

SIGNS OF THE TIMES

TAUGHT IN MANY SERMONS
TO-DAY.

"ALL RELIGIONS ARE GOOD."

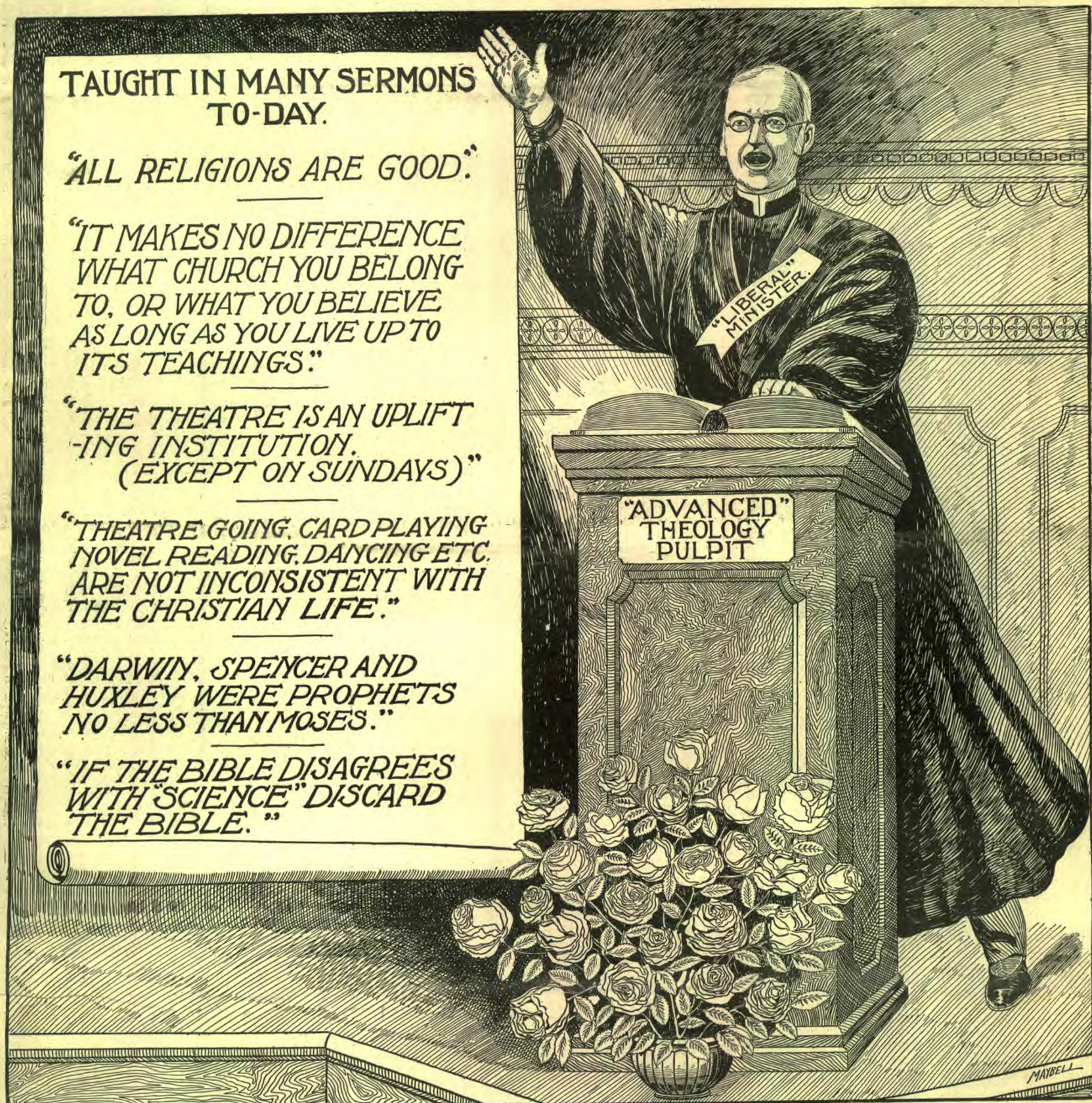
*"IT MAKES NO DIFFERENCE
WHAT CHURCH YOU BELONG
TO, OR WHAT YOU BELIEVE
AS LONG AS YOU LIVE UP TO
ITS TEACHINGS."*

*"THE THEATRE IS AN UPLIFT-
ING INSTITUTION.
(EXCEPT ON SUNDAYS)"*

*"THEATRE GOING, CARD PLAYING
NOVEL READING, DANCING ETC.
ARE NOT INCONSISTENT WITH
THE CHRISTIAN LIFE."*

*"DARWIN, SPENCER AND
HUXLEY WERE PROPHETS
NO LESS THAN MOSES."*

*"IF THE BIBLE DISAGREES
WITH 'SCIENCE' DISCARD
THE BIBLE."*



"Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied Him? When ye say, Every one that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of Judgment?" Mal. 2:17. See Page 8, "Which Shall It Be?"

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2557.—Christ Died for Us.

How, by dying on the cross, did Jesus save the people from their sins?

M. M.

It is impossible to tell the *how* of the great mystery of the Gospel of God. The Lord gives us poor humans the facts of the matter, and faith makes those facts genuine experiences. If our correspondent will read Isaiah 53; 2 Cor. 5:21; John 3:16; Rom. 5:1-10; 1 Cor. 15:1-3, she will learn the great facts of the matter, that God in His great love for His suffering children, gave His Son to die for them. According to Titus 2:15 that Son "gave Himself," became sin for us, and suffered in our stead, the innocent becoming guilty in our behalf that we who are guilty might be made innocent thru Him. He who by faith renounces sin and accepts Jesus Christ receives the benefit of the offering which has been made for him.

2558.—Greater than John.

What is meant by the expression, "He that is least in the kingdom of heaven is greater than he," referring to John the Baptist in Matt. 11:11? Do we understand by this that there are degrees of reward in heaven?

G. L. B.

Not at all. John came as the messenger of the King. Jesus Christ came to inaugurate the principles of the kingdom of God in the hearts of His people. And when He came He proclaimed, "The kingdom of heaven is at hand." John was to die before that kingdom was fully inaugurated. He was to see very little of the fruits of Christ's labor or work; was to know very little of the teaching which fell from the lips of Him who "spake as never man spake." And the expression, if we understand it aright, means that those who accepted of Christ and came into full fellowship with Him, had far greater privileges and opportunities than did John the Baptist; greater simply in point of privilege and blessing. This question has no bearing at all on degrees in the kingdom of heaven, or degrees of reward; but there evidently are degrees of reward, for we are told again and again in Scripture that one will be rewarded according to the deeds done in His body. We are also told that there will be differences in the resurrection of the dead. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead." But when one has greater glory or greater reward than another, there will be a perfect fitness in it all, and all will recognize the perfect fitness.

2559.—Change of the Sabbath.

Does not Heb. 4:8 prove that Christ did not change the day?

B. B. No. 200.

There is nothing in Hebrews 4 which relates in any way to the *change* of the Sabbath. What the Lord is there talking about is the opportunities which He has offered to His people. He wants to give them rest. When He created the world, He rested on the seventh day. That was a pledge of eternal rest to all His people, if they would but believe Him and do His will. God entered there into His rest, that is, He was delighted with His work. If we will only yield ourselves to God and let Him work His works in us, we shall also enter His rest, even as we have His works wrought in us. When Israel came up out of Egypt, God wanted to give them that rest of which the Sabbath was a pledge, but thru their unbelief they did not enter it. So we read in the eighth verse, "For if Jesus had given them rest, then would He not afterward have spoken of another day." The word "Jesus"

ought to be "Joshua" as in the Revised Version. The word "Joshua" in the Hebrew means the same as "Jesus" in the Greek. Joshua did not give them rest, altho he took them into the land of Canaan. Many were still in unbelief, and they went into sin soon after entering the land. Therefore, the rest of God's people lay beyond that, and that other "day" to which the Lord has called them, beyond the time of Joshua, is "To-day." "To-day if ye will hear His voice, harden not your hearts." "Behold, now is the acceptable time; behold, now is the day of salvation;" and any one who will come to God thru Christ, giving up his own works and accepting of the Lord's works, giving up his own way of salvation and choosing God's way, will in God's way enter into the Lord's rest spiritually. That spiritual rest is a type of the eternal rest of which the Sabbath day still stands for a pledge, as in the beginning.

2560.—Bible Weights and Measures.

I would like to ask thru the SIGNS OF THE TIMES what was the weight of a shekel in the Hebrew standard.

