

SIGNS OF THE TIMES

We are the Branches



The Words that I speak unto you

they are Spirit and they are Life.

I am the Vine

PEDRO LEMOS



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3823 — Take Heed How Ye Read

A subscriber writes us: "In the special religious liberty number of the 'Signs,' No. 1, I note the following question in the 'Question Corner': 'How many angels fell with Satan?' The answer is given, 'We do not know.' And then our critic says, 'If you will look in the 'Spirit of Prophecy,' volume 1, page 22, you will find a more satisfactory answer.'"

Evidently our critic did not read the question through in the "Question Corner," or did not note the question answered. The question asked was, "How many angels fell with Satan?"—not what proportion, as the answer especially notes; for the answer in the "Question Corner" gives a definite proportion. The expression in the "Spirit of Prophecy" does not give anything definite. It simply tells us "nearly one half," and one third is nearly one half. There is only the difference of a sixth. But the expression in Revelation 12 would quite clearly intimate that one third of the angels fell. But how many this one third was we have no means of knowing. We know that of the two thirds that were left it is said they were "ten thousand times ten thousand, and thousands of thousands," called in Hebrews 12 "an innumerable company."

3824 — Clean and Unclean Meats

In Rom. 14:14; 1 Tim. 4:4, 5; 1 Cor. 10:25, 30; Matt. 15:11, the idea seems to be carried that all meats are clean. Why, therefore, do you teach that it is wrong to eat pork? M. B. R.

It would be well for us if we would first of all consider that the distinction between clean and unclean meats is not made by man, but by the Lord, that He did not do this arbitrarily,—that is, that they are not simply unclean because the Word has told us they are unclean, but in their very nature they are unclean, and God has told us that; that is, they are not good for man; nor would He have them for sacrifice. See the list given in Leviticus 11 and Deuteronomy 14. But the Jews had come to make almost everything of the mere ceremonialism of the law in the days of our Lord. If a man did certain washings, and abstained in certain ways from meats, and a thousand other different things, that made him righteous before God. It is this thing which our Lord strikes against in Matthew 15 and in Mark 7. He wishes to show His children that primarily and fundamentally the heart must be right before God. If the heart was right, all things else would be right. That is the lesson which Paul teaches in Romans 14—"for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Verse 17.

The expression found in 1 Cor. 10:25 has nothing to do with the clean or unclean animals, but simply as to whether the meat has been offered to idols or not. The Jew might go to the shambles and buy his meat, or the Christian might. He would probably buy only that which he believed to be right. The real question was not as to the kind of animal from which the meat came, but had it been offered to idols or not?

Our Lord also knew that there would come a time when the gospel would go to Gentiles. It would go to those who in the very nature of the case could not follow the laws of Jewish ceremonialism. It would find men who had no other food to eat, perhaps, except unclean food, that is, from unclean animals. It would find men here and there in the different parts of the world whom, if that thing were made prominent as the Jews made it, it would have cut off from the very gospel of Christ; and therefore that law concerning clean and unclean meats was abolished as a law. But the Lord also knew that there would go with the teaching of His gospel, teaching concerning man's physical being, and that man as he studied God's Word would learn that the Lord Himself had made a distinction between meats clean and unclean. He would learn further that in the very beginning God gave no animal food at all for man to eat, and that when the manna fell from heaven there was no animal food in connection with that. And he would learn, and science would demonstrate, that better than all flesh food is the food which comes from the earth in the way of vegetables and grains and fruits and nuts, and therefore that man ought to seek to live according to the very highest law given in 1 Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Now to the man who did not know, pork might

be a proper thing to eat; but to one who is enlightened by both Scripture and science, could pork be a proper diet? Could one lead himself to believe, in the light of Scripture and science, that he is glorifying God in living upon the flesh of swine, one of the most corrupt and diseased animals used for food on the face of the earth? Thousands upon thousands who have once used it, and have had, in the old-time expression, their blood filled with humors and constant breaking out of skin diseases, and trouble in various ways, have found upon abjuring the diet a much better state of health, clean, fair skin, and blessing in every way. The writer of this note has had thirty years of experience apart from the pork diet. He had a score of years of experience with the pork dietary. He would not go back to the old bill of fare for anything which this world could offer. He finds far greater delight and strength and clearness of mind and ability to endure in the simple diet of fruits, grains, nuts, and vegetables, and he believes that such a diet as that gives glory to God. Now if we will take into consideration the reason that God had in making distinction between clean and unclean animals, if we will take into consideration the fact that that gospel of the Lord would go to all people, and to those who could not at first abide by these rules, we will see the reason of the laws given in Leviticus and Deuteronomy, and also the lifting of those prohibitions by the apostle, as the gospel was going to the great, multitudinous Gentile world. But we will also see that in the light of that tremendously forcible text, 1 Cor. 10:31, he who has the light on the diet question from both Scriptures and science will want to conform just as far as lies in his power to the original bill of fare which God has Himself given and approved. The "Signs of the Times" recommends it because it knows from long experience that it is the best, and it wants its readers to have the best.

3825 — Obedience to a Sunday Law

Ought Christian Sabbath-keepers to obey Sunday laws? Is it always the duty of men to be law-abiding? T. R. H.

It is the duty of men always to be law-abiding unless the law conflicts with one's duty to God. The whole principle is set forth in the answer of the apostles, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. "We ought to obey God rather than men." Acts 5:29. Jesus said, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." These are the principles that ought to guide all men, whether it be regarding Sunday laws, or any other law. There are oppressive laws which do not interfere with our duty to God. They make hardship for men. It is better for the Christian to obey such a law than it is to rebel; but if that law demands that man shall pay obeisance to a false religion which shall demand homage to a counterfeit institution to the true, to an ordinance of man in the place of the command of God, we can say with the apostles of old, that "we ought to obey God rather than men." Then he should not resist the law; he should simply do as Daniel did when he was commanded to pray to no other God save the king,—go about his duties the same as if the law were not in existence. No Christian is a rebel against civil government. He is simply loyal to God; and if that means disloyalty to the civil government, it is because the government has set itself against God, and the Christian's disloyalty is simply an incident, and not an object. His object is to obey God. If the government is wrong, incidentally he may disobey the government.

3826 — Michael

Could Michael have been properly called "the only-begotten Son of God" except by personification before He was born of a human mother? J. W. C.

We do not understand that the expression "the only-begotten Son of God" refers to our Lord as a human being. It would seem as if John 3:16 would exclude this: "God so loved the world, that He gave His only-begotten Son." The giving was not when He was born of a woman; the giving was that He might be born of woman. The giving was not when He became Michael; the giving was that He might become Michael, that He might step down, down, down, taking upon Him, first the nature of angels, next the nature of humanity; and so going clear down to

the lowest step which could be taken, death, that when He ascended He might fill all things. See Eph. 4:8-10.

What is implied in that "only-begotten Son of God" we do not know. We could not understand if it were told us. That is a part of the great mystery of godliness. But just how or why He is called that we do not know. In some way, in some sense, the Father is preeminent. This is indicated in various scriptures, and yet Jesus says, "I and My Father are one." Read also 1 Cor. 15:24-28. But this only-begotten Son of God who proceeded forth and came from the Father was given, and given for sinners, given in the beginning, the Lamb of God slain before the foundation of the world; and true to that purpose, "when the fulness of the time came, God sent forth His Son, born of a woman, born under the law," that we might receive the adoption of sons. And so the only-begotten Son of God was truly Michael, just the same as He was truly Jesus.

3827 — The Seven Times

Kindly give an explanation of the third book of Moses, 26:27, 28. What is the meaning of the "seven times"? Finland.

The expression "seven times" is mentioned several times in this chapter. It is sometimes said to refer to seven different years, and these years, of 360 days to the year, meaning 2,520 days or literal years; but that is not the thought of the expression at all. One reading the text will see that it is not that God is going to punish seven times and then seven times more and then seven times more. That is not the thought. The thought is, sevenfold, that is, to the very fulness. Seven is the number of completion. The term in the original simply indicates seven, or sevenfold. The Hebrew word is used in the sense of sevenfold. See Gen. 4:24—Cain punished sevenfold. It is used in most cases simply as a number. Spurrer renders "sevenfold" each of the four times where the expression occurs in this chapter. The clear, evident meaning of the expression is that on account of their sins God would visit upon them full and complete punishment.

3828 — Man's Purposes — "Man Proposes; God Disposes"

In Ex. 10:29 it says that Moses said to Pharaoh, "Thou hast spoken well, I will see thy face again no more," and in chapter 12:31 it says that Pharaoh called for Moses and Aaron by night, and they came to him. Is not this a plain contradiction? N.

No; Moses meant that he would not call upon Pharaoh, or seek an interview with him again. Again and again Moses had gone to Pharaoh himself to ask him to let God's people go. Pharaoh dismisses him abruptly, and tells him not to come again, and Moses tells him that he will not. That is all that is implied in his words. Moses simply meant that so far as he was concerned he would not again seek the face of Pharaoh. Moses was not giving a prophecy of the future; he was just simply stating what his purpose as God's servant was concerning it. There is a possibility, of course, of his being mistaken, but so far as his own will was concerned, and his own choice, he would not see Pharaoh again. When he did see the king again he was especially sent for by the king. The king sought Moses, and not Moses the king. When Moses said, "I will see thy face again no more," God's work for Pharaoh in those respects was over.



Schedule for the Week Ending August 24, 1912

Sunday	August 18	Matthew 3
Monday	" 19	" 4
Tuesday	" 20	" 5
Wednesday	" 21	" 6
Thursday	" 22	" 7
Friday	" 23	" 8
Sabbath	" 24	Psalms 84, 85, 86, 87

Our readings are wholly in Matthew, beginning with Matthew 3, and closing with Matthew 8, mostly on the wonderful Sermon on the Mount, Matthew 8 covering the story of some of the marvelous miracles of Christ. Psalms 84-87 conclude the week's readings. The first two and the last are psalms of the sons of Korah, and the third a prayer of David.

Signs of the Times

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

For Terms, See Page 15
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EDITORIAL

The Child Jesus

THERE is but one sentence in all the Gospels which refers directly to the child life of Jesus. Together Matthew and Luke tell of His birth, of the worship of the humble shepherds, the circumcision of the Boy at eight days of age, His presentation in the temple, the prophecies of the aged Simeon and Anna, the adoration of the

perstitious, hypocritical, narrow pharisaism, and set over against that was the wickedness and immorality of the Romans. The parents of Jesus were simple, hard-working people in an ordinary Galilean village, where the best type of Judaism prevailed. The Holy Scriptures had taken stronger hold of the simpler, freer Galileans, and the traditions of the rabbis and doctors had less power with the people.

THE education afforded the children of the time was excellent. It began in the

us; but He learned in His study of the Scriptures, in all probability, the Hebrew, the Greek of the Septuagint, and the language of common conversation among the Jews, the Aramaic.

