

Signs of the Times

Our Lord and Master

JESUS saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me."

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

"For He [the Father] hath made Him [the Son] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

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

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed in a vesture dipped in blood: and His name is called The Word of God. . . . And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3794—How May We Know?

How may God's people reach the spot where they know they will be saved if they were to die?

A Subscriber.

We know only by His Word. We know by faith, and faith lays hold of God's Word. Here is one passage of Scripture which ought to be an assurance to every soul: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. If we are cleansed from all unrighteousness, we certainly would be saved, if we should die the next moment. It does not depend upon our feelings. It does not depend upon our past condition. It does not depend upon the condition we are in when we come to God. The only hope of every sinner in this world, in any age or any time, is in the forgiveness of God assured by His Word—"if we confess our sins," and the Spirit will always reprove us for our sins, if we are sincere. God will graciously forgive them if they are sincerely repented of. If they are all laid at His feet in the name of Christ, we can take away, not the mourning of the lost, but the joy of the saved, and can praise Him for the salvation which He gives, and we can do that every day and all the time to the very last.

3795—If It Die

Please explain John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Scientific men say that the act of germination is an act of life in death. A grain of wheat is composed of two seed-coats, an embryo (the baby), and a store of food, requiring only heat, air, and moisture to transform the food from starch to sugar, and set the germ growing. Inasmuch as the transformation of the starch is a process of digestion, and the fact that the baby pushes its way through the seed-coats distinctly shows movement, and as no dead thing is capable of either action, I should feel obliged if you would explain the text.

A. L.

We may be helped in this by an expression in 1 Cor. 15:36, 37: "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body." The corn of wheat that falls into the ground dies. That grain of wheat will never exist again. It has perished. If it did not die, decay, it would remain alone, just simply one grain of wheat, to all eternity. But by dying, or yielding to the partial decay, it gives way for the germ that is within it to have life and grow and multiply. The lesson which our Lord would teach is this: The individual who stays by himself, shuts himself up to himself, will never win souls for God. Like the one talent buried in the earth, he remains alone—self-centered; but the individual that gives himself and his life to God, that life will result in other lives' being brought to God, in the multiplication of the seeds sown. It is to the individual that God refers, and He takes what is before men as a very obvious fact in this parable. Against that obvious fact there is no true science.

3796—Not the God of the Dead

Please explain the scripture, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Matt. 22:32.

M. E. G.

This scripture is sometimes used to prove the immortality of the soul, or the conscious state of the dead, but it proves neither. Our God is not asked the question, Do the dead live? He is not asked if the soul is conscious between death and the resurrection. That is not the question that is before Him at all. The question is, What will be in the resurrection? Whose wife will the woman be there? Those who pervert the text would make of our Lord a marvelous logician! They would have Him start out to prove a resurrection, and end by proving that there is no need of one. Our Lord did not reason thus. His answer is, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Mark, in giving the same conversation, says, "But as touching the dead, that they are raised; have ye not read?" etc. And Luke says: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and

the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." That is, in God's purpose they live. They are sleeping in the dust, but in the infinite purpose of God they will live again, and therefore He calls Himself the God of those devoted men, because in His purpose they do live. In other words, He calls things that are not as tho they were. Rom. 4:17.

3797—The Four Living Creatures

Will you please explain in the "Question Corner" what the symbols of Rev. 4:6-9 represent, the four living creatures? Various Inquirers.

These were much more fully explained about a year ago in the studies on the Revelation than we can explain here with the space at our disposal. In brief, it is the understanding of the writer that they represent companies of angels arranged in the form of these various creatures, not that they always take this form. That is indicated by their appearance in Eze. 1:10 and in Isaiah 6. They are among the agencies which God uses for doing His work in the world and in the universe. They are so perfectly disciplined, so wholly responsive to His Spirit, that they move in exact order, in whatever form they take. Sometimes we see singers arranged in the form of a cross; sometimes we see dancers arranged in the form of a serpent, and the dance is called a "serpentine dance." Sometimes we find soldiers and sailors arranged to represent various forms. For instance, on a British ship in a Chinese port a few years ago, sailors dressed in white were arranged on one side of a ship so as to make the inscription, "God Save the King." And so God's great angelic forces are arranged in the form of men and oxen and lions and eagles, which of themselves may be symbolical, the lion representing strength, the ox patience, the eagle glory, and the man wisdom. The four standards under which Israel pitched their camps were Judah, Ephraim, Dan, and Reuben, and tradition tells us that on these standards were respectively the lion, the ox, the eagle, and the man.

3798—Women's Voting

Please explain 1 Tim. 2:11, 12. Do you think it right for women to vote? Please answer through the "Signs."

W. N.

In brief, we think it just as right for women to vote as men. If the privilege of suffrage has been given them, they have the right to exercise it as do men. Evidently the object of the apostle in Timothy, as in 1 Corinthians, is to repress immodesty and undue forwardness that seem to have been manifested among some of the heathen women who had accepted Christ. Modesty is becoming in a woman at all times, and a proper decorum is far more winning and effective in God's work than arbitrary ruling.

3799—Upon This Rock

Please explain Matt. 16:19.

O. C. L.

Read thoroly the context. To the questionings in regard to Jesus, Peter had answered, "Thou art the Christ, the Son of the living God." Our Lord told him that this was not a matter of his own clear insight, or human wisdom, but that the Father had revealed it to him. Then He declares, "Thou art Peter"—that is, a stone; "and upon this rock"—this confession of Christ by Peter—God's church would be built, and the gates of hell should not prevail against it. Peter uses a similar figure in his first epistle, the second chapter, built "ye"—all Christians—are living stones, built on the great foundation-stone, Christ. Now to the scripture in question, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Now this did not mean that Peter arbitrarily, as a man, had a right to bind or to loose, only as God gave him the message. Peter was entrusted with the gospel message, as were all the other apostles. See John 20:23. That message which Peter bore to the world had all the power of binding or loosing men, as men related themselves to it. The sinners who accepted it, it released from the bonds of sin. Those who rejected it, even the righteous, were bound in sin. This was not a new conception of things to Peter. The same truth had been taught to Jeremiah of old. "See," said the

Lord to His prophet, "I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:10. As to how this should be done is told us clearly by Jeremiah himself, in chapter 18:7-10: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jeremiah was set over kingdoms to build and to plant, or to throw down, by the message which God Himself gave him. The message was bigger than the man; the word that he bore from the Infinite was bigger than the man who bore it. So it was with Peter; so with every other true minister of Christ.

3800—The Perpetuity of God's Word

Please explain through the columns of your valuable paper the Scripture text, "Heaven and earth shall pass away, but My words shall not pass away," especially the first clause.

F. A. T.

All that is meant by the expression "heaven and earth" is simply these present conditions which we now see,—the atmospheric heavens, pertaining to this earth, as in Rev. 6:14, "And the heaven departed as a scroll when it is rolled together." The earth itself will melt with fervent heat, and its cosmos, or arrangement, completely change. The things which to all human minds seem the most stable shall pass, but God's word shall stand forever. We have local illustrations of that in great earthquakes and in mighty conflagrations, before which human buildings melt like wax, but the word of God stands and will stand. The text does not refer to the heaven where God dwells, nor to the sidereal heavens.



Schedule for Week Ending July 20

Sunday	July 14	Isaiah 56, 57
Monday	" 15	" 58, 59
Tuesday	" 16	Isaiah 60; Psalm 45
Wednesday	" 17	Isaiah 61, 62
Thursday	" 18	" 63, 64
Friday	" 19	" 65, 66
Sabbath	" 20	Psalms 69, 70

We close Isaiah with this week's reading, beginning with chapter 56, which points to our Lord's coming and to conditions in the last days; 57 and 58, the reform which shall take place among the Lord's children; 59, a sad and awful picture of conditions of things in the world and among those who profess His name, yet closing with a promise of deliverance to those who trust Him. The last chapters contain many incentives to God's children to consecrate themselves to Him, with the prophecy of what our Lord Himself would do when He came to this world. What a wonderful inspiration to the downcast and to the sinner is chapter 61, opening with the prediction of our Saviour, who is anointed to help all those who need help, and closing with the song of rejoicing by one who has accepted that help: "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels." Isa. 61:10, 23 clearly shows that in the new earth all will be Sabbath-keepers.

Psalms 69 and 70 close our week's reading. God does not give us these psalms to taunt us. The very prayers that He has there inspired, we, when conditions demand it, can pray ourselves with assurance that they shall be heard. We can with the psalmist say, "Save me, O God; for the waters are come unto my soul," and we may know that He will hear; and we can say, also, as does that psalm, "My prayer is unto Thee, O Jehovah, in an acceptable time." What makes the 69th Psalm more precious is that this was the experience through which our Saviour passed. The psalm is prophetic of Him. And His children may know that the same triumph which He won was won for them.

Sigmas 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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The Greatest of All Heroes

The Saviour of Men

THE world has ever had and still has its heroes, its leaders, its demigods, to whom it has bowed in humble adoration or followed in faithful devotion. Some of them never dreamed of the homage which would be paid them. They simply did duty as they saw it, and became great. Generally their worth was not recognized during their life save by a few. Some of these heroes were men of blood, and built their road to fame over the bodies of slain humans, lighted by burning cities. Some of these heroes have rushed across the political sky like a brilliant meteor, and live now only in ancient chronicle or mythical lore.

Mr. Byam Shaw has portrayed in his great picture, "The Greatest of Heroes Is One," reproduced by permission on this

page, the typical heroes of various ages and peoples. The picture will bear study.

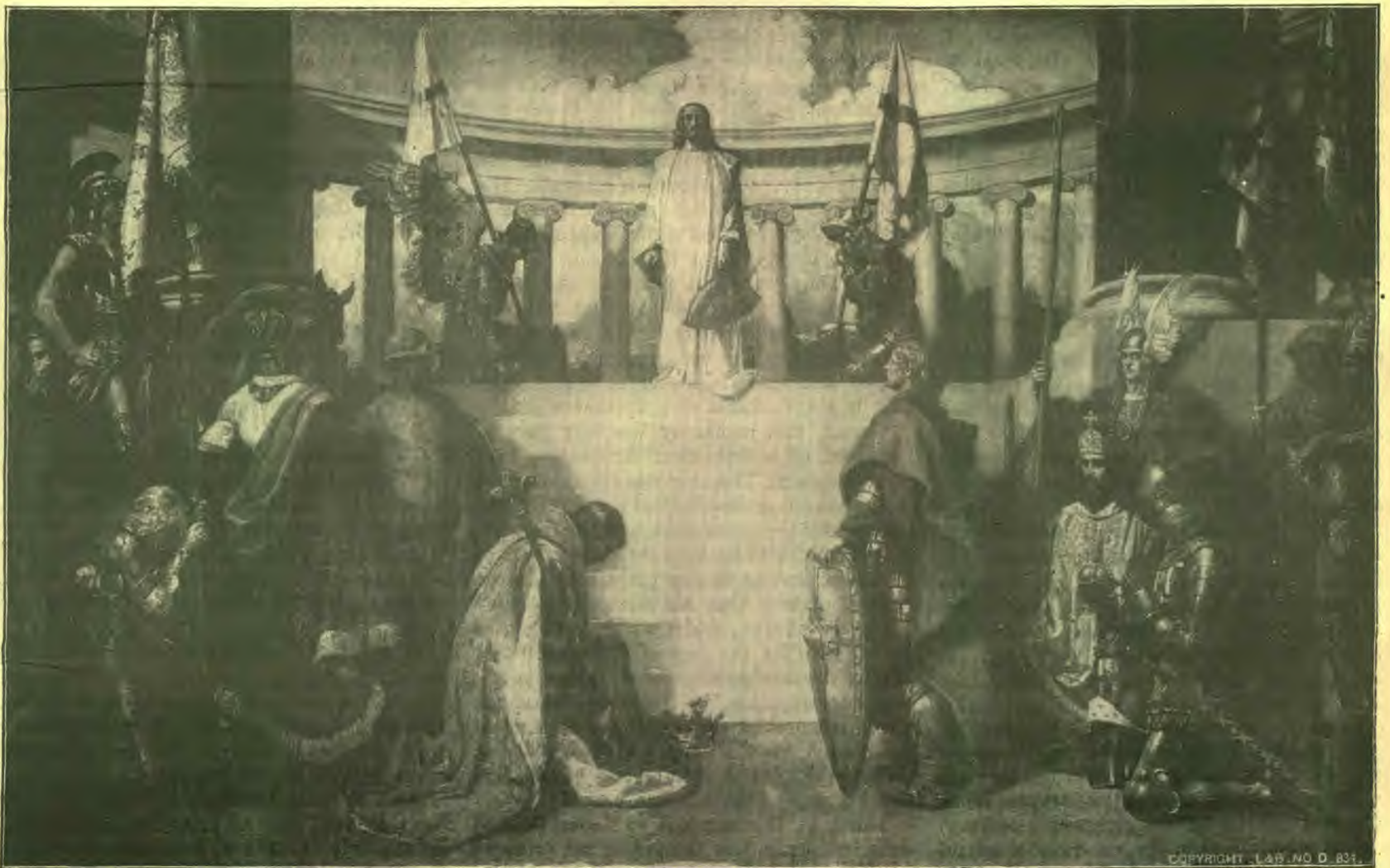
In the center, at the head of the great white stairway, stands Jesus, the Christ, a truly commanding figure. On the one side bows in worship a mighty angel, on the other a mighty man. The rest are represented as honoring the Master, men of slaughter tho they have been. For instance the great Greek hero Perseus is represented in the ancient astronomical chart of the sky as a mighty warrior holding in one hand the dripping head of the Gorgon Medusa, that he has just slain, and in the other a drawn sword. Many a woman, unhonored and unknown, has done nobler and more blessed work than the beatified Maid of Orleans, who led the French armies to victory. Alexander slew his myriads in his world-conquering career. Sir Galahad lives in

Tennyson's ideal. The Black Prince was a great fighter, and so was Charlemagne, Siegfried, and others.

