



## Ye Say and Do Not

*By Eliza H. Morton*

Ye say ye love the Lord, and yet  
 Not words but deeds  
 Are what will tell on other lives  
 Far more than creeds.  
 The son that said "I go," when called,  
 Yet never went,  
 Found out too late his life a blank,  
 His days misspent.

O Pharisees, in Christian lands,  
 Ye know the way;  
 And yet ye walk not in the path  
 To endless day.  
 Ye can not enter in, and why?  
 No fruits appear,  
 Ye claim to do and yet do not;  
 Ye're not sincere.

Self-righteousness will close the doors  
 Of mansions bright,  
 The careless indolence of drones  
 Will dim the light.  
 "Thy will, O God," must be our song,  
 "Thy law within,"  
 And then the heart will have the power  
 To conquer sin.

The Lord will prove and test and try;  
 Who will obey?  
 Give evidence of faith and love,  
 And when you pray,  
 Ask for the strength to do just right,  
 Tho all alone;  
 Not living day by day a lie  
 Before God's throne.



## With Our Inquirers

"If ye will inquire, inquire ye."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the word. Such questions only will be answered which, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

### 2522.—Salvation of the Heathen.

According to the Bible, will the heathen, who, ages ago, did not have the light of the Gospel or any knowledge of the law, or of Christ, be saved in heaven? I understand that those living when Christ comes, who have heard the sound of the Gospel, will be destroyed by the brightness of His coming, and will be as tho they were not. But how about those who have lived ages in the past and knew not of the Christ?

T. H.

In the first place, God has given sufficient light to every intelligent, responsible soul in the world; so we read in John 1:9, "That was the true Light, which lighteth every man that cometh into the world." Now to that there can be no exception. God, by His providence, in various ways, will bring light to every soul. So again we read in Rom. 1:20: "For the invisible things of Him since the creation of the world are clearly seen, being perceived thru the things that are made, even His everlasting power and divinity; that they may be without excuse." We read also in Ps. 19: 1, 2: "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Every thoughtful, devout soul who desires the light must be impressed with the wonderful power of the Creator, as manifested in His marvelous works, and if one cares enough for eternal living, he certainly would be led to seek after God thru the highest manifestation which God gives. These works speak of God's power, of God's wisdom. If He has wisdom and power, He also has love, and having love, He also has mercy. While the soul may not know the name "Jesus," or "Christ," or "Jehovah" (the mere literal names are nothing), he may know of the Creator, of that God who is revealed to us by those names, and giving himself to that God will bring to his soul the light which saves from sin.

One ray of light, if followed, will bring us to the Source of light, and that one ray of light will, if allowed to dominate and control our lives, as effectually save as the whole flood of light. It will not develop as strong a character, nor so much knowledge, but it will save. Therefore, we read that "the eyes of the Lord run to and fro thruout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. God's power to reach the heathen in this way is also manifested in the history of His own work in the earth. Again and again we read of those in the very darkest of darkest heathendom, who have found the light and the truth by giving themselves to God, and when God could not reveal Himself to them in any other way, He has sent His angels to them to tell them that their prayers are accepted. We need not therefore worry about the heathen. God is caring for them. Nor need we build up a hypothetical future, in which some other plan or modification of the plan of salvation will be open to them, because God in all His works, as well as in His word, has been calling men to Him from the foundation of the world.

The story is told of an out-and-out infidel, who had utterly rejected the Bible, and believed that everything came by chance. While resting one day on the green sward in the state of Texas, he saw growing around him many of the little flowers called the "Texas Star." He reasoned with himself, if things came by chance, the parts of every flower would not be the same. He began to dissect the flower, to count its petals and stamens. He repeated it over and over again in a number of flowers, but he found in every one the same wonderful design, the same perfection of detail, the same evidences of a great, overruling God, who

is as much at home in the little things of nature as He is in its great things. He therefore turned his face from the little Texas Star to heaven, and said, "Little flower, there is a God." Of course that led him to the fuller revelation of God in His word. Even so have heathen in the past been led, and so God has gathered them out, despite the unfaithfulness of His own children in the giving of His message.

### 2523.—The Second Commandment.

I would like to know if it would be a sin to draw birds, fish, and animals. It says in the Bible, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." I am nine years of age, and a reader of the SIGNS OF THE TIMES.

P. B.

First of all we would like to ask our young inquirer if he is going to worship the things that he draws. If he is drawing them to make his hand skilful, and to understand better these wonderful things which the Lord makes, that is one thing. If he is making them in order that he may bow before them and worship, that is another thing. The commandment forbids the making of these things to worship. It is an utter perversion of God's truth to say that we should make none of these things. Human life would hardly be worth living at all if we made no things. The clothes we wear, the houses in which we live, the furniture we use, the very food we may eat, are all images of some other thing similar. This is not that which the Lord forbids. He forbids our making in order to worship.

If you will read the book of Exodus, chapters 25-40, you will read there how God instructed His children to make a house for His worship, and that, too, was made after a pattern. They were not to worship that house, they were not to worship the beautiful figures of the cherubim which they wove into those curtains, but they were to glorify God in the use of these things which He instructed them to make. So in the temple built by Solomon, it was adorned with various things. The pomegranate, a fruit, was used over and over as one of the adornments. The bell was used as another. Lions and cattle were not to worship, however, but to make beautiful the house of the Lord.

We read in Eze. 4:1-3 of how the Lord told the prophet to take a tile and portray, or picture, upon that tile an image of Jerusalem, and of battering-rams that were to be set against it; and by such illustrations as this, show the people of the judgments that were to come upon the city. All these things show that it is very proper to make things that will be of use, and of use to glorify God, but when we get to worshiping the work of our own hands, that is another thing. We must make nothing whatever, the likeness of anything in heaven or earth, to worship.

### 2524.—The Child and the Sinner. Isa. 65: 20.

Will you in your question corner please give me some information on Isa. 65:20? I do not think I understand it properly.

W. W. P.

Isa. 65:20 is one of the many texts which puzzle earnest souls, the understanding of which does not matter so very much after all. There are so many more important scriptures in the word that it is hardly worth while to give so much attention and thought to some passage of this kind when more important ones are waiting; rather it is better to leave it, and let its meaning come to us thru other scriptures, which frequently is the

case. Some passage that we may puzzle over for years, and still have locked to our understanding, will be opened when we least expect it by light from another scripture.

Verses 17 to 19 of Isaiah 65 are a description of the glorious new heavens and the new earth; when former sufferings shall not be remembered with sorrow, or weigh upon the heart; when God's people will rejoice in the New Jerusalem, and where He shall joy in His people; and where no more shall be heard the voice of weeping, and the voice of crying.

Verse 20 then declares, "There shall be no more thence an infant of days, nor an old man that hath not filled his days." That is true of the cities of this world. That will not be true of the eternal city of God. Then He tells us why. If we will read in connection with this the 20th chapter of Revelation, it will give us a better understanding of the text in question. When the new heavens and the new earth are spread out before God's people, the judgment will have taken place, and all who have identified themselves with sin will have been destroyed with the sin. In the second resurrection at the end of the thousand years, the wicked are raised; they come up before the city which descends from God, led by Satan in an endeavor to take it. For "a little season" they are permitted to be deceived by him. This "little season" may be the hundred years which is mentioned in Isa. 65:20. During that hundred years, the wicked manifest that they have no desire to be saved in God's way, and those children who have reached the age of accountability before dying also show that they themselves are linked with the wicked; consequently, the sinner being a hundred years old, or living during that period of the hundred years, shall be accursed, and the child also shall die in that same period.

That will close all such conditions as that to all eternity. No more from that time will there be any death of sinner or child, but "they shall build houses, and inhabit them, and plant vineyards and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of the tree shall be the days of My people;" that is, the days of the tree of life. God's children will live forever. That hundred years of the closing of judgment, that "little season" after the second resurrection, will demonstrate to all the ages, in all the worlds, that God's judgments are just and right; that God's salvation was sufficient for all, and that those who have rebelled against Him, and who perish in their sin, and because of their sin, have received the wages for which they have labored.

### 2525.—Times of the Gentiles. Luke 21:24.

Please answer thru the SIGNS OF THE TIMES the latter clause of the 21st chapter of Luke, verse 24, "until the times of the Gentiles be fulfilled." G. S.

The "times of the Gentiles" here named are evidently the times referred to in the prophecies of the Old Testament concerning the Gentiles, during which the kingdom was taken from God's people, as it was in the captivity of Babylon. The prophet Ezekiel tells us, in the twenty-first chapter, that it would be overturned three times after that, and would be no more under the control of the Lord's people, "until He come whose right it is; and I will give it Him." The times of the Gentiles are the times when Gentile power shall dominate God's heritage, the earth; and when those times are fulfilled, then no longer will God's city be trodden down, but His people will be taken to the New Jerusalem, where there will be no more sorrow or trouble or affliction. The times of the Gentiles reach to the second coming of our Lord.

### 2526.—Baldness. Amos 8:10.

Is baldness to be a sign of the last days? Amos 8:10. W. G. W.

We do not know that it is any more than any other physical deterioration. There are several passages of Scripture which indicate that baldness was not uncommon in the centuries before Christ.



# 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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## True Happiness in Service

By Mrs. E. G. White

**T**HE man whose experience is least to be envied is the one who shuts up his sympathies within his own heart. Those who get the most good out of life, who feel the truest satisfaction, are those who receive to give. Those who live for self are always in want; for they are never satisfied. There is no Christianity in shutting our sympathies up in our own selfish hearts. We are to bring brightness and blessing into the lives of others. The Lord has chosen us as His channels through which to communicate His blessings.

The Lord has provided for every one pleasure that may be enjoyed by rich and poor alike,—the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service, the light of Christ shines forth to brighten lives darkened by shadows.

Christ bound men to His heart by the ties of love and devotion; and by the same ties He bound them to their fellow men. With Him love was life, and life was service. "Freely ye have received," He said, "freely give."

It was not on the cross only that Christ sacrificed Himself for humanity. As "He went about doing good," every day's experience was an outpouring of His life. In one way only could such a life be sustained. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair;

they abide for a season, and the result is manifest in noble deeds; then their life fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering.

"God sent not His Son into the world to condemn the world; but that the world through Him might be saved." Looking upon men in their suffering and degradation, Christ

tion of the world of light. From His lips flowed blessings as the gushing forth of a long-sealed fountain.

Turning from the ambitious, self-satisfied favorites of this world, He declared that those were blessed who, however great their need, would receive His light and love. To the poor in spirit, the sorrowing, the persecuted, He stretched out His arms, saying, "Come unto me, . . . and I will give you rest."

In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace,—in "the beauty of the Lord our God." Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence, souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that



Jesus and His Disciples on a Mission of Ministry.

perceived ground for hope where appeared only despair and ruin. Wherever there existed a sense of need, there He saw opportunity for uplifting. Souls tempted, defeated, feeling themselves lost, ready to perish, He met, not with denunciation, but with blessing.

The beatitudes were His greeting to the whole human family. Looking upon the vast throng gathered to listen to the Sermon on the Mount, He seemed to have forgotten for the moment that He was not in heaven, and He used the familiar saluta-

seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life.

Every true, self-sacrificing worker is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honor." By earnest, thoughtful efforts to help where help is needed, the true Chris-



tian shows his love for God and for his fellow beings. He may lose his life in service; but when Christ gathers His jewels to Himself, he will find it again.