THE education of Jesus did not include the barren, speculative philosophies of India, Greece, Egypt, or Rome. Doubtless these philosophies may have good things, but the good things were perverted by the false. It has been truly remarked that in morals and religion Judaism was to be the teacher,



HOME LIFE AT NAZARETH

W. C. T. Dobson

Magi, the flight into Egypt, and the return to Nazareth of Galilee to the home of Joseph. Then comes the one pregnant sentence regarding His childhood days, "And the Child grew, and waxed strong, filled with wisdom: and the grace of God was upon Him." Luke 2: 40.

THE place where our Lord spent His childhood and youth was most favorable. He was born of the Jews, a preeminently religious people, possessed of the books of God's revelation, and with a wealth of tradition of His dealings with them providentially. His early life was not spent in Jerusalem nor in Judea, dominated as this section of Palestine was with a hollow, su-

home, and was supplemented by the Levites in the synagog schools. It is generally agreed that the Holy Scriptures were made the basis of education up to the age of ten years. The education was therefore deeply religious. The sacred books were faithfully taught according to the instruction given in Deuteronomy 6, and the teachings and revelations committed to that people faithfully carried out. Jesus probably learned these at His mother's knee, who in faithfulness met the task which God had imposed upon her. This education included the whole Old Testament canon. Whether or not He attended the synagog schools the Scriptures do not tell

not the taught. The education of the world's Teacher in His childhood was therefore drawn from the revelations of God's will through the Old Testament. He learned of Adam in his paradise home, of the fall of man, of the Deluge, of the confusion of tongues at the tower of Babel, of the call of Abraham, of the bondage in Egypt. In His childish receptivity He saw the great deliverance, witnessed the great Red Sea and the Jordan open, stood before the cloud-enveloped mountain, and amidst the reverberations of thunder, the flashes of lightning, and the roar of furnace heard the Ten Words of the great Decalogue. He saw the wonderful organization and order of Israel's

camp, and in the midst of that camp the pillar of cloud by day and pillar of fire by night, leading God's host to victory.

THEN, too, the Boy learned from nature. It has been said that the very configuration of Palestine was ordered of God, that it might be used in the greater enforcement of His revealed truth. From the snowy heights of Hermon to the Dead Sea there were lessons. Mountain and valley, tree and flower, from the cedar of Lebanon to the lily of the valley, had been enshrined in Hebrew literature and had been made teachers in religious things. Through them all God spoke to the heart of the receptive Child.

ANOTHER great fact in His education was a trade. Jewish children were not trained to a life of idleness, shiftlessness, worthlessness. The Jews possessed the splendid custom of teaching each one a trade. What a blessing it would have been if the peoples who know the Bible had followed the custom! Whether the future man ever uses the trade in after-life or not, its acquirement has taught him the use of hand and eye, the proper proportion of part and whole, the discipline of restraint and labor, the strength and manliness to overcome difficulties, to deny self for duty, and to make even weariness a delight and accomplishment. And we may be sure, as the Child wrought at the little tasks given His untrained fingers, or walked with His mother in the clear starlight of Galilee, or sat at the frugal meal, He was taught diligently by precept and example the great truth of God's law as inculcated by Moses, the man of God. In this way the Child Jesus grew and waxed strong, filled with wisdom, or, literally, becoming filled with wisdom as He grew, and the grace of God was upon Him. A demonstration of this we have in the later record of His boyhood and young manhood.

BUT what a lesson is here for parents! What mighty opportunities for God go unimproved, what trifles take them from the most important education of their children, the moral and religious! They are willing that the child mind shall be filled with folly indescribable, building into the fiber of its character gross perversions of great moral truth, and utterly wrong conceptions of the object of life, and the fruitage is seen in the multiplying hosts of perverted boyhood and young manhood of our schools and cities of to-day. The training of the child begins on the part of the parents before he is born, and especially with the mother, and should be begun with the child from the moment of its birth. In the injunction, "Train up a child in the way he should go," the word "train" means to narrow, to confine, to dedicate to that way. The Hebrew word is rendered "dedicate" in Deut. 20:5. If it was important that a man dedicate to a holy family use for God his house, how infinitely more important it is that parents should dedicate their child to God, and do all in their God-given powers to hold him to that way! We do not mean by this as to trade, pursuit, profession, but as to moral purpose and character, and let that character glorify God and manifest their devotion in whatever honored vocation of life he may choose. Parents and teachers may study with infinite profit the education taught by the Book and demonstrated in the life of the Child Jesus.

w.

The Rev. Dr. G. L. Tufts on the Sabbath Question

WE do not particularly refer to Dr. Tufts as a man, or personally, but simply because he stands as a representative man regarding the Sabbath question. He is an accredited secretary of the Lord's Day Alliance, having its headquarters in New York City. Dr. Tufts is a secretary of that Alliance for California. He is strenuously working to secure a Sunday law in this state. He endeavors to back up his demands for a Sunday law by Scripture, and is therefore speaking throughout the state on the various phases of the question.

Sunday night, June 30, he spoke at a union meeting of the St. Helena Protestant churches in the Methodist church, and our quotations which we may make here are from a verbatim report taken at the time. We wish to note two points in this article: First, the speaker declared that "the Sabbath is an institution, and not a day, and can be applied to any day of the week." He says, "If it is especially blessed of the Lord and made a holy day it becomes a holy Sabbath." Further he says:

"There is no such language in all God's Word commanding you and me to keep the seventh day of the week as a holy day, and as the Sabbath day, and those who so teach are simply reading into this law language that is not there, such as no court would allow; and so I say, in no place, from the beginning of Genesis to the conclusion of Revelation, is it commanded men that they shall keep the seventh day of the week, that is, the day we call Saturday in our common language, as our sacred day, our holy day, the day in which we must meet in order to worship, if we keep God's commandments."

Now in the first place, the Sabbath is of the Lord's institution. The record of that institution is given in Gen. 2:2, 3. It tells us that the great and all-wise God deemed it necessary to take three distinct steps in the making, or instituting, of the Sabbath day; He rested on that day, He blessed that day, He sanctified, or set apart that day. He did not rest on no day in particular; He did not bless no day in particular; He did not sanctify no day in particular. That, in the very nature of the case, could not be done. He rested on a particular day; and just as long as facts remain facts, it is true that God rested on the seventh day of that septenary cycle which we call the week, and the day upon which He rested He blessed and sanctified. And there it stands, and forever will stand, until we shall have His word that He has removed the blessing and the sanctification from it.

That that day was the seventh day of that cycle, He demonstrated, according to the record in the 16th chapter of Exodus, by a threefold weekly miracle for forty years, showing that only one day of the cycle — not *any* day of the cycle, but *one* day only — could be observed as the Sabbath; and when men who seemed to have the same idea that Dr. Tufts has, that any day would do just as well, went to gather manna on that day, the Lord said to them: "How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath. . . . So the people rested on the seventh day."

When God spoke His eternal law from heaven, not simply for Jews but for all, He placed a command guarding that day in the very heart of that law, so that men must

pass over three eternal barriers of moral precept on the one side and six on the other, before they could get to that Sabbath commandment to change it. He declared in that commandment: "Remember the Sabbath day, to *keep it holy*. Six days shalt thou labor, and do all thy work: but *the seventh day* is the Sabbath of the Lord thy God," and then the law refers to the institution of the Sabbath as the proof of its setting apart. See Ex. 20:8-11.

Note that the Lord does not command, Remember the Sabbath day to *make* it holy, but "to *keep* it holy." Man in God can *keep* holy what God has *made* holy, but man can not *make* holy that which God has *not* made holy. Now the commandment does not say, "The seventh day of the week," but the Scriptures of truth, inspired of the Spirit, fix it so clearly that no court would have any trouble whatever in deciding that the "seventh day" of the law meant the seventh day of the week. We read in Matt. 28:1, "In the end of the Sabbath, as it began to dawn toward the first day of week;" and in Mark 16:1, 2, "And when the Sabbath was past, . . . very early in the morning the first day of the week." What do we learn from this? — The simple fact that the Sabbath comes just before the first day of the week, and therefore it must be the seventh day of the week according to the Scriptures. And that Sabbath, the seventh day of the week, was, according to Luke 23:56, "the Sabbath day according to the commandment." Therefore the inspired comment fixes the Sabbath to the seventh day of the week. No one contends that there must be an absolute meeting together in order to keep that day holy. The day is to be kept holy to God.

Secondly, Mr. Tufts, leaving the thought that any day is holy, or that the Sabbath commandment applies to any day, says:

"And it is a fact, a notable fact, that Jesus, after His resurrection, appeared only upon the first day of the week, so far as the record goes; that is, of the ten appearances of our Lord to His disciples, six of them at least were upon the first day of the week." "Paul taught very clearly that they were to come together on each first day of the week, literally translated, and bring their offerings to God as the Lord hath prospered them; and so in many of the passages throughout the New Testament after the resurrection of our Lord we find it indicated that it was this day, the day of the resurrection, the greatest day in the life of Christ on earth, that the disciples met for their worship."

One can but wonder if Dr. Tufts presumed on the ignorance of his audience regarding these loose and reckless statements. The first day of the week is mentioned just eight times in the New Testament. Six of those times it refers to the one day, the day on which Christ rose from the dead, the day in which He tried to convince His disciples that He was indeed risen.

These six passages, to the reader who is interested, are as follows: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19. All these passages refer to that same first day. The disciples did not meet together on that day, not until the day had drawn to a close, and they all met in their common abode. Acts 1:13. They were disturbed, distracted, divided, confused, perplexed, over the reported resurrection of Jesus. One or two of them may have believed that He was risen from the dead. Some had heard from the women that He had risen. But in a

general way all of them were unbelieving. Our Lord did not meet with them until the evening of that day, really when that day had passed according to Bible reckoning, for the day begins at sunset; and then He "upbraided them with their *unbelief* and *hardness* of heart, because they *believed not* them which had seen *Him after He was risen*." Two other disciples journeying to Emmaus, seven and a half miles from Jerusalem, on that day, tell Jesus Himself of their disappointment in His death: "We trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done." And He tells them that they were "fools, and slow of heart to believe." But after making Himself known to them He leaves them, and they go back to the disciples, who are met together in their common abode, and tell them that they have seen the Lord; and Jesus then appears, but "they were terrified and affrighted, and supposed that they had seen a spirit." Luke 24: 37.

To use such passages as these about the accounts given concerning that first first-day, in which our Lord was endeavoring to assure His disciples that He was risen, as evidence that that day was a sacred day, it seems to us is an utter misuse of the words of Holy Writ. Everything indicates it was a common, ordinary, secular day, and the disciples so understood it, and our Lord did not even give it the semblance of a sacred day by calling His disciples together upon that day, but met with them after the day was over, and reprov'd them for their unbelief.

Mr. Tufts says that there are many passages "throughout the New Testament after the resurrection of our Lord," where "we find it indicated that it was this day, the day of the resurrection, the greatest day in the life of Christ on earth, that the disciples met for their worship." There is one passage, only one, in the whole New Testament, that records a religious meeting on the first day of the week, and that was the evening of that day, which, according to Bible reckoning, was our Saturday night. The record is found in Acts 20, and the day is mentioned in verse 7. The rest of that day was spent in ordinary, common labor, in travel. That meeting would probably not have been mentioned at all had it not been for the noted miracle which Paul wrought on that occasion. One record of a meeting is certainly a very slim foundation for first-day sacredness.