But the world's mighty heroes die. The empires they built have mostly fallen or are in decay. They were all creatures of frailty, and some of them were cruel beyond conception. At the most and best they helped the world only a little while; and many of the heroes of earth have been an unmitigated curse.

High above them all, stands Jesus, the Anointed of God. Him we present as worthy of all our homage, our devotion, our worship. He is more than hero, more than a mere performer of great deeds. He has more than courage and prowess and strength.

His earthly career is not His only claim. He preexisted as God's Fellow. In Him were created "all things" "in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or



BYAM SHAW'S GREAT ALLEGORICAL PICTURE, "THE GREATEST OF HEROES IS ONE"

The noble central figure in white at the head of the great white stairway is Jesus Christ our Lord. On the one side a mighty angel, and on the other a great man, are represented as doing Him homage. Below are men of all ages whom the world, or sections of the world, have held in highest honor, and these are represented as bowing to the commanding Hero in the center. We have noted these by numbers just below the border of the picture: 1. General Charles George Gordon, or "Chinese Gordon," the hero of the Taiping War in China, and the martyr of Khartum, called "the knight without fear of reproach," and "the Sir Galahad of the nineteenth century." 2. Alexander the Great, the world's conqueror. 3. Joan of Arc, or, literally, Joaneta Dare, "Maid of Orleans," who led the French armies in war with England, beatified by the pope in 1894. 4. Akbar, whose name means "very great." More literally, his title was Jelal-ed-Din-Mohammed, the greatest ruler of India of all modern times. 5. Perseus, the noted mythical hero of Greece, represented in ancient astronomy in a constellation, holding in one hand the head of the Gorgon Medusa, and in the other a drawn sword. The rescuer and spouse of Andromeda. 6. Louis IX, Crusader and king. 7. Sir Galahad, the knight of the Holy Grail, whom Tennyson and others have immortalized. 8. Charlemagne, the great Catholic king, the head of the Holy Roman Empire, who endeavored to unite all Rome in one realm. 9. Siegfried, the mythical hero of Norwegian and German poetry. 10. The "Black Prince," a noted warrior of England, son of Edward III, the first prince of Wales who wore the three ostrich plumes and took for his motto "Ich dien"—"I serve"—both of which have been perpetuated ever since. 11. Yostuda Torajiro, the founder of the Japanese Samurai, or military caste. 12. Barbarossa, emperor of Germany in the twelfth century.

principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." Col. 1:16, 17.

When sin entered God's universe, our Hero stepped down from the eternal throne of the Godhead to the creature plane to demonstrate in humble serving that God is love, and to fight as we must if we win the battle of righteousness under the eternal principle of right, not for Himself, but for every creature of the universe. Through angelic nature to the human, the sinful human, even to the ignominious death of the cross, our Hero passed, demonstrating that God is love, and that righteousness might win glorious and eternal victories where sin was incarnate.

In His humiliation and death He took the place of those who deserved to die, that in Him they might live forever. Out of that death He rose triumphant, vindicating the government of Jehovah, and making it possible for the sons of Adam to achieve everlasting victory through Him.

Creator, voluntary vicarious Substitute for the sinner, Redeemer, Life-Giver, effective High Priest, He is coming again, our King. Then all His transcendent glory of character will shine forth in glory supernal, a glory which will be shared by all whom He has saved from sin and death through the eternal sacrifice of His infinite love.

This is the Hero that the SIGNS OF THE TIMES presents to its readers, that it will especially hold before them in the series of which this is the first number. He lived in the past; He lives to-day. He ever lives to intercede for, to help, to save, to glorify those who follow Him. What an ideal Hero is Jesus, the Christ! How it ought to appeal to every young man who admires and wishes to follow a true hero! We know Him, we commend Him — Jesus, the Way, the Truth, the Life.

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The Meaning of July Fourth

THE Fourth of July is a national birthday. On that day in 1776 a new nation came into existence. While that nation was, in the providence of God, a product of the ages, it was wholly unlike anything that had existed throughout all ages.

And so the meaning of the Fourth of July intrinsically depends upon the meaning of that act, those circumstances, the motives and purposes, culminating on that day in the Declaration of Independence — throwing aside old responsibilities as unworthy, accepting new responsibilities as ennobling and full of hope.

Says the historian, if we "be asked to select from the annals of the world that period in which man appeared to the best advantage, we must, with little hesitation, name the last quarter of the eighteenth century. At no other epoch in the history of mankind has the human race emerged so rapidly from its old condition. It was an age in which tradition suffered, ancient tyrannies were startled from the throne, and the fallow ground, long soaked with the cold drippings of the Middle Ages, was torn up and turned to the sun and air with the terrible plowshare of radicalism. Long strides were made in the direction of the emancipation of mankind from the thralldom of the past. The time at last came when men perceived that it was better to fight and die than to endure

any longer the domination of other men no better, no wiser, than themselves. That artificial reverence — that half worship — which prostrate man and society had shown to the powers by which they were governed, was replaced by a manly courage, a dignity, a defiance which went far to redeem the race from bondage, and to make future slavery impossible."

For centuries man had blindly followed precedent. Unthinkingly he had done what his fathers before him had done, simply by force of their example. He accepted tradition as the law of right. Practise, if only old enough, was the rule of justice. Thus man for centuries, for all those weary years we call the Dark Ages, had ceased to think against or about custom, and his present was bound with more than chains of steel to all the unbearable, unthinkable past.

What caused such an intolerable condition of humanity? The question is natural, it arises logically, indited by a contrast between these times and those.

And what caused man to think, to see the illogical, to oppose the follies of tradition and practise? This question also is as natural as the other. But we can not answer it until we have considered the first.

And when we have answered the two, we will have grasped something of the meaning of the Fourth of July.

First the intolerable conditions of man and government brought the Dark Ages.

Monarchy, the form of government prevailing, was in those days a huge septipod. And if we consider each of these *seven* feet on which it stood for support, we find the following:

First, there was the king, a feudal chieftain on a grand and colossal scale. He was lifted immeasurably above his subjects. Below him by implication necessarily was a people without political rights, dependent for life and liberty upon the pleasure of the king. They were but peasants and serfs, whose property might be taken at will, and whose lives might be exposed in lawless, ambitious wars; whose bodies might be used or abused, and whose minds might be rightfully kept in the darkness of perpetual night.

Second, this monarchy was but the embodiment of ecclesiastical domination over secular society. The king was either the head of the church or its obedient servant. "The bishops, for their own good, told the monarch that his right to be king came down out of the skies; that he was by the will of Heaven born a prince; that his authority was by the grace of God, and that his person was sacred both by the fact of his royal birth, and by the manipulation of the priest on the day of coronation." — *Ridpath*. Thus the whole monarchial scheme was a devising of the church for the glory and prosperity of its functionaries to the absolute humiliation and beggary of the common people.

Third, another support to the established order of things was the graduated order of nobility, — dukes in touch with the king; marquises in touch with the dukes; knights in touch with the marquises; lords in touch with the knights; esquires in touch with the lords.

Fourth, as a support to the graduated order of the nobility, stood the principle of primogeniture. The royal blood must not be allowed to diffuse itself and spread into a multitude of vulgar kinsmen.

Fifth, to support primogeniture was the law of entails, by which properties should

tend to concentrate in certain lines of descent, and thus be maintained in perpetual solidarity.

Sixth, the king was not to be hampered by constitutional limitations. Popular assemblies were hotbeds of sedition and impediments to government, a menace to civil authority. Ministers and parliaments existed merely to carry out the king's will.

Seventh, the people existed for the king's pleasure. Society was the king's institution. The state was, in essential, the king's property.

In all these seven propositions we see there is but one cardinal principle. A few individuals are to be glorified to the disadvantage of the many. The many exist to give pleasure and wealth to the few.

It was a scandalously selfish view of the world-order of government. And illogical and untrue to facts as it was, the church of the times — the Catholic Church — was the mighty cement that held the institutions of monarchy together.

It is true that in England the church was divorced in a measure from the pope of Rome. But it was merely a change of head; the system was essentially the same.

Then came a change. Printing from movable types, the dissemination of literature, the truth of the Bible that all humanity are brethren and equal in rights and privileges before God, shed a flood of light upon the world. Countless ones who would not accept the gospel salvation, accepted this great truth of human fraternity and equality, with the result that every principle of government was examined and tested by the most inexorable logic of the new light.

And so when King George of England, too autocratic for his time, sought to wreak his own stubborn will upon his American subjects, they in turn began to ask, "By what right, under what principle of law or justice?"

The old sentimentality of divine right of the king to live at the expense of the wealth, health, and lives of his subjects failed. The king could fume about his right to rule, and rail at the preposterous conduct of his subjects, who must be taught a lesson of loyalty and obedience.

The stubborn old king thought to succeed by the old order of events. But already in his own home kingdom of England a better view of government was prevailing. What King George sought to do against his American subjects, he did amidst great opposition on the part of his still loyal subjects in England.

It was therefore on the principle that all humanity has equal rights, privileges, and immunities before the law, that the Declaration of Independence was drafted and sent forth on that memorable day we still celebrate in these United States.

And by that battle fought and won we have learned that no minority, tho headed by the king, is right when it seeks to subject the majority to a condition of serfdom. And no majority can be right that does not give to the minority — nay, more, the individual — the rights that it claims for itself — the inalienable rights, to all alike, of life, liberty, and the pursuit of happiness.

And this is some token of the meaning that vitalized that first Fourth of July in seventeen hundred and seventy-six! So long as that day remains and these true principles prevail, that must still be the meaning of the Fourth of July.

God forbid that it should ever mean anything less!

And may our flag be draped in mourning folds, when the day becomes an idle celebration, whenever, in this glorious land, our meanest subjects lose any portion whatsoever of those equal rights,—“life, liberty, and the pursuit of happiness.”

Neither a majority nor a minority can, by the laws of the very foundation of this government, interfere with those “inalienable rights.”

For this is our blood-bought, immortal inheritance through the Declaration of Independence of 1776!

And this is the significance of that day which keeps it yearly in perpetual memorial!

L. A. R.

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God's Mighty Detector

IT is good to love and be loved. It is good to talk of love; “for love is of God,” and “God is love.”

It is good to cherish and to manifest properly feelings of kindness, forgiveness, sweetness, and kindred graces. Love bears these as legitimate fruit, tho not always manifest at first. They are confirmatory evidences of living connection with the divine Source of life and light and power; but they are by no means first or conclusive evidence.

