

# Signs of the Times

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## The Mighty Power of Love

*When We Were Unlovely, God Nevertheless Loved Us—He Imparts This Power of Love to Those Who Will Receive It—No Grudges Taken to Heaven*

By GEORGE B. THOMPSON

*(Sermon Preached in the Tabernacle, Battle Creek, Michigan)*

“HE that loveth not knoweth not God; for God is love.” 1 John 4: 8. This text is a definition, so to speak, of God. Atheism is “no god.” Pantheism is “all god.” Christianity is one God, and He is God of love.

This text gives us, in concrete form, as far as human language can, a statement concerning God’s character. God is love, and love only.

He is nothing else but love; and all the acts He ever performed—all His dealings with the human family, with nations as well as individuals—have been acts of love. When He sent the Flood and destroyed the world, that was an act of love. When He destroyed nations and cities because of their terrible iniquity, it was an act of love; and when He casts the wicked at last into hell and blots them out, it will be an act of love—the best thing that a God of love could do.

### A LAW OF LOVE

God’s law is called a law of love. Every precept of that law is an expression of God’s character. And the highest expression of love that we can render is obedience to that law of love.

A few texts in reference to this matter: “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.” Jer. 31: 3. God’s love, then, is everlasting. Human love may and does change, but the love of God endures on to eternity.

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through

Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Rom. 8: 35-39. There is nothing in heaven, or on earth, or in hell, or anywhere,

that can separate us from the everlasting love of God. I am glad we have a God who loves us like that.

### BRUISED REED AND SMOKING FLAX

“A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth.” Isa. 42: 3. Do you suppose the Lord intended that we should be merely reeds? In Isaiah 61 He says we are “trees of righteousness.” That is what the Lord intends us to be—fruitful trees. But because of sin, we are mere bruised reeds. We can hardly stand up. Yet the Lord loves even a bruised reed.

“And the smoking flax will He not

quench.” When you see a thing smoking, there is perhaps not much light. And in our experience there may be only a spark; but He will accept that. How many there are who are like smoking flax! You cannot see that they have any light, there is so much smoke and darkness. We sometimes think there is not much use in trying to do anything for people like that. But the Lord tries to do something for them. He fans the spark, hoping it will burst forth into a flame of light. How much we all need to be like God!

But whom did God love? Does He love good people only? Sometimes we hear people say: “I just love John Smith. He has been good to me.” There is no objection, as far as I know,



*Boston Photo News Company*

*Town of Shawle, in the eastern battle field, showing the condition in which the country was left by the retreating Russian army. The broken hearts, the ruined lives, the sighs and the groans of the populace, cannot show in this photograph, but it does graphically present the physical side of the destructiveness of war. In what marked contrast to this sorrow- and anguish-producing destructiveness are the principles and practice of divine love set forth in the accompanying article.*

to loving people who are good to us. But a Pharisee loves people who are good to him. A Christian loves people who are *not* good to him. That is the difference. "God so loved the world." Whom did He love? — Why, the world. Were there any good people among them? — Not one. "There is none righteous, no, not one," says the apostle; yet the Lord Jesus Christ loved them all.

There is even a stronger statement in Rom. 5:6: "For when we were yet without strength, in due time Christ died for the ungodly." It was love that led Him to do that. The Saviour gave Himself for sinners. He hung on the cross for those who were lost. And if Christ loved the ungodly, what should professed Christians do?

You will remember it is stated in the fifth chapter of Romans that "the love of God is shed abroad in our hearts by the Holy Ghost." When the Holy Ghost is in our hearts, it takes the love that God had, and puts it into your heart and mine, and then we love those who are lost and in need of love. When that is done, we have a burden for lost people, for souls going down into perdition.

#### TESTING OUR CONVERSION

In Matt. 5:43-45 we read: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." What are we to do in order to be the children of God? — We are to love our enemies, love those who despitefully use us and persecute us.

It may be a good thing for us to take an inventory of our religious experience in the light of this scripture. It says, "Pray for them which despitefully use you." Is that what we are doing? Has some one done you a wrong, or made mistakes? Are you praying for him, or are you talking about him behind his back, and cherishing a spirit of revenge, a desire to get even? May the Lord put His blessed love in all our hearts! We must have the experience that is brought out in this verse, if we ever stand with the redeemed on Mount Zion. Think of the Lord's translating into His kingdom those who are associated in church relationship, and cannot agree. There would be another rebellion. It would change all heaven into pandemonium. I am glad the Lord will not translate such a spirit, but that He stands ready to change it, and make us children of love.

The scripture just read is in harmony with the statement in 1 John 3:14: "We know that we have passed from death unto life, because we love the brethren." It does not say we know this because we attend church and go through a certain round of ceremony. There is a way to find out whether we are Christians or not.

#### "I WISH I KNEW"

I have heard persons say, "O, I wish I might know whether I am accepted of the Lord or not!" From this text, we can know whether we are really children of light or children of darkness. "We know that we have passed from death unto life, because we love the brethren." How many of the brethren does that leave out? — It includes every one. And it is not guesswork. "We know." When can we find out whether we have passed from death to life? — Right now. This is a sure test.



## Beauty for Barrenness

By WORTHIE HARRIS HOLDEN

Mountains, and rill, and the valley between,  
Nestling a lake, with its silvery sheen,  
Orchards bloom-scented, the blue dome above,  
Speak of the Father's omnipotent love.

Nigh this the desert so gray and so drear —  
Surely the curse has full sovereignty here.  
Thither bring water, and swift will arise  
Verdure in fruitful and fragrant surprise.

Lord, may Thy Spirit our barrenness steal,  
Making each earthborn woe turn to our weal,  
Yielding abundantly beauty for Thee,  
Meet for Thy treasure house eternally.

#### CONVERSING WITH THE DEVIL

Many years ago, I reached the place in my religious experience where I did not know whether I was a Christian or not. One Sabbath, I was alone, and was thinking it over; and Satan said, "You might as well give up." I said, "Yes, I think I might as well give up." I got my Bible, and looked it all through, and said: "If I give up the truth, I will not have any more use for this Book. I might as well lay it on the shelf."

Then I thought about some of the brethren — about the brother who was instrumental, as much as any one else, in leading me to the Saviour; and I thought, "I do not know as I will want to see him again." While I was thinking, this text that I have just read came to me: "We know that we have passed from death unto life, because we love the brethren." Then and there I was convinced that I did love the brethren, and that God accepted me; and I have never been tempted, from that hour to this, to give up God's truth. I have had trials, plenty of them; but I have always had hope of triumphing at last through Christ.

This is a sure test; and it is useless for any man to go along with an old grudge in his heart, and bitterness in his soul, and expect

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to be accepted of the Lord at last. He will make a mistake. He will be lost. Some of us may be in a lost condition, although belonging to the church. I am thankful that the Lord Jesus Christ can take this wicked thing out of the heart.

You remember that the Saviour, when on the cross, prayed for His enemies, for those who were crucifying Him — asked the Father to forgive them, for they knew not what they were doing.

The apostle Paul, in Rom. 9:1-3, states: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." There are not many who pray that prayer. I do not know that any of us can.

Paul loved his brethren, his kinsmen; loved those who were stoning him, hunting him from place to place; loved them so much he said he could wish himself accursed for their sakes. He would be willing to be lost, to give up eternal life, if in doing so he might save his brethren. With that spirit in the hearts of God's people, there will be no strife among them. When we love each other so much that we can truly say, "Lord, I yield up my crown of glory, if need be, in order that my brother can be saved in the kingdom of God," that is true religion. And it can only be had by the power of the Spirit of God bringing into our souls the love that Jesus had.

#### WOULD DIE FOR THEM

The same was seen in the life of Moses. You will remember that one time the people made an ox, and set it up, declaring it to be their god, to lead them back to Egypt. They would rather have an ox than Moses. They rejected him, and went into sin and apostasy. How did Moses feel about it? — He said to the Lord, "If Thou wilt forgive their sin —; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

Moses loved those who had rejected him, to such a degree that he was willing to give up eternal life if they could be saved. He did not say: "O, these people make so many mistakes, I think I will start another denomination! I will create an organization of my own." No; he said he would stay with them, he would perish for them.

#### HIS LOVE HAS WON US

"We love Him, because He first loved us." 1 John 4:19. The Revised Version reads, "We love, because He first loved us." We never would have loved Him if He had not loved us first. Keep that thought in mind. He loved you, and by and by you began to love Him.

There is a principle here that we will do well to consider. "We love, because He first loved us." Love begets love. We sometimes find people who say: "I went to church last Sabbath, and O, it was such a cold place! I think I will not go any more."

#### A BUNDLE OF SELFISHNESS

What a bundle of selfishness, to stand around to be loved! If you want somebody to love you, start out and love somebody, and do not ask, "Why doesn't somebody love me?" It is supreme selfishness that will lead a person to act in that way.

You can take hold of an icicle, and hold on to it till you thaw it out; and you can go to a church that is as cold as an ice box, and begin to love everybody, begin to be kind, and to speak to people. Do not wait for somebody to introduce you. Begin to love people. Shake hands with them, and show them that you have some love in your own soul. Then everybody will love you. This idea that you cannot love people until they love you, is a strange kind of Christianity. "We love, because He first loved us."

In James 1:27 we have a definition of pure  
(Continued on page 8)

# IN THE MOUNT WITH GOD

*The Mighty Power of Prayer—Strength, Success, and Victory in  
Communing with the Divine Father*

By the late MRS. E. G. WHITE

*The following matter was written by Mrs. White many years ago. It is exceptionally helpful for those who are seeking to triumph over wrong and live a life of power, of usefulness, of peace and joy.* EDITOR.

**C**OME up unto Me into the mount," God bids us. To Moses, before he could be God's instrument in delivering Israel, was appointed the forty years of communion with Him in the mountain solitudes. Before bearing God's message to Pharaoh, he spoke with the angel in the burning bush. Before receiving God's law as the representative of His people, he was called into the mount, and beheld His glory. Before executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, "I will . . . proclaim the name of the Lord before thee," "merciful and gracious, slow to anger, and abundant in loving-kindness and truth, . . . and that will by no means clear the guilty." Before he laid down, with his life, his burden for Israel, God called him to the top of Pisgah, and spread out before him the glory of the promised land.

## DIVINE COMMUNION — THEN ACTS OF POWER

Before the disciples went forth on their mission, they were called up into the mount with Jesus. Before the power and glory of Pentecost, came the night of communion with the Saviour, the meeting on the mountain in Galilee, the parting scene upon Olivet, with the angels' promise, and the days of prayer and communion in the upper chamber.

Jesus, when preparing for some great trial or some important work, would resort to the solitude of the mountains, and spend the night in prayer to His Father. A night of prayer preceded the ordination of the apostles and the Sermon on the Mount, the transfiguration, the agony of the judgment hall and the cross, and the resurrection glory.

## THE GREATEST POWER FOR MAN

We, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. We must have the continual light that comes from God.

Christ is ever sending messages to those who listen for His voice. On the night of the agony in Gethsemane, the sleeping disciples heard not the voice of Jesus. They had a dim sense of the angels' presence, but lost the power and glory of the scene. Because of their drowsiness and stupor, they failed of receiving the evidence that would have strengthened their souls for the terrible scenes before them. Thus to-day the very men who most need divine instruction, often fail of receiving it, because they do not place themselves in communion with heaven.

The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path. Those who are seeking to rescue others from vice and ruin are especially exposed to temptation. In constant contact with

evil, they need a strong hold upon God, lest they themselves be corrupted. Short and decisive are the steps that lead men down from high and holy ground to a low level.

In a moment, decisions may be made that fix one's condition forever.

One failure to overcome leaves the soul unguarded. One evil habit, if not firmly resisted, will strengthen into chains of steel, binding the whole man.

The reason why so many are left to themselves in places of temptation is that they do not set the Lord

always before them. When we permit our communion with God to be broken, our defense is departed from us. Not all your good purposes and good intentions will enable you to withstand evil. You must be men and women of prayer. Your petitions must not be faint, occasional, and fitful, but earnest, persevering, and constant.

It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer.