A. V. W.

The weight of a *shekel*, as near as can be calculated, was three fifths of an ounce avoirdupois. This was still further divided into twenty *gerahs*, each about one thirtieth of an ounce; ten of which made one-half shekel, or *bekah*. According to this calculation, Absalom's hair of two hundred shekels weight, weighed one hundred and twenty ounces, or about seven and one-half pounds. Other weights given in shekels can be easily reckoned from the above. Take three fifths of the number of shekels named, and you have the avoirdupois ounces; divide the number of ounces by sixteen, and you have the pounds. Sixty shekels made a *maneh*, and sixty *manehs* made a talent.

The cubit is variously reckoned. Some give it at about twenty-one and eight-tenth inches, others, at eighteen inches. We can easily determine the length or height of objects where the term is given in cubits.

The American Revised Bible Dictionary gives for the ordinary cubit 24 and 24-100 inches, or about 24 1/4 inches. The cubit was derived from the human arm, the length from the elbow to the fingers extended. The finger measure, the width, was used, about seven tenths of an inch. This was the smaller measure; the palm, or hand-breadth, was four inches; the span was the space between the extended extremities of the thumb and the little finger, about seven and one-half inches. The height of Goliath and other dimensions given in the Scriptures can be easily reckoned from this.

2561.—Eating Meat.

It would seem by the reading of 1 Cor. 10:27, 28, and Luke 10:8 that we should eat meat and everything that is set before us when we have to eat away from home. Please explain these texts.

E. A. H.

The first scripture named does not have to do with the particular food. The question is, as to whether the food has been offered to idols or not. It was a general thing for the heathen to dedicate every animal they slaughtered; and a part of the foodstuffs were sold in the market, or shambles. Some who had been converted from heathenism could not eat these; their conscience condemned them. The memory of the old idolatry came up and they could not think of doing anything that would seem to them to be paying devotion to the gods. Others who had not been worshipers of idols had no conscience over this thing at all. The instruction of the apostle is, "Whatsoever is sold in the shambles," that is, presumably of food that is

proper to eat, "eat, asking no questions for conscience' sake;" but if there is a weak brother at the feast and he says, "That has been offered to idols," for his sake do not eat it. The Lord permitted His people to eat flesh. The only prohibitions that He made are found in Leviticus 11 and in Deuteronomy 14. Thru all Biblical times, from the Deluge to the close of the Scripture canon, the Lord's people ate flesh in harmony with the prohibitions laid down in the scriptures above named, with the exception of a part of the time in the wilderness when manna was their food. At least we have no scripture record to the contrary. The disciples who went out to preach the Gospel of the kingdom were among Jews; those who were eating the food permitted of God, and whatsoever was set before them, that they were to eat, asking no question. The matter of a vegetarian diet is not a matter of Scripture command; let that be understood once and forever. Yet God taught us that there is a better food than a flesh diet. He has shown this in the primitive diet which He gave to man, containing no flesh; and in the manna which He gave to the children of Israel in the wilderness. Science tells us, and common, clear observation also, that the animal kingdom is becoming more and more diseased; that flesh foods are more expensive; that flesh-eaters are more liable to certain diseases than are vegetarians; and these reasons ought to be sufficient for the adoption, as a general rule, of a vegetarian dietary. The rule which should govern Christians is set forth in 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The reason why the writer is a vegetarian is that he has found that the better, the cleaner, the purer, diet. Why not choose the best? At the same time do not condemn others who may think differently, but try to teach them the better way.

2562.—Everything That Liveth Shall Be Meat for You. Gen. 9:2, 3.

Does not God say that "every moving thing that liveth shall be food for you; as the green herb have I given you all"? I can not make this harmonize with Leviticus 11.

O. C.

The passage in Genesis was given at a time when there was no vegetable food on the face of the earth. The Flood had destroyed everything; there were no unclean animals to eat because they entered the ark by pairs simply. There were clean animals enough in the ark so that when Noah and his family came out there would be not only enough for sacrifice, but some for food as well. The unclean animals went into the ark two by two, a pair of each only; the clean animals, seven pairs of each. The same distinction existed then as existed in the days of Moses when Leviticus was written. It is not an arbitrary law which makes one kind clean and the other unclean. This is true in the very nature of the animals themselves. If God's people were so situated that they could get absolutely nothing but unclean animals they would better eat them than starve. That has ever been true; and is just as true to-day. There are certain things that men use for food that are utterly unfit for food. Among these may be the animals designated as unclean in Leviticus and Deuteronomy. Clean animals are permitted among the kinds of food which God gave to His people; some are much better than others. He has permitted a flesh diet; but He has shown us in different ways that there was a better than this.

2563.—Voting for President.

Which of the nine candidates for President of the United States should one vote for, if any? and if not for any, why?

M. M. M.

Just now there are not so many candidates as that before the people of the United States. There may be more by the time we come to the next election, but this journal is not a political paper, nor is it advising any one as to his duty in politics. To look at it from the high spiritual standpoint, in the words of the apostle, "Our citizenship is in heaven," from whence we look for the Saviour, the Lord Jesus Christ. See Phil. 3:20, 21. Revised Version.

Sigmas 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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Christ's Example in Prayer.

By Mrs. E. G. White.

PRAYER is communion with God. It is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

Jesus Himself, while He dwelt among men, was often in prayer. Prayer went before and sanctified every act of His ministry. It was by prayer that He was braced for duty and for trial. He is a brother in our infirmities, and was "in all points tempted like as we are;" but as the Sinless One, His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege.

To the believing Jews in Jerusalem in the time of Christ, Olivet was a frequent resort for devotion. The hills and valleys about Jerusalem, now so bleak and bare, were then studded with olive-groves and orchards, and here the faithful in Israel would often go to search the Scriptures and to pray. The Garden of Gethsemane was among the places thus frequented. It was to this place, when the city of Jerusalem was hushed in the silence of midnight, that Jesus often repaired for communion with His Father. When those to whom He had ministered all the day went every man to his house, Jesus, we read, "went unto the Mount of Olives." He would sometimes take His disciples with Him to this place of retirement, that they might join their prayers with His.

In prayer Christ had power with God, and prevailed. Morning by morning, and evening by evening, He received grace that He might impart to others. Then, His soul replenished with grace and fervor, He would set forth to minister to the souls of men.

We should not think that Christ's need of prayer in His human life lessens His dig-

freshed and strengthened for the battles of life.

In the Saviour's last recorded prayer for His disciples, we are given an inspiring view of the divine and human that combined in the nature of Christ. Behold the kneeling form in the shadow of Olivet! As a humble suppliant the Saviour pleads for strength

for Himself and for His disciples in the coming struggle. With strong crying and tears He pleads in behalf of those whom He has called out from the world to give the message of salvation to men. "I have given them Thy word; and the world hath hated them," He pleads. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them thru Thy truth; Thy word is truth." "Neither pray I for these alone, but for them also which shall believe on Me thru their word."

"O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them."

The Son of God, now at the Father's

right hand, still pleads as man's intercessor. He still retains His human nature, is still the Saviour of mankind. We need to appreciate more than we do the precious privilege we have of presenting our petitions to Him as He presented His prayers to the Father. "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . If a son



JESUS IN GETHSEMANE.

Hofmann.

"And being in an agony He prayed more earnestly."

nity as our Redeemer. He came to be our Example in all things. He identified Himself with our weakness that we might identify ourselves with His strength. He was tempted in all points like as we are, yet He did not yield in a single instance to the sins that were proving the ruin of the sons of men. Thru prayer and communion with God, we, like Him, are to come forth re-

shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

It is only at the altar of God that we kindle the taper with holy fire. It is only the divine light that will reveal the littleness, the incompetence, of human ability, and give clear, distinct views of the perfection and purity of Jesus Christ. It is only as we behold Jesus that we desire to become like Him. Only as we view His righteousness do we hunger and thirst to possess it. Only as we ask in earnest prayer and with the humility and simplicity of a little child, can God grant us our heart's desire. Such prayer is heard and answered. The Lord

is more willing to give His Holy Spirit to those who earnestly desire it than earthly parents are to give good gifts to their children. Christ has promised the Holy Spirit to guide us into all truth and righteousness and holiness. The Spirit of God is not given by measure to those who earnestly seek for it, who by faith stand upon the promises of God. They plead the pledged word of God, saying, "Thou hast said it. I will take Thee at Thy word."

The Comforter is given that He may take of the things of Christ and show them unto us, that He may present in their rich assurance the words that fell from His lips, and convey them with living power to the soul who is obedient, who is emptied of self. It is then that the soul receives the image and superscription of the Divine. Then Christ is formed within, the hope of glory.

was now holy; he who had been *unsanctified* was now sanctified.

The *blessing* of God can never be, and therefore never is, separated from the *presence* of God. To say that God blesses men is but to say that He puts Himself, His own living presence, within them. It is thus that men are made holy. God's presence in Jesus Christ at the burning bush made the place holy or sanctified (Ex. 3:2-5); and likewise His presence in the tabernacle sanctified the entire building.