The real test of love is doing duty under difficulties, duty demanding sacrifice. Spurious and egotistical affection has a selfish basis. It desires to shape its own policy, seek its own ways of expression, and endeavors to bring the divine Spirit even to its pleasures and forms.

King Saul had something of that nature. He liked to demonstrate. Contrary to law, he must offer the sacrifice. (See 1 Samuel 13.) He must show to the people his great victory for God over the Amalekites, and his kindness in the distribution of “the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good.” But the king and subsequent ages were taught the lesson, “Behold, to obey is better than sacrifice, and to harken than the fat of rams.” (See 1 Samuel 15.)

The real test of love is duty, and duty to God is obedience. Listen to the wise man: “Fear God, and keep His commandments; for this is the whole duty of man.” Eccl. 12:13. And John, the apostle of love, echoes the same thought repeatedly. “My little children, let us not love in word, neither with the tongue; but in deed and truth.” 1 John 3:18. What are among the proofs by which we may know that we are Christ's?—“We know that we have passed out of death into life, because we love the brethren.” Verse 14.

But how may we know that we love the brethren?—“Hereby we know that we love the children of God, when we love God and do His commandments.” 1 John 5:2.

And what is the love of God?—“For this is the love of God, that we keep His commandments: and His commandments are not grievous.” Verse 3.

This is God's test of love for us. The first exercise of that love is preeminently Godward. “Thou shalt love the Lord thy God” is “the first commandment,” the great vital principle of character building; and we may count all other love spurious or perverted from a Christian view-point, which does not recognize this great fact.

Christ died to save men from sin, to win

men to loving obedience to God, not in their way, but in God's way; and he who knows Christ, knows that the way of God's commandments—obedience to which is the expression of our love—is “not grievous.”

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The Meaning of the Flag

IN every city and town, in every village and hamlet, from public building and private residence the Stars and Stripes has been flung to the free breezes on the memorable Fourth. It has been cheered and saluted and affectionately called “Old Glory.” The eyes of the old veterans have moistened as they have gazed upon its rippling beauty, and their voices have trembled suspiciously as they have recounted the struggles at Antietam, Lookout Mountain, Gettysburg, Richmond, or some other battle.

The flag is beautiful in design and in its blending of color.

“When Freedom from her mountain height
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.
She mingled with its gorgeous dyes
The milky baldrick of the skies,
And striped its pure celestial white
With streakings of the morning light.
Then from his mansion near the sun
She called her eagle bearer down,
And gave into his mighty hand
The symbol of our chosen band.”

Thus sang T. Buchanan Read.

But it is not of the colors or the beauty of their blending that we wish to speak. It is not the thirteen stripes for the thirteen original states, and the forty-eight stars for the present number, which suggest the great growth of the nation. These are fitting and proper. But the Stars and Stripes has a deeper meaning. The flag stands for equality, for civil and religious liberty, for freedom of conscience. The weary watchers of Europe's lands of tyranny saw in it a beacon beckoning to a better day, a harbinger of hope to the oppressed. Standing for that, it is worthy of regard. Representing a government or state which stands for civil and religious liberty, it is worthy of honor. Standing for any government, it should be respected for government's sake.

It said to the individual that the medieval tyranny of the Old World was cast off, and that civil freedom was born anew; the inalienable rights of man—life, liberty, and the pursuit of happiness—were recognized.

It said to the individual that priestly fetters, religious proscription, persecution for conscience' sake, union of church and state, were in the past.

Since that first flag was flung to heaven's free breezes, there have been foul blots upon its beauty. It has in many cases been used to protect and shield local tyranny and intolerance. There are those who would make it the symbol to the world of that to-day in the church-and-state régime, the Christian citizenship movement, which they are promoting, and saddest of all they are pushing it forward in the name of Him who preeminently stood for individual soul freedom. Mistaken, self-deceived they are who are doing this; so the intolerant and persecuting have ever been. The worst of it is they are deceiving others.

When that glorious banner, in which was swathed the new-born liberty of the West, is made to stand for tyranny and oppression of any sort, it becomes a symbol of oppres-

sion. They bring reproach upon it who demand that the child at school must salute it or the anarchist shall kiss it, both of which have been compelled in this “land of the free.” In God's providence the flag is designed to be neither fetish nor idol, but a symbol of that freedom and equality which, if conserved and guarded by the government, will in their own intrinsic worth and beauty win the respect and honor of all.

Wo worth the day when Columbia yields to the soothsayers who are luring her away from her basic ideals. When that time comes, the beautiful flag becomes at best a tricolored piece of bunting, at its worst a symbol of tyranny. May love for the principles of freedom stay the hands which would blemish its beauty.

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Treasures of Hail



ONE of the great challenging questions the Almighty put to Job was: “Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?”

The “time of trouble” and “the day of battle and war” are forms of expression used in the Bible to denominate the period of violence, rioting, and war preparations that will immediately precede the end of this present world, and culminate in the second coming of Christ. The foregoing scripture announces that the almighty Father has reserved “treasures of the hail” against that time of trouble and war.

We are in a time when the preparations for war are more terrible than ever before; and never did statesmen have to struggle harder than now to keep the nations from rushing to the battle-field. We are also in a time when intense violence and revolution is threatening all parts of the world. This violence and revolution is with difficulty suppressed, as is witnessed by the recent labor wars so general over England, and that prevailed in sections of Spain, France, Austria, and elsewhere in the Old World, as well as in many parts of the New. This strife that has been so general is not a transitory spasm in society, but it is a chronic condition of the time. It presents one of the mightiest and also one of the most generally recognized and dangerous problems of the age.

In view of these conditions, and many of a like character that, without mention, the reader will call to mind, it should be readily recognized that we have reached the time of trouble and of war. The many prophecies that point it out, and the conditions that confirm the predictions, are clear and unmistakable.

In view of the fact that we are facing this time of world-wide trouble and war, it is not surprising to find such articles as have recently appeared in the *Country Gentleman* and a number of the French journals in regard to the “gigantic hail problem.” These articles discuss methods of “fighting the hail-storm,” and “hail-storm insurance.” The fact that calls out this discussion, to use the words of one of the writers, is that “the total damage done to rural industries the world over by hail-storms averages not less than two hundred million dollars a year.”

We see some of the beginnings of the bringing out of these “treasures of the hail” that Jehovah has “reserved” for the years that will immediately precede the end of time. What will it be when this “treasure” is opened up more fully and the height of it is reached? Intense and violent wickedness has always been visited with divine judgments. And phenomenal storms of hail are among the things reserved for the culminating sins that mark the end of this world.

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“The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may indicate. This right is in itself an inalienable right.”

Whom Are We Serving?

By Mrs. E. G. White

WHEREWITH shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Professed Christians would do well to inquire what God they are serving. Are they serving the God that made heaven and earth, who gave the human race His law, in the bosom of which He placed the fourth commandment, requiring men to "remember the Sabbath day to keep it holy"? The seventh-day Sabbath is a memorial of the creative power of God, and is to be sacredly observed throughout all generations.

After Israel had been in bondage in Egypt, and through witnessing idolatry had almost forgotten God and the precepts which He had given, the Lord led them forth into the wilderness. He had them assemble about Mount Sinai, and there, amid awful grandeur, Jesus Christ, who was the founder of the whole Jewish economy, spoke the ten precepts of God to the people. Christ united in Himself both the law and the gospel; they are not divided. Those who are offering prayers to the God of heaven and earth, will not refuse to be obedient to the plainest precept of the law. They will listen to the voice of Christ, and will "remember the Sabbath day to keep it holy," as the day on which the Creator of the heavens and the earth rested from all the work which He had done. They will not turn away from the holy commandment, and accept a spurious sabbath instead of the holy, sanctified day that God instituted in Eden as a memorial of His creative power. The Sabbath was given to man as a sign that was to show to whom the allegiance of the people was given.

In the counsels of the synagog of Satan, it was determined to obliterate the sign of allegiance to God in the world. Antichrist, the man of sin, exalted himself as supreme in the earth, and through him Satan has worked in a masterly way to create rebellion

against the law of God, and against the memorial of His created works. Is this not sin and iniquity? What greater contempt could be cast upon the Lord God, the Creator of the heavens and the earth, than is cast upon Him by ignoring the Sabbath, which He instituted, sanctified, and blessed, that it might ever be a memorial of His power as Creator? How dare men change and profane the day which God has sanctified? How dare the Christian world accept the spurious sabbath, the child of apostasy?



Under the influence of America, to some extent Europe has been casting off its medieval intolerance, loosening the bonds and bands of church and state, while America is listening to the voices of those who would lure to the Dark Ages. Our cartoonist has given us a striking sermon.

The Prince of Light and the prince of darkness are contending for the victory. When Jesus, the Prince of Life, came forth from Joseph's sepulcher, His triumph was assured. As He came forth from the grave, and proclaimed Himself the resurrection and the life, the end of Satan's reign on the earth was made certain; but well may the hosts of heaven be astonished to see men exalting him who is the leader of the great rebellion against God. Those who are choosing to honor Satan by exalting the spurious sabbath, are making a choice similar to that which the people made when they rejected Christ, that Barabbas, a robber and a murderer, should be given unto them.

Numbers Not Evidence

But because the great majority of the world have accepted the spurious sabbath, it does not give it importance and sanctity

in the eyes of Heaven. The dishonor to God is none the less because great numbers accept the false sabbath, and ignore the Sabbath of the Lord their God. The confederacy of evil in the earth has always been, to outward appearance, the largest confederacy. But large numbers on the side of error do not strengthen the cause of iniquity. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in

his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

The Lord has a controversy with His people, and, altho in His great mercy He bears long with them, yet if they persist in living in transgression of His law, they will not stand in the day of His rebuke. He has seen the backsliding and iniquity of His professed people. He has noted the unbelief, the hypocrisy, the pride, the selfishness, the disobedience to His law, and He will punish for these things. God can not be in harmony with the people who will not obey His commandments, who are wickedly departing from His precepts, and by their example

of disobedience are leading their children and their neighbors in the way of transgression. The professed church of Christ is strengthening the hands of sinners in their evil work, by making void, through their traditions, the commandments of Jehovah.

If parents had educated their children to reverence the law of God, as Christ enjoined that they should educate them, we should not see wickedness reaching so great proportions. Through disobedience the world is fast becoming as it was in the days before the Flood, and as it was in the days of Sodom and Gomorrah. The church has taken the world into her fellowship, and has given her affections to the enemies of holiness. The church and the world are standing on the same ground in transgression of the law of God. The church prefers to assimilate to the world, rather than separate from its customs and vanities.

But God will bless all those who do His

commandments. He will give grace upon grace to all them that fear Him, and walk in the light of truth, as they find it by diligently and prayerfully searching the Scriptures. There will be a remnant who will do the will of God. "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, honorable; 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."

and also in the future in the assured hope of His return." Is it not evident, therefore, that the second coming of Christ occupied a vital and central place in the gospel, as preached by the apostles, and as believed and received by the primitive churches?

Let us remind ourselves that the one all-embracing hope of the New Testament church rests upon the coming of our Saviour. That hope was to the early Christians the one beacon light that cast its sacred glow over all their lives. Paul depicts the true Christian attitude as one of eager expectancy in respect to the second advent, in these words: "The grace of God . . . hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13. Again and again the word "hope" is upon the lips of the apostles; and in the epistles they use it more than a score of times in direct connection with "that blessed hope," the glorious appearing of the Lord.

In the words of a distinguished student and teacher of the Bible, "The whole life and work of the New Testament church has the coming of the Lord in view." Paul teaches unmistakably that the sanctification of believers is a preparation for the coming of the Master. To the Thessalonians he writes: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Mark the grace and tenderness with which John expresses the same thought: "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2:28. It is by an appeal to the same glorious event that Paul exhorts Timothy to fidelity, charging him to "keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ." 1 Tim. 6:14. In precisely the same spirit Peter exhorts his fellow elders: "Feed the flock of God which is among you. . . . And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:2-4. To the remnant or last-day church the divine Spirit addresses the following admonition to patience and stability, basing His appeal upon the imminence of the Lord's return: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8. Our acts of worship, as for example, the observance of the Lord's Supper, must have the same blessed end in view. For says the apostle, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:26.

