

# SIGNS OF THE TIMES

## The Beatitudes

Matt. 5:2-10

**A**ND He [Jesus] . . . taught them, saying,

Blessed are the poor in spirit:  
For theirs is the kingdom of heaven.

Blessed are they that mourn:  
For they shall be comforted.

Blessed are the meek:  
For they shall inherit the earth.

Blessed are they which do  
hunger and thirst after right-  
eousness:

For they shall be filled.

Blessed are the merciful:

For they shall obtain mercy.

Blessed are the pure in heart:

For they shall see God.

Blessed are the peacemakers:

For they shall be called the children of God.

Blessed are they which are persecuted  
for righteousness' sake:

For theirs is the kingdom of heaven





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 3801 — Having by Asking

Will you kindly give me a little light on the following? Matt. 7:7-9; Ps. 37:2-7. What things can we have by asking for them? Can people who believe be healed of sickness and disease now as they were healed by Christ and His apostles?  
R. S. H.

There are always conditions implied, if not expressly mentioned, in connection with prayer. You will find, if you look up the kindred texts, that these conditions are required: We must ask in faith; we must ask in the name of Jesus; we must ask according to His will. These three conditions, perhaps, embrace all, and these may all be summed up in one, for asking in the name of Christ is not merely the mention of His name in our petition. It is having the same submission that our Lord Himself did, asking in the same disposition, the same humility, as did He. We will not, in such cases, have any rebellion in our heart, or any enmity against others. Asking in faith is asking according to God's Word, believing that whatsoever He has promised, He will perform; and asking according to His will is according to what He has revealed. There are some things that are very clearly revealed that we may ask for in all assurance. For instance, we read in the 4th chapter of 1 Thessalonians, "This is the will of God, even your sanctification." We read again, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is the will of God that men should come to Him, for He invites us to come,—"whosoever will." Now in all these things in which God has expressly revealed His truth to men concerning every one, having to do with character (for He is no respecter of persons), we can ask with all assurance, and know that God grants it.

When it comes to the matter of healing, that may be a different thing. We may be able to learn some lessons in sickness that we could not learn in health, and the Lord understands that. The psalmist says, "Before I was afflicted I went astray; but now have I kept Thy word." One has to be thrown down, sometimes, to know how weak he is. But if, on the bed of sickness, we can come to that place where we recognize our utter helplessness, and will cast our souls on Jesus in the same way that we did to be relieved from sin, we may seek with great assurance that the Master will heal us. He is just as ready and just as willing to heal now as He ever was. The only thing that lies between His mighty healing now as compared with what He once did is our own unbelief, or our failure to give all the glory to Him. Sometimes our own sins have brought on our sickness. If we expect to be healed we should give up the sin and the indulgence. So, in Psalm 37, we read: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." He may not answer our prayers in just our way, but He will answer them in a better way. Let there be with our prayer the same submission that was in the prayer of Jesus in the Garden of Gethsemane. Note the two petitions in Christ's prayer: first, "Father, . . . let this cup pass from Me"—the human cry; and secondly, "Nevertheless not what I will, but what Thou wilt"—the divine submission. There was one prayer above the human prayer, and that was that He might be in perfect harmony with the divine will. Such prayers can never return unanswered.

### 3802 — Private Ownership of Land

After careful study of social conditions and their causes to-day, and study of the 5th chapter of Nehemiah, I am convinced that it is wrong for Christians to uphold private ownership of land, which makes for such great injustice. What sayest thou?  
E. R.

If conditions were ideal, all the land would belong to the Lord. As the Bible has stated again and again, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." When God brought the children of Israel out of Egypt, He divided the land among the tribes, to each tribe and to each family its inheritance, this inheritance to be ever kept with the tribe; and if at any time mortgaged or leased, it was to return to its own tribe in the Year of Jubilee. In the matter of simple justice there is very much to be said for the public ownership of land and the single tax theory; but the "Signs of the Times" is not in politics, and inasmuch as these are political questions, and ramify

through the whole length and breadth of the political scheme, it is not for us to endeavor to change the order of things. We may point out principles, and teach the way of righteousness; but further than that it is not our duty. So it was with our Lord. There must have been many unjust things in His day. He pointed out the infraction of principle and of law, but He made no political attempt to change things. He stood alone, apart from the world,—in the world, but not of the world, endeavoring to lift the world to a higher estimate of manhood.

### 3803 — Time of Beginning the Sabbath

I am fully convinced that Saturday, the seventh day, is our Lord's Sabbath, but I am not convinced as to the time of the beginning of the Sabbath. Will you please, through the question column, advise why Matt. 28:1, "In the end of the Sabbath, as it began to dawn," does not mean that it ended at daybreak? And if this is the case, should the Sabbath begin at dawn?  
F.

The beginning of the day as set forth in Genesis 1, as intimated regarding the yearly sabbaths in Lev. 23:32, a comparison of Matt. 8:16, Mark 1:32, Luke 4:40, together with Neh. 13:19, clearly shows that the Sabbath began and ended with the setting of the sun. The Jews would not come to be healed during the time of the Sabbath, but as soon as the Sabbath had closed, at sunset, they came in great multitudes. Some good commentators tell us that the "began to dawn" (Matt. 28:1) simply means began to come.—It was approaching. "In the end of the Sabbath, as it began to dawn toward the first day of the week," simply meant that immediately after the Sabbath closed, the next day in its light part began to draw near. What to our mind is better than this is to read Matthew 27 in connection with Matthew 28. In the original there is no division between chapters and verses. In fact, in the most ancient copies there is no division between words. The Jews were very anxious that Christ's words should be made false. They went to Pilate on the Sabbath day and said that this Man declared that He would rise after three days. Now before that time is up we ask that you command that the sepulcher be made sure. Pilate told them that they had a watch, or a guard; to go their way and do it. "So they went, and made the sepulcher sure, sealing the stone, and setting a watch, in the end of the Sabbath." It was right down in the very closing part of the Sabbath day they did these things. Then when the morning dawned, "as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher;" that is, the light part of the day, often called the day in distinction from the night. The other scriptures which we have cited show very clearly when the Sabbath day itself began.

### 3804 — Election

Will you kindly explain the following texts of Scripture in your "Question Corner"? Do not these scriptures plainly set forth the fact that the destiny of every soul was fixed before they were born into the world, even before the foundation of the world? Rom. 9:18-23; 8:28-30; Eph. 1:4, 5; 1 Cor. 26, 28; 1 Peter 11.  
J. E. J.

Two of these scriptures are uncertain. Our inquirer has given simply 1 Cor. 26, 28, and 1 Peter 11. This of course leaves it very uncertain. Presumably 1 Cor. 1:26, 28 is meant, and perhaps 1 Peter 1:11. Many other texts could have been cited along the same line. The whole question of the doctrine of election is not difficult to understand if we will remember certain principles. But first let us say: That the destiny of every soul is not fixed is shown clearly by 2 Peter 1:10, "Wherefore, brethren, give the more diligence to make your calling and election sure." If one's case was irrevocably fixed, how could he be consistently exhorted to make it sure? How could we understand such scriptures as Heb. 3:14, "For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end," and Matt. 24:13, "He that endureth to the end, the same shall be saved"? The important thing which God regards is character. That is more precious to Him than all else. The names written in the Lamb's Book of Life from before the foundation of the world are names of characters. To those various characters God calls the children of this earth. To one of those characters God called Cain. Character stands written in the Book of Life from the beginning. Cain failed, however, and some

one else was called in to take his place. This is quite evident from Rev. 3:11, "Hold fast that which thou hast, that no one take thy crown." Certainly God would not thus warn us unless there was danger. And again, the words of Jesus (Matt. 24:13): "He that endureth to the end, the same shall be saved." In the light of these principles, all the texts may be harmonized; as, for instance, Rom. 9:18-23. In this scripture is set forth God's sovereign power, His right to do, His long-suffering and kindness. It does not mean that Pharaoh was born for the purpose of destruction, but God brought him to the throne in order that He might show His power and glory through him. Pharaoh had the privilege of having the Lord show that power and glory by being obedient, and helpful to God's people, by yielding to God just as Nebuchadnezzar did. He would not do it, and therefore he went down under the mighty hand of God. Yet equally the glory and power of God were shown.

Rom. 8:28-30 simply shows this,—that God is able to carry through to the very end all those who will yield to Him and submit to His plans and ways. You will get much help by reading the Bible Students' Library, No. 67, entitled "Bible Election." Price 3 cents. Looked upon in the right way it is a very comforting matter indeed; looked upon in the wrong way it is discouraging.

### 3805 — Inspiration of Nebuchadnezzar

Was Nebuchadnezzar inspired as were Daniel and the other prophets?  
W. T.

We do not understand that he was. The book of Daniel is an inspired book, and it simply gives the correct record concerning Nebuchadnezzar in chapters 1, 2, 3, 4; that is all. He evidently came to see that God was just and right and his own ways evil, and he submitted to God, and sent out his own great conception of God and God's goodness and God's power; but there is nothing to indicate that he himself was "inspired," or that his words were. The record that tells us this is inspired. In the meaning of the Bible it is the word that is inspired, not the man.

### 3806 — "Blessing" the Lord

Can we "bless" the Lord, as is used in Dan. 2:19; Ps. 103:21, 22; 134:1-3, etc.? It has been said that this could not be true, as it takes the greater to bless the lesser, as a blessing is a gift.  
W. T.

The Hebrew word "barak" means "to kneel" simply, to bless God as an act of adoration. When coming from God to man it is a benefit. The word is used in different senses. It is used oftentimes in the sense of praise, praising God instead of blessing God. It is adoration and praise on man's part; it is a bestowal of gifts on the part of the greater.



### Schedule for the Week Ending July 27, 1912

	July 21	Daniel 1
Sunday	" 22	" 2
Monday	" 23	" 3
Tuesday	" 24	" 4
Wednesday	" 25	" 5
Thursday	" 26	" 6
Friday	" 27	" 7
Sabbath		Psalms 71, 72

Our readings are this week upon a book which we have recently studied, and therefore we will not take time to outline in detail the chapters. It includes Daniel 1 to Daniel 6. We just suggest these thoughts for the reader: See in the first chapter God the Teacher, in contrast with the great schools of the world; in the second chapter, God the Revealer; in chapter 3, the great king is forced to acknowledge that the God of the Hebrews is a Deliverer above all other gods; in chapter 4 is God the Ruler; in chapter 5 God the Judge; and God as a Deliverer is again revealed in chapter 6 to the Persian rulers as He was to the Babylonian. Our week's reading closes with Psalms 71 and 72, at the end of which it is declared the prayers of David the son of Jesse are ended. Nearly all the Psalms of David are in the first two books of the Psalms, ending with this week's reading. There are a few scattered ones which follow.



# Sights 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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## EDITORIAL

### The Word Made Flesh

THE incarnation of our Lord is not a living truth for Christmas, or any other noted day of man's setting apart. It is, however, a great, living message for one day of the year, and that is this day. We have the promise of no other. Christmas is a long way off, and the usual spirit of its celebration is foreign to the message of the incarnation of our Lord. Like all the great facts of redemption, the incarnation is based in man's need, and is the fruit of God's love—God's love responding to man's need, an ever-present fact.

THESE notes will not discuss the philosophy of the incarnation, will not seek to explain the unexplainable, but will note its great facts, and endeavor to bring home to longing hearts its great truth.

WHEN man was created, he was innocent of all sin and guilt. In harmony with God's great law, he was a constant recipient of the great floods of God's life, ever flowing in the channel of His law. God dwelt in man by His Holy Spirit; and spirit life dominated, nay, joyfully controlled soul life. The whole man was responsive to God.

BUT when, in that evil hour, man fell, sin became incarnate, infleshed. God was driven out of one of His rightful dwellings, the inflood of the spirit life was cut off, and the soul life was yielded to the flesh under the control of selfishness and sin and Satan. And the flesh of itself has been dominated by sin ever since. The mind that controls it is the carnal (fleshly) mind; and "the carnal mind," "the mind of the flesh," "is enmity against God; for it is not subject to the law of God, neither indeed

can it be: and they that are in the flesh [controlled by it] can not please God." Rom. 8:7, 8.