## A SHIELD FROM EVERY STAIN

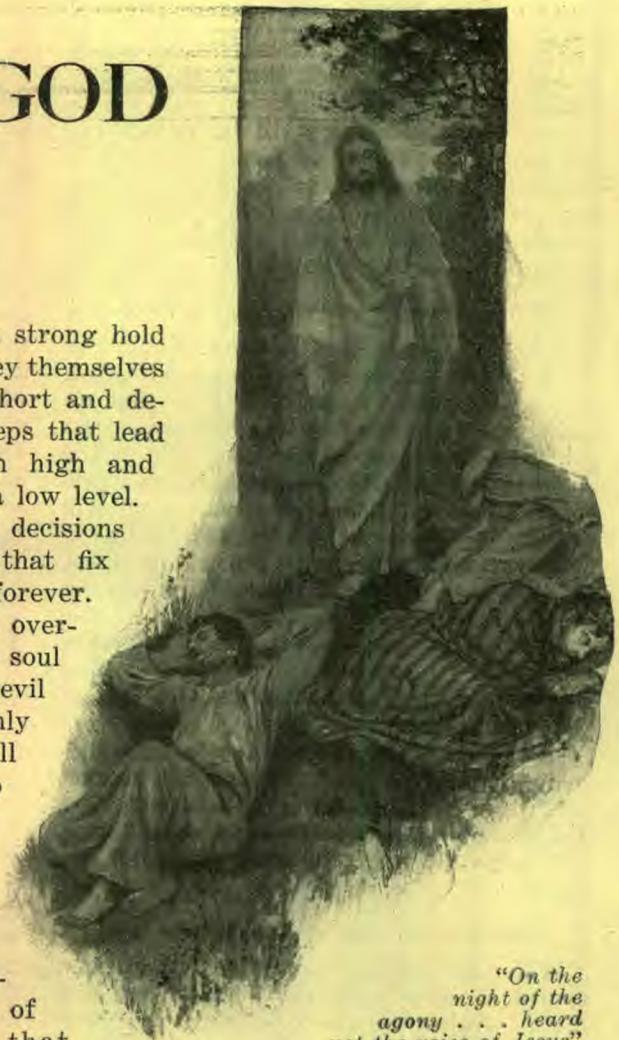
As workers for God, we must reach men where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon Him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save the souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life — this is our safety. The atmosphere of His presence will fill the soul with abhorrence of all that is evil. Our spirit may be so identified with His that in thought and aim we shall be one with Him.

It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, of noble life, men and women who will not for any consideration be swayed from truth, right, and justice. All are pressed with urgent cares, burdens, and duties; but the more difficult your position and the heavier your burdens, the more you need Jesus.

## PRIVILEGES OF PUBLIC WORSHIP

It is a serious mistake to neglect the public worship of God. The privileges of divine service should not be lightly regarded. Those who attend upon the sick are often unable to avail themselves of these privileges, but they should be careful not to absent themselves needlessly from the house of worship.

In ministering to the sick, more than in any merely secular business, success depends on the spirit of consecration and



*"On the night of the agony . . . heard not the voice of Jesus"*

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"When in trouble, many think they must appeal to some earthly friend, telling him their perplexities, and begging for help. Under trying circumstances, unbelief fills their hearts, and the way seems dark. And all the time, there stands beside them the mighty Counselor of the ages, inviting them to place their confidence in Him. Jesus, the great Burden-bearer, is saying, 'Come unto Me, and I will give you rest.' Shall we turn from Him to uncertain human beings, who are as dependent upon God as we ourselves are?"

self-sacrifice with which the work is done. Those who bear responsibilities need to place themselves where they will be deeply impressed by the Spirit of God. You should have as much greater anxiety than do others for the aid of the Holy Spirit and for a knowledge of God as your position of trust is more responsible than that of others.

#### THE LIFE OF POWER AND ACTION

Nothing is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived.

We must live a twofold life,—a life of thought and action, of silent prayer and earnest work. The strength received through communion with God, united with earnest effort in training the mind to thoughtfulness and caretaking, prepares one for daily duties, and keeps the spirit in peace under all circumstances, however trying.

#### THE MIGHTY COUNSELOR BESIDE YOU

When in trouble, many think they must appeal to some earthly friend, telling him their perplexities, and begging for help. Under trying circumstances, unbelief fills their hearts, and the way seems dark. And all the time, there stands beside them the mighty Counselor of the ages, inviting them to place their confidence in Him. Jesus, the great Burden-bearer, is saying, "Come unto Me, and I will give you rest." Shall we turn from Him to uncertain human beings, who are as dependent upon God as we ourselves are?

You may feel the deficiency of your character, and the smallness of your ability, in comparison with the greatness of the work. But if you had the greatest intellect ever given to man, it would not be sufficient for your work. "Without Me ye can do nothing," says our Lord and Saviour. The result of all we do rests in the hands of God. Whatever may betide, lay hold upon Him with steady, persevering confidence.

#### POWER FOR THE FAINT-HEARTED

In your business, in companionship for leisure hours, and in alliance for life, let all the associations you form be entered upon with earnest, humble prayer. You will thus show that you honor God, and God will honor you. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; do not shadow the path of others; but tell everything to Jesus. Reach up your hands for help. In your weakness, lay hold of infinite strength. Ask for humility, wisdom, courage, increase of faith, that you may see light in God's light, and rejoice in His love.

When we are humble and contrite, we stand where God can and will manifest Himself to us. He is well pleased when we urge past mercies and blessings as a reason why He should bestow on us greater blessings. He will more than fulfill the expectations of those who trust fully in Him. The Lord Jesus knows just what His children need, how much divine power we will appropriate for the blessing of humanity; and He bestows upon us all that we will employ in blessing others and ennobling our own souls.

We must have less trust in what we ourselves can do, and more trust in what the Lord can do for and through us. You are not engaged in your own work; you are doing the work of God. Surrender your will and way to Him. Make not a single reserve, not a single compromise with self. Know what it is to be free in Christ.

The mere hearing of sermons Sabbath after Sabbath, the reading of the Bible through and through, or the explanation of it verse by verse, will not benefit us or those who hear us, unless we bring the truths of the Bible into our individual experience. The understanding, the will, the affections, must be yielded to the control of the word of God. Then, through the work of the Holy

Spirit, the precepts of the Word will become the principles of the life.

#### HOW TO COMPREHEND AND ACCOMPLISH

As you ask the Lord to help you, honor your Saviour by believing that you do receive His blessing. All power, all wisdom, are at our command. We have only to ask.

Walk continually in the light of God. Meditate day and night upon His character. Then you will see His beauty and rejoice in His goodness. Your heart will glow with a sense of His love. You will be uplifted, as if borne by everlasting arms. With the power and light that God imparts, you can comprehend more and accomplish more than you ever before deemed possible.

## Divorcing Sin, Uniting with Christ

*The Ceremony of Baptism in the Transaction—Our Baptism One of the Greatest Events in Our Lives*

By H. G. THURSTON

OUR Saviour said that repentance and remission of sins should be preached in His name among all nations (Luke 24:47), and that the Christians of all nations should be baptized (Matt. 28:19, margin), and that the believing, baptized souls should be saved (Mark 16:15, 16).



"We are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

#### FORMAL ANNOUNCEMENT OF CHANGE

Baptism is a formal announcement that the individual has changed life partners, having renounced "the old man" of sin, "which is corrupt according to the deceitful lusts" (Eph. 4:22), and "put on the new man" (verse 24), thus accepting the Lord Jesus, that He may ever dwell in the heart by faith. Eph. 3:17.

This great change in human life and experience is proclaimed by baptism. Since baptism is a gospel ordinance, and since all men are sinners by nature, and if they ever receive the immortality promised to the righteous, it comes only through the gospel, does it not follow that all men need the work signified by baptism?

#### MARRIED TO SIN

Every man is born in sin, and by his very nature and birth is married to sin, is subject to sin; for sin controls his life. If ever he is released from sin, it must be by death. Sin is likened to a husband from whom we must be separated if we are to become servants of righteousness and bring forth fruit to God. Rom. 7:1-4.

This death experience is nothing short of supernatural, miraculous. When married to sin, men serve sin. They are much alive in hatred, envy, lying, deceit, Sabbath break-

ing, theft, and murder, and delight their husband of sin by pleasing themselves in practicing the various desires of the natural heart, until they become convinced that they are indeed serving a hard master, whose wages are most undesirable (Rom. 6:23), and that the only possible way of escape is through death to sin. It could be seen that this death would mean suffering; but seeing others who appeared much happier with their new Husband (Isa. 54:5), who did not offer the weak and beggarly elements of earth as a reward, but a life of joy and peace and true holiness here, and the end everlasting life, choice was made of this new Companion for time and eternity. The agonies of death over, condemnation was gone, and they were exceedingly happy in their new state.

#### PUBLIC ANNOUNCEMENT OF DEATH

Baptism is a visible public testimony that we have actually experienced the agonies of this death. Without just that experience, baptism is meaningless, and but mockery; for if, while we are married to sin, and without this death to separate us from sin, we go through the ceremony of marriage to another, even Christ, our condemnation is written in the strongest language. Rom. 7:3; James 4:4. This passing from sin to righteousness involves death, even to mortification; but by it we escape the wrath of God. Col. 3:5, 6. This is an experience each must have for himself, and not another.

#### THE DIVORCED HUSBAND STAYS AROUND

Although we die to our first husband, sin, apparently he does not die, but ever tries to recover his old place in the life as its ruler. The apostle Paul refers to his own Christian life, and to his continual warfare against sin, and writes, "I die daily" (1 Cor. 15:31); and also, "I keep under my body" (1 Cor. 9:27). This shows something of the continual warfare that must be kept up throughout this life, lest the old man again ascend the throne of our affections, and we become castaways at the end of the race. But faithfulness in this warfare maintains an intimate and happy relation in Christ, and insures in Him a continual abiding.

With such a prospect of being contin-

(Continued on page 12)

# Both Work and Play Were Planned

*The Garden Beds Alone Were Neglected—The Boys Yielded to the Tempter—Is the World at Large Yielding in Like Manner?*

By TYLER E. BOWEN

MR. HENDERSON was leaving home for the day; but before going, he laid out for his two sons that which he desired them to do while he was gone. He carefully measured their tasks, estimating the length of time required for accomplishing their work. He also provided for some time for play after their work was over.

## THE WORK TO BE DONE

The usual morning chores at the barn and about the house were to be attended to, then a patch of beans back of the barn was to be hoed. This would take until about 10:30. A tree of cherries over by the horse barn was to be picked; and easily, the father knew, the boys could have this done by dinner time. Then the three beds in the garden, which badly needed weeding and hoeing, were to come in for attention, to take until two o'clock. With three or four minor duties laid out for them on the program between two and three o'clock—the old family horse to be brought from the little pasture near, and hitched up for mother and Sadie to make an afternoon call at Aunt Mandy's—this, with one or two other things to do about the horse barn, and their work would be over.

## SOME TIME FOR PLAY

From three to six, the boys were to have the time for play—either a visit to Cousin Frank's, about a mile away, or a fishing excursion up through the woods for trout, as they might choose, both of which father knew the boys had been anticipating for several days.

Before leaving, the father carefully went over the day's program again, explaining to the boys how each piece of work was to be done, in his usual kind, painstaking manner, and Fred and Jamie both assured him they fully understood it all.

## A CIRCUS AT MIDDLEBORO

Everything went well until just before dinner. As they were finishing the cherry tree, Bill Jones, a near neighbor's boy, happened over, and from the rail fence where he had just climbed up and sat watching the boys, called out:

"Say, Fred, aren't you about through with that cherry picking business? I've got somethin' to tell ye."

"O, is that you, Bill? Didn't know you were about. Why, yes, we're nearly done. What's up now?" Fred replied.

"I'll tell ye when ye come down."

When Fred, who was three years older than Jamie, came down, Bill beckoned for him to come over by the fence. Then, in a low, confidential tone, he excitedly went on:

"I've just heard from Tom Wilson that a circus is booked for Middleboro, and because of a storm yesterday they couldn't show at Grand Junction, so they will get to Middleboro this afternoon about half past two, and will unload and have an evening circus. Let's go down. It'll be big fun to see 'em unload."

"Yes, but—" and Fred began thinking over his program.

"Why, what ye puzzling over?" Bill inquired, in his dry, half-teasing tone of voice.

"O, I was thinking of what father laid out for us to do to-day. We get through at three o'clock, and then have the day to ourselves."