Thus, we find that all the holy apostles held forth the hope of the glorious appearing of our Lord as the most potent and inspiring motive for Christian life and service. It was this hope that filled the whole horizon of the early church. In the following inimitably graceful passage, John points out the supremely practical value of the Christian grace of hope in its essential relation to

The Coming of Our Lord

By George W. Rine

The Promise and Assurance

NO fact is better authenticated than that Jesus the Christ once came into our world and for a time lived among men. That He once came is a divine pledge that He will come again. During His earthly ministry Christ repeatedly and explicitly taught His followers to expect His return. During His last journey to Jerusalem, He foreshadowed His own history in the parable of the nobleman going into a far country to receive a kingdom and return, who left his servants behind with the command, "Occupy till I come." Luke 19:12, 13.

One evening, during the week immediately preceding His crucifixion, He sat on the Mount of Olives, doubtless looking down upon the massive buildings of the temple, the utter destruction of which He had just foretold. The disciples came to Him with the request: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. It is certain from the nature of this question that His second coming was to them no new thought, and that it was occupying their minds. Knowing that He would come again, they wished to know how to recognize the approach of that momentous event. In answering the question, the Lord projected a panorama of intervening history, and dwelt upon the need of watchfulness on the part of His church, because the precise time of His coming no man could know. By two graphic illustrations, the parable of the ten virgins and that of the ten talents, He set forth the twofold kind of preparation needed on the part of believers; namely, the inward preparation of the spiritual life and the outward preparation of diligent service. He closed the discourse with the unqualified declaration that when He came the second time He would come as the Son of Man sitting upon the throne of His glory, and surrounded by all the holy angels.

The Promise

Through the dark, sorrowful hours of the very last night, when the little band of disciples were grouped about Him in that upper room, His thoughts were occupied with His return. The disciples were in deep sorrow because of the parting which all vaguely felt was near. In His love and pity, the Master began His farewell words to them with the consoling assurance: "Let not your heart be troubled. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again." John 14:1-3. A few hours later He was in the midst of the shameful scenes of His trial,

Mark His answer to the demand of the high priest, that He state plainly whether He held Himself to be the Christ, the Son of God: "Nevertheless I say unto you, Henceforth ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven." Matt. 26:64. As He stood there with fettered hands before His accusers, His appearance no doubt seemed to belie His words. Yet He did not shrink from declaring that the time would come when the conditions would be reversed, and when they would see that His claim was true. Through all the ignominy of those terrible hours, the vision of His return in glory sustained and inspired His tortured soul; and "for the joy that was set before Him," He "endured the cross, despising the shame."

At His ascension, the same truth was again burned into the minds of the disciples, by the two angels who stood by them as they gazed in wistful wonder toward the point in the heavens where their Lord had disappeared from view. "This same Jesus," declare those shining messengers, "which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." It was this Heaven-sent assurance that sent the disciples back to Jerusalem "with great joy," as Luke tells us in the closing words of his Gospel. We see, then, that when Jesus returned to His Father, after completing the mission of His first coming, He left His followers radiant with the joyful certainty that He would come again.

Insistently Declared to Be the Hope of the Church

The conversion of the Thessalonians to the Christian faith is described as turning "to God from idols to serve the living and true God; and to wait for His Son from heaven." 1 Thess. 1:9, 10. Of the Corinthian believers it is declared that they "come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7. To the Philippian church Paul writes: "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20. In the Epistle to the Hebrews the same thought is enforced. There we read, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Chapter 9:28. Nothing can be more certain than that the primitive Christians not only looked back to a Saviour who had come, and who had died and risen, but forward to a Saviour who would come again. "There were two poles in their conversion. Their faith was enclosed in the past in the facts of the death and resurrection of the Lord,

the coming of Jesus: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

Mark the verve with which Peter protests: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." As certainly as the words of Jesus are true, as surely as the oracles of the everlasting God are steadfast, Jesus Himself, in glorified humanity, will return again to this very world that once rejected and crucified Him. All the prophets, under the inspiration of the Holy Spirit, have predicted it. All devout believers, from the beginning of the world, have prayed and yearned for it. Both before His death and after His resurrection, Jesus repeatedly promised to return. Again, the very last words in the blood-sealed Testament which He sent us from heaven are, "He which testifieth these things saith, SURELY I COME QUICKLY. AMEN."

After visions of supernal glory had passed before the "beloved disciple;" after he had seen the new heaven and the new earth clothed in the beauty of peace and holiness; after his soul had dwelt with rapture upon the New Jerusalem, the holy city, whose light was like a stone most precious, his supreme passion is not centered in these glories, but in Jesus, the fountain of all beauty and glory. Just as we should expect, therefore, the prayer which rises instinctively from his heart, as he is about to lay down his pen, is simply, "Come, Lord Jesus." Assuredly, then, we are driven by the whole trend and tenor of the Holy Scriptures to expect our Lord's return to receive His blood-bought church to Himself, that where He is, there they may be also.

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The Perfect Standard of Right

It is not likely that a dark, corrupt, human heart can discern the will of God. His law is His will. It recommends what is just, and right, and good, and forbids what is improper, unjust, and injurious. If God had not revealed Himself by this law, we should have done precisely what many nations of the earth have done, who have not had this revelation,—put darkness for light, and sin for acts of holiness. While the human heart is its own measure, it will rate its workings according to its own propensities; for itself is its highest rule. But when God gives a true insight of His own perfections, to be applied as a rule, both of passion and practise, then sin is discovered; and discovered, too, to be exceeding sinful. So, strong propensities, because they appear to be inherent in our nature, would have passed for natural and necessary operations; and their sinfulness would not have been discovered if the law had not said, "Thou shalt not covet," and thus determined that the propensity itself, as well as its outward operations, is sinful. The law is the straight edge which determines the quantum of obliquity in the crooked line to which it is applied.—Adam Clarke, on Rom. 7:7.

A Time for Decision

(From "The Present Crisis," by James Russell Lowell)

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good
or evil side;
Some great cause, God's new Messiah, offering each
the bloom or blight,
Parts the goats upon the left hand, and the sheep
upon the right,
And the choice goes by forever 'twixt that dark-
ness and that light.

Hast thou chosen, O my people, on whose party
thou shalt stand,
Ere the Doom from its worn sandals shakes the dust
against our land?
Tho the cause of Evil prosper, yet 'tis Truth alone
is strong,
And, albeit she wander outcast now, I see around
her throng
Troops of beautiful, tall angels, to enshield her
from all wrong.

Backward look across the ages, and the beacon
moments see,
That, like peaks of some sunk continent, jut through
oblivion's sea;
Not an ear in court or market for the low foreboding
cry
Of those crises, God's stern winnowers, from whose
feet earth's chaff must fly;
Never shows the choice momentous till the judg-
ment hath passed by.

Careless seems the great Avenger; history's pages
but record
One death-grapple in the darkness 'twixt old systems
and the Word;
Truth forever on the scaffold, Wrong forever on
the throne,—
Yet that scaffold sways the future, and behind the
dim unknown,
Standeth God within the shadow, keeping watch
above His own.

We see dimly in the present what is small and what
is great,
Slow of faith how weak an arm may turn the iron
helm of fate,
But the soul is still oracular; amid the market's din,
List the ominous stern whisper from the Delphic
cave within,—
"They enslave their children's children who make
compromise with sin."

* * * * *
Then to side with Truth is noble when we share
her wretched crust,
Ere her cause bring fame and profit, and 'tis pros-
perous to be just;
Then it is the brave man chooses, while the coward
stands aside,
Doubting in his abject spirit, till his Lord is
crucified,
And the multitude make virtue of the faith they
had denied.

Count me o'er earth's chosen heroes,—they were
souls that stood alone,
While the men they agonized for hurled the con-
tumelious stone,
Stood serene, and down the future saw the golden
beam incline
To the side of perfect justice, mastered by their
faith divine,
By one man's plain truth to manhood and to God's
supreme design.

By the light of burning heretics Christ's bleeding
feet I track,
Toiling up new Calvaries ever with the cross that
turns not back,
And these mounts of anguish number how each
generation learned
One new word of that grand *credo* which in prophet
hearts hath burned
Since the first man stood God-conquered with his
face to heaven upturned.

For humanity sweeps onward; where to-day the
martyr stands,
On the morrow crouches Judas with the silver in
his hands;
Far in front the cross stands ready and the crack-
ling fagots burn,
While the hooting mob of yesterday in silent awe
return
To glean up the scattered ashes into History's
golden urn.

'Tis as easy to be heroes as to sit the idle slaves
Of a legendary virtue carved upon our fathers'
graves.
Worshippers of light ancestral make the present light
a crime;—
Was the Mayflower launched by cowards, steered
by men behind their time?
Turn those tracks toward past or future, that make
Plymouth Rock sublime?

They were men of present valor, stalwart old icon-
oclasts,
Unconvinced by ax or gibbet that all virtue was
the past's;
But we make their truth our falsehood, thinking
that hath made us free,
Hoarding it in moldy parchments, while our tender
spirits flee
The rude grasp of that great impulse which drove
them across the sea.

They have rights who dare maintain them; we are
traitors to our sires,
Smothering in their holy ashes Freedom's new-lit
altar fires.
Shall we make their creed our jailer? Shall we, in
our haste to slay,
From the tombs of the old prophets steal the
funeral lamps away
To light up the martyr fagots round the prophets
of to-day?

New occasions teach new duties; Time makes an-
cient good uncouth;
They must upward still, and onward, who would
keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves
must Pilgrims be,
Launch our Mayflower, and steer boldly through the
desperate winter sea,
Nor attempt the future's portal with the past's
blood-rusted key.

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Law and Rights

By Eugene Leland



IT seems to be a settled principle with some, that when somebody happens to say something that is catchy in form, the saying must be true because of its catchy form.

That is a very dangerous principle to be governed by in one's actions. It is just as easy to state a flagrant falsehood in flowing phrase of catchy alliteration, as it is to state the most sacred truth in that way. And when the falsehood is thus stated, there is the more danger that the wicked principle will be taken up and enacted into law, because its evil character is covered up and hidden by the beautiful language in which it is expressed.

There is a saying of this character used by the advocates of Sunday legislation, which falls from the tongue as glibly as if the saying were absolute gospel truth, when in fact it is a glaring falsehood. The saying is this: "The right of one to rest, demands a law of rest for all."

Now that saying is put in a very catchy way, and it has caught a great many. It is liable to catch a great many more, unless the bait is taken off and the barbed hook exposed.

The fallacy of the saying lies in the fact that a *right* (used in this sense) can never be enacted into law without destroying the right altogether. A *right* is the freedom of choice between *doing* and *not doing*. One can not be said to have the right to do a thing without having at the same time the right *not* to do it. That is, he has perfect freedom of choice in the matter. His own will is the only restraint that is put upon his action.

But a *law* is designed for the express purpose of *taking away* the freedom of choice from the individual. A *law* says to the individual that he *must* do, or that he *must not* do, as the case may be, according to the will of another besides himself. He has no choice in the matter.

To illustrate: A man exercises a right when he contributes to a public subscription of some kind. He is perfectly free to pay as much or as little as he likes, or nothing at all. He exercises a right when he

makes a purchase of some article for his own benefit, or for some other purpose. He is perfectly free to choose the kind of article that he will purchase, and the price that he will pay for it.

On the other hand, a man does *not* exercise a right when he pays his taxes. He *must* pay them. There is no choice in the matter. Similarly, a man exercises a right when he enlists in the army for the defense of his country, or for any other purpose, because he has the freedom of choice between going and staying at home. But when he is drafted into military or naval service against his will, he does not exercise a right in going. He has no choice in the matter. He *must* go. Such illustrations might be multiplied indefinitely, but enough has been said to show the difference between a *right* and a *law*, and that when a right is enacted into law, the right is thereby destroyed.

Take the case of the saying referred to above, "The right of one to rest, demands a law of rest for all." If "one" has the "right" to "rest," "all" have the same right. But it is strongly implied, if not directly stated, in this saying, that in order that "one" may enjoy his right to rest, "all" must be deprived of their right not to rest.

Now that is asking too much. It savors too much of tyranny. A law that deprives "all" of their right not to rest, including the "one" for whom the law is enacted, is a very bad law. After it is enacted, the "one" for whom it is enacted, rests, not because he has his right to rest secured to him, but because he dare not do otherwise. His right to rest has been destroyed. Laws are not enacted for the purpose of creating rights, nor should they be enacted so as to destroy human rights. Just laws are those which protect men in the enjoyment of the rights which they already possess by nature.

