more neglected and despised than in the land of Confucius. Foot-binding has entailed unspeakable suffering among the peasantry for ages. The Chinese women are a race of hobbling cripples, suffering unspeakable misery, disabled from active work, and imposing upon themselves lifelong servitude and dependence by this foolish custom of foot-binding.

The religions of China have failed to build up the home where love and gentleness reigns and where social intercourse on terms of equality between parents and children are established. The religions of China have failed to educate the masses of the people, but have left them in the densest ignorance, imposing on them superstitions and imaginary evils, which the poor people have no means of preventing without recourse to the priesthood for help. China does not have within itself means of saving itself



Criminals in the gaugue exposed on a public street. The frames are so broad as to prevent the hands from touching the head. Typical everywhere in China.

or of lifting itself above the dead level which it now occupies.

Commerce

Some have suggested that commerce and financial aid were what would help China to a new life. Within her own borders there exist two of the best illustrations of what money and commerce can do for China; yet the Chinese have not learned the lesson, nor received the supposed help that lies within commercial lines. In the port cities where concessions have been made, or where absolute control has been left to the greatest commercial people the world has yet developed,—in the cities of Shanghai and Hongkong,—China has had for many years a living example of what commerce can do in uplifting a people, and surely China has failed to learn its lesson.

The Bible and the Christian Religion

But one thing is left in which we can have faith and hope to uplift the Chinese people, and that is the Christian religion. Can the Word of God and the principles of the Gospel of Christ save and uplift China, that her people may become educated, honest, just, and merciful? We answer, Judging from what has been done by these agencies to other peoples and nations, we believe that in God's Word alone lies the help China needs, and the only means available for her regeneration. That Word will generate new life and a new conscience into the Chinese people, which they greatly need. It will create within the hearts of the Chinese a bond of sympathy and mutual confidence which is now almost entirely lacking. It will teach the responsibility of parenthood, and how to direct and control the family; it will revolutionize the Chinese system of education, delete the dead matter, and invigorate with new life the Chinese youth as they study modern sciences and current events of international interest; it will provide for the education of the girls as well as the boys, and will teach the Chinese language in a rational manner; it will teach the sacredness of the marriage relation, and concubinage will be done away; it will instil into the courts the spirit of justice, and bribery will be banished; it will raise woman from her lowly estate to what her Maker designed her to be, a help meet for her husband; it will lift the home into that place of purity, cleanliness, and domestic harmony which alone will make life worth living; it will provide hospitals for the unfortunate, and homes for the helpless poor; it will uplift the nation as it uplifts the people, and a new spirit of patriotism will be engendered in the hearts of the people. What it has done for other lands, it will do, when it has free course, for the Chinese. In the language of another, Christianity will do for the Chinese what is most needed to be done. "It will make him a new man, with a new insight and a new outlook. It will give back his lost soul and spirit, and pour into all his avenues a new spirit and new life. There is not a human relation in which it will not be felt immediately, profoundly, beneficently. It will sanctify childhood, ennoble motherhood, dignify manhood, and purify every social condition." There is nothing else in all the world will so uplift China and give it the help it needs as will the Word of God and the influence of Christianity. China's greatest need is not money, not international interference, but simply the living Word of God, read, expounded, and received into the heart; and China will be helped in the best way it is possible to help her and her people.

I. H. EVANS.

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War! War!



Will there be war in Europe? Many people think so. The nations are preparing for it as rapidly as they can. France and England against Germany contending for positions in Africa, other acute situations too numerous to mention. What will come of it?

War can not come now.

Read the September number of the *Signs of the Times Monthly*, and you will see that we need not expect war, for a time, at least. It will be to the interest of our readers in more ways than one, to take a calm, thoughtful view of the situation. Study the question from the viewpoint of the infallible Word. You will find these conditions outlined and explained in the Word of God in a way that will interest you, and you will consider the few moments of your time devoted to the study well spent. We invite you to investigate the subject.