"O, that's easy; leave out something, and



tell him you forgot, and get off at two. You can make it all right then."

But Fred still looked puzzled. "I am afraid that won't work. Father knows we know, and he will be looking things over when he comes home. He seems to see into things without any one's telling him."

"Well, you're a fool," Bill sneered, "if you miss that sight of unloading. That's all I have to say." Then he put off for home.

After dinner, the boys slipped out to the horse barn, and Fred let the secret out to Jamie. They did some very earnest, low talking.

"We might leave out those garden beds, and get the horse now," Fred said.

"Yes; but father will see those beds as he comes up the road to-night and turns in; and you know, Fred, just what he will say. I think we better let the unloading go. We have no permission to go to Middleboro, anyhow."

"But I want to see them unload those big wagons, and put up those tents. If father knew about it, maybe he wouldn't care. We can weed the beds when we get back. Maybe we'll get back before father comes, anyway. Come on! Let's go."

So they hustled around, and hitched up old Sallie, and left her tied in the horse barn, and were off at about two o'clock.

It was an exciting afternoon for the boys. Wagon after wagon came down the long planks at the switch. The fine horses were hitched to them, and away they went for the show grounds. By and by, the boys joined the crowd, and were soon watching the men driving stakes and stretching the canvas; and presently up went the cotton

house, into which the wagons were hauled, or rather pushed by a great elephant that got his big head behind them, and so easily walked along with his load, which took six or eight horses to draw. Before the boys were aware of it, the sun was about down; and somehow—they couldn't quite explain how—all at once it came over them that they were not where they ought to be. Jamie looked it, and Fred's face told the same story, as they happened to look into each other's face. Neither spoke, but they started for home.

"I wish we had not come," Jamie panted out after they had been running for a while without saying anything.

"It wasn't such a sight, after all, was it?" Fred got out between breaths. "Somehow all I can see now is those beds in the garden, and father's face."

Many like expressions passed back and forth as they kept on hurrying toward home.

They slipped up through the orchard, and came into the horse barn door just as father was closing the stable door after putting out his team, and was starting for the house.

"Well, boys, just getting back from fishing, eh?" But somehow his tone and face said something else.

The boys looked at each other, each waiting for the other to say something.

"Yes, we're just getting back—but—" Fred got thus far, and somehow the rest stuck in his mouth; so father finished it for him by saying, "But not from fishing, I see."

Then slowly he went on: "I notice the bean patch is hoed in good shape, and the cherry tree has had a good job done in it; but something must have dropped in about here, for I see those beds yonder," pointing out toward the garden, "are just as they were this morning. You remember how we went over the program, Fred, and your work was to end by dressing out those beds."

Yes, Fred remembered; and two very sober boys slowly walked along toward the house, as it was clearly evident father was sorrowfully meditating what punishment must be meted out to his two disobedient boys, who themselves knew they merited what was coming, whatever father should decide that to be.

Let us here leave the boys a moment, and think of how, in like manner, nearly a whole world is doing precisely the same thing.

## ANOTHER PROGRAM IS CHANGED

The heavenly Father has outlined certain requirements. He has been very explicit in making each point in our program very plain, so that all shall understand. Two, three—yea, seven, eight, and nine points in it are carefully carried out and obeyed, let us say; but *one*—just *one*—is fixed up a little—*changed*, if you please—to suit the children. A tempter has come along, and has suggested that it certainly will not make any difference with the Father if we change the program in just this *little* particular. After we have been so careful in all the specifications thus far, surely for *just one* to be done a little unlike the program, would result in no harm.

The subtle reasoner goes on: "It cannot be that in so slight a matter as the choice of a *day*, the Father would care. Sunday is as good a day as the day before it; and we can

use that for His Sabbath just as well as to be so particular, and go to all the trouble and inconvenience of resting upon the specific day He so long ago indicated in the Book; specially now that everybody, nearly, has discarded that old day.

Friend, this is as thousands upon thousands reason to-day. But it is the reasoning of a wily foe. Trouble will result for every one who listens to the artful tempter, as surely as it did for Fred and Jamie.

#### WE MUST BE LOYAL

It does make a difference. The leaving of the garden beds unweeded was a clear case of disobeying a loving father's directions. While the duties performed were all right, so far as they went, these could not atone for the one disobedient act. Neither will the loving heavenly Father accept a spurious sabbath for loyalty to Him, when He has made clear to His children His will upon this particular point, in the Book He has given us.

The fence may be ever so high and strong; but if one length is down—only one—the crop is at the mercy of invading stock. One weak link in the chain is enough to hurl a man to his death, if it breaks while he is being hauled up over the precipice.

One broken commandment in God's law is sufficient to make a person guilty before God of all.

Jesus kept them all. And so can we, in the strength and grace provided us through Him.

Let us not be deceived by the subtle voice of the tempter, for soon we shall have to meet our God face to face; and as the boys had learned, the Father knows all about what we have been doing, and what we have been hiding away back in our hearts where we may think no one sees.

Ah, how much better it will be, in that day, to have lived out the Father's reasonable program all the way through! How much better to hear His words, "Well done, thou good and faithful servant [yea, son or daughter]: . . . enter thou into the joy of thy Lord." For "blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

## Definite Time Allotted to the Jews

*Specific Prophecy of the Overthrow of the Jews as a Nation—The Time of Christ's First Advent Clearly Predicted What Daniel the Prophet Saw*

By JEAN VUILLEUMIER

*Last week Mr. Vuilleumier concluded his studies of the papacy as presented in the eighth and ninth chapters of Daniel's prophetic book. The article this week continues the studies in Daniel by considering that portion of the ninth chapter which foretells the overthrow of the Jews as an independent nation and the first advent of the Messiah. Next week his article will pertain to that part of the prophecy which deals with the termination of the period of two thousand three hundred prophetic days. When did these days terminate, and what great event marks their close?*

EDITOR.

"IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans, in the first year of his reign." Dan. 9: 1, 2.

A few short and eventful months had passed since the fall of Babylon into the hands of the Medes and Persians in 538 B. C. Cyrus, the general in chief and conqueror, had loyally stepped aside, and left the scepter of this new realm to his uncle and father-in-law, Darius the Mede, son of Ahasuerus (Dan. 5: 31), called by Xenophon Cyaxares II, son of Astyages.

"I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years." Dan. 9: 2.

#### "THE GRAND OLD MAN" OF PERSIA

Daniel was then about eighty-six years of age. He was in more senses than one "the grand old man" of the empire, and had immediately received high recognition from the conquerors. But these earthly honors he considered only as means to the furtherance of God's work. His constant study of the divine parchments, and his solicitude for his exile people, enabled him to recognize in Cyrus the providential man named in the prophecy of Isaiah, one hundred and seventy-

four years earlier—the one before whom God would "break in pieces the doors of brass," and who should say of Jerusalem, "She shall be inhabited," and to the temple, "Thy foundation shall be laid." Isa. 44: 26-28; 45: 1-3.

#### DANIEL STUDIED JEREMIAH

From Daniel's study of the prophecies of Jeremiah also, he knew that the captivity of his people in Babylon was to terminate in about two years. He could not doubt that he had a responsibility in making Cyrus acquainted with his God-given mission in this important event. This was no small request to bring before a pagan ruler, the heir to the Babylonian throne. Again, Daniel felt that his people needed to be awakened to their duty to return to Judea when the way opened, and therefore to humble themselves before God for the sins that had caused their exile. Hence the anxiety and the earnest prayer of the aged prophet: "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes." Dan. 9: 3.

The prayer that follows is the most heartfelt and touching confession found anywhere. Then comes his supplication to God to let His anger be "turned away from Thy city Jerusalem, Thy holy mountain."

#### CONCERNED FOR THE DESOLATED SANCTUARY

"Now therefore, O our God, hearken unto the prayer of Thy servant, and to his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate." Dan. 9: 17.

The desolation of God's sanctuary, that marvel of architecture built by Solomon, was a special cause for reproach against the Jewish nation. But more than that, the sanctuary was the center of the worship rendered to the true God; and while it lay in ruins, the work of God in the earth seemed to have come to a standstill. Daniel felt this all the more keenly from the fact that a few months before, in his last vision, an angel had spoken to him these mysterious words: "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." Dan. 8: 14.

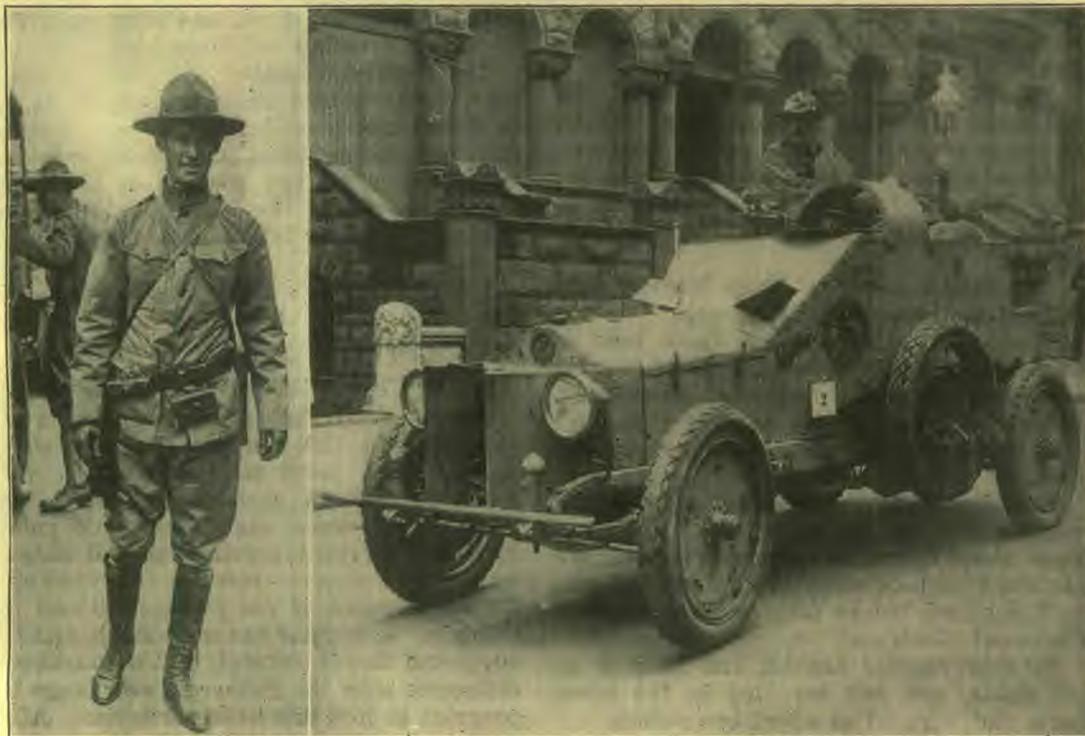
What was this sanctuary? What were those two thousand three hundred days? Why had not this portion of his vision been explained, like the other portions, especially since the angel added, "And the vision of the evenings and mornings which hath been told is true"? Dan. 8: 26. All this increased the fervor of the prophet's petition, and he exclaimed in his utter helplessness:

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God, because Thy city and Thy people are called by Thy name." Dan. 9: 19.