Every man has the right to worship God according to the dictates of his own conscience; but when another man steps in and requires him to worship according to the dictates of another's conscience, that other man thereby deprives the first man of his rights. So far as the *exercise* of those rights is concerned, he has destroyed them altogether, not only for the other man, but for all men, including himself.

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England's Assurance of Religious Liberty

Proclamation by Queen Victoria, 1858

PROCLAMATION: Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.—"Casell's History of England," volume 8, chapter 52, page 513.

Leverage

By T. R. Williamson
(Republished)

Archimedes the sage found, long ago,
That all things earthly yield to upward pressure.
He poised a bar upon a fulcrum so
That power applied gave power in ten-fold measure.

"Ah," said the old philosopher, "could I
A planet find on which to rest my lever,
Then swing some beam of strength into the sky,
Its length extending out almost forever,

"Under this world I'd place its shortest end,
And fearless seat myself upon the other;
My puny weight should through its fibers send
A force that giant nature could not smother."

Since the great thinker hailed the new-found law,
That men plus handspikes can upset creation,
O'er all the earth by dint of tooth and claw
Each pries and turns as suits his inclination.

For every man may lift his share of weight,
And force the big world nearer to the heavens.
Life is the fulcrum, mind the power great,
Love, hate, ambition, greed, the levers given.

Painted with lies, ambition lifts in vain;
Greed's lever short can only curses raise;
Hate of its bar a bludgeon makes, to rain
Black, murderous blows on all who merit praise.

Love, lightning-winged, with helmet of the sun,
With face that like the dawn bids shadows flee,
With mighty, piteous hands, pries down upon
A shaft plucked up from holy Calvary.

Forever out its glorious length extends,
And error's drag-chains snap beneath its power.
Back to its home with God the world ascends,
Linked to His throne with stars forevermore.

— ★ ★ —

Prejudging God's Will

God can not show us His will when we have decided beforehand what it ought to be. If a man says, "I am willing to do whatever God wants me to do, but it *can't* be *that*," he is in rebellion against God, and he blocks the way even to knowing what God would have him do. When he says, "I am willing to do whatever God wants me to do, and it *may* be *that*," everything clears.

A man who was restlessly chafing because of having decided God's will in advance, finally yielded, and frankly faced the fact that God's will might include the very things he was assuming it could not include. With this yielding of his own prejudgment, there came an ocean of peace into his life, and a burst of joy, before which the restlessness was dispelled like mist before sunshine. Any duty that God's will lays upon us becomes literally easy and a delight when His whole will is accepted in Christ. When we leave *all* the deciding to God, He will give us in Christ all the power to enable us to do what He has decided.—*Sunday School Times*.

— ★ ★ —

True Wisdom

THERE is a wisdom, so called, that is earthly, sensual, devilish. It may be acquired to any degree, but will all be lost in a few short years. It pertains wholly to this world, and will not carry its possessor any beyond the present state of existence. It is a strange infatuation that leads mankind in such great numbers to spend their energies in getting this *transient, earthly* wisdom.

True wisdom is to give the greatest attention to that which is of the greatest importance. It is of the greatest importance so to order the present life that we may obtain eternal life in the world to come. The person who does not give his future eternal interests his *chief* attention and concern, is foolish in the extreme, however he may be otherwise occupied. The day of God will reveal the sad truth that many who were accounted wise by their fellow men, were thus foolish. They will miserably perish in that day, together with all the wisdom they have acquired.—*H. A. St. John*.

— ★ ★ —

THERE is no sin in having temptation; but sin comes in when temptation is yielded to.—*Mrs. E. G. White*.

— ★ —

THERE is no better way to show our trust in God than to busy ourselves with the things He asks us to do.—*Maltbie D. Babcock*.

— ★ —

THE eyes of the Lord are in every place, beholding the evil and the good.—*Solomon*.

Our Bible Reading

Man's Duty to His Creator

1. How came the heaven and earth to be?

"Thus saith God Jehovah, He that created the heavens, and stretched them forth; He that spread abroad the earth and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein." Isa. 42: 5.

2. Who made man?

"Know ye that Jehovah, He is God: it is He that hath made us, and we are His." Ps. 100: 3.

3. For what purpose did God create man?

"I have created him for My glory." Isa. 43: 7.

4. What is God also to us besides Creator?

"Thus saith Jehovah, your Redeemer." Isa. 43: 14.

5. What is God's glory?

"Show me, I pray Thee, Thy GLORY. And He said, I will make all My GOODNESS pass before thee." Ex. 33: 18, 19.

"Heaven and earth are witnesses
That Thy glory goodness is."

6. What is man's privilege toward His Creator and Redeemer?

"O come, let us worship and bow down;
Let us kneel before Jehovah our Maker:
For He is our God,
And we are the people of His pasture." Ps. 95: 6, 7.

7. How is man's duty toward his Creator and Redeemer expressed?

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12: 13.



THE OUTLOOK

"Watchman,
what of
the night?"

Mr. W. T. Stead and Spiritualism

By Willard Allen Colcord, Author of "The Rights of Man"

Coming to Aid Men and Religion Forward Movement

IT is perhaps quite generally known that Mr. William T. Stead, the noted English journalist and peace advocate, who, with sixteen hundred others, lost his life in the wreck of the steamship Titanic Sunday night, April 14, was a Spiritualist. In a cablegram to the Washington "Post" of January 17, 1909, Mr. Stead said:

"New and wonderful letters are reaching me almost daily from my boy Willie, who died a year ago. . . . He says that the spirit world is quite as anxious to establish communication with this world as we are with it. For many years I have known that spirit communications were a reality. . . . In my opinion, not only experts, but ordinary men, will be able to communicate with those who have gone before. It is all a question of faith and of knowing how. The method whereby ordinary people may communicate with their relatives and friends whom they ignorantly suppose to be dead, I shall shortly attempt to make plain. Undoubtedly, the greatest development lying before the present century will be the bridging of the gulf between this world of change and the future world of changeless immortality."

In the spring of this same year, Mr. Stead, "acting under the direction of the spirit of a well-known Chicago woman," Miss Julia A. Ames, formerly editor of the "Union Signal," official organ of the W. C. T. U., who died seventeen years before, established in London a "spirit telegraph office," where "those who had passed over could communicate with the loved ones behind." An account of the establishment of this "bureau of communication between the two sides," was published in the Washington "Post" of May 28, 1909. In this Mr. Stead quoted a "letter" which he professed to have received from Miss Ames, in which she said:

"I have long wanted to establish a place where those who have passed over could communicate with the loved ones behind. At present the world is full of spirits longing to speak to those from whom they have been parted. It is a strange spectacle. On your side, souls full of anguish and bereavement; on this side, souls full of sadness because they can not communicate with those whom they love. What can be done to bring these somber, sorrow-laden souls together?"

"What is wanted is a bureau of communication between the two sides. Could you not establish some such sort of office with one or more trustworthy mediums? If only it were to enable the sorrowing on earth to know, if only for once, that their so-called dead live nearer than ever before, it would help to dry many a tear and soothe many

a sorrow. I think you could count upon the eager coöperation of all on this side."

Acting upon this suggestion, Mr. Stead established the bureau referred to.

That Mr. Stead died a Spiritualist, and was ardent and active in his belief in it to the last, is confirmed by the following from the New York "World" of April 19, 1912, which appeared among the numerous accounts of this latest and greatest of maritime disasters:

"Frederick K. Seward, who sat next to William T. Stead at the Titanic's saloon table, told of the veteran English journalist's plans for his American visit. His immediate purpose was to aid in the New York campaign of the Men and Religion Forward Movement.



Photo by Paul Thompson, N. Y.

ELIMINATING THE MIDDLEMAN

The women of Cincinnati have organized the Women's Coöperative League to eliminate the middleman and reduce expenses. The above is the meeting of its officers with representatives of 1,500 farmers from Kentucky. The League buys directly from the farmers at wholesale, and has the produce shipped to several centrally located stores, where member stockholders (membership unlimited) may purchase supplies in small quantities at wholesale prices. A representative of the farmers, Wm. M. Martin, of Lancaster, Kentucky, is addressing the meeting.

"TALKED OF SPIRITUALISM

"Mr. Stead talked much of Spiritualism, thought transference, and the occult," said Seward.

"He told of a mummy case in the British Museum, which he said had had amazing adventures, but which punished with great calamities any person who told the story. He told of one person after another who, he said, had come to grief after writing the story, and added that, altho he knew it, he would never write it. He did not say whether ill luck attached to the mere telling of it.

"Stead also told, Seward said, of a strange adventure of a young woman with an admirer in an English railroad coach, which was known to him as it happened, and which he afterward repeated to the young woman, amazing her by repeating everything correctly, save for one small detail."

That intelligent men, such as Mr. Stead, should be captivated and captured by the dark, mysterious, and uncanny workings of Spiritualism is an evidence of the insidious power and deceptive nature of this modern form of an ancient delusion, and ought to be a warn-

ing to others of like or less intelligence and mental acumen to be on their guard against it, and to give it a wide berth. His story concerning the "mummy" in the British Museum is an evidence of the superstition connected with this doctrine founded upon the first great lie—"Ye shall not surely die"—and is on a par with the like superstition connected with the "sacred relics," such as the nails of the cross, the bones of the saints, and other similar alleged sacred souvenirs so much made use of even to the present time. It sounds like a story from Lourdes, or of sacred images which at night have been said to leave their cabinets, or places of confinement, and go about performing miracles. It must be classed with the rankest superstition and demonology. After reading it, one is not so surprised that about sixteen years ago its author started, and for some time edited, a magazine called "Lucifer."

In the story concerning the strange adventure of a young woman in a railroad coach, is seen not only the tendency of Spiritualism toward the sentimental and immoral, but its power to pry into the hidden and unknown, and, to some degree, its ability to reveal secrets.

And that Mr. Stead, permeated with Spiritualistic views and beliefs as he was, was coming to America to "aid" the Men and Religion Forward Movement, is also significant, and ought itself to arouse suspicion as to the character and workings of this movement. In Washington, D. C., this movement, which has simply been carrying out a program laid down by the Church Federation at Philadelphia in 1908, allied itself with the Roman Catholic Church. Had Mr. Stead lived, it would, it appears, have allied itself, through him, with Spiritualism,—a significant triple alliance.

Shortly after the great disaster on the Atlantic, we predicted that Spiritualists would doubtless soon be professing to have received messages from Mr. Stead. True to this conjecture, before a week had passed a family of Spiritualists in Washington, living but a short distance from our house of publication here (only two blocks), claimed to have received such a message. The following, under the caption "Stead Spirit Message," is the account given in the Washington "Post" of April 21, 1912, of the receipt of this message:

"That William T. Stead, who was lost on the ill-fated Titanic, has already communicated with his friends through a medium, is the announcement made by Arthur R. Colburn, a prominent member of the local bar, and a resident of Takoma Park. Mr. Colburn for some time had been a friend of Mr. Stead, both being believers in Spiritualism, and often exchanging their ideas in long letters to each other. Mr. Stead was exceedingly active in the Spiritualistic movement in England, and Mr. Colburn announced that English Spiritualists would soon begin to receive messages from Mr. Stead.

"The first message from Mr. Stead is said to have been received on Friday night at Mr. Col-

burn's residence on Carrol Avenue, Takoma Park, Mr. Colburn taking the message down in shorthand as it came from the lips of the medium at the rate of eighty words a minute. An improved ouija board was used, which Mr. Colburn asserted was the only one of its kind in the world, explaining that it was made according to the directions of the spirits themselves. A greater speed is possible on the board than the old board allows.

"The alleged call from Stead came at 8:30 on Friday evening, while Mr. Colburn was playing the flute, when he got an impression that his spirit 'guide' had something to tell him. He then got word that Stead was present and would talk. Six persons were present during the receipt of the message, among them being the *Post* representative. From the message it is said to be evident to Spiritualists that Stead, after going down with the Titanic, retains an interest in his work among Spiritualists on earth, and is anxious that it go on.

