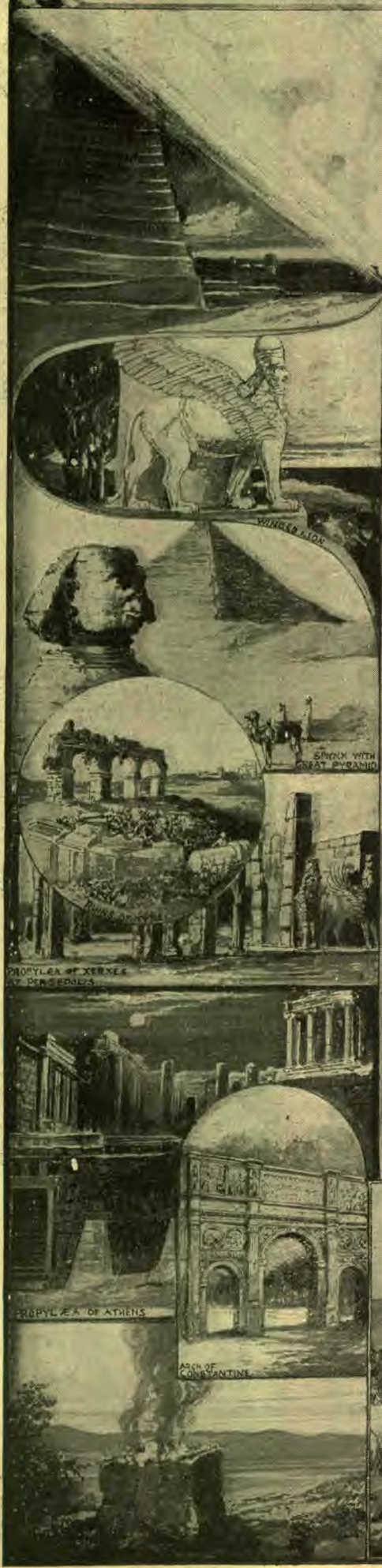


# SIGNS OF THE TIMES

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## With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

### 2120.—Powerless to Do. Rom. 7: 15.

What did Paul refer to when he declared, "To will is present with me; but how to perform that which is good I find not"?

INQUIRER.

First read "The Gospel and Its Purpose," in the SIGNS of June 12. The apostle Paul in the seventh chapter of Romans is speaking of the experience of the convicted sinner, one to whom the law of God has come, has touched his heart, has reproved him for his sin, but who finds himself without strength to do right. He sees what he ought to do because he is convicted by the law (verses 13, 14), but he has no power to do it of himself. He finds this power, however, as he tells us in the twenty-fifth verse, in Jesus Christ. His thorn in the flesh was not sin, but evidently his defective eyesight, which he besought the Lord thrice to take away; but the Lord declared that His grace was sufficient for him, notwithstanding his infirmity.

### 2121.—The Virgin Mary.

Is there any history of the life of the Virgin Mary except that which we find in the Bible?

W. E. A.

There is no authentic history. There are all sorts of traditions, but none of these are founded on any kind of authority at all. The only authentic account we have of the Virgin Mary is found in the word of God.

### 2122.—"Written and Engraven in Stone." "Done Away." 2 Corinthians 3.

Kindly explain 2 Cor. 3:6-15. Does it mean that the Old Testament was entirely done away, including the Ten Commandments?

S. S. B.

1. Secure of your tract society, if you can, the tract, "From Glory to Glory," which gives full explanation of that chapter. Our stock was burned, and has not been reprinted. If you will read the context carefully you will see, first, that what the apostle is speaking of is not certain laws or testimonies, but ministration—service.

2. There is a service of the letter and a service of the Spirit.

3. He declares that God had given him a service of the New Testament, which is a service of the Spirit, that the letter killeth, but the Spirit giveth life. That is true of the Gospel, of the law, of every living truth of God; the mere letter, the mere form, kills, while the Spirit, which is always God's life, gives life. In the service of the letter men have the law of God outwardly; it is to them on tables of stone; it ministers death. Those who accept of God's plan and receive of the Spirit have that law written in the tables of their heart. The law becomes to them a law of righteousness. Rom. 8:2.

4. The children of Israel received the law of God in the letter. It was to them the ministration of death, written and engraven in stone. Moses received that law in the Spirit. It was to him life, so that he could stay in the presence of God forty days and nights, twice over, without food and not suffer; and when he came down from the mount his face was shining with the glory of God, a glory that the children of Israel could not bear. The ministration of the Spirit, as illustrated in Moses and in Paul, came with great glory, and outshone the glory of condemnation, as righteousness is more glorious than condemnation.

5. God designed that when the children of Israel saw the law and were condemned that they would still yield to Him and receive the righteousness which Moses did, so that the glory of condemnation would be done away or fade away in the greater glory of righteousness. But that was not the case. They could not even look upon Moses, so he had to put a veil upon his face. And that

veil illustrates unbelief, and where there is unbelief, men serve only in the letter and not in the Spirit; so that among the unbelieving Jews or the unbelieving men of any nation who accept God's word, and do not yield to Him, the veil is upon the heart. The unbelief is there. Whenever they will turn to the Lord, unbelief will be taken away. The passage has absolutely nothing to do with the doing away of the Old Testament or one single truth of God's word. What the Lord longs shall be done away is the condemnation in the hearts of His children.

### 2123.—What Is Duty?

A works for C, who is a farmer. Has C any right to ask A, who observes the Sabbath, to do chores and other work on the Sabbath? C says he takes care of the cattle on Sunday.

L. L.

It seems to us that this would depend on whether the man is hired by the day or by the month. If he is hired by the day he would help only on those days in which he was employed, the six days. If he were working by the month on the premises of the man, it would be proper to do necessary chores. By this we do not mean what humanity might call necessary but what would be actually necessary for the life and welfare of the people and stock. Cows have to be fed and milked, horses have to be fed and watered, chickens and fowls of various kinds the same. Such chores as these, reduced always of course to a practical, merciful minimum, must be performed on the Sabbath the same as on any day. So the prophet Amos, the herdsman, must have cared for his flocks, so must also David, Abraham, and Jacob.

### 2124.—Marriage and Divorce.

In question No. 2074, regarding divorce and marriage, you state that the innocent party has the Scriptural right to marry again. If the Saviour permitted the innocent party to marry again according to Matt. 5:32, how is it that no such permission is granted in Mark 10:11, 12, Luke 16:18; 1 Cor. 7:10, 11, 39?

ANXIOUS ONE.

The Lord does not generally give all of His conditions in any one place. For instance, He tells us in Matt. 7:7 to "ask and it shall be given." He lays down there no other condition whatever. Elsewhere we are told, "If ye shall ask anything in My name, it shall be given you." No other conditions are stated there. Elsewhere we are told, "If ye ask according to His will," and elsewhere still there are other conditions. The mere fact that the condition is not mentioned in some of these Scriptures does not preclude the condition at all. There are several statements in the New Testament regarding divorce. Matt. 5:32, it seems to us, covers the ground fully, "Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery." It seems to us that it is implied that if there be no fornication, there is no right to put away or divorce; if there is fornication, there certainly is the permission to divorce. The innocent party does then have the right to marry, but not the guilty one. Matt. 19:9 states the same principles. Mark 10:11, 12 does not note the exceptions, but does condemn the matter of putting away for trivial causes, as was common with the Jews at that time, and is common in this country at the present time. This is also true of Luke 16:18. Rom. 7:2, 3 is simply a possible side of the marriage relation used to illustrate the soul's relation to God. 1 Cor. 7:10, 11 is instruction to the Christian wife of the unbelieving husband, and so also verse 39. We see no reason to answer otherwise than what has already been

said in this department, that there is but one Scriptural cause for divorce and that is fornication; and when divorce is obtained for that reason, it seems to us to give the innocent party the right to marry again.

### 2125.—Galatians. Chapters 4, 5, 6.

Would you please explain Galatians 4, 5, and 6? We are needing it explained here very much.

A. G. M.

This department is altogether too brief to give any such explanation. In order to at all fully explain it three or four good articles could be written. We simply say this, that the subject is the Gospel of Jesus' Christ as manifest in the promises to Abraham and fulfilled in Christ Jesus. The law is brought in to show that it condemns all, and hence reveals the need of the Gospel. It also reveals that all are under the law by nature, condemned by it, but that very condemnation will bring them to Christ Jesus, where they may be justified by faith; and those who do accept Christ, whether Jew or Greek, bond or free, are all one in Christ Jesus. The apostle is very explicit in these chapters in laying down the foundation principles of the Gospel, because false teachers had come in to pervert the Gospel and lead away converts. Leading them away from the Gospel was turning them back to the worship of false gods, chapter 4:8-10, showing how the origin of pagan days came into the church. He also shows that those who endeavor to justify themselves by their own works are in bondage as was Hagar, while those who believe in the Lord Jesus Christ for justification are the children of the free woman, and therefore we are to stand fast in that liberty, trusting in Christ for justification, and yet in Christ bearing the fruits of the Spirit, which are in harmony with His holy law. The rest of the book is filled with practical instruction in Christian life.

### 2126.—The Four Gospels.

Is it true, as I have heard it stated, that the four Gospels were selected by Catholic bishops from a large number of Gospels?

W. E. A.

Catholic bishops may have selected them, but they did not come to us because they were selected by Catholic bishops. The New Testament has come to us before Rome was in the condition in which we find it now and in which it has been for ages. Before we had any such thing as the Catholic Church with its central authority in Rome, the four Gospels were received as authoritative by the church, by all the various early churches. Very early indeed in the history of the Christian church the New Testament as we now have it was regarded as sacred. There were a great many spurious Gospels, spurious writings of all sorts, written by various fanatics, but these were rejected and the four we have were retained. The authority for these is God's gracious providence and the reception of these things by His own people. Catholic councils may have passed upon them, even as they have our present New Testament and the Apocrypha, but that does not make the books authoritative. They are not so because the Roman Catholic Church says so, but because they bear the stamp of divinity, and so have they been accepted by the church of God.

### 2127.—Is It the Son or the Father? Rev. 1: 8.

Does the word Lord refer to Christ or to the Father?

A. L. M.

It seems to us very clear that it refers to the Father. "I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty." See also the fourth verse, where the same language is used, referring to the Father in contradistinction to Christ, who is mentioned in the fifth verse. Jesus is referred to as the Alpha and Omega, however, in the thirteenth verse of the last chapter.

### 2128.—"Four Beasts." Rev. 4: 6.

What or who are these four beasts?

A. L. M.

See No. 2 of the Special SIGNS, article, "The Seven-Sealed Book," page 6. A better translation is four "living creatures."

# SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

For Terms, See Page 15  
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## The Meaning of Type and Symbol

By Geo. A. Snyder

THE types and symbols among God's ancient people were not given merely as images to be revered, or as possessing spiritual virtue in themselves. Speaking especially of the tabernacle and its service, the apostle says, in Heb. 9:8-12, that it was "a figure for the time then present, in which

work of our great High Priest, "who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb. 8:1, 2.

Without attempting to enter into the de-

Saviour tabernacled in the midst of men by taking human nature upon Him, and meeting and overcoming, under the same conditions and environments, all the temptations to which men are subjected. The court of the typical sanctuary was open to the whole congregation; the holy place was for the



NOAH AFTER THE DELUGE OFFERING SACRIFICES.

H. F. Schopin.

were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; . . . but Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

From this scripture it is evident that the whole typical system prefigured the actual

tails showing the strict conformity of type to antitype, we will briefly consider a few of the wondrous provisions of divine grace foreshown in the symbolism of the sanctuary.

### A Continual Reminder.

The sinner needed some continual reminder, not only of his lost condition, but especially of the eternal redemption thru Him who came "to seek and to save that which is lost."

The typical sanctuary was pitched in the midst of the camp of Israel. Even so the

priesthood only; but into the most holy place only the high priest could enter. So our lives are divided, as it were, into three circles: the outer circle is open to all, the inner circle is limited, as it were, to the priesthood of our own families; but into the inmost circle—the secret sanctuary of the soul—none may enter but our great High Priest. He alone is able fully to furnish the sympathy and succor for which the heart-beat of humanity is throbbing. Inside of the ark of the covenant, written on tables of stone, were the Ten Commandments. So

when we are willing to let the Saviour in, He will write the same law "not in tables of stone, but in fleshy tables of the heart."