#### THE ANGEL CAME TO HIM

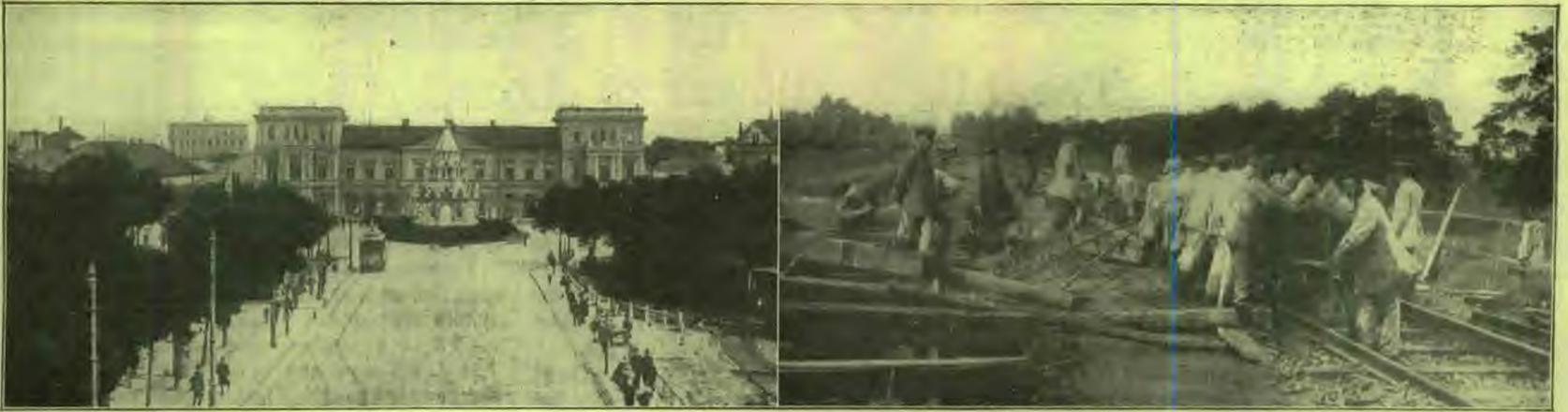
The old Hebrew prophet and statesman was still lost in his devotions, when the very angel Gabriel who had been appointed to explain to him his last vision, drew near to him, and spoke on this wise:

"O Daniel, I am now come forth to give thee wisdom and understanding. At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision." Dan. 9: 22, 23.



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Armored automobile, and business and professional men getting ready to leave New York City on August 8 for the military camp at Plattsburg Barracks, New York. The sentiment in favor of war preparedness is causing business and professional men to take training under the supervision of the war department of the United States, so that they may be ready to act as officers if the necessity should suddenly arise to raise a large army. The drill that has been in progress in New York is to be followed by one at the Presidio in San Francisco, California, if present plans are carried out. This is a new development, in this nation, in the plans of preparation for war.



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On the left, railway station at Riga, the important naval base of Russia on the Baltic, threatened with capture. On the right, Austrian engineers repairing railway blown up by the retreating Russians. A news dispatch states that such highly organized and energetic work was done that 465 miles of track were repaired in twenty-four hours. The facilities that make such things possible serve to spread the terrors of war with unprecedented and awful rapidity.

How swift the answer, and how great the relief! Daniel has now lost all anxiety as to his interview with Cyrus, and the restoration of the temple, and the understanding of the mysterious vision. The angel resumed his explanations exactly where he had left them a few months earlier, and proceeded to explain prophetic periods.

#### DEFINITE TIME FOR THE JEWS

"Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the Most Holy." Dan. 9: 24.

The Hebrew word translated "decreed" is *chatak*, and as is agreed, should be rendered "cut off." The seventy weeks are cut off from some longer period. Which one? — Undoubtedly from the period of two thousand and three hundred days mentioned at the end of the former vision. From this long symbolic period of literal years, seventy weeks, or four hundred ninety days (seventy times seven equals four hundred ninety), representing literal years, are measured off upon the Jewish people, and upon the holy city of Jerusalem.

What a solemn declaration! A little less than five hundred years was to be the whole period allotted to the favored Jewish nation. And when the times of the Jews expired, then "the times of the gentiles" were to begin. God's object in setting apart a people from all other nations was to be fulfilled in these remaining five hundred years by allowing the "transgression" of that people to reach its climax in the rejection of the Messiah, by bringing in the glorious victory over sin, and at the same time making "reconciliation for iniquity," and bringing in "everlasting righteousness."

#### DEFINITE TIME MEETS THE PREDICTION

This was all to be achieved by the holy life and the atoning death of the Son of God. And as this was to occur at the exact time predicted, this wonderful fulfillment would "seal up" or fully demonstrate the divine veracity of this prophecy, and in fact of all prophecy. Even more: while, at the end of this period, the sanctuary of the old covenant was to disappear, a new sanctuary, or holy place, was to be "anointed" and inaugurated by the Son of God, thus to become the center of God's worship through "the times of the gentiles," or times of the new covenant.

"Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the Anointed One, the Prince, shall be seven weeks, and threescore and two weeks; it shall be built again, with street and moat, even in troublous times." Dan. 9: 25.

The starting point of the whole prophetic period is here given. Both the two thousand and three hundred years, and the four hun-

dred ninety years cut off from them, are to begin with a decree for the rebuilding and restoration of Jerusalem. And from that point, sixty-nine weeks of years, or four hundred eighty-three years (sixty-nine times seven equals four hundred eighty-three), will bring us to the Messiah Himself. (The English "Anointed" is the translation of the Hebrew word "Messiah.")

When was the famous decree given? The decree of Cyrus given two years after this vision (536 B. C.), only provided for the rebuilding of the temple at Jerusalem; while the decree given to Esdras by King Artaxerxes (1 Esdras 7) fully answers to the terms of the prophecy, requiring the "restoration and the building" of the holy city. This decree was issued in the seventh year of Artaxerxes Longimanus, which fell on the year 457 B. C. This point of Biblical chronology, to which has been given exhaustive research, is absolutely beyond dispute.

#### DID THE PROPHECY STAND THE TEST?

All we have to do, therefore, is to find out whether the specifications of the prophecy took place at the dates marked out. The first division of the period is the seven weeks allotted for building the "streets and moats" "in troublous times." Seven weeks correspond to forty-nine prophetic days or literal years (seven times seven equals forty-nine). It took exactly forty-nine years, says Prideaux, in his learned "History of the Jews," "to complete the reestablishment of the Jewish church and state in Jerusalem and in Judea." This brings us to 408 B. C.

#### CAME AT THE PREDICTED TIME

The next division, "threescore and two weeks," or four hundred thirty-four literal years (sixty-two times seven equals four hundred thirty-four), counted from 408 B. C., brings us to the fall of 27 A. D. In that year, the Messiah was to be revealed. And so He was. On that year, Jesus, being then thirty years of age, was baptized, and "anointed" "with the Holy Spirit and with power." Immediately after that, He went into the synagogue at Nazareth, and read these words, which He applied to Himself: "The Spirit of the Lord is upon Me, because He anointed Me." And He added: "To-day hath this scripture been fulfilled in your ears." Acts 10: 38; Luke 3: 21, 22; 4: 18-21. It must be remembered that the Christian era was fixed, by mistake, four years later than the proper date. This explains why Jesus reached the age of thirty as early as the fall of 27 A. D.

"And after the threescore and two weeks shall the Anointed One be cut off, and shall have nothing. . . . And He shall make a firm covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9: 26, 27.

The last week of the seventy is divided into two equal parts: in the middle of the week (three and one half times two equals

seven) the Anointed One (Hebrew, the "Messiah") was to be "cut off," and "cause the sacrifice and the oblation to cease" by the offering up of Himself on the cross. This is precisely what took place three and a half years after the baptism of Jesus, in the spring of A. D. 31, when Jesus was crucified. "The Lamb of God, that taketh away the sin of the world," had appeared. There was henceforth no more need of offerings to typify His coming. The services of the temple were henceforth useless, and the building itself had outgrown its significance and usefulness.

Hence we read that as Jesus was yielding up His spirit, "behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised." Matt. 27: 51, 52.

#### PRIEST IS TERRIFIED

Church historians state that at that very moment, as the priest was at the point of killing the paschal lamb, he was so terrified by these occurrences, that the knife fell from his hand, and the lamb escaped and disappeared.

Christ was to "make a firm covenant with many for one week," by His personal work of teaching and healing during the first half of the week, and through the ministry of the apostles during the second half of the week, of seven years. At the end of that period, which closed forever the times of the Jews, soon after the martyrdom of Stephen, the apostle Paul was converted, to become the great apostle of the gentiles.

#### FOREWARNED OF HER DOOM

"The people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. . . . And upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate." Dan. 9: 26, 27.

But this was not all. Terrible judgments were to fall on the people of the Jews for having rejected their Saviour, and for refusing to be converted under the earnest appeals of the apostles. In the year 70, the Romans laid siege before Jerusalem. It was at the time of the Passover, when thousands of Jews from abroad were in the city. Famine, pestilence, and murderous divisions among themselves, killed more Jews than did the Roman sword. The predictions written by Moses in the twenty-eighth of Deuteronomy, of the most horrible things, were literally fulfilled. Mothers devoured their own offspring. Eleven hundred thousand people perished inside the city. Ninety-seven thousand were sold as slaves. Many others were kept as victims to amuse the people by fighting wild beasts in Rome. The temple was burned, in spite of all the efforts

(Continued on page 12)

religion. We talk a great deal about pure food and pure air these days, and I do not know that we say too much about them. But a man may eat pure food, drink pure water, breathe the purest air that blows, and yet have a corrupt heart all the time. While we are getting pure food, pure water, and pure air, we want to be sure that we get pure religion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." That is the genuine religion.

#### SAVED HIM FROM SUICIDE

You have perhaps heard of the man who was weary of life, and said, "I will go to the lake and drown myself." On the way, he saw a ragged urchin crying in the street, and asked, "Sonny, what is the matter with you?"

The child replied, "O, I am hungry, and my mamma is hungry!"

"Where is your mother?" the man asked. "I will show you where she is," said the boy.

So he led the man through a dark, dirty alley, up a rickety flight of stairs, to a garret, and there lay a poor sick woman on a pallet of straw. This man interested himself in the case—got a physician, a nurse, and the things the woman needed; and when he left that place, he said: "I don't want to drown myself. I was never so happy in my life."

That which brings joy to the heart is pure religion, and the keeping of ourselves unspotted from the world. That means a great deal—to be unspotted from the world. The real Christian is always found where he will want to be found when the Judgment comes. When a man's case comes up in the Judgment, will he want to be found in the nickelodeon, or some other questionable place? Will he want to be sitting in some theater? Will that pass muster?—No, sir. "Pure religion and undefiled before God and the Father" is to keep "unspotted from the world." Christians do not live like the world. They belong to another world.

#### THE COATS AND GARMENTS SHE HAD MADE

Here is another scripture along the same line—Acts 9:39. It tells of the death of Dorcas. We do not have the record of very many funerals, in the Scriptures; but we have a few. Dorcas had died, and the friends had sent for Peter to come and raise her to life.

"Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them."

Did you ever attend a funeral like that? I have attended funerals, and so have you, where there were great banks of flowers brought as tokens of love. That is all right, but the kind of funeral Dorcas had is far ahead of that. If, when you die, not a flower is placed on your grave, but many poor souls stand around it, and one says, "I was in great need at one time, and on a cold day, this brother put a ton of coal into my cellar;" and another says, "I lacked food, and this brother sent me a sack of flour;" and still another says, "I had not enough to wear, and one day I received a coat from this brother"—O, to have people standing around a coffin and making statements like that is worth more than flowers!

You do not see many such funerals. Dorcas, while alive, did not ask, "Why doesn't somebody love me?" She went about loving souls, and a great flood of tears flowed when she was lying cold in death. That kind of love is needed to-day in the church of God.

Mark 14:6-8: "And Jesus said, Let her alone; why trouble ye her? she hath

## The Mighty Power of Love

(Continued from page 2)

wrought a good work on Me. For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always. She hath done what she could: she is come aforehand to anoint My body to the burying." Mary brought her token of love and affection before the funeral.

How many times we have failed to do that! When the mother is lying cold in death, the daughter will weep, and say, "O, I had such a good mother!" But perhaps she never told her that. The husband will speak of the virtues of his wife, when probably he never said a word to encourage her while she lived. He will bring great wreaths to lay on the coffin, when he never gave her a bouquet while she was living.

I tell you, my friends, the time to speak kind words is while the ear is open to hear them. The time to be kind, to bring flowers, is when your friends can see and enjoy them. I am of the opinion it would be better to have them then, even if the coffin is bare. There is a great example set forth in this text.

#### PHYSICAL ENDURANCE THROUGH LOVE

Just think what a power there is in love. It is a mighty agent. It is a tremendous power. It even gives physical endurance. It transforms what might otherwise be drudgery into delightful service.

I remember saying to a lady some time ago, "You look as though you had been sick."

"No," she said, "I have not been sick, but my daughter has, and for eleven weeks I have stood by and seen typhoid fever preying upon her body, and I have hardly left her bed."

Why did she do that?—Because she loved her. The love she had for her daughter gave her endurance.