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Signs of the Times

Mountain View, California

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SIGNS OF THE TIMES

PUBLISHED WEEKLY

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., AUGUST 15, 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

| Our Question Corner | PAGE |
|---|------|
| 3532—The Word of Faith; 3533—What Book Is Referred to? 3534—Apostles; 3535—A Sect | 2 |
| Our Bible Band | 2 |
| General | |
| "Always" | 3 |
| Bearing Fruit for God | 4 |
| Restoration of the Sabbath | 5 |
| God's Message for To-Day—Studies in Revelation | 6 |
| Our Bible Reading | |
| The End of Sin | 9 |
| The Outlook | |
| Wanton Extravagance in Government | 10 |
| The Christian Endeavor Convention | 11 |
| Notes | 11 |
| The Home | |
| Letters to a Daughter—Saved to Serve | 12 |
| Missions | |
| China's Need | 14 |
| Poetry | |
| A Reverie | 5 |
| For God and Liberty | 8 |
| At Bedtime | 12 |
| Our Message | 14 |

We would advise our readers that it does not seem best to the editors to do more at the present time for famine in China. The souls who are dying for the need of the Bread of life cry with a far louder voice than do those who have been suffering for the want of the common necessities; and in fact we understand that most, if not all, of those are at present relieved. In large territories crops which are now being harvested will relieve the most of the sufferers. But the great religious field is always in need, always appealing to the sympathy of those who wish to see souls benefited not only in this life but in the life to come.

We feel especially burdened for our new press building in China. Our workers there are patiently, earnestly, faithfully, diligently working under extreme insanitary conditions. It is the best they have, and they are meeting it with uncomplaining, Christian fortitude. We sincerely hope they will not have to pass another summer in the hot, humid Chinese alleys of Shanghai. Ground has been purchased, but money is still needed for the building, which we hope will soon be in process of erection. We will give list of donors to other funds next week.

A Voice of Warning.—The Nashville *Banner* for July 24 has an abstract of an address delivered by Rev. Madison C. Peters, D.D., of New York, in which he is quoted as stating some very hard, unwelcome facts. He declares: "The old order of society is breaking up. We are in the midst of a revolution, and do not know it. Materialism is crowding out spirituality." He also declares that the future church, by which we understand the church that is truly so, must be a distinctly Christian church. "The world is sick of dry, juiceless theological phrases. The world to-day wants Christ—not merely the crucified, but the living Christ. We must preach the Bible pointedly and directly; tell the robbers of the poor that they can't escape the damnation of hell unless they repent and make restitution to those they have robbed; preach explicitly every commandment of God, regardless of consequences, with wisdom in your head and courage in your heart." It is that kind of preaching which the SIGNS OF THE TIMES is endeavoring to do constantly, to lift up every commandment of God, and to preach the old Gospel, which if received will bring men into harmony with the commandments.

Dr. Peters continues: "Greed has commercialized business, mammonized the church, and hypnotized the clergy. We need old-time ministers, men of convictions, men of conscience, those who are prophets, not parrots or phonographs. The old-time minister was an insurgent, a progressive." He tells us that the church is "sadly lacking in spirituality. Much of the preaching we hear to-day is no more what Christ taught than the scarecrow the farmer puts up is the farmer himself. We need to save the church of God from theological putrefaction, and to preach the Bible fearlessly and practically." And there is more along the same line, to which we add hearty "Amen."

Baptists—for that is what Mr. Peters is—ought to be a faithful Bible people, following the great principles of the Bible; but to be true to this, would lead them to the observance of all the commandments of God.

"Absurd" and "Outrageous."—Mr. Upton Sinclair, the ardent Socialist and well-known author, was arrested in Delaware July 30 for playing tennis on Sunday. Nine others were arrested with him for playing baseball, and another for having sold soft drinks. The law under which they were arrested was an old colonial law of 1794. Mr. Sinclair considered his arrest absurd and ridiculous, and declares that he intends to purge Delaware's statutes of the Blue Laws. He intends to start a crusade that will result in the arrest of every member of every fashionable club in which golf, tennis, or croquet is played on Sunday. Thus he hopes to arouse the public to the absurdity of a law which permits such outrageous arrests. Of course it is absurd. There never was a religious law framed but what was absurd, and if put in operation was outrageous. It is unchristian, unjust, un-American.

Despatches from the Orient indicate that Turkey is doing its utmost to terminate the war on the Montenegro border, and to bring the Albanians into subjection. From Turkish sources it is averred that other neighboring powers are standing with the Turks, but other sources indicate that there is sympathy with the Albanians. It is pretty difficult to ascertain just what the truth is in the present condition of things in Turkey. It is hoped, however, that the troubles there will be settled soon. There is no question but the Albanians have suffered many things at the hand of fanatical Turks. The sultan, on the other hand, declares that all that is desired is peace, and that the Albanians shall have the liberty to profess their religion, and will be treated as leniently and kindly as native Turks. The late atrocities, however, would seem to indicate that there is but little difference between the new Turk and the old. The last army of the Turks numbers, we are told, 100,000. The new commander-in-chief, Abdul Pasha, Mr. William T. Stead tells us, is much more humane than his predecessor, and he declares that peace will be shortly forthcoming.