The only other time that the first day is mentioned in the New Testament is 1 Cor. 16: 1, 2, and there a secular duty is enjoined. Paul asks the churches to "let every one of you lay by *him* in store," "upon the first day of the week," that there be no gatherings when he should come. Every translation that we have examined carries the idea that that laying by was not in a general assembly of the people, in a general contribution-box or plate, or church treasury, but *by himself* in his own house. After the Sabbath was over, and the week's expenses were in the past, the man could better tell what he could spare for the poor at Jerusalem.

These scriptures, Mr. Tufts would have us believe, lay a foundation for first-day sacredness, or first-day observance. And in the four pages of manuscript of his talk

before us he has no better argument. Let the reader find his faith in the Word of God and in the example of our Lord Jesus Christ.

—★★—

Chains of Association

ONE thought suggests another. One thing brings to mind some other thing. Some familiar time or place recalls something associated with it. Home is made dear by its old associations.

Following this mental law, two Scotchmen returning to California from their native land longed to take something from the old associations. One carried with him the thistle, the other the honey-bee. And thus some parts of California became pested with thistles and blessed with honey-bees.

An Englishman sailing for New York wished to continue the old association of the little brown sparrow hopping about his door. In this way the little creature was introduced into America.

Christ used this mental law in the prophecy of the betrayal by Peter. He said that before the cock crowed twice, Peter would deny Him thrice. In making the prophecy, He showed with what minutiae divine Providence foresees and prepares. But more than that, the denial was *associated* with the crowing of the cock. And when the whole incident came out just as Christ foretold, it helped Peter to remember and recover himself. As the cock crowed the second time, by the law of association, he turned his eyes upon the Christ. Jesus at that psychological moment was looking in sadness but in love at Peter.

The sacrament of the Lord's Supper is based upon the same mental law. We have had associated for us by the Lord Himself the bread and wine with His body and blood. As we in solemnity see the first, we think of the last. We are taught by the association. We are reminded of the higher by means of the lower. Thus we mount by the steps of the tangible up into the home of the spiritual.

On the same principle the Sabbath institution is founded—six days of labor and one day of rest to remind us of the six days of creative work in the first week of time and the ensuing rest on the part of the Creator. As the day weekly recurs, by its association it reminds us of the One who has the power and wisdom and goodness to provide ever for His creatures, because of what He did on that first cycle of time.

The law is a broad one, and has many incidents in every life to show its power and universality.

Once a convict was converted by seeing a piece of matting of the same pattern as that in the little church in England where he worshiped with his mother when a boy.

An outcast, seemingly, is abandoned to vice and sin. She meets a child carrying a bunch of cowslips, violets, and lilacs. Old associations visit the memory. A tender chord is touched. Her innocent past comes back. Overpowered by the contrast, conscience is awakened, and reform follows.

As I sat one evening in my living-room, studying my Bible, with my mother near, in a city in the Middle West, a drunken man came into the room. He wanted a dime, and in return offered to clean my hat. It was nine o'clock at night. I gave him my

hat, and he stooped over it and began his work. Suddenly he burst into tears. Then he told of how once he had earned money—not by cleaning hats; of his opportunities; and of his dear old mother,—all called to mind by the associations of the moment. "Money, tho," he exclaimed, "isn't what I want."

A slave to drink, from a family of wealth and influence, himself a graduate from an Eastern university, he had disgraced himself and his family. But there was still hope and welcome waiting him in the old home.

He explained that the son and the mother sitting in the quiet and happiness of the room had called to him in an irresistible manner. He would change his life. He would write to his mother. He would go home.

What a bond associations become to uplift or to degrade!

Sin associated with anything makes it a sacrament, so to speak, of evil. Good associated with anything makes that a sacrament of holiness.

Good associations will bring to us no whisper of aught that is evil. All life will be a sacrament of God. What an ideal! O that we may attain to it!

But some men can not even smell the odor of yeast without, through the law of association, being driven to the debauchery of lager-beer. A look, a word, associated with impurity, will drive others into the depths of vice.

What chains we forge when we form associations! Let them all be chains that hold us to the good.

But if we are bound to some low and evil thing, there is a way out.

Christ came to break every yoke, and to let the oppressed go free.

He will link you up with all good associations.

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The Power of the Received Word

TO BE benefited, *we* must *receive* the Word. Our way and will must be submitted to God's way and will as expressed in His Word. We must yield to do His precepts, yield to have His promises fulfilled in us, yield to accept in gladness His warnings, reproofs, and admonitions, and then His Word will come into our heart with the same creative power manifested in the creation of the heavens and earth. In other words, we must empty ourselves of self for Christ's sake, and Christ, the Life and Light of the world, will come in and fill us with His fulness. Then, instructed by the Spirit through His Word, will His creative power be manifested in facts to the world. Then will the chaos of sin give place to the cosmos of righteousness, and the beauty of the Lord our God born within our hearts will be seen upon us, and all our works will be established. Let the light of Christ into the heart, and it will shine out. Plant the good seed, and water it by the showers of divine grace, and it will bear fruit of itself which will glorify God. Get the principle within, and that will develop all the facts without.

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DUTY is always God's best for us.—S. S. Times.

Belief of Immortal Soulism

Its Awful Effects upon China

(Abstract of sermon by Evangelist Winferd C. Hankins, of Amoy, China, at annual camp-meeting of Western Oregon Conference Seventh-day Adventists, East Fifteenth and Davis streets, Portland, Oregon, June 2, 1912)

SOME people wonder why China is so far behind the other nations of the earth. It is because they have believed that first satanic falsehood that the soul of man is immortal. Jesus said, "Ye shall know the truth, and the truth shall make you free." Then if a man is in bondage, it is because he does not know the truth. China to-day is in bondage to the devil because for centuries she has believed that lie. It is a most cruel bondage, I can assure you.

Many people in this country told me before I went to China, and many still say, that it makes absolutely no difference, so far as a man's salvation is concerned, what he believes in regard to the state of the dead. They queried what difference it could make whether a man believed a man's soul, when he died, went straight to heaven, or to hell, or slept in the grave. That very doctrine, that when a man is dead he is still alive, is the doctrine to which China can trace the most of her trouble. This belief stands out like an immense mountain blocking the progress of Christianity. If the Chinese would surrender that false doctrine, they would accept Christianity by thousands where they accept it by twos and threes now.

The Chinese word for "soul" is represented by a character the main portion of which means "devil." To the left of this character is another which means "death." Taking it literally, it means "dead devil." That is the word the Chinese use when they speak of the soul. That is why it is so difficult to preach the gospel in China — because when we think we are speaking of the soul, we are conveying to our hearers a very different idea.

The Chinese believe that a man has three spirits, or souls, and that when he dies, these are released from the body. One, they believe, abides in the grave, one in the ancestral tablet, and one in hell. The ancestral tablets are preserved from generation to generation. They are pieces of wood, on which are written the name, date of birth, and date of death of the deceased. They are worshiped by the dead man's descendants.

It is the belief of the Chinese that each of these spirits has an existence, especially the one which goes to hell, and whether this one is a beggar spirit or one of wealth, whether it has a good or a bad time, depends entirely upon how it is treated by its descendants.

If a man who dies, leaves considerable property, his descendants will have a paper house made, with paper furniture, paper servants, paper horses, and at the time of his burial all this is burned. These are all believed to go to *hades*. They believe if they did not do it the poor fellow would have nothing when in *hades*, but that he would be a beggar.

Breeds Deception

At certain times in the year you will find on all the graves a great amount of paper. It has been cut into circles, great strings of

them. Some of them are stamped with something which looks like gold and silver. That is make-believe money. They go to the priests, and spend millions of dollars a year for this paper money. This is burned before the grave, to supply these souls in *hades* with sufficient cash to live upon.

It is a great system of fraud. This idea that they can defraud the spirits in the other world by giving them paper money has its effect upon the Chinese character. It causes them to cheat and lie and steal.

Another Chinese custom is to prepare big feasts at certain times in the year. These are set out in front of the door, and the spirits are believed to partake of them. At certain times feasts are set out for the beggar spirits, those who have no descendants, so that they may not trouble the living. Sufficient money is spent in this ancestor worship to take Christianity to all China.

How It Hinders Christianity

Now you can see why this belief stands in the way of the acceptance of Christianity.

The Lowest Room

Luke 14:10

By Eliza H. Morton

'Tis not for us to seek the highest place
While here below.
Our times are in the hands of One above,
And He doth know
The heart, and He would have us humble it,
That He may give
His power and strength, and teach us day
by day
Truly to live.

And by and by our ears may hear the word,
The call of God,
The call to go up higher in the courts
Of Christ the Lord;
And sweet 'twill be upward to go, and on,
Until we stand
Exalted in the sight of holy ones,
A holy band.
Portland, Maine.

Suppose I am an old man, ready to die. I have some sons. One comes to me and says: "I have heard the new teaching concerning Christ, and I believe it. I believe it is better than our ancestor worship. I want to become a Christian."

My answer to him is, "You must not listen to that teaching any more."

My sons asks why.

"Do you want me to go over there to be a beggar spirit simply because you want to accept this Christian religion? No, sir. You are a very unfilial son. When I get over there you must worship me." The Chinese believe that for their descendants to accept Christianity, is the worst thing that could happen to them after they die.

This belief has had its effect upon every institution, upon all Chinese life, upon their building, their buying, their selling, upon their women and upon their men. Everything connected with China has felt the blighting influence of this falsehood which Satan has led them to believe.

Responsible for Girl Deaths

When a baby girl comes into the family, the mother looks at it and weeps. Sometimes she will say to the nurse, "Go and get me a bucket of water." The little one

is held in it, face down, and then they say that the baby was born dead. What is the matter? — Girls are not welcome. Sometimes you will find a little baby girl outside the city wall, crying, with nobody to care for it, starving to death. Why? — It has been thrown out there and abandoned because it is a girl. Sometimes they throw them into the wells. They will do anything to get rid of them. Thousands of them are given away, to be raised for lives of shame.

But why aren't the girls as welcome as the boys? — Simply because of this doctrine of the immortality of the soul. It is the custom in China that when a woman marries she belongs to the family of her husband. Therefore she worships and provides for the ancestors of her husband. They don't seem to care so much what happens to them in this life, but every one wants a son, that he and his descendants may worship him and provide for his soul in *hades*. That is why women hold the position they do to-day in China. Can we not be thankful we were not reared in China?

That little belief, which some people here say has no bearing upon a man's salvation, has cost wo to millions of hearts in China, has caused millions of baby girls to be killed, and millions of others to be given away to be raised for lives of shame.

Do you think it is of no consequence what we believe? The Lord says, "Ye shall know the truth, and the truth shall make you free."

Responsible for Poverty

To-day China is a poor nation. Why? Has not China mines rich in gold and silver? Has she not millions of tons of coal? Has she not iron and copper and lead and tin and many precious metals? — Yes, China has enough mineral wealth to make her the richest nation on earth. You say she is unprogressive, that she lacks ambition to mine it? No, indeed. Do you think the Chinaman is stupid? He is one of the sharpest, shrewdest men you will meet anywhere in the world. General Grant said the funniest sight he ever saw was a Chinaman beating a Jew at a bargain. Then why has he not mined this wealth? — Simply because of his belief in the immortality of the soul.