BUT it was not God's plan that man should thus become a slave and lost. In the very beginning was the fact assured that the seed of the woman—man—should bruise the serpent's head. Gen. 3:15. A new power was to come into humanity, right into the very citadel and stronghold of sin in this world. More, it was to come into sinful humanity, into human flesh in its fallen condition. It was to demonstrate not alone that man while innocent could be kept from sin, that the pure heart might be shut against the power of the devil; but it was to demonstrate that victory might be won in a captured province, in the very cit-

adel, or fortress, of sin's strength. Elsewise humanity is left without hope.

THEREFORE "when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. "Under the law" means, here, condemned by the law. God made Him who knew no sin to become sin for us, "that we might be made the righteousness of God in Him." 2 Cor. 5:21. He stood for us. He represented us in His vicarious offering. He bore for us, suffered for us, became sin for us, died for us. His prayers of agony, predicted by Psalm 22, described by Heb. 5:7, were in our behalf. He was tempted in all things like as we are, and met them

all, and triumphed in them all, revealing in all the goodness, the glory, of God. Thus "the Word became flesh, and dwelt among us, . . . full of grace and truth." John 1:14.

JESUS was not a different being from the Word who created or the Angel of God's presence. He did not, in becoming flesh, lose His identity. His oneness with God the Father, His Deity. He laid aside His power and glory in our behalf, that He might demonstrate in our behalf God's power over sin in the flesh of humanity. Identified with God, He forever also identified Himself with humanity. He made an eternal sacrifice for us. He will never be in form what He once was, He will ever bear the lineaments and form of humanity, not to degrade Deity, but to exalt redeemed humanity.

INTO your flesh He wishes to come to-day, dear soul. He knocks at the door for admittance. He wishes you to give up to Him the mind of the flesh, let it die, and let Him rule. He has demonstrated to you that He will rule in you just as He ruled in Jesus of Nazareth. Incarnate in you, He will



THE WORSHIP OF THE WISE MEN

"The Word was made flesh." "Born of a woman, born under the law."

Hofmann



conquer the habits of sloth and ease and lust, and make you eternally victorious, till you may say with the mighty apostle: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Gal. 2:20. Then will the heart no longer be at enmity with God, not subject to His law, but the righteousness (ordinance, requirement) of the law will "be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. Then will we say with another apostle: "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

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### How We Are Free

**R**ELIGIOUS liberty — what is it? Free moral agency — what do the words mean?

Free from the bondage of sin — what is this freedom, this liberty?

Fundamentally there is but one answer to the three questions. We will seek to give some fragment of the meaning of it all.

God is free. No power in the universe in any wise restrains or constrains Him. He is able both to will and to do of His own good pleasure. Phil. 2:13. What He sees is best, that He wills and does; naught else. He works "all things after the counsel of His own will." Eph. 1:11.

And enjoying freedom fully, God grants the same freedom to all His creatures. What God is infinitely, that His creatures are to be finitely. Thus each soul is to be like God, an imitator of God.

This is religious liberty.

It is free moral agency.

It is freedom from coercion, even the bondage of sin.

True, man yielded to voluntary slavery; but God's will that man should be free follows him still. The moment sin entered, God said, I will put enmity, or antagonism, into the controversy. The power to choose is still granted to man; and having chosen, power is vested in him to do what he has chosen. Thus even man, and in this sinful world at that, is made able to will and do of his own pleasure.

But there is a power that does not wish man to be free. He wishes to make his will man's will. By misrepresentation, by deception, or by coercion, he seeks to make all do *his* will. That is the power and purpose of the evil one.

He has agents who, following his methods, seek to control men. Some who claim to be followers of God, use the evil one's methods; and by so much they are imitators of Satan.

The rack, the dungeon, the stake, all witness to the fact that misguided men have tried to put their will for the will of hundreds of their fellows. And the rack, the dungeon, and the stake speak clearly that man's will is free, that God has really granted him the power to choose against every opposing influence in the universe.

In the light of these axiomatic truths, what shall we say of those who by law would control the choice of humanity? What shall we say of those who demand that all mankind worship as they worship, or suffer the penalty of broken state or national law?

Some regard one day as holy, and seek to prevent all secular labor upon it. God has given His Sabbath, and left all men free to observe or violate it. He has plainly stated in His Word both sides of the principle, and how it will all eventuate. There He leaves it. But not thus some men. They have put forward a day of their own as a sabbath, and wish laws enforcing upon all conformity to this choice.

Such is religious tyranny.

Such is exactly the opposite of the course pursued by our Maker.

It is the method of him who leads the whole concourse of evil.

God wants His creatures free, intelligently free, morally free.

Do you?

Character can be developed only by an intelligent creature acting under choice. Just to the extent that he does not *choose* his course, just to that extent it is not he who acts. Just to the extent that man is coerced — if he be coerced — just to that extent is he a machine, and the act is not his, but is that of the one coercing.

Then do you not see that he who seeks to coerce the individual, seeks in that to destroy the individual, and supplant the individual's will by his own will?

Therefore all attempts at coercion, all attempts to hinder a man in his religious liberty, all attempts to destroy his free moral agency, are really attempts to destroy that individual.

And hence it has not been strange that men eventually, in their efforts to coerce, to persecute, have killed or tried to kill those who did not believe or worship as they did.

Seeking to control by these unfair means a man's religion, is to seek to destroy his individuality, or character. And hence it is logical and natural that all Sunday law advocates or religious persecutors end by placing penalties upon him who disputes their right to coerce — penalties that gradually tend to the victim's destruction.

Christ paid on the cross the penalty of asserting His God-given freedom.

Likewise did Peter.

Paul was beheaded because he chose the free way of God against the tyranny of the Roman emperor.

You are free, my reader, to choose.

Choose therefore this day whom you will serve.

Stand fast in the liberty wherewith Christ has made you free.

Tell your brother God's truth, and in love win him; but do not, even by the sign of impatience at his unbelief, show a desire to coerce him.

L. A. R.

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### The Secret of the Enmity

**O**NE of the strangest developments in the professed Christian church is antinomianism, a belief that God's law is abolished, repealed, annulled. All this is in direct contradiction to our Lord's statements repeated again and again, regarding the object of His mission, the purpose of His coming, in fact the entire remedial scheme of the gospel. He came not to destroy the law, but to establish it. Matt. 5:17-20.

He declares that "it is easier for heaven and earth to pass away, than for one tittle of the law to fail." Luke 16:17.

He was called Jesus, because He would

"save His people from their sins," and "sin is the transgression of the law." Matt. 1:21; 1 John 3:4; Rom. 7:7. He redeems "from all iniquity" — lawlessness — those who trust Him. Titus 2:14. Paul declares that faith in Christ establishes the law, in the heart of him, of course, who exercises the faith. Rom. 3:31.

This is not a title of the evidence which might be adduced to show that the mission of Christ was loyalty to the government of God, and was designed to make men obedient subjects to the law of God. Otherwise were treason.

There is but one thing that sets men against the law of God's government. That is not grace or forgiveness, or a new dispensation, or loyalty to Christ. It is the carnal mind; that is the whole secret. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

The secret, friend, lies just there — in the carnal mind. Are you opposed to God's law in any part or parcel? Yield to the law, and let the carnal mind die. Christ will give you a new heart, a new life, which loves the law of God, and makes His commandments a delight.

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### Faith's Answer to God's Word

"Jehovah is the true God; He is the living God, and an everlasting King. . . . He hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath He stretched out the heavens." Jer. 10:10-12.

"Without faith it is impossible to be well-pleasing unto Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." Heb. 11:6.

I believe, O God, that Thou art, and that there is no God beside Thee; that Thou art a personal, living God, the Creator of the heaven and the earth, and upholdest all things by the word of Thy power. Thy greatness is incomprehensible, and Thy glory insufferable; but as Thou art God, infinite in every attribute, Thy love and wisdom are also equal to Thy majesty and glory. I believe all that Thy Word reveals to me of Thy Godhead.

"Fear God, and keep His commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

As Thou art the Creator of all, I recognize, O God, the right to my service, the highest, holiest, and best. And as Thou hast a right to my service, Thou hast the right to direct my conduct, to command me in all things, and at last bring me to judgment, final and everlasting. All this is inherent in Thy right as Creator.

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

"The wages of sin is death." Rom. 6:23.

And this, O God, is true, demonstrated by all the history of the world and in each rational soul's individual consciousness. I am one of the "all," and therefore I am a sinner. And Thy Spirit through Thy Word has revealed unto almost despair specific sins in my life. My heart has run after sin and into sin, and I have strayed far and selfishly from the path of Thy precepts. Being a sinner therefore by birth, and by choice in divers and grievous ways, I am



a dying creature, a rebel against Thy government, and worthy only to die.

"God is love." 1 John 4:8. "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." John 3:16.

"Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

I believe, O Jehovah, in Thy love, Thine infinite, unfathomable love.

"Never yet, in darkest mood,  
Doubted I that Thou wert good,  
Nor mistook my will for fate,  
Pain of sin for heavenly hate."

My doubt, my wonder, is, Canst Thou love me — one so unworthy of Thy love?

"But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to SAVE sinners; of whom I am chief." 1 Tim. 1:15.

"For the Son of Man came to seek and to save that which was lost." Luke 19:10.

My gracious Lord, I believe this,— that Thy wondrous, immeasurable love embraces me, not because I am worthy, but because Thou art love, and love delights in loving. But Thou dost not love sin, that which never blesses, but ever curses, and which has brought upon the world all its ills and woes, and there is sin in me. How may I be rid of that which separates from Thee, which clouds in my heart the sunshine of Thy love?

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

My Father, I believe. I am the sinner; Thou art the Saviour. I tell Thee all my sins, in all their crooked, perverse wickedness. I hate them all in their consummation; help me to hate them more in their inception, in their seed-sowing, in the beautiful, deceptive flowering, as well as in their deadly fruitage. And I believe, I now believe, my Father, my Saviour, that my sins are all forgiven, that Thy mighty word has cleansed me from all unrighteousness, and that the good work Thou hast begun in me Thou art able to finish to the day of Christ Jesus. Even so, amen.

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### Working for a Sunday Law

**I**N the San Francisco "Call" of June 19 is a news note entitled "Petition Asks Ballot for Rest-Day Law. Work is Directed by Dr. G. L. Tufts of Berkeley." The note reads as follows:

"Initiative petitions calling for a ballot at the November election for a weekly rest-day law are being sent out from headquarters in Berkeley and Los Angeles, and a bill providing such a law will be submitted to the voters provided that 31,000 signatures are secured.

"The work is under the direction of Dr. G. L. Tufts of Berkeley, who drafted and lobbied through the legislature of Idaho the rest-day law of that state. The proposed law has been evolved from the Idaho law, and has been submitted to many lawyers and citizens. It is argued that it is in no respect a 'blue law' or 'religious legislation,' in that it does not touch upon the question of Sunday amusements, leaving that to local control.

"The proposed law provides for the closing of all unnecessary business on Sunday, and prevents generally the hiring of labor, but does not restrict any person's right to engage in personal work, and makes exceptions in the case of various manufacturing, industrial, public service, and quasi-public lines and pursuits."

It will be remembered that the Idaho law demands that officials of all sorts whose business can be interpreted to lie in that direction at all, are compelled to enforce it, under penalties of fines from \$50 to \$500, and their office declared vacant. It is said that it is not a "blue law," but the whole object is to introduce the small end of the wedge. That is all that is expected. If this can be done, localities and future legislation can furnish all that is necessary in stringency and tyranny. Doubtless Mr. Tufts will secure his 31,000 signatures. That is not a difficult matter. We hope that the intelligent voters of California, male and female, will see that the law is turned down. The same news is given in the San Francisco "Bulletin" of June 17, which states that the petition has been circulated among the churches of Oakland and in Los Angeles and an appeal will be made to congregations throughout the state.

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### Some Statements and Corrections Regarding Christian Science

**I**N the latter part of 1911 we published a series of articles by Mr. Walter Clair Thompson on Christian Science. In the issue of November 14 a quotation was made, to which Mr. Olcott Haskell, Christian Science publicist of San Francisco, took exception in a letter dated November 14, which was forwarded to Mr. Thompson. Mr. Haskell's letter was as follows:

"In printing the contribution by Walter Clair Thompson in your paper of the 14th, Mrs. Eddy's name is placed in a way which would indicate that it was the intention to credit her with being the author of the sentence quoted at the head of the article, while farther on this same quotation is followed by the words 'Christian Science Journal,' 1885,' and there is a bracketed statement showing that Mr. Thompson took the prophecy to refer to Mrs. Eddy. The 'Christian Science Journal' from which this sentence was taken, shows however, that this 'prophecy' appeared in the 'Lily of Israel' and there is nothing to indicate that its author had ever heard of Mrs. Eddy or of Christian Science.