I was reading, the other day, about an explosion in a coal mine. A number of miners were entombed, and many persons were standing around the shaft, and relatives were praying. Soon they saw an aged, decrepit man come and begin to dig with extraordinary strength. They said to him: "What are you doing there? Come away." But he said: "Let me alone. I have two boys down there, and I must rescue them." The love he had for those boys gave him remarkable power.

#### THE POWER IN THE MARTYRS

It was love that enabled the martyrs to face the stake. The love of God in their hearts was stronger than all the pressure that could be brought to bear upon them. Liberty was offered to some on condition that they recant—if they would simply kiss the crucifix, and thus betray the Lord; but they preferred to suffer death.

When I was in Rome, I climbed to the top of the Colosseum, and looked down into the place where so many martyrs—fathers and mothers, sons and daughters—had awaited the opening of the underground passages from which Numidian lions would come up and devour them. What gave them courage to face such an ordeal?—It was the love of God in the soul. Something more than a theory of truth is needed to keep a man. The love of God in the heart is required. This is what strengthens God's people in all the hours of trial and persecution.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted." Isa. 49:13. Zion is the church, representing you and me. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me."

Did you ever feel that you were forsaken, that nobody cared anything for you? We may not have said these words, but sometimes our actions indicate it.

"Can a woman forget her sucking child?" Can she?—Yes, she may, though a mother's love lasts a long time.

I remember one night seeing a young man cast out of a saloon, ragged, dirty, homeless, friendless; and I thought, "If that young man has a mother, she will take him in." The Lord says she "may forget, yet will I not forget thee." His love goes beyond even the tender love of a mother.

#### LIKE HIS MOTHER'S TOUCH

I read, some time ago, of a young man who had been wounded in battle and was taken to a hospital, and in his delirium he was crying for his mother. The surgeon said that it would be dangerous for her to go in and see her boy, but permitted her to sit at the door and watch him, and watch the nurse care for him.

She sat there, and heard him groan, and watched the nurse caring for him; and after a while, she said: "Doctor, I must go in. It will kill me to stay here. Let me go and do what the nurse is doing, and I will not speak a word to him." So the doctor permitted her to go in, and she took the nurse's place, putting on the cold cloths, and doing what there was to do. Finally she put her hand on the young man's fevered brow; and immediately he turned, and said, "That feels like my mother's touch."

What made the difference in that touch?—O, it was the love in the mother's soul! That is what constitutes the difference between a Christian doctor or nurse and one who is not a Christian. When I am sick, unconscious, and cannot pray, I want somebody then to care for me who knows how to beseech God, who has the love of God in his soul.

#### ENGRAVED BY HIS LOVE

The Saviour says, "I have graven thee upon the palms of My hands." He carries the marks of the nails in His hands and as long as He sees those scars, He will remember you and me, for we drove those nails. I am glad we have such a long-suffering, compassionate Christ, who never forgets, but remembers all through eternity.

1 Cor. 13:1-3: "Though I speak with the tongues of man and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

#### JUST A CIPHER WITHOUT IT

Without love, you are only a tinkling cymbal. There is nothing to you but a jingle. Even though you understand all mysteries—have gone through the university, and have all knowledge—if you do not have love, you are just a cipher. You may engage in some great humanitarian work—give your life to it; yet if there is no love, but instead, unbelief, cold-heartedness, selfishness, it will amount to nothing.

The supreme test is love. May the Lord help us to search our hearts, and see if we have the love of God burning in our souls.

As lust is the beginning of sin, so love is the beginning of righteousness. "By their fruits ye shall know them." W. H. S.

"RESTRAINING prayer is retaining care."

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JAMES COCHRAN, *Circulation Manager.*

## IS SECULARISM NECESSARILY INFIDELITY?

IS secularism infidelity? Is a secular institution necessarily a godless and dangerous institution? That such is the case is the impression conveyed by some who urge that religion should be taught in the state schools.

But these attach a very erroneous meaning to the word "secular." They use the word in a bad sense, as though it meant only what is godless, and as though it were utterly opposed to, and at war with, religion. They make little or no distinction between secularism and atheism.

But as a matter of fact, there is not necessarily any relation between the words "secularism" and "atheism." The word "secular" is defined thus: "Pertaining to this present world, or to things not spiritual or holy; relating to things not immediately or primarily respecting the soul, but the body; worldly."

It is true that that which is secular does not pertain directly to that which is spiritual. But it is also true that it is not essentially opposed to the spiritual, nor does it inevitably lead away from that which is religious.

### SECULAR, BUT NOT WICKED

Instruction in the sciences, in music, poetry, and art, is secular instruction. Schools that give such instruction only, are secular schools. But they need not by any means be wicked institutions. Nor can they be classed as infidel and godless institutions simply because religion is not made a part of the daily instruction.

A secular school is no more opposed to religion than is a mercantile store, a boot shop, a bank, or any other lawful place of business. And it would be as reasonable for parents to insist on having prayer and religious services in all government offices and places of business with which their sons and daughters are connected, as to demand that the state shall teach their children religion in the public schools. All are alike secular.

The state is not a religious institution. It is not ordained for the promotion of religion. In entering the domain of the spiritual, it leaves its natural realm. In attempting to impart religious instruction, it attempts to do more than it ought, more than it is ordained to do. The result of such attempts is thus forcibly and truthfully stated by Lord Macaulay:

"It may be laid down as a universal rule that a government which attempts more than it ought will perform less." "Governments which attempt things beyond their reach are likely not only to fail, but to produce an effect directly the opposite of that which they contemplate as desirable."—Review of Leigh Hunt.

Let none, then, attempt to force the state to do this sort of work.

A. G. D.

## THE ATTITUDE OF JESUS TO THE LAW

CONCERNING His attitude to the law of Jehovah, Christ's word is explicit: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." In this plain statement, Jesus tells us what He did not come to do,—“destroy the law”; and John tells us what He did come to destroy,—“For this purpose the Son of God was

manifested, that He might destroy the works of the devil.” 1 John 3: 8.

Certainly no one will be ready to assert that the law of God is a work of the devil; and as that law is not a work of the devil, Jesus did not come to destroy it; and as He did not come to destroy the law, the law is not to be destroyed. It is to be “fulfilled.” “But,” says the objector, grasping, as a drowning man, at a straw, “‘fulfill’ is equivalent to ‘abolish.’”

### ARE THEY ABOLISHED BY FULFILLMENT?

To the Scriptures we would appeal on the use of the word “fulfill”:

“The Lord fulfill all thy petitions.” Ps. 20: 5.

God “will fulfill the desire of them that fear Him.” Ps. 145: 19.

“Thus it becometh us to fulfill all righteousness.” Matt. 3: 15.

“Make not provision for the flesh, to fulfill the lusts.” Rom. 13: 14.

“Bear ye one another’s burdens, and so fulfill the law of Christ.” Gal. 6: 2.

“Fulfill ye my joy.” Phil. 2: 2.

“Fulfill the word of God.” Col. 1: 25.

It would be impossible to read into any one of these texts, in the place of the word “fulfill,” any thought which has to do with making void, doing away, abolishing, weakening, destroying, or anything else that the no-law theory requires.

### IS THE GOSPEL ALSO ABOLISHED?

When Jesus had read from Isa. 61: 1, 2 that wonderful promise for the poor, the broken-hearted, and the captive, every eye was fastened upon Him while He said, “This day is this scripture fulfilled in your ears.” If “fulfill” means “abolish” when Jesus speaks of the law, then “fulfill” means “abolish” when He speaks of the gospel. We would have therefore neither law nor gospel.

To fulfill is to preach fully. Col. 1: 25, margin. Jesus came delighting in the law (Ps. 40: 8), magnifying the law (Isa. 42: 21), explaining it, living it, and preaching it (Matt. 5: 17-48; John 15: 10; Luke 4: 16). Thus He fulfilled it.

“In His life the law appears,  
Drawn out in living characters.”

J. E. F.

## IT GIVES US REST

JESUS CHRIST “hath abolished death, and hath brought life and immortality to light through the gospel.” The light of immortality shines in the gospel with all the brilliancy of the independent orb. There is no borrowed luster there. And this light shines nowhere else. To look for it any place else is useless, for it is not there. Jesus Christ has brought life and immortality to light. And the light of immortality is in the gospel. Tell it to all the world, and tell every one that to look for life anywhere outside of Christ is useless. But tell every seeker after life that Jesus, the light of immortality, is indeed the life of men. And He offers immortal life free to all. And, best, above everything, tell them that we know this life when we get it, and are therefore at rest.

## GOD'S LAST APPEAL

A Message of Hope—Triumph and Joy Are Offered

This is the concluding one of four articles by Elder Porter on the general theme of the seal of the living God contrasted with the mark of the beast, as set forth in the prophecy of Rev. 14:9-12. In his first article, Elder Porter showed what the symbol of the beast in that prophecy referred to. The second article pertained to the seal of the living God, which is offered in contrast to the mark of the beast, that the apostate powers of earth propose to enforce under the pains and penalties of death. Last week he gave evidence to show the meaning of the mark of the beast. His article this week presents God's appeal for us to stand on the side of Christ, regardless of any of the terrifying efforts of men to overthrow us.

EDITOR.

**W**E are living in the last days. Time is almost finished. The coming of Christ, for which the church has long looked as the consummation of her hopes, is soon to be realized.

The message is hastening to all the world. Its mission is to save the lost. Its transforming work is presented in Rev. 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The impatient man cannot excuse his impatience; he must be transformed into a patient man. The sinner can make no acceptable apology for his sins; he must repent, and be changed into a loyal keeper of the commandments of God. The unbeliever cannot be accepted on the plea that he is a cautious man; he must be changed to a child of faith, even "the faith of Jesus."

### A MESSAGE OF HOPE

This message is to lift men from worldliness and sin, and fit them for the kingdom of God. It is the hope of the perishing in the last generation. Every phase of it is equally important. God is now calling upon His people to arouse from their indifference, put away their sins, and reach a higher standard of consecration. The church must arise to her position, "without spot, or wrinkle, or any such thing." She must stand "without fault before the throne of God," in preparation for the finishing of the work and the coming of Christ.

Commandment keeping is a prominent feature of the message. With too many, this is formal, and falls far below the standard of preparation for the Judgment. The purpose of God in developing a commandment-keeping people is, to develop a people who will dwell in love. "Love is the fulfilling of the law." Rom. 13:10. The law is an expression of the character of the kingdom of God. "He that dwelleth in love dwelleth in God, and God in him." 1 John 4:16. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." Verse 13. This is more than an occasional visitation of the Holy Spirit. The text applies to a people who are so constantly controlled by that indwelling Spirit that they are wholly transformed into the spirit, or disposition, of Christ. "Now if any man have not the Spirit of Christ, he is none of His." There is no basis for hope unless we constantly live in the Spirit of the Master. "Herein is our love made perfect, that we may have boldness in the day of Judgment: because as He is, so are we in this world." 1 John 4:17.

### THE OPENING HEAVENS REVEAL HIM

Soon the opening heavens will reveal the coming of the Son of man. Unless we have become like Him in our daily lives, we cannot be trusted to enter His kingdom, lest its love and harmony should be broken by our unsubdued spirits and our lack of love and kindness.

It was not the purpose of God, in sending His Son into the world, to bear to dying men merely a cold, formal message of warning, leaving them in condemnation to perish. He came with a message of love and hope to save the lost. He was the sinner's friend. He came close to the needy with a warmth of sympathetic interest that melted their hearts and won them back to God. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17.

### HIS LOVING-KINDNESS WINS

Christ "loved us, and washed us from our sins in His own blood." Rev. 1:5. Satan is the accuser of the brethren. Rev. 12:10. On which side are we standing? Hearts that are

burdened with sin are not subdued by accusation and condemnation. It is the loving-kindness of the Saviour that wins hearts. Those pierced hands, outstretched to lift our burdens, melt the heart, and create a longing to be like Him.

If the spirit of condemnation comes into the life, it will be manifest in the home. As Christ lived, so should we live in our daily association with our loved ones. No unkind or impatient words should escape our lips. No criticism from us should strike like a dart to the heart of some poor, struggling soul, and add to his burden, and weaken him in his struggle for victory. Words of confidence, hope, and love should be rather be spoken, to lighten the burden, and lift the tempted soul to God.

Are these principles important in our preparation for the finishing of the work of this message? Let Jesus answer: "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.