Not only does the man who dies depend upon his descendants to worship him, but it is the prevailing belief that the choosing of a suitable burying-place will bring either good or bad luck. The burial places are always in the hills. The hills are literally covered with graves. But the minerals are generally in the hills, and to open a great mine in the side of one of these hills would be to spoil the good luck of these graves. Therefore when a man comes along and says, "Here is a gold-mine," the village elders get together and inform him that the minute he opens that hill up he will die. "We do not propose to have our good luck spoiled by your digging a big hole in the midst of those graves," is the way they express themselves.

Ill Health and Inconvenience

In some localities you will find none but one-story houses. You can see that if they were put up two stories high the sleeping rooms would not be so unhealthy. But in some of these localities the people believe if they build the houses more than one story high they will invite bad luck. In some places foreigners are absolutely prohibited

from building any structures more than one story high.

Because they have put the graves on the hills, it would spoil their good luck to build also on the hills. Consequently the houses are built in the hollow. They provide for no ventilation, no sanitation, no drainage. The water just stands there. As a result a man gets the plague. There is no quarantine, and scores of friends of the man visit him, and ask, "I wonder what spirit this is that is bothering him?" They send for the witch-doctor. He names the spirit, and instructs the relatives to sprinkle sand on the floor, to say certain things, and to fire firecrackers. Or perhaps they give the man some ground-up spiders to drive out the devils, or pierce his flesh with red-hot needles so as to drive the devils out. He dies, and before long a whole street has plague patients, or a whole neighborhood, or, in some instances, tens of thousands of cases of smallpox. There is no quarantine. If a man is ill, his neighbors visit him, and try to rid the place of the evil spirits.

The great difficulty is the lack of sanitation, the crowding together, and the lack of drainage. These things are traceable to their belief in the immortality of the soul.

Their streets are crooked, and in Canton it is a wide street that you can not touch on both sides with your hands at the same time. Many are so narrow you can not

carry an umbrella in them. The trouble is, the people fear all the time that the spirits of other ancestors than their own will visit their houses. So they make the streets crooked in order that these spirits will not be able to find the place. The spirits of a man's own ancestors are regarded as spirits, but the spirits of all others are devils. The Chinese live daily and hourly in fear of these devils. Everything of importance that is undertaken is preceded by the firing of firecrackers.

China to-day is hundreds of years behind the rest of the world in civilization, is poor and needy, is wretched and blind and naked, simply because of this belief which thousands of people here in the United States say is of no importance. There is not one truth in God's Word but it is important we believe, and not one lie which has been invented by the devil but it is important we know to be a lie, and treat it as such by refusing to believe it. Just the minute we believe a lie, no matter of how little consequence we regard it, just that minute the devil can use that lie and our belief in it to take us away from the kingdom of God, and away from all true happiness. There is nothing but the truth of God on this question of the immortality of the soul, that will ever take China out of the spiritual depths into which she has sunk.

lowing piquant illustration: "Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 25, 29-31.

Through the apostle Peter the Holy Spirit bears witness to the same truth, as follows: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts [desires], and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4. It is in the *last days*, observe, that scoffers will utter these words of contemptuous unbelief. It is certain that these scoffers would never think of asking, "Where is the promise of His coming?" if the Master's faithful servants were not definitely announcing to the world that the coming of Jesus is close at hand. Note, please, that the Spirit of God stigmatizes as *scoffers* all those who flout the preaching of the advent message. Hence that message proclaimed to the world "in the last days" bears the impress of the sanction of God. This fact shows unmistakably that God designs that His people shall *know* that they are living in the last days, when those days shall have come. And if they know that they are living in the closing days of "this present evil world," assuredly they know too that the coming of the Lord is near, inasmuch as that momentous event marks the close of the history of the kingdoms of this world.

Summoned to the Marriage Supper of the Lamb

The following sublimely eloquent passage is found in verses six to nine of Revelation nineteen: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, *Blessed are they which are called unto the marriage supper of the Lamb.*"

The Lamb is, of course, Christ, to whom John the Baptist referred as the "Lamb of God, which taketh away the sin of the world." The Lamb's wife, or bride, is clearly shown by the text to be the countless hosts of the saints taken collectively; that is, the church universal. The following scriptures further identify the spiritual bride of the Lord as the universal church: "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11: 2. Again, in the nineteenth verse of the second chapter of Hosea the Lord declares to His church, "I will betroth thee unto Me forever." See also Eph. 5: 31, 32.

We are strikingly impressed by the distinct blessing, or benediction, pronounced by the Holy Spirit upon all who respond to the gracious invitation to the marriage supper of the Lamb. Now note that it is called the *marriage supper*, not the *marriage dinner*, of the Lamb. Supper is eaten at the close of the day. Accordingly, this spiritual or

The Coming of Our Lord

By George W. Rine

Will There Be Announcement of His Coming?

THE most tragic mistake that the professed church of God has made repeatedly, is her failure to recognize the signs of the times. Because the race had become irreclaimably sunk in wickedness in the time of Noah, God saw that the only merciful thing He could do, was to destroy, by a world-wide deluge, "the world that then was." In His love and pity He sent to the world an explicit and protracted message to that effect through His servant Noah. We all know the painful sequel of that message. Of the millions of mankind, only eight souls, including the messenger, believed the warning, and accordingly escaped the cosmic catastrophe.

Now, Jesus explicitly announced that as it was in the days of Noah, so would it be in the time when the Son of Man was about to come. Matt. 24: 37. The parallel that our Lord pointed out between the time of the Noachic message and the time of His coming in glory, can mean only two very definite facts: first, an equally definite message of warning would be given at the proper time, respecting the imminence of His final coming; and, secondly, that relatively few would believe and embrace that message.

Similarly, when Sodom and Gomorrah had become irretrievably abandoned to sin, God sent to the people of those cities an explicit warning as to their impending doom. Between that event and the time of His second coming Jesus again enunciated a parallel. "As it was in the days of Lot," He declares, "they did eat, they drank, they bought, they

sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus* shall it be in the day when the Son of Man is revealed." Luke 17: 28-30. Just as surely, then, as Lot bore a warning message to the people of Sodom, so surely will a clear, definite message of warning be given to the world at the time when the second advent of the Son of Man is impending. This fact is further attested by the clear-cut testimony of the Spirit, declaring, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7.

Jesus' Additional Testimony

Our Lord unequivocally asserted that of the day or the hour of His coming in glory can neither man nor angel know. His verdict is final. Where He has spoken, there is no room for difference of opinion. No person loyal to the Master can be a "time-setter."

But in terms just as terse and lucid, Jesus also taught that when His coming is near, His believing children will *know* that it is near. Not the day or the hour can they know, but they will and *ought* to know that the day and hour are imminent. In answer to the question of the disciples, "What shall be the sign of Thy coming, and of the end of the world?" Jesus declared definitely, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." In order to lay stress upon the certainty that His coming is near when these signs in the heavens should be given, He added the fol-

gospel supper will be eaten by the Bridegroom with His bride, immediately after the close of the gospel day. It is evident that this blessed invitation is virtually a call to all people to get ready to meet and greet the Bridegroom when He comes.

This solemn and stirring truth is impressively enunciated in the following words uttered by our Lord near the close of His earthly ministry: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will *return from the wedding*; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when He cometh shall find *watching*: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Luke 12: 35-37.

The significance of these words is obvious. Jesus is Himself the nobleman, or "lord." He went back to His Father, from whom He receives in marriage His church. In the end of the gospel age He "will return from the wedding" to take "His wife," or church, back to His "Father's house," where He will cause her to sit down to meat, that is, partake of the "marriage supper." We remember that when He instituted the "Lord's Supper," Jesus declared to His disciples: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I *drink it new with you in My Father's kingdom*."

How beautifully and impressively all this shows that when our Lord is about to be revealed from heaven, that when the Bridegroom is about to return to claim His spiritual bride, the church, a message to that effect would be proclaimed to all the world! Dear reader, precisely such a message has been preached for more than half a century, and is still preached and taught by thousands of devoted, Spirit-guided gospel messengers. These messengers are "looking for that blessed hope, and the glorious appearing of . . . our Saviour Jesus Christ," and are appealing to others, through the power of the Spirit, to "look" for the same blessed hope. For by prayerful study of the prophecies, they have been led to see that all things to-day portend the solemn fact the "coming of the Lord draweth nigh."

But the one question of eternal moment to each one of us is, Am I responding to this blessed call? Will I be ready to open to Him "immediately" when He comes and knocks? In one of His own parables our Lord enunciated clearly the sad fact that relatively few who hear the invitation will accept it. While Jesus was partaking of food, as a guest at the home of a Pharisee, one of His fellow guests said to Him, "Blessed is he that shall eat bread in the kingdom of God." Jesus replied by going on to say that a certain man made a supper and bade many; that he sent forth his servants *at supper time* to say to those who had been called that "all things are now ready." But they all began to make excuses. One offered the pretext that he had bought a piece of ground; another, that he had bought a yoke of oxen; another felt he could not respond, because he had married a wife. Of course these excuses were all, on their very face, preposterous.

The servants were next sent out into the streets and lanes of the city. Some of those

found there responded, but not enough of them to make up the prescribed number. The servants were therefore commanded to go out into the "highways and hedges" and compel them, by the sheer urgency of their invitation, to come in, that the master's supper might be furnished with guests. When finally the foreordained number of guests was made up, the master solemnly declared that not one of those who had flouted the gracious invitation should ever taste of his supper.

Does not this parable strikingly illustrate the tragic fact that when Christ sends forth His servants — gospel messengers — "at supper time" to announce to the nominal church and to the world that all things appertaining to the marriage supper of the Lamb are ready, very few, indeed, would respond to the divinely sent call? In the words of the inspired prediction, they will sneeringly reply, "Where is the promise of His coming?"

When the Lord of Glory came to our world, as the Lamb of God, to be offered in sacrifice for our sins, "His own received Him not." "He was despised and rejected of men." Just before He appeared as the Saviour of the world, John the Baptist was sent of God to herald the advent of the long-expected Messiah. The Jews, the nominal church of Jehovah, rejected the message and despised the messenger. They were wilfully, and hence culpably, blind to the signs of their times. They heard the invitation sent from heaven, through John, to prepare for the gospel dinner — to prepare to meet and welcome their coming Lord and King. "But they made light of it, and went their ways, one to his farm, another to his merchandise." As a nation, the Jews rejected with scorn the distinctive gospel message for their day. They sowed to the wind; and think of the terrible whirlwind they reaped — national extirpation and world-wide dispersion!

When our Lord, at the time of His last entry into Jerusalem, so graphically predicted that their enemies would come upon them and cast a trench about them, and shut them in on every side, and lay them low, even with the ground, and would not leave one stone of their temple, or of their city, upon another, He declared that it was *because they knew not the time of their visitation*. The Jews *ought* to have known the time of the appearing of their Messiah; for a score of Messianic prophecies found in their Scriptures, all conspired to attest that He *would* come at the very time He *did* come. A few of the Jews did recognize the message of John as the voice of prophecy, and eagerly accepted the call to the wedding dinner. This was their salvation, and also the guaranty that they will be raised to immortality at the first resurrection, and be present at the marriage *supper* of the Lamb and His bride.