With these thoughts in mind turn back, dear reader, to the making of the Sabbath. Christ, the Creator, blessed and sanctified the seventh day. In other words, *He put His presence, His own divine Self, into the day.* His holy presence in the day makes it a holy day. No place, no man, and no day, are holy in any other sense; but in this sense each and all are specifically "holy."

And just as the presence of the Lord Jesus makes holy, so it gives rest. To Israel Jehovah said, "My presence shall go with thee, and I will give thee rest." Ex. 33:14. The Presence of God—the Lord Christ—would give "rest." Christ is the Author of rest. He who went with Israel is He who said, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. . . . Ye shall find rest unto your souls." Matt. 11:28, 29.

The rest found in the Son of God is rest from self and sin, rest from all that annoys and distracts, rest from that which tears down and destroys. His presence keeps man from sin and thus gives rest and makes him whole. Wholeness is holiness. Perfect rest from sin means perfect wholeness of soul—perfect holiness of life. Rest and holiness are truly coordinate in meaning, and both came from the abiding presence of the holy Son of God.

To say that our Lord Christ was the Maker and Lord of the Sabbath day is only another way of saying that He is the great Rest-giver to mankind. The Sabbath—the rest day—is His "rest," and thus to be the Lord of the Sabbath is to be the Lord of rest. And to know Him as the Lord of rest is to find in Him salvation from self and sin. True Sabbath-keeping is the sunshine and sweetness of salvation, the restfulness and helpfulness of everlasting life springing from the immediate presence of God's only Son.

The Sabbath brings rest because it brings Christ; and it brings Christ because for the eternal good of His people Christ put Himself into the day. Blessed Sabbath, blessed Rest-giver!

Long has God waited for men who would enter into His rest. Read Heb. 4:3-11 and take note that from the time that Jesus Christ rested from all His works (Verse 4), and the "rest" of the Sabbath was given, men have been invited in a special way to choose that rest. All thru the ages, Christ, the Rest-giver, has been seeking to lead men into His rest by revealing Himself to them thru His rest day.

The Rest-giver gave His rest day before sin entered the world. He has continued to give it thru all the ages; He will continue to give it after sin has been overthrown. Eden, fresh from the hand of the

Christ the Rest-Giver

By Charles Lindsay Taylor

"The Sabbath was made for man and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath." Mark 2:27, 28.

THE word "Sabbath" signifies rest. The Sabbath day is simply the rest day. The command, "Remember the Sabbath day to keep it holy," is the command to remember the rest day.

It requires no interpretation, therefore, and really no explanation, to make it plain that the Lord Jesus in declaring Himself "Lord also of the Sabbath" was simply expressing this great truth, that He is the Lord of the rest day.

Now right here the reader should not forget that oftentimes remarkable word "therefore." Jesus says, "Therefore the Son of Man is Lord also of the Sabbath." By the use of that word He points the mind back to a reason *why* He is Lord of the Sabbath.

The only reason given is, "The Sabbath was made for man." The making of the Sabbath for man is therefore the reason why Jesus is its Lord.

The Sabbath day, the rest day, was made and given to man at the very foundation of the world. Thus we read, "The heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God had made." Gen. 2:1-3.

Without question this account is Jehovah's record of the making of the Sabbath—the Sabbath that was made for man; and undoubtedly it was to this very record that Jesus referred when He said, "The Sabbath was made for man," and declared, "Therefore the Son of Man is Lord also of the Sabbath."

Remembering once more that Jesus Christ was the Creator (John 1:1-3, 14; Col. 1:16); that it was *Christ* who "rested on the seventh day;" that it was *Christ* who "blessed the seventh day and sanctified it, because that in it *He* had rested from all *His* work;"—remembering this we can at once understand why He called Himself "Lord also of the Sabbath." Christ Jesus was the Author of the Sabbath and therefore is Lord of the Sabbath.

Very few, indeed, are the people who enter into the real truth of the Sabbath of Christ, the Sabbath of the seventh day. To most professed Christians the making of the Sabbath was nothing more than the arbitrary setting apart, by decree, of a twenty-four-hour day, a thought which, at the best, contains no help and comfort for sin-weary souls. And yet Jesus said, "The Sabbath was made *for man*,"—for his salvation and strength.

Jesus Christ "blessed the seventh day." Are these words meaningless? Are they empty rhetoric? or, do they bring home to us the very fulness of Gospel truth? What is the "blessing" of God?

The blessed word says, "The blessing of the Lord, it maketh rich." Prov. 10:22. Christ, the Angel of Jehovah, bestowed upon the patriarch Jacob "the blessing of the Lord." Jacob in his life had been far from God. But when, in the agony of his soul, and because he realized that he must be a different man, even a man of God, he said, "I will not let Thee go, except Thou *bless* me," the blessing came. And what did it mean to Jacob?—It brought him another nature and another name. He had been Jacob, "the supplanter;" now he was Israel, the overcomer. See Gen. 32:24-29. *The blessing of God was God's presence in his soul.* It was, in fact, Christ in him the hope of glory. He who had been unholy

Creator, knew both the Author of rest and the day of rest; Eden restored will have the same privilege. Isa. 66:23.

Let us all "remember the Sabbath day to keep it holy," that in so doing we may continually invite into our lives the Author of its rest and holiness, the Lord of the Sabbath, the Rest-giver of mankind.

Rising Up Early.

IT is the privilege of the children of God to see some lovely trait of character of their heavenly Father in each act of His dealing with His created intelligences, for "The Lord is righteous in all His ways, and holy in all His works." Ps. 145:17.

His attitude toward His fallen creatures has ever been that of loving-kindness, and tender mercy. He says, "I am the Lord which exercise loving-kindness." See Jer. 9:24 and Ps. 145:9.

In His dealings with ancient Israel, we see ever manifested Jehovah's long-suffering and loving pity toward His wayward people; and, in consequence of their backslidings and their spurning away His loving-kindness, we hear Him giving expression to His wounded heart of love in strains like these: "Forty years long was I grieved with this generation." Ps. 95:10. Forty years seemed long even to the Eternal One to suffer the ingratitude of His people so dear to Him. Harken again to the pitying and pitiful lamentation in Ps. 81:13: "O that My people had harkened unto Me, and Israel had walked in My ways!" Cold and careless one, listen to the deep yearnings of God for the impenitent in these expressions.

Another principle manifested in God's dealings with His creatures akin to that of long-suffering is that He always gave them timely warning of the results of their departure from His instruction. For "the curse causeless shall not come." Prov. 26:2. Or, if they had already started in a wrong course, He faithfully admonished them of the unwelcome harvest for their seed-sowing, "for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

In 2 Chron. 36:15 Israel is reminded of this principle of God's dealings with them in these words, "And the Lord God of their fathers sent to them by His messengers, rising up betimes ["early," A.R.V. or "in good season or time," "before it is late," Webster], and sending, because He had compassion on His people." Also in the book of Jeremiah seven different times at least the Lord reminds Israel of His faithfulness in this respect. Jer. 7:12, 13, 25; 11:17; 25:3, 4; 26:5; 29:19; 44:4.

Ever awake to the interests of the objects of His love and care (for "He that keepeth Israel shall neither slumber nor sleep." Ps. 121:4), our compassionate God represents Himself as "rising up early" in the event and sounding the note of alarm thru His chosen messengers, upon whom He lays the burden of the message with the intensity given to Jeremiah, who was so derided and reproached for bearing such straight testimony that he decides to "not make mention

of Him, nor speak any more in His name." Yet he says, "But His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Please read Jer. 20:8, 9.

The sad sequel of all this effort of love is thus recorded in 2 Chron. 36:16: "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy."

A Parallel.

"Now all these things happened unto them for ensamples [margin, "types"]: and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10:11. Since those "things happened unto them for types," and "are written for our admonition," then truly "the prophets wrote less for their own time than for the ages which have followed, and for our own day."

The Believer's Strength.

(2 Cor. 1:3-5.)

BLESSED be the God of heaven,
Father of our Lord, our King!
Father is He of all mercies;
Every comfort He doth bring.

Who but He in tribulation
Giveth grace to bear it all?
He alone can give salvation;
Trusting Him we can not fall.

Let us then give cheer to others
Who in trial may be found;
Comfort all our weary brothers
By God's grace which doth abound.

For Christ's sufferings abounding
In our hearts from day to day
Are assurance that surrounding
All our lives is Christ, our Stay.
MAX HILL.

Wonderful condescension to the last of earth's inhabitants! Away back in times past experiences took place which have stood out as beacon lights of warning to all succeeding generations, and as timely admonitions they come sounding down the line to our own time.