### FAIR, CLEAR, AND TERRIBLE

If the love of Christ controls our lives, then will the church go forth on her mission, "fair as the moon, clear as the sun, and terrible as an army with banners." S. of S. 6:10. Then the light will quickly be carried through the waiting lands.

The Lord is sending out His last message before His coming. Shall we not accept it, and dedicate ourselves and our all to God and to this message, in preparation for Christ's coming? If we do this in the spirit of Christ, and move forward in the faith of Jesus, the world will feel the mighty impulse of a strong forward movement in the work of this message, the work will soon be finished, and the people of God will stand triumphant, and hear the "Well done, . . . enter thou into the joy of thy Lord," from a Master who appreciates their devotion to His work.

R. C. P.

## HOW MUCH MORE TIME?

**O**NE plea in the last temperance campaign in California was that "we must give the wine men more time;" "we must be just to the wine men who have invested their money;" "we must be fair." And the cafés and wine rooms run on in the cities and towns of the state. There are said to be one hundred of them outside the regular saloons in Los Angeles. What do these concessions to the wine men — these open wine rooms — mean? Let Mr. Wiley J. Phillips, editor of the *California Voice*, a thoroughly reliable man, answer, as he does in the *Voice* of August 8:

"I visited some of these one hundred wine rooms and cafés. One night, I visited three of them, and my notes are now before me. In these three, I counted 352 young girls and women, and over 500 boys and men, drinking. On another occasion, on Sunday night after church, I visited four of these wine rooms which it would not be 'fair or just to the wine men to close,' and on Sunday night I counted 391 girls, with a larger number of men and boys, drinking wine and other liquors. The other 93 places, I did not visit. On my visit to the three where there were over 350 girls and women being 'fair' to the wine trust, I saw many girls so far gone in intoxication that they could not leave the place unassisted — in other words, they were beastly drunk. Among the 391 that I counted on Sunday night, was the daughter of one of the pastors of the city who was preaching that night in his pulpit. I could not remonstrate with her, for her father had voted to permit these places to do business. Well, they were doing business, and are doing the same business still.

"In the five places that I visited — five out of a hundred — scores of these girls and young men were not only starting on the way to ruin, but were there — some of them for the first time — almost helplessly drunk.

"Do the fathers and mothers of these boys and girls owe the wine men anything? Would you plead with the 'narrow-minded Prohibitionists' to be 'just' and 'fair' with the wine men, if these were your boys or girls? Always on the outside, autos and taxicabs are waiting for the victims of these cafés and wine rooms.

"Have you, my dear sir, or my dear madam, ever followed them at a late hour to see where the wine-inflamed or drugged and often unconscious daughters of this and other cities where they want to be 'fair to the wine industry,' are taken? Well, I have. If you have not, then come and visit with me some of those living morgues where virtue has been murdered and where suicide and homicide leave shrouded beauties despoiled of its charms — cold and stark, the silent witnesses of man's villainy and money's power. Go with me to the district where reeking bacchanalians hold their midnight revelries and indulge in the drunken, beastly orgies of lust. Go with me and listen to virtue's dying shriek as it echoes through those sin-stained alleyways, where mother love, like an angel of mercy, has sought to enter in quest of a lost child, but has been driven back. Go with me to where the weird and dusky ghosts of lost hopes shave the midnight gloom with somber wings, while specters dance their dance of death upon every thorny pillow where lies the head of some mother's girl who was once rocked in dreams upon that mother's bosom, and then tell me by the authority of what law, human or divine, you claim the right to barter away the girlhood and young manhood of this state for a single day on what you claim to be 'ethical grounds.' If ethics means the exercise of moral principles and humane duty, then my idea of ethics — human duty — in harmony with moral principles, would be to exercise it toward the rising generation rather than toward the millionaire wine trusts of the state."

M. C. W.

ECCENTRIC

WHEN Paul was before Festus, he was interrupted in his testimony on Christian lines with the charge, "Paul, thou art beside thyself." Paul was an "eccentric" in the eyes of his opposer.

But what is an eccentric? — It is a wheel which does not turn in the same circle with other wheels. Its motion is different from that of the regular set of wheels, because it describes a changing curve, unlike any ordinary line of a mathematician. It is therefore called an eccentric.

It was so with Paul. His center was to one side of himself. It was distinct from him, and also from the world's center.

Christianity having a peculiar center of its own, different from the moving circles of human policy, it is therefore an eccentricity. The center of Christianity is with God; and because of being hidden from worldly scrutiny, those who have the genuine article are, like the divine Saviour and His ardent follower Paul, said to be beside themselves. That is, they are accounted mad. Would that many more of the present time were truly in the same class!

J. O. C.

IN studying the Bible, we should be sure that we study the Bible itself, and not what some person has taught *about* the Bible. We may use the help that men can give us in the study of the Bible; but we must be sure that our faith reaches clear through any of the sayings of men, and lays hold on the Word itself.

QUESTION CORNER

CONDUCTED BY MILTON C. WILCOX, MOUNTAIN VIEW, CALIFORNIA

NOTE.—This department is for the purpose of helping Bible students. Answers must of necessity be brief, often only suggestive, never exhaustive, never infallible only as they agree with the infallible Word. Such questions only will be answered as seem to the editors to minister to the mission of the paper. Questions of the same import cannot be answered repeatedly in the same volume. Name and address must be given, not for publication, but as evidence of good faith and to insure reply by letter if thought best. It is well always to inclose stamp, not stamped envelope, unless answer is desired by letter alone.

166 — UNTIL THE LAW

Please explain Luke 16:16. Why the word "until" if the law is still in force?  
M. B.

The scripture reads, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Our querist will notice that the verb "were" is in italics, a supplied word. It is necessary, in the translation, to supply, but enough has not been supplied. The ellipsis has not been filled. What should have been supplied is, "were preached." The law and the prophets were preached until John. From that time, the kingdom of heaven is preached. That was the fullest light that the older messengers of God had — the preaching of the law and the prophets; but when John came, he had another message, "The kingdom of heaven is at hand." Therefore the gospel of the kingdom of God began to be preached at that time, and souls pressed forward, struggled, gave themselves to God, that they might enter it. The thought is not that the law was done away at that time. Even those who believe in the repeal of God's law, do not generally hold that it was repealed before the time of the crucifixion, two or three years later than the last preaching of John. In fact, God's law is still obligatory, and faith establishes it in the heart. See Rom. 3:31, and many other scriptures of the same import.

The thought of the text is that the ministers of God preached the law and the prophets up to the time when John appeared, then God's message took a new burden, "The kingdom of God is at hand;" just as the sacrifices and belief that Abel held, were preached right down to the time of the Flood; but when Noah began his message, that gave an added note to the gospel at that time, and the coming Deluge and the refuge in the ark were preached.

167 — DEPARTING AND BEING WITH CHRIST

Will you please explain Phil. 1:23?  
T. P. H.

The scripture reads as follows: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

The apostle speaks of two things concerning which he cannot choose. He is in a strait between them. He does not know which to make his choice. One of these is, to live; and the other is, to die. Christ will be magnified either by life or by death. Paul does not know which of the two to choose. If he should live, it meant suffering and trial — conflict. If he should die, it would mean a cessation from these, but he would also lose his joy in the work of God; so he does not know which to choose, life or death. He does, however, have a desire for another thing, and that is to be with Christ; and he himself clearly tells us when this will take place — not when he dies, and not while he lives, but when our Lord Himself comes. Therefore we read in this same epistle of the Philippians, chapter 3:20, A. R. V., "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." That is what the apostle longed for. Again, in 1 Thess. 4:16, 17, we read: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be *with the Lord.*" That is the thing the apostle Paul desired — to be ever with Christ. That was the thing which he thought was "far better" than either life or death. Of course, if he should die, it would be but a moment to the unconscious sleeper in Christ; but the apostle did not long for that sleep. He desired what waits beyond death — life forevermore with Christ.

168 — THE DAY THE LORD HAS MADE

What day did the psalmist refer to in Ps. 118:24, "This is the day which the Lord hath made; we will rejoice and be glad in it"?  
M. M.

He referred to the day of Christ's triumph, the fulfillment of so many of the prophecies and types of the Old Testament. He did not refer to any day of the week, to any twenty-four hour day. That is not the thought of it. He referred

to the day in which the knowledge of the Lord Jesus Christ should go to the world, based on the great good news of His death for our sins, and His resurrection for our justification. "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes." Verses 22, 23. Now the Lord certainly does not design that His people shall be glad merely one day in the week, but every day in the week, and this great day of salvation is the day in which they are to be glad. The term is used in a similar way in 2 Cor. 6:2: "For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

169 — THE PEOPLING OF THE EARTH

If Adam and Eve had lived, or remained faithful to God, and had not eaten of the forbidden fruit, would they have brought forth children or not?  
H. R.

They would. The command to them to "multiply, and replenish the earth," came before sin entered at all. It was God's plan that this whole earth should be peopled from one family. All would then be related. All would be bound together in the same family ties. All would be children of God through Adam their father, who was "the son of God." Gen. 1:27, 28. But they sinned, and for that reason many more children would be born into the world. So the Lord said to Eve, "I will greatly multiply thy sorrow and thy conception." Gen. 3:16. However, not by human birth are we saved now to the kingdom of God, nor do we by human birth become inheritors of the glorious new heavens and new earth. We are made heirs only by being born from above by our Lord Jesus Christ. If man had never sinned, when the earth became filled there would have been no more born into the world. We could not conceive that the earth would have been too full, overpopulated. Under our Lord Jesus Christ, the great work of salvation of souls and new birth of souls will go on until the requisite number is made up, and then work for man will close.

# Borrowing Good Feelings

*Grocery Store Commodities That Belong with the Druggist  
Warnings from Eminent Authorities Against Their  
Use—Burning Up Three Panama Canals*

By DAVID PAULSON, M. D.

Medical Superintendent Hinsdale Sanitarium, Hinsdale, Illinois

DR. EVANS, formerly health commissioner of the city of Chicago, wrote recently these sane, sensible words, which deserve careful and thoughtful consideration: "In order that no misunderstanding may arise, I should say that physiologists regard coffee, tea, tobacco, and whisky as drugs in the same sense that opium and cocaine are. . . . The craving for tea and that for whisky, the hunger for a cigarette and that for a dose of morphine, are of the same kind. Each comes of an in-born willingness to cheat in playing the game of life."

## SHOULD BUY IT FROM THE DRUG STORE

So every grocer who sells tea and coffee is in the *drug* business. These articles should be bought from the drug store, the same as other drugs; for, according to Dr. Evans, "coffee is a drug. Those addicted to its use are drug addicts. It is much the most widespread form of drug addiction. The largest number enjoy their cup of coffee, and they care not at all whether it harms them. . . . Does the daily use of coffee as a beverage, continued for a series of years, do harm?—Yes. A horse cannot be whipped daily for years without being harmed. A man cannot be nagged continuously for years without being harmed. The very fact that when fatigue is slowing muscles and brain cells down, coffee will whip them on—the very fact that under the stimulus of coffee, capacity is unduly excited—is proof that harm will come if the process is kept up for a series of years. . . . It is the old question of the cost of something for nothing. When, through the influence of coffee, you become able to do, and do more than you would otherwise, you must settle, sometime or other. That is just ordinary sense."

## RED LIGHT OUT AND SWITCH OPEN

Dr. Wiley, of pure food fame, says: "Fatigue is the signal of danger, showing need of rest and recreation. Caffeine extinguishes the red light, but does not close the switch."

Dr. Dixon, commissioner of health for the great state of Pennsylvania, says: "Neither coffee nor tea is to be considered a food. Both are stimulants, and it is this which is responsible for their popularity. As with all other stimulants, there is a continual tendency to overindulgence, because a moderate allowance after a time fails to give the necessary incitement to the nervous system. While the mind is often stimulated to good work for a short time by coffee or tea, any stimulus which they give is transitory, for there is a period of depression following the use of all stimulants. Experiments have shown that overindulgence in both has a tendency in the long run to dull the working of the mind."

But there are many who feel they must have something warm to drink at mealtime. For such Dr. Dixon recommends hot water, or the "cambric tea"—hot water with milk and sugar—of our childhood days.