We should not forget that our Lord, after setting forth the definite signs which should portend His coming as impending, commanded His people to *know* that His coming is near, when they should see those signs. Mark you, He did not state that they *might* know, or *should* know, but He put it imperatively — "*Know* that it is near, even at the doors." True it is that the day or the hour we can not know; but we can know, and are commanded to know, when that day and hour are approaching — are about to dawn.

Through His apostle, Jesus says further

as to the time of His appearing: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape. *But ye, brethren, are not in darkness, that that day should overtake you as a thief*. Ye are all the children of the light, and the children of the day." 1 Thess. 5: 2-5. If this shall be true of us, we will have on the wedding-garment of divine righteousness, and with all the host of the redeemed, we shall hail Him with gladness, when He comes — with joy unspeakable and full of glory.

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Exceeding Great and Precious Promises

"YE are My witnesses, saith the Lord." "Fear ye not, neither be afraid: . . . ye are even My witnesses." Isa. 43: 10, first part; 44: 8.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

"Peace be unto you: as My Father hath sent Me, even so send I you." John 20: 21. "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 9.

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16: 9.

"God is our refuge and strength, a very present help in trouble." Ps. 46: 1. "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41: 10.

"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." 2 Chron. 15: 7.

"Fear not: . . . I am thy shield, and thy exceeding great reward." Gen. 15: 1.

"So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.

"Lo, I am with you always, even unto the end of the world." Matt. 28: 20.

A Response

"Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee." Jer. 32: 17.

"The things which are impossible with men are possible with God." Luke 18: 27.

"What time I am afraid, I will trust in Thee." Ps. 56: 3. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 9.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

Surely, these precious gems of truth should encourage all to labor diligently for the rescue of perishing souls, ever looking with earnest faith to Him who has promised not only help, but that a sure reward will follow the effort.

H. E. SAWYER-HOPKINS.

Our Saviour and Lord

By George W. Reaser

Christ Our Sacrifice and Saviour

BECAUSE of His foreknowledge, Jehovah can not be surprised by any event, nor can His eternal purpose be thwarted by any calamity that may befall, for He is infinite in resources, limitless in power. Therefore He will eventually bring victory out of every untoward event, and glorious triumph out of every calamity which may seem for the time being to defeat His plans.

When strange, mysterious rebellion entered the universe, and dire calamity befell our human family, the resources of Divinity were more than equal to the emergency. But to meet the crisis, redeem man's failure, neutralize sin, crush the rebellion, and, as it were, readjust the universe to principles of righteousness, required the revelation, the expression, of unfathomable love by supreme sacrifice. The plan of salvation must, of necessity, be laid in infinite sacrifice.

Inherent in divine nature is the great law of sacrifice,—latent when the condition of none of God's creatures necessitates its being brought into action, but ready for instant expression, active, operative, when the needs of any of His creatures demand its exercise.

The law of sacrifice is in reality but an outward expression, in action—an object-lesson—of divine love. When sin had entered, and man had fallen, and as a result stood face to face with eternal ruin, the demand came for the expression of divine love in infinite sacrifice.

None Other than the Creator Could Redeem

The central figure in the expression of divine love by the law of sacrifice, for the salvation of our human family, was "the Lamb of God," "slain from the foundation of the world." Rev. 13: 8. Not that Christ actually shed His blood at the foundation of the world; but when the woman and the man whom He had created in His own image had sinned, in the act of committing the first sin they virtually slew their Creator. Jesus Christ was the Creator of mankind (John 1: 1-3; Eph. 3: 9; Col. 1: 14-17), and it devolved upon Him to pay with His own life the death penalty of the beings whom He had brought into existence, or else leave them to eternal ruin. "The broken law of God demanded the life of the sinner. In all the universe there was but One who could, in behalf of man, satisfy its claims. . . . None but Christ could redeem fallen man from the curse of the law, and bring Him again into harmony with Heaven."—"Patriarchs and Prophets."

Love the Compelling Power

There was one thing that compelled the Son of God, the Creator, to pay the purchase price necessary to redeem the man—the race. This was not a physical power from without, but rather the inherent, overflowing divine love in His very nature. It was the very essence of His nature, as well as His choice, to redeem man.

Doubtless the greatest possible expression and revelation of divine love was the condescension of Jesus to become man, and then—the cross of Calvary. The death penalty demanded by sin could not be visited upon Him until He put human nature on.

"But 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' O, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which 'passeth knowledge'? Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore."—"Patriarchs and Prophets."

The Sacrificial System a Means of Expressing Faith

"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race."—"Desire of Ages."

When Christ had thus pledged Himself to become the surety for man's redemption, "then joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, outmeasured the anguish and sacrifice of the Prince of Life. Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem,—'Glory to God in the highest, and on earth peace, good will toward men.'"

To keep alive in the breast of humanity the flame of hope that "the Seed of the woman" would come in due time and bruise the serpent's head, Infinite Wisdom instituted a daily object-lesson of the great law of divine sacrifice. The keeping of this institution, the observing of the object-lesson system in the offering of innocent victims, typical of "the Lamb of God," was also a means of expressing faith in the one and only all-sufficient Sacrifice, whose blood—the only antidote for the deadly poison of sin—would be shed in the fullness of time.

"As Adam's transgression had brought wretchedness and death, so the sacrifice of Christ would bring life and immortality." "Christ, by His sacrifice paying the penalty for sin, would not only redeem man, but recover the dominion which he had forfeited."

"The sacrificial offerings were ordained by God to be to man a perpetual reminder

and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. . . .

"But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth. . . . It was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds as well as upon man—the Saviour looked forward when, just before His crucifixion, He said, 'Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.' . . .

"It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation—that He should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand."—"Patriarchs and Prophets."

Character and Purpose of Sin-Offerings

Doubtless the reader is familiar with the character of the various typical offerings connected with the sacrificial system. They consisted of sin- and trespass-offerings, burnt and consecration-offerings, peace- and free-will-offerings, meat-, first-fruit, and atonement-offerings. Turtle-doves, young pigeons, lambs, kids, sheep, goats, and cattle were the victims. Each blood-offering, in a vivid manner, pointed to Christ, "the Lamb of God."

Throughout the patriarchal ages, or from

(Continued on page 13)

Our Bible Reading

What Is Sin?

1. What is the Bible definition of sin?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

2. How is sin produced?

"Then when lust [unlawful desire] hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1: 15.

3. What are the wages of sin?

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

4. Is there provision made to save the sinner from this death?

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15.

5. Who receives for us the punishment that, as sinners, we would otherwise have to endure?

"He [Christ] was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53: 5.

6. Why did Christ suffer for us in the flesh?

"Forasmuch then as the children are partakers of flesh and blood, He [Christ] also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2: 14.



THE OUTLOOK

Watchman,
what of
the night?

Wearied Because of Murderers

IT is truly marvelous how strikingly graphic is the Bible in giving expression to the conditions that exist in this very time. As an illustration of this, read the following words:

"For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Wo is me now! for my soul is wearied because of murderers." Jer. 4:31.

A time is here brought to view when the "soul is wearied because of murderers." It is perfectly apparent, from the reading of the latter part of this fourth chapter of Jeremiah, that the prophet is viewing scenes that are to occur in the closing days of time. In the nineteenth verse he tells of the awful scenes of war that pain his heart and cause it to make a noise in him. Then he passes on to describe the scenes of destruction that are on every hand. He beheld the mountains trembling, and all the hills in commotion. He sees the fruitful place turned into a wilderness, and all the cities of earth broken down, and all this because men have become "wise to do evil, but to do good they have no knowledge." These conditions of "wisdom in sin" call for the presence of the Lord and His fierce anger, as recorded in the twenty-sixth verse; and all these statements lead up to the exclamation, "Wo is me now! for my soul is wearied because of murderers."

One can not scan the daily papers in these times without being impressed with the frightful prevalence of murder. Just now the Rosenthal case of New York is before the country, together with the recent confessions that involve the police force of that great city. Police Lieutenant Charles A. Becker has been placed under arrest, charged with murder. He did not commit the murder himself, but as a police officer he had demanded that the murder be committed by other men.

He had assured the men who directed the murder plot, that he was in a position to protect them, and that they would not be found out or arrested. And for a number of days they went about feeling secure in this promised protection. But finally the men who actually did the killing, as well as those who directed it under the police lieutenant, were arrested, and after a time broke down and confessed the whole thing. Following this, Becker was arrested, and charged with murder in the first degree, on the ground that he was really responsible.

Rosenthal, who was murdered, was a part of the clan of gamblers and thieves who were operating in New York under the direct protection of the police force. He got a grievance at Becker, the police lieutenant, and threatened to inform on him, whereupon Becker decreed at once among his associates in crime that Rosenthal should be killed.

It seems incredible that in this civilized land, in this "Christian nation," it would be possible for our great cities to be thus under the power of thieves and murderers. To be sure, there are some honest officials, otherwise we would have the social chaos of anarchy. But where we have such conditions as those that are revealed in New York City, it is always the case that not only the police force but many of the police judges are a part of the criminal organization. Hence it places the safety of the citizens in the hands of

robbers, gamblers, and murderers, who are masquerading as officers.

If this were the first time that New York City had passed through this experience, it might not seem so bad. But when we reflect that she has had one experience after another of this kind, it shows that her condition is becoming desperate. It has been but a few years since the New York legislature appointed a committee, with Mr. Lexow at its head, to investigate the things that were reported to exist in New York City. That committee made exhaustive investigations, and gave an elaborate report. It exposed the facts that the police force and the police judges were in league with the gamblers, the thieves, the prostitutes, and all the rest of the vile and criminal class. It showed that scores of innocent persons were oppressed and defrauded as well as robbed. The account set forth such base, such vile, such wickedly criminal conditions, that the late William T. Stead was moved upon to tell the story of it in his well-known book "Satan's Invisible World Displayed."

And if the city of New York were the only place infected with this moral defilement, it still would not be so bad. But every well-informed person knows that practically all the cities of this whole world are in much the same condition. The criminality takes on different forms in different nations, and this country has its peculiar type. For one while it is the exposure of municipal corruption in San Francisco; then the scene shifts to Los Angeles; then later we have it in Seattle; then St. Louis comes in for some of the same kind of infamous advertising; and then Chicago, and Pittsburg, and so on to the end of the list.

There is no avoiding the disagreeable fact that the nation is very rapidly developing a class of officials that are in league with the basest element of society. If such were not the case, it would be impossible for us to have our "white slave traffic" and kindred evils. There would be no difficulty in ridding the earth of such things if we did not have large numbers of officials who are financially interested in stealing young girls for the brothel, and who are willing to protect the thief for a share of the spoils. It is not necessary to offer proof of these statements, for every well-informed person knows that they are true. The press of the world is teeming with the evidence all the time.

Following on from the text quoted at the head of this article we read further:

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And tho they say, The Lord liveth; surely they swear falsely. O Lord, are not Thine eyes upon the truth? Thou hast stricken them, but they have not grieved; Thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in

pieces: because their transgressions are many, and their backslidings are increased.