Now to what intent are we especially admonished in this connection? Verses 6 and 7 of the last chapter quoted tell us, "To the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them." And to what idolatrous worship will well-nigh all of the last generation be devoted? Of this also the prophetic word plainly informs us in Rev. 13:3: "And all the world wondered after the beast," "and they worshiped the beast" (verse 4); "and all that dwell upon the earth shall worship him, whose names are not written in the Book of Life" (verse 8).

In Rev. 14:9, 10 there is foretold also a solemn admonition against the worship of this symbolic beast, given with a force and fervency represented by an angel "saying with a loud voice, If any man worship the beast, . . . the same shall drink of the wine of the wrath of God." Dear reader, are you aware that, in fulfilment of this prophetic warning, and as the counterpart of those warnings given to ancient Israel back there in the types, God has been raising up messengers and sending them

to warn against the worship of the symbolic beast of the books of Daniel and Revelation? If not, be appraised of the fact that the conflict is on, the testing time is here, the actors in the last great scene in the drama are on the stage of action; it remains for you to decide the part you are to take. Are you ready for the issue? Get ready! Get ready!! Get ready!!!

D. W. C. McNETT.

Living Wealth.

LIFE that lasts is the only wealth worth while. It has been well said that "a man's life consisteth not in the abundance of the things which he possesseth," but the abundance of the things which he possesseth consisteth in the life that he has." A full, rich, abounding life, which glows and fairly sparkles with the never-ceasing, out-going richness of its supply, is utterly independent of earthly wealth. What a blessing that its possessors can look with pity at death-bound holders of millions, yet that it is within the reach of rich and poor alike! The more it is used, the richer such life grows; the longer one lives, the stronger it becomes. And it is ours for the asking,—when once we give it its true value, and for it lose all that we have.—*S. S. Times.*

Jefferson's Prophecy.

BESIDES the spirit of the times may alter, will alter. Our rulers will become corrupt; our people careless. A single zealot may commence persecution, and better men be his victims. It can not too often be repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down-hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long; will be made heavier and heavier, till our rights shall revive, or expire in a convulsion.—*Notes on Virginia, Query XVII.*

What Must I Do to Be Lost?

A CERTAIN evangelist is using a card on one side of which is the question, "What must I do to be saved?" and following it are the scriptures which point out the way of salvation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows, "Nothing."

The reply is simple, but wonderfully impressive. Many think that in order to be lost they must run the long gamut of vices and be aggressively bad. Not so. We are all bad enough to miss the kingdom in spite of the good points we may have.—*Selected.*

LOOK not to the sins of the past, nor fear,
For list to the promise of Jesus to thee,
Be thou not afraid, I am ever near,
Thy sins have I cast in the depths of the sea.
M. H.

The Beginning of the Inquisition in Portugal, No. 4

[The following article in four parts is not from some ancient tome written by some prejudiced Protestant; it is from the *Illustracao Portuguesa* of June 18, 1906, a popular magazine of Lisbon, Portugal. We do not print it because we have aught of enmity or ill-feeling against one single Roman Catholic in this world. We have warm friends among them; we pray for them all. Many of them are Christians, far better than their creed. We publish the article to show a logical outworking and legitimate fruitage of the union of church and state. The members of the Roman Catholic Church are like other men and women by nature—neither better nor worse. If that church had not assumed to legislate and execute for God and demand that the state should submit to her creed, she would not have authorized the Inquisition. The Inquisition was but the logic of the church's claim and demand for power to punish heresy. Let all men take heed. Let those "Protestants" who are seeking religious legislation in behalf of Sunday learn the lesson. The translation of the article is not finished English; it has too much of the idiom of the Portuguese, but it does not misrepresent the original.]

IF the person confessed the crimes that he did not commit and asked reconciliation with the church, he saved himself from death when these crimes were not of *formal heresy*; he remained subject merely to infamy, confiscation of goods, inability to obtain employment in public charges, and appeared in the first *auto de fe* in a yellow garment with an *aspa*, or large X marked on the front if he was *violent*; with half *aspa* colored dark-red, or cross of St. Andrews if he was *vehement*; and without an X if he was *light suspect*.

This *sambenito*, or *escapulario*, was the penitential "habit" of the heretics, and differed from that of those who were reconciled or those released to the secular arm. These last, the *relapses*, the *feigned confessed*, *impenitent negatives*, and *formal impenitents*, appeared in the *auto* in *corocha*, or miter, and yellow *sambenito* with designs of flames of fire pointing downward, if the person was hanged, and burned after death; with flames ascending and figures of devils painted on the "habit" if the person was to be burned alive.

In any of these hypotheses, whether he was reconciled or released to the secular arm, the culprit walked barefoot and with lighted torch in his hand in the procession of the *auto de fe*. This mournful procession was made with the greatest pomp and display above everything in the sixteenth and seventeenth centuries.

In Lisbon the procession went out of the palace of the *estaos*, where was installed the tribunal of the Holy Office, and directed its way to the open space of the palace of the Ribeira, where frequently the platform was set up for the reading, by the solemn relator, of the summaries of the processes, in the presence of the king, *inquisitor-mor*, nobility, *familiares*, and ordinary judges who had to receive and order the released impenitents to be executed.

The *cortege* was preceded by an escort of *harquebusiers* and *halberdiers*, who in the cremating act served to carry wood; following them were the Dominican monks, with raised cross—an enormous crucifix with a bloody and contorted image of Christ; immediately after went the standard of St. Domingos, red, with a figure of the Holy One with a flaming sword; after the standard another crucifix, covered with crepe; the *familiares* of the Holy Office in black and white, with their long mantles and crosses of the order bordered with gold; the attendants in cloaks and hoods; barefoot penitents in ecclesiastical tunics and *corocha* bound to the confessors; and last, closing the *cortege*, the statues of the *absent fugitives* condemned by the inquisition, and of the *relapsed impenitents*, or *fictitious confessed*, dead in prison or in the torture, whose bones, conveniently cleaned of all flesh, followed in small *tumbas* behind the effigies to be consumed in the fire.

It was the 20th of September, 1540, in



Another View of the Pompous Procession of the "Auto de fe" from the Palace of Estaos in Lisbon.

Lisbon, in the square of the palace of the Ribeira, that the first regular *auto de fe* took place. D. John III and the Cardinal D. Henrique, then *inquisitor-mor*, assisted. Mass was said. The king, putting his hand upon the Gospels that the cardinal presented to him, purpled and trembling, swore to defend the faith and annihilate heresy. Then commenced the lugubrious ceremony.

The *formal heretics* and the *repentant relapsed*, with their yellow *samarras*, where the cross of St. Andrew opened its bloodied arms, were compassionately hanged, and their bodies thrown into the fire. The *final impenitents*, *non-reconciled*, tied to wooden posts upon immense *fogueiras*, which the soldiers kept stirred up with long pokers and lances, writhed and hoarsely screamed in the flames—to the manifest enjoyment of the king, inquisitors, monks, and people.

There was wind on this afternoon, and the smoke blew away from the sufferers, robbing them of the merciful asphyxia; the unfortunates already had their legs carbonized,—the iron ring that imprisoned them to the post was red-hot,—and still they cried and still they screamed, still they writhed and still they lived!

Finally everything was finished. The last ashes flew over the river Tagus; the last curious one dispersed; the night fell like a black pall upon the feasting city; and among the tapestries of the palace, after the solemn banquet, the king, a bloated and imbecile fanatic, illuminated with evangelical rejoicing, kissed the hand of the chief inquisitor, thanking him for the delight that the first regular slaughter of the new Christians was to the kingdom: "Very contented I was, brother and lord cardinal, for the first *auto de fe* that thou orderedst."



The Dress Turned Wrong Side Out, Worn by One Who Was Garroted First and Afterward Burned.

A Prophecy Fulfilled.

NOT the least important factor in convincing men of the existence and overruling power of Deity, is the answer of history to the utterance of prophecy. Heaven-inspired prophecy, or the power to foretell correctly future events, is history, written in advance of the occurrence of the events recorded. To dictate true prophecy requires foreknowledge, and not only this, but also power to "work all things according to the counsel" of the One who inspires the prophecy.

Dr. Cyrus Hamlin tells the following story. While he was in Constantinople, soon after the Crimean War, a colonel in the Turkish army called to see him, and said:

"I want to ask you one question. What proof can you give me that the Bible is what you claim it to be—the word of God?"

Dr. Hamlin evaded the question for a purpose, and drew him into conversation, during which he learned that his visitor had traveled a great deal, especially in the East, in the region of the Euphrates.

"Were you ever in Babylon?" asked the doctor.

"Yes, and that reminds me of a curious experience I had there. I am very fond of sport, and, having heard that the ruins of Babylon abound in game, I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several others, and money being no object to me, I engaged a sheik with his followers to accompany me for a large sum. We reached Babylon, and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds which cover the ruins are infested with game which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tent! I went to the sheik and protested most strongly.