"On the same page of the 'Christian Science Journal' with this quotation from the 'Lily of Israel' is one from 'Ram Chandra Bose,' in which it is stated that the sacred books of the Hindus profess to teach science as well as religion and that 'no science could be more obviously, more egregiously false than that embodied in its sacred books.' This is held to prove 'the glaring absurdity of Hinduism.'

"It is not strange that a woman of foreign birth reared among Hindu surroundings, should fail to understand the teachings of Christian Science. Would our critic give much weight to such casual assertions as might be made by this noted Hindu lecturer concerning his own religion?"

"Those who are acquainted with the history of Christian Science know that the Bible was Mrs. Eddy's only text-book during those years of search which led to her discovery of the spiritual facts upon which Jesus' teaching and practise were founded."

This letter was forwarded to Mr. Thompson, who replied in part as follows:

"In regard to Mr. Haskell's criticism, will say that the placing of Mrs. Eddy's name to the quotation to which he refers, was not intended, but was an error which came about in transcribing the manuscript. The original manuscript which I have here credits the quotation to the 'Christian Science Journal.' I noticed that this mistake had been made, as soon as the number of the 'Signs' containing the article reached me, and I can not understand why I did not discover the mistake in the manuscript I sent to the Press. However, in regard to the application of the quotation, it applies with equal force to the Christian Science of the West as to the philosophy of the East, and as it was sent out with the endorsement of the official organ of the Christian Scientists, it is a little late in the day for them to repudiate it. I endeavored to make the common identity plain in the first and second articles, and the force of the argument has evidently not escaped them.

"I am fully aware that Christian Scientists

loudly protest that there is no relationship between Christian Science and the India philosophy, but the fact of their common identity remains nevertheless. . . . I notice also that Mr. Haskell calls attention to an article on the same page as that from which my quotation is taken, that denounces the sacred book of the Hindus. That is quite characteristic of the 'Christian Science Journal.' Its columns, while uncompromisingly closed to historic Christian religion, are always open to occultism, and as they smack so strongly of the East, its editors frequently ingeniously insert in an adjoining column something to allay the fears of the initiated.

"I am sorry, of course, for the error of attaching Mrs. Eddy's name to the quotation, which is unintentional; but as the 'Lily of Israel' quotation was taken from an article that had their full endorsement, I feel that my application of it is both just and correct. In preparing my articles on Christian Science, I endeavored to use the utmost care in making quotations, and am confident that investigation will prove them so. However, if I do make any mistakes, I am glad to rectify them.

"Sincerely,  
W. C. Thompson,  
508 E. Everett St., Portland, Oregon."

In a letter of January 2, Mr. Haskell declares that the series "contained many statements concerning Christian Science which are absolutely untrue, nor is their untruthfulness lessened where in some instances the writer has given disconnected quotations from Mrs. Eddy's writings, which when taken from their context and quoted with a misapprehension of their purport have been construed into meaning the very opposite of what was their writer's intent." Mr. Haskell then cites the following: "As used in Christian Science, the phrase 'self-immolation' means self-sacrifice, and suggests nothing in connection with the Hindu philosophy 'nirvana.' Mrs. Eddy writes, 'Man is not absorbed in Deity, and man can not lose his individuality.' 'Science and Health,' page 259."

This must suffice, regarding a series of articles so far in the past that most of our readers have forgotten the points at issue. We correct, and are willing to correct, statements of fact, and we greatly regret that through pressure of work and oversight, the above correction was not sooner made, but we can not open the columns of the SIGNS OF THE TIMES for a debate over the teachings of Christian Science. It would be endless. We, with many others, believe that its teachings are contrary to the Bible and to Christianity. Christian Scientists contend that they are in harmony with the Bible, and with Christianity rightly understood, which must be after Mrs. Eddy's explanation.

It is very unfortunate, to say the least, that Mrs. Eddy's utterances lend themselves so readily to double meanings, that she says so many things that can not be taken to mean what the language used would ordinarily mean. If we had a blanket-sheet newspaper, we would print all that Mr. Haskell, a very pleasant and capable gentleman, sends us; but as before remarked, the discussion of the interpretation, or misinterpretation, of the teaching of Mrs. Eddy, we have not space to publish.

Take, for instance, the last paragraph in Mr. Haskell's letter above. There are those who very strongly dispute it, that the Bible was Mrs. Eddy's only text-book, and they seem to give very strong proofs to the contrary; but we have no space for the discussion of this in the SIGNS OF THE TIMES at the present.

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**The Greatest Saloon-Keeper.**—The Quincy (Illinois) Herald of May 20 has an elaborate article showing that the czar of Russia "owns a larger number of wine stores and spirit saloons than any other individual in the universe." He has over 30,000 drinking saloons ("kabaks"), controls 4,000 spirit factories, and gathers in nearly \$400,000,000 yearly. The increase in his income for 1910 was \$6,000,000 more than the year before. The lowest license to sell the miserable stuff is \$200 a year. The czar has the monopoly in manufacture and sale. Kabaks are opened by royal decree; there must be at least one in every village. In some communes where part of the saloons were closed and schools opened, the police closed the schools and opened the saloons. No wonder that gospel Christian missionaries are persecuted or driven out. But Russia reaps drunkenness and crime in her army, suicides among the people, squalor and poverty, an unmitigated curse in every way.



## Our Saviour and Lord

By George W. Reaser

### Christ as Creator



**I**HAT Christ, the Anointed One, was before the fall of Adam a member of the Godhead who filled the office of Creator, is evident to the Bible student.

Whether the thing to be created was a mighty sun, or a tiny plant, or animal life in infinite variety, from the tiniest living creature to the mightiest leviathan, the execution of the design was His handiwork.

Of the infinitude of His created works the prophet speaks when he says, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40:26.

Modern astronomers, in lifting up their eyes on high to try to compute the vast number of shining orbs, have placed the total as high as sixty-six thousand million and more. Yet, gazing upon these scintillating orbs, the old emir of Idumea said: "Lo, these are parts of His ways: but how little a portion is heard of Him?" But the Creator has a name for each star that He has created, for it is written, "He calleth them all by names."

These myriads of suns doubtless have their respective worlds. Over each of these worlds possessing inhabitants, Christ doubtless placed a head, created in His own image, the father, the progenitor, to replenish his world with his own family. At least this would be His plan if we reason from the analogy of our own world; for the expression given us of the counsel between the Father and Son, relative to the creating of the first man of our world and to the peopling of our globe, was, "Let Us make man in Our image, after Our likeness," and to the man He said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion . . . over every living thing that moveth upon the earth." Gen. 1:26, 28.

In passing, it may be worthy of note that in one respect our world occupies a unique position among the whole galaxy of worlds. Because of sin, and the consequent loss of eternal life to the many, the multiplication of the race was vastly increased in order to secure the perfect number, to fill the earth with "a righteous seed." This increase was declared immediately after the calamity of the fall, in these words addressed to Eve: "I will greatly multiply thy sorrow and thy conception." Gen. 3:16.

That Jesus made provision, in the creation of all worlds, for their complete replenishing, each with a race of beings in His own image of character, is further suggested in the following inspired words: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4:11. His "pleasure" is in making others happy; and proving that He finds His joy in *inhabited* spheres, He says, speaking of Himself, "Rejoicing in the habitable part of His earth; and my delights were with the sons of men." Prov. 8:31. And again: "Be ye glad and rejoice forever in that which I create: for, behold,

I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people" (Isa. 65:18, 19), "in whom is all My delight" (Ps. 16:3).

#### Proof that Christ Was Creator

But the one who wisely bases his faith upon the living Word of God, will naturally expect additional proof-texts to support the statement that Jesus was the active agent in the work of creation. John bears witness to this truth in the introduction of the Gospel which bears his name. He says: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made." John 1:1, 3. That it may be clear to our minds as to whom he is introducing under the title of "the Word," he explains,



**The North America Nebula in the constellation of Cygnus, or the Swan, in the far north, remarkable for its peculiar shape. It is not visible to the eye through a telescope, but the eye of the camera caught it. This was taken by the 10-inch Bruce telescope at Yerkes Observatory, by an exposure of four hours**

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth." Verse 14. Paul adds his testimony by stating that "by Him [Christ] 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." Col. 1:16, 17.

Astronomy informs us that Arcturus is one of the mightiest suns yet discovered, being immensely greater in volume than our sun. God's question addressed to Job, "Canst thou guide Arcturus with his sons?" has peculiar force, when we learn that this mighty giant, Arcturus, is called by astronomers "a runaway," that is, his volume is so vast, his velocity so great (ninety-two miles a second), that he seems to spurn the combined attraction of all the systems known to science, as he sweeps majestically through our universe "for the first time." Altho "a runaway" so far as the science of astronomy is developed, he is safely under the perfect control of the Master Builder of the universe, Jesus Christ.

Where our dim, unaided vision may see but a point of light, a high-power telescope will perhaps reveal twenty thousand suns. Where we see but a pale mist or haze of light, the science of astronomy unfolds the indescribable glories of apparently another universe, with its vaulted chambers ablaze with the glory of God, it would seem leading up to His throne, the glory center of the universe. And all these proclaim the matchless, the incomprehensible glory of Christ our Saviour, for "by His Spirit He garnished the heavens." Surely "help for fallen humanity" has been "laid upon One who is mighty to save." "Our wildest dreams and conceptions of the power of the Creator shame us with their insignificance."

#### Things Terrestrial

Coming down to our own little sphere, let us observe a few of the manifestations of His creative genius, power, and love, displayed in our planet home. First of all, the Garden of Eden contained "every tree that is pleasant to the sight, and good for food." Whoever delights his eyes for the first time in beholding the surpassing beauties of a primitive tropical forest, with its myriad variety of trees, plants, fruits, flowers, and brilliant orchids, has a vividly thrilling object-lesson of the infinite fertility of the mind of Christ expressed in the picture before him. He who from a smoothly gliding, glass-bottomed boat, beholds the wonders and marvelous beauty of "the sea gardens" in the mighty deep, is impressed with the thought that "His ways are past finding out."

As we travel from continent to continent, from ocean to ocean, we are surprised to discover entirely distinct varieties of plants and animals in each. The domesticated trees, plants, and flowers of America not indigenous to the land, are borrowed from other continents. To illustrate, Australia is the only native habitat of about one hundred fifty varieties of the eucalyptus, and of some seventy varieties of the marsupial family, of which the giant kangaroo is the largest. Mexico has approximately one hundred varieties of the banana; Africa, thirty varieties of the antelope, each entirely distinct from those found in any other portion of our globe. America has its bison; Africa, India, Madagascar, and the Philippines each their own varieties of the ox or buffalo; Tibet, "the roof of the world," its useful yak, perfectly adapted to the needs of the country; South America, its llama; and the extreme north, the musk-ox. But why multiply, when it would require volumes to list them all!

It would seem that no continent, nor even the world, was large enough for the full expression of the conceptions of the mind of Christ, in plant and animal life. Botanists, zoologists, ichthyologists, have busied themselves for generations in discovering, classifying, and naming the infinite number of species and varieties in plant and animal life in our little world, but have found no end to the task. The instincts of self-preservation, of selection of suitable food, often of conserving the same, and of home-building, of perpetuating their own kind, and of protection of their offspring, were planted in the animal kingdom by a divine mind, in the day that they were created.

The infinitude of fauna and flora in our world, altho shorn of much beauty, and

(Continued on page 9)



## The Missionary's Pattern

By Mrs. E. G. White

**B**EHOLD My Servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth."

There is need for every soul to study the Pattern, Christ Jesus. Those who follow His methods of labor will have freedom in utterance and earnestness in manner. They will be inspired by the sacred themes of truth. Christ understood the needs of all classes, and was successful in preaching the gospel to the poor. He understood all their temptations. We need to study methods whereby we may preach the gospel to the poor and downtrodden and degraded of humanity. But let no one think that God will approve of a method which will require a man to act the part of a clown, or like a man who has lost his senses. Such methods as these are wholly unnecessary and inappropriate.