## BURNING UP THREE PANAMA CANALS

Henry Ford, noted automobile manufacturer, and uncompromising enemy of the

cigarette evil, quotes statistics to show that we are spending in this country more than a billion dollars every year for tobacco; that we are expending for this evil annually about *three times* the entire cost of the Panama Canal, or twice the amount spent by the entire country on railroad travel. But the heaviest end of this awful curse is in the blighted manhood, the ruined nerves, the shattered brains, of millions of our boys who have in recent years acquired the accursed cigarette habit.

Has your boy begun to use cigarettes? Plead with God for his deliverance. If he does not use them, show your thankfulness by doing what you can to save some other boy from this devilish curse. No one wants the cigarette fiend in this life, and there will be no place for him in heaven; so the cigarette evil damns not only this life, but the life hereafter.



While the nicotine curse falls heaviest on the child's immature nervous system, it does not help the adult. It is only a hindrance to him. Every sensible doctor advises his patients to discontinue the use of tobacco immediately upon the first symptom of heart trouble, kidney disease, high blood pressure, or nervous breakdown. If it is so important to do this after the disease has begun, would it not be far better to have broken off the tobacco habit five years before, and thus helped to *prevent* the disease?

I have seen a father teach his boy to fly a kite, to ride a bicycle, and to pray; but I have yet to see any man in his right mind teach his boy to use tobacco. That is convincing evidence that away down deep in his heart, no man is proud of the fact that he is a slave to this defiling and disease-promoting habit.

## Divorcing Sin, Uniting with Christ

(Continued from page 4)

ually assailed by the devil through our old nature, we anxiously inquire, "Will this awful conflict be an uncertain one?" In regard to this we are not left to speculate. When a soul makes Jesus his choice, and unites his life to Christ, this new Companion, to whom is given all power (Matt. 28:18), and who has overcome sin and the devil in actual and deadly conflict (Rev. 3:21), promises His assistance to certain victory, assuring us that if we remain loyal to Him for a little while here, He will then forever secure us from any further trouble with this former husband, who seeks our ruin. We shall also forever bear His own "new name" (Rev. 3:12), and enter with Him into His great inheritance, of which He makes us heirs. All who accept Him, He accepts as joint heirs. Rom. 8:17.

The ordinance of baptism is an outward sign that this heirship is established, first by God's revealing the way of life to the sinner, and then by the sinner's acceptance of that way.

Baptism is one of the most solemn of all institutions of divine origin, bringing vividly to view the life of toil and love of our Master, and then that incomparable, incomprehensible death upon Calvary, and also His glorious resurrection from the tomb to a life of infinite glory and power.

## A MOST IMPORTANT EVENT

The day of baptism is one of the most notable of man's whole life, ranking with one's birth, conversion, marriage, and death. And truly the significance of all the great events in spiritual life clusters around the memory of the day of baptism; for the sinner must die to the world in order to accept God's loving offer to be a Husband—accept His promise to love, provide for, protect, and defend—and in this manner become divorced from the former husband, sin.

As a means of making this death publicly known, God has provided a fitting burial ceremony; and the candidate for heaven arises from the grave of water to walk in newness of life, to render loving, pleasant service to the new Husband. By a diligent study of His wishes as expressed in His word, we ever seek to honor Him, to do His pleasure. We do not live as before, to please ourselves; for as in marriage resulting from true love, the wife ever seeks to please her husband, so in that union with Christ, the closest known to man, when the Saviour enters into the heart, and abides there, the converted soul is not seeking to please another, nor even himself, but the whole life's study and continual aim is to please Jesus.

For such an experience may every child of grace most earnestly labor, that his baptismal occasion may ever prove a precious and sacred memory!

## Definite Time Allotted to the Jews

(Continued from page 7)

of the Roman general to preserve it; and the golden candlestick and the table of shewbread, made in the wilderness of Sinai, fifteen hundred years before, were taken to Rome, where they adorned the triumph of Titus.

From that time, the hand of God has been against all attempts to restore either the Jewish people or the temple. Since early in the seventh century, the Mohammedans have had the Holy Land in their possession, first under Arabian rule, then under Turkish. In the fourth century, as told by Eusebius, ("Ecclesiastical History," book 3, chapter 20), the emperor Julian commanded the Jews to rebuild their temple, offering them funds from the state's treasury. The work began. In the meantime, Julian went to make war in Persia. Cyril, bishop of Jerusalem, publicly quoted to the builders the words of Jesus in Matthew 24, verses 2 and 15, saying that they would have their complete fulfillment. On the night following, a mighty earthquake shook and scattered the stones of the old foundations, shaking also the neighboring buildings.

Thus wonderfully was the prophecy fulfilled upon the Jews. No less accurate will be the fulfillment of the predictions applying at the latter end of "the times of the gentiles."

NAME or pedigree, separate from character, has no weight in the records of heaven.

S. N. H.

# Does Man Naturally Require Meat?

*Does Comparative Anatomy Teach Us Anything?—What Was the Original Bill of Fare?—What Are the Very Best Foods?*

By DANIEL H. KRESS, M. D.



**B**ARON CUVIER, one of the best authorities on comparative anatomy, says, "The natural food of man, *judging from his structure*, appears to consist of fruits, roots, and other succulent parts of vegetables."

Linnæus, the distinguished naturalist, says, "Man's organization, when compared with that of other animals, shows that fruits and esculent vegetables constitute his most suitable food."

Mr. Thomas Bell, lecturer on anatomy and diseases of the teeth, also said: "The opinion which I venture to give has not been hastily formed, without what appeared to me sufficient grounds. It is not, I think, going too far to say that every fact connected with human organization goes to prove that man was originally formed a frugivorous animal." He says further, "Those animals whose teeth and digestive apparatus most nearly resemble our own, namely, the apes and monkeys, are undoubtedly frugivorous."

## IS COMPARATIVE ANATOMY CONCLUSIVE?

Comparative anatomy does not furnish conclusive proof that man is a frugivorous animal. It presupposes the apes, the monkeys, and the orang-utan to be frugivorous. While I believe this to be true, yet the orang-utan, on being domesticated, has been taught to eat and relish animal food. There is an inferior race of monkeys that subsist almost entirely on the flesh of other animals. If we knew nothing of the normal habits of the monkey, we would naturally conclude that the monkey is a carnivorous creature; and should man's structure be compared with that of the flesh-eating orang-utan or monkey, we would be inclined to class man as a flesh eater. Horses, cows, sheep, and other herb-eating animals can be trained to eat animal flesh, and have been known to prefer it, in time, to their natural diet. Comparative anatomy is of value if we are acquainted with the original dietetic habits of man and those of the lower creatures.

Should the alimentary canal, the teeth, etc., of man be precisely the same in structure as those of the lion or the dog, that would not prove him to be a flesh-eating animal. Our conclusions should be based on the knowledge we have, not of man's present but of his original dietetic habits.

## CARNIVOROUS ANIMALS ON VEGETABLE DIET

The lion, the tiger, the dog, and other carnivorous animals may be trained to subsist entirely, and thrive, on a vegetable diet. This has been repeatedly done. There are dog trainers who feed their dogs on an almost exclusive non-flesh diet. The dogs are said to be more easily controlled; they are not so ferocious, and are more readily taught. Hunters usually feed their best dogs on corn bread. Flesh makes the dogs stupid and short winded. When dogs are sick, meat is usually discontinued, and they are fed instead on hard breads or biscuits. Even dogs,

it seems, may enjoy better health, have a kindlier disposition, and live longer, on a non-flesh diet.

Are we not justified in concluding that this is the diet best suited for even the carnivorous animals? It would seem so, especially since this is in harmony with the record given in Gen. 1:29. After God had created man, He said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Again: "And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." "And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, *Of every tree of the garden thou mayest freely eat.*" Gen. 2:8, 9, 15, 16. It will be seen from this that the fruits, the grains, and the nuts constituted man's original diet.

To the animals were given the herbs of the field. The record reads, "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, *I have given every green herb for meat.*" Gen. 1:30. This includes the lion, the dog, and every other creature aside from man. It is evident, therefore, that neither man nor the animals below him were originally carnivorous. All subsisted on the natural products of the earth.

## WHEN MAN FELL

After man fell, and was sent forth from the Garden of Eden to cultivate the soil, God foresaw that he would be placed where there would be a scarcity of fruits and grains, or perhaps where they could not be obtained at all; so He said, "Thou shalt eat the herb of the field," the food given originally only to the lower creatures.

In providing for the creatures in the ark, the command to Noah was, "Take thou unto thee of all food that is eaten [this included fruits, grains, nuts, and vegetables, or herbs], and thou shalt gather it to thee; and it shall be for food for thee, and for them." Gen. 6:21.

## THE DIET AFTER THE FLOOD

During the Flood, vegetation was destroyed. Grass and other inferior herbage no doubt immediately began to spring forth after the water subsided. These afforded support to the herbivorous animals. But these herbs alone could not sustain man. On account of the absence of better food, God gave permission to Noah to eat, in addition to the herbs he might gather, the flesh of animals. God said, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:3.

Herbs are an inferior food for man when compared with grains, nuts, and fruits; and the flesh of animals is inferior to both. The necessity of subsisting on such food only existed until the earth could be brought under cultivation and again yield to man the pure foods best adapted for him,—grains, nuts, and fruits.

With our present system of railways and other means of transportation, we are able to get grains, legumes, nuts, and fruits, from all parts of the earth. There can be no reason why man should continue to slay the lower creatures and feast upon them, and certainly there is no reason why he should raise animals for the sole purpose of slaughter in a land of plenty. Paul said, "All things are lawful unto me, but all things are not expedient." 1 Cor. 6:12.

## LAWFUL, BUT NOT PROFITABLE

While it is lawful to subsist on the flesh of animals, certainly it is not profitable so to do, when better foods may be obtained. To eat and drink to the glory of God, or for strength and health, necessitates the selection of the purest foods that it is possible to obtain. This naturally leads man to discard the flesh of animals. Not only so, but he will gradually eat less of the herbs, which all must acknowledge are inferior as a food for man.

The laws of God, however, are suited to the circumstances of the people. In the absence of the food originally given to man, he is justified in eating the herb of the field; and in the absence or scarcity of both, he may even slay and eat.

## THE DIET OF THE WILDERNESS

When the Lord led the children of Israel out of Egypt to the land of Canaan, a land of plenty, He educated them away from the use of flesh foods, and other inferior foods to which they had become accustomed in Egypt. The people rebelled, and asked for flesh. God "gave them their request; but sent leanness into their souls." Ps. 106:15. He then gave them statutes pointing out minutely the clean and the unclean animals, and commanded them to eat only the clean. This additional statute was given because they had rebelled.

A question similar to one the Pharisees asked of Christ anciently is asked by the teachers of the law to-day: "Did not Moses command the eating of clean animals?" To this question, reply may be given similar to that which Christ gave: "Moses because of the hardness of your hearts suffered you" to eat the flesh of these animals; "but from the beginning it was not so."

The flesh the children of Israel demanded and ate brought leanness of soul, and the visitation of a great plague, which carried off many by disease. They were at liberty to eat it, but it certainly was not profitable to do so. God does not force the mind. He places before us good and evil, life and death, and then appeals to all to choose life.

The apostle Paul, in referring to the experience of the children of Israel, says, "But with many of them God was not well pleased: for they were overthrown in the wilderness." Then he adds: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . 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." 1 Cor. 10:5-11.

Certainly we ought to profit by Israel's experience.

## Patriotism and Idolatry

**P**ATRIOTISM out of bounds is often idolatry. It is but worship under another name. In the ancient pagan world, the national ideals were centered about the person of an idol, used as an object of adoration. But without visible symbols, the cult of the nation may yet approach idolatry. The nation being made the chief earthly good, peoples outside its pale at once become to a degree more evil and less human, fit only for destruction. This sort of national idealism has hence been a great excuse and cause of aggressive war. It is the worship of what pertains to self, ours taking the place of God's. "The powers that be are ordained of God," truly, and entitled to reverence. Yet they are not gods themselves, nor perfectly good. Set over man, they are yet his creatures, and his the responsibility for their character. Their maintenance and improvement both in spirit and in form is a duty, and love of country and of countrymen may be rightly shown in such service, but it need not have the character of worship. Blind partiality to all connected with the native land, willingness to forget all else in attempting the furtherance of its power and prestige, often pass for the noblest manifestations of patriotism, but are really an idolatry. They both originate in and foster national egotism; and in nations as well as in individuals, this trait hinders progress. It tends to cover faults from view that ought to be corrected, and it leads to disastrous conflicts and misunderstandings among neighbors. So, in spite of the heroism of the national fanatics, those can do it more good, in the long run, who give the nation no more than its rightful place in their hearts. And withal, they will do the rest of the world no harm.