A Heretic Going to Die at the Stake.



The Penitential Dress of Those Burned Alive.

I had engaged him for a week, and was paying him handsomely, and here he was starting off before our contract had scarcely begun. Nothing I could say, however, would induce him to remain. 'It isn't safe,' he said. 'No mortal flesh dare stay here after sunset. In the dark, ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them, and becomes one of them himself.'

"Finding that I could not persuade him, I said, 'Well, as it is, I am paying you more than I ought to, but if you'll stay, I'll double it.' 'No,' he said, 'I couldn't stay for all the money in the world. No Arab has ever seen the sun go down on Babylon. But I want to do what is right by you. We'll go off to a place about an hour's distance and come back at daybreak.' And go they did. And my sport had to be given up."

"As soon as he had finished," said Dr. Hamlin, "I took my Bible and read from the thirteenth chapter of Isaiah: 'And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there; and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.'"

"That's it exactly," said the Turk when I had finished, "but that's history you've been reading."

"No," answered Dr. Hamlin, "it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about 300 years before Christ." He acknowledged that it was. "And the Hebrew given at least 200 years before that?" "Yes." "Well, wasn't this written when Babylon was in its glory, and isn't it prophecy?"

"I'm not prepared to give you an answer now," he replied, "I must have time to think it over."

"Very well," Dr. Hamlin said, "do so, and come back when you're ready, and give me your answer." From that day to this he has never seen him, but what an unexpected testimony to the truth of the Bible in regard to the fulfilment of prophecy did that Turkish officer give.—*Selected.*

I VIEW the uncontrolled condition of the liquor traffic as a serious danger. . . . If the state does not control the liquor traffic, the liquor traffic will control the state.—*Lord Roseberry, former Premier of England.*

If you find a great many faults, be on the lookout; but if you want to find them in unlimited quantities, be on the look in.—*Selected.*

There Is Hope for the Outcast.

IN the more common use of the term "outcast," it is one who has become an adulteress and by her life cut herself off from general society; or, in the case of men, those who have been guilty of murder, theft, rapine, and the like, until they have come to be looked upon as unfit for society.

Custom makes some sins and crimes appear much worse than others. What man looks upon as the worst may not be so sinful in God's sight; for He judges by the motive that prompted the act, rather than by the overt act alone.

There may be violations of the laws of the civil government which are crimes, yet not sins. And people may commit sins yet not be guilty of any crime in the eyes of man.

"Sin is the transgression of the law"—God's law. 1 John 3:4. It may be a wilful sin, or a sin of ignorance. It may be apparently a very small thing; yet it is sin: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—condemned by the law. James 2:10.

Our sinful words and actions proceed from the heart. Mark 7:21. The apostle John says, "Whosoever hateth his brother is a murderer." 1 John 3:15. And Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28.

Thus we see that these things touch the thoughts and intents of the heart. And naturally "the heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. None but God, whose word is quick and powerful, and sharper than any two-edged sword, which pierces to its very depth and reveals all its hidden springs." Jer. 17:10; Heb. 4:12. Hence let all come to this word and Saviour; and with the psalmist cry:

"Have mercy upon me, O God,
According to Thy loving-kindness:
According unto the multitude of thy tender mercies
Blot out all my transgressions.

"Wash me thoroly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me."

"Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow."
"Hide Thy face from my sins,
And blot out all mine iniquities.

"Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from Thy presence;
And take not Thy Holy Spirit from me."
Ps. 51: 1-3, 7, 9-11.

The Saviour says, "Ye must be born again." John 3:7. And when this change takes place, we become "new creatures" (2 Cor. 5:17), and our desires and aspirations are changed.

Many persons in this world have not been so unfortunate as to be overcome by the greater crimes, and thus be thrown behind the bars, or be ostracized by society; and such are inclined to point the finger of scorn at the ones that are down, instead of lending a hand to help them up. And a shame it is, too, that this is especially the

case with women toward their fallen sisters, and often with parents when their daughters have been disgraced.

Let me appeal to you, fellow beings and Christians, when you see one "sin a sin not unto death," do not give him a slur and a kick; but with a kind word and a lift help such a one up; knowing "that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20. Jesus came not to "call the righteous, but sinners to repentance." Matt. 9:13.

And I assure you, dear fallen ones, that even when your father and mother forsake you, the Lord will take you up if you will only seek Him and cast yourselves and your cares upon Him; for "He careth for you." Read Ps. 27:10; 1 Peter 5:7; John 6:37.

God is no respecter of persons. Acts 10:34. But He does respect *character*, for He "resisteth the proud, but giveth grace unto the humble." James 4:6; Ps. 51:17.

Read the parable of the man that had two sons (Matt. 21:28-32), who represent the two classes: the self-righteous, which pretend to obey God; and the other, which disregard the Lord, but afterward repent and obey. Some who condemn the harlots and other sinners shall at last lose eternal life, while the harlots and publicans who repent will be saved.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die." Eze. 33:11. "Return, ye backsliding children, and I will heal your backslidings." O, sinner, join in the response, "Behold, we come unto Thee; for Thou art the Lord our God." Jer. 3:22.

In that day when the Lord shall come with the sound of the trumpet, He shall assemble the outcasts of Israel—all those that have made a covenant of peace with Him by a living sacrifice thru faith. Isa. 11:12; 27:13; 1 Thess. 4:16, 17. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

S. H. CARNAHAN.

A Good Test.

CHRIST presents a perfect life. Now, if when one looks upon that perfect life of Christ, it inspires him with a desire to make his life as nearly like that life as possible, and he strives each day to approximate to that perfection, sorrowing when he sins, not merely when he is caught at it; I say if that is his attitude toward Christ, then I believe that he has been born again. But if when he looks at that perfect example, he tries to find some excuse for not changing his own life, tries to get rid of the authority, tries to get rid of the example, tries to find some excuse for not allowing it to be binding on him, no matter to what church he belongs, he needs a new birth.—*W. J. Bryan.*

"THE man who tears down reputations always gets most of the dirt himself."



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Manuscripts should be addressed to the Editor.

For further information see page 15.

EDITOR - - - - - MILTON C. WILCOX
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Which Shall It Be?

WHICH shall it be, reader,—for you have the power to decide that for yourself,—the word of God or human conclusions?

The Bible is on trial in the house of its friends. Will you witness for it or against it?

In its behalf stand the centuries, filled with witness for the Old Book. Not an empire which has molded the world but is predicted in origin, career, and end, in its inspired pages. Call the roll. Let Babylon, Assyria, Egypt, Tyre, Syria, Media, Persia, Grecia, Rome, America, answer. Each and all have borne witness to the truth of the Bible.

Written in black characters of hopeless doom on the pages of history are the names and fate of those who lifted puny hands against its mighty plans and precepts. Many of these names would have been lost in oblivion had they not been associated with opposition to truth; and now they live only in infamy. Where are Nimrod, and the Pharaohs, and Sennacherib, and Agag, and Belshazzar, and Alexander, and Antiochus, and Herod, and Judas Iscariot, and Pilate, and Nero, and Julian, and Constantine, and the Gregorys, and Voltaire, and Ingersoll? In some way or another all these, and many more, have set themselves against the Rock of the word, but the men are dead; the Rock stands.

On the contrary, there are thousands of mighty witnesses to the efficacy and power of the Book. Many of them did not have all the light; some of them but a few rays; yet the little or much light they had was dominant in their souls, and made them mighty in God. Call a few names from the long roll of the ages: Abel, Enoch, Noah, Abraham, Moses, Joshua, Samuel, David, Hezekiah, Josiah, Nebuchadnezzar, Cyrus, and Daniel, and Nehemiah, and John the Baptist, and JESUS OF NAZARETH, and Paul, and Peter, and John, and Huss, and Luther, and Wesley, and the millions of souls lifted from the sloughs of sin, and cleansed and washed and saved.

Take down the old geography; open to a world-map on Mercator's projection; trace with your finger the countries and zones where the Bible has had free course, and find them all of the best that life on a sick and dying world affords,—enlightenment, equality, beneficence, advancement in all that makes for better, higher living, in contrast with the nations and peoples whose darkness the light has not penetrated, or those other lands where human tradition is preferred to the open Bible. Behold the powers of the Book of God!

In these last days rationalism and "science falsely so-called" are undermining faith in the Old Book. Under the guise of Christian scholarship and higher criticism they are substituting in the minds of men human reason for faith, and human effort for the power of the Spirit of God. Protestantism is losing its power to protest against even the enemies within its ranks.

On the other hand, there are souls longing for something human and certain who are turning to ritualism, tradition, and thru these to Roman Catholicism, in which the word must needs be subverted to the yoke of human decree.