Take your text from the Word of God, and make use of the scenes of nature, and of events and objects about you, to make the meaning plain, and find your way to the hearts of the people, and angels of God will make a personal application of the truth to the hearts of those who are ignorant. You need not be formal or mechanical. You need not depend upon notes, neither need you be rough and uncouth, and use coarse language and slang expressions, thinking that in this way you will reach the uneducated classes. Look at the manner in which Jesus addressed the poor. His language was pure, but it was simplicity itself, and through the imagination and the heart He reached the hearts of the people. Boisterous gesticulation, jumping up and down, and pounding on the desk, is not after the order of Christ, and the good that has been accomplished has not been on account of these things, but in spite of them.

### Personal Labor

Personal labor is far more effective than is preaching, and yet this essential feature of the work has been strangely neglected. The ministers of different denominations do little personal labor; but we should not wait for needy souls to come to us. We should go forth to seek and to save that which is lost. We should seek individual intercourse with the wealthy as well as with the poor; for generally the rich are poorer in spiritual knowledge and experience than are the poor. The sermons that they hear do not touch them, and laborers are needed who will dare not only to seek out the jewels from among the low and degraded, but who will also go to the rich, and bring to them a knowledge of the Word of the Lord. There are some who have had a knowledge of the Word of God who have once been in high position, but have become poor through misfortune and failure, and are obliged to occupy a position among the very poor. In circumstances of this kind some are seeking to keep alive the feeble flame that they have

kindled at the divine altar. There are also souls who, through intemperance, have been brought very low, who are in misery hardly to be conceived of by those who have never acted the part of a true missionary. There are souls in the strongholds of sin who have nothing to give them a ray of hope, or inspire in them a spark of courage that they may live a better life.

O, that all who claim to be Christians might have a view of the misery, the destitution, of those who are low down in the scale

### So Saith the Word

By Llewellyn A. Morrison

"Whatever a man soweth, that shall he also reap."

O, for a vision of love  
Truly revealing the Word!  
O, for the Man from above,  
Jesus, the Saviour and Lord!  
Teaching, we get what we give;  
Nothing comes in from afar.  
Just in the manner we live,  
So we become what we are.

We may be knaves if we will,  
Hate or be false, if we can,  
Walk in the bitterness still,  
Shaping our lives to our plan.  
Yet, as we sow we shall reap—  
True to the seed is the grain;  
Greater the harvest shall sweep,  
Sown for the loss and the gain.

"Give and forgive" is God's way—  
Simple the measure, and clear;  
Kindness hath definite sway.  
Motives by actions appear,  
Actions are habits at length,  
Molding the words and the deeds,  
Cordons of absolute strength  
Grown from the tiniest seeds.

Destiny tarries at last,  
Bears us afar to our place,  
Out of the storm and the blast,  
Out of the reach of the grace,  
Into the prison of Hate,  
Into the doom of Despair,  
Into the splendors that wait—  
Garnered with infinite care.

Over it all is the Christ  
Saving the sinners that call,  
Fully His love hath sufficed—  
In a redemption for all,  
Healing the hearts that are wrong,  
Changing the sowing for ay,  
Turning the sorrow to song,  
Dawning the darkness with day,

Filling the future with light,  
Lifting the burden of years,  
Sealing the secret of sight,  
Moving the soul for the tears,  
Cleansing the seed as it falls  
Free from the hand to the sod  
Where the Christ-virtue enthalls,  
White with the glory of God.

San Francisco, California.

of humanity, and might realize at the same time that these are souls for whom Christ died! God understands every wo. His heart is touched with human wo and sorrow, and it is time that all Christians should wear His yoke, and work in His line, identifying themselves with human sympathy in the way in which He identified Himself with our fallen race.

Whatever may be your office, your position, your wealth, if you are a laborer together with Christ, you will seek out the needy and the distressed, the bereaved and afflicted, and will make their interests your own. You will possess the spirit of self-sacrifice and self-denial which led Jesus to yield up His life as a sacrifice for man on

Calvary's cross. You will carry forward His work, and walk in His footsteps, and will look upon all as the purchase of the blood of the Son of God. Jesus died for every son and daughter of Adam, that "who-soever believeth in Him should not perish, but have everlasting life." The love of Christ in the heart will be manifested in unselfish missionary labor, and will be more mighty to deal with the evil-doer than will the sword and the courts of justice. These are necessary to strike terror to the heart of the law-breaker, but the loving missionary can do more than this. The medical missionary can take up his appointed work, and relieve not only the physical maladies, but, through the grace and love of Christ, can lead the sinner to the great Physician, who can heal the soul of its leprosy of sin.

### Win Souls

However much we may deserve rebuke, the heart will harden under reproof; but it will melt under the love of Christ. It is to manifest His love to the fallen that Jesus has enlisted every follower of His, that the transgressor may be brought back to allegiance to God. Jesus accepts all who will give themselves to His service, who will cooperate with heavenly agencies, as they seek to restore the moral image of God in man. The work we are given is to bid the sinner hope in God, and not feel that he is an outcast in the world, a discouraged, desperate sufferer, but that he is a prisoner of hope. Let your words to him be, "Behold the Lamb of God, which taketh away the sin of the world." Present before him a love that can not be measured, and bring the lost back to faith in God.

He who is actuated by the love of Jesus will see in every soul, whether rich or poor, a value that can not be computed, in comparison with which the world sinks into insignificance. O, the love that God has revealed for the soul is infinite, beyond estimation! He who is a partaker of the divine nature will love as Christ loved; he will work as Christ worked, and will manifest sympathy and compassion. He will not fail nor be discouraged. This love can exist and be kept pure and refined and elevated only by continual communion with Jesus Christ. All coldness and hardness of heart will pass away from those who come into the sunshine of Christ's presence; and those who abide in Him, and let Him abide in them, will naturally, willingly, obey His injunction, "Love one another as I have loved you."

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### The Bible, Law, and Grace

THE Bible contains the whole counsel of God concerning all things necessary for His own glory, or man's salvation, faith, and life.

The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect to the authority of God, the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.

Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law, requireth to be done.—*Presbyterian Confession of Faith, articles 5 and 7.*



## The Coming of Our Lord

By George W. Rine

### The Manner of His Coming

**W**AS the first advent of Jesus accomplished mystically, insensibly? Did He come in only a purely spiritual or esoteric sense? No. "The Word [the eternal Logos] was made FLESH, and dwelt among us, and we BEHELD His glory." John 1:14. Was it not prophesied of Him that He should be the seed of the woman? Gen. 3:15. And was He not actually "made of a woman, made under the law, to redeem them that were under the law"? Gal. 4:4, 5. Isaiah was led by the Holy Spirit to predict, "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." We all know that these remarkable Messianic forecasts were literally realized in the birth of Jesus at Bethlehem. All who are acquainted with the gospel narratives know that nineteen centuries ago Jesus appeared and dwelt among men personally, corporeally.

#### His Second Coming Will Therefore Be Personal and Sensible

The very fact that the first advent of our Lord was visible and personal is the earnest that His second advent will be equally so. He Himself declared, "I will come AGAIN." John 14:3. The word "again" is an implied reference to His first coming, and is, therefore, a tacit assurance that His second appearing would be literal and personal, as was His first. The writer of the Epistle to the Hebrews, under divine inspiration, wrote in retrospect and prospect: "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." Chapter 9:28, A.R.V. The two advents are here placed in balanced juxtaposition. Are we not, therefore, logically driven to conclude that as the first coming was personal and corporeal, so likewise will be the second coming?

Anticipating the sad fact that false theories in respect to His second advent would abound in the latter days, our Lord graciously addresses the following warning to His church: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. . . . Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:23-27. Could Jesus have been mistaken when, by this picturesque verisimilitude, He enunciated the manner of His second coming? Impossible! If that coming will not be palpable to human senses, then this illustration, given by the Master Himself, is not only misleading but strikingly inept.

Hundreds of years before the Christian era began, the same glorious event was predictively depicted by the Spirit-filled psalmist, in terms similar to those of our Lord. Thus: "Our God shall come, and shall not keep silence: A FIRE SHALL DEVOUR BEFORE HIM, and it shall be VERY TEMPESTUOUS ROUND ABOUT HIM. He shall call to the heavens from above, and to the earth, that

He may judge His people." Ps. 50:3, 4. If the psalmist's prognostic picture of the Messiah's final appearing means anything, it means that that appearing will be open, obtrusive, literal.

#### We Shall See Him

In his own tender way, the beloved disciple assures us that when Jesus appears we shall see Him as He is. Here are his simple, lucid words: "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." 1 John 3:2. The very fact that we shall see Jesus when He comes, utterly contravenes the widely held theory that His coming is mystical and hidden.

John's testimony is made doubly sure by angelic attestation. When Christ ascended to His Father, the eyes of His sorrow-

#### "Gold Tried by Fire"

Rev. 3:17, 18

By Flora E. Warren

Because thou sayest, "I am rich,  
And all my barns with grain are filled;"  
Because thou sayest, "I've no need;"  
Because thy boasting is not stilled,—  
The Heavenly Counselor now pleads.  
O, hear, ye boasters gay and vain!  
In love He shows thy crying needs;  
In mercy pleads, and pleads again:  
"I counsel thee  
To buy of Me  
Gold tried by fire."  
O, hear His plea!

Wouldst know the gold by fire tried,  
The wondrous gold that will not burn,  
Eternal riches—heed, dear heart—  
Enduring Heaven's fires in turn?  
Faith is the gold tried in the fire,  
Faith—living faith—that works by love!  
Again the Counsel's loving voice  
Calls sad and pleading from above:  
"I counsel thee  
To buy of Me  
Gold tried by fire—  
My one last plea."

stricken disciples were fastened wistfully upon His disappearing form. Here is the story: "While they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

So obvious is the meaning of this language that a child could not mistake it. The disciples had "SEEN Him go into heaven," the cloud had received Him out of their sight. The angels' words, "shall so come in like manner," show unmistakably that the next or second coming will be visible and therefore personal. Jesus went up corporeally, visibly, and "this SAME JESUS . . . SHALL SO COME IN LIKE MANNER as ye have seen Him go into heaven." Such language could convey to the disciples no other thought than that the Jesus whom they had so often heard, seen, and touched, would again come in His own palpable person.

That grand old patriarch Job cherished and testified to the same hope. He trusted in a personal Redeemer and in the personal manifestation of that same Redeemer "at the latter day," and he declared that he himself, not as a discarnate spirit, but in his "flesh," his glorified body, would see the Redeemer. Mark Job's protestation: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and tho after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall SEE for myself, and mine eyes shall behold." Job 19:25-27. The inspired Job certainly gives us no room for believing in an occult and surreptitious coming of the Lord.

Of precisely the same import is the great apostle's fervid profession of faith, as set forth in 1 Thess. 4:16. We cite: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." Note that it is not in the person of His Spirit or of His angels, or through the medium of His providences, that the Lord shall finally "descend," or come; but He HIMSELF, with the voice of the Archangel, and the trump of God, shall descend from heaven. The same solemn truth is divinely attested through the prophet John. Referring to Jesus as the source of his revelation, John exclaims, "Behold, He cometh with clouds; and EVERY EYE SHALL SEE HIM." Rev. 1:7.

As certainly as the words of Jesus, and those of all His holy prophets since the world began, are true, Christ Himself, in glorified humanity, will return to this very world of ours—to this world that once set Him at naught, condemned and crucified Him. Aye, He will come sitting upon the throne of His glory, with all the holy angels with Him.

If, dear reader, you are a Christian believer, you cherish the supreme hope of dwelling sometime in the visible, personal presence of your divine Lord. The object of your hope will somehow, somewhere be realized. *When and How?* At death? Not if the Scriptures are true. If the Redeemer's children went into His presence at death, there could be no need of His coming again, in order to receive them to Himself. Surely His first coming did not mean death to His people, and the "holy men of God" did not so understand it. Death is an *enemy*, declares Inspiration. 1 Cor. 15:26. But, on the contrary, the coming of our Saviour Jesus Christ is distinctly set forth in the Word as essentially "that BLESSED HOPE." Titus 2:11-13. Nothing is promised us at death except rest from our labors; but we are promised all things in the resurrection, when Jesus comes. Nowhere in the Bible are we commanded to prepare for death, but we are insistently admonished to watch and prepare for the coming of the great God in the person of the Christ.

Accordingly, we glory in the hope that we shall see Him come "glorious in His apparel, and triumphing in the greatness of His strength."