There are many souls in perplexity, weighed down by a load of guilt. They desire to be delivered from sin. They have wandered from the springs of true happiness, and have poisoned their lives by drinking of the murky waters of transgression. They need the help of a friendly, outstretched hand. Teach them how to reach upward, how to live so that they will gain the respect of their fellow men. Altho the will has been depraved and weakened, there is hope for them in Christ. He will waken in their hearts higher impulses and holier desires.

They need to hear words of encouragement, that they may lay hold of the hope set before them in the Gospel. The promises of God's word will be to them as the leaves

of the tree of life. Patiently continue your efforts, until with grateful joy the trembling hand grasps the hope of redemption thru Christ.

It is the one who has been tempted and tried, and whose hope was well-nigh gone, but who was saved by hearing a message of love, who can best understand the message of soul-saving. He whose heart is filled with the love of Christ, because he has been sought for by the Saviour, and brought back to the fold, knows how to work for others. He can point sinners to the Lamb of God. He has given himself without reserve to God, and has been accepted in the Beloved. The hand that in his weakness he held out for help has been grasped. By the ministry of such ones many prodigals will be brought to the Father, to present themselves before Him in contrition and penitence.

into Heaven's confidence! And Jehovah said, "Shall I hide from Abraham that which I do?" And then He told him of Sodom's doom, and listened patiently while again and again the man of faith pleaded for the benighted city. Genesis 18.

### The Test of Abraham.

Then, again, read the story of the test of faith in Abraham's later years. Genesis 22. Who was it that so carefully and tenderly watched over the aged man of God as from his Hebron home he wended his way to Mount Moriah there to offer up the son of promise? Ah, listen! When the father raised the knife in obedience to God's command, "the angel of Jehovah [the Son of God] called unto him out of heaven, and said, . . . Now I know that thou fearest God." Yes, it was the Lord Jesus Christ who that day heralded to an expectant universe the love and faith of one of His children. It was He who one day would actually die as man's ransom, One from whom the stroke of wrath would not be turned away.

It was the Angel of Jehovah who, during that night of distress and temptation, wrestled with the man Jacob. Wonderful indeed it is that the Christ of God should enter into such relationship with one of His own creatures. But as Jehovah's Messenger, that was the work of His choice. But if the relationship seemed humble, the results were divinely glorious. That night Jacob "the supplanter" became the Israel of God. That night of wrestling brought him a new nature and a new name. Genesis 32.

Let us thank God for such a Messenger. As the Hagars still need comfort, the Abrahams testing, the Jacobs new natures, so the Angel of Jehovah's covenant still lives. He visits men to-day, He enters into all their life experiences, and by His Spirit makes known to them the secrets of Heaven.

### A Song of the Heart.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food and cleaned their bills on the napkin of a bough, then on the top twig they sing one song of praise. I know they sleep sweeter for it. O, that we might sing every evening and morning, and let song touch song all the way thru! O, that we could put song under our burden! O, that we could extract the sense of sorrow by song! Then sad things would not poison so much. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven; and among God's people on earth, song is the appropriate language of Christian feeling.—*Henry Ward Beecher.*

## Christ the Angel of Jehovah

By C. L. Taylor

**F**ROM Genesis to Revelation, the Bible record, with all its wonderful variations and kaleidoscopic revelations, is but the forthshining of the glory of the Divine One,—the story of "the Lamb slain from the foundation of the world."

When God gave His Son to the world as its offering for sin, then, also, the fate of the world rested upon Him. To the Lord Jesus Christ was given "power over all flesh" (John 17:2), to Him were committed all judgment and authority (John 5:22, 27).

In the stories of patriarch and prophet, of priest and prince, of ruler and ruled, are, therefore, only glimpses of the Christ who, as a simple man, as a mighty warrior, as a flaming angel, or as Jehovah, God, sought to accomplish in and for and thru mankind the beneficent designs of the great plan of salvation. Understanding that from the very beginning only God the Son, with but one or two exceptions, has been the One seen and heard, then indeed the word of God assumes a new beauty, and wonderfully plain but comprehensive and suggestive is the record of earth which Heaven has been pleased to give.

### The Purpose of the Writing.

In the light of the foregoing, it is easy to understand 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. The basis of hope for to-day is that He who worked for Noah, for Abraham, for Jacob, lives and works now. Seeing what our Christ did in those days of long ago, we may see what He will do, tho in a larger way, in this present time.

Said Jesus, "Abraham rejoiced to see My day: and he saw it, and was glad." John 8:56. By faith Abraham became acquainted with the Lord Jesus, accepted Him as his Saviour from sin and sinning, and so entered into covenant relation with Him.

Heb. 11:8-10; Gen. 15:1-6. Thru faith in the gift of the only-begotten Son of God, he was able to offer up *his* only son, Isaac. Heb. 11:17-19.

But it was as "the Angel of Jehovah,"—Jehovah's messenger—that the Son of God visited men in those patriarchal days. Malachi refers to Him as "the Messenger [or angel] of the covenant." Mal. 3:1. God's covenant of peace was laid in Jesus Christ. Therefore as the angel of Jehovah's covenant, the Son of God ministered especially to those who by faith had entered into covenant relation with Heaven.

### Christ Meeting Men on Common Ground.

What a beautiful, yea glorious thought that all thru the ages the Son of God, as His Father's messenger of love and power, has condescended to meet man on common ground, as it were, and to enter into all the various details of his life and work as Friend and Helper, as Counselor and Guide! But even so it was.

To poor, discouraged Hagar "the Angel of Jehovah" came with comforting advice and sweet assurance, and that Hagar might know Him as she ought, He evidenced His divinity in a promise that only the Divine could make or keep. Gen. 16:7-13. She heard His voice, and recognized His nature; and out of the fulness of her heart she said, "Thou art a God that seeth." The Angel of Jehovah was the Son of God.

To Abraham "the friend of God," the Angel of Jehovah came at various times and under different forms. As the patriarch sat in his tent door in the heat of the day, "Jehovah appeared unto him." And how?—As a man among men. "Lo, three men stood over against him," and one was the Son of God. From the heavenly courts, where ten thousand times ten thousand holy ones paid Him adoration, Jehovah's messenger came to converse with a man—a creature of dust! He had come to take that man



## Barabbas or Christ?

"Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" Matt. 27: 17.

**T**HIS question asked by Pilate two thousand years ago is pertinent to every age.

While it is true that the scenery of the stage on which this drama was enacted is laid aside, that the actors have passed away and given place to others, yet the principles which Barabbas and Christ represented are still with us.

It is important to understand clearly that we are not called upon to decide this question for Pilate, the mob has already done this.

We must in our attempt to answer this remember that we are making a choice of principles which are vital in their results.

There are many who despise the Barabbas of Pilate's time, who under present conditions would never clamor for his release, yet enthusiastically uphold the principles which he represented. And on the other hand, there are many who sympathize with Christ before His enemies, who weep because of His sufferings and death, who at the same time crucify Him anew by denying the principles for which He lived and died.

In deciding for Christ, there is ever the danger of confounding the sentiment which provokes sympathy in behalf of the innocent Sufferer with that loyalty and devotion of truth and principle without which all else is futile.

### The Meaning of the Decision.

What, then, does it really mean to decide between Barabbas and Christ? Mark 15: 7 and John 18: 40 tell us that Barabbas was a murderer, a robber, and a mover of insurrection. Heb. 4: 15 and 1 Peter 2: 22 tell us that Christ was without sin and was guileless. We read in 1 John 3: 4 that "sin is the transgression of the law."

First: The decision between Barabbas and Christ is the decision between lawlessness and lawfulness.

Barabbas had taken human life, had taken by violence that which did not belong to him; he had disregarded God's holy law.

The prevailing tendency of the present age is a disregard for God's law, to set at naught the very foundation principles of God's government.

Christ told us that He kept His Father's commandments (John 15: 10), and His life was an unfolding of their divine principles. He died to show their immutability. His life was in harmony with the great standard of righteousness; therefore, sinless. Which principle shall our lives pursue?

Secondly: The choice between Barabbas and Christ is the choice between carnal and spiritual methods in our endeavors to establish the kingdom of Christ. Barabbas apparently belonged to a party who wished to overthrow the Roman government and reestablish the Jewish kingdom. Many such efforts were made which had for their object a worthy cause. But they were not willing to accomplish this in God's way. The Jewish people had waited long and expect-

antly for the dawn of a brighter day, but their night was only growing darker. Would it not be wiser and better, thought Barabbas, to take matters in our hands and usher the kingdom in by force? Barabbas' kingdom was earthly, as were his methods. Why not do a little wrong to bring about a great right?

Are there not conditions existing to-day in which to many it may appear that God is not interested in His work or else that He long delays it? Many will say, "All ought to acknowledge Christ, religious institutions should be maintained, Christ's kingdom must be established on this earth." Instead of a brightening hope, "darkness covers the earth and gross darkness the people." Isa. 60: 2.

### God's Call to His Shepherds.

("Where is the flock that was given thee, thy beautiful flock?" Jer. 13: 20.)

"AWAKE O sleeper," saith thy God,  
Take in thy hand the staff and rod.  
Seest thou the fold beat down and bare?  
Where are thy sheep, O shepherd, where?

The wolf has raged, and thou hast slept;  
Not for "one hour" thy vigils kept;  
Once more the Master calls to thee,  
"Gird now thy loins and follow Me."

Bind on thy sandals, haste away,  
Nor wait till comes the break of day;  
Each hour some sheep is torn and lost,  
Canst thou compute the Master's cost?

Go out, O shepherd, take thy light;  
Nor fear the dangers of the night;  
From out the haunts of grief and sin  
A scattered remnant, bring them in.  
CLARENCE SANTEE.

What, then? instead of awaiting God's time and following His methods, a movement is created, its object being to reform the government and establish Christ's kingdom. We still hear it said, "Would it not be wiser and better to take matters in our own hands, and usher the kingdom in by force?" Casting about for power, the arm of flesh, the civil power, force, carnal methods, are resorted to.

### Power for the Work.

Christ says, "My kingdom is not of this world." John 18: 36. My kingdom is "righteousness, peace, and joy in the Holy Ghost." Rom. 14: 17. "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1: 8. "Tarry until ye be endued with power from on high." Luke 24: 49. O, that men might choose Christ's methods instead of those of Barabbas!

Thirdly: The choice between Barabbas and Christ is the choice between selfishness and unselfishness. Little did Barabbas care for the suffering of his substitute so long as he was allowed to escape.

This is the spirit which is found at the root of all the misery of mankind. Self asserts its claims regardless of the claims of others; pushes to the front while trampling on the rights of a brother; rejoices in its success, which has meant the failure of some one else; reaps the profits of the toilsome and wearisome lives of the less fortunate in life's struggle and suffers no dis-

comfort because of their misery. Capital is arrayed against Labor, the rich oppressing the poor. The small investor becomes the prey of the capitalist in times of financial distress.

Christ stands for unselfishness. He gave His life for the lives of men. Christ says, Do unto others as ye wish others to do unto you. The strong should defend the weak, the rich help the poor, the men of high gifts spend themselves for the handicapped in the race. This is the spirit of Christ. When son or daughter steps out of the way that leads to fame and ease for the sake of a parent in poverty, or when a man refuses the offer which implies distinction, and for the sake of the right identifies himself with the unpopular or obscure, in such cases the choice is made of Christian principles.