Better the latter than the former. We say it advisedly, better Rome with her consistent, awful creed than anarchy in the re-

ligious life, which teaches that God's word means anything or nothing; that the Christian life is the following of the lusts of the flesh, that man is in himself divine, and therefore in himself his own guide.

Thank God, we are left to the mercy of neither of the great human currents. We may reject the hoary tradition of the centuries, sanctioned by a hundred popes tho it be; or the rationalism of German skeptics, tho buttressed by great scholarship; and we may clasp our arms around some mighty crag of the word, pull ourselves from the swirling currents, and stand secure on the Rock of Ages. We may find in Jesus Christ its Giver a personal Saviour, ever near to save and succor, ever with us to the end.

O soul, stand by the Old Book.

Studies in Romans

Christ the End of the Law.

IN the ninth chapter of Romans, Paul has been telling of the failures of Israel, his people according to the flesh, because they had not appropriated God's plan of salvation. Continuing to speak of them, he says:

"Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on Him shall not be put to shame. For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him: for, Whosoever shall call upon the name of the Lord shall be saved." Rom. 10: 1-13.

"They have a zeal for God, but not according to knowledge." Verse 2. This lack of knowledge kept them in ignorance of God's righteousness; and not having God's righteousness, they sought to establish their own righteousness. That is, they sought to make it appear that they were righteous, when in reality they were not. And this effort to make it appear that they were righteous only led them into hypocrisy. Hence we have the oft-repeated warning of the Master to the self-righteous Jews of His day (and they were the same generation of Jews that lived in Paul's day), "Wo

unto you, scribes and Pharisees, hypocrites!"

The continued effort to justify ourselves in any course we are pursuing results in the hypocrisy of self-righteousness, and this course is adhered to only when we are ignorant of God's plan, that we should see our righteousness in Him, and not in ourselves. It is so very easy for self-loving man to try to make himself out all right that he is much more than apt to exaggerate his supposed virtues into a very exalted kind of goodness; and then the way is prepared for him to become the bitterest kind of a persecuting hypocrite. It was such a condition as this that produced the men who were the persecutors of Christ and who finally crucified Him.

The same principles work the same in all ages. If we of to-day neglect God's plan for giving us righteousness thru Christ Jesus, and give ourselves to some human scheme of developing righteousness within ourselves, we will become just like the Jews of old; we will stand ready to destroy Christ and His followers because the Christ-life condemns us. And we will do all this persecuting work while professing in the most pronounced manner that we are the disciples of the Master Himself.

"Christ is the end of the law unto righteousness to every one that believeth." Rom. 10: 4. Murdock's Syriac translation renders this text, "For Messiah is the aim of the law, for righteousness, unto every one that believeth in Him." The Greek word translated "end" is *telos*, and Liddell and Scott give as their first definition of the word "an end accomplished." Thus do we see that Paul plainly teaches that the end to be accomplished by the law is to lead to Christ, and looking at the subject from the opposite standpoint, Christ is the revealing of the law.

The law demands the perfect life of Christ; nothing short of this will meet its requirements. And so the end, or the object, or the aim, of the law is to have the life of Christ revealed in men. When we

see a man doing some piece of work that we may not understand, we often ask the question, What end does he have in view? We mean by this, What does he expect to accomplish? And this text in Romans is just as tho some one had raised the question, What end does the law have in view? and the answer comes quickly that it is Christ for righteousness. See Gal. 3:24.

The following texts, where the same Greek word *telos* is translated "end," will serve to show more fully the meaning of the text in Romans:

"Now the END of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5.

"Ye have heard of the patience of Job, and have seen the END of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11.

The "end," or object, "of the commandment is charity out of a pure heart." This is the result that the commandment demands. And to have this charity from a pure heart it is necessary for one to have the indwelling Christ; it is in this way that we meet the aim or object of the law.

Then again: we "have seen the end of the Lord" in His dealings with Job. Not that the Lord came to an end when He had finished with Job, but we see the object that the Lord had in dealing with Job as He did.

It is necessary for us to take an honest and comprehensive view of the Scriptures, else we might reach the hasty conclusion, as some have done, that the text in Romans teaches that the law came to an end in Christ and that we are not bound any longer to observe it. But the same logic that would teach the abolition of the law from Rom. 10:4 would also teach from James 5:11 that the Lord came to an end in the days of Job. The Bible is plain enough when we seek to know its teaching rather than to try to make it prove something that we have already in our minds as a cherished theory.

"Whosoever believeth on Him shall not be put to shame." This is a most blessed promise. Believing in Christ will cause us to run counter to many obstacles in this life; we will meet with many trials and difficulties. But in it all we may know that the word that can not fail has decreed that we "shall not be put to shame." This is one of the exceeding great and precious promises that will carry us thru many a dark and trying hour. T.

The Hope of His Coming.

THIS hope of Christ's coming purifies the heart of him who truly holds it. So it is expressly declared: "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.

It could not be otherwise than this. We will seek to please those we love unless we love self better. The wife who loves her husband will seek to please her husband. She will endeavor to make home pleasant when he comes. She does this almost involuntarily. So it will be with that Christian who loves his Lord. He will not scoff at His coming, he will rejoice to know that Christ will return. He will search the evidences to know whether

that coming is near at hand. As evidences multiply, his heart will rejoice as he sees his redemption draw nigh. Luke 21:28.

He will watch for that coming. He will prepare himself to entertain such a guest. As a loyal subject would renovate, repair, cleanse, and beautify his house, and furnish his best rooms for guest-chambers, if he expected a visit from his prince, so will the Christian prepare his character who looks for his Lord. As he contemplates His coming, his heart will grow purer in his contemplations. The hope of that coming will hallow his joys, and sweeten his cups of trial; and his every fiber will thrill with joy and life at the anticipated meeting.

Weary pilgrim in life's rugged way, let thy heart be cheered, thy Lord is coming. Soldier on the battle-field, fight on, thy King will soon appear. Not "distant hope nor dim" is thine. The rays of coming morn already streak the east; the Sun of Righteousness is about to rise with healing in His beams. Does the world—worse, do worldly church men—laugh at thy faith, and mock thy hope? hold it fast. Believe still, hope on, love on. In "a little while" "thine eyes shall see the King in His beauty," thy Friend, Redeemer, Lord. Happy those who can say at that time: "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

Twice Written.

GOD writes all His word at least twice. He not only does not leave "Himself without witness" in the beneficent course of nature, but He leaves not His word without witness. That word is in general composed of historical, ethical, or moral, and prophetic writings.

The history records actual events which took place in connection with men and nations in their relations with God and with each other. They show the working out of principles of truth and the result of the rejection of those principles. They are prophecies of principles and of similar circumstances yet to rise. They show, and are designed to show, to those who follow that "whatsoever a man soweth, that shall he also reap;" that certain causes produce certain results; that he who transgresses God's law, the law of life and being, must certainly reap the sure result, deterioration, utter ruin, and death; and that the Most High ruleth in the kingdoms of men and giveth them unto whomsoever He will.

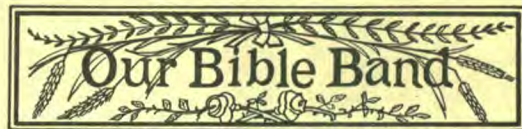
The moral portion of God's word, interwoven with every other part, is in words the expressed character of God. It is a declaration of what God requires of men, a promise and prophecy of what God will make all who will yield to Him. All His holy precepts and requirements were gloriously fulfilled in the life of Jesus Christ, the true Witness of God's character, and all will be rewritten in the true people of God thru Christ. Every true Christian is a witness to the truth of God's word. He, his life, is a visible manifestation to the world of the power of Christ over sin and sinful flesh.

The prophetic portion of God's word is the history of the world, of nations, of peoples, of cities, of individuals, in advance. It is God telling beforehand just what will be true. When the time comes for its fulfilment, God, in His overruling providence, writes it again in fulfilling events, that all who know His prophecy may read His word, may shun the dangers, and may find in Him salvation.

Do you wish to read God's word in the strange providences around you, in the characters on every hand, in the history of the world at the present time?—Study first of all God's word. Be filled with it, saturated thru and thru. And in the trying times be-

fore us we shall be able to read God's word in the events of every-day life, in individuals, in nations. Written in the heart, it will keep us from falling, make us wise unto salvation, and preserve us unto His heavenly kingdom.

O LOVE DIVINE!—whose constant beam
Shines on the eyes that will not see,
And waits to bless us, while we dream
Thou leavest us because we turn from thee!



Schedule for Week Ending July 25, 1908.