"How shall I pardon thee for this? thy children have forsaken Me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord: and shall not My soul be avenged on such a nation as this?

"Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's. For the house of Israel and the house of Judah have dealt very treacherously against Me, saith the Lord. They have belied the Lord, and said, It is not He; neither shall evil come upon us; neither shall we see sword nor famine: and the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make My words in thy mouth fire, and this people wood, and it shall devour them." Jer. 5:1-14.

Possibly you are ready to say that the foregoing scripture is describing scenes that occurred in the times of ancient Israel. But is the text not also most graphically describing scenes that are before us now? Is there not now the lack of executing judgment and of seeking after truth? If men were not assembling themselves in troops at the harlots' houses, just as the text says, there would not be the demand for the "white slave trade" that is cursing this time. And if there were justice in the land, criminals could not be under the protection of the officers of the law.

In reading these texts that many superficial readers think refer to ancient Israel alone, there is a failure to recognize the import of the following:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them ["went with them," margin]: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:1-12.

Many of the sins pointed out in the texts before quoted from Jeremiah are here enumerated by the apostle Paul; and he distinctly states, in two different places in the quotation, that these things are for our admonition and example. "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." And not only do we have for our guidance this Scripture statement of a Scripture principle, but the foregoing texts from Jeremiah are taken from the midst of a scripture that is speaking distinctly and spe-

cifically of the breaking down of the earth at the presence of the Lord as He arises to destroy the intolerable injustice and wickedness that are sinking the world.

If we are not now in the time when the text applies, "Wo is me now! for my soul is wearied because of murderers," what will it be when the time is fully reached!

T.

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The Future of China

"Church and State Religion"

ONE of the great questions in the new republic of China is, Shall China have a state religion, and what shall it be? One of the periodicals which promises to become a leading journal is the "Republican Advocate of China," published weekly at Shanghai, the second number of which, June 15, has come to us. Among the questions discussed is the one above stated. The editor tells us that a large number of replies have been received, on all sides of the question. He prints three characteristic ones: one from the Rev. C. Spurgeon Medhurst, who advocates a state religion. The letter clearly shows that the writer does not understand the real questions at issue, and it contains very little of the American principle of separation of church and state. He declares that the American republic was founded by devout Christians, to whom state and religion were synonymous.

But state and religion were so far from being synonymous that the fathers of the American republic felt that it was absolutely necessary to place in the fundamental law the prohibition that Congress should make no law respecting an establishment of religion, and to declare that no religious test should ever be required of any citizen. But this writer argues that "circumstances in China are different. . . . The government dare not ignore the strength to be derived from the agreement of many minds, such as religion only supplies. To specify the nature of this state religion is more difficult. Personally, I believe China will only become a strong nation as she becomes a Christian nation, yet I should oppose the state recognition of Christianity." But it might be answered, If one is going to demand a state religion, why not take the best religion there is? Of course to him who understands it, there can be no true union of Christianity with the state; it is only a form of religion with the state that could be effected. Christianity is life, and not a matter of human law. This writer would have such a state religion with no other definition than "God is

love," or "Love is God," with the ethics of the Golden Rule,—a sort of namby-pamby religion that would please nobody.

Another reply comes from "Gualterio," whom some may recognize as one of our own correspondents, Mr. W. E. Gillis. He states it this way:

"Should China have a state religion?" is the most vital issue now confronting the nation. To answer in the affirmative means to support a policy that puts a premium on hypocrisy and stultifies the mission of true religion. Should China have a state religion?—Never! The experiences of history forbid it. The voice of reason says No!"

"Gualterio" then refers to the various classes of government,—the divine right of kings, the old pagan form; and the second class, the papal dominations of Europe for 1,260 years, and the loss of millions of lives to witness to its deplorable régime. "The United States of America is a luminous example of the third class. Conceived and brought forth as the offspring of those who fled the persecutions of church domination in Europe, the government was launched with an entire divorce of church and state. That the result has been preeminently satisfactory is amply evidenced by the expansion of territory and people, education and wealth, in the brief period of 136 years. Here is proof that freedom in religion, as in labor, has the same inspiration of hope."

The third reply printed is from Mr. John Duroch, of the General China Tract Society, Hankow:

"I do not think there can possibly be two answers to the question which you have propounded to your readers. China should not have a state religion, and therefore there is no need to consider what that religion should be. In this respect China is no different from any other nation. No nation can have a state religion without discriminating against those of its people who are conscientiously opposed to that religion. You can have a state system of education, because all the people will accept the same system of secular instruction. These and such other functions as taxation, representation, etc., are properly within the control of the state. Religion is a personal matter, an affair of the individual conscience, and as such is absolutely above and beyond the control of the state. I am a Christian, but am firmly convinced that the worst thing China could do for Christianity would be to make that the state religion of China."

This is most excellent. They are brave, noble words, and we earnestly hope that such sentiments as that will prevail in the new republic. They have worked out satisfactorily in America, sad tho it is that there are now zealous men endeavoring to overthrow them.

W.

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The German emperor has decided that an officer in the army who will not fight a duel when insulted, will no longer retain his rank in the army. This has led to very much criticism in the various journals, and some strong protests from Christian papers. But the *Western Watchman* (Roman Catholic) defends the emperor's act, and says: "We think the German emperor is perfectly right. An army is only a weapon to be used in defense of the nation; anything that weakens or mars that weapon must be eliminated. We like blessing of banners and guns; but if holy water interferes with the efficiency of a gun, then eliminate holy water, or make all the guns immune. If the German army loses its morale by refusals to fight a duel, then eliminate the refusers. Better still, change the army and make it immune from the hara-kiri. But that is an affair of the Reichstag." Of course fighting of duels goes fairly well along with war. Neither one is Christian. But the Roman Catholic Church is the church militant with weapons not spiritual. The idea that because two



Yoshohito, the new emperor of Japan

men differ, or one feels himself insulted, there must be an attempt made at each other's lives, is the sheerest sort of nonsense.

Mutsuhito, who was for forty-four years emperor of Japan, died on the night of July 29. His son the Crown Prince Yoshohito, according to the formula provided by the Japanese constitution, has been proclaimed emperor instead of his father. The long reign of the late emperor was a period of great advancement and prosperity for Japan. During that time the "Sunrise Kingdom" has advanced to the position where it is taking its place along with the great civilized powers of the world. Western ideas and Western civilization have been brought into Japan largely through the late emperor's desire to keep abreast with the advancement of the times. It is to be hoped that his son will emulate the example of his father, and continue the good work.

"Underground Waters for Farm Use," by Myron L. Fuller, connected with the United States Geological Survey (Water Supply paper, No. 225), is the title of a very valuable government document. The document has been so much in demand that already three editions have been printed. It sets forth the great dangers from typhoid fever that are lurking in wells. It is now a well-established fact that typhoid fever is contracted either from the water we drink or the food we eat, and in the most of cases it comes from drinking-water. It is well to secure the document, and make a study of the conditions that surround your premises, to see whether or not you are endangered from typhoid fever.

The United States Geological Survey estimates that they have discovered nearly ten billion tons of gypsum in large beds in Utah. This is a very valuable deposit, but nothing can be done with it until transportation facilities are provided.

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.—*United States Senate Report, 1829.*



Mutsuhito, the late emperor of Japan



Motherhood

(By Charles Poole Cleaves, in "Mothers' Magazine")

O, anxious mothers! could you only know
How often in the bosom of a child
Fountains of love spring up and overflow,
Wasting, yet longing but to be beguiled
Along some low, green vale of mother love;
How little arms are eager to caress,
And little hearts, that know not how to
prove
Their love, have power to comfort and to
bless;—
You would not try your mission to fulfil
By stern tasks only, that repress and mar
The instinct for the beautiful and good.
O, seize the timely moments to instil
Dear, happy memories. For home mem-
ories are
The safeguard of the child, the sweets
of motherhood.

— ★ ★ —

Self-Discipline Necessary to Parents

By Mrs. E. G. White



It is the work of parents to educate and discipline their children. Let parents remember that they have transmitted to their children their own hereditary tendencies. Let them deal sharply with themselves as they see themselves mirrored in the dispositions of their children. Let parents open the door of their own hearts to Jesus, that His love and grace may take possession of the soul, and bring their will and ways into conformity to Christ's will and ways; then they will be able to impart divine instruction to their children.

It is a mistake for parents to notice every little defect in the manners of their children. They should not criticize them continually, but when they see wrong traits of character developing, they should make most strenuous efforts to correct the wrong by strengthening traits of an opposite nature. If you roughly lay hold on these disagreeable developments, and battle with them concerning their objectionable traits, you will be in danger of causing two evils to exist in trying to eradicate one. When children are inclined toward evil, seek to draw their minds away from the things that will mar them, and turn their attention in a different channel.

If you would train a precious pink, or rose, or lily, how would you minister to it? Ask the gardener by what process he makes every branch and leaf flourish so beautifully, to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort, for this would only break the boughs, but by little attentions oft repeated. He moistened the soil and protected the plants from the fierce blasts and from the scorching sun, and God, by His miraculous power, caused the plants to flourish and to blossom into loveliness. Parents should follow the method of the gardener in dealing with their children, and if the grace of Christ is in the heart, parents will seek in various ways to educate and train their children, to fashion their characters after the divine model. Parents should not be satisfied until they see the image of the divine in the characters of their children. They may give God all the glory for their success, because it has been the grace of Jesus Christ that has made the fathers and mothers wise to train their children.

That can not be a happy home where love is not cultivated between husband and wife, between parents and children. If parents have been self-centered, and have trained their children in an atmosphere where love was not manifested in affectionate words and actions, then change the atmosphere of your home as quickly as possible. Let husbands love their wives, and let the wives see that they reverence their husbands. The plan of salvation was devised in order to transform the natural character, and fashion it after the divine image. When the grace of Christ is received in the heart, it will soften whatever is harsh, and subdue that which is coarse and unkind. Courtesy will be expressed in the affairs of home life. Let father and mother remember that they themselves are but grown-up children. The great light has shone upon their pathway, and they have had long experience, yet how easily are they stirred to envy, jealousy, and evil surmisings! Because of their own mistakes and errors, they should learn to deal gently with their erring children.

Just as you conduct yourself in your home life, you are registered in the books of heaven. He who would become a saint in heaven, must first become a saint in his own family. If fathers and mothers are true Christians in the family, they will be useful members of the church, and will be able to conduct affairs in the church and in society after the same manner in which they conduct their family concerns. Parents, let not your religion be simply a profession, but let it become a reality. When truth is brought into the inner sanctuary of the soul, it has a wonderful and powerful effect upon the life. It will expel the love of self, indulgence of self, hastiness and petulance of temper, sensitiveness, and pride. These are the things that drive Christ from the heart, and when they are manifested in the life, the professors of religion can not experience that noble joy that makes the servant of Christ free. He who professes to love the truth, and yet does not bring it into practical life, is bearing a heavy yoke. He admits the principles of truth to be right, and yet fails to carry them out in his actions, and thus cuts off his influence. He is subject to various caprices of his own natural character, and robs God of the service for which he was purchased by the precious blood of Christ.