This deciding is a daily task. May it be ours to discern between the spirits that govern men's actions, between Barabbas and Christ, and ever follow the truthful principles of the Master.

GEO. H. SKINNER.

### Gold Tried in the Fire.

**T**HE gold tried in the fire is the same faith and love that Jesus had when He came to this lost world to live man's example, and die man's sacrifice. It is the faith and love that Jesus took into the fire, with which He went thru the fire, and came out of the fire.

Jesus wants to sell us this gold. "Buy of Me," He entreats. Jesus asks from us no good thing, only the things that make us wretched, miserable, poor, blind, and naked. O, what a bargain is here offered us! to give the things that will sink us down to eternal ruin for the things that will lift us up to eternal glory.

The opportunity to make this exchange will not always last. God offers now the final chance and choice. Be zealous, O, be zealous and repent, and thus give all to Christ, and receive all from Him.

It is the possession of this gold tried in the fire that constitutes the highest and most indispensable qualification for a colporteur, a missionary, a doctor, a teacher, a preacher, or any one else in the Master's vineyard. O why do we halt and hesitate! Let us arise and break the fearful spell of lethargy and lukewarmness that has settled upon us. If we do thus arise, open the door of our hearts, and let Jesus come in, bringing with Him the true riches, we will truly and surely "arise and shine." For with the "gold tried in the fire" will come the beautiful garment of salvation, clean and white. Then will follow the anointing of the eyes with the eye-salve of the Holy Spirit. What wonderful discernment and insight into spiritual truth and all spiritual things that will give us! O how precious then will become the word of God and the messages of God to us! We will feed and feast upon them continually, and thus grow up into Jesus our living Head in all things.

It is the fearful delusion and lukewarmness that are holding us back from listening to



the last earnest entreaty of our beloved Lord, the faithful and true Witness. With deep yearning of soul Jesus is saying to every lukewarm professor, "Why will you die? You will not come unto Me that you might have life."

If we will only heed the counsel of Jesus, it will be but a short period of walking with Jesus in light here, followed by an eternity of walking with Him in white hereafter; a short period of sitting with Jesus here in heavenly places, and an eternity of sitting with Jesus on His throne hereafter; joyous cross-bearing for time, followed by glorious crown-wearing for eternity.

Jesus, the great Head of the church, is now giving His last and final counsel to His remnant church on earth. The destiny of the church, and hence of each individual believer, hangs on His testimony. By many, thus far, this closing counsel is being entirely disregarded, and by a very large number only half heeded. But few, indeed, have really taken it to heart and been sanctified body, soul, and spirit by it. May the reader and the writer be among the sanctified ones who are thus made meet for the Master's use, and who will hear the "Well done," when Jesus comes.

H. A. ST. JOHN.

## "Behold, I Send You Forth."

"Behold, I send you forth as sheep in the midst of wolves." *Matt. 10: 16.*

**T**HE disciples had been called to follow the Master in His earthly wanderings. By faith they had followed Him, leaving all. From the very first they had seen the wonderful things which He did, the miracles of healing, the stilling of the tempest, the power of His word. Day by day they were learning of His mission; day by day He instructed them concerning His kingdom. And then came the time for a richer experience; He would send them out to preach the Gospel, to heal the sick, to meet the enemy, to do His work in the earth.

But first of all He would fortify them against the evils they were to meet; even before the commission was given, "He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." And then came the charge: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons." It was a mighty undertaking for men whose lives hitherto had been spent in private pursuits, whose training had been so brief; but already they knew much of the power of God; "freely ye received," He told them, "freely give."

And thus it was that He sent them forth "as sheep in the midst of wolves." He knew they would meet the enemy in all his strength and sophistry; He knew they would be tried and tempted; He knew their faith would be taxed to its limit, and that, do the best they could, they would find trials that would bear them down. But with it all they might ever look to the Giver of all

blessings and knowledge, and receive of Him the thing most needed in the most needy hour.

So it has always been with the children of God. Moses in Egypt, Daniel in Babylon, Esther in Persia, the disciples of Jesus, Luther, Wesley, Knox, Miller, and scores of others,—all have had to go into the world as sheep amidst wolves. These have been tried and tested. All have had messages to bear. But no more is it true of these striking characters in the history of God's work in the earth than it has been and ever is true of every child of God. But always and ever, back of the commission to go is the authority, the power of God. With such

## The City Eternal.

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I SING of a city whose greatness hath won me—  
Where poverty, peril, and pain are unknown;  
The trance of its wonderful splendor is on me—  
I dream of its King and the grace of His throne.

At morn, where the brilliance of sun-dawn is shining—  
At noon, by the banners of beauty unfurled—  
At eve, when the fairness my heart is refining,  
I watch for its coming, the hope of the world.

The gates are of pearl, set in jeweled foundation;  
The pavements are gold, by the sandaled untrod;  
The triumph and crown of redemptive creation;  
The home of the saints in the kingdom of God.

The hymns of the holy, in sanctified phrases—  
The jubilant songs of the ransomed that ring,  
Are pure in devotion and perfect in praises—  
Extolling the royal Redeemer and King.

O city eternal! How great is thy glory!  
The wealth of the universe centers in thee!  
The Lamb is thy light and salvation thy story;  
My spirit breaks thru in desire to be free.  
—Llewellyn A. Morrison.

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a commission, backed by such authority, why will any soul hesitate to do His bidding? The duty is clear, the commission is definite, the reward is eternal; and the need is just as great, just as pitiful, just as imperative, "Go ye therefore, and make disciples of all nations." And the promise is eternally true, "Lo, I am with you always, even unto the end of the world."

H.

## The Gethsemane of Life.

For every one of us sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the death-beds of those we love; it may be the Gethsemane of remorse and well-nigh despair for sins that we will not, but which we say we can not, overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ Himself, who bore the burden of our sins, will, if we seek Him, come to comfort us. He will if, being in an agony, we pray. He can be touched, He is touched, with the feeling of our infirmities. He, too, has trodden the wine-press of agony alone; He, too, has lain face downward in the night upon the ground, and the comfort which then came

to Him, He has bequeathed to us—even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—*Dean Farrar.*

## Manual Labor a Blessing.

"Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." *Ex. 20: 9, 10.*

**T**HIS is a part of the fourth commandment and contains a positive permission to labor six days in the week, which leaves only one day for rest, and that is enough, of course. Nothing is said about the number of hours we are to labor each day, but the man who is in harmony with the commandment, and therefore that much in harmony with God, will not be so very particular about the number of hours, so that he puts in hours enough.

It being God's plan that man should labor, it is therefore honorable and beneficial. But to get the benefit that God wants us to have, we must be reconciled to it, and receive it cheerfully as from the Lord; then honest labor may become a pleasure and recreation.

It being God's will that man should be occupied in honest labor which is surely good for him, it naturally follows that Satan, who is in opposition to all of God's plans, labors to keep men in idleness. He suggests that manual labor is unbecoming for a gentleman; it is degrading and dreadfully slavish. And where he can not make that idea work, then he makes men believe that a few hours will do, the fewer the better.

Then is not the no-work idea Satanic, and therefore, of course, anti-Christian? The divine decree is, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground," and is it not likely that those who shun the sweating process now may have an extra amount of it to undergo by and by? Surely, "God is not mocked."

"The sleep of a laboring man is sweet, whether he eat little or much." *Ecc. 5: 12.*

"Whatsoever thy hand findeth to do, do it with thy might." *Ecc. 9: 10.*

"Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase." *Prov. 13: 11.*

"The labor of the righteous tendeth to life: the fruit of the wicked to sin." *Prov. 10: 16.*

The fruit of the wicked is idleness, one of the conditions that prevailed in Sodom.

"The desire of the slothful killeth him; for his hands refuse to labor." *Prov. 21: 25.*

The Lord wants His people to take pleasure in labor. "Ye shall rejoice in all that ye put your hand unto." *Deut. 12: 7.*

"But rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." *Eph. 4: 28.*

Without labor there would be no wealth produced, there would be no conveniences, no one would have anything to distribute to those in need, for all would be in need and destitute. Surely, labor is a necessity and honorable, but who shall say, "You shall labor, but I will not"? "Study to be quiet, and to do your own business, and to



work with your own hands, as we commanded you." 1 Thess. 4:11.

It is plain from this that the Lord wants us to attend quietly to our own business and labor with our hands. If people would get the idea of doing their own work they would be more independent. For those who depend entirely upon servants to do their work frequently have much trouble regarding the servants. The apostle Paul was in favor of earning his own bread and of having others do likewise, and thus be a burden to no one. "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thess. 3:7-12.

In the last verse quoted the apostle commands us by the Lord Jesus Christ. Then it is the Lord Jesus Christ who commands us to work quietly and earn our own living. Most likely the apostles all worked with their hands to some extent at least for their own support, tho at one time they seem to have gotten the idea that they must do nothing but preach. But did it not soon develop that one who could serve in another capacity could also preach as well if not better than any of the rest? Read Acts 6. Manual labor is no bar to good preaching. As for myself I thank the Lord for the willingness and power to work.

SETH SMITH.

## God or Cæsar.

**W**HEN the Pharisees of old desired a pretext that they might bring Christ our Saviour under the condemnation of the law, and being unable to find a single flaw in His spotless life, as a last resort they brought Him a penny and addressed Him thus: "Master, we know that Thou art true, and teachest the way of God in truth. . . . Is it lawful to give tribute unto Cæsar, or not?" Matt. 22:16, 17.

This plain declaration on their part reveals the hypocritical nature of these great leaders of thought. They dare not make a plain statement of their feelings to the masses of the people, so with a few well-chosen words of flattery, they sought to entangle our Christ, that they might be able to bring Him before the court as a lawbreaker. "Is it lawful to pay tribute unto Cæsar, or not?"

In answering this question, Christ plainly laid before us a great and grand principle, and established the fact that there were duties due to Cæsar with which He had no right to interfere. He said: "Why tempt ye Me? Show Me the tribute money. And they brought unto Him a penny. And He

said unto them, Whose is this image and superscription? They say unto Him, Cæsar's." Then comes forth from His lips that remarkable answer, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Had He said, "No," to their question, He would have been brought at once before the courts of Rome to answer to the charge of treason.

To-day our country is greatly wrought up over the enactment and enforcement of Sunday laws. Some act as if they believed the entire future, and also the destiny of this government, depended upon the enforcement of very strict Sunday legislation.

Now, I would like to ask every reader this question, and I want him to answer it plainly, at least to the satisfaction of his own inner man, or conscience. In making and enforcing Sunday laws, are we not overstepping the realm of Cæsar, or the state power? Is not Sunday a religious institution, and with what right does Cæsar, or civil government, invade the domain of religion?

The trampling upon this great principle here laid down by our Saviour has cursed many nations in the past, and it will curse America. That period of time known in history as the Dark Ages was brought on by the civil power or Cæsar usurping the rights of God and legislating on matters pertaining to religion. Some of America's greatest men have placed themselves on record as bitterly opposing every move that would, in any way, have a tendency to unite church and state in this country.

Again, let me ask you: Who is it generally that is foremost in working for the enactment of Sunday laws?—Not the man who is forced to labor on Sunday, as we might suppose, but it is the ministers of the Gospel. Finding themselves unable to persuade men to reverence the day, they seek the arm of civil law to force upon an unbelieving public a so-called religious institution.