Sunday	July 19	Job 16, 17	Matt. 18
Monday	" 20	" 18, 19	" 19
Tuesday	" 21	" 20, 21	" 20
Wednesday	" 22	" 22, 23	" 21
Thursday	" 23	" 24, 25	" 22
Friday	" 24	" 26, 27	" 23
Sabbath	" 25	" 28-31	" 24

Suggestive Notes.

In this week's reading we are brought to the close of the interesting discussion between Job and his three friends. They themselves condemned him because of his seeming self-righteousness, but he had no use for their words because he felt that they were condemning him unjustly. Very beautiful indeed are some of these passages in Job. Take for instance a portion of the 26th chapter where God's greatness and power and wisdom are described. What a grand conception Job had of God's greatness: "By His Spirit the heavens are garnished; His hand hath pierced the swift serpent. Lo these are but the outskirts of His ways: and how small a whisper do we hear of Him! but the thunder of His power who can understand?" We find no such conception of God's greatness among heathen writers. Then, too, the 28th chapter is a wonderful panegyric on wisdom. The first part of the chapter speaks of things which man knows more or less about—iron and copper, and silver and gold. These things he can search out; he can cut out channels among the rocks, bind the streams that they flow not, but he knows not the place of wisdom. He can neither find it in the sea, nor can he get it for gold. No wealth of the world can equal it. God understands the way thereof, and yet He brings it within reach of man and reveals its secret in that wonderfully simple truth stated over and over again, "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding."

Our readings in Matthew cover from chapters 18 to 24 inclusive. What a wonderful lesson of forgiveness in chapter 19; of the necessity of humility, that humility shown in the person of Christ, in chapter 20; of His longing for fruit from His own people in chapter 21; of the wonderful teaching which all the wisdom and craft of the Jewish doctors could not gainsay in chapter 22; the fearful words pronounced upon those who had rejected all the light and blessing in chapter 23; the great discourse concerning the destruction of Jerusalem, and of His second coming in chapter 24. These are marvelous themes, to which we can not give too careful reading or study.

One of our readers has suggested that our Bible Band members send to the SIGNS just a word stating what passages they have found in the ground they have covered which have helped them most. The editor would like to second this suggestion. It will take no more than a postal card. Send us postal-card testimonies of scriptures which have really helped you and lifted in Christian experience in the ground that we have already covered. How many of our Bible Band that started out in the beginning are continuing and finding blessing all the way? We shall be glad to have some experience meetings in the SIGNS OF THE TIMES a little later in the year. So as we say sometimes in meetings of this kind, let not one wait for another, but let us hear from you, but be short.



THE OUTLOOK

"Watchman,
what of
the night?"

The Principles of Nihilism in India

By J. C. Little, Editor of the "Oriental Watchman"

THE world has been aware for some time that India had not been quietly resting under the excellent rule of the English government. For several years beneath the calm exterior has been a seething discontent which has from time to time shown itself in mutterings of unrest and dissatisfaction with the existing form of government. Until the last few months this has confined itself to occasional criticisms of those in authority, and harmless and sometimes helpful suggestions as to how vexed questions might better be solved than by the means used by the authorities; but recently a new aspect has come over the situation between rulers and ruled in the vast empire of India.

From occasional mutterings of unrest it has seemed but a step to an actual and open attitude of sedition toward the English government. One after another the editors of various vernacular publications and newspapers printed in English under native management have been summoned before courts and made to answer to the grave charge of printing violent and inflammatory articles calculated to foster a spirit of rebellion and anarchy, and to fill the minds of their readers with hatred toward the official representatives of the British government. It is true there has been a part of the Indian National movement known as the Moderates in distinction to the Extremists, but recent events have shown that the wild and reckless propaganda of the latter has not been without its results.

A harvest of murder and outrage has resulted from the seed-sowing of disrespect and antagonism to the existing government. The Moderate portion of India's agitators, not realizing the tendency and true drift of the Extremists, have sought at all hazards to promote unity; and in so doing have allowed a venomous nihilism to develop itself under the garb of respectability. The trials of the leaders in the Muzaffarpore tragedy, as yet but just begun, have developed the fact that more than crack-brained enthusiasts are having a part in the anarchist program; that the funds for the propaganda have been supplied by sympathizers who have belonged to the highly respectable portion of India's citizens. But once nihilism has fastened itself upon a people, it is equally as deadly in India as in Russia or any other part of the world.

Violence and Bloodshed at Muzaffarpore.

On Thursday evening, April 30, as two ladies were driving home from the local club at Muzaffarpore, a violent bomb explosion wrecked the carriage in which they were riding, killing one of them almost instantly and so injuring the other that she lived but a few hours after it. This revolting and ghastly outrage was perpetrated by two young Bengalis from Calcutta. It took place opposite the house of Mr. Kingsford, the Sessions Judge, and he escaped only because the carriage occupied by the ladies was mistaken for his which was similar in appearance. Mr. Kingsford had but a short time before moved from Calcutta, where he had made himself odious to the Extreme Nationalists by vigorously suppressing seditious newspapers, and sentencing a number of the editors and publishers to terms of imprisonment.

But he was not the first victim singled out to suffer the vengeance of the assassins, for

attempted murders have been uncomfortably frequent during the past few weeks. The first was an attempt several months ago to wreck the train of Sir Andrew Fraser, the Lieutenant Governor of Bengal, and it only failed because for some unaccountable reason the bomb did not explode till after the train had passed. Shortly after this an attempt was made by means of the bomb to kill the mayor and mayoress of Chandernagore, a small French settlement near Calcutta. The latest is the above tragedy of Muzaffarpore. Aside from these leading anarchist plots, several attempts have been made with firearms upon the lives of various missionaries and officials.

A Society of Nihilists.

Heretofore no clue has been found to the perpetrators of these foul deeds. But the last outrage has been followed by a close investigation which has resulted in the discovery of a wide-spread criminal conspiracy. A secret society with headquarters at Calcutta and with a full outfit well-equipped for the manufacture of explosives, and fully supplied with arms and ammunition, possessing maps and outlines of future plans, are, in brief, what has been discovered by the detective force. Over thirty persons have been arrested as leaders or accomplices in the recent anarchist attempts. That these are not all is evident from the wide propaganda which has been inaugurated and the extensive plans of the society, which the members arrested were not themselves able financially to carry on.

England has guarded carefully her authority in India, and laws of the most drastic kind prevent the acquirement and use of firearms and explosives by the native, whether high or low. The propaganda of this society carried on for the last few months in spite of the vigilance of the authorities reveals a situation which at best is not at all reassuring. On the witness-stand one of the leaders stated that he made the confessions not alone for the purpose of shielding some who were innocent who might otherwise suffer, but also "that those who carry out this work might carry on the work with greater caution." Another, being asked why he was engaged in such work, replied, "Partly because we believed the people wanted it, and partly because we believed that this will teach the people to dare and die." One, on being asked where he got such revolutionary ideas, replied that it was partly from a study of Russian revolutionary history. From these statements it is evident that these young agitators are making a study of the methods of the Terrorists in Europe, and that their efforts have been seconded by others who have not yet been discovered but who will rise when these actors are off the stage to carry forward the work now begun. It is quite evident that the movement is more widespread than was at first realized, and will not be put down by the severe punishment of the few who have been captured in this discovery.

Undoubtedly the British government will deal firmly with these cases. For a time the torrent of violence and bloodshed will be stayed. The time has not yet come in India for the elements of strife to be turned loose. God has a great work yet to be accomplished in the warning of the millions who sit in

darkness. But a preparation is now under way which will fit India to have a part with the rest of the world in the great final struggle which shall usher in the great day of the Lord of Hosts. This movement toward liberty and this agitation toward something higher and better than they possess will give a mighty impulse to the last warning message to the Indian peoples, but it will also pave the way for that time of trouble such as never was since there was a nation, in which India shall have a part with the rest of the world, at the coming of the Son of Man in the clouds of heaven.

Some Indian Congresses.

By Geo. F. Enoch.

INDIA is a country of many peoples and tongues. There is really no one thing that can unite them all, inspiring them with one common purpose. The Aryan and the Dravidian, the Hindu and the Mohammedan, besides a multitude of smaller subdivisions, which are still further estranged from each other by the caste system, present a very poor field for the preacher of unity. Nevertheless there are men in the field who have a dream of united India, tho that seems very chimerical to the ordinary observer.

The Indian National Congress.

One of the most prominent of these attempts in recent years is the so-called Indian National Congress. It is a Hindu organization, and has been in the field a number of years. For a time in its early experience it sailed in smooth waters. But the early efforts to gain what was wanted by constitutional methods not meeting with the success anticipated, there developed an influential party that was in favor of taking the most extreme measures to rid India of British rule.