"The medium experienced a feeling of suffocation during the receipt of the message, which Mr. Colburn asserted was caused by Stead's drowning after the Titanic made her final plunge. The alleged message, exactly as transcribed from Mr. Colburn's shorthand notes, is as follows:

"A SUPPOSED MESSAGE RECEIVED

"(W. T. Stead): No possible excuse—and yet it has happened. And I am present; but I feel that some other time you will greet me with a better feeling than now.

"If I could see you I would be glad, but the time has not yet come when I can see you. Before long I will strengthen up and be present—a power, as you will look for me to be. I am now feeling so overwrought that I can not stay, nor feel that I could speak to you with any degree of certainty or possible . . . (chance) you could understand me or what I would wish you take down. Let time of a few days come to me, and help me out of the powerful feeling of remorse and regret. I left so great a work only started that I am now weak and nerveless in mind and heart, and can not say with you all present here what I would like to lay down for real truth of what I have passed through. Now I take my leave. Let me express to you my pleasure at some other time at what I still have left me, a source of coming back, and strength from which to draw in my time of weakness and trouble.

"I now say good night to you here, and take with you each grateful thanks. And I will tell you all the facts, for I am not biased in any way; nor can I feel that it will not be correct to speak of as the truth—for which I stand.

"In the meantime, farewell."

"Mr. Colburn said that he is looking for another message from Stead in the next few days. He hopes that the second message will contain details of the calamity."

This message, weird, indefinite, unsatisfactory, yet suggestive, enticing, and awakening an interest and expectation for more to follow a little later, is characteristic of Spiritualism, if it does not sound much like the lucid and forceful writings of Mr. Stead while living. The circumstances have changed. Mr. Stead has been drowned, and hence the "sensation of suffocation" on the part of the medium, and the "weak and nerveless mind" of Mr. Stead, his inability to say much at this time, and the need of the passing of a few days to help him out of "the powerful feeling of regret and remorse" which he was experiencing in this his "time of weakness and trouble." It would not do for the "spirit" of any of the hundreds lost on the Titanic to reveal too much concerning the disaster before the Senate Committee probe and other boards of inquiry had ascertained the facts.

On another page of this same paper the statement is made that "William T. Stead, editor of the 'Review of Reviews,' stood by Captain Smith, and without trepidation went to his last reward." But if the passing to one's "last reward" leaves one in such a condition as this spirit message represents Mr. Stead being in, the alleged glories of the doctrine of the immortality of the soul and reward at death are shorn of much of their luster, and believers in the doctrine, we should think, might well query if after passing from this life one were not better really dead than alive. The whole ouija board message may well be classed with the "peepings and mut-

terings" of ancient sorcery and witchcraft, and credited to the spirit workings and satanic delusions of the latter days.

Through these alleged messages from Mr. Stead, he, the dead, may do more to advance the cause of Spiritualism through his death than he did during life. And Mr. Stead is not alone. The world at large, and the religious world particularly, is getting ready for this great, overmastering latter-day delusion. Not long ago Bishop Samuel Fallows, of St. Paul's Reformed Episcopal Church, Chicago, speaking on "immortalism," or "the science of talking with spirits," predicted that before long this science would become a routine study in the public schools, like spelling or arithmetic, and said:

"In the enlightened days to come we shall be able to converse with spirits of departed friends and relatives. Their state will be made known to us through these communications. They will be able to advise us on knotty problems, and the ancient Biblical days, when communications from above were comparatively common, will have returned in part."—*Washington "Post," August 31, 1909.*

The only safeguard against this strong and enticing delusion is familiarity with, and a firm belief in, the plain teachings of the Word of God. This Word teaches that the dead are dead, and that the only hope of life beyond the grave is in Christ and the resurrection from the dead.

W. A. COLCORD.

Washington, D. C.



A NEW WEAPON OF WARFARE

An aerial torpedo which will speed over land and sea with aim so deadly as to revolutionize the methods of modern warfare. It is an invention of a young Australian engineer, Arthur Dunbar Wigram. The photograph is from a model.

Dr. Tufts on Sunday

(By Walter Owen in Colton Daily "Courier" of June 8)

DR. G. L. TUFTS, of the Lord's Day Alliance, and the Pacific Coast secretary of the International Reform Bureau, came to Colton Sunday afternoon to deliver an address on the proposed Sunday law for California.

Dr. Tufts has been doing that kind of work on the coast for several years, and led the movement at the last legislature for a California Sunday law.

The present campaign is designed to secure the same kind of a statute, by means of the initiative, and the doctor and his collaborators are seeking to secure 31,000 names of voters on a petition to have the proposed legislation placed on the ballot this fall.

It will be noted that Dr. Tufts pursues his ordinary vocation on Sunday, tho he insists that nobody else shall have the privilege. He even uses the trains of a grinding seven day corporation on that day, and thus himself helps to oppress the train men who "never have a day off." The doctor reminds one very much of the man who "left off reforming himself, and went to reforming the nation."

In his address at the Methodist church last night, Mr. Tufts denied that the proposed Sunday law is a religious measure, and declared it had nothing to do with a union of church and state, tho in his prayer just a few minutes before, he pleaded with the Lord to help the people keep Sunday as a holy day, and not as a holiday.

He also quoted favorably from an eminent Frenchman, who declared that there can be no religion without the Sabbath.

The logic of that is, unquestionably, that the enforcement of the Sabbath is the enforcement of religion.

As an introduction to his remarks, the doctor read from the Scriptures the admonition to the princes of Judah to bring no burden into Jerusalem on the Sabbath day. Wonder how the reverend gentleman would have got into Colton with his luggage yesterday if that kind of a law were enforced here.

According to the reformer, California is almost the worst state in the Union, because it has no Sunday law.

I haven't the statistics, but the veracity of that statement is doubted. The doctor quoted no figures for his assertion, and it is pretty safe to assume that this state does not compare unfavorably with others. In fact a statement in Dr. Craft's book, "The Sabbath for Man," in answer to the question, "Where have you seen the best Sabbath observance?" answered, "Among the Christian people of California."

There is a law in this state now which makes it illegal for any employer of labor to cause his employees to work more than six days in seven. To be sure it is not enforced, but neither was the Sunday law of California a number of years ago. The San Francisco *Examiner* said of that statute, just before its repeal in 1882: "The law is inoperative, and its repeal would only lop off a dead branch from the tree of legislation. Sunday would be just what it is now." And that was true.

It is a fact that several hundred people were arrested, but juries absolutely refused to convict, and the law was a dead letter.

It is true that employees are often worked too long hours and too many days in succession, but there is no record that any Sunday law ever helped matters any. They have been tried in all the Eastern states and Southern states, but have absolutely failed to help labor conditions, tho they have put a good many honest people in jail, notwithstanding exemption clauses, of which Mr. Tufts makes so much.

The gist of the whole matter is that Sunday laws are wrong. They are religious, and their enforcement is the enforcement of religion. In fact many of the Sunday law advocates make no bones of its being a religious statute. Jonathan Edwards, one of the leaders in the movement, has said, "We want state and religion, and we are going to have it." Another leader of the movement, in the organ of the National Reform movement, the *Christian Statesman*, says, "To be perfectly plain, I believe that the existence of a Christian constitution would disfranchise every logically consistent infidel."

Dr. Tufts is working toward that end. He belongs with the people who are seeking union of church and state, or of religion and state, which is the same thing; and the mild Sunday law he is now proposing, is only to establish a religious precedent in political affairs.

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On April 4, 1818, Congress passed a law respecting the American flag. The law was to become effective on and after the following July 4. The *Washington Gazette* of April 10, 1818, complained that sufficient time was not given before the new law went into operation. One of the reasons assigned was that "it will take one month at least before the provisions of the act will be known at New Orleans." In 1912 it takes but a moment to do what required a month in 1818.

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We ask for no exclusive immunities. We disclaim all right of human government to exercise over, or fetter in the least, the religious rights of any being. Might is not right, neither does the accident of being a majority give any claim to trample on the rights of the minority.—*From an Appeal by the Seventh-day Baptist General Conference in 1846.*

HOME AND FIRESIDE

"The Head of the Company"

The Story of One Mother's Work



AY I have Harry Gould for a partner, mother? I like him, and he is interested in things I am. I just feel sorry for him. He don't have any chance at all!"

"A partner, did you say? A partner in what, Ralph?" the mother asked, smiling across the table.

"Why, a partner in my work, in my experiments, in my learning about things and how to do things," the boy answered with the fire of earnestness and enthusiasm flashing up in his eyes.

"What! Am I to be dropped?" asked his mother, still smiling over her teacup.

"O, of course not, mother. You're the head of the business—always was, and always shall be! But I just thought maybe you could help two boys as well as one. Harry and I would be doing the same things, you see."

"But what is the matter with Harry?" the mother asked, not in the least objecting to Ralph's plan, but, like a wise diplomat, wishing to understand fully the case in hand. "Why, doesn't Harry have all he needs? You say he has no chance."

"Well, mother, it's just like this: There isn't a place in their big house on Nob Hill for a boy's room and workshop. You know I went home with Harry last night. They have parlors, and a library, and a music-room, and a smoking den, and all that sort of thing. Harry's room is nice, too. But, honest, mother, it's so awful nice that he can't have any good times in it. He took me up-stairs to see a hangbird's nest and some curious rocks he found in the country. When we got up there they were gone. He went to his mother about it, and, if you'll believe it, she just laughed and said, 'We can't have such rubbish in your pretty room!' And she or the maid had burned up his bird's nest and thrown away the curious stones. My! but he looked glum, but he didn't say half I wanted to. I'm downright sorry for him. They might just as well throw him into the street along with the stones."

During Ralph's long speech a shadow swept over his mother's face, and Ralph read her sympathy before her answer came.

"Certainly, I shall be glad to have you take Harry Gould for a partner, if this is what you mean. But do you think his father and mother will be quite willing that he should spend his spare time here?" said his mother.

"They won't either of them care, I'm sure. I don't s'pose they know where he is, anyhow. He told me his father went to business before he and his mother were up in the morning, and came home so late that he sometimes didn't see them for a week. His mother goes off to parties and clubs, and Harry says he gets awful lonesome, and so he goes 'most anywhere evenings."

"Bring him here, Ralph; I want him as much as you do," said Ralph's mother.

All through the day thoughts of Harry Gould brought a shadow to the face of Mrs. King, Ralph's mother, and her heart warmed toward the boy who "didn't have

any chance." She knew his father to be a prominent business man in the city, and his mother's name often appeared in the society columns of the *Daily Leader*. In her thoughts of Harry there came thoughts of other boys of well-to-do families, as unhelped as was Harry. "O," she said to herself, "the rich need helping as much as the people of the slums."

Business had kept Ralph's father out of the city for weeks at a time for much of Ralph's life, and to the mother had fallen most of the care and training of the "Little Prince," as the more immediate friends of Mr. and Mrs. King had dubbed the boy since he first came to be one of the Kings' household. So "Little Prince" he still was, and he had learned, as well as any son of a royal house, that he was being trained to a kingdom—a kingdom of usefulness, where truth and faithfulness are armor and crown.

When the boy first lay upon his mother's breast, she felt her insufficiency, as every mother must, but she felt the greatness of this gift divinely committed to her care.

The True Man

He stood upon the world's broad threshold wide;
The din of battle and of slaughter rose;
He saw God stand upon the weaker side,
That sank in seeming loss before its foes.
Many there were that made great haste, and sold
Unto the cunning enemy their swords.
He scorned their gifts of fame and power and gold,
And, underneath their soft and flowery words,
Heard the cold serpent hiss; therefore he went
And humbly joined him unto the weaker part;
Fanatic named and fool, yet well content
So he could be the nearer to God's heart,
And feel its solemn pulses sending blood
Through all the wide-spread veins of endless good.

—Lowell.

Prayer led her to the Wise for wisdom, and, as the boy grew, he did not grow away from his mother. Ralph was now fourteen, and with his mother he had learned the beauty of the world, and the days were all too short to hunt out its treasures, and to study its wonders.

Museums and parks and menageries and libraries were visited; excursions into the country came into Ralph's training and education; access was arranged to machine-shops and printing-houses and factories. And all these visits were supplemented by home study, experiments, and attempts to make or put into practise something he had learned.

In all his investigations and work, Ralph's mother was, as he had said, "at the head of the company."