In every nation where the state has had the power to legislate in matters pertaining to religion, this course has proved a disastrous failure. The state can punish crime, but it is absolutely impossible for the state to take the place of God and punish sin.

The Inquisition of the past is the legitimate fruits of attempting to render unto Cæsar the things that belong to God.

And generally the people go just far enough to make the Sunday laws a farce. The other day, in a certain city where I stopped over Sunday, a little boy was seen on the street with a small basket of groceries on his arm. Two big, blue-coated policemen accosted him, asking him what he had and where he got it, which nearly scared the little fellow to death. Much time was spent in that vicinity by the blue-coats, to locate, if possible, the grocer who had committed the gross outrage of selling a few groceries on Sunday.

I remember that same Sunday seeing several billiard- and pool-halls open, where many men had congregated, and I also noticed that liverymen and hack-drivers were working as hard as on any other day in the week.

Here is another question, and I am wholly unable to solve it, or to see any degree of fairness in it whatsoever. Why is it that the law goes after the grocer, the butcher, the cigar or news stand, or the Sunday theater with such a vengeance, and at the same time large corporations work men on Sunday, and railroad trains are running in and out of our cities by the dozen every Sunday, and are not molested at all?

Another thing: These same men who are so very much in favor of stringent Sunday laws, will deliberately ride on public conveyances where men and horses are absolutely obliged to work all day Sunday.

While many are spending valuable time trying to work up sentiment in favor of Sunday laws, they are neglecting to cry out against many other evils that are sadly demoralizing the rising generation.

How much better it would be, if, instead of trying to force our religion upon the public, we would do as Paul did and labor to persuade men, relying upon the Holy Spirit for convicting power. A little child can lead the horse to water, but a thousand men can not force him to drink.

It is plain that any nation, state, or city, which legislates on any religious institution, oversteps the realm of its jurisdiction. May God help us to see the breakers ahead of such legislation.

CHARLES W. WADDELL.

## The Only Way.

*Only one attitude is becoming in the sinner.*

"The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast." Luke 18:13.

*Only one prayer can he offer.*

"God be merciful to me a sinner." Luke 18:13.

"Have mercy upon me, O God, according to Thy loving-kindness." Ps. 51:1.

*Only thru God's mercy can the sinner ask forgiveness.*

"According unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." Ps. 51:1, 2.

*Only thru confession is sin forgiven.*

"I acknowledge my transgressions; and my sin is ever before me." Ps. 51:3.

"I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Ps. 32:5.

*Only the power of God can cleanse from sin.*

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:7, 10.

*Only God's power can keep clean.*

"Uphold me with Thy free Spirit." Ps. 51:12.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." Ps. 119:9.

"Now ye are clean thru the word which I have spoken unto you." John 15:3.

*Only a full surrender is acceptable.*

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Ps. 51:17.

*Only one day of salvation is offered.*

"To-day if ye will hear His voice, harden not your heart." Ps. 95:7, 8.

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.





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

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## A Plea for Christian Experience.

**I**T certainly is a matter of sadness that a Christian professor feels it necessary to use nineteen pages of the *Hibbert Journal* in a plea for Christian experience; yet such is the case. Still we are glad that the Rev. P. T. Forsyth, M.A., D.D., principal of Hackney College, Hampstead, England, has written the article. While we may not agree with all of his admonitions, especially regarding the method of Higher Criticism, while we still feel that he might have gone farther in the evidence that he gives of experience in Christ Jesus, we are thankful that the article is given to the world.

He says that the two streams which are mingling in so-called Protestantism at the present time are: "The one, the Reformation stream, which carries down with it much of the debris of medieval doctrine; and the other, the Illumination, which carries with it much of the pagan debris of the older Renaissance and classic ambiguity."

He clearly states the difference between these two divisions (Italics and bold face ours):

"For the one, man was the lost thing in the universe, and the greatness of his ruin was the index of the dignity of his nature; for the other, man was the one saving thing in the universe, and the greatness of his success in subduing the world to his thought and will was the badge of his heroic divinity, soiled, perhaps, but indelible. The one lived by redemption and regeneration; the other, by evolution and education. For the one forgiveness was essential, and for the other forgiveness was incidental. For the one Christ was absolute, for the other He was but relative to the history from which He arose. In the one case we believe in Christ, in the other we believe like Christ. In the one we trust our whole selves to Christ forever, in the other we imitate Him."

He holds to Christianity as first preached, the Christianity of the Bible and the apostles, and declares that "In proportion as it ceases to be a *kerugma* [a proclamation], Christianity ceases to be Christianity." He also flatly declares what is indubitably true that "Illuminism or Rationalism is not Protestantism. We find our charter in history, and not in human nature; in the word, and not in the world. The seat of revelation is in the Cross, and not in the heart. The precious thing is something given, and not evolved. The Gospel stands with the predominance of intervention, and it falls with the predominance of evolution. Grace is essentially miraculous. Christ is more precious to us by what distinguishes Him from us than by what identifies Him

with us. The Gospel turns entirely upon redemptive forgiveness; and if evolution explain all, there is no sin, and therefore no forgiveness."

Dr. Forsyth also takes up the matter of Christian experience, how real and true Christ is to us, how He comes into our own lives with distinctive clearness and a positive revolution which completely changes—recreates—the soul; and not as a mere matter of sentiment, but as an abiding power.

## Objections.

He also answers the objection that is offered by the Higher Critics, or Illuminationists he would properly call them, that we never can be quite sure that the Saviour we meet is a personal reality. How can we be more certain than the Roman Catholic girl in the real presence and speech of the Virgin at Lourdes. "If it is Christ who visits you, it were the Virgin who visited her." Dr. Forsyth replies to this sufficiently to meet the objection. The one might be a hallucination, but it does not abide, nor does it recreate as does the personal presence of Christ. "I know Him as the author as well as object of my faith. The great change was not a somersault I succeeded in turning, with some divine help; it was a revolution effected in me and by Him. The very fact that in its nature it was forgiveness and regeneration, makes it a moral certainty, the kind of certainty that rises from contact with my Judge, with the last moral and personal reality, who has power even to break me, and with my Re-

deemer who has power to remake me as His own."

And yet it seems to us that there is stronger evidence than this, and that is in the inspired word of God in conjunction with our own experience. God writes the experience of reborn souls twice. He tells it in His word, in His Gospel, which is the "power of God unto salvation," in which is revealed His righteousness in response to faith; He presents before us His holy law in precept. That word, that law, exists unchangeable; it comes down to us from the great, vital, throbbing, historic past. It is met again in perfect harmony with that word, in souls that have yielded to Christ, who have cast their all upon Him, who have laid themselves and their sins down at His feet, and have borne away in their lives the forgiveness of all iniquity, and in their hearts and on their lips the blessed song of redemption. This becomes to the redeemed soul an unshakeable evidence of the reality of the Christian religion. No such thing is promised in the word of God, or in one of the theoretical religions of past ages, concerning the Virgin, the Saints, or any other characters who have deluded the world, but it is promised in Jesus Christ, our Lord; and it is fulfilled according to the promise in those who receive Him. This is the unshaken evidence which God gives to every child by which he may know that his Christian experience is an abiding rock, revealing the great twofold truth: first, that God's word and Gospel are true and living; and secondly, that he is possessor of that life.

## Studies in Romans

### The Adopted Sons of God.

Rom. 8:14-23.

**T**HE studies in Romans contained in the late issues of this paper have dwelt upon those portions of the book that show how we are delivered from the bondage to the fleshly lusts and sins of our fallen natures; thus is the foundation laid for the verses that follow, and which show God's plan of adopting us as sons and daughters into His own family.

"For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him."

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the Son of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Rom. 8:14-23.

"As many as are led by the Spirit of

God, these are the sons of God." God offers His Spirit to us freely. His design is that His Spirit shall be our leader. The Spirit connects us with heaven so that we may feed on the word of God in such a manner as to bring all the affections and lusts of the flesh into complete subjection. We may be absolutely led and kept by the mighty power of the Spirit of God.

In previous studies we have found that the Father above has made the plan by which we may receive as a gift from Him the righteousness of His own Son to take the place of all the sins of all our past lives. And having thus taken care of our past by imputing to us the righteousness of His own life, He provides for our keeping that righteousness thru the power of the indwelling of His Spirit. Then comes the crowning climax of the

### Adoption as Sons.

"For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father." While in the life of sin, we were under the bondage to sin. But having renounced our lives of wicked deeds, and having accepted the perfect life of Christ instead, we are now delivered from that bondage; we are free men and women in Christ; we are the adopted children of the most high God. In the delights of this newly found rela-



tionship we stand in His gifted robes of righteousness, exclaiming Father! Father! He has taken us from our sins and degradations, fitted us to stand in His presence, and then adopted us into His own family! We are His sons, and He is our own Father!

"The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him." The Spirit beareth witness that we are "children of God." And not only are we children, but our Father has an estate and we are heirs because we are children. And this is not all. We, the adopted children, are made to be "joint-heirs with Christ," the only-begotten Son. What an inestimable gift is thus bestowed upon the adopted children of our Father in heaven! How marvelously is the infinite love and unselfish fatherly kindness of the Lord thus manifested!

In that wonderful prayer of Christ, recorded in the seventeenth of John, it is prayed, "That they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me." This prayer was offered just before the Lord was led to the judgment-hall to be condemned and crucified. He pleads with His Father to make it manifest to the world that the believer in Christ is loved by the Father the same as He loves His own Son. What more could Heaven do to show to mankind the interest and heart devotion that are given to our salvation! We are "joint-heirs with Christ," and occupy the same place in the affections of the Father as does His only-begotten Son.

Having manifested such love toward us as this, how appropriate is the statement that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."

"The whole creation groaneth and travaileth in pain together until now." For "the creation was subjected to vanity." It was thrown into the bondage of corruption by reason of the sins of mankind and of the fallen angels. The divinely ordained course of nature has been broken in upon by the rebellion of sin. "The whole creation groaneth and travaileth in pain;" things are out of joint; disturbances in sun, and moon, and star, and storms and upheavals on earth, all show that creation is made to suffer; matters are not right, else such things would not occur.

But soon all this must be changed. "The earnest expectation of the creation waiteth for the revealing of the sons of God." "And it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3. T.

In righteousness only is continuance of life. In Christ Jesus only is righteousness to be obtained; and that not of ourselves; it is the gift of God by faith.

## The American Standard Revised Version.

THE International Sunday-School Association is putting forth efforts to place a copy of the American Standard Bible in the hands of every member of the Sunday-schools in America. They ask for the cooperation of Sunday-schools and the ministers of America for this purpose.

We are glad this step is being taken; not that we have anything against the Old Version. In the providence of God it has been the means of blessing millions, but it is not the best translation. It was the best in its day, but it isn't the best now. Some of the terms which it uses have undergone complete change of meaning. Take for instance the word "prevent" which now means "to hinder," but formerly meant "to go before." Its use in that sense in the Common Version, many do not know. The texts where it is used are thus obscured to the general reader.

Take the old expression "earring" which formerly meant "sowing." We have been asked very many times what it means "in earing time, and in harvest." The American Version corrects this.

We have our old English word "seethe;" of course, there are many who understand what it means; but there are many who do not, and "boil" is just as good English as "seethe."