In 1903 the first serious effort was made to swing the Congress into the attitude of an uncompromising foe of British control of India. But the Constitutionals carried the day, and for a time the extreme party was heard of but little. But soon after this time, some of the acts of Lord Curzon placed material into the hands of these Extremists that they were not slow to make use of. This led the Bengal leaders of that wing of the Congress to a public declaration of a boycott of all foreign goods. The partition of Bengal by the British government added fuel to the flame, and the boycott cry made much progress. This has been taken up quite largely by agitators in all parts of India, and what is known as *Swaraj*, or universal boycott of all things foreign, has become quite a popular cry. If the work only stopped with the cry of the name it would not matter much. But as in all cases of boycott, those who willingly abstain from the use of things that are abdicted soon try to force others to join them. This leads to trouble and serious disorder.

But there was a large representation of earnest thinkers connected with the congress who tried to save the situation. For a time they used every endeavor to pacify the most violent by compromise. But this was not satisfactory. So two factions rapidly developed, known as the Extremists and the Moderates. For several years now the annual sessions of the congress have degenerated into a wrangle between these two wings.

The Extremists have apparently been headed by some Bengali Babus who have been very outspoken in all their statements. Cer-

tain vernacular newspapers have exhausted their vocabulary in vilifying the British representatives and all who have opposed them. One of the most prominent, Mr. Bepin Chandra Pal, was sentenced to a term of imprisonment for sedition. But in the recent developments it appears that the Bengalis were only the ones that were beating the drum, making the most noise. The real power, intellectually, of the Extreme movement has come from the west of India. The Poona Brahmins, the subtlest brains of India, were the power behind the movement. These are headed by one M. Tilak.

In the sessions of the congress the Moderates have succeeded in holding things fairly well in their own hand. But at the session called at Nagpur in September of last year, M. Tilak had things so organized that there were some disgraceful scenes enacted on the floor of the open session resulting in a transfer of the session to another place to meet this spring.

When the congress met in Surat this spring, the Moderates had great hopes of carrying everything their way, and turning everything for the good of their propaganda. But M. Tilak and the other Extremists were there in force; and when the Moderates carried by vote their side of the controversy, M. Tilak appeared on the platform, and the confusion that ensued was the signal for a general uproar that soon developed into a free fight. Sticks, chairs, and even shoes were used in the melee. So ended the Indian National Congress.

What the future of the movement will be no one can tell. The Moderates are rejoicing that they are rid of the violent apostles of disorder, but still hardly know what move to make next. In the meantime the Extremists have carried on a propaganda that is rapidly debauching the minds of the youth of the land, and preparing them to take their part in the violent scenes that will close this world's history. This instruction has already resulted in violent measures. One promising young man went to Paris to learn from the anarchists the secrets of bomb-making. Upon his return he organized a school in which the nefarious business was taught. Nothing was known of this until two English ladies, mother and daughter, and the native syce, were killed by the bomb that was intended for the magistrate who had been sentencing some of the agitators for sedition. So this struggle in the ranks of the Indian National Congress is but the struggle between the forces of anarchy and constitutionalism. We shall watch the outcome with interest.

The All-India Muslim League.

Another congress along similar lines, but apparently avoiding the anarchical teachings of some in the congress mentioned previously, is the All-India Muslim League. Karachi, a rising city at the mouth of the Indus River, was chosen as the place for the assembling of 300 delegates from the remotest parts of India. This large gathering of Mohammedans was for the purpose of devising means and ways for the promotion of the educational and political interests of that large community. In some ways it is fortunate for England that the two communities represented by these two congresses are here in India. They are avowed enemies, and it is easier to hold the balance of power under such circumstances. So much is this felt that the Hindus recently have made very loud protests, saying that the Mohammedans are now the favorites of the government. Considering the past attitude of the Mohammedans, both politically and educationally, this congress is a remarkable step. One of the most remarkable actions was a resolution passed, unanimously, asking the English government to tax the Sindhi Mohammedans three pies in the rupee (one fourth of a cent in thirty-one cents) to be spent on their education.

There were not any stormy scenes at this one, but the meeting of the political section was held *in camera*, packed by the strongest of the two factions represented.

The National Missionary Society of India.

It is a pleasure to turn from these two congresses, which are evidently an outcome of the unrest of the times, in which some timid people see the gaunt specter of another mutiny, to a congress organized solely by natives of India for India's spiritual good.

The National Missionary Society of India was organized on Christmas day, 1905, at Serampore, by a conference of native Christians, called together at the invitation of Rajah Sir Harnam Sing and other Christian native gentlemen. It has two objects:

"1. It seeks to lay on Indian Christians the burden of responsibility for the evangelization of India, so as to awaken far and wide in the Indian church a growing missionary spirit, which will lead to lives of deep spirituality, fearless witness, and aggressive activity on behalf of the Lord.

"2. It organizes evangelical work in such parts of India that are not yet occupied by foreign mission societies. It conducts its work with Indian men, Indian money, under Indian management. Thus it affords an opportunity to all Indian Christians and churches to take a real and direct share in the evangelization of their own country."

Out of the 300,000,000 people of India, only 3,000,000 have come to the knowledge of the Gospel, and we get these figures by counting everybody of all creeds. Two thirds of these are in South India. It is further stated that it is estimated that there are 100,000,000 people in India who have not yet heard of the existence of the Christian religion. There are about 130,000,000 outcastes and inferior Sudras, the lowest of all the castes, whose condition spiritually and morally is the very worst. It is to these that this native society, organized from among the members of all the different Protestant organizations, desires to carry the Gospel. It is surely a large field. It is also encouraging to see that the questions that have divided the Protestant world in the Occident do not meet with favor in the native Christian community. I have had intelligent men from among the Christians deplore the divided state of Protestants, and say that it is almost impossible for them to see the reason for such divisions.

This native Christian Society publishes regularly one monthly periodical in English and two in Urdu.

Satara, India.

Agitate, Agitate, Enlighten.

THE most hopeful feature of our modern civilization—public education, the spreading of knowledge as a function of government—was in Washington's mind when he said:

"Promote them as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as a structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

A mighty good text for every public speaker there. Public opinion is finally crystallized into public laws. Public laws govern. Therefore, it is necessary to reach the public mind!

JOHN S. WIGHTMAN.

International Sunday-Rest Federation.

This is the time of great federation movements. And among the federations that are working in these days is the International Federation of the Sunday-Rest Association of America. John Wanamaker, of Philadelphia, is president of this federation, and the executive committee of the organization has just held a meeting in Toronto. One of the most

important and significant actions taken was the appointment of a committee to call a convention to organize a United States Lord's Day Alliance for the purpose of combining in one all the organizations in the United States that have for their object to promote Sunday rest.

Sunday-law agitation is rising up everywhere. There seems to be a veritable craze taking hold of men to secure and enforce Sunday legislation. Have you studied into the real meaning of it? It is one of the most significant movements of this or any other age. A universal Sunday law stands in the early records of the apostasy that plunged the world into the Dark Ages. A universal Sunday law, according to the prophecy, will mark the climax of the modern apostasies that will make it necessary for Christ to come in person to put an end to all the evil that belongs to the world's course in sin.

God's prophecies point to the facts as they will appear; it is intensely interesting to watch them develop. T.

Booker T. Washington and Tuskegee Institute are terms which have come to be almost synonymous with negro education. Nearly two thousand students attend this school each year from all parts of the United States, the West Indies, and even from Africa. The students pay the institution about \$25,000 in cash and over \$100,000 in labor a year. At the June commencement, eighty-eight received diplomas from the Normal Department, and eighty-seven received certificates for the completion of some trade.

Many Koreans are said to have left the Pacific Coast and the Hawaiian Islands for their own land the past two months. All go armed, and it is thought they go to strike a blow for Korea's freedom from Japan. Chinese favor the movement, and are supposed by some to be assisting the home-going Koreans.

Smoking in the dining salon and the music room of a Pacific Steamer may seem perfectly proper to titled ladies from Austria and other lands—our own land as well—but it is not allowed on the "Mongolia," of the Pacific Mail Company's line. These "ladies" think it strange that such privileges are not granted; we think it strange that self-respecting women would think of doing such things at all.

Four hundred fifty thousand dollars has just come into the hands of the trustees of Yale, the legacy of an Englishman, Archibald Henry Blount, an eccentric miser who has stinted and saved for years that this sum might be given to the American university. No reason for the gift is known by his friends and relatives.

The American Piano Company, with an authorized capital of \$12,000,000, was incorporated at Trenton, N. J., June 10. The purpose of the trust is to consolidate the Knabe Piano Company, of Baltimore; Chickering & Co., of Boston; and the Foster-Armstrong Piano Company, of Rochester, N. Y.

A new air-ship made by Count Ferdinand Zepelin, of Germany, made a successful trip of several miles over Lake Constance, June 20. The