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How can men judge rightly of our actions, appearing as they do, but singly or in fragments to them?—*Goethe*.

— ★ —

"MISSIONS represent not a human service, but a divine enterprise."



## Our Saviour and Lord

(Continued from page 6)

robbed by sin of qualities to delight our senses, should ever remind us of Him who said, "Consider the lilies of the field [uncultivated], how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." He who pointed to the lily was the One who designed and painted it.

The magnitude and the color of each star,—“for one star differeth from another star in glory,”—as well as the form, coloring, and perfume of each flower, was a conception formed in the mind of Christ, before He spoke it into existence. The glory-rings of Saturn were in His mind before He spoke them into being. As His genius is unsearchable, so His love is boundless.

In contemplating the creative works of Christ, the overflowing praise of the psalmist is, “The heavens declare the glory of God; and the firmament showeth His handiwork.”

And, Jehovah be praised, He that telleth the number of the stars, and calleth them all by name, is the same as He that “healeth the broken in heart, and bindeth up their wounds.” Ps. 147: 3, 4.

But the subject is boundless, even as He is infinite. “It was Christ that spread the heavens and laid the foundations of the earth. It was His hand that hung the worlds in space and fashioned the flowers of the field. It was He that filled the earth with beauty and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father’s love.”

“Let the distant stars, with their attendant worlds, whirl, and wheel, and roll, and shine in the boundless empire of space, while a new light—the light of God’s universe—shines upon His Word, that carries us backward to the time when ‘in the beginning God created the heavens and the earth,’ and when ‘the morning stars sang together,’ and forward to the time when there will be ‘a new heavens and a new earth,’ and ‘the overcomers shall inherit the kingdom.’”

### Fellow God

Jesus said, “I and My Father are one.” In nature, in power, in spirit, in glory, in righteousness, in love, in counsel in regard to the creation and operation of the universe, Jehovah and His Son are one; and yet in personality, two distinct beings. Jehovah employs these expressions in speaking of His Son: “The mighty God,” “The everlasting Father,” “The Man who is My Fellow;” and again, “Unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands.” It was a “determinate counsel” between the Father and the Son which settled the matter of Christ the Creator being given to redeem the world that He had created.

The oneness, the unity, the harmony, between the Father and the Son, is a guarantee of the stability of the universe and of the eternal peace which will persist when “all things are put under Him” (Christ), for the “counsel of peace shall be

between Them both,” and “then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.”

— ★ ★ —

### The Gospel Acrostic

“God so loved the world, that He gave His Only-begotten Son, that whosoever believeth in Him should not Perish, but have Everlasting Life.” John 3:16.

— ★ ★ —

### The Infidel and the Preacher

A WELL-KNOWN minister delivered a series of discourses against atheism, in a town some of whose citizens were known to be atheists, or unbelievers in the supernatural origin of the doctrines taught in the Bible. A few days afterward he took passage in a steamer ascending the Mississippi River. On this boat were several of the citizens of the town in which he had delivered the discourse against atheism, among whom was a notorious infidel. So soon as this man saw the clergyman, he began to talk boisterously against the Christian religion, and perceiving the minister reading at one of the tables, he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell about religion and professors of religion, which he said would “stir up” the old preacher. Several drew near to hear his vulgar stories and anecdotes, all of which were pointed against the Bible and its min-

isters. The preacher did not raise his eyes from his book nor appear to be the least troubled by the rabble.

At length the infidel walked up to him, and, rudely slapping him on the shoulder, said, “Old fellow, what do you think of these things?”

The clergyman calmly pointed toward the land, and said, “Do you see that beautiful landscape spread out in such quiet loveliness before you?”

“Yes.”

“It has a variety of flowers, plants, and shrubs that are calculated to fill the beholder with delight.”

“Yes.”

“Well, if you were to send out a dove, it would pass over that scene, and see in it all that was beautiful and lovely, and delight itself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, it would see in it nothing to fix its attention unless it could find some rotten carcass, that would be loathsome to all other animals. It would alight and gloat upon that with exquisite pleasure.”

“Do you mean to compare me to a buzzard, sir?” said the infidel, coloring deeply.

“I made no allusion to you, sir,” said the clergyman, very quietly. The infidel walked off in confusion, and went by the name of “The Buzzard” during the remainder of the passage.—*New York Christian Advocate.*

## Our Bible Reading

### Man Tested and Lost

1. What is the first requisite that man may please God?

“Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” Heb. 11: 6.

2. What will ever be the demonstration of faith?

“Even so faith, if it hath not WORKS, is dead, being alone.” James 2: 17.

“The OBEDIENCE of faith.” Rom. 16: 26.

“For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but FAITH which WORKETH by love.” Gal. 5: 6.

3. What prohibition was imposed upon man in the beginning?

“Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it.” Gen. 2: 16, 17.

4. What is the proper term for such disobedience, and what is its result?

“All unrighteousness is sin.” 1 John 5: 17.  
“Sin, when it is finished, bringeth forth death.” James 1: 15.

5. Who made an attempt to thwart God’s purpose for man?

“And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Gen. 3: 4, 5.

6. What was the result of Adam’s transgression?

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

“And unto Adam He [God] said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it:

. . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” Gen. 3: 17, 19.

7. In what way was man prevented from perpetuating his sinful existence?

“Lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden. . . . And He placed at the east of the Garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life.” Gen. 3: 22-24.

NOTE.—It is not by any arbitrary thought of God that faith is required in man as the preeminent requisite to character building. A self-centered righteousness is a selfish righteousness; and if it were possible to develop a character in one’s own strength, that very fact would lead to endless strife in the kingdom of God as to relative value and excellence of character. Therefore God placed as the acme of character His own, and demanded that men should have faith in Him. Looking ever to the perfections of God, man would see his own littleness and his own imperfection, and would be drawn out evermore toward the endless perfections and glories of the divine character. Consequently he would ever advance, would ever develop more and more of the noble and boundless perfections of the God whom he worshiped. Just as soon as he turned from that faith to himself, sin came in as the result of that unbelief. It, too, was God’s plan that a character like His would be worthy of persisting forever. Such a character as that would demand everlasting existence, or immortality. But the devil led man to believe that he could learn much more in his own way than to follow God’s way. And in his plea to man there is found the very thing that has led thousands astray in the world, and built up the false religious systems which have deceived thousands. In Satan’s temptation there is suggested self-salvation and endless existence in and of man himself. But the very record shows that sin brings death. Sin continued, persisted in to the last, will bring eternal death. God so planned it that His universe would not be marred forever by the curse of disobedience to law.

In our next reading we will learn the hopeful side.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Some Methods of Modern Evangelism

**S**OME of the popular revival efforts of these days do not lose anything in the public mind by their methods. The more sensational they are, the more they cater to flamboyant passion, the more they draw the curious crowd, the more successful are the revivalists regarded. Sensational advertising, street parades, brass bands, waving banners, and other sensational methods are employed to attract people to the place of meeting.

We do not deny that some good may be accomplished by these services. It is quite possible that some honest souls attending them may be led to give themselves to Christ. It is greatly to be questioned, however, if the good accomplished outweighs the evil which results from lowering the standard and dignity of Christian ethics by some of the methods employed by these modern revivalists. We feel confident that it does not.

As a result of some of these efforts during the last few years, the cause of Christianity has been seriously injured. Many Christian people of good judgment and fine sensibilities have been shocked and pained at the cheap, vulgar methods employed. The enemies of the cross have found occasion to blaspheme. In some instances the language of the revivalist has been so coarse and crude, so dishonoring to God, whose servant he professes to be, as was better befitting the man of the street than the one who stands in the sacred desk.

Regarding this particular phase of modern evangelism, Washington Gladden, D.D., LL.D., contributes an article to the "Independent" of May 23, 1912. Dr. Gladden has been the pastor of the First Congregational Church of Columbus, Ohio, for thirty years, and was at one time moderator of the National Council of the Congregational Church. He quotes "portions of sermons which have been recently preached to large American audiences. They are the utterances of more than one preacher." The ministers from whom he quotes are all of "good and regular standing in one or the other of the leading evangelical denominations." Dr. Gladden further states that these sermons have been delivered in the presence of the evangelical Protestant ministers of the cities where the efforts have been held, and never called forth, to his knowledge, any dissent or disapproval from them. Below is given a portion of the extracts referred to.

Speaking of those who resist the gospel, one revivalist said:

"A young man or woman who fights against the Christian life can not measure character with a grizzly ape or a yellow dog. It takes a little weazen-headed, jug-headed man to doubt God—I've sure got down to the size of some of the muts of your town this morning."

Referring to the matter of playing cards, another revivalist declared:

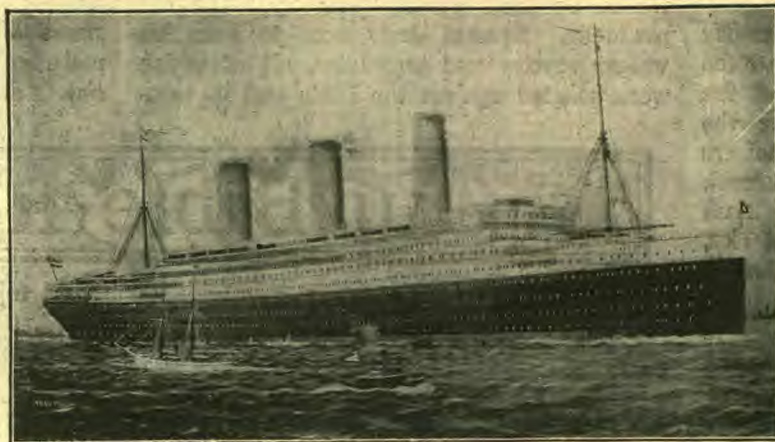
"A preacher who says that the right or wrong of card playing is just a matter of conscience should be kicked out of the ministry. He couldn't slop hogs for me."

Referring to a minister of the city where he was preaching who did not accord with his

views in the matter of popular amusements, another revivalist states:

"The statement has been made here in ——— by some dirty little puppet of the pulpit that there is no harm in the dance, the theater, or cards. . . . A preacher of that sort is worse than a bull-necked bartender."

On another occasion, a preacher, finding that his efforts had not met that hearty response which he hoped to see, sought to work upon the fears of his audience. In his prayer he besought the Lord to visit "death if necessary upon the heads of those who were standing in the way of the progress of the meeting." He urged Providence further "to adorn the doors of all in the city with crape who were not fighting on the right side of the battle for souls." The next day this same evangelist was reported as saying: "If this hardness of heart continues until the end of this meeting, I say to you that God's wrath will fall upon this community. There will be more funerals following this revival than you have had in your town for ten years. Mark that prophecy."



Trans-Atlantic Co. photo.

The new steamship Europa, of the Hamburg-American line, which, together with her twin, the Emperor, will be the largest passenger-ship afloat. Each steamer will have 50,000 tons displacement, and will be nearly 1,000 feet long. The cost is estimated at \$9,000,000. They are not built for speed, but for comfort, and will contain all the possible improvements, including a large swimming tank. The Emperor will be the first one finished, and is expected to make her initial trip in 1912. Note the various decks as indicated by the windows. There are eight shown in our picture; in other words, the steamship is eight stories above water.

These are not the most vulgar quotations made by Dr. Gladden in his article. There are some not only vulgar, but so clearly profane that we would not care to reproduce them in the columns of the "Signs." In concluding, the writer says:

"I should not venture to report these words if they had not received the approval of a great many good men. Surely it can not be improper to spread before the Christian public, for its information and inspiration, some of the most characteristic portions of an evangel which is being enthusiastically received in a good many of our best American cities."

These are a few of the many samples which might be given. If such language and such methods were met with only occasionally, in some peculiar erratic type of evangelist, it would not seem so bad; but it is such preaching as this that thousands of people throughout the world, and many professed Christian people as well, desire. As stated in the article in question:

"It must not be supposed that these things have been said in a corner. They have been listened to by audiences numbering many thousands; the evan-

gelists who utter them carry with them, from city to city, the unqualified commendation of large numbers of Protestant ministers."

While Dr. Gladden himself expresses no decided personal views with reference to these methods, it is not difficult to understand his position in the matter. He truly says, "It is a phase of modern religious life which deserves the careful consideration of intelligent Christians." It shows the depraved sentimental taste which has been created. This sort of preaching and revival work, and the favor accorded it by professed Christians, are a sign of the growing spiritual decadence of the church of God. And yet there are those who believe they see in the excitement, the passion, the magnetism present as such meetings, the mighty power of God. Such mistake the character of the movings of the Spirit of God.