Then, too, the American Version is much more uniform in its renderings. It does not translate the same original word by so many English terms, nor does it translate so many original words by one English term. These make it confusing. Take for instance the word "hell," which with one exception in the New Testament comes from two words, "Hades," and "Gehenna." The one, "the abode of the dead," the other, "a place of punishment." It is impossible to distinguish between these two in the Common Version, but the American Standard Version so distinguishes in the texts or in the margin, that there can be no question as to the meaning of the term. In the one case the Greek word is transferred, in the other it is placed in the margin.

A few years ago we met a man that had some followers who had built up one of the tenets of his sect upon the two renderings of Holy Ghost and Holy Spirit, contending that the Holy Ghost was one thing, and the Holy Spirit another. Both of them come from the same originals; but the American Version is uniform in this respect.

One other most excellent feature is that the covenant name of God is retained thruout the Old Testament—the great note in blank which God has given to His people, and which faith may fill out with all the blessed promises of Jehovah, the covenant God. He who devoutly reads the Old Testament feels drawn closer to the Creator of the heavens and the earth than where he meets continually the term "Lord," which may be applied to human dignitaries and false gods, as well as to the true.

These are only a few features of superior excellence in the American Standard Version. There are many others. It has all the excellences of the old in its diction, and strong, clear expressiveness, and many others that the Common Version does not have. The greatest enemy that it has is prejudice—prejudice that would melt like frost ferns before the sun, if people would but read it.

There is one other thought, that we would like to express in this connection: There are some who seem to get the idea that the Common, or King James, Version was inspired. This, of course, immediately brings us back to the primary question, What is the Bible? what is the word of God? A German who did not understand English would have absolutely no use for any English version. He would prefer his German translation. The scholar who understands the original languages as he does his own tongue, prefers the Hebrew Old Testament, and the Greek New Testament. He gets back then into the original languages in which the words were given to men. Ought we not to be anxious to secure the very best translation of those original words? We are glad that God in His providence has brought about this last revision of the Bible. For thirty long years it was a

labor of sacrifice and love, for which no compensation was received by those who did the work, save in the one thought that they were making the word of God clearer to the common reader.

## Our Bible Band.

Schedule for Week Ending June 13, 1908.

Sunday	June 7	1 Chron. 20, 21	Proverbs 5
Monday	" 8	" 22, 23	" 6
Tuesday	" 9	" 24, 25	" 7
Wednesday	" 10	" 26, 27	" 8
Thursday	" 11	" 28, 29	" 9
Friday	" 12	2 Chron. 1, 2	" 10
Sabbath	" 13	" 3 - 6	" 11

### Suggestive Notes.

It will be seen by the careful reader that Chronicles gives much more of detail concerning Judah than Israel; while Kings gives more particulars of Israel's history than of Judah's. The term by which Chronicles is known is "That which was omitted." Of course in giving the things omitted, it must also note the other connections. It therefore gives us many details not given in Kings.

Chapters 20-22 present before us incidents in the life of David. Chapter 21, recording his great sin in numbering Israel, shows us that it was Satan who led him to do it, in order that the seed might be destroyed. Altho he was not to build the temple of the Lord, David early began to gather material for that purpose. In the twenty-second chapter he tells us what he had gathered in his affliction for that purpose. The gold talent was worth in American money from \$27,000 to \$32,800; the silver talent, from \$1,600 to \$1,900. Taking the lowest estimate, and David provided in gold \$81,000,000; in silver, \$11,200,000; a total of the vast sum of more than ninety-two million dollars. This was in perfect harmony with his thought that the "house which should be builded for the Lord must be great and magnificent."

Chapters 25 to 27 have to do with the arrangements of the services of the temple and the affairs of the kingdom. Chapter 28 is the instruction which David gave concerning the building of the house to the people and to Solomon. Chapter 29 records the additional gifts that were bestowed by the princes and others. If our readers wish to learn how many dollars it all amounted to, they can multiply the number of talents of gold by 27,000, and the talents of silver by 1,600. The product will be dollars. The last part of chapter 29 shows that there were documents and writings which have not come down to us, but out of which doubtless some of the records of Chronicles and Kings were gathered; the history of Nathan the prophet, and Gad the seer.

Second Chronicles 1 to 6 have to do with Solomon's building of the temple, and its dedication. His wise prayer, God's answer, and Solomon's riches are recorded in the first chapter; the division of men and their plans for work in the second chapter; the description of the house in the third chapter; of the vessels and the appurtenances of the temple in the fourth, as well as the arrangement of the singers. The sixth chapter is the wonderfully comprehensive dedicatory prayer. Note that the prayer is made not simply for the people of Israel, but for the foreigner, "the stranger that is not of Thy people Israel."

Proverbs 5 to 11 need no particular comment. They are filled with splendid counsel. We once heard an old farmer who was a Bible believer tho not a Christian say that all his maxims of business and farming he gathered from the book of Proverbs; and he was a prosperous man. Chapter 8 is usually taken as having reference to Christ; others consider that it is the personification of wisdom. There are expressions, however, that would seem to refer to our Lord, as for instance, "while as yet He had not made the earth" (Verse 26); yet that would be just as true of wisdom personified, and that, of course, is what God is. How many men would have been saved from destruction if they had but followed the faithful warnings which God has given us in this intensely practical book!





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Our London Letter

**T**HE last few weeks have witnessed changes of moment in British politics. In the midst of the furor and noisy demonstrations against the government's Licensing Bill, came the news first of the resignation, and then of the death of the late premier. Sir Henry Campbell-Bannerman leaves many capable men behind him, but none able to take his place in the hearts of the people. He possessed in a remarkable degree the confidence of men of widely-differing shades of political belief. As his successor has said, he was a "cementing and a unifying force."

### Respect for the Late Premier.

The Liberals loved him as the staunch leader who, during the dark days when the South African conflict aroused the war spirit thruout the country and Liberalism was at its lowest ebb, stood unflinchingly at his post of duty, and upheld the principles of his party, even at temporary cost of personal popularity, never once truckling to the loud-voiced outcries of a cheap imperialism even when some of his chief supporters deserted him. Conservatives held Sir Henry in the highest respect as a man who fought hard but fairly; who knew his mind, and clearly defined his position, and withal as a possessor of a remarkably winsome personality. He was also popular with the labor party and the Irish Nationalists. These radical wings of Liberalism were not possessed of any deep sense of loyalty to the government as such, but they entertained the kindest personal feelings for Bannerman, regarding him as in sympathy with their general aims, and doing about as much for them as could be expected under the circumstances.

The late premier was the father of the House of Commons, having represented the district of Stirling ever since 1868. He had a singularly modest opinion of himself, and it was his sterling character and generally acknowledged parliamentary efficiency rather than any special efforts on his part that put him in the highest office. In politics he was without doubt something of an idealist. As one of his friends expressed it, "great causes appealed to him, and he was not ashamed, even on the verge of old age, to see visions and dream dreams." Had he had his way, the

late Peace Conference at The Hague would have been something more than an abortive failure. He was ready to go as far as the safety of Great Britain permitted in the direction of the reduction of armaments. He was eminently a peace man. Jingoism had no keener, more merciless critic than he. The peace advocates sustain an irreparable loss in the death of this high-minded statesman.

What is the present situation of the government?—It is passing thru a crisis. There are some serious elements of weakness. It will be remembered that the Liberal party proper was split over Home Rule, Joseph Chamberlain raising the standard of revolt against Gladstone, and taking with him into the Tory



The Right Hon. John Morley, Who Now Becomes a Peer.

camp a party of his own known as the Unionists. The South African War caused a further split, at least for a time, and when the Liberal cabinet was made up two years ago last winter, it embraced men who had widely differing views on some fundamental questions. Sir Henry Campbell-Bannerman's admirable tact resulted in the formation and maintenance of a strong government; his untimely removal is an inestimable loss to the party.

### The New Premier.

Mr. Asquith, his successor, is a man of splendid ability, an orator and a finished statesman; but he lacks the wide sympathies and unfailing urbanity of the late premier. As one of his friends put it, he has not learned to "suffer fools gladly." He was born of Non-Conformist parents, and received his first education in a little Moravian school. Later he passed thru the City of London School and Balliol College, Oxford, distinguishing himself in both places. He became a barrister in 1876, and fourteen years later "took silk" (became a king's counsel). He fought his way to the front without money, thru sheer ability and force of character. He entered Parliament for East Fife (Scotland) in 1886, and became home secretary under Gladstone in 1892. Chamberlain's tariff reform proposals met his uncompromising opposition; and the weak, vacillating policy of the Balfour government found in him an unsparing critic. He scored a success as Chancellor of the Exchequer, and enters upon the duties of his new office with

the confidence of his party and the respect of the opposition. Whether he will hold together the various elements of which the present government is made up remains to be seen. Of course the large majority will insure safety for a time; but the present premier is not popular with the Irish nor with the labor party. His democratic sympathies being less marked than those of his predecessor, he is less likely to push the battle against the House of Lords. Indeed, Sir Henry himself would find the present situation, with important by-elections going against the government, a difficult one to handle.

### Would Strengthen the House of Lords.

The Liberal government has based its position on popular support. It has accused the Hereditary chamber of being out of touch with the people, and standing in the way of carrying out the people's will. But when the people, speaking thru by-elections, indicate that they are getting tired of Liberal rule, and want a change, the position of the House of Lords is immeasurably strengthened.

The other changes in the cabinet have been favorably received. John Morley goes to the House of Lords, retaining his position of secretary for India. Mr. Lloyd-George scored a marked success as president of the Board of Trade, and naturally succeeds to the Chancellorship of the Exchequer, the highest position next to the premiership. He is the most universally popular member in the cabinet, altho a young man. Winston Churchill, the new president of the Board of Trade, and one of the most brilliant men in the party, made a plucky fight in northwest Manchester, but was defeated by a decisive majority. He is now contesting Dundee, which is believed to be a safe seat. It is an awkward arrangement in British politics that makes it necessary for a member of Parliament who is promoted to cabinet rank, to seek reelection from his constituency. Of course Mr. Churchill was severely handicapped in Manchester. His constituency had always been conservative until 1906, when disgust with Tory misrule led it, with many other conservative boroughs, to vote for the Liberal candidate.

### An Ominous Cloud.

An ominous cloud on the government's political horizon just now is the much-hated and condemned Licensing Bill. I explained its



Winston Spencer Churchill, Esq., M.P., the New President of the Board of Trade.



D. Lloyd-George, M.P., the New Chancellor of the Exchequer.



chief provisions in my letter of a month or so ago. It aims to reduce the public houses (saloons) by about one-third, and by its time limit do away with monopoly values in the liquor trade. If the bill is passed, after fourteen years there will be no compensation when a license is not renewed. In other words, the publican [saloon-keeper] when taking out a license knows that it is good for one year only, and there is no assurance whatever that it may be extended even for one year more. Thus the power of the trade will be greatly crippled. In fact, at the end of the fourteen years, the way is fully open for Prohibition if the country wants it, or for Local Option.

No wonder the forces of evil have been let loose, and the country is stirred from one end to the other. Not a few Liberals have deserted their party to support the liquor trade. The bill is denounced as socialistic, financially ruinous, and nothing less than confiscatory. It is represented that the funds of poor widows and orphans have been invested in brewery shares and public houses [saloons], and it is a cruel thing to rob them by lessening the value of the shares thru unfavorable legislation.