### The Visible Manifestation of God's Presence.

Directly above the tables of the law hovered the visible manifestation of God's presence in the shekinah. The mercy-seat was the cover of the ark, in the center of which the shekinah glory rested. So the propitiatory office of Christ is the mercy-seat, where God dispenses mercy and at the same time upholds the majesty of His law. On either end of the mercy-seat in the typical sanctuary were two cherubim with their faces turned attentively toward the center of the mercy-seat where God's glory rested. So the mediatorial work of Christ thru which it is possible for God to "be just and the justifier of him which believeth in Jesus" constitutes the center of attraction toward which all the angels turn their faces with ever increasing interest and attention.

O, it is wonderful! "God so loved the world, that He gave His only-begotten Son," so that poor, weary sinners may believe in Him, and have His perfect, sinless life credited to their accounts, just as all our sinful lives were charged to His account. He paid the full price charged against Him for our transgressions, and offers us the full value of His obedience free except for the believing, "which things the angels desire to look into."

### Shadows of Heavenly Things.

In Heb. 8:5, we are told that the earthly sanctuary and its service were a "shadow of heavenly things." If we should see the shadow of a building on the ground, we would know that the building itself existed somewhere, and that it must correspond in general outline with the shadow cast on the ground. So we know there is a sanctuary in heaven corresponding with the shadow-temple of God's ancient people. In the shadow, God's presence in the shekinah rested just above His law; in the temple on high the law of Jehovah constitutes the basis of His throne. In Ps. 99:1, David says that the Lord "sitteth between the cherubim," just as God's presence in the shadow was between the cherubim. In Rev. 11:19, we read: "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." In the temple of heaven, God's law and His presence on the mercy-seat are related to each other just as they were in the earthly shadow.

### Dispensing Mercy.

The dispensing of mercy from above the law in such a way as to satisfy the law's demands is the crowning feature of the Gospel, just as the visible manifestation of God's presence on the mercy-seat was the crowning feature of the shadow.

Let us look for a moment at the wonderful administration of justice crowned with mercy. The law of Jehovah, which constitutes the very basis of His throne, is violated; the penalty is death; the majesty of the law must be upheld before the beholding universe. It might have been upheld by the summary execution of all violators,

and justice would have been satisfied; but justice must be crowned with mercy; so, instead of beholding the violators of the law executed, the universe beholds the divine Son of God, upon whom the law has no just claim, voluntarily taking upon Himself human nature, and suffering the extreme penalty of humanity's lawlessness, so that the violators, by accepting His sacrifice, may go free, and justice still be satisfied.

How could the law of God be set on higher ground before the universe than by this sublime spectacle of the Law-giver freely suffering the penalty due to the violators of His law, so that the law might be vindicated and its violators saved? O, how our hearts ought to swell with gratitude to such a Saviour! It pleased God to foreshadow the work of our great High Priest in type and symbol, so that in whatever direction we look we may see Jesus Christ and Him crucified.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." If we could have stood in the camp of Israel when the brazen serpent was lifted up high in the midst of the camp, it seems to me that we would have been im-

### God's Word and Plan.

O, how unlike the complex works of man,  
Heaven's easy, artless, unnumbered plan.  
No meretricious graces to beguile,  
No clustering ornaments to clog the pile;  
From ostentation as from weakness free,  
It stands like the cerulean arch we see,  
Majestic in its own simplicity.  
Inscribed above the portal, from afar,  
Conspicuous as the brightness of a star,  
Legible only by the light they give,  
Stand the soul-quickening words—*Believe  
and Live.*

—Cowper.

pressed most of all by its conspicuousness. As it glistened in the sunshine it would have been hard to avoid seeing it without deliberately closing the eyes or averting the gaze. Even so the wonderful saving power of the Gospel of Christ is lifted up so high thru type and symbol, converging and culminating in the great climax of Calvary, that the only way we can escape its remedial power is to deliberately close our eyes or avert our gaze. All of the shadow, symbolism, and prophetic imagery of the whole Bible is intended to assist us more clearly to "behold the Lamb of God, which taketh away the sin of the world."

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### The Orthodoxy of Those Days.

THE "orthodox" view concerning the law of God, and the reverence in which it was held by the church people of a hundred years ago, is quite clearly set forth in the paragraph that follows, quoted from Dr. Adam Clarke's comments on Rom. 7:7:

"It is not likely that a dark, corrupt, human heart can discern the will of God. His law is His will: it recommends what is just, and right, and good, and forbids what is improper, unjust, and injurious. If God had not revealed Himself by this law, we should have done precisely what many nations of the earth have done, who have not had this revelation; put darkness for light, and sin

for acts of holiness. While the human heart is its own measure, it will rate its workings according to its own propensities; for itself is its highest rule. But when God gives a true insight of His own perfections, to be applied as a rule, both of passion and practise, then sin is discovered; and discovered, too, to be exceedingly sinful. So, strong propensities, because they appear to be inherent in our nature, would have passed for natural and necessary operations; and their sinfulness would not have been discovered if the law had not said, Thou shalt not covet, and thus determined that the propensity itself, as well as its outward operations, is sinful. The law is the straight edge which determines the quantum of obliquity in the crooked line to which it is applied."

Such views as the foregoing concerning the law of God, held by the stalwart Christians of Doctor Clarke's time, gave England her great stability of government, implanted strength and stability in Holland and Germany, and the sons and daughters of those sturdy supporters of the highest law migrated to this country and established one of the greatest and most desirable nations that has ever blessed the face of this earth. Men do not respect the law of God so highly nor teach it so strongly as they once did, and the lawlessness and corruption of the time is the result. When the supreme law, the law of Jehovah, is lightly esteemed, the sure result of the disregard for human law must follow.

### A Place of Safety.

THRUOUT many of the states of the South and Southwest, in our own land, almost every home is provided with a cyclone cellar. These are generally supplied with bedding and other necessities; many times with food, so that in case of storm those who seek their shelter may be comfortable. Often the storm comes suddenly, and the people have but time to reach the place of safety before the fury of the whirling, twisting, death-dealing tornado swoops down with irresistible force. Sad indeed is it when one is caught too far from the cellar to reach it before the storm sweeps over him, and he is crushed in its toils. But happy are those who do reach safety, and find there a resting-place and food. Tho the winds roar above them, they are safe; tho death and destruction may be all about them, they have no fear, for they are out of the way of the storm.

The world is filled with far greater dangers than tornadoes; all about every one are turmoil and strife and sin, wickedness that is overwhelming, as irresistible as the dreaded cyclone. Not one can say there is no danger; not one can foretell when the storm may burst in fury. Then happy are they who know a place of refuge, a place where rest and comfort are already provided; and happy are they who are ever near that place of refuge, where, on a moment's notice, they may enter in and be safe. That place, "the shadow of the Almighty," is a "refuge from the storm, . . . when the blast of the terrible ones is as a storm against the walls."

MAX HILL.

CHARACTER is a fact, and that is much in a world of pretense and concession.  
—A. Bronson Alcott.

# The Sanctuary and Its Service

By M. H. Brown

**B**Y divine appointment the worship of the true God has centered in the sanctuary ever since the days of Moses. He commanded Moses to make Him a sanctuary that He might dwell among them. Ex. 25:8. The sanctuary was to be His dwelling-place. His presence was manifested in it. Hence His "way" is declared to be "in the sanctuary." Ps. 77:13. By studying God's "way" in the sanctuary, David received divine enlightenment concerning His dealings with men, and was saved from the despair of unbelief. Ps. 73:1-17. In God's sanctuary he saw His power and glory. Ps. 63:2.

A subject which reveals God's "way," His "power," and His "glory," must be worthy of careful and prayerful study. In the book of Exodus, chapters 25, 26, 27, and 30, we find the instructions that the Lord gave Moses for building the sanctuary. Chapters 36 to 39 record the making, and chapter 40 the erection of it. In Leviticus, chapters 1 to 7, 16 and 23, the main features of the service of the sanctuary are described. We may be sure that these scriptures, altho they may seem to us unimportant and unprofitable, were not written in vain, or without a purpose. They are a part of the "Scripture" that Paul declares is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect." 2 Tim. 3:16. He also declares that "whatsoever things were written aforetime were written for our learning, that we thru patience and comfort of the Scriptures might have hope." Rom. 15:4. This certainly includes the sanctuary and its service.

The New Testament also speaks particularly concerning this important theme, and declares that Christ is our High Priest, and is a Minister of the sanctuary in heaven (Heb. 8:1, 2); that the earthly sanctuary was a pattern and its service a shadow, or type, of the heavenly (Heb. 8:5; 9:8, 9, 23, 24). In the eighth and ninth chapters of Hebrews we have a brief summary of the whole subject, showing that the earthly sanctuary and its service were an impressive object-lesson to teach us concerning the temple of God in heaven, and Christ's priestly service therein. Therefore a study of the former will enable us to understand the latter, and give us clearer views of our Saviour and of His work in our behalf.

## The Sanctuary Built by Moses.

This structure was built of materials furnished by the people, and it was very beautiful and rich in appearance, because it was a pattern of the heavenly sanctuary, or true tabernacle which the Lord pitched and not man. Heb. 8:1-5; 9:11, 23, 24. We are not

to understand from this that the sanctuary built by Moses and its service were a perfect representation—the very image—

of the heavenly sanctuary and its service, because earthly things can not *fully* represent heavenly things. Heb. 10:1. The leading features, all in fact that is vital and necessary to teach us God's "way" in the sanctuary, is found in the type as presented in the Scriptures.

The earthly sanctuary had two apartments. The first was called the holy place, and the tent of the congregation, having the table of showbread, the golden candlestick, and the altar of incense. The second apartment was called the holy of holies, the holiest, also the holiest of all, and the most holy place. It was half as large as the first apartment, and contained the ark of God's covenant. This ark was also called the ark of God, because it contained His law, the Ten Commandments, written upon tables of stone. The cover of the ark was made of fine gold, so beaten as to form not only the cover, but two cherubim, one on each end. This cover was called the "mercy-seat," because mercy and pardon were granted to the repentant sinner when the blood of the offering was sprinkled before and upon it, thus honoring and satisfying the claims of the divine law, beneath the mercy-seat, that had been transgressed.

A curtain called the "veil" was hung before the first apartment of the sanctuary, and another curtain sometimes called the "veil," and the "second veil," separated the two apartments. The sides of the sanctuary were made of wood overlaid with gold, and covered over the top with four curtains. The first one was made of fine twined linen, blue, purple, and scarlet, beautifully embroidered with cherubim, representing the angels that minister in the heavenly sanctuary. The second was made of goat's hair, the third of ram's skins, and the fourth, or top curtain, was made of badger's skins.

## The Service of the Sanctuary.

There was a ministration in both apartments of the sanctuary, a complete round of service being accomplished each year, closing with the tenth day of the seventh month, called the day of atonement. The service in the first apartment was carried on daily thruout the year. Offerings were brought to the door of the tabernacle. The sinner would confess his sin, placing his hand upon the head of the offering, and thus transfer his sin to the offering. He would then kill the offering, thus acknowledging that his sins—



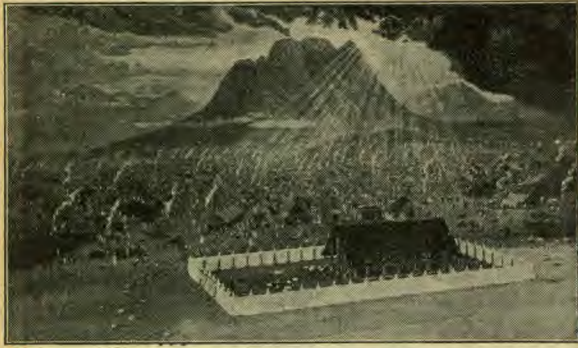
Tabernacle and Court Open.

his transgressions of the divine law—made him worthy of death, because "sin is the transgression of the law" (1 John 3:4), and "the wages of sin is death" (Rom. 6:23). The sin was then transferred to the sanctuary by the priest, either by his eating the flesh of the offering in the holy place, or by his bringing some of the blood of the offering there. Lev. 6:25-30.