Contrast this sort of preaching, this character of appeal to sinners, with the words and ways of the Lord Jesus Christ; with the simple, earnest, dignified appeal of Peter on the Day of Pentecost; with the proclaiming of the gospel by Paul when arraigned before Felix; with the plain, simple presentation of gospel truth by D. L. Moody and even several present-day eminent and successful soul savers.

When the minister of Christ obtains a view of the dignity and purity and gentleness that are in the Lord Jesus Christ, and has experienced the converting, sanctifying, uplifting power of the gospel of Christ in his own life, the kind of language quoted above and the sensationalism seen in much of the so-called modern evangelism will be discarded as unbecoming the work of the representative of the Great Teacher of truth.

FRANCIS M. WILCOX.

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## A Memorial to the Arizona Legislature

(Presented at its recent session, at which a Sunday bill was rejected)

Whereas, God, in His infinite wisdom, created man a free moral agent, not subject to the dictation of his fellow men in matters of conscience, nor to

undue restraint in his civil practises; and —

Whereas, The history of the world abounds in examples of coercion, whereby the moral scruples and the civil rights of worthy men have been ignored, their inalienable prerogatives trampled in the dust, and their lives and property sacrificed, in a futile attempt to control their religious convictions; and —

Whereas, These multiplied failures to dominate the minds and hearts of men, and to regulate their religious worship by force, do not deter mankind from renewed appeals to the civil power, for administrative orders and legislative enactments, that would curtail the liberties of their fellows and constrain their judgment in the realms of conscience; and —

Whereas, These encroachments upon the individual rights of citizens almost invariably have begun in the exaltation of the first day of the week as a day of compulsory rest, notwithstanding the conviction of many that the law of God is not subject to human amendment, and notwithstanding the undeniable right of the individual citizen, so far as the state is concerned, to choose for himself which day he will observe as a day of rest, or whether he will rest at all; now, therefore, be it —

Resolved, That we, the people of Arizona, in mass-



meeting assembled, do hereby express our unalterable conviction that civil and religious liberty, the treasured heritage of our fathers, ought to be maintained throughout the republic. We deplore the effort to curtail the free exercise of religious conviction by civil process, and the attempt to force upon others the conclusions of any man, or any set of men, as to which day is the Sabbath, or to regulate by civil law any religious custom or ceremonial.

*Resolved*, That the state, in the proper exercise of the functions of government, has no right to discriminate in favor of or against any citizen or citizens, on account of his or their religious opinions or ceremonials. We therefore demand the freedom vouchsafed by the Creator, and safeguarded by the existing Constitution of the United States, and by the Constitution of the State of Arizona, to worship God according to the dictates of our own conscience, without interference by self-constituted censors, or arbitrary dictation by the civil power. We distinctly ask that the state legislature refrain from the passage of any law whose adoption would make it unlawful to transact any business on Sunday not prohibited on other days of the week; we ask that no special privileges or exemptions be granted to any class of citizens not accorded to or required of all other citizens of the state; and we ask that the representatives of our commonwealth, now in session at Phoenix, whose motives we respect, and whose high moral regard for the welfare of the entire community has been faithfully exemplified, lay wide and firmly in every act the foundations of civil and religious liberty.

*Resolved*, That these resolutions be engrossed, and that copies of the same be presented to the state Senate and to the House of Representatives of the State of Arizona, as an enduring memorial of the sentiments of the community, without regard to creed, dogma, or superstition.

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### A False Peace Cry

THERE are many such expressions as the following, from the Rev. Robert Graves, Portland:

"War has become such a terrible thing on account of the modern inventions of warfare that it is becoming obsolete. The old soldiers of the Civil War are about gone, and it is unlikely that great nations again will go to war."

These are strange words from a believer in the Book which predicts in numerous cases a fearful war which lies before. It has been demonstrated many times that the invention of death-dealing slaughter weapons does not deter men from going to war. Take, for instance, the Japanese-Russian war. Men threw themselves just as heartily into the battle as they ever did in the ancient past. All the training that men are getting to-day, and from their boyhood in schools, in societies, is certainly not taking the world away from war, but into it; and this is in harmony with the predictions of God's Word. "When they shall say, Peace and safety; then sudden destruction cometh upon them."

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**Theory and Fact.**—Dr. Edward Louis Biseh prophesies a roseate future for man. He declares that men and women of the future will not know disease. There will be no insanity, because "men will learn to control the factors which unbalance the nervous system." The unfit will not be allowed to marry, and there will be an "all-round harmonious development." "The future race will be beautiful physically, and giants intellectually." Beautiful theory, but the facts are tremendously against it. The demonstrations that we have had politically the last few weeks are not such as to give us very much courage in believing that men will learn to balance themselves. Our big political conventions are mighty evidences to the contrary. Other noted

physicians tell us that the race will in a short time become insane, that insanity is increasing; and where the question has been brought before legislators of endeavoring to control marriage, and prevent the unfit from marrying, there has been no indication that such a thing will ever be carried out. The simple fact is, looked at from every standpoint, with few exceptions, that the race is degenerate, that intemperance and vice are sapping the virility of men and bringing untold diseases upon humanity. And yet there is one hope always held out before every man, and that hope centers in the Lord Jesus Christ. He is able to create, and He is able to re-create men, here and now, in character and physically, if — for there is an "if" — if men would but trust Him.

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**Preparation for Armageddon.**—It is not a favorable omen — this strong military cry rising from all parts of the country. Men are advocating military training in public schools at government expense, under the specious pleas of the benefit of the physical drill — "erect carriage," "well-developed chest," "manly stride," "square shoul-



The Omega Centauri of the southern heavens, not visible in this latitude. The constellation Centaurus is traversed by the Milky Way. It contains the bright star  $\alpha$  Centauri. It and its mate are our nearest solar neighbors, four and one third light years away. Two stars in this constellation are called "the Pointers" because they guide the eye to "the Southern Cross." The above cluster in the constellation of Centaurus is estimated to contain 6,000 stars. See article on next page.

ders," "habits of obedience," etc. All are fallacious. There are as many manly men and as well-developed men outside of the military as in it. And the training to sometime kill, does not make for peace. The almost universal militarism of the world is a training for Armageddon.

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### The Ten Commandments Not Popular

BISHOP L. H. WELLS, of Spokane (Episcopalian), deprecates the tendency among some clergymen to fail to use the Ten Commandments. He says that one clergyman told him: "I do not use the Ten Commandments for my lovely congregation. Imagine me telling them, 'Do not steal; do not kill!' They do not do that, and they do not need the admonition." But the bishop says that within three months one of the wardens of that church was arrested for stealing \$90,000.

Another clergyman said: "We find our lovely girls coming from beautiful homes sometimes stealing each other's jewelry, and breaking other commandments. I think it is well to have the commandments repeated for them. It is a mistake if you do not have them repeated once a week."

We wish that our brethren who are repeating the commandments in their churches would remember the fourth one as well. They would find that the recognition of God as the Creator would tell tremendously in helping to observe the other commandments. Not a few have been brought to the truth of the Sabbath by the repetition of that commandment in the Episcopal service, and the prayer that follows, "O Lord, have mercy upon us, and incline our hearts to keep this law."

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**Hard Times.**—It does not look like hard times in the United States, when we take into account that \$200,000,000 is the value placed by the government upon the luxuries imported into the United States during the last fiscal year. This does not take into account all of those of home manufacture. These articles include diamonds, art work, laces and embroideries, champagne and other wines, tobacco in its various forms, ostrich feathers, artificial flowers, toys, perfumeries, cosmetics, jewelry, manufactured articles of gold and silver, etc., etc. In many of these the imports of the fiscal year of 1912 exceed in value those of any earlier year. But this is not a true index of conditions. There are classes who are prospering, but there are many, very many, who feel the pinch of poverty. Increased cost of living has exceeded the increase of wages. In fact, it argues for more dissatisfaction between classes, this constant increase of luxuries, together with the growing hard times on the part of those who receive minimum wages. The constantly growing contrast is increasing the discontent.

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Our readers do not need to be told the news of the recent Republican Convention in Chicago, nor the split of the party which there took place. It is a logical ending of the exceptionally mud-slinging campaign which has been conducted for months. At the writing of this note the Democratic National Convention is in session in Baltimore, and more or less of the same mob spirit is manifest in that. It is really a pitiable thing that men — strong men, leading men — can not get together and decently listen to what men may have to say, without practically mobbing them, or at the very least, drowning them out with discordant cries of every sort, simply and solely because the speaker may be saying something with which the noise makers are not agreed. If there ever was a time when men needed to be cool, calm, and reasoning, that time is now. In religion, as well as in politics, men need to move wisely and carefully, and counsel, above all else, with the Arbiter of all destinies, the One whose audience-chamber is always open to His children.

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### An Early Liberty Bell

RHODE ISLAND has the honor of being the first state in the world which granted religious liberty to all. How they cherished that principle is indicated by the motto upon the large bell, weighing 2,515 pounds, in the Baptist church built at Providence in 1774, and dedicated May 28, 1775, a little over a year before that grand old "sister bell" at Philadelphia rang out national independence. The motto on the Rhode Island bell reads:

"For freedom of conscience the town was first planted;

Persuasion, not force, was used by the people. This church is the oldest, and has not recanted, Enjoying and granting bell, temple, and steeple."

Not the greatest kind of poetry, by any means, but it stood for the greatest of principles.



# HOME AND FIRESIDE

## The Glory of the Stars a Prophecy of Eternity

By Prof. F. E. Hinkley, of Harvard University, Observer at Arequipa, Peru

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

**T**HE margin of our Bibles permits the use of "teachers" in place of "wise"—"And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

This, of course, refers to those who teach the truth and lead others to accept it, just prior to the time when the events recorded are to be fulfilled.

Like many others, this marvelous promise, and a conception of its magnitude, can be more clearly understood through the study of the structure of the universe and of the stellar worlds themselves.

While the astronomer's understanding of the spheres is above that of the average reader, all human minds seem weak and limited, and the imagination fails, when they come to contemplate the great fact of creation. But let us see if we can not become a little better acquainted with these monarchs of the skies, in the likeness of which the teachers of righteousness are to shine forever and ever.

### Stars Innumerable

The sun of our solar system is one of these stars. It is true that from the highest point of view the sun is only one of a multitude, a

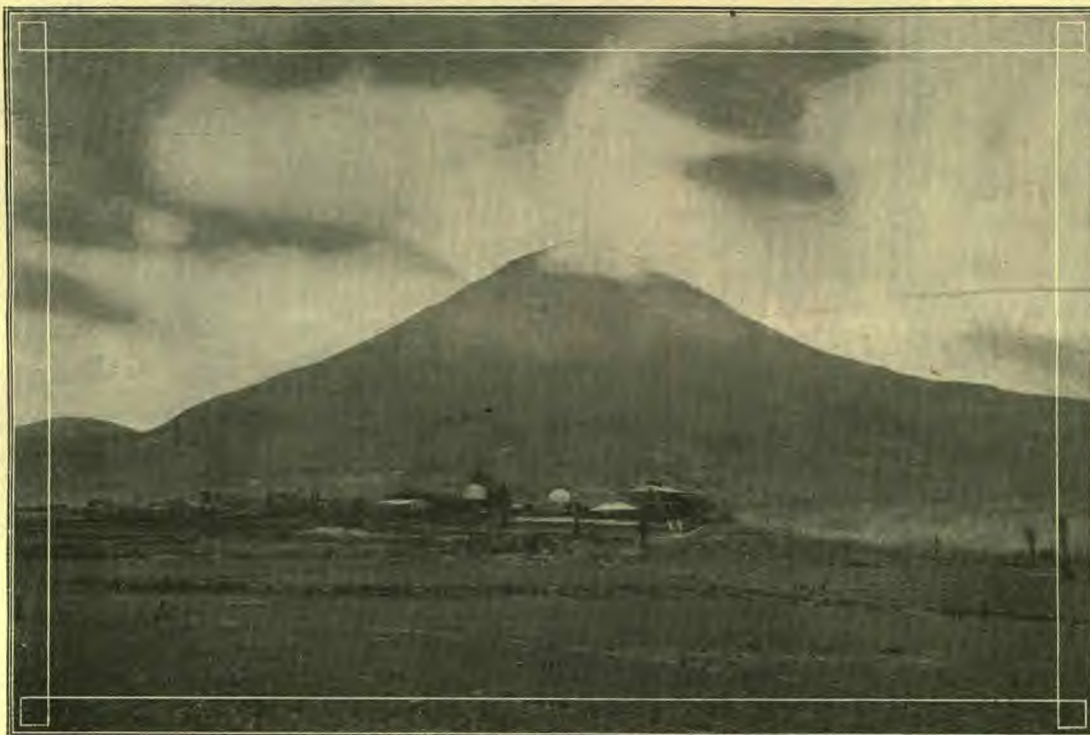
single star among millions, thousands of which, most likely, exceed it in brightness, magnitude, and power.