W. H. S.

THE true plant of peace is found only in the nursery of heaven. It is expressed through to earth only on the train of God's grace, and in response to the individual order of faith. It never comes in carload lots to nations. There is no such thing as a national "peace of God."

C. L. T.

## 22 Persons

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Some time ago, mention was made, in this Corner, of a request from Brother George W. Pettit, of Bombay, India, for some books for their church library. The books were sent, and Brother Pettit says:

"I have just returned from an important council in Mussoorie, and find the twenty-five nice new books which you have forwarded to us for our church library. It surely is a happy surprise to both myself and the Bombay church.

"The entire Bombay church extend to you a most hearty vote of thanks, and assure you that the books will be used in giving the message a better place in their hearts, and in the hearts of others for whom they with you are burdened. Allow me personally to express to you, and to those that had to do with sending this gift, my deep, sincere gratitude. While connected with the work in Bombay, I shall ever strive to use these to the very best advantage possible."

The wholesale cost of these books was \$20.75, and as yet no one has contributed toward them. Do you wish to do so?

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**The Conscience as a Guide**

SOME suppose that the conscience is a guide, an instructor, and a voice to be obeyed always. It is true that the conscience is primarily a monitor given by God, and should be regarded.

Conscience, however, is a matter of education. It bows to a standard; and if the standard is wrong, the conscience will be an unsafe guide.

The word of God is the only true standard of righteousness. The conscience should be educated by that. The Bible instructs and guides, while the conscience prompts and prods. The conscience makes its decisions in accordance with the information possessed by the mind. Every man has a sense of right and wrong (Gen. 3:15; John 1:9), and that feeling depends on the light that has been received.

When men do not live up to the light they have received, their consciences become seared. 1 Tim. 4:2. God will enlighten those who honestly desire to know the truth. When the conscience is educated by the Bible, it becomes at times an audible voice. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

ELIZA H. MORTON.

"LET us not be weary in well-doing; for in due season we shall reap, if we faint not."

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**Book Notice**

"Bankrupting a Great City (The Story of New York)," by Henry H. Klein, 187 pages. Paper, 40c; cloth, 75c. Postpaid. Published by the author, Tribune Building, New York City.

This story of the stealing and corruption by which the people of the city of New York have been robbed, their per capita public debt increased to three times the average for metropolitan communities in the United States, and the city government simultaneously reduced to near bankruptcy, would scarcely be believable were not incidents and participants for the most part sufficiently described for identification, while the author has occupied positions accrediting his knowledge of the affairs he speaks of. Within twenty-six chapters, practically every phase of the city administration is dealt with; and criminal waste, misappropriation, and extravagance, involving millions and hundreds of millions of dollars as well as the permanent welfare of the city, are exposed in connection with each. We are accustomed to hear disparagement of Oriental governments, like Turkey or China, on the score of corruption; but their annals could scarcely furnish instances of venality parallel to those in New York here described, and the sums involved in their crookedness would look small by comparison. The conditions in New York are typical of those in many smaller cities. But while interesting, they cannot be called inspiring, so far as the present outlook is concerned. After reading it, one will be apt to agree that there is much truth in the words placed in the mouth of a merchant who figures in the conversation introducing the story: "We have reached a stage in human existence where the greed for personal gain has crushed out every other instinct." "I hope the future will bring forth a race of better men, who will feel for their fellow beings as they do for themselves," he continued; and believers in the Bible prophecies may trust that this hope will be fulfilled, though not as he expected.

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**SOUTHERN PACIFIC**

## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, AUGUST 31, 1915

### How May Men Know?

"BY this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. To come in contact with Christ is to have His love imparted to us so that it becomes an essential part of our very being. The transformation that it produces, as manifested in the spirit of love of one brother for another, is so marked that, in the words of the Master, all men may know thereby the disciple of Christ.

The individual who has this divine love burning in his heart will not only have love for his brethren, but he will reach out for every soul that can be touched by divine grace; for all who can thus be touched will immediately become his brethren, and enter with him into the sacred joys of the Christian life. The true love of Christ in the soul is the essential motive power of every truly Christian missionary movement.

### "Will Be Near after Death"

A PHYSICIAN of some note, residing in Pittsburgh, Pennsylvania, recently died, leaving the assurance that "I will, if possible, be ever near and be of help" to all "who have contributed to make my stay on earth pleasant." It is remarkable what a strong hold the superstition that man is conscious in death has upon the human mind. Men who are masters in scientific study, and who scoff at superstitions and mysticisms, will nevertheless bow their splendid intellects before the theory that only the body of the man dies, and that a mysterious, invisible something within him escapes and lives on and on.

If man has such an eternal, undying spirit, why does it not have sufficient intelligence to make itself known while the man is living? When we are talking to a live man, we do not think of some spirit within him. We think of the man himself.

A single text of Scripture, if we would allow it to have weight, would forever settle this question: "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:4-6.

Observe that this text says "the dead know not anything." Furthermore, their love, their hatred, and their envy are perished; and not only so, but they do not have "any more a portion forever in anything that is done under the sun." Therefore they cannot come back after their death to talk with their friends.

But there is an invisible spirit that the Bible

represents as having been cast out of heaven, who may come back, and who does transform himself at times into an angel of light. 2 Cor. 11:14. And some of the strongest warnings given in the Bible are against the evil spirits that will work their masterly deceptions in the last days.

The majority of mankind have been trained from their infancy to believe in the immortality of the soul, and that a man has a conscious spirit which escapes his body at death and lives on. But Bible students should get beyond such theories; and certainly all thinkers, regardless of their views of the Bible, ought to be able to see the absurdity of such a superstition.

### "Umbrella Sermon"

A PREACHER in one of the leading cities of the United States has a church that is "pretty well surrounded with the motion picture theaters," and hence his "Sunday evening meetings are not very well attended." So he announced to preach an "umbrella sermon," saying, "We will draw practical and religious lessons from the umbrella." He was to be dressed with raincoat and hat, and carry an umbrella over his head, as he preached the sermon. At the close of the sermon, a man and a woman, selected at random in the congregation, were each to receive an umbrella—the man to be presented with the one used on the platform.

Such a service would certainly be very unique, to say the least. And it says a great deal for the lack of spirituality in these times; for while this particular service is a little out of the usual in its freakishness, similar things for the purpose of drawing crowds to the church are by no means uncommon. It is not essential that a minister shall have a large congregation in order to have a good meeting. If he personally knows the Lord Jesus Christ and the power of His salvation, even though very few people may come to hear him, he can benefit them. Christ gave one of His greatest discourses to a lone woman by the side of a Samaritan well. But He brought so much into her spiritual life in that conversation, and awakened such strong hopes in her mind, that it was only a little while until the Master, through her personal testimony, had a congregation desirous of hearing the great message of salvation.

The people of this time may want amusement, and the minister may be tempted to give it to them; but the age is amusement mad, and the thing the people ought to have is not amusement, but a message that will awaken them to a realizing sense of their lost condition.

### What Another Year of War May Mean

OF the 280,000,000,000 dollars estimated productive wealth of the five principal nations involved in the war, the National City Bank of New York, says the *World* of that city, has computed that \$15,000,000,000, or more than five per cent, has been expended already during the first year of the war, and that as the cost of the war is increasing daily, its continuance for another year would probably bring the total

nearer fifteen per cent. In this case, the writer says, "It would be as if, within two years, these civilized humans had deliberately destroyed a seventh of the permanent property fruits of almost twenty centuries of Christian civilization."

Furthermore, this includes only wealth-producing property, and makes no account of the losses of mere valuables. The question is asked finally, "Will the total of wealth and power in wealth production which is being destroyed fall far short of equality to a fourth of the total accumulations of the five nations from all ages, even if the war were to end within another year? And this does not include the effect on neutral nations, nor the loss of life, the physical suffering, the emotional agony, and the moral degeneracy, which must come. With this fearful lesson in retrospect, will the nations be able, notwithstanding their incompatibility, to agree on terms of permanent peace?"

W. H. S.

### New Representatives at the Vatican

THE new Holland minister to the Vatican is Mynheer Begoud, Catholic member of the first chamber, appointed, we learn from the *Western Watchman*, despite the opposition of the Dutch Protestants. The new Servian minister is Mons. Michel Gravitovitch. And now it is said Switzerland will soon send a representative to the Vatican. In the first and the last of these countries, Protestants are in majority, and the Protestant religion is established. Serbia is Greek Orthodox in religion.

M. C. W.

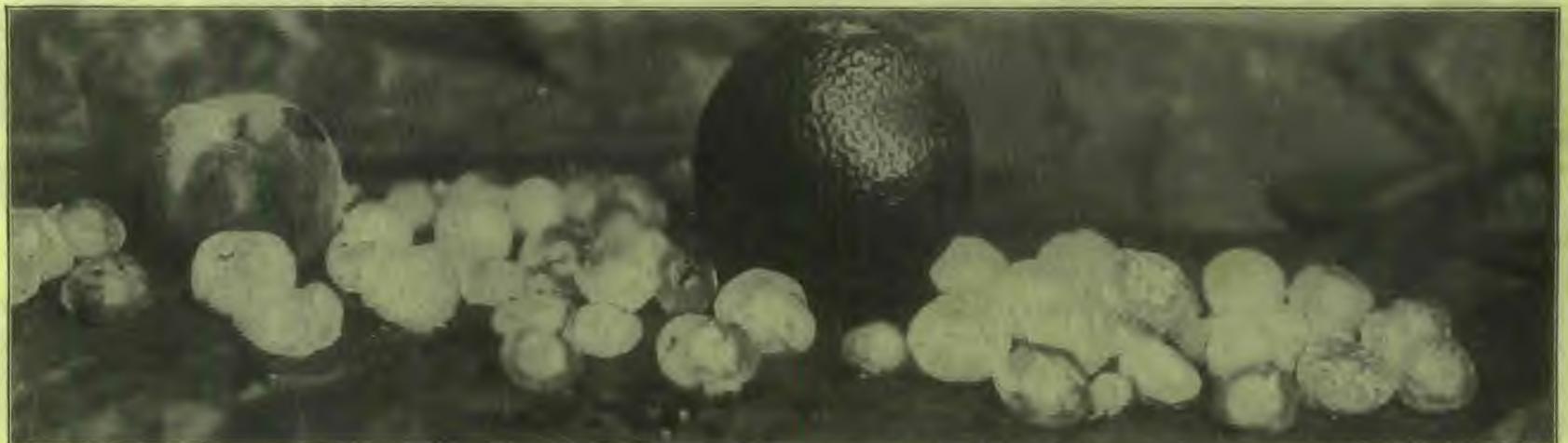
ALBERTA, Canada, passed prohibition July 21 by a majority of two to one. One of the most encouraging things of the present time is the strong sentiment growing up everywhere in favor of the prohibition of the liquor traffic. As is often charged by the liquor dealer, prohibition may not completely prohibit anywhere; but nevertheless, this world is in a much better condition because of the prohibition work that has been done than it would have been without it. Indeed, who can measure the awful conditions of debauchery that the world would have been in by this time had it not been for the heroic efforts of the temperance forces to throttle the evils of the liquor business!

### Harvest Ingathering "Signs" in Foreign Languages

PRACTICALLY the entire subject matter of the Harvest Ingathering SIGNS is being translated into the German, Danish, and Swedish languages, and will be printed and sent out from the College View branch of the Pacific Press Publishing Association.

These foreign papers will have the three-color cover and illustrations, the same as the English paper. Orders for the Ingathering paper in these languages should be sent direct to Pacific Press Publishing Association, College View, Nebraska.

JAMES COCHRAN, *Circulation Manager*.



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The smaller objects in this photograph are hailstones picked up by Mr. C. A. Searks, of Westfield, New Jersey, fourteen hours after the recent storm in which they fell. Note their size, after these hours of melting, as compared with the orange. These large lumps of ice did great damage to all the crops in eastern New Jersey, as well as injuring a number of men. "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38:22, 23.