Thus the sins of God's people were transferred to the sanctuary by the daily ministration thruout the year. This made it necessary to have a removal of the sin from the sanctuary. This was called the cleansing of the sanctuary, and was a service performed each year on the tenth day of the seventh month. This was known as the day of atonement. This service is fully described in Leviticus 16 and 23. The high priest took two goats and cast lots upon them, one lot for the Lord and one lot for the scapegoat. The one upon which the Lord's lot fell was killed as a sin-offering for the people, and the high priest took of the blood and sprinkled it before and upon the mercy-seat, and upon the horns of the altar. This was the divinely appointed service for making the atonement and cleansing the sanctuary. Lev. 16:15, 16, 19, 20. Then the sins were borne by the priest from the sanctuary, and, by a simple service, were laid upon the head of the goat upon which the lot fell to be the scapegoat. The goat was then sent away into the wilderness by the hand of a fit man. Verses 20-22. Thus the sins of the people that were lodged in the sanctuary by the daily service thru the year, were borne away by the scapegoat into the wilderness at the close of the yearly service on the great day of atonement, the tenth day of the seventh month. See Lev. 16:29-34; 23:26-29. In this way there was a final riddance of sin from the people and the sanctuary every year. It perished with the scapegoat in the wilderness.

Truly, God's "way" of life and salvation is revealed in the sanctuary, and also His "power" and "glory." There we also are enabled to understand the end of those who obey not the Gospel of God. 1 Peter 4:17; Ps. 73:17.

ROBERT GREENE writes: "I know my God's commands, whose power no power resists." And this is literally true; for God "worketh all things after the counsel of His own will." Why not then choose His will?



Tabernacle and Court.

## Jesus, Antitype of Sacrifice and Priest

By C. L. Taylor



The Crucifixion.

Munkascy.

**W**ONDERFULLY beautiful to him who hungers and thirsts for the knowledge of God is the story of the Christ, as told in the types and symbols of the earthly sanctuary. In the record of the shadowy service of the long ago, the seeker after truth finds a vivid pen-picture of both the person and work of the Lord Jesus—of Jesus the Sin-bearer, of Jesus our great High Priest.

Evidently the writer of the epistle to the Hebrews so regarded the matter; for, after reviewing the work of the past, he said: "Now of the things which we have spoken this is the sum: *We have such a High Priest*, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. For every high priest is ordained to offer both gifts and sacrifices; wherefore it is of necessity that this Man have *somewhat also to offer.*" Heb. 8:1-3.

God's word is sure. "The Scriptures can not be broken." Just so truly as on earth there were typical offerings for sin, and priests to minister, so truly in heaven there are both offering and priest for the sons of men.

### Jesus Our Sacrifice.

From the day that sin first entered this fair world of ours until now, our heavenly Father has been striving to lead men to look upon Jesus as their sacrificial Substitute. "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began." Luke 1:68-70. Jesus is the "Lamb slain from the foundation of the world." Rev. 13:8. In the ecstasy of divine assurance, John the Baptist cried out, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

The story of Jesus, our Sacrifice, is so blessedly simple that even a child can understand. In that terrible day when sin first intruded itself into man's life, the Son of God looked down from His holy habitation and saw that "there was none to help," and "wondered that there was no intercessor; therefore His arm brought salvation unto him." Isa. 63:5; 59:16. That day He gave Himself up in man's behalf; the iniquity of all was laid upon Him (Isa. 53:6), and all Heaven's agencies were at once set in operation for the accomplishment of His will.

By patriarch, priest, and prophet, man was instructed concerning the Lamb that was to come; and "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Gal. 4:4, 5.

Calvary came. In harmony with that which was "determined before to be done" (Acts 4:28); namely, that He, by the grace of God "should taste death for every man" (Heb. 2:9), Jesus was there "brought as a lamb to the slaughter." Isa. 53:7. "Him who knew no sin" (2 Cor. 5:21), the "Lamb without blemish and without spot" (1 Peter 1:19), there "offered up Himself." Heb. 7:27.

### But Why Must He Die?

Ah, it was that God "might be just," and yet "the Justifier of him which believeth." Rom. 3:26. All had sinned (Rom. 3:23); "sin is the transgression of



Christ Bearing the Cross.

Veronese.

the law" (1 John 3:4); and "the wages of sin is death" (Rom. 6:23). That God's holy law might be satisfied and upheld, and still sinful man be saved, Jesus, the Author of the law, threw Himself into the breach. He put Himself into man's place, taking all that man deserved, that the man might have all Christ deserved. He took man's death that man might have His life. "Who His own self bare our sins in His own body on the tree, that we . . . should live unto righteousness." 1 Peter 2:24. "He hath made Him to be sin . . . that we might be made the righteousness of God." 2 Cor. 5:21.

By His death the Son of God made possible reconciliation between God and man. Rom. 5:10. He "abolished in His flesh the enmity . . . to make in Himself of twain one new man." Eph. 2:15. By the gift of Himself, He broke down the wall of sin which shut man away from heaven.

But this is not all. The Scripture says (Heb. 9:22), "Without shedding of blood there is no remission." As in the type, so here, the blood is the medium by which sin is transferred to the sanctuary on high, the channel thru which, by prayer,

man can find access to Jehovah's throne. Heb. 10:19. The blood of the cross makes peace. Col. 1:20. And blessed indeed is the glorious truth that "the God of peace . . . thru the blood of the everlasting covenant," makes man "perfect in every good work to do His will." Heb. 13:21, 22.

### Jesus Our High Priest.

"Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14. Having completed His earthly ministrations, our Lord took His departure to the courts above, there to "appear in the presence of God for us." Heb. 9:24. He is there as our Advocate (1 John 2:1), seated with the eternal Father upon the throne of mercy and grace. Heb. 4:15, 16. Surrounded and assisted by those who ascended with Him to heaven (Matt. 28:52, 53; Rev. 5:6), He there, by a specific and a well-defined service, completes what Calvary had begun.

And let all remember that our High Priest in the heavenly temple must "have somewhat . . . to offer" for sin, even as did the priests on earth. Heb. 8:1-4. Of the earthly service the Scripture says, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" Heb. 9:13, 14. And this makes the story plain. To-day Jesus Christ pleads His own "precious blood." In behalf of His lost ones on earth, He stretches forth His hand to the Father and asks that for His own blood's sake the Father have mercy upon those who by the broken law are condemned to death. His constant word is, "Father, remember the blood, remember the blood!" And as the prayers and confessions of His believing children come up before God, He mingles with them the fragrant incense of His righteousness (Rev. 8:3, 4), the merits of His own blood. This is a glorious truth and thus the Master graciously reminds us that, "Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." Heb. 10:21, 22.

"The sprinkled blood is speaking." Does it speak for you and for me?—It does, if we have chosen that it shall. The work of the atoning sacrifice can be wrought out in us only by our cooperation. Man must yield

his will in order that God may work. Man's part is to make the offering of Jesus Christ His own personal offering. Says the Lord, "Thou shalt make His soul an offering for [thy] sin." Isa. 53:10.

Jesus is our Priest forever (Heb. 5:10); His priesthood changes not (Heb. 7:24); and because of this "He is able also to save them to the uttermost that come unto

God by Him, seeing He ever liveth to make intercession for them." Verse 25. Blessed hope! And this hope "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchizedek." Heb. 6:19, 20.

the mercy of our Lord Jesus Christ unto eternal life." While we pray God to keep us, and rejoice in the assurance that He will do so, we do not want to forget that we are workers together with God, and He has said to us, "Keep yourselves in the love of God."

The letter closes with this doxology: "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." The Revised Version reads: "To the only God our Saviour, thru Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forevermore. Amen." This latter translation is in harmony with the original Greek.

"Praise God from whom all blessings flow,  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host,  
Praise Father, Son, and Holy Ghost."

### Answered Prayer.

A LITTLE child comes to its father and asks for a valued book containing many beautiful pictures. The father desires above all things to please his child, yet knows that the little hands are soiled, and unskilled in handling so large a book. He knows, too, that the little one could not read the book, nor even understand the pictures. The child pleads for the privilege, but still the father holds it back. At the same time he offers in the place of it another volume, simple and plain, tho beautiful, one that the child can readily understand and appreciate.

If he is well trained the child is content with the father's choice, and his request is granted. Not that he receives the exact thing he asked for, the very book; but back of the desire for the book was the desire to be happy, and the father, knowing what is best, grants the request. He gives that which will make the obedient child happy, and that which will train it to enjoy and understand the more beautiful book when it can understand and know how to use it.

So we come to our heavenly Father, and O, we want such great things, such fine things! We could not understand them, nor could we use them. It would not be safe at all for us to have them, and yet we plead and plead for the impossible. The Father grants that which would make us happy if we were content with His choice. He gives us that which will train us for the greater and more beautiful. Then shall we not accept what He gives as answer to our prayers? Our Father knows, and if it is the "Father's good pleasure to give you the kingdom," will He not give us "richly all things to enjoy?"

MAX HILL.

It is the goodness of God that redeems man. Man can not buy or earn or merit pardon or salvation. He can only choose and by faith accept that which Christ has purchased for him, and which he freely gives to all who will accept it. We know that it is hard for proud man to accept this, but the humble hears thereof, and is glad. God waits to be gracious to all. His blessings are in reach of all, for all may be humble, all may by faith reach Christ Jesus, who stooped to redeem "every man." Then why not be saved?

## Search the Scriptures

By F. D. Starr

### Jude.

THIS epistle, tho brief, is a startling judgment message. It was written in A.D. 66, about the time of the appearance of the Second Epistle of Peter, which book it much resembles.

It is evident from the statements of Jude that the pure doctrines of the Gospel were already being corrupted by men who were teaching perverse things to draw away disciples after them, as predicted by Paul in Acts 20:29, 30. From that time forward it would be more necessary to contend earnestly for the faith once delivered to the saints. While superstition has so extensively taken the place of true faith, and tradition has taken the place of the Decalogue, yet it is comforting to know that even from the last generation of men there will be those who can testify as did the apostles: "I have kept the faith." Of them it is said in Rev. 14:12, "Here are they that keep the commandments of God, and the faith of Jesus."

Jude tells us that "the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." It is plain from this that there is such a thing as being saved and yet afterward lost. Doubtless there is frequently too much confidence placed upon past experience so that the individual becomes careless and is lost at last. The following words from "Christ's Object Lessons," page 155, clearly express this point: "Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength." "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

It is not always those who are most forward in proclaiming, "I am saved," that are in the most safe position.

It is interesting to note how many ancient men of Bible history are mentioned in this short epistle—Adam, Cain, Enoch, Moses, Korah, and Balaam. The record concerning these characters is thus endorsed, as in all portions of the New Testament.

"Michael the Archangel" is also mentioned. This is the same being to whom reference is made in Dan. 10:13, 21; 12:1, and can be none other than Christ the Prince of Life, as shown by 1 Thess. 4:16, which reads: "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." As it is the voice of the Son of God that wakes the dead, the Archangel (Michael) whose voice is here mentioned, must of necessity be the Son of God.

The dispute about the body of Moses, to which allusion is made in Jude 9, shows very clearly that Moses must have been raised from the dead, else there could not have been any contention concerning his body. This fact explains the query so often propounded in reference to the appearance of Moses and Elijah on the Mount of Transfiguration (Matt. 17:3). Elijah, the type of those who will never die, had been translated without seeing death; and Moses, the type of those who fall asleep in Jesus, had been raised from the dead. Thus we have in miniature the coming kingdom of God.

It is interesting to notice that this second coming of the Lord was preached by Enoch, the great-grandfather of Noah. (Jude 14). Tho in prophetic vision Enoch saw the on-coming Flood, the first advent of the Messiah, yet his mind seemed to leap over these important events to the great judgment scene at the second coming of our Lord. A doctrine preached in the patriarchal age can not be said to be an innovation.

Enoch had translation faith, a faith in the second coming of Christ, so strong that the Lord permitted him to experience this change from mortality to immortality thousands of years in advance of those who "are alive and remain unto the coming of the Lord." This will be the faith of the remnant, also.