Far away in the unfathomable depths of space, so far that they appear as mere points of light, blaze other suns of vaster size and greater glory. Alpha Centauri, our sun's nearest neighbor, located near the Southern Cross, is a star whose brilliant light must traverse space as light only travels,—186,000 miles a second,—for a period of more than four years to reach us; and yet this southern star is less than half the distance to the next nearest star, 61 Cygni.

Other systems and constellations more remote are flooding the celestial spaces with



The Southern Cross, really a part of the constellation Centaurus. The camera unduly magnifies two of the stars as they would appear to the naked eye.



Southern station of the Harvard Observatory, Arequipa, Peru, El Mista in the background. The mountain is 19,200 feet high; the observatory, 8,050, the highest in the world. One station is maintained, we believe, at 13,400 feet, and another at 15,700 feet. See also cut on previous page.

their never-ending light, which consumes hundreds of years in reaching this planet of ours. There are stars in the heavens so distant that the most powerful telescope ever constructed can not collect enough of their rays to impress their image upon the human eye. No man, without prophetic vision, has ever seen these stars, and probably not many of them will ever be seen from this planet. And yet those very stars are known to astronomers and the position of many of them is marked on the celestial map.

How this can be, you do not need to ask, for you already know that the weak ray of light, which can not make itself felt upon the retina of the eye, can impress its image on the photographic plate if given time enough.

Thousands upon thousands of stars, utterly invisible to man, can be photographed as you are photographed, but the process is a much longer one.

The imagination becomes bewildered when contemplating the unnumbered millions of worlds, systems, clusters, and con-

multitude of the redeemed in heaven that shall walk in white.

### One Star Differeth from Another

Another passage of Scripture will help us to see what modern astronomy was long in appreciating—that one star differs from another, as there will also be a difference in the glory of the redeemed: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." 1 Cor. 15:41.

The stars visible to the naked eye are faint and pale compared with those disclosed by the telescope, but they differ obviously in brightness.

"The differences of brightness are due, first, to difference of distance; second, to difference of dimensions, or light-giving area; third, to difference of brilliance of the light-giving surface, depending upon difference of temperature and constitution." The fact is, stars are very unequal in their actual brightness; and in consequence, the apparent magnitude of a star gives us no



Bruce 24-inch telescope in the Harvard Observatory at Arequipa, by which are taken the portraits of the stars



clue to its distance. Among the nearer stars there are some scarcely, if at all, visible to the naked eye; while among the brighter ones are several whose distances are immeasurably great.

There is another difference in the stars besides that of brightness. One star differs from another in color. Some systems are white, some blue, some green. Three or four among the brightest strike the eye by their ardent glow, others are tinged with yellow, and the white light of several has a bluish gleam like that of polished steel. Reddish tints are the most noticeable, and seem to have been the only ones noticed by the ancients.

Some of these shining orbs that rule the skies, are single like our own sun. Others are double. That is, what appears to us like one star is divided into two with the help of a more or less powerful telescope. Others are triple, and some quadruple.

#### The Stars Are to Shine Forever

Since sin obtained a foothold upon this fair earth of ours, age and decay have borne witness that change is a natural consequence of broken law. Science, however, looks upon it as something entirely different; and through a misconception of what the divine revelation is to man, it has voiced its theories, until it would have us believe that these shining orbs in the skies will some day become cold and lifeless—no longer fiery and radiant, giving heat and light to their families of planets. But God's Word declares that they will shine "forever and ever," "not one faileth;" and in the undimmed glory of these stars, which shine as brightly as in the beginning, is a prophecy of eternity, embracing those who turn many to righteousness, who are to shine as the stars "forever and ever."

## 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.

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

"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 *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

#### Sabbath

The day of the Sabbath confuses many honest inquirers. What day is it? or is it any particular day? These questions are carefully answered in "The Day of the Sabbath," Apples of Gold Library, No. 50. A copy of this little help, post-paid, 2 cents; \$1.00 a hundred. This office.

## 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 fulfilment, shedding forth the light that this book contains upon present-day movements and conditions. Price, 10 cents. This office.

Whether fully acquainted, or partially so, with the history given in Daniel 7, you will find its careful outline in "Waymarks to the Holy City" intensely interesting. It is what its name suggests, a tract pointing out the events which are truly waymarks of prophecy. Single copy, 2 cents, post-paid; \$1.00 a hundred. This office.

As a brief work to assist in the study of any phase of Christ's prophecy relating to His second coming, we can recommend nothing more highly than the pamphlet "An Exposition of Matthew 24." You will appreciate its simple, thoro, direct manner of explanation. Contains 94 pages, and costs only ten cents, post-paid. This office.

## The Law

An excellent tract to study in connection with the law of God is Bible Students' Library, No. 178, "The Perpetuity of the Law of God." Single copy, post-paid, 2 cents; \$1.00 a hundred. This office.

Many confuse the ceremonial and moral laws. A brief explanation is entitled "Ceremonial and Moral Law Distinguished." You will find it very helpful in your studies pertaining to the law. Copy, post-paid, 2 cents; a hundred, \$1.00.

## Second Coming

"Heralds of His Coming," Apples of Gold Library, No. 85, gives an outline of the unmistakable signs of the nearness of Christ's coming. Increase of riches, of crime, of knowledge; last-day scoffers; signs in sun, moon, and stars; peace and safety cry; preparation for war; great spiritual declension,—are some of these evidences. This popular tract, a copy, 3 cents, post-paid; a hundred, \$1.50. This office.

## For Sale

ON account of sickness, I wish to sell two new, modern, substantial cottages. Only a few blocks from Lodi Normal and three blocks from the church.

Terms and particulars on application. C. A. Alserge, R. 4, Box 4 E, Lodi, California.

## Wanted

By the Paradise Valley Sanitarium Training School for Missionary Nurses, twenty consecrated young men and women who are willing to devote their lives to the Master's service.

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## How to Keep from Freezing

By Lilla W. Warren

A gentleman trav'ling a dreary, cold way,  
Was freezing and lost, near the close of the day,  
And so sleepy and numb that he thought he  
would stay  
On the cold ground and sleep till the break of  
the day.

But he saw a poor man fallen down in the snow,  
Because he was freezing—had no power to go.  
He raised him and rubbed him, he pitied him so;  
And soon he himself was all in a glow!

He'd forgotten himself, another to save,  
And received much more help than that which  
he gave;  
And thus two were saved from the dreary, cold  
grave.  
And we, to stop freezing, another must save.

## Our Work and Workers

SIX souls at Wheeling, West Virginia, have received baptism.

THREE have been baptized at Dover, Delaware, and three others will follow soon.

THE ordinance of baptism was recently administered to seven souls in Tokyo, Japan.

BAPTISM was recently administered to eleven candidates at Reading, Pennsylvania, and to four at Scranton.

FOLLOWING the camp-meeting at Nampa, Idaho, seventeen were baptized. Nine baptisms are reported at Fruitland.

TWO new families have accepted the truth and united with the Sabbath-school at Carroll, Wyoming. A church and Sabbath-school have been organized at Lander.

AS a result of a series of tent meetings in Belmont, Port-of-Spain, Trinidad, twelve have asked to unite with the church. A new church has been dedicated in Arima.

AT Charleston, Illinois, fourteen persons are obeying the truth, three at Mattoon, six have been baptized at Carterville, ten at Elgin, and four at the Dearborn church, Chicago.

ON Sabbath, May 25, a new church was organized at Dexter, Maine, consisting of seventeen members. Seven have united with the church at Dyer Brook, and ten new converts are reported at Madison.

AT Camden, Ohio, five young persons have been baptized, eleven at Cincinnati, and seven at Zanesville. At Akron, during the year, eighteen have been added to the church, and others are waiting.

FIVE at Oklahoma City, Oklahoma, have been baptized and united with the church at that place, five at Weatherford, three at Madge, and six more have taken their stand upon the promises of God; and a church of eight members has been organized at Vandyke.

A SABBATH-SCHOOL of twenty members has been organized at Three Forks, Montana, where five have taken their stand for the message; seven have been baptized in Butte, twenty in Culbertson, and a church of twenty-four members organized at the latter place.

BAPTISM has been administered to four souls at Fish Creek, Wisconsin; to five at Orange, where a church of seventeen members has been organized; and four at Tomahawk are awaiting baptism. A Sabbath-school of twelve members has been organized at Fairview.

FOURTEEN persons at Brooklyn, New York, recently received baptism, all uniting with the German church, making twenty-eight added to that church through baptism since last summer's effort. Three were baptized who united with the New York Swedish church, and a number more in Buffalo who united with the German church in that city.

ON Sunday, May 26, five souls at Hayden, Colorado, were buried in baptism; seven at Delta were baptized on the preceding Sabbath; and fifteen at Grand Junction have received this rite. Eleven baptisms are reported during the school year at Campion Academy.

SIX converts are reported at Oakdale, Nebraska, six baptisms at Petersburg, twelve at Valentine, nine at Hastings, and six at Culbertson. A Sabbath-school of twenty-one has been organized at Edison, with three new converts, and a Scandinavian church organization has been effected at College View.

EIGHT have been added to the church at Barbers Mill, Indiana, seven of whom have recently been baptized; ten have been baptized at Middletown, and others will be baptized in the near future; twenty-one baptisms are reported at Wolf Lake, three at Salem, and six conversions at Pleasant View.

AT the California Conference of Seventh-day Adventists at Santa Rosa, June 20-30, the following officers were elected: Pastor E. W. Farnsworth, president, Oakland; Claude Conard, secretary, Oakland; J. J. Ireland, auditor, Lodi; executive committee, E. W. Farnsworth, A. Brorsen, C. L. Taylor, C. W. Irwin, C. H. Jones, Andrew Nelson, E. E. Parlin.

NINETEEN persons at Maplewood Academy, Maple Plain, Minnesota, have been baptized; five at Minneapolis, and eight added to the church; seven at the Danish-Norwegian Seminary, Hutchinson; nine at Duluth, three of whom united with the Scandinavian church; three at Alexandria have promised to keep the commandments, and three at Two Harbors.

A SABBATH-SCHOOL of fifteen has been organized at New Boston, Missouri. A new church building was dedicated June 2 and a church organized June 8, at Mendota; another at Turner, with a membership of thirteen, on Sabbath, May 25; and another at Cole Camp. Three new members have been added to the latter company, and ten to the church at Windsor.

AT Richmond, Virginia, not long ago, thirty-one persons went forward in baptism, and between ten and fifteen others have expressed their determination to be baptized later. Five new converts are reported as a result of an effort for the colored people at Richmond. A church building has been dedicated at Guinea Mills, and a church of twelve members organized.

SABBATH, June 1, five persons, all adults, were baptized and united with the church at Detroit, Michigan, and others will take the same step soon; seven at Farmington were baptized on Sabbath, May 25, uniting with that church; and eight students of the academy at Holly. About nine at Ithaca have taken a public stand for Christ, six at Denver, and three at Alma.

A NEW church has been dedicated at Ladoga, Iowa; another at Mason City, where five candidates were baptized; a church of fifteen members organized at Creston, another consisting of eleven members at Riceville, and another of fifteen members at Calmar. Eleven conversions are reported at Lansing, six or seven at Oskaloosa, five at Urbana, and twelve additions by baptism to the church at Des Moines.

ON a recent Sabbath four believers in Ferndale, Washington, went forward in baptism, and a church of eleven members was organized; four at Paulsbo have received baptism, thirteen at Wenatchee, three at Spokane, three at Granite Falls, ten are awaiting baptism at North Yakima, fifty-two were baptized at the close of the Spokane camp-meeting; fifteen at Des Moines have been converted, and four at Genesee.