Until Christianity is planted in the heart, it can not control the life, for it is the evil in the heart that must be corrected. It is not enough to have a form of godliness without holiness to the Lord, for it is like cleansing the outside of the cup while impurities remain within. A belief of doctrines, however pure they may be, will not save a soul from death, unless they are brought into contact with the life. The heart must be purified through obedience to the truth.

Parents, you need to study your Bibles in order to know how to bring up your children in the nurture and admonition of the Lord. You can not continue to indulge in your fitful manner of managing your children, and yet be accounted as true and faithful before God. You must watch for the souls of your children as those that must

give an account. You should consider it your duty before God to educate your children in some useful employment. They can not be permitted to spend their lives in amusing themselves simply, without being exposed to temptation. You should train your children to orderly habits, teaching them to bear responsibilities according to their years. You should train them also in habits of economy, instructing them to bind about their wants and restrict their desires for indulgence in dress and holiday pleasures.

Parents who profess to believe the truth should earnestly strive for the salvation of their children, teaching them, both by precept and example, that "the fear of the Lord is the beginning of wisdom." It is with God, who looks upon the heart, that we have to do. Have the parents given the whole heart to God? Have parents appreciated the countless blessings He has bestowed? Have they educated themselves in presenting gratitude offerings to God in response for all His blessings, until their affections are set on things above, and not on things on the earth? The heart is the citadel of the whole man, and, until the heart is wholly on the Lord's side, the enemy will find his stronghold there, and no human power can dislodge him. The Lord alone can do this work.

There are many professed Christian parents whose souls are preoccupied with so many other things that there is no room in the soul temple for the presence of Jesus. They have given to their idols the devotion that is due alone to God. The door of the heart is closed against the truth, and Christ is misrepresented in spirit, in character, and in actions. Their children are unconverted, wayward, and pleasure loving, and no recommendation to the truth. Should some of these youth be cut down with disease and have no opportunity to repent, they would be lost, forever lost. They are indulging in worldly follies and pleasures, and this will not give their souls a fitness for the society of heavenly angels. Souls are perishing because they have not an experimental knowledge of God and of Jesus Christ whom He has sent. Many sit under the sound of the gospel, but they do not take it as the truth, because parents keep practical religion apart from their lives. The glad tidings that should awaken every soul is of none effect to them. They are pointed to the Lamb of God that taketh away the sins of the world; but they say, There will be time enough to-morrow, and the bewitching power of sin holds them firmly in its grasp. As they can not serve Christ and the world at the same time, they choose the service of sin and receive its wages.

Will you not face heavenward? Will you not open the chambers of the mind to the bright beams of the Sun of Righteousness? Will you not open the door of the heart, and welcome Jesus in? There is healing in His wings. He will create the kindness and love in your hearts that should be cherished and exhibited in your family; and this love will not only embrace your own household, but will flow out to those around you in the church and the world. We do not plead for a manifestation of what the world calls cour-

tesy, but for that courtesy which every one will take with him to the mansions of the blessed. O, what rays of softness and beauty shone forth in the daily life of our Saviour, and were revealed in all the associations which He cherished! There never was so perfect an illustration of genuine courtesy as that which was exemplified in the life of Jesus. He bids parents to come unto Him and learn of Him, for He is meek and lowly of heart. He says to the children, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." Send them not to the rabbis, send them not to the Pharisees, but take the little children to Jesus for instruction and discipline.

Our Saviour and Lord

(Continued from page 9)

Adam to Moses, this ritual system was conducted by the head of each family; but when Israel was organized as a nation under Moses, the priesthood was vested in one of the twelve tribes, and centered in a daily and yearly sanctuary service.

Thus for four millenniums there was almost an unceasing flow of the life-blood of innocent victims. But all of this round of service would have been a meaningless mockery, a shameful cruelty, unless it all reached a focal point in an efficacious sacrifice, "for it was not possible that the blood of bulls and of goats should take away sins." But in infinite wisdom, the sacrificial system was the best possible "figure for the time then present," the most touchingly vivid object-lesson system of expressing faith in the true atoning Sacrifice, to be offered upon the cross of Calvary. They confessed sin, and by their slain sacrifices expressed faith in a Saviour to come, even as now we express faith, by bloodless emblems, in the One who was nailed to a Roman cross.

The light-rays, the faith-glances, of the whole sacrificial system, which was operative for forty centuries, were concentrated upon, and reached their focal point in, one event and one Person. That event was Calvary; that Person, the Majesty of Glory, the great antitypical Lamb of God, slain for humanity from the foundation of the world.

The sacrificial system was a thrilling, soul-stirring drama of sin and its terrible cost, of the love of God, and of the plan of salvation; but it lacked the central figure until the cross of Calvary was set "in the midst," with the immolated Son of God affixed thereto.

Each sin-offering was to Christ a daily reminder that He must come and be sin's one and only atoning Sacrifice. But as the centuries stretched into millenniums, He did not turn from His purpose to redeem man; and thus, having identified Himself with humanity "through the eternal Spirit," He offered Himself upon the altar of sacrifice until the time came that the sacrifice must be literal, personal, actual, upon the terrible cross. Through the ages, Christ saw Himself nailed to the cross and dying of a broken heart, that we who, by our sins, carried the sentence of eternal death, might go free. "Having loved His own which were in the world, He loved them unto the end."

The Potency of Calvary

The most potent factor ever introduced into a sinful world for neutralizing sin and its results, for bringing hope to hopeless humanity, peace and joy to the disconsolate, righteousness to the unholy, life to the death-doomed, victory to the conquered, and for inducing undying love in the hearts of all who will avail themselves of its eternal benefits and thus survive the ravages of sin, was the cross of Calvary.

While Calvary was the supreme tragedy of the universe, it was also a revelation of divine love beyond conception, and as such

will finally gather together all intelligent beings in the universe and bind them by the law of love to the government of Jehovah.

Both the payment for the full penalty of all pardonable sin, and the sum total of all typical sacrifices for sin, reached their common focal point in one Person and one event. That Person was Christ, the event Calvary, the instrument of execution a Roman cross, upon which Jesus was vicariously hanged as the only true penalty-paying Sacrifice for sin. In His death as the sin-bearer, full provision was made for the blotting out of all pardonable sin; and the sacrificial system as introduced into our world when Adam fell, meeting its antitype, ceased to be operative.

The cross of Calvary brought life and immortality to light, and prepared the way for transplanting sinless, immortalized humanity into a world of unalloyed happiness and ecstatic joy that will know no end.

Its ultimate results will be the reconciliation to God of all intelligences in the universe, as it is written, "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven."

One of the most vivid and appalling portrayals of sin and its dire results was the crucifixion of the Lord of Glory. Sin personified, the most complete monster that all eternity has revealed, most cruelly and without reason slew—nailed to the tree—the sinless Son of God, "the One altogether lovely."

"As Christ in His expiring agony upon the cross cried out, 'It is finished!' a shout of triumph rang through every world, and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror."—"Patriarchs and Prophets."

As a result of pouring "out His soul unto death," He will eventually "see of the

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travail of His soul," and "be satisfied" with the price paid for the redemption of the saved of earth.

Realizing that they had been saved by the triumph of Calvary, "the multitude of captives" whom Christ rescued from the tomb and took with Him to glory, united their voices in saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

"Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself;" and after He had offered one sacrifice for sins forever He sat down on the right hand of God.

BOOK NOTICES

"How to Attract and Hold an Audience," a popular treatise on the nature, preparation, and delivery of public discourse. By J. Berg Esenwein, A.M., Lit.D., professor of the English language and literature in the Pennsylvania Military College. Hinds, Noble & Eldridge, publishers, 31 W. 15th St., New York City. Price \$1.00.

The aim of this little volume is to set forth in a scientific and easily understood way the theory of spoken discourse,—the preparation of the discourse, the preparation of the speaker, and the delivery. These are considered under various chapter headings, as "The Nature of Public Speech," "The Forms of Discourse," "Building Up and Breaking Down of Arguments," "Kinds of Public Discourse," "Various Kinds of Oratory," "Originality," "How to Acquire an Oratorical Vocabulary," "Style in Public Discourse," etc. The book contains a digest of rhetorical rules, the necessity of mental preparation, preparation for expression of voice, etc., etc. It has four appendixes, outlines of oration, model orations, one hundred subjects for orations repeated in the Appendix D. The little volume contains most excellent instruction and suggestions to those who wish to become acceptable public speakers, and it puts it in a straightforward, common sense way.

"The Advance Guard of Missions." By Clifford G. Howell. Illustrated. Cloth, \$1.50. Pacific Press Publishing Assn., Mountain View, Cal.

The object of this book is to set forth in vivid life sketches the work of various missionary pioneers in different parts of the world. It is to show the simple, earnest faith possessed by these men, and God's responses to their faith. It is to show how, as these men went with the gospel of Christ in their hearts and a burden for souls, men and women in all conditions of life, from the civilized, moral worldling, to those sunk in the lowest pagan idolatry, yielded themselves to the gospel call, and became changed men and women. It is a book which is helpful to all, a book which ought to be read by young men and young women in this age of skepticism and infidelity. The lives of John Eliot, David Brainerd, Bartholomew Ziegenbalg, Count Zinzendorf, the Wesleys, William Carey, Robert Morrison, Adoniram Judson, and a score of others, are indeed inspiring. One would look far and long to find greater heroes in the civil and military world than these men have been. There are twenty-seven different chapters in the book, dealing with a third of a hundred missionaries. It is an inspiring book for the young.

"Life and Times of the Patriarchs Abraham, Isaac, and Jacob." By William Hanna Thomson, M.D., LL.D. 12 mo. Cloth. Illustrated. Price \$1.20 net. By mail, \$1.32. Funk & Wagnalls Co., publishers, New York.

Dr. William Hanna Thomson is a son of Dr. William Thomson, who wrote "The Land and the Book," and the object of this work is to supplement the book which his father wrote. The author of this work which we are reviewing traveled with his father when the latter was gathering material for his well-known book, and largely illustrated his father's book. The volume is based on his own personal experiences while traveling with his father. "The Land and the Book" alludes to very few details connected with his father's journeys. This book, however, does, and therefore is supplementary to the first volume. It is largely based, so far as

the Biblical story itself is concerned, on the book of Genesis, altho the author gives one chapter to the book of Job. Dr. Thomson does not hold with the Higher Critics, who make it a later production than the time of Moses, nor with the earlier supposition that Moses himself wrote the book. He believes that it was written in times long anterior to those of Moses, and that it was written in Northern Arabia, and not in Palestine. He thinks, however, that it was known and read in Midian long before the Hebrews knew anything about it. The volume is exceedingly instructive regarding the land and people and customs.

"Economic and Moral Aspects of the Liquor Question, and the Rights and Responsibilities of the State and the Control Thereof." By Robert Bagnell, Ph.D., D.D. 12 mo. Cloth, 75c net. By mail, 83c. Funk & Wagnalls Co., publishers, New York.