Fortunately everybody's eyes are not shut to the real animus of the opposition which the bill is meeting. The labor members, almost to a man, have given it their hearty support. In the House of Commons yesterday, Mr. Will Crooks made a moving speech on behalf of the little children "who lead lives in homes you would not keep your dogs in because of the vicious habits of their parents." Temperance workers of opposite political views are doing their utmost to support this bill, for they realize that the fight is to be a hard one at the best, and that if the present government is put out of office because of its attempted temperance legislation, there will not arise a government for many years to come with sufficient courage to tackle the question.

## The New Prime Minister Favors Temperance.

The new prime minister has taken a bold stand. In his speech of yesterday at the headquarters of the Reform Club, in which he formally accepted the leadership of the Liberal Party, he announced his intention to stake all on this bill; and he knows what he has to face. It is a fight against the most powerful trade monopoly in the United Kingdom, which has had its way for many years back, and has been growing stronger year by year. The outcome can not but be watched with the deepest concern by all lovers of humanity. The question is whether the nation shall rule or be ruled.

## The Bishops Have Taken Their Stand.

Fortunately the bishops, with hardly an exception, have announced their intention to support the bill. The Archbishop of Canterbury, and especially the Bishop of London, who is by far the strongest personality on the Bench, have taken their stand squarely with the government in this matter, altho the brewers have threatened to discontinue all donations to church funds if the bill passes into law. Of course such threats really do the trade more harm than the bishops; but brewers are not noted for controlling their tempers, and with large numbers of the clergy holding brewery shares, and giving general countenance to the trade, it does seem rather aggravating that the bishops should take the other side.

## Old-Age Pensions.

Another measure which promises to be more popular with the masses is the scheme for old-age pensions, which will be brought before Parliament when the budget is submitted next week. This is not the place to go fully into social questions, but the situation is really an urgent one. Millions live on the starvation line; labor conditions tend to grow worse

rather than better. Trouble has been brewing for months past in the great ship-building industries on the Tyne, and unless an understanding is reached shortly, strikes and lock-outs involving upward of 80,000 men will take place within the next few weeks. Trade upheavals of this kind are the more disastrous because the ordinary wage is so low as to make it almost impossible to lay by anything. Thus we have workhouses crammed to their utmost capacity, and a poor-rate which weighs heavily upon the shoulders of the struggling working man.

## The Churches Losing in Membership.

Turning our eyes for a moment to the religious situation, the outlook is anything but encouraging. Churchmen and non-conformists alike bewail the religious indifference of all classes. Scarcely one fifth of the population of London go to church or chapel. The poor often harbor bitter feelings toward the church. The middle and upper classes go into the country for week-ends, or play golf. The Bible, tho found everywhere, even in the guest rooms of commercial hotels, is unread. Pastor J. H. Shakespeare, for ten years secretary of the Baptist Union, remarked the other day that "the ignorance of the Bible even among candidates for the ministry, was simply appalling."

Wesleyans, Methodists, and Baptists report large decreases of membership during 1907. The "Methodist Recorder," in announcing a loss of 4,392, the largest since 1854, the time of the great disruption in the Methodist ranks, says frankly that it was expected, the news of revival being scarcer than for a generation past. With "record bazaar proceeds" and "unprecedented collections," attendance at prayer-meetings and communion-services has been growing steadily smaller. Baptists report a decrease of some 5,000 members, due partly, it is explained, to a revision of membership rolls, and partly to the failure of some of the converts in the Welsh revival to "stand the test of time." After making all allowances, the figures certainly do not point to a near realization of the millennium. If a really thoroughgoing revision of the membership rolls were to be undertaken, the results would be nothing less than appalling.

In the annals of the British navy, April, 1908, will go down to history as a black month. On the second of the month the destroyer "Sizer" collided with "H. M. S. Berwick" and was sunk, with the loss of thirty-five men; on the 25th, the cruiser "Gladiator" was rammed by the "St. Paul" in The Solent, 27 lives being lost; then the torpedo-destroyer "Gala" was cut in two by the scout "Attentive;" and a serious explosion occurred on board the battle-ship "Britannia," thus making a unique record of disasters.

M. ELLSWORTH OLSEN.

London, May 1.

An editorial clipping is sent us by a correspondent, on an ancient manuscript said to be written seven years after the crucifixion of Jesus, by an eye-witness who was a brother of the order of "Essers," or "Essees," to which Jesus belonged; and who tells of the trial and execution with many interesting details; among other things, that Jesus was taken down from the cross with permission from Pilate, by himself and others; placed in the tomb of Joseph of Arimathea; afterward resuscitated by them from the deep swoon; was persuaded by His disciples not to appear again; and therefore He retired to solitary life, dying six months later from His broken hopes and of His wounds; all of which is superlative nonsense. In the first place there is no such an order as "Essers." There was the order of the "Essenes" of which there is no indication in the Gospels whatsoever that Jesus was a member. This reads like an old fourth-century forgery. That Jesus Christ has risen from the dead, has been demonstrated by nearly nineteen centuries of work in His name.

**Back to the Land.**—The *Atlanta Constitution*, in a despatch from Texas, tells us that the hard times and financial disturbances are driving many people from the cities back to the soil. This is good. There is health and life and independence in the cultivation of the soil. This has been especially manifest in the state of Texas.

**Dr. George L. Robinson**, Instructor in McCormick University, on April 23, in a meeting of the Milwaukee Presbytery, declared that aristocracy and intemperance were greatly increasing among the students of the large universities. He referred to Princeton as an instance of this, and said that "the university is run by a few rich; and on occasions of reunions more beer flows thru the streets and around the university than you would know where to store it." Intemperance is stated to be common.

Some of what are called mild drinks, among which is ginger beer, one of the so-called temperance drinks, are thought to be perfectly proper by temperance people. The British government has been analyzing some of these beverages and finds that some of them have as high as 12 per cent of alcohol. They are allowed two per cent in order to preserve them. One sample of ginger beer had 9.5 per cent, herb beer, 10.5 per cent, dandelion stout, 12.3 per cent. Eight per cent of true spirit is as intoxicating as ordinary claret or hock. And Mr. Asquith tells us that the "samples tested in the last four years have been as highly alcoholic as ordinary beer or porter which contains from two to five per cent of alcohol." In many cases the fermentation goes on after bottling, increasing the alcohol.

**The Gun and the Armor.**—The *Naval and Military Record* of England says that "the security of our [the British] naval position lies in the fact that while the Germans have been developing their secondary battery in order to pierce the unarmored ends of our old battle-ships, we have been improving our primary armament in order to enable us to fight at the range of their quick-firing guns;" in other words, to keep them so far away that they will not get near enough to pierce the battle-ships. And so the conflict goes on between armament and guns, between nation and nation, and the awful war burden piles up on the backs of weary, overburdened people.

"The Century Magazine" has been gathering statistics of the age at which men do their best work, or in other words, at which workers are at their maximum strength. For physical workers the average age is 47; for the thinkers, 52; chemists and physicists average at 41; poets and inventors, 44; novelists, 46; explorers and warriors, 47; musical composers, 48; artists and clergymen, 50; essayists and reformers, 51; physicians, surgeons, and statesmen, 52; philosophers, 54; astronomers and mathematicians, 56; historians, 57; and naturalists and jurists, 58. One of the conclusions reached by the writer is, provided health and optimism remain, a man of fifty can command success as readily as the man of thirty. Among the promoters of this is love of one's work and a conscience at peace with God.

**President Gompers of the Federation of Labor** has rendered one decision which will commend him to fair-minded people, inside and outside of labor unions. A forelady of an Indiana hat factory trimmed a hat as a part of her day's work. She was fined for her violation of factory etiquette, and expelled from the local union. The proprietor refused to discharge her and a strike followed. The matter was referred to President Gompers, and he ordered her reinstated, and declares that "a forelady has an unquestioned right to assist in the performance of any work" and that "foremen and foreladies are required not only to superintend work, but to do work themselves," and this is simply good, common sense. If it had been honored by its observance instead of by its breach, it would have been a help to labor unions.





### The Mystery of Omnipresence.

BE it on ocean's bed—

Could there we kneel to pray,

Or mountain-top—wherever life hath trod:

Be it the heart of earth—by night, by day,  
The faintest prayer hath audience with God.

FRED PARDEE HANCHETT.

### Among the Kavirondos.

**A**BOUT eighteen months ago a mission station was opened by the British Union Conference among the Kavirondos in British East Africa. This station is situated on the southern shore of Kavirondo Bay, the north-eastern arm of Lake Victoria Nyanza, and is sixteen miles southwest of Kisumu, the lake terminus of the Uganda Railway.

The Kavirondos are a large tribe but are divided into two distinct branches, the Bantu and Nilotic. The Bantu branch speaks a dialect closely allied to that great family of languages, while the Nilotic branch speaks a dialect similar to that of the tribes along the Nile. Aside from the difference in language, these tribes are alike in looks, manners, and customs. Our work is confined to the Nilotic branch. These people live on the hills and in the valleys near the lake. The country is very thickly populated, two hundred villages being easily counted from the station, each of which contains from five to twenty-five huts. For miles beyond the country is as thickly populated. These are a semi-pastoral people, having large herds of cattle and flocks of sheep and goats. The land is also cultivated, but hardly sufficiently to supply food to last from season to season; so often thru lack of rain there is a great scarcity of food. Those living nearest the lake shore are fishermen, and secure their grain by barter.

The Kavirondos have been described as naked savages; and so far as lack of clothes goes, this is perfectly true. If by savages we mean a fierce, wild, and bloodthirsty people, the term savage can not be applied to them. They appear, in contrast to the surrounding tribes, a peaceful and contented

people. Indeed they are heathen, and until this mission was established, had never heard the name of Jesus. Because their language is not a Bantu dialect, the many missionaries passing thru on their way to Uganda, seem to have neglected them. Probably for the same reason that great curse of northern Africa, Mohammedanism, has not to be reckoned with, either. Our work, therefore, enters on virgin soil. The people still remain in the midst of their heathen superstitions, and the more we learn of these, the more we realize how dark Africa really is. They worship the sun and their dead ancestors.

As a protection from intruders or wild beasts, each village is surrounded by a peculiar kind of tree which secretes a milky fluid.



Congregation of Kavirondos Meeting Outdoor Previous to the Erection of School Buildings.

If this fluid gets into the eyes, it causes great pain and nearly blinds one. The cattle are kept in a pen in the center of the village. The small round huts are built close together. Small storehouses are also built, in which the grain is stored. The sheep and chickens are kept in the houses at night.

The principal articles of food are *bel*, the native grain from which they make bread and gruel, sweet potatoes, and curdled milk. They are also flesh-eaters, and will eat meat in an advanced stage of decomposition. The women are not allowed to eat chicken or mutton, nor do they drink milk. The little children are given eggs, grasshoppers, and rats. The women and girls, as well as the men and boys, smoke and chew tobacco. They also smoke a kind of hemp which has a very intoxicating effect upon them. A kind of beer is made from their grain.

Life is not valued very highly, suicide being common among the children as well as the older ones. A child may hang himself if scolded by his parents or if teased by others. A native policeman committed suicide because some one owed him three pice (less



The House Erected by Brother Baker and His Associates, in Which They Live While Carrying on Their Work.

than two cents). An old man was thrown into the river because he was getting too old to do much work.