THE report comes from China of five converts at Hankow—the first in the province of Hupeh. In May another out-station was opened at Chang Djang

Poo, forty miles inland from Hankow, and now there is a large company of believers in that place. Later, five others were baptized, and a church of sixteen members was organized. During the past year eighteen students of the China Union Training-school, located at Chowkiakow, received baptism.

THE ordinance of baptism has been administered to thirteen young persons at Lacombe, Alberta. It is reported that six families of Galicians near Edmonton have recently begun the observance of the truth as a result of personal work done by one who speaks the Russian language. Four baptisms at Vancouver, and four more additions at South Vancouver, British Columbia, are reported. A church of fourteen members has been organized at Hodgeville, Saskatchewan.

SUBSEQUENT to the camp-meeting at Portland, Oregon, eighty-one souls were baptized; twenty at Hopewell have taken this same step; nine at Monitor; seventeen from the Doremus school in Portland; twelve at Lents are awaiting baptism; four have been added to the church at Brownsville, and three others expect to join soon; six have united with the Ashland church; and six or more at Canyonville have commenced to obey the truth. Two at Medford have received baptism, and others will be baptized later.

AT the close of the camp-meeting at Reedley, California, twenty-two persons were baptized; four have been baptized at Eureka, twelve at Alameda, three at Salida, seven at Hemet, five at Laguna, eleven at San Francisco, and twelve at Turlock. Five have been added to the church at Fort Bidwell. A church has been organized at Lindsay, and a church building dedicated at Laguna. About fifty have been baptized and united with the churches in Humboldt County during the past year; and six or eight at Elmhurst have espoused the message, and about twenty more are deeply interested.

TEN at Strode Academy, Oswego, Kansas, have been baptized, making twenty-three who have been baptized during the school year; five at Wichita have received this ordinance, and eight have been added to the church. Seven or eight at Sharon Springs will be baptized soon. Five persons at Naron are obeying the truth, three at Preston, five at Elk City, and five have been taken into the church at Lawrence. A Sabbath-school has been organized at Great Bend, another at Iuka, a colored church of fifteen members in Oswego, and a Sabbath-school of twenty-eight members at Sparks. Five have been baptized at Emporia, and seven united with the church.

SEVEN baptisms are reported from our mission in Zululand, two from our Kolo mission in Basutoland, four at La Rochelle, ten at our Barotseland mission, and nine more at the latter place have requested baptism. Nine souls at King William's Town, and three at our Maranatha mission, have decided to keep the commandments of God. Three churches have lately been organized and received into the Cape Conference,—one at Bloemfontein with a membership of fifteen, one at Steenbrass with a membership of seven, and another at Bonnie Vale with a membership of thirty. Fourteen native students have been baptized at the Solusi mission.

SEVEN at Victoria, fourteen at Melbourne, and a family of six at Wangaratta, Victoria, Australia, have stepped out on the truths of the message. On the last day of the Victorian camp-meeting thirty-three were buried in baptism; following the meeting at Cottesloe, West Australia, eighteen followed their Lord in this solemn ordinance; and at the close of the South Australian camp-meeting, eleven went forward in this rite. Eleven more will be baptized at their home churches. A new church was dedicated at Harden, New South Wales, the latter part of April, and a church was organized. Subsequent to a tent effort at Cowra, a company of nine commandment keepers was formed, besides two isolated persons.



THIRTEEN at Springfield, Massachusetts, have received baptism, thirteen at South Lancaster, two or three at Melrose, and nine at Worcester. Sabbath, June 1, a church of sixteen members was organized at Westfield.

We have received calendars from the following schools:

- Washington Foreign Mission Seminary, Takoma Park Station, Washington, D. C.
- Emmanuel Missionary College Summer School, Berrien Springs, Michigan.
- Lodi Normal Institute, of Lodi, California.
- Union College, of College View, Nebraska, for 1912-1913.
- College of Medical Evangelists, Loma Linda, California.

Here certainly are a lot of splendid schools open to the young men and young women who desire more than ordinary education,—an education in religious things, education along the lines that fit men not only for the very best of service here, but for eternal life in the hereafter. These calendars give the faculties, management, rules, regulations, and expenses of these various institutions of education; and we are sure that any one who is interested in them and will make inquiries at the proper source will receive the information which he desires. It would be well, in writing to any one of these schools, to address the president of whatever school it may be, with the address as given above.

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**SIGNS OF THE TIMES**

PUBLISHED WEEKLY

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L. A. Reed

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Sanctuary

"Christ Our Advocate," a pamphlet which can be secured at this office for ten cents, is an invaluable aid in studying the sanctuary question. It explains the building and purpose of the earthly sanctuary, patterned after the heavenly, and pictures the present work of Christ, "Our Advocate," in the heavenly sanctuary. The great prophetic 2,300 day period is thoroly explained, as are also prophecies relating to the conditions in the world during the time that the heavenly sanctuary cleansing work is going on.

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OF THE  
**SIGNS OF THE TIMES**

MOUNTAIN VIEW, CAL., JULY 16, 1912

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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A fearful wreck took place on the Lackawanna Railway near Corning, New York, July 4. An express excursion train running 65 miles an hour in a dense fog crashed into the rear of a passenger-train; 41 were killed and 50 injured. The injured and killed were practically all on the passenger-train.

**A Terrible Calamity**

NEWS despatches of July 1 tell of an awful cyclone disaster, the center of which, so far as damage is concerned, was in the city of Regina, the capital of Saskatchewan. It swept through the very heart of the city, killing somewhere about fifty persons, and causing property loss estimated at ten million dollars. Six immense grain elevators, numerous building blocks, the new capitol building, the electric lighting plant, and three churches, went down before the awful storm. Fifteen girls in the telephone exchange building, who stuck heroically to their switchboards, were crushed to death in the wreck of the building. The town is in darkness, the water-works useless, and fire has broken out in the ruins. Among the freaks of the tornado, a freight car was hurled through a freight shed, a canoe was picked from the Wascana Lake and carried three quarters of a mile. Small sailing vessels lie strewn over the southern section of the city, a half-mile from the lake. Automobiles filled with people were hurled high in the air and deposited blocks away. Other small towns were struck to the east of Regina, and damaged to the extent of \$500,000 in the demolition of grain elevators and other property. These things are evidence, or ought to be evidence, to every thinking soul, that nature's laws are perverted, that the earth is waxing old, and that it is time to change; and that change will come with the second coming of the world's Lord and Master, who has staid away from His own so long.

**Memory Text for the Week**

John 3:3, A. R. V., margin

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born from above, he can not see the kingdom of God."

The candidates for the Republican Party for president and vice-president of the United States are William H. Taft and James S. Sherman, both for reelection. Mr. Roosevelt bolted with a respectable minority and formed the nucleus of a new party. The Democratic candidates are Governor Woodrow Wilson, of New Jersey, and Governor Thomas R. Marshall, of Indiana. Mr. Taft was nominated by a majority vote on the first ballot; Mr. Wilson by a two thirds vote on the forty-sixth ballot. We may well wish and pray that the campaign between now and the election in November will be conducted with greater dignity and more gentlemanship than one at least of the pre-nomination campaigns.

**In Our Next**

A partial list of the subjects discussed and developed in our next issue is as follows:

1. Christ's Victory Won Through Pain.
2. Who Will Welcome Christ at His Coming?
3. Christ as Michael the Archangel.
4. Man Lost and Redeemed.
5. Atrocities in Dress.

Our Outlook, Editorial, Question Corner, and Missions departments will be replete with interest.

He who misses the "Signs of the Times" misses much.

**Summer Drinks and Bacteria.**—The *Journal of the American Medical Association* warns its readers against summer drinks and bacteria. It does not condemn these drinks of themselves, but it says that those who drink them should know that their purity and harmlessness was adequately safeguarded. Some think that the condition under which these beverages are prepared are destructive to bacteria, but this is shown to be groundless by experiments regarding two diseases, at least. While the high pressure destroyed many germs, yet it did not destroy all; and the conclusion is that no water that is in the least suspicious should be used in the manufacture of a carbonated drink, and if a doubtful water is the only source of supply, this should be subjected to treatment by some method of sterilization, with subsequent filtration through a trustworthy and efficient filter.

**Among the things advocated at the Good Roads Congress** was construction of a national system of paved highways connecting the Atlantic and the Pacific, and the Great Lakes and the gulf. This would be a good place to employ the "Industrial Beggars of the World." There are thousands who are tramping the country, able to work; and if states, or nation, were building a highway, they ought to be compelled to work, and nominal wages paid them. If they are bound to live upon the people without earning their living, the people should have something to say as to how that living should be furnished.

**An Annex to the Church.**—Cardinal Archbishop Farley, of New York, is quoted as saying: "I am entirely in sympathy with the movement which seeks to secure for New York a theater where plays, Catholic in tone, will be produced. There is no agency more potent for good or evil than the theater, and the effect of plays of a high moral character on the people can not be overestimated." But what a reflection on the gospel of Christ! The first play to be presented is "The Dear St. Elizabeth." It will probably result in Roman Catholicism gathering in those who know little of truth, with strong emotional natures.

**A Better Way.**—There seems to be a general stirring up of the Protestant denominations against Roman Catholicism. The general assembly of the Southern Presbyterian Church meeting in Bristol, Tennessee, May 23, according to a despatch in the *Portland Oregonian* of May 24, met the issue in this way: A minority report presented "a plan of attack on Catholicism by the evangelical churches of the United States and Canada, and the establishment of a fund to support converts from among the priests." This report was submitted by Judge Allen G. Hall, of Nashville, but withdrawn in favor of a resolution by Dr. R. C. Reed, of Columbia, South Carolina, unanimously adopted, as follows: "That in meeting the menace of Romanism this assembly would recommend no other means than the dissemination of knowledge and the faithful, earnest preaching of the gospel of Christ."

And that is sensible. It is the only thing in this world that will meet any of these heresies—the clear, straightforward preaching of the gospel of Christ as revealed in the Word of God.

**The working man needs a day of rest, but it is not necessary that he should obtain that through civil law.** Pennsylvania has had one of the most radical Sunday laws since colonial times, but it did not give Sunday rest to the iron-workers in Pittsburgh and Allegheny. Yet not very long ago the men began working for it themselves, in connection with the companies, and many of them have secured their one day of rest in seven, entirely without the law. Yet there are those who are inaugurating a nation-wide campaign to obtain one day in seven for industrial workers, and as usual they are hoping to shelve all responsibility between man and man, and endeavor to get the state to do what expediency, conscience, and business ought to do between the employers and employees.

**Going into Eclipse.**—The *Auckland Observer*, among its cartoons, has the faces of two typical representatives of Roman Catholicism and Anglicanism, Romanism partly covering the face of Anglicanism; and the question is asked, "A partial eclipse; will it soon become total and blot out Anglicanism?" With this is a statement that Dr. Crossley, bishop of Auckland, is advocating prayers for the dead. But this is only an indication of what is taking place all over the world. Those who accept of the Sunday-sabbath and other things which are purely of Roman Catholicism ought not to stumble over some of the lesser things.

**Anti Roman Catholic.**—The United Presbyterian assembly in Seattle, May 24, as reported in the *Yakima Daily Republic* of the same date, had something to say regarding Roman Catholicism. The report says: "That ancient foe of human liberty, the Papacy, as it gains in numbers in the nation, is becoming bolder and more menacing by an alliance with corrupt politics and scheming politicians through a semi-military organization numbering hundreds of thousands. Its priestly dictation over two million voters, its Jesuitical influence over the nation's President, demands of American Protestantism a sleepless vigilance and a most earnest, prayerful, and persistent effort to give its blinded millions the true gospel of Christ."

**Attorney W. C. Bristol, in an address before the Congregational Church in Portland recently,** uttered a truth that ministers would do well to note. He said, "Unless we instil into our sons and daughters a respect for authority, the present restiveness of public opinion will so far grow that anarchy and tyranny will reign." And the one law above all others for which respect and reverence should be taught is the law of the Most High.

**The United Presbyterian Church of North America, in its recent meeting at Spokane,** raised the salaries of preachers, the maximum to \$1,400, and the minimum to \$1,000, with a parsonage. This is good. Ministers in many other denominations ought to have their salaries raised, as long as living is what it is.