The discretion that should be exercised by those who labor for souls is mentioned in verses 22, 23. Some are to be, as it were, pulled out of the fire. No doubt God in His providence works in this manner to rescue souls from perdition. Thus they become brands plucked out of the fire. Zech. 3:2. The flesh may be destroyed "that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:5. Let us not complain at the severe manner in which earthly ties may be severed and heavenly cords strengthened.

"Now unto Him that is able to keep you from falling." Verse 24. How consoling the knowledge that there is One able to keep us. But does this release us from any responsibility in this matter?—No, indeed. While we get so much comfort from verse 24, let us not overlook verse 21: "Keep yourselves in the love of God, looking for



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Manuscripts should be addressed to the Editor.  
For further information see page 15

MILTON C. WILCOX }  
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### The Sanctuary, or the Temple, of God.

THE word "sanctuary" in the Scripture means a place set apart to a holy or sacred purpose, consecrated to the worship of God. The word "temple" is used in the same way, as a special place to worship God, where sacrifices are offered and priests minister. They have various applications in the Scriptures:

1. The individual Christian is said to be the temple of God. "Know ye not that your body is a temple [sanctuary] of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." 1 Cor. 6:19, 20. God desires to dwell in each of His children, write His law in their hearts, and control every member of the body. He dwells in our "hearts thru faith," in order to establish us in love. Eph. 3:17. Without faith we are "separate from Christ" and "without God in the world." Eph. 2:12. By faith we have His life, and He is Christ in us "the hope of glory." Col. 1:27.

2. The church is also His sanctuary, or temple. Paul writes to the Corinthian church: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. "In whom [Christ] each several building, fitly framed together, groweth into a holy temple [sanctuary] in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." Eph. 2:21, 22. In this temple it was God's design that His law should be supreme, His word paramount, His Spirit the motive power. Then His presence and power would have remained thruout the ages if the church herself had not set Him aside and permitted iniquity and error to reign. "The man of sin" would never have been developed, "the mystery of iniquity" would never have generated the Dark Ages if the church had held fast by faith to Christ and the word. His mighty presence, cherished in the heart and life would have forever restrained the man of sin. 2 Thess. 2:6, 7.

3. But the word "sanctuary" is generally used of the building, the inner tabernacle, erected by Israel at the command of God in the wilderness, the story of which is told in Exodus, chapters 25 to 40. When Solomon built the temple, that took the place of the portable tabernacle. In both of these buildings the worship of God upon the earth centered. All the earthly worship and service revolved around the holy of holies where rested the law of God over which was the mercy-seat.

When this earthly center was repudiated by God as no longer sacred, and the in-

visible hand at the Crucifixion rent the veil dividing the holy and most holy places, the center of God's worship was transferred to the heavenly courts where Christ our Lord ministers His own blood on behalf of sinners. This latter sanctuary and its teaching is developed, as far as space will permit, in this issue of our paper and the next. It is a study of transcendent importance, a key to the understanding of the Scriptures. It reveals God's ineffable holiness, His sublime majesty, His boundless mercy, His nearness as Father and Friend.

### Man's Mightiest Argument with God.

GOD is love. He loves His only-begotten Son. This is self-evident. He loves the good, the pure, the lovely. They are in harmony with His nature. But God loves the sinner, not because the sinner is lovely or lovable, but God loves in order that He may make the sinner lovable. God loves everything capable of being transformed by love.

Man was not made to be a sinner. He was made to glorify God, to reveal in his own life some of the many excellencies of God's goodness, to be a prism thru which the pure white light of God should be refracted in varied beauty. But man sinned. The design of God was marred. The prism became opaque. The beauty of character was lost. The luster of holiness vanished.

Yet God sees within the wreck the possibilities of restoration. He looks upon the longing heart and restless mind, and pities with infinite pity. He sees that selfishness has perverted every good in man, and He longs to set him right. God loves. God pities. God longs to save the poor sinner from himself.

The desire of God to help is measured by the infinite Gift He has bestowed. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "For when we were yet *without strength*, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; . . . but God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6-8.

### No Hope in Himself.

Such man was, such he is—"without strength." He has no power to lift himself above himself. Restless as the sea, ambitious as Lucifer, aspiring to the highest, if not the worthiest, man has no power to lift himself up. Never did a nation elevate its standard of itself. Never did man of himself improve motive and morals. Some power from without must undertake the work, or take hold of the soul. Invariably it has been the influence and power of religion which has improved the man or the people. On the other hand, there are numerous examples of men and nations drifting to degradation and ruin while trusting in themselves.

Yet the consciousness of sin and weakness on the part of man has also brought

the conviction that something must be done to save him, some mighty effort put forth, some great sacrifice made. Out of this has grown all the awful sacrifices of heathen worship. Women have given themselves to deified depravity worse than death, men have imposed upon themselves in the name of the thing they worshiped all sorts of torments—wearing of hair shirts, fastings, scourgings, burning, broiling, torturing in a hundred ways in the hope of appeasing deity and silencing an accusing conscience. The first-born son has been offered a victim to horrible deaths, and nations have offered multitudes of humans to appease the gods.

### A Sacrifice Demanded.

The conviction is true. Sin demands a Sacrifice or Substitute. It demands, first, the death of the sinner, not as arbitrary payment, but as existing potentially in the sin itself, as the fruit in the seed. "Sin when it is full-grown, bringeth forth death." "The soul that sinneth, it shall die." "The wages of sin is death." And the payment of the wages leaves the soul in death. It has no claim upon the life beyond. Human conduct can no more than fill the present moment; it can by no manner of means lay up a stock of righteousness for the future. Hence the human, erroneous effort to do extraordinary things, to make extraordinary sacrifices. But the more men have multiplied their vain means and cruel devices to buy God's favor the worse they have grown. Yet sin still demands the life; and, if saved from the sin, the sinner must have the Substitute.

### God's Love.

The Substitute has been provided in the love of God. It was no forced substitution. God "gave His only-begotten Son." His Son "gave Himself." The Substitute became the Sacrifice—freely offered for all, and all who break partnership with sin, and place themselves upon the side of God and righteousness and love, shall know of God's power to save.

### Choose—Taste.

Men may criticize the plan of God. They may belie His wisdom. They may scoff at His power to save, and go down to eternal death. God will not argue with them. He lays down man's mighty need. He tells of His infinite fulness to meet the need. He declares: "If any man willeth to do His will, he shall *know*." And He invites: "O *taste* and *see* that the *Lord is good*." His love for you compelled His substitution and sacrifice; but in His love He will not, can not, *compel* you to accept His free grace. If you are determined to drift on to death, He must let you go. If you will to do His will, His grace abounding over sin is freely bestowed. And all the types and sacrifices of lambs and goats and bullocks described in His word are but the remembrancers, the index fingers, of faith pointing to the Lamb of God who taketh away the sin of the world, who is able to save *to the uttermost* all those who come to God by Him.

There is one mighty twofold argument we may use—the argument which moved the heart of the infinite God in our behalf—our *need*, and His fulness of love and power.



## Resisted unto Blood.

**I**N exhorting us to the perfection of the example of Christ, the apostle Paul says, "Ye have not yet resisted unto blood, striving against sin." In this scripture sentence the conflict that the Master waged in the Garden of Gethsemane is brought vividly to mind.

The Lord Jesus entered into the sufferings of men, and made Himself a partaker in the conflict that we are called upon to wage against sin by taking upon Himself the sinful flesh of humanity. Upon this point read the following soul-helpful scripture:

"Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that thru death He might bring to naught him that had the power of death, that is, the devil; and might deliver all them who thru fear of death were all their lifetime subject to bondage. For verily not to angels doth He give help, but He giveth help to the seed of Abraham. Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2: 14-18.

"The children are sharers in flesh and blood," says the apostle, and then he adds that the Master "Himself in like manner partook of the same." He "partook of the same;" and He partook of the same "in like manner." Then we may be encouraged in our conflict with the flesh against sin since the Master took upon Himself this same flesh that we find so much difficulty in bringing into subjection to the right. Our encouragement is heightened and deepened by the further knowledge that the Master assumed the same flesh and blood with us so "that He might become a merciful and faithful High Priest." "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

The only way that we mortals can be enabled to fully enter into sympathetic touch with one that is in deep grief or distress is to have passed thru the same thing, and in the same way. But having had the same suffering ourselves, we can come to the afflicted one and say, "I know just how you feel; I have passed thru it all." And when the suffering, distressed one is thus met by a person that has had actual experience in the things that he is now suffering, he can feel the "touch" of sympathy, even tho no other word is uttered aside from the statement, "I have passed thru the same thing."

Such is the law of sympathy and helpfulness among men. And the Master recognized that, even tho He were the Son of God Himself, yet He could not be a perfect sympathizer with humanity unless He actually tasted in His own person of the conflicts, the griefs, and the woes that are suffered by the sinful race. Thus does the Son of Man take infinite pains to give to the subjects of His salvation the strongest and at the same time the most delicate touches of sympathy.

He partook of the same flesh with humanity, and with the same handicap that enthralled sinful man, the Master fought the battle of overcoming sin completely. He met

every temptation that we have to meet. For doth not the Scripture say:

"Having then a great High Priest, who hath passed thru the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that can not be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." Heb. 4: 14-16.

He has fought the battle clear thru. He has met sin at every turn. He "hath been in all points tempted like as we are." And He was successful in every conflict, for He came out of the battle "without sin."

His whole life from the manger to Gethsemane and Calvary was a part of the plan to fit Him to "touch" humanity with His heart of infinite sympathy. His life was the very life that He is seeking to lift us into. His whole life was lived to show how to link humanity with divinity so as to actually conquer sin and to live the real life of the righteous.

And, O, how bravely and unswervingly and unyieldingly He fought. He gave sin no quarter, and He allowed it no place anywhere in His life. It came surging against Him with its great temptations until in the supreme conflict of Gethsemane it forced from His agonized and agonizing person the death agony and blood sweat. But still He could not be forced to yield. O masterful Conqueror! O Hero of heroes! Thou hast not called us to resist sin in the fires of such indescribable agonies, but we humbly pray Thee to strengthen us to resist in the same spirit of unconquerable courage.

What an uplifting help it is to mankind when we are made aware of the fact that we have such a sympathetic, such a courageous, such an unconquerable High Priest in the heavenly sanctuary for our Mediator and Redeemer!

T.

## Teaching Piety by Irreverence!

**T**O attempt to teach piety in connection with irreverent remarks or "puns" on the word of God is to attempt an impossibility. But just such an inconsistent thing is attempted by a religious weekly that comes to us regularly, and that also tries regularly to teach that the great need in the world to-day is more power of God's Spirit in the pulpit. The pulpit is constantly admonished to seek for greater power in order that it may win souls.

But, after presenting in the first part of the paper many good things that the editors design to stir the minds of the people to piety and devotion, they insert a column or more of items that they head, "Comic and Curious." A curious feature of these "comic and curious" paragraphs is that one of the most conspicuous of them is an irreverent story concerning Noah in the ark.

The statements of the Bible are straightforward utterances of divine truth, designed to help the children of men in the way of salvation. The power of the Scriptures as a positive statement of definite truth is the one thing that makes it possible for these sacred words to lay hold of the minds of men and women and lift them out of the debasing ways of sin into the realm of a life of right doing and power. And for an individual, be he minister or layman, or a paper, no matter how sincerely religious an attitude may be assumed,

to teach the plan of salvation one moment and turn the next to telling some funny story that makes light of Bible narrative is but to invite failure.

"Thou hast magnified Thy word above all Thy name," is the language of the sacred Book. Ps. 138: 2. One of the commands of the Decalogue reads, "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain." Ex. 20: 7. And there is the statement from the psalm that the Lord has magnified His word above all His name. Then since it is wrong to take Jehovah's NAME in vain, it is even worse to make slighting and ridiculous remarks about His WORD. For He Himself HAS MAGNIFIED HIS WORD ABOVE HIS NAME, and has told us so; and it is in His word that both His name and His person are revealed to us.