There is a great deal of sickness among the people, the natives not being immune from the fevers. Pneumonia is also very common. Many have large ulcers which are very difficult to heal. There is a small "jigger" which works its way into the toes, and if not taken out immediately eats the toes away altogether. Sore eyes are very prevalent, but they heal readily after they are cleansed carefully with a saline solution. The natives plaster mud and clay over their small wounds, but the large ones are covered with leaves or a piece of skin for protection. In case of illness, a row of parallel cuts is made over the affected part in order to allow the evil spirits to leave the body.

The dead are buried in the huts, the other members of the families still occupying them. The whole village mourns for the dead. This mourning is usually at night, and the noise can be heard several miles away. The third day the friends of the deceased gather from miles around to take part in the death-dance. Dressed in their feathers and paints, with their swords, spears, shields, and bows and arrows, they go thru imaginary fights, sing and dance, beat their drums, and blow their horns. Altogether they appear very warlike and sav-



Grass House That Was on the Grounds When the Mission Was Started. It Is Now Used as a Workshop and Boys' Sleeping Quarters.



A Company of Workmen Carrying Clay for the Floor of the School.



age, but if you should go among them on such occasions, you would be led to believe that this is one of the happiest times in their lives; more like a holiday than a time for mourning.

The natives appreciate the efforts we have made to help their sick and afflicted. Our work consists principally in looking after sore eyes and dressing wounds. Several natives living ten or twelve miles away have come, staying at the villages near, in order that their wounds may be looked after. A short time ago a boy about fifteen years old came to see us. A cataract covered one eye, and the other eye was rapidly being covered by another. We told him we were sorry, but we could not do anything to help him. He was much disappointed, saying, "They told me if I came to you, you would give me some good medicine so I could see better."

So far our time has been spent principally in learning the language, and in erecting necessary buildings—houses, workshop, and also a school which is used for Sabbath services. These buildings are nearly completed. Our Sabbath services are largely attended, the average attendance being over three hundred. Last Sabbath between six and seven hundred were present. The Lord's Prayer, a few texts, and a number of songs have been translated into their own language. The natives are rapidly learning to sing our old favorites, such as, "I Love to Tell the Story," "I Am so Glad that Our Father in Heaven," "Nothing but the Blood of Jesus," and "There Is a Happy Land." I am sure you would enjoy hearing them sing and ask questions about Jesus and heaven. They are beginning to know which day is the Sabbath, and often on Friday we are asked, "Is to-morrow Jesus?" "Is to-morrow the Sabbath?" or "Do we sing to-morrow?" Thus we see an impression being made upon the people, and we long for the time when souls will be gathered into the fold. Truly Africa is the "Dark Continent," and we pray for more workers so that the light of this Gospel may shine into its darkest corners.

J. D. BAKER.

## Our Work and Workers.

A CHURCH of eleven members has been organized at Longdale, Okla.

FOUR adults were baptized recently at Kelleyville, Okla., by Brother W. T. Ramsey.

THE brethren at Caldwell, Idaho, recently dedicated a new church building free of debt.

SISTER MARGARET E. YOUNG reports the baptism of one of her readers, with two others, at Council Bluffs, Iowa.

EIGHT new converts were baptized at the close of a recent Central American Conference, held at Caxen Hole, Ruatan, Bay Islands.

EIGHT children and youth gave their hearts to God at Fargo, N. D., in a meeting recently held by Brethren C. L. Benson and J. F. Simon.

At the late council of the General Conference Committee at Washington, D. C., arrangements were made for sending about twenty workers from the United States to foreign fields, some to take the places of those returning on account of failing health, and others to swell the army of workers in distant fields.

"LAST Sabbath it was our privilege to accept into the Cleveland (Ohio) church twenty-four members,—nineteen on profession of faith and five by letter. A number of others are deeply interested, and some have this week made request for baptism."—R. G. Patterson.

BROTHER C. H. PARKER, Buresala, Fiji, writes: "The work in this part of the Master's vineyard continues to advance, and we see persons coming into the light of the glorious message for this time. Lately five half-castes have taken their stand for the truth at Suva."

THE first tent-meeting ever held in Brazil began February 12. The brethren themselves made the tents, and one of the brethren furnished money for an organ. A successful meeting was conducted, and the brethren report good progress. Those attending the meeting were Germans and Brazilians, about equally divided.

WRITING of a meeting held at Goldsberry, Mo., May 2, Brother H. B. Steele tells of a sermon preached by Brother Meade MacGuire: "The Spirit of God witnessed to the message borne, and thirteen precious souls responded to the call to surrender all. Baptism took place Sunday afternoon, when twelve dear souls followed their Saviour in this solemn ordinance. Two others were ready, but on account of rain were not present."

"SABBATH, April 25, baptism was administered by the writer to nine willing souls, eight of whom united with the Trenton (N. J.) church. Six of the candidates were members of one family. Another was a pronounced atheist. He borrowed "Thoughts on Daniel and Revelation" for the purpose of combating its teachings; but the prophetic truths burned their way into his soul, and, needless to say, he is now engaged in pushing the sale of the book that brought him to the truth."—B. F. Kneeland.

## Wanted for Missionary Work.

LARGE quantities of clean SIGNS, Watchman, Life Boat, Instructor, and tracts, for use in tent-meetings. W. L. Killen, Greensboro, N. C.

## Oakland (Cal.) Camp-Meeting Notice.

The general camp-meeting for northern and central California will be held at Melrose Station, Oakland, Cal., June 4 to 14.

Reduced rates on the certificate plan will be given by all the railroads.

Tents will be rented at the usual rates and a restaurant and store will be conducted on the grounds by the St. Helena Sanitarium.

Some of our best speakers will be in attendance, and everybody is urged to attend.

**Daniel and the Revelation.** By U. Smith. Revised edition. A history of the rise and fall of nations, being an exposition, verse by verse, of the important prophecies of Daniel and John, comparing Scripture predictions with historical facts. It follows in the track of no other commentary; but, guided by the obvious rule that the Bible should be its own interpreter, it aims to arrive at the exact meaning of the sacred writers in harmony with the great plan of redemption as presented thruout the Scriptures. The author has devoted over thirty years to the study of the Bible, and believes that the prophecies of Daniel and John were written for our admonition, and that the subjects they unfold are the coming themes for the religious world, destined to engage the attention of all thoughtful minds. Over 900 pages, with illustrations, beautifully bound. Cloth, marbled edges, \$2.75. Address this office.

**Our Little Folks' Bible Nature.** By Ella King Sanders. This book contains simple lessons on nature, taking up the subjects in the order of creation. It is designed as a beginner's book in reading, and at the same time to teach beautiful lessons from nature, based on the Bible. 128 pages. Board, 25 cents; cloth, 50 cents. Address this office.

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### The Mother.

I KNOW that he is a man now, great and wise,  
Wiser than I, his mother, worn and old.  
He sees with wide, clear vision earth and skies,  
And hath for right a knowledge firm and bold.  
I love to think it is so, and that I  
Have given of my best to form him so,  
That he might have the strength to pass me by,  
Did I obstruct the path his soul must go.  
Yet, looking at him, oft I see again  
The little child, with stumbling footsteps, try  
To reach me with his childish joy or pain,  
Loving me over all things far or nigh:  
He seems my baby still, and only mine,  
Tho far beyond me doth his being shine.  
—Edith M. Walker.

### The Short Form.

**W**HO is that young chap I passed at your door just now?" asked Mr. Hyde as he entered the office of his friend, Mr. Green.

"He is Harold Paine, the son of J. B. Paine who used to own the Paine Block. Poor boy, his father was unfortunate in his business dealings before his death, and now the boy is shifting for himself, with an ambition for school and an invalid mother to support, a rather unpromising combination."

"What is he doing?" asked the visitor, seating himself.

"He is introducing a patent device for handy card-systems. It seems to be a fine thing, too. The boy was a little flustered when he came in; I gathered some one had not received him very kindly."

Mr. Hyde colored. "I guess that some one was yours truly," he confessed. "I suppose I did give him the 'short form,' tho I had no thought of hurting him."

"He was not hurt. But he is so much in earnest, and so sure that he has an honest appliance, that it bothers him a little to be refused an audience. He soon rallied from your 'short form' reception. By the way, Mr. Hyde, do you like the 'short form' as a business principle?"

The two men had occupied adjoining offices for years, and were close friends, and therefore frank with each other. Mr. Hyde took a minute to think of his friend's question. He had never thought of the matter before. "How do you mean?" he asked, needing more time to frame a reply.

"Why, just now you gave that boy a short answer that really was uncalled for. I dare say you were not so busy that you could not take a minute to see his wares. That was the 'short form.' A minute more would have been sufficient to send him away contented, whether you purchased or not."

"Right you are, Mr. Green," interrupted Mr. Hyde, "I might have taken the time, to be sure. In fact, I was not doing a thing when he came in. Of course you gave him an hour or so of your time."

To this friendly thrust Mr. Green replied, "I gave him a little time—about ten minutes. He knew his appliance, and could tell about it. I like it, too, and took one of

him. Then I took a little of his time to find out how business goes with him. Do you know I like these young fellows who will make their way in spite of discouragements."

"Well, so do I, but I suppose I never analyze my likes and dislikes as you do, tho you don't seem to have many very pronounced dislikes. I might have examined the thing," repeated Mr. Hyde as he started for his own office. "Thanks for your little sermonette."

An hour later an errand took Mr. Hyde to another street. As he was transacting his business, Harold Paine came into the office. Mr. Hyde felt that he could note an almost imperceptible shade of disappointment on the boy's face when Harold's eyes met his. Their business completed, the merchant looked to his young caller with a pleasant "What can I do for you?" Mr. Hyde had no excuse for remaining, but he lingered until the boy had presented his errand, and then volunteered a recommendation, "Friends of mine say it is splendid. I want one myself."

"And I will take one, too," the merchant rejoined, "it looks good to me. How do they sell?" he continued to the enterprising agent.

"Quite readily, thank you," the happy boy replied, glad to tell of his work.

"Success to you," said the genial merchant, with a kind hand on the boy's shoulder, as he saw him out.

Mr. Hyde followed, to complete a bargain, for very naturally he would not care to speak of it there. "My lad," he called to Harold on leaving the store, "can you bring me one of those files when you deliver Mr. Green's?"

The bargain was speedily arranged, and both went on their ways. But before Mr. Hyde entered his own office, he called for a minute at his friend's door. "Do you want to know about my 'short form'?" he asked smilingly. "I have just seen my early caller, and have given him my order, thanks to your good suggestions and a few things I have observed."

"What have you observed?"

"Well, I have noticed a few little habits of my friend, Mr. Green. One of these habits is consideration for others. I saw that today in another man, too. He had time to give your friend, the agent for office fixtures, a hearing, to examine the device, and buy one, and to cheer him up with a good word and a friendly touch. So I followed the boy out and gave him my order, too. Bright chap that! I would not mind taking in a boy like that, if I thought he would endure me."

So it was that Mr. Hyde learned that his "short form," often so easy to use, won more dislike than affection. Almost impatiently, that busy, brusque man of business

waited to try his newly-found power of consideration for the feelings of others on the unconscious cause of a real change of heart. Harold met an unexpected welcome when he delivered his file, and his open face indicated it, much to Mr. Hyde's pleasure. Thus human hearts are often touched by such little things as a word in season.

H.