"How do you ever get time for it all?" an intimate friend had asked when she found Ralph and his mother one day arranging a battery and running telegraph-wires from room to room. "You must have to study day and night."

"Study!" laughed Mrs. King. "I never studied harder in school, nor was it ever so delightful. I never began to study so in my Browning club, nor in my sorosis.

But," she added, with a voice sweet and very earnest, "my Browning club and sorosis were interesting and helpful, yet not to be compared with this. This work is preparing the 'Prince' for his kingdom, you know."

That night Harry Gould came to the study room and the workshop. To him it was the beginning of a new life—the opening of doors into a world of which he had all along had dreams, and for which he had been hungry all his life.

There the boys worked out experiments, turned inventors, and learned to use their brains and their hands. There they telegraphed—startling messages the world was yet to hear. There they built boats stanch enough to carry cargoes that were to help in life's long voyage. And there it was that Harry's father found his boy, weeks later, when he "came to himself." And this is the way it happened:

Mr. Gould left the counting-room earlier than usual one evening. A spirit of unrest seemed to have settled upon him. His usually accurate brain refused to do its duty, and, closing books and desk, he went home.

"A beautiful home!" he said in his heart, as he lingered a moment in the bright light that streamed from its windows, and the thought of Harry gave a warm thrill to his heart. As a little later he entered the parlors and saw a group of friends, he remembered that his wife had told him that the card club were to meet there that evening. None was playing, however, and a heavy gloom shadowed the place. "Not playing?" he said. "How's this?"

"O, George, you haven't heard!" exclaimed his wife. "Such a dreadful thing has happened! You know Rose Dale belongs to our club; she was to have been here to-night. Mr. Bruce called for her, and it is he who has brought us the word. They have just learned that her brother, David, has shot himself. He had become a gambler, and had lost his own and his employer's money. He could not bear it. Poor, poor boy! Poor Rose! You know what a brilliant young man he was—a young man of such promise; and—don't you remember?—he came with Rose and learned to play—here—at our club. I recall his wonderful skill; he seemed a born player. How we cheered him on! And it has come to this!" Mrs. Gould could say no more for weeping.

A pallor came into the man's face as he listened, and the shock to him, as to them all, was terrible. But somehow his own boy's face seemed ever to rise before him, until at length he asked:

"Where is our Harry, Grace?"

"Why, really, George, I don't know," his wife answered. "He has been out evenings a great deal lately, with Ralph King, on Granger Street, I think."

With a half groan the man went out. Somehow the tragedy whose shock was upon him, compelled thoughts of Harry, and he realized how little was being done to save his own boy. A grip like a hand of steel seemed upon his heart as he rang the bell at the little house on Granger Street. "Can you tell me where Harry Gould is?" he asked, as his ring was answered. The door

of a large room just across the hall stood open. This was the boys' room. Harry, surprised, heard his father's voice, and called in answer, "O papa, come in here and see what we are doing." An angel's song could not have been sweeter at that moment to the father's ear. Mrs. King led the way, and for a moment the man stood in the door. He saw half-finished boats, miniature engines, cases of tools, and the meaning of the room flashed upon him.

"See, papa, we are printing our own newspaper," said Harry proudly, pointing to a hand-press which the young printers were manipulating. "Isn't this a nice room?" he went on, "and it's all Ralph's, and I'm his partner, and we're learning so much! Ralph's mother helps us. It's the best place I ever went. I just wish all boys had such a chance!"

"I wish so, too," said Mr. Gould, with a mist shining in his eyes.

After that night things were changed at the Goulds' home. There was no more danger of a hangbird's nest ever going into the fire again, or of specimens being thrown away, and when Mr. Gould took both boys to Yellowstone Park that summer, they went as three good comrades.—*Christian Herald.*

The Magazine with the Message

Vacation and Recreation

In addition to its usual line of timely matter, the *Signs of the Times Magazine* for August contains several articles suitable to this hot month of the year. The cover design is a view of Yosemite Valley, with its high arching trees, showing the waterfall and the green valley, between the trees, in the distance. An oil-painting. Following is a partial list of contents:

"Come Apart and Rest" is a vacation article, written from Christ's invitation to His disciples. It gives some very suggestive lessons, and draws practical suggestions with reference to true recreation.

"How to Be Comfortable in Spite of the Weather" is the title of another article, especially timely for August. It is written by Dr. Paulson, medical superintendent of the Hinsdale Sanitarium, Illinois, whose writings are well known and appreciated by the readers of this magazine.

"Spiritualism; Its Latest Phase," by the editor, brings the development of Spiritualism down to date. It shows the real power behind this movement, and the wonderful advancement which this modern delusion is making at the present time.

"The Responsibility of Capital" is another article dealing with current events, bearing a moral, and pointing out logical results that are certain to eventuate as warranted by the facts and the predictions of prophecy.

"The Second Coming of Jesus — Greed as a Sign of the End," by Prof. George W. Rine, is another contribution in a series of articles which have appeared in the greater portion of the magazines this year, from the pen of this graphic, trenchant author.

"The Heavens Declare His Glory" is an astronomical article by Guy M. Green. In the past there has been a great interest on the part of the readers in our astronomical articles. We commend this to their interest and attention.

"The Value of Sanitation in Panama," by B. E. Connerly, is an article of interest just now, as the work of Panama is rounding out toward completion. It shows what sanitation will do in what was one of the most disease-ridden sections of the country.

"The Sabbath for Man," by George A. Snyder, is the first of a series of articles on this subject by this well-known writer on Biblical subjects. We trust the series will be read by a large circle of our readers.

"An American Reformer," by Mrs. E. G. White, continues the series of articles appearing from this well-known author.

"Death; What It Is and Why It Is," by

William Covert, continues the studies on man's nature and destiny.

"The Creative Word and the Sabbath," by the editor, presents some considerations from the evolutionary and scientific aspects of this subject.

The articles on China, which were temporarily broken into, are resumed by an illustrated description of "Chinese Dwellings," by Mr. Stafford.

The Bible reading is a study on the subject of "The Ministration of Angels."

The *Signs of the Times Magazine* for July was a record breaker in the matter of sales. The largest number that has been printed for several years, 55,000, was printed. At the time of this writing, there is no question of complete sale of the edition, and it has further been demonstrated that five or six thousand more copies could have been sold had they been printed. July is always a good month with the *Magazine*, and we will have to lay our plans another year to print close to 75,000 copies of the July number. This shows that the work, with this magazine at least, is growing.

We are glad for the increase in our audience, as it means greater possibilities for good in reaching the additional number with our message.

Ten cents in coin or stamps to the *Signs* will bring you a copy of the August number. It is well worth your time and money.

The *Signs Magazine* wants agents, and it has a most attractive agency proposition. If at all interested in the circulation of select reading-matter for select people, you should address —

SIGNS OF THE TIMES MAGAZINE

Mountain View, California

THE MESSAGE IS IN THE CONTENTS

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C. W. Dayton, Chatsworth, California.

Prophecy

A small work which you will appreciate as a help in the study of the prophetic Word is "The Sure Word of Prophecy," by Pastor M. H. Brown. Primarily it deals with the prophecies of the book of Daniel and their fulfillment, shedding forth the light that this book contains upon present-day movements and conditions. Price, 10 cents. This office.



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Orders for that Spirit-filled work—"The Acts of the Apostles," by Mrs. E. G. White—continue steady. 2,167 copies in the cloth binding and 1,046 in the leather have been called for since the first of the year. This demand evidences a growing interest. This work covers the history of the church during the apostolic age, and applies the experiences during that period to the work of the church to-day. It is filled with historical information, inspiration for the believer in God to-day, and help for Christian service. It has 630 pages. Bound in limp leather, price \$2.00; cloth, \$1.50. (\$2.20 and \$1.65 in Canada on account of duties.)

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South America

A Brief Survey of Its Past, and Its Needs as a Mission Field

THAT the onward march of modern civilization has been arrested in South America is evident; but that the last decade has witnessed a great change for her betterment, both industrially and socially, is also evident; and the digging of the Panama Canal, in fixing the gaze of all the world on our sister continent, will not only mark a new era in industrial progress in this land of the Inca, but it is having, and will have, an ethical influence on all Latin America.

First of all, South America presents to the traveler a series of striking incongruities, no less apparent in those phenomenally rugged physical features than in her exotic social economy. Here, in the same day, may be experienced the torrid blaze of the valley and the frigid cold of the mountain; and contiguous with the arid plain is the water-soaked, impenetrable jungle. Here is the contorted, ribbon-like Chile, with an unbroken coast line of 3,000 miles, while her sister republic, Bolivia, has no outlet to the sea. For uniqueness of position, her west coast cities, from their dizzy heights looking down on all the world, scarcely find their analogy in geography.

Again we see this Latin American paradox in the maladministered governments, which, tho they pose as democratic, are, in the nomenclature of our great commonwealth, no more than New World oligarchies. Altho most transitory in nature, "continuismo" has ever been fundamental with the Latin administrators of the law, and to keep the military chieftains in the chair of state has involved the country in fratricidal warfare which has repeatedly threatened to decimate the population.

Viewed intellectually, the great pear-shaped continent to our south is truly a land of lights and shadows. While there have been few outstanding names which the world has cared to immortalize on the pages of history, still at times, illustrious characters have arisen to illuminate the darkness that has so long enshrouded those austral hills. While this country is characterized as the land of churches and convents, her academies are conspicuous for their absence. Splendid cathedrals everywhere embellish the plazas of Latin American cities, and popular shrines devoted to the worship of legions of canonized divinities crown the hills and grace the mountainsides; but—where are the schools? The blessing of letters has been denied this people, that an unscrupulous priesthood might the easier delude them with a religion whose dogmas are at the antipodes of the truths of the gospel. Under such conditions minds are debased, men soon cease to reverence the church or honor the state, domestic relations are reduced to the lowest level, and degeneracy is the inevitable sequence.

Why the Contrast?

But why this remarkable contrast in the degree of progress made by the two halves

of the great American continent? Why must the North send men and means to the South to develop its resources? and why must Bibles and teachers be sent to raise the moral standard of that people? The southern half of the continent is nearly as large as the northern, and its resources are greater. The South was settled nearly a century before the North, for when the colonies of Jamestown and Plymouth were established, South America could boast of a score of flourishing cities. True, a few men, principally foreigners, have gathered wealth from the fertile fields of Argentina, others



A typical house of Ecuador Indians

from the products of the Brazilian forests, and still others from the mines of the Andean district; but the masses have always lived in poverty, accepting the humblest necessities of life as luxuries.

Some writers attribute the arrested progress to a tropical climate, while others reason that the country topographically opposes itself. Its high mountains, boundless plains, mighty rivers, and limitless forests baffled the courage of earlier generations, and only twentieth century energy could master such difficulties. But from personal observation and a study of existing conditions, we are persuaded that the real cause of South America's troubles is the system of religion which has kept the people in a state of ig-



A group of Ecuador Indians

norance and superstition which only finds a parallel in the Middle Ages.

It is well known that since its discovery, the Papacy has had a free hand in South America,—as free as ever Buddha or Confucius had in India or China. We never heard of any attempt to make the climate of these countries responsible for the tyrannies borne by the long-suffering Orientals, for all know that the oppressions germinate in the despotic religion that is behind the government.

When Pope Alexander VI made Spain the

overlord of what is now Latin America, he sanctioned a régime which has for centuries enslaved the peoples whom Providence had ordained to be free; and when the church sent an army of monks and friars to propagate the dogmas of the "holy see," there was laid a burden on the necks of the people which neither they nor any nation were able to bear. Spain failed, and lost her vast fiefdom and the fealty of her vassals. But not so with the church; she has guarded too well her charge. During the long centuries, her priesthood have so mixed with the masses, entering into the very warp and woof of society, that a sketch of South American life would be a history of the operations of the Jesuit, Dominican, and Franciscan friars in the southern half of the New World.

During the supremacy of this comprehensive papal scheme in our sister continent, the church has taken cognizance alike of the greatest affairs of the greatest states, and the humblest concerns of the most obscure home. No government could exist without her assistance, no revolution could prosper without her sanction; no industrial enterprise could succeed without her counsel, and not a ship could put out to sea without her blessing. The child began life under the influence of the parish priest, was tutored at his feet, made devotions at his altar and austerities at his confessional. To the average Latin the maxims of the priest were not only a standard of piety, but his ideas of heaven, the Deity, and his hopes for eternal life were all centered in the spiritual efficiency of the *santo padre*. Thus, in peace or in war, in business or pleasure, at home or abroad, and for life or death,—all was couched in the Roman priest, the alpha and omega of all that appertained to South American life.