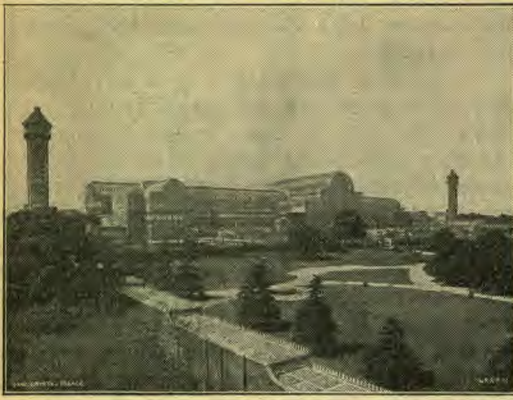
Jesting about the Scripture as a whole is a thing that no conscientious and intelligent Christian would think of doing. He would shrink from such a thought with the same horror that he would have if confronted with the suggestion of blasphemy of God's name. It can do only harm to take any of the statements or stories of the word of God and make light jests concerning them. Such jesting can appear as "comic and curious" to none except the superficial or the insincere, or the very poorly instructed Christian.

In this age of irreverence and disrespect for the word of God, professing Christians should not advance the evil work by speaking lightly of the word of God or of any of its portions. When jests are made in our presence concerning the Bible or any of its parts we should steadfastly fail to "see the point," and place our frown on the evil practise by refusing to laugh at the irreverent punsters.

T.

**San Francisco and Other Cities.**—Many of the newspapers of the Eastern States are having a good deal to say about the lawlessness and corruption of San Francisco. It is a favorite theme just now for reporter, cartoonist, and editorial writer. The editors of this paper were born and raised in the East. They are very familiar with the customs and conditions in the society of the Eastern States. Representatives from this office have occasion to spend more or less time each year in the East. And we know from personal observation and personal contact with conditions throughout the country that things are no worse in San Francisco than in the average seaport city, and the Western metropolis compares very favorably with most of the inland cities of the republic. In times of strikes in San Francisco, like the present, there is lawlessness and violence in abundance; but the same is true of Chicago, Louisville, New York, St. Louis, or any other place. San Francisco has a horde of grafters and municipal corrupters, and labor tyrants; but New York, St. Louis, Philadelphia, Pittsburg, Minneapolis, Portland, Seattle, Chicago, and many other large cities, it is creditably reported, have a university course in which those who are determined on going the downward road may take a master's degree in the arts of iniquity. It is not a question of location; we are living in the time when prophecy has foretold that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." And thus it will continue till wickedness meets its destruction at the second coming of Christ.

A recent letter from Pope Pius X to the United States hierarchy expresses his gratification "that the residence which the episcopal delegate in Washington will henceforth occupy is nearing completion;" and he expresses his gratification that "the faithful in America saw that our delegate's present dwelling did not fully befit his position as our personal representative among you." But if the Church of Rome, or any other church for that matter, were doing the Lord's work and acting as His representative, high episcopal residences at national capitals would not be known.



Crystal Palace, London.

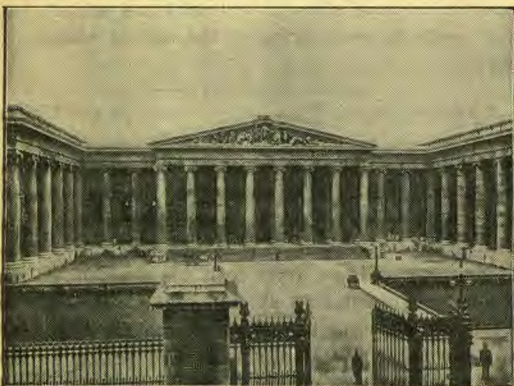
### Extremes of Life.

SPRING has come in good earnest, and the London parks are fairly aglow with tulips and daffodils and all the other gay messengers of summer, while the greensward is sprinkled with crimson-tipped daisies, and in the outlying woods there are violets, primroses, and anemones without number. The gay society season will soon be here. The operas open next week, also the Royal Academy, and entertaining on an enormous scale will shortly be under way. There is an impression that the State balls and other entertainments will be unusually brilliant, and this will naturally have its effect upon other social functions, royalty always taking the lead. After a couple of months of fashionable dissipation of the most taxing kind, we shall see society people dragging themselves off to the various watering places where they will drink bad-tasting mineral waters, take daily baths, keep reasonably early hours, and thus in some measure try to atone for the season's follies.

So much for the world of fashion, which, however, only represents a small portion of London's teeming millions. We have only to turn into one of the poorer districts to see want and wretchedness everywhere manifest. Poor, ragged children come in thousands to the large public schools so hungry that it has become necessary to give them some bread and milk to satisfy their empty stomachs before proceeding with the lessons for the day. And the public houses (saloons) are still nightly thronged with poor unfortunates, including hundreds of mothers with infants and children, with whom they share the fiery drink which is ruining their lives.

### Efforts to Blot Out a Great Evil.

The drink evil, as referring to infants and small children, was mentioned in my previous letter, and I slightly delayed sending this letter in order to attend a meeting of the committee appointed to consider measures for making an end of this monstrous wrong. The committee met in one of the committee rooms of the House of Commons, and the chair was taken by Mr. Thomasson, M.P., editor of the "Tribune," London's leading Liberal daily. Among the other prominent members of Par-



British Museum.

## Our London Letter

From Our Own Correspondent

liament in attendance were Sir Walter Foster, Mr. Hardy, Mr. S. Collins, Mr. Shackleton, and Mr. C. Roberts. There were also several clergymen, and officers of some of the large temperance organizations, including quite a number of women. The chairman, in a brief resume of the movement, which had its origin in a series of articles entitled "The Cry of the Children," which appeared in the "Tribune," stated that some five hundred public meetings had been held in the last few weeks in support of the movement, and that 180 members of Parliament had expressed their sympathy and promised their hearty cooperation. The meeting had been called to consider two matters especially: First, the wording of a clause to be added to the Government's Licensing Bill which would exclude the children from the public houses. Secondly, the question whether it would be well to organize a great public demonstration in London in



ALBERT MEMORIAL, LONDON, erected to the memory of Albert, Prince Consort to Queen Victoria, as a tribute of their "gratitude for a life devoted to the public good." Cost 120,000 pounds. The height of the whole, 175 feet.

behalf of the movement. The clause finally agreed upon fixed the age limit at fourteen, and the penalty for the first offense at forty shillings. It was decided that the public demonstration should be held, and a subcommittee was appointed to make the arrangements. While the meeting was in session a message was received from one of the members who could not come, stating that he had received assurances from a member of the government that favorable consideration would be given to any practical measure that the committee might recommend.

Straws show the way the wind is blowing. Meetings of this character held in the historic House of Commons itself, pleasantly remind us that the country has entered upon a new regime, and that some of the most pressing social evils will have genuine consideration at the hands of the government. Of course legislation can not do very much at the best, and one of the marked features of the committee meeting referred to was the general recognition given to this fact. Personal effort, it was repeatedly pointed out, must at every point supplement the hand of the law; otherwise but little could be accomplished.

### The Colonies.

The Colonial Conference has created quite



Rotten Row, Society Drive, London.

a stir of late. England is proud of her colonies beyond the sea, and is lavishing her hospitality upon their representatives. There have been any number of brilliant banquets, and on Wednesday they were entertained to luncheon in the historic Westminster Hall, the Prime Minister presiding. General Botha is the most popular man among them,—he who only a very few years ago was commander-in-chief of the Boer army. Now he is premier of a British colony! Truly the English are a magnanimous people.

### Government Matters.

In the House of Commons the Opposition has used to the utmost its powers of obstruction, so that the government has made but slow progress. The Army Bill and the Budget have been occupying most of the time lately. Mr. Haldane's scheme for the reorganization of the army is too complicated to go into here; but its main purpose is to do away with unnecessary red tape and with overlapping, and get something that will be efficient in time of war and not unnecessarily expensive in time of peace. The bill has received commendation from some of the leading Conservative organs, and is generally approved by Liberals; so it is likely to go thru, perhaps with some alterations.

The Budget is interesting chiefly as making provisions to the extent of some two and a half millions for old-age pensions. In other words, Mr. Asquith is setting this sum aside for that purpose. Next year a measure will probably be brought before the House authorizing the payment of such pensions. Old-age pensions have been talked about for years; this is the first time that any tangible move has been made by the government in behalf of such a scheme. We see here the influence of the Labor party, which suddenly came to the front as a shaping and controlling force at the elections something over a year ago.

### The New Theology.

Mr. R. J. Campbell is still preaching the New Theology, and multitudes go to hear him. He went down to Bristol a couple of weeks ago at the invitation of some of the leading clergymen. Bristol is next to London the largest city in the south of England, and is generally considered a very conservative place.



Old Curiosity Shop, London.

But the crowds that turned out to hear the famous preacher could not be accommodated. I happened to be in Bristol on business at the time, and was invited to attend a meeting of pastors, at which Mr. Campbell was to state his belief in an informal way, and then submit to be "heckled." Admission was by ticket only, and yet a large church was well filled. Some pretty good questions were put, but the speaker carried the audience with him for the most part in his answers.

This meeting fully convinced me that the New Theology in its essence is a human philosophy very closely resembling if not wholly identical with what used to be termed infidelity or atheism. It has something in common with Deism, and is certainly not far off from modern Unitarianism. Perhaps it is best not to classify it too closely. One thing is certain, it is not founded on the word of God. But it is to be feared that the popular Christianity of to-day is not founded on the Infallible Word, nor are the great creeds of Christendom built upon that firm foundation; hence the disadvantage under which other clergymen labor in dealing with this heresy. They can appeal to the creed, but Mr. Campbell says it is man-made, and that his own creed fits the present age better than theirs. Neither acknowledges the word of God as final arbiter; hence there can be no real settlement of the questions at issue.

What the final outcome will be it is not possible to indicate definitely at the present moment. When the novelty wears away, Mr. Campbell's audiences will probably dwindle, tho while he continues to preach on present lines he is always sure to have quite a large following of those who have lost their hold on vital Christianity, and are looking for something to take its place.

Rather significant are Mr. Campbell's expressions of sympathy with Socialism. A few weeks ago he spoke from a Socialist platform for the first time in his life. In the course of his address he said: "I am a Socialist because I am a Christian as I understand the word." He went on to say that the church of tomorrow belonged to the Socialists. "In point of fact, the New Theology was the theology of their movement, and that was the theology of the kingdom of God. The Labor movement, which was international, was the true Catholic Church, although it did not know itself by that name." Socialism has shown itself bitterly antagonistic to the churches, and its leading organ, the "Clarion," is an avowedly agnostic in its teachings. Mr. Campbell's remarks are the more significant under these circumstances.

M. ELLSWORTH OLSEN.

London, April 26, 1907.

### Not the Vaudeville, but Christ.

THE question of how to draw the crowds to the churches is one that is discussed a great deal. Many suggestions in regard to it have been offered, and many plans have been tried.

One of the latest suggestions is from a pastor of one of the large cities of the East. He suggested to his congregation recently that their church building be surmounted with a "roof garden" on which could be held vaudeville theatrical shows during the warm weather of the summer. The suggestion, it is reported, was received with enthusiasm, and \$12,000 was immediately subscribed for the purpose. The minister stated:

"What I want this church to provide is an entertainment similar to that afforded by the playhouse so we may furnish a substitute for the theater. Too many of our people find the church unattractive. We must offer something to draw the people from the playhouse, the poolroom, and the saloon. We must afford them healthy recreation. If necessary we must supply free lunch, which attracts so many men to the saloon."

"We must offer something to draw people

from the playhouse," says the preacher. And so he proposes to turn the church roof into a "playhouse" in order to draw the people away from the "playhouse." That is to say, the "playhouse" if it be maintained as an out-and-out theater is a thing to be shunned; but if it can be built and maintained on the top of a meeting-house it is all right.

Why should a minister of the Gospel of the Lord Jesus Christ make such mistakes? Why should he not see that the theater is altogether out of harmony with the principles of Christianity? The theater all thru the centuries has been the world's great place of amusement. And while there may be some plays that are of a SEEMINGLY moral nature, yet even these make the theater all the more to be shunned. For these apparently "moral plays" only serve to give a certain sort of respectability to the stage which is wholly and all the time a thing of the world.