Dr. Bagnell's object in this volume is not to study the effect of the liquor question upon the individual, but it is the study of the question in relation to society. As the introduction states, "we are concerned with the question of the use of liquor by the individual only in his relations with society," and from this view-point as to whether the state has any right to control the traffic. There are nine chapters in the little book, the titles of which give a fairly good scope of the work,—"The Effects of the Excessive Use of Alcohol upon the Individual," "The Influence of the Saloon in the Community," "The Economic Aspects of the Question," "The Study of the Problem of Liquor," "The Power of the State to Control the Liquor Traffic," "The Basis of the Rights and Responsibilities of the State," "The Individual and His Rights," "The Conflict of Rights," "The Right of the State to Control the Use and Sale of Liquors." All temperance workers, even, may not agree with some of the arguments presented by Dr. Bagnell, but they will agree with his conclusion that the state has the right to control the liquor traffic. The purely economic reasons, it seems to us, clearly show that this is the case. If the individual were concerned with himself alone, and his case affected himself alone, it would be quite a different matter; but the fact that the consequences of drinking so affect the community itself, is pretty clear evidence that the state has the right to control it. The temperance worker will find in the book most excellent help indeed, and it would be a pretty difficult matter for the man who believes in the liquor traffic to confute the arguments presented.

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"The Great American Fraud"—Patent Medicines—is the subject of one department. "The Temperance Movement" is the title of a chapter in which is given the history of the temperance movement in America and in other countries, and brief biographies of the men and women who led out in this cause. Prohibition is discussed from every standpoint in the department dealing with "The Law and the Liquor Traffic." How to build for temperance in the home, and how to plan and carry on successful temperance meetings, and do temperance educational work in the neighborhood, are questions clearly explained in other chapters.

"Temperance Torchlights" is thoroly alive. It takes with the young people, and will have a powerful influence for good among them. As stated by the leader of a great denomination, "It is one more keen weapon placed in the hands of the 'temperance army.'"

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4. **THE SIGNS OF OUR TIMES**
When Jesus spoke of His coming again at the end of the world, His disciples asked for the signs which should precede His return. Jesus said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:25-27.
In the briefest possible way attention with brevity, we present these signs under four heads, but refer the reader to larger works.

5. **SIGNS IN THE PHYSICAL WORLD**
1. Increasing frequency of earthquakes, volcanic disturbances, cyclones, and electric storms.
2. A growing barrenness of land, destructive insects, famines, and increase of disease.

6. **THE SANCTUARY**
The earthly sanctuary was built according to the Lord's instructions, that He might have a dwelling place among His people. Ex. 25:10-22.

7. **THE 2300 DAYS**
In the eighth chapter of Daniel there is mentioned a period of 2300 days.

8. **THE LAW OF GOD**
The Sabbath's Necessity—Whom Made.
God made man a worshipping being; he must therefore worship. If only himself.
God made man a social being; therefore, man would never with his fellows to worship.
God made man a moral being; therefore, man would never with his fellows to worship.
God made man a social being; therefore, man would never with his fellows to worship.
God made man a moral being; therefore, man would never with his fellows to worship.

9. **THE SABBATH OF THE BIBLE**
The Sabbath's Necessity—Whom Made.
God made man a worshipping being; he must therefore worship. If only himself.
God made man a social being; therefore, man would never with his fellows to worship.
God made man a moral being; therefore, man would never with his fellows to worship.

10. **THE FIRST DAY IN THE BIBLE**
1. In the beginning of the first day of the world, God created light.
2. What did God do on the first day of the world?

11. **Who Changed the Sabbath?**
Some one has thought to change the Sabbath of Jehovah. He has recommended us, saying:—

12. **THE GREAT THREEFOLD MESSAGE**
The hour of his judgment is come.
Babylon is fallen.
If any man will worship the beast or receive his mark.

13. **The Seal of God and Mark of the Beast**
1. Just before the second coming of Christ, God's angels utter a fearful warning to all living upon the earth.
2. If any man worship the beast and receive his mark, he shall eat and drink of the plagues thereof.
3. The few who do not worship the beast, "keep the commandments of God."
4. The mark of the beast.

14. **CHURCH AND STATE**
The Church and the State are two institutions ordained of God for different ends, both being an necessary because of His will. The Church is to be a witness to the world, and the State is to be a witness to the Church.

15. **LIFE AND IMMORTALITY**
It is the statement of a simple fact to say that "all that a man hath will he give for his life."
1. All that a man hath will he give for his life.
2. All that a man hath will he give for his life.
3. All that a man hath will he give for his life.

16. **The Great Judgment Day**
All preliminary to that work ends in examination, decision, and award of punishment.
God has appointed a day, in which He will judge the world in righteousness.

17. **THE HOME OF THE SAVED**
The early was created by the home of man, and man was given dominion over it.
The early was created by the home of man, and man was given dominion over it.
The early was created by the home of man, and man was given dominion over it.

THE SIGNS OF THE TIMES

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MOUNTAIN VIEW, CALIFORNIA, AUGUST 13, 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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The editor-in-chief, M. C. Wilcox, left the office on August 2 for a two-month trip attending conferences and camp-meetings in the Central and Eastern states, closing his itinerary with the fall council of the General Conference Committee in September, at Washington, D. C.

One of Many Tokens.—A very intelligent Christian lady, who has also been a prominent worker in the W. C. T. U., writes us: "Please accept my heartfelt appreciation of the series of six numbers on religious liberty. They are certainly broad and deep, and are greatly needed in California."

The manager of our book department, H. H. Hall, and our treasurer, H. G. Childs, have just returned from the educational institute of our two Pacific Coast union conferences held at Portland, Oregon. One of the features of the institute was the dedication of our new branch office in Portland. These brethren bring an excellent report of the meetings and the prosperity of the work in that field. An illustration of the new office and a more extended report from Brethren Hall and Childs will be given next week.

Because the apostle Paul emphasizes the fact that only in Christ is salvation, he does not minimize obedience to the law of God's government. In fact, obedience is the object of salvation. Salvation from what?—Sin. What is sin?—Transgression of law. 1 John 3:4. What law?—The law which declares, "Thou shalt not covet." Rom. 7:7. A salvation which will not save a man from sin, and make him a loyal, obedient subject, is a failure. It weakens government, it unsettles the loyal, and would fill the kingdom with traitors and self-seekers. Paul declares that faith establishes the law. Rom. 3:31. And to a fellow worker he writes that Christ "gave Himself for us, that He

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

Our Lord did not lose His divinity or identity when He became an angel among the angels, a man among men. While He lived His own life by faith, He possessed the power to aid infinitely all who needed help. He was potentially then all that He was afterward manifested to be. He is Jesus the Christ, the same yesterday, to-day, and forever.

Our Next Issue

In our regular series of articles for next week there will be:

An important article on "Harmony with Apostate Powers," by Mrs. E. G. White.

"Christ as Our Great High Priest," by George W. Reaser.

An important and interesting series of articles from the pen of Prof. J. A. L. Derby will commence under the general title of "A Spiritual Autobiography." The central theme for the first article is "The Master."

The Yakutat Bay earthquake, of Alaska, which occurred September 3, 1899, and which was followed during the next three weeks by many less violent shocks, has been set forth in a United States government document recently as one of the ten greatest earthquakes in history. The greatly increased frequency of earthquakes, together with the storms that are spreading destruction in so many localities, is strikingly significant. It will not do to pass them by without due consideration, for they mean something.

The World Getting Better

WE used to hear a great deal more than we do now about how much better the world is getting. Many have earnestly and eloquently taught that the world is getting better so rapidly that we will soon have the millennium, when there will not be a wicked individual left. But while human theory has been thus, the Bible has ever been very explicit in saying that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. God knows the right in this as well as in all other things; and is it not safe to trust His Word?

One of the statements made by the Master in His Sermon on the Mount reads: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. There should be no mistaking the import of this scripture. It plainly shows that the strait gate is narrow, and the way into which it opens is also narrow, and it is only the "few" who are found in that way, while on the other hand the "many" pass through the "wide gate" into the "broad way."

Our common, every-day observation should teach us that the foregoing words from the Master represent the actual conditions in the world. The great mass of the people to-day, as has ever been the case, are rushing after money and the pleasures of this life. Many of them, it is true, may be professors of Christianity, and may even be leading fairly decent lives, but how many are there who actually come up to the standard set in the Sermon on the Mount, from which that text is taken? Or asked in another way, how many are really trying to reach such a standard of righteousness?

We should not allow ourselves to be deceived by the superficial talk or writing of those who are trying to make themselves and us believe that this old wicked world is getting better. God's Word has declared plainly what the conditions would be, and our unprejudiced observation will teach us that God is right no matter what some men may say.

Memory Text for the Week

John 5:46, 47

"For if ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

The international strength of the money power is made very apparent through the negotiations looking toward the "six power loan" to the Chinese government. It seems quite evident that the great purpose in making the loan is that the powers represented by this money will be able to hold certain commercial interests in China that they might otherwise lose. The power of gold is seeking to enchain the nations; but in making these efforts, it is at the same time creating conditions of discontent that are bound soon to break forth in a revolution that will make all the revolutions of the past seem like child's play. Only the prophetic vision of the Almighty can pierce the future and make known the outcome of the conditions that are now confronting and perplexing the world. The greed for gold has not only warped the vision of men, but it has so intoxicated them that they seem to be utterly oblivious to the conditions they are creating.

The chief of police of San Francisco is conducting a campaign against pool-rooms, gambling, and the "white slave traffic." "The great metropolis of the Pacific" has spent much time during the last eight or ten years at that sort of work, and she has had lots of cities in other parts of the country to keep her company. In a speech a few days ago, Dr. David Starr Jordan told the people of San Francisco that if they did not rise up and drive out the vices that infest their city, they were doomed. And he further affirmed that the problem of vice and crime that is confronting them is at the same time confronting every other city of the nation. God's Word has told us that "evil men and seducers shall wax worse and worse," and that the last days shall be made perilous because of it. Men who call themselves "optimists" say that the world is destined to get better and better. It is more desirable to be on the side of God and the facts in the case than to be even an optimist.

Leprosy a House-Disease.—According to the *Journal of the Medical Association*, eighteen states and the District of Columbia reported 146 cases of leprosy in this country in 1911. The next year 278 cases were discovered, 145 of which were foreign born; 186 were reported as having contracted the disease in this country; only 72 cases were isolated. Only three states make specific provision for lepers—California, Louisiana, and Massachusetts. There are 28 known lepers in Porto Rico and thousands in the Philippines. One thing of interest here is that it has been shown in the Philippines that leprosy is a "house-disease." But 1,500 years before Christ it was told in Lev. 14:33-53, in the laws of Moses, that leprosy is a "house-disease," and that if the house could not be thoroly cleansed, it should be destroyed. The Bible is a wonderfully up-to-date book.

The despatches state that a very important improvement in wireless telegraphy has recently been invented. One of the big European telegraph companies has taken it up, and a thoro test is now being made. Stations are in preparation to send messages from London to France, and if successful, immediately following this a station will be erected in Washington, and a regular transatlantic service established. The improved device "consists in being able to control a continuous wave, as compared with intermittent waves by the present system." It is also much speedier, making possible the sending of about 200 words a minute.