### Labor: Its Blessings.

#### Nature's Teaching.

[Prepared for and Read at the Mutual Edification Club  
by Miss May Bessette.]

**W**HEN Christ was fulfilling His ministry upon earth, He loved to teach from the works of nature; and so let us turn to the things around us and see if we can not learn some lesson on the question of labor.

After the garden has been plowed in the spring, the ground looks fresh and clean; but wait a few days, and you will see thousands of little green plants coming up. O, they are nothing but weeds, you say; but let us study them a little. Each one of those weeds came from a tiny seed that found a home in the earth. Softened by the moisture and warmed by the sun, it sprang into life, and ever since has been pushing its stalk upward into the air, and its roots downward into the ground, expanding its trunk and spreading its branches, that it may become a full-grown plant. The gardener cuts it down, but inherent in its very existence there seems to be a determination to do something; so in the place of one stalk there grow three or four from the stump, and they blossom, and the blossoms mature into seeds.

Look at the bed of pansies. The snow came in the fall and covered them up, but it had hardly melted away before their bright faces were seen again. The more you pick them, the more they blossom, and they seem to vie with each other as to which plant shall produce the most flowers.

The Saviour recognized this principle of plant life when He saw the fig-tree in the middle of summer without fruit, and pronounced the curse upon it.

Look in the animal world. See the bee as he goes from flower to flower, humming his busy, cheerful song, ever industrious. Did you ever see a more definite purpose than seems to possess this little creature? If you doubt his determination, just get in his way and see how quickly he will let you know about it. He seems to know just which flowers have the honey, and whether they be thistles or clover, nettles or morning-glories, they are all the same to him. This is his means of getting a living, and he pursues it assiduously, gathering a store for winter.

Notice those troublesome ants that have such a habit of foraging your mother's pantry. If you follow them, you will find that



they have a house in the sand, and are doing their best to lay in a supply of food.

Every living thing in God's great universe, from the moss that grows on the rocks to the sturdy oak in the forest; from the smallest insect to man, the crowning work of creation, has a definite place and a work to perform. Some day the pebble which is lying useless on the roadside will be made into mortar and form a place in the wall of a building. Sometime the water that is quietly rippling in the brook will be taken up by the sun into the clouds and be made to water the trees.

One of the greatest blessings that have been bestowed upon man is the blessing of labor. Without it his life would be purposeless and meaningless. There is something elevating and ennobling in true, honest labor. It has lifted men from the lowest walks of life to the highest. Without exercise the muscles grow thin and flabby. Without light the eye loses its power of sight. Fishes in caverns where the light can not penetrate have no eyes at all. From a lack of practise the fingers that were once nimble and quick become clumsy and awkward. The more you study over a problem in mathematics, the better calculator you become. The Bible says, "He that hath, to him shall be given; but he that hath not, from him shall be taken even that which he hath." This seems almost like a paradox, but in the law of labor it is true nevertheless.

It is the work that men perform that gives them a place in the world. What would we know about Columbus if he had not discovered the new world? Would we ever have heard of Lincoln if he had not worked out the problem of slavery? Would the American people love the name of Washington as they do, if it were not for the work he performed as a soldier and a statesman? And, friends, would we ever have known the embodiment of the divine law if our Saviour, Jesus Christ, had not come to this world and lived for us?

Jesus says, "My Father worketh hitherto, and I work," and indeed we realize this more and more. If you study astronomy, you will learn of the millions of planets, each circling in its own course, and so exact are their movements that their orbits can be clearly defined. Think of the great God whose work it is to hold these worlds in their places. If you study botany, your mind will be directed to the thousands of different species of vegetable life, of all shapes and kinds, the work of the Creator on this earth. If you study chemistry, you will see the wonderful phenomena that are being performed by the action of the different elements on each other. These are all works of God, but His greatest work is man. And to man He has given a work which is above every other pursuit in the world,—work for his fellow man.

We may work upon marble, some day it will crumble; we may build cities, some day they will fall; we may found great nations, they will have their day; but the work we do on human character is a lasting one. If we are instrumental in winning a soul to Christ, that soul will live thru all eternity.

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We have an index for volume 33 of the *SIGNS OF THE TIMES* for 1907. It is very full and complete. To those who desire to bind the numbers for last year we will send an index if they will enclose postage stamp and give their address. Several volumes bound, containing the index, will be sold on application.

We call the attention of our readers to the London Letter, giving a complete review of the doings of note in the United Kingdom. We are sure that there is no weekly newspaper in the country which gives a better review from month to month of the great, important affairs of the British empire than does the *SIGNS OF THE TIMES*.

We call the attention of our readers to a notice in our Missions Department of the California camp-meeting to be held in Oakland. That will be an excellent meeting; good help will be furnished and the blessing of the Lord will no doubt attend it in great measure. It will be a splendid opportunity for our brethren and friends in the central and northern part of the state to come together and get better acquainted with each other and with God.

One of the cruel things connected with medical studies is vivisection, in other words the cutting up of living animals to see what the effect is upon them. Mr. Stephen Coleridge in a paper in *The Contemporary Review* goes on to show in statistics which cover twenty years that among those diseases where vivisection is said to be an aid in their treatment, the death-rate has greatly

advanced. While, on the other hand, the death-rate has diminished among the diseases where vivisection is supposed to furnish no aid. He certainly demonstrates, if his statistics are correct, that the benefit to be derived from vivisection is nothing. And the cruelty which it fosters is fearful.

**Our Correspondents.**—The editors of the *SIGNS OF THE TIMES* write many letters in response to questions. Some of these must be done hurriedly or not at all, because there are so many; but they always endeavor, if possible, to help their correspondents. We do not know whether this is done many times or not; it is sowing beside all waters. Once in a while, however, we get a letter like this:

"Dear Brother: Many thanks for the kindness of your criticism. A candid and experienced judgment was just what I needed and appreciated. Faithfully."

There may be others who feel just as appreciative as does this good Christian. There have been times when we have wondered whether it paid at all to answer questions in the way we have endeavored to do, but a few letters of this kind make us hope that there are still others who are helped by the feeble efforts that are put forth to aid them.

It is thus, another speaks; and we have many letters like this:

"I am so delighted with the paper; have taken it for four years, and could not get along without it very well. It gets better all the time, and seems to entirely fit our spiritual needs. Shall continue and try to get new subscribers, for I would like to see it in every home."

Three new names are sent in with this. Another who is not a Christian writes that he has read the *SIGNS OF THE TIMES* for over two years and has found only one thing during that time that he questions seriously, and then, rather than misjudge us over that, writes to know what we mean by it.

We wish it were possible to publish all the good letters which come to us in this way, but we thank our readers and correspondents, and ask their co-operation and prayers that the *SIGNS OF THE TIMES* may be made still better thru all the years to come, till its work shall be finished.

### Nothing To Do with It.

*THE Word and Works*, a religio-astronomical journal of St. Louis, is publishing a series of articles by Mr. C. T. Kenney, entitled, "Astronomy You Can Understand." Referring to them, the editor, Mr. Irl R. Hicks, says:

"A critical reading of these chapters will indicate what a Herculean task is assumed by those who attempt to give us the exact original Sabbath day. We know how easy it is to raise an issue on this subject, as well how hard it is to prove any one day, 'the certain day from Creation.'"

Mr. Kenney's article in the May issue is on the calendars, and Mr. Hicks ought to know, as every unprejudiced scholar does know, that the calendars have nothing to do with the days of the week. It matters not whether we reckon time by the Julian calendar or the Gregorian calendar, the days of the week are identical, for the simple reason that the calendars do not give the day of the week, but the day of the month and the day of the year.

All changes in calendars were not made to adjust the weekly cycle, but the yearly cycle. This ought to be plain to every one. The weekly cycle goes as far back as history gives us written record of man. The Bible places it at Creation; ordained by Jehovah Himself, and given to man to keep. To say that we know nothing about that is to impugn God's wisdom, not alone in the record of Creation, but in the fourth commandment of the Decalogue. Neither does he who believes in the inspiration of the Bible need to go back to Creation and reckon from there as to whether the days of the week then coincide with the days of the week now. God has mightily helped in this respect. However the world may have gone astray in the early ages regarding the identical Creation week, the forty-year tri-weekly miracle of the manna set man right at the time of the Exodus. See Exodus 16.

The record of the four evangelists at the crucifixion and resurrection of Christ again informs us that the Sabbath "according to the commandment" was the day just before the first day of the week;

and no one acquainted with history will contend that the account of the days of the week has been lost since that time.

It is hard indeed to understand how one who professedly makes the teaching of the truth so very important as does Mr. Hicks, should endeavor to cloud wisdom by such a reference as this to the calendar and week. "Nevertheless the foundation of God standeth sure."

**Another Testimony to Vegetarianism.**—A daily paper comes to us with a column-long, two column wide article against vegetarianism. Of course the editorial writer knows nothing about it, and shows that he knows nothing about it. One of the apparent testimonies against vegetarianism is that many of its devotees are not in the best of health. Most of them were brought there by a life of flesh-eating. They followed that until they were brought about as near to their graves as humanity could be, before deciding to adopt vegetarianism. They are not yet good vegetarian specimens; they have had too many years of flesh-eating behind it. If one wants to find good vegetarian specimens he wants to go among vegetarian children, those who have lived the vegetarian life, and who have during their young years of existence built up a constitution without eating flesh.

Just recently Mr. Eugene Christian gave a vegetarian dinner in his emporium in New York. Among his guests was his excellency, Wu Ting Fang, the Chinese ambassador. Mr. Wu Ting Fang declared that for the past two years he had been on a non-flesh diet and during this time had used neither tea, coffee, nor liquors. He also thinks that if he had begun this ten years ago, he would have had no gray hairs in his head at the present time. Just recently we stated in a note on the testimony of Admiral Evans' daughter that the admiral was always benefited by a vegetarian diet, and the cutting off of flesh meats. And now the Chinese ambassador tells us that he cured himself of sciatica by the same means. These are facts that are worthy of note.

From the Passenger Department of the Southern Pacific Railway, a very neat booklet has come to us, entitled "The Sacramento Valley of California," by A. J. Wells. Some of the very best fruit lands of the state are found in the mountain countries which belong to the Sacramento basin. The productiveness of the valley is described, with a good map of the territory, and many illustrations of the places of interest, and the fruitfulness of the soil. A good outline map is also given of the Western States. This little booklet of nearly a hundred pages can be obtained by addressing Mr. Chas. S. Fee, Passenger Traffic Manager, Southern Pacific, San Francisco, Cal.

We have received a little booklet of poems by one of our esteemed subscribers, now a very aged lady, Mrs. Susan Birdsall Roberts, of Elmira, N. Y. Mrs. Roberts was for many years a contributor to *The Evangelist*, the great Presbyterian paper, formerly published in New York. Of later years she has learned to love the coming of the Lord, and His Sabbath. Now in her old age, with all her relatives gone before, she still retains her sweet Christian spirit, uncomplaining, rejoicing in the blessed hope. There is no price placed upon the little volume. One can learn of this by addressing Mrs. Roberts at Elmira, N. Y.

**Is Your Foot on the Sabbath?**—In Isa. 58: 13 the Lord thus speaks to His people: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words"—and then follow God's promises of rich inheritance to His returning people. Verse 14. Do you not wish to inherit these promises? Is your foot on the Sabbath of the Lord? Would it not be well to honor the Lord by doing as He says?