Ministers who study their Bibles closely enough to become acquainted with the life and character of the Man of Nazareth will see that the theater is not the instrumentality to be used in drawing men to the Lord. They will learn to have confidence in the words of the Master which say, "And I, if I be lifted up from the earth, will draw all men unto Myself." John 12:32. When Christ was here in person the multitudes thronged Him all the time. He had no difficulty in drawing the masses to hear Him.

The Master gave Himself to the one work of seeking to uplift and help men. When He found the lone woman at the well, He stopped to give her some of the best gems of eternal truth. When Nicodemus came to Him by night, He took pains to unfold to him the profoundest depths and beauties of the Christian life. And when the multitude pressed upon Him, He spake as never man spake.

The secret in His life was that He gave to the people something that their souls were hungering for. He gave them something that was far more desirable to them than temporal food and drink. He gave them the words of eternal life. He gave them personal sympathy. He gave Himself to them in personal helpfulness. In this way He won all of the masses that could be reached in His time. And the example that He set is the only one that Christians can afford to follow. Indeed, if we be Christians in fact rather than in name merely, we will refuse to follow any other path than the one in which our Master has gone before us.

T.

"Playing Down" the News.—The editor of a San Francisco paper, in speaking of strikes and riots that are occurring in the East, says "journalists on this side of the continent 'play down' the news because occurrences of that kind are so common that they seem not unusual." In making this statement the San Francisco editor tells the truth in regard to the custom of this coast; and the custom here is not materially different from the rest of the country. You will see an obscure paragraph in an inconspicuous place now and then in regard to the strikes that are in progress in several of the Eastern cities. So little is being made of some of these occurrences that it is only by chance if you see anything in the papers about them. These disturbances have become so commonly numerous that the papers do not have space in which to give them all a "write-up." Only some great outbreak that amounts to a local civil war can get the attention of the populace thru the press. This fact should open the eyes of those who think that "conditions are no worse than they always were, the only difference being that we have so much better facilities for gathering and spreading the news that we hear of more of it." When disturbances have reached the point that the editors of the big papers admit that they can not give space to it all, it is time for people to think what it means. There is a deep meaning to it. Do you know what it is?

### A Sad Addition to the List.

IMMEDIATELY after *The Christian Advocate* published the editorial entitled "The Damaging Minority of Ministers," a "fair young curate" in this city increased the number, under cover of studying sociology, by conduct that we can not describe, and is now under investigation by his bishop. A voluntary, an individual on his own option, going into vile places alone, under cover of studying sociology, is hardly fit to be admitted to the society of respectable women or self-respecting men. Ministers, Young Men's Christian Association Secretaries, and every one else (except the police, city missionaries, detectives, and ministers or priests avowed open workers among the abandoned) who go into the viler parts of the city under pretense of studying sociology are usually either neurotic or erotic. At a hotel a professor of sociology and twenty young men under his care were quartered. Their conversation, loud if not boisterous, revealed to those near that their moral sensibilities were already blunted and that the ludicrous, the licentious, and the unblushingly wicked had fascinated them. So says the *Christian Advocate*, and remarks that a man can learn more of human nature by studying his own heart and the Bible than he can by filling his mind with images which can not but pollute it.

### "Education Does Not Insure Virtue."

It is well for many sincere and would-be-reformers to take to heart the above expression by Mr. Chesterton in the *Illustrated London News*, in an article on Caesar Borgia, the great Italian criminal. He goes on to remark that a great deal of the scientific talk considers ignorance a vice, and seems to think that the vicious are always from the ignorant classes; but the history of the world demonstrates very frequently that the opposite is the case. He declares "the study of the great Italian will perhaps turn the eyes of all the modern people toward this simple historical fact, that education does not insure virtue, and perhaps it will get rid of that most snobbish and most silly phrase, 'the criminal classes.' If an Italian in Borgia's time had spoken of the criminal classes he would probably have meant the upper classes." There is but one kind of knowledge which will suppress vice and crime and sin, and that is knowledge of the Lord Jesus Christ.

The Demand for "Dope."—Members of the State Board of Pharmacy are making an investigation into the doings of the druggists of Los Angeles, Cal. The president of the board, according to a press despatch, says: "It is possible to obtain deadly poisons, and what is commonly known as 'dope' in at least one-third of the drug-stores in this city [Los Angeles], with no questions asked. So great is the demand that most of the drug-stores have 'dope' all put up in 10, 15 and 25-cent packages, ready to be handed out like so much candy, to any one who may call for it." It is a known fact that the use of intoxicating liquors is very greatly on the increase. But liquors, with all their stimulating effects, are not sufficient for the slaves of the destructive habit, and so strong drugs are called for in addition. Los Angeles is not alone in the evils of this "dope" habit. It is general thruout the world. There is no secret in regard to the course that society is taking. These conditions, and what will be the outcome of them, is material for mental exercise.

Nine thousand acres of coal lands, worth over a million dollars, located in Routt County, Colorado, is claimed by the Federal Government, tho held now by the Wisconsin Coal Mining Company, which, it is alleged, secured the land thru dummy entrymen and entrywomen who conveyed the lands to the corporation as soon as they had secured patents. The government is bringing suit to recover the land.

Of the 7,398,000 telephones in use in the world, the United States had at the beginning of the present year 5,068,000, or 68.5 per cent. of all in existence. New York City has in the neighborhood of 275,000 telephones, more than twice the number of any other city in the world.



## The India Mountain Mission Home

A RECENT letter from Prof. J. L. Shaw, the superintendent of our India Mission, comes to hand. That letter we publish, as it speaks for itself; for it is sent to the readers of the SIGNS OF THE TIMES thru its editor. But in connection with this, Brother Shaw seems to think he is asking too much of the SIGNS, and he writes: "Now I shall not take it amiss if you do not feel clear about printing this letter."

But we are going to print it, and we wish it were in our power to make the appeal

in the India Mountain Home, for India's needs, for the sake of those who are giving their lives to that mission, in the love of Christ who died for each blinded soul in India as He did for us. Send donations, and send quickly:

Annfield House, Mussoorie,  
April 19, 1907.

Elder M. C. Wilcox,  
Mountain View, Cal., U. S. A.

Dear Brother:

I know that you and the readers of the

and Sister Burgess, we all felt that the buildings, ground, and location were ideal for the work, but the price, Rs. 30,000, which is about \$10,000, was \$3,000 more than the money raised, and we did not feel clear in going in debt, so let the matter drop. Afterward when Brother and Sister Hansen came to Mussoorie they saw the owner and laid before him our plans regarding a mountain mission, and asked if he would not reduce his price. They told him how the money had been raised by people in America who were anxious to see the Gospel carried in India, and that \$7,000 had been collected, a good share of which came from poor people. As a result of their interview and further correspondence, the owner lowered his price to \$8,000, and a purchase was agreed upon.

We believe the hand of God is in the transaction. There has been much prayer and earnest pleading with God on the part of those looking for a location for the Mountain Mission that the right place be found. The owner claims that more than human power has been at work. I quote from his letter:

"It is a wrench to us to part with this property, as we have taken great pleasure in



OUR MOUNTAIN MISSION IN THE HIMALAYAS, ANNFIELD ESTATE, MUSSOORIE, INDIA.

An advanced mission station in India and a place of retreat for our wearied workers from the intense heat of the plains in the hot season. The funds for its purchase have been largely donated by readers of the SIGNS OF THE TIMES. \$1,000 are still needed to dedicate it free of debt. The last Sabbath in October is appointed as the date of dedication.

a thousand times stronger. There may be those who could give the \$1,000 without feeling it. If God bids them give, let them give. The great, dark, starving field of India needs it. Two valuable laborers sleep in that field. Others have had to return home to recruit, and have returned. Professor Shaw when he came to America to recruit seemed to be doubly mortgaged to death; but after staying a few months the burden of India's need upon his heart drew him back. Thank God he is there. Thank God for the Mountain Home, a laboring recruiting station. Let it be dedicated free from debt. Let our readers invest a little

"Signs of the Times" will be glad to know what progress has been made in finding a location for the Mountain Mission. Some time ago a letter was sent telling you of a place at Mussoorie known as "Glenbrook" which our committee were thinking of purchasing, provided, as I wrote you, a right of way to the estate could be obtained. We tried to purchase a right of way or obtain a long lease from the parties owning it, but were unable to do so.

While negotiations were pending and we knew not what to do, the Lord directed us to another property which in every way is much better. It is known as the Annfield Estate. When we first looked at the place in company with Elders Thompson and Miller and Brother

doing up this place and spent much time, trouble, and money in making ourselves comfortable in it regardless of expenses. I am inclined to your belief that some other than human agency is at work for us to part with our 'Home' for the purposes of your mission, since we are not aware of any definite reasons why we should sell the property now, since we have refused other applications for its purchase."

The house, which contains nineteen rooms including the bath-rooms, is fully furnished for this country and has about \$1,000 worth of furniture, and the building is in excellent repair. It has been used as a convalescent home by the previous owner. The whole place has the air of quietness and rest, yet is only

ten minutes' walk from the crowded bazaar with its large numbers of Indian people. I enclose the following statement which will give you some idea of the place:

Upon the place are two large lime kilns for burning lime, and a stone building in which the lime can be stored. There are large quantities of limestone upon the place, and a profitable industry has in the past been carried on in making lime. There is abundance of stone and a large number of trees, including peach, cherry, apricot, rhododendron, pine, and walnut. In case other buildings are needed in the future there are a number of beautiful sites upon which to build and quantities of rock for building, stone for lime, and facilities with which to make it; so the cost of building will not be great when the time comes to enlarge.

Mussoorie, the hill station, in which the Annfield Estate is located, has a population of between twenty and thirty thousand, I am told, made up mostly of Europeans and Indians, with their servants, who flee from the plains in the hot season to escape the awful heat. The climate is cool and pleasant and never gets uncomfortably hot. We believe Annfield, located as it is with the beauty that surrounds it, will bring new life to our worn and jaded workers whose strength gives way in the hot, low, malarial plains below.

The Annfield property called for \$1,000 more than the amount raised for the Mountain Home. We hesitated, not wanting to incur debt, but finally decided to make the venture, and lay the matter before you and the readers of the "Signs of the Times." This is the first bit of land owned by our people in India, and we wish to dedicate it to the Lord free of debt. We are appointing the last Sabbath in October as the time of dedication. You, with the managing board of the "Signs of the Times," with its large number of readers, have taken so keen and tangible an interest in raising the Mountain Mission fund that we thought you would be glad to assist us in making the work complete. The "Signs of the Times" launched this project amidst earthquake and fire, when its own work seemed ruined, but God has blessed the effort. It was done for India's good, that the faithful sentinels of truth in a heathen, diseased, and tropical land might have a Bethel of rest to renew their exhausted energies.

And more than that the Mountain Mission is to be a lighthouse in the mountains. From the veranda of Annfield we look down upon the plains twelve miles below, fruitful in the extreme, and densely populated with souls without the knowledge of God,—a great field for work. Brother and Sister Burgess and Sister Kurtz have begun work at the foot of the hills, fourteen miles below us, in a large town of native people called Dehra Dun, having a population of twenty thousand, and surrounded by numerous villages. They are already finding those who are anxious to learn about the truth.

Shall we not dedicate the Mountain Mission free of debt next October? It will require a thousand dollars. Will not the readers make favorable response to this question and request? It can easily be done.

Let 5 give \$50	.....	\$ 250
" 5 " 25	.....	125
" 20 " 10	.....	200
" 40 " 5	.....	200
" 225 " 1	.....	225

\$1,000

In this way the amount will be easily raised and the Mountain Mission, our first property in India, will be dedicated free of debt. We earnestly request your immediate help. Remember date of dedication, the last Sabbath in October. Kindly send all funds to the "Signs of the Times," Mountain View, Cal.

Yours in His service,

J. L. SHAW.

### The Christians' Idols.

FROM yonder Hindu temple there comes a suppliant's moan;

I see a dark form lying before a god of stone. "O Shiva, Shiva, help us!" the man doth vainly cry;

"Keep back the famine devil; send rain, or else we die."

And still he lies imploring with wild and haunting fears,

In agony beseeching,—his god sees not nor hears.

I see a Christian temple, and hear the church-bell ring,

And listen to glad praises that little children sing.

Hark! now they are repeating those verses, sad and low,

That tell of all the suffering in India's land of wo.