Thus in a last analysis, the evidence, beyond a possibility of doubt, compels us to lay the charge of guilt at the feet of the Romish priesthood; for they have not only betrayed the most responsible trust as sponsors of the people, but they have invaded the realm of conscience, robbed men of their most sacred rights, placed the ban on intellectual knowledge, and through the centuries have kept the Book of God under the infamous papal interdict. Robbed thus of the very essence of manhood, the people have been enfeebled, and unfitted to cope with the problems of domestic and public life. While their men have been devoted to war, their fields have been untillied, their forests unexplored, their mines undeveloped, and in their cities have never been heard the hum of the loom, the lathe, or the press.

In the vernacular of the missionary, South America is still the "neglected continent;" but we forgive and forget all causes, and seek to deal only with effects. Nothing but the blessings of the gospel can atone for what these people have suffered and lost. The needs are great and the doors stand open. Many are entering these open doors with the saving message, but more must follow—yes, many more.

May we not fail in doing our whole duty in the little time that remains to us before Jesus comes.

B. E. CONNERLY.

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F. A. and Freddy Allen	7.60	
F. A., Freddy, and A. Allen	28.50	26.00
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Total	\$121.96

Attention

Those who have relatives and friends residing in Chicago and vicinity are earnestly requested to urge them to attend a series of gospel meetings which are being conducted in the commodious canvas pavilion located on the corner of Ontario and Laurel streets, Austin, Chicago, Illinois.

The service will be continued every evening, at 7:45, excepting Saturday, until August 20. There will also be a service every Sunday afternoon at three o'clock.

The subjects presented at these meetings are the same as those advocated in this paper.

Please write at once to your friends, that they may obtain the benefit to be derived from these meetings.

The tent can easily be reached by taking the west-bound cars on Lake Avenue, Chicago Avenue, and Madison Street, or the elevated road Oak Park line.

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Missionary Volunteer Secretaries Recommend "Advance Guard"



Heartily pleased with the new book, "Advance Guard of Missions," Missionary Volunteer secretaries are recommending it to our young people.

The following quotations from letters show how they regard it:

"Our young people need missionary biography, and I hope this is just the book that will inspire them to go and do likewise."

(Miss) Matilda Erickson,
Corresponding Secretary General Department.

"I find the book an inspiration even to one who has no zeal in missionary work, and to me who love work of this kind, it is more than an inspiration; it kindles a deep desire in my being to spend every moment in the missionary work, that none may be overlooked in the carrying of the message for this time to blind humanity."

Mrs. V. W. Baxter,
Tennessee River Conference.

"It is indeed intensely interesting. I am sure that it will awaken the people's interest in missions, not only the young, but older ones as well."

A. M. Neff,
Virginia Conference.

"I like 'Advance Guard' very much. I had it with me on a trip, and Elder Jackson (president of the conference) read a little in it, and I had to let him have it, he liked it so well. He ordered another for me. I think it is the best I have seen in its line. This is the kind of books we need in the young people's work."

W. W. Ruble,
Northern Union Conference.

"I have been able to read only a part of it, but feel free to say that it is worthy the best recommendation I can give it."

Daisy Terry,
Georgia Conference.

"This book is to my mind one of the best books on missions I have read, and I feel, for one, that we will all be pleased to welcome it in our Young People's Missionary Volunteer Reading Course for next fall."

Maggie Ogden,
E. Kansas Conference.

"The sketches included in it are put in such form as to be intensely interesting. I consider it a valuable addition to our young people's literature."

Mrs. Carrie R. Moon,
Lake Union Conference.

"Am sure it will be an inspiration to the young people of this conference."

W. M. Andress,
Western Colorado Conference.

"I am glad to recommend such books to our young people."

Fannie Dickerson Chase,
Editor "Youth's Instructor."

"I am well pleased with the book, and it is full of facts which will be well worth the price you ask for it."

Mrs. Emma Wilkinson,
Upper Columbia Conference.

"I do not see how it can fail to stir up a missionary spirit in those who read it, whether old or young."

Mrs. M. T. Poston,
Arizona Conference.

"I am indeed glad to welcome this book, for I believe emphatically that there is a mission for such a book among our young people. The past two or three years I have urged missionary biographies upon our young people. I am starting tomorrow on a trip through the Central Union, and shall take the book with me to read, and shall then be able intelligently to recommend it."

Meade MacGuire,
Central Union.

"From such portions as I have read, I am led to believe that the book is worthy of a place in the library of all of our young people."

Rosamond D. Ginther,
California Conference.

"Advance Guard" costs only \$1.00 in plain cloth binding; \$1.50 cloth, marbled edges.

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

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

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We place our editorial department first in the paper this week. We shall give more editorial attention to the things that are troubling our readers, in the series to come—will endeavor to make the paper more of a help to every one of our great family.

Referring to "Mr. Stead and Spiritualism," an article on page 10, we note also that another person in Washington, D. C., has received a message from Mr. Stead, or rather from a spirit who professes to be the spirit of Mr. Stead. We may safely set down all these real messages, if they are such, to the deceptions of satanic agencies.

Our associate editor, A. O. T., has just returned from a six weeks' tour of camp-meetings in Washington, Oregon, and Idaho. He reports most excellent meetings, and full work. It has not been in any sense an idle pleasure trip, except as one finds pleasure in doing hard, earnest work for the Master. Many of these meetings were especially blessed of God in souls converted. Eighty-one were baptized at the Portland meeting alone, and fifty-two at the Spokane meeting. He is now back to do still better service for the SIGNS OF THE TIMES.

The conditions in the world politically, socially, religiously, are not matters of surprise to the faithful student of prophecy. Not one dominating condition exists in this world at the present time, but what God has foretold in His Word, clearly, definitely, explicitly; and it shall be the aim of the SIGNS OF THE TIMES to point these things out in all the time to come. We wish our readers to see what is actually true,—that the most up-to-date book that there is in the world is the Bible. It is the living Book for to-day. It pointed out events centuries ago, and in its living testimony points out still the very conditions and troubles of this great old world. Best of all, it has the remedy for its ills; and if the world at large will not accept it, the individual may. We plead with our readers to study

Memory Text for the Week

John 3:16. A.R.V.

"For God so loved the world, that He gave His only-begotten Son that whosoever believeth on Him should not perish, but have eternal life."

with us this great question, and increase the circle of our students by enlarging the circulation of the SIGNS OF THE TIMES.

At this writing our California camp-meeting had opened with a most excellent spirit. An earnest seeking of God entered at the very beginning of the meeting, and on the first Sabbath service hundreds came forward, either to seek a new consecration, or to seek God for the first time. Fuller reports will be given in our next.

Quite a number of poems on the Titanic have come to us. We have already published one. While some of these which have been sent in have merit, they are too long, and it does not seem wisdom to publish any more upon the ill-fated ship. It had its lesson; but what is the use of keeping its gruesome, sad picture before the public?

In Our Next Issue

Our next issue among other good things will contain the following:

1. "Man Tested and Lost" (Bible Reading).
2. "The Missionary's Pattern." By Mrs. E. G. White.
3. "The Manner of Christ's Coming." By Prof. G. W. Rine.
4. "Christ as Creator." By G. W. Reaser. This article is the beginning of an excellent series on the character, offices, and work of our blessed Lord.
5. "The Glory of the Stars." By Prof. F. E. Hinkley, astronomer of Harvard University. This article will be illustrated by photographs of objects in the southern heavens.

Besides these are our regular departments, which will be well filled.

Much is said about the refinement of the twentieth century,—its better civilization,—but it needs only a little beer and whisky to show that the civilization is only veneer, and that man at heart is as savage as he ever was. At a recent miners' celebration in Jacksonville, New Jersey, the press despatches give an incident which testifies more strongly than any theory, regarding the human heart. There is a game called "Irish pool," in which a tin can is tied to a rope and made fast to the top of a pole. As the can swings around the pole, forming a circle, it is kept spinning by blows with sticks and clubs. But this was too tame for these celebrants—a live pig was taken, continually struck by those taking part in the game, squealing with every blow, some of which drew blood. The despatch says, "As the little jets of crimson shot over the heads of men, they howled savagely, and applied their whips and clubs more fiercely. Men sprang in the air to land blows, and when a player succeeded, there was a chorus of screams. The savagery of the thing was revolting, the participants and spectators took an inhuman delight in the torture that was being inflicted."

Wealth and Its Use.—From a property standpoint, we suppose that those who have money may spend it in any way they please; but from a social standpoint, it is questionable. One of the things which is increasing the discontent in the world at the present time is the lavish expenditure of wealth on the part of those who possess it. Just recently, in one of the most sumptuous hotels of New York City, was given a luncheon party for a dog; a Pekingese spaniel was host, and seven other dogs of like social rank were guests. Each dog had his "chaperon," a lady of wealth. The repast was prepared by the chef of the hotel, served by well-

trained waiters, the table adorned with every evidence of luxury,—silver and cut glass and hot-house blooms,—and the reporters of the press notified that they could come and write it up as a function of the first order—an event in society. "Degenerate extravagance" has been applied to the affair; and the words, it seems to us, are not too strong; and it has been truly said that it "flares out against the growing discontent of the time like a torch in darkness." Then, too, the dog itself is a caricature of dogs—a Pekingese spaniel—"a freak of the perverse in nature, helpless to himself and useless to man," as one paper expresses it, "of no purpose save to amuse the emptiness of an idle class, as incapable of rational pleasure as of useful employment."

The New York World truly says that "Socialists and anarchists and rebellious spirits of poverty or of misunderstood talent, read of these dog lunches and monkey banquets with as much interest as society itself—and they do not forget them. What passes as an amusing vanity among the rich, is felt as an insult to humanity by those that toil and can hardly earn food for their children. If plutocracy has not already gone mad with prosperity, it will not flaunt its Pekingese spaniels too often in the face of a food-taxed people." It is just these things which are ripening the world for the perils of the last days.

The Italian war drags on. A recent despatch in the Sunday Los Angeles Tribune, from Berlin, declares that the Mohammedan world are concentrating against Italy in their defense of Tripoli, and that the contest has become a "holy war." Mohammedans would do very much to retain Tripoli, but the simple fact is that Turkey is not the center of Mohammedanism. It is quite a serious question whether the great mass of Mohammedanism would not just as soon see Turkey humbled as not, but they do not wish to lose any Mohammedan stronghold or center in Africa. This report comes from one who had spent four months among the Turkish and Arab forces. He was warned in London that his throat would be cut by Arabs, or that the Italians would shoot him at sight; but the Arabs treated him as a friend when they were sure that he was not an Italian, and he said that there was little danger of the Italians' shooting him, because they did not dare come out of their trenches. Italy, he tells us, fails of success because they did not carry the war into the interior with vigor. At the first the Arabs were ready to submit to the invader without striking a blow, but now the attitude of the Arabs is that "we shall go on fighting as long as there is one drop of blood left in our veins."

The United States and Coffee.—In the international commerce of the world there is two and a half billion pounds of coffee handled yearly. The United States consumes more than one third of it all, more than twice as much as Germany, three times as much as the Netherlands, four times that of France, ten times that of Great Britain, and half as much as all Europe. It is not a hopeful sign. The real hold that coffee has is on account of the poison that it contains in caffeine, and the large drinking of coffee must affect the nerves of those who use it. Then, too, it is not needed—utterly useless. Those who do not use it get along even better than those who do. The coffee habit is a mild slavery, but it is slavery nevertheless.

We welcome into our growing family another religious paper, bearing God's great everlasting gospel message to the world. Its name is "Kin Zoung," which means, translated into English, "The Watchman." It is published at 60 Lower Kemmendine Road, Rangun, Burma. Typographically, the first number is a creditable looking number, but we can not read a word of it, consequently can not tell our readers its contents. We are sure, however, from those in charge of the work in Burma, that it is filled with the glad gospel message. May it be a faithful watchman, not only in warning souls, but may it bring many to the Lord and Saviour.