We read in the despatches for July 31 of a wealthy lady holding regular funeral services over a dog, burying it in a child's zinc-lined casket, with solemn rites and eloquent tribute paid to the animal. A short time ago a dog was sent in a special private car, accompanied by a woman, an expert dog doctor, and an eminent veterinary, clear across the continent to the best dog doctor in the world, in New York, at an expense of \$2,500 to \$3,000. Of course those who have wealth have the legal authority to use it as they will; and yet these things, what might be called wanton extravagances, are stirring up many souls, engendering class hatred, and the outcome will be seen by and by in bloodshed and violence. It would be well if those who are superabundantly rich would find a means of spending their wealth in benefiting humanity. How much better it would be if the thousands of dollars spent on cats and dogs were used to relieve the poor and the sick and the needy among the children of men! Sometime the prophecy in Habakkuk will be fulfilled to the rich: "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?" Hab. 2:7. A New Testament prophecy declares, "Go to now,

ye rich men, weep and howl for your miseries that shall come upon you." James 5:1. Yet it is not God's plan that the oppressed shall meet oppression with retaliation. In the same connection the Lord speaks to His own children, "Be patient therefore, brethren, unto the coming of the Lord." All who make God their trust can afford to leave to His final adjustment all differences. God rules, and in infinite wisdom waits. Leave it with Him. Eternity in glory will vindicate His prophetic justice. Remember that—

"The evil can not brook delay;
The good can well afford to wait."

An agonizing story comes from those who go down to the sea in ships. In June the British four-masted bark Puritan, in the midst of a fearful storm, foundered in the South Seas. Eleven of the survivors came into San Francisco the other day. When it was seen that the ship could not remain afloat, two boats were launched. These boats were on the ocean for twelve days, but at the end of six days the water ran out. Not a drop was left. The captain said: "With a hot tropical sun beating down mercilessly the suffering was terrible. Our tongues began to swell on the second day. No one was able to speak on the day before we reached the little island of refuge. The men had to scrape each other's tongues almost constantly to keep each other from suffocating." Yet notwithstanding these conditions, God in His goodness brought both boats to safety.

"Sayings of Christ."—It is believed that a new canonical Gospel has been discovered in Egypt, according to an official announcement from the Boston headquarters of the Egyptian Exploration fund. Prof. Bernard F. Grenfell and Prof. Arthur S. Hunt are engaged in the work of translating. Two of the fragments translated read as follows:

"Jesus saith, Except ye fast to the world ye shall in no wise find the kingdom of God, and except ye keep the Sabbath ye shall not see the Father."

"Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and My soul grieveth over the sons of men, because they are blind in their hearts."

Biblical scholars, however, will be slow to receive without the very best of evidence.

"Hard Nuts for Seventh-Dayists."—We have been sent papers and tracts in abundance, during the last few years, containing a list of statements, numbered from 1 onward, by some author whom we do not know, who has been copied by numerous publications as finality on the Sabbath question. These statements are not difficult at all for a Bible student to meet. Most of them are fallacies. But in order to help some of those who are unacquainted with the Word, we will consider them from time to time, as we have space, and show that they are not "hard nuts," and when cracked have no meat in them.

Several Inquirers.—In response to requests for the books entitled "The Date of Creation," "All Past Time," and other works by Mr. J. B. Dimpleby, we wish to say that these works are out of print. If it is possible to secure them through our facilities, in the great book marts of the world, we will get them for our readers if they order; but we wish definite orders. They will probably cost not less than \$1.00 each. They may possibly cost more. We will not purchase if the price is exorbitant, nor do we wish to carry a stock of them ourselves; but we will order for others if desired.

Our first shipment of books was sent to far-away Burma the 24th of July, shipped to the superintendent of our mission there, Pastor H. H. Votaw. The shipment consisted of various publications, amounting in all to about one half ton. So our work is spreading to the farther parts of the earth.

One of the great forest fires in the vicinity of Redding, California, was started by the explosion of an automobile, which scattered blazing oil into the forest.