O, hear the dimes and nickles, with hollow, rattling sound,

That fall from jeweled fingers, as the plate is passed around.

I see a dark-skinned maiden with thickly matted hair,

And garments coarse and ragged, in the dark hut crouching there;

And now a red-hot iron is pressed against her skin—

She ate upon a fast day, tho this her only sin. Her life is dark with sorrows and misery untold,—

She is a Hindu widow, tho only twelve years old.

Again I see the home church; and one who knows the wo

In India's land is pleading, "O, will not some one go

To bear the Gospel tidings afar across the sea?"

I hear a sweet voice saying, "Lord, here am I, send me."

"No, no," a mother whispers, "O, do not go, I pray;

For life were lone and dreary with you so far away."

Another scene is coming! O Christians, do you hear

The rumbling of His chariot wheels? for God's great day is near.

And then how will you answer that awful wail of wo:

"O, why did you not tell us, nor ever let us know?"

What bitter disappointment when Christ to you shall say,

"Go, call upon your gods of gold, of silver, and of clay."

ELLA M. ROBINSON.

student of Pacific Union College, Healdsburg, Cal., who sold enough books in Healdsburg before school closed to pay for a year in school.

### Wanted for Missionary Work.

SIGNS, Watchmen, Life and Health, Liberty, and tracts will be carefully used by George X. Bell, Louray, S. C., care Dr. W. B. Monsen.

CLEAN copies of SIGNS and other denominational literature, English, Scandinavian, or German. Address Al Lovgren, Dawson, Yukon Ty.

DENOMINATIONAL literature of any kind, papers or tracts, is desired by Elder Milo D. Warfle, Box 195, Roswell, N. M., to be used in connection with tent meetings.

JAMES HARVEY, 763 Jackson St., Oakland, Cal., still desires SIGNS, Watchman, and Bible Training School, for city work.

CLEAN copies of the SIGNS for free distribution in the gold-mining camps of Nevada. Address Miss Ruth Wightman, General Delivery, Reno, Nevada.

**Helps to Bible Study.** A series of Bible-readings, simple and easy, designed as an aid to the personal study of the Scriptures, and adapted to the use of individuals or families: also a valuable assistant for Bible workers. 125 pages. Paper covers, 25 cents; cloth, net, 50 cents.

**Christ's Object Lessons.**—By Mrs. E. G. White. This volume of 436 pages from the pen of Mrs. White is an attractive grouping of the parable-teaching of Christ. The linking of divine truth with common things and incidents is a prominent characteristic of Him who "taught as never man taught;" and in this book the author has developed and illustrated in a beautiful way these teachings, making a volume full of gems of truth, and which will give to many readers a new meaning to the surroundings of every-day life. The publishers have taken great pains to make the setting worthy of the gem as to both mechanical work and illustrations. The latter are by talented New York artists and have been expressly designed for this book. Handsomely ornamented cloth cover, \$1.25. By mail, 15c additional. Also in German, Danish, and Swedish, at same price.

### Beautiful Bible Mottoes

No home complete without them

There is no better time than the present to sell them. They sell readily everywhere and agents are making from \$4.00 to \$8.00 per day. An inspiration to higher living in every home. Heavy cardboard with silver letters and cord for hanging, or heavy paper with colored letters. Samples and full particulars 25c. Address, Home Art Co., Box 114, College View, Neb.

### Our Work and Workers.

BROTHER A. O. BURRILL baptized two young people at Lorne Park, Ontario, May 12.

BROTHER J. P. GAEDE reports the baptism of four members of one family at Defiance, Ohio, early in May.

A NEAT little church was dedicated at Mineral, Kan., May 19. Brother A. R. Ogden preached the dedicatory sermon.

THE brethren in Farmington, Ill., dedicated a new church May 25 and 26, Brother W. D. Parkhurst conducting the service.

FOLLOWING a stirring revival in Battle Creek, Mich., thirty-six were baptized, Sabbath, May 18, by Brother M. N. Campbell.

THE SOUTH AFRICAN MISSIONARY reports a good interest among the natives of Orange River Colony. Brother J. M. Freeman recently baptized ten there.

ON Sabbath, May 18, three persons were baptized in Los Angeles, twenty at Long Beach, and three at Fernando, Cal. Those at Long Beach were largely from the church school at that place.

THAT it is possible to earn a scholarship in our schools by selling books was demonstrated by a



**Mica Axle Grease**  
Helps the Wagon up the Hill

The load seems lighter—Wagon and team wear longer—You make more money, and have more time to make money, when wheels are greased with

**Mica Axle Grease**  
—The longest wearing and most satisfactory lubricant in the world.  
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### AGENTS WANTED.

In the West, either sex, to sell E-Z Washing Tablets. Whole or spare time. Ladies can make "pin money" by introducing them to their neighbors. E-Z Washing Tablets make washing easy. One trial convinces. For particulars and easy proposition, address,

ALFRED MALLET

Sacramento

California.



### The Father Knows.

O STRICKEN heart, look up,  
The bitterest woes  
From sorrow's brimming cup  
The Father knows.

When seas of trouble roll  
He speaks a calm,  
Into the aching soul  
He pours a balm.

And all along life's way  
This tender Friend  
Shall be our Guide and Stay  
Till life shall end.

When earth-born sorrows press,  
Tho great or small,  
In all their bitterness  
He knows them all.

His hands can ease the smarts  
That sin has made,  
In Him poor sin-tossed hearts  
Are not afraid.

Tried soul, His love receive,  
His promise take,  
"Thee I will never leave,  
Nor e'er forsake."  
*Tahiti.* ROSALIND A. YOUNG.

## Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

"ABSTEMIOUS!" echoed Mrs. Field, smiling. "If the prophet confined himself to a diet of locusts and honey, I should call it something besides abstemiousness. Seems to me I should have been inclined to reduce my diet still further, and take the honey alone, if I could get nothing else but insects to eat," and Mrs. Field shuddered.

"But certain kinds of locusts were permissible food," said Brother Eldred, "as we read in Leviticus 11 and Deuteronomy 14. They are still used in various parts of the East. But some have thought," he continued, "that the pods of the carob-tree, sometimes called 'locust bran,' is meant. One of Webster's definitions is: 'One of the long, sweet succulent pods of the carob-tree, which are used as food for animals and sometimes eaten by man; called also St. John's bread.'"

"Tillie, what was the message of John the Baptist?"

"Maybe it would be well to let him answer that question himself, father," replied Tillie, turning rapidly to John 1:22, 23.

"Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.'"

"Esaias of the New Testament is the Isaiah of the Old, who lived about 700 years before this time. We find almost the identical language which was used by Isaiah in his wonderful prophecy of John the Baptist, in Isa. 40:3. In other words," commented Brother Eldred, "John was the forerunner of Jesus Christ; he came to preach the baptism of repentance, and to prepare the hearts of the people to receive the Messiah.

"What relation was the Baptist to Jesus, Tillie?"

"Luke 1:36 says that Mary and Elizabeth were cousins. So I suppose they were what we would term second cousins."

"What class of people went into the wil-

derness to hear John's preaching, Jack?"

"A great many people, and he called them 'vipers,' father, if I am not mistaken. It doesn't seem real polite, now, does it, mother?" queried Jack, turning to Sister Eldred.

"Maybe we would better see just what it does say, my son," she replied. "Let us read Matt. 3:7, 8.

"But when he saw many Pharisees and Sadducees come to his baptism, he said to them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance,' or as the margin says, 'answerable to amendment of life.' There is no question but that the prophet of the wilderness was a very plain man," continued Sister Eldred, "who did not cater to the pride or vanity of the Pharisees, or to the egotism of the Sadducees. But it will not do for us to judge other people until we are certain that we are as filled with the Spirit of God as was this most wonderful man. I am quite sure that the rebuke John gave them was, under the circumstances, the only thing which, thru the Holy Spirit, would have brought about true conviction and sorrow for sin."

"Perhaps it might be well, Jack, for your mother to give us a few facts about the lives and the teachings of the Pharisees and Sadducees."

"Both classes were very self-righteous," continued Sister Eldred, "and both made it their boast that they were the children of Abraham, evidently believing this sufficient to merit the favor of both God and man; so that it was necessary that the Baptist attempt to rouse them from this self-satisfied condition. The Pharisees believed in a resurrection from the dead and in future rewards and punishments. But they were eminently bigoted and self-righteous as a class, and dearly loved the praise of men.

"The Sadducees were not so numerous as they, but were very influential, from the fact that they were wealthy and aristocratic. They did not believe in the resurrection,

and taught that the Almighty never even condescended to notice this earth nor any of its inhabitants. Strange as it may seem, it was from among the Sadducees that the priests were in John's day almost always chosen. It was to this class that the haughty Caiaphas belonged."

"Well," said Alice, "I should think they would make pretty poor religious teachers if they didn't even believe in the resurrection!"

"Maybe they kept still about it, so as to get the position and the pay," smiled Tom, "a good deal the way some people do now."

"Precisely what they did do," smiled Sister Eldred. "In fact they were obliged to promise that they would not teach their heresies, before they were appointed to the priesthood. Under the circumstances, I think it must have taken a vast deal of moral courage to speak out as plainly as John did, to those wealthy and unscrupulous leaders, for as was plainly proved not long after this, these people would not hesitate to bring about the death of one whom they considered an enemy."

"It reminds me of Luther at the Diet of Worms," declared Jack, to whom anything which savored of courage or bravery strongly appealed.

"King Herod must have become acquainted with the Baptist, about this time, did he not, father?" asked Tillie.

"I think so. Will Mrs. Field please read Mark 6:20, with the marginal reading?"

"For Herod feared John, knowing that he was a just man and an holy, and observed him [margin, *kept him, or saved him*]; and when he heard him, he did many things, and heard him gladly."

"Why, papa," said Florence, "I heard mama say that King Herod put poor John into prison; that doesn't seem very much like 'keeping him, or saving him.'"

"I think Jack can explain this point; can you not, my son? Suppose you give a short sketch of the experience of the Baptist with King Herod."

"Why," said Jack, "it was from the cruel Herodias that the king was trying to save the prophet. King Herod was a Jew, and he came very near becoming a disciple of the prophet. Herodias was Herod's unlawful wife, and the brave prophet was not afraid to reprove her and the king, too. But this made the jealous woman so angry that she insisted upon the king's putting him in prison. Finally, the queen gave a royal party on Herod's birthday, and sent her beautiful daughter in to dance before them. The king was by this time intoxicated, and he agreed that she might have anything she asked him for. Of course the queen was on hand to tell her what to ask, and the come-out of it was that this good prophet had his head taken off while still in prison."

Mrs. Field's two daughters, Mildred and Blanche, had listened very intently to Jack's recital, and, finally, when he paused, Mildred, the older sister, exclaimed impulsively:

"O, how dreadful! it is as tragic as—anything I ever heard, and—"

"And it's true, too isn't it, mother?" asked Blanche.

(To be Continued.)

**LITERARY NOTICES.**

**"Scientific Confirmations of Old Testament History."** By G. Frederick Wright, D.D., LL.D., F.G.S.A., holding the chair of "The Harmony of Science and Revelation" in Oberlin College. Price, \$2.00. Bibliotheca Sacra Company, Oberlin, Ohio.

The author of this book has devoted some thirty-five years or more to the study of his subject. He has had the opportunity of extensive travel in this country, Europe, Asia, and Africa for the purpose of making his investigations of geology. The doctor shows a profound reverence and respect for the Bible. He follows the usual lines of geology in supposing that the world existed for long periods of millenniums of years, but that phase of the subject is only referred to incidentally. He makes a strong argument on the ground that a universal flood that came up quickly and subsided quickly is the only hypothesis on which geologists can explain many of the things that exist in different parts of the earth. The Flood is mentioned in the literature of all ages and nations, but the Bible presents the only account that is straightforward and sensible. The other accounts are so grotesque in their presentation as to make them absurd.

The chapter on the "Witness of the New Testament" shows that the historical account of Christ, aside from what the Bible has to say of Him, is much more authentic and extensive than the accounts of such well-known historical characters as Alexander the Great or Julius Caesar. All men will accept without question that these characters lived, and the evidence from history that Christ lived is even more abundant. It is not necessary for a person to agree with all the conclusions of the doctor, but there is a main formation of solid truth that runs thru the volume from beginning to end, and it is presented in such a way as to be very readable, refreshing, and helpful.

**"The Psychic Riddle."** By I. K. Funk, D.D., LL.D., author of "The Widow's Mite and Other Psychic Phenomena," "The Next Step in Evolution," etc. Cloth, 244 pages; price, \$1.00, net. Funk & Wagnalls Company, New York and London.

This little book of Dr. Funk's presents what has thus far developed in his own investigations and under his own observation in psychic phenomena. Are there intelligences outside of the human five senses which communicate with man? Can we identify these intelligences as those who once lived in the flesh? In other words, Are they the spirits of the dead? The affirmative of the first of these the author firmly believes. He is not satisfied that these intelligences can be identified as those who have lived in the flesh. He does not think it has yet been scientifically demonstrated. Some spirits communicate with some of humanity, but what spirits he does not know; hence, he does not call himself a Spiritualist. He thinks the matter ought to be investigated, and appeals to his readers

to form an association for this purpose. Yet it can be readily seen that Dr. Funk finds it easier to believe in spirit communications than not to believe, notwithstanding the vast amount of fraud connected with mediumship. He professes to believe the Bible; but did he believe it and would he take its express teachings, he could easily learn that there were spirits, good and evil, but not spirits of the dead; "for the dead know not anything." Those intelligences which come in the guise of the dead are spirits of evil. "The Psychic Riddle" is doubtless the best last work written on the side of deceived investigators—deceived not as to facts, but as to the nature of man as revealed in the word of God.

**"Steps to Christ."** By Mrs. E. G. White. Cloth, 164 pages; price, 50 cents; paper covers, 25 cents. Review & Herald, Takoma Park, Washington, D. C.; Pacific Press, Mountain View, Cal.

A most excellent spiritual work showing the Bible steps to Christ and in Christ. It has passed thru many successive editions since 1892, and is now published in fifteen European languages. It is thoroely evangelical and mightily helpful in teaching the way of truth and life. It may be obtained of this office.

**His Glorious Appearing.** New edition. An exposition of Matthew 24, revised, enlarged, and illustrated. The book contains 114 pages, with 20 full-page illustrations. It takes up Christ's great prophecy of His own second coming, and the signs of the times are clearly pointed out in their relation to that greatest event. Just the book for the times. Attractive, interesting, timely, and instructive. Board, 25 cents; bound in fine English cloth, embossed covers, lemon edges, 50 cents.

**House We Live In, The, or The Making of the Body.** By Vesta J. Farnsworth. Sets forth in an interesting and instructive manner all the wonders, uses, functions, etc., of the human body in all its various parts. The plan of the book is conversational—a mother talking with her children. It is a book for home reading and will be of great assistance to mothers in teaching their children how to care for themselves physically, and to avoid the evil effects of narcotics and stimulants. Contains 218 pages, nearly 150 illustrations. Cloth, \$1.00.

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ESTHER CLARK.

Dear *Little Friend*:  
We like to read you very much. When we get thru with you, we send you to our little cousin.  
FEDA AND MARVIN PETERS.

Dear *Little Friend*:  
You have been visiting me one year and I am always so glad to get you and hear from *Our Little Friend* readers. I often give you to some of my little friends to read.  
KELSEY BARKER.

Dear *Little Friend*:  
Altho I take the *Youth's Instructor*, I do not believe I could get along without you. My sister takes you, and I enjoy reading you so much.  
ADRIA GUPTILL.

I have never seen any letters from here, so I thought I would show you how much I loved the little paper by writing. I enjoy reading your letters and stories.  
IRENE HAMLER.

I love to hear the stories read in *Our Little Friend*, and sometimes I make my mama read them over several times because I like them so well.  
HIRAM WM. SAUER.

I love to take you very much.  
B. TAYLOR.

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# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 19, 1907.

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

Before the crown of glory stands the cross of suffering.

The endurance of Calvary was wrought out in the victory of Gethsemane.

There was no virtue in the blood of Abel's lamb more than in Cain's fruit; but it showed faith in the Lamb of God to come. Cain by his perversion of God's plan showed himself unworthy of God's blessing.

There is but one Sacrifice, one High Priest, one Mediator between God and man—the Man Christ Jesus. The sacrifice of the "mass" has therefore no basis in Scripture. Jesus Christ made the sacrifice "once for all" when He offered Himself. Heb. 7:27, A.R.V.

The Sanctuary of old with its multitudinous services was designed to be a constant objection to Israel to teach them the way of God. It not alone revealed to them God's holiness and abhorrence of sin, but it showed God's willingness and power to remove the sin. It ever pointed forward to the Perfect Offering to come.

In our cover illustration, at the foot of the page, are three scenes illustrating the subject of this paper. On the left is the early altar with a smoking sacrifice of the lamb. In the middle is a fine view of Sinai, the people camped before it and the ancient tabernacle pitched in the center of the camp. This included many more types, and great elaboration of the more ancient sacrifices. At the right of the picture is the cross of Calvary, on which was slain the Lamb of God, who taketh away the sin of the world, and to whom all the sacrifices pointed. At the foot of the cross wells up the fountain of life where the sinner may wash and be clean.

## Our India Mission.

Do not pass by our Missions Department. It tells you about our missionaries' Mountain Home in India to which our readers have contributed liberally during the last year. It is not a hospital. It is not a place for sick men. Some of our readers may not know how fearfully enervating and disease-laden the climate, atmosphere, and soil of the coast lands of India are,—hot and humid to a degree unknown in America. For an energetic American white man to work in those districts a year is almost certain death, or life-long disability. A place in the higher, cooler, drier mountain districts has been needed, a place close by many people who need the Gospel of Christ, a place to which the missionaries in the lowlands may flee during the hottest part of the year, restore their wasting energies, and still labor for souls. Such a place has been found and purchased. The price asked is \$8,000, a reduction of \$2,000. There has been raised for this purpose \$7,000. One thousand more is needed. We know our readers will respond, and respond quickly. Brother Shaw writes that to raise a thousand dollars in that country

would take a thousand days. We did not intend to make this note so long. Read our Missions Department, see the beautiful spot and modest building. If a little more than a thousand were raised, it would help them to straighten the wire fence, and to fix up a room for the weariest missionary a little better.

Since our last remittance to the Mission Board for the Mountain Home—\$3,241.50—sent in March, we have received the following:

To March 31, reported in SIGNS of April 17, \$ 6.00	
Victor Weed .....	1.00
Miss A. Goodall .....	30.00
X. Y. Z. ....	5.00
Mrs. C. Lepel .....	2.00
W. C. Dexter .....	10.00
J. Shunboff .....	3.00
Lucy Slayton .....	.50
Mrs. C. W. Huntington .....	.50
Minnie M. Jordan .....	1.00
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J. L. Longshore .....	1.25
John B. Reid .....	2.50
Mrs. A. Kniffin .....	1.25
Julia C. Brown .....	6.75

Total to May 30 .....\$71.25

## Our Next Issue.

THE sanctuary service of the old dispensation, and what it typified is one of the most important topics in all the Bible. Indeed this subject has in it the very center and substance of the whole plan of salvation. No one can comprehend the plan of salvation without a knowledge of what the Book of books says concerning the sanctuary. God has devoted many chapters of His Book to the consideration of this subject, and since He has set it in such an important light, we should give most diligent heed to its consideration.

In this week's paper much interesting matter is presented concerning the sanctuary, as you will see. In the next paper the subject will be further considered in articles entitled,

**The Antitype of the Sanctuary and Temple.**  
**The Cleansing of the Sanctuary—Its Meaning.**

**The 2300 Days.**

**The Judgment.**

It is our hope that these important articles will be carefully studied. The time for the closing work in the plan of salvation is now due; this the prophecies clearly teach. Therefore the sanctuary question is one of the most important for the people of this generation. The next issue is No. 9 of our Special Series, which cover the great saving message of Bible truth. Back numbers can be furnished from May 1. The price of the twenty-six specials, six months, is only 75 cents. Address the SIGNS OF THE TIMES, Mountain View, Cal.

**Convulsions of Nature.**—A slight shock of earthquake was felt in this vicinity Wednesday morning a half hour after midnight, June 5, lasting from six seconds in San Jose to ten seconds in San Francisco. No damage is reported, but many were greatly alarmed. Letters from China tell us that a recent earthquake destroyed the city of Haing Kiang and that 4,000 people were killed. June 7, the village of Serai, on the Turco-Persian frontier was destroyed by an earthquake. Damages from \$3,000,000 to \$6,000,000 were caused by a cyclone at Kurachi, India, the first of this month. Twenty-nine persons were killed and forty were reported injured as a result of a tornado which swept over Southern Illinois, Indiana, and Central Kentucky. Gradyville, Ky., and York and Minder, Ill., were the chief towns which suffered.

**The Priesthood of the Christian dispensation** consists of no hierarchal class of men on earth to mediate between the soul and God. Our great High Priest is the Lord Jesus Christ. The Scriptures inform us that as assistant ministers on high He has twenty-four elders. Rev. 5:8. In the sanctuary above Christ Jesus offers in behalf of humanity His own precious blood (Heb. 1:12-14, 24-26); He pleads the virtue of His perfect sacrifice, made once for all. Heb. 7:27. The "elders" are said to offer incense. He has an earthly priesthood; but that priesthood consists not of a hierarchy

in the church, but of all God's children. John declares, as one of the redeemed ones, that Jesus Christ "hath made us kings and priests unto God, and His Father." Rev. 1:6. The apostle Peter, speaking to the church at large, declares: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who called you out of darkness into His marvelous light." 1 Peter 2:9. All who are Christ's are priests. What do they offer?—"The sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Heb. 13:15. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. This is the only earthly priesthood and sacrifice acceptable to God. All others are either perverted systems or counterfeits.

**Great Controversy between Christ and Satan, The.**—By Mrs. E. G. White. This volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the powers of darkness as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy, given while viewing Jerusalem from the Mount of Olives, this book outlines the history of the whole dispensation down to the time when "sin and sinners are no more, God's entire universe is clean, and the great controversy is forever ended." It contains 39 full-page illustrations nearly all of them new and specially engraved. It is printed on fine, tinted paper, beautifully and substantially bound, and contains 700 octavo pages. Over 200,000 copies already sold. English cloth embossed in jet and gold, marbled edges, \$2.50.

**An eastern despatch** states that the American branch of the Association for International Conciliation was organized April 23, with Prof. Nicholas Murray Butler, president, Congressman Richard Bartholdt, vice-president, and Robert E. Franks, treasurer. Andrew Carnegie and Andrew D. White are the honorary presidents. The organization voted to make Mrs. Eddy its founder, and she has accepted it. In responding to the offer Mrs. Eddy expressed the wish, "May the fruits of your grand association, pregnant with peace, find their birthright in divine science." It certainly will take more even than the aberrant reasoning of Christian Science to get peace out of the world at the present time. The advocates of peace will have to declare that everything against peace is purely negative, and does not really exist.

**Expenditure of Money.**—As showing how much money is used for mere pleasure, the following is striking evidence: "In fifty-five years the wealth of Switzerland has grown from \$2,000,000,000 to \$3,400,000,000, and not less than two-fifths of this total has been acquired by hotels, the annual income of which is estimated at upwards of thirty million dollars, paid them largely by the travelers who go to see the scenery of Switzerland. A touring club in France alone, almost wholly of bicyclists, numbering nearly one hundred thousand members, has an income of a quarter of a million dollars, and expends within twelve thousand dollars of that sum; and this is only one of many such organizations." It certainly can not be said that a country is poor where so much money is being lavished on pleasure alone.

"The wages of sin is death." Whenever one chose a lamb for sacrifice, that lamb stood in his stead, dying because he deserved to die. That lamb in its innocence represented God's great gift of His Son; but the lamb's death was not voluntary, while Christ's was. There can be no vicarious atonement without a willing offering on the part of the vicar, the one who stands in another's stead.

God can not relinquish one claim of His holy law; not one jot or tittle of its requirements may be abated. To do this would be to declare the law to be imperfect, and to impugn His character. Christ reveals the mercy of God by showing God to be just and yet a justifier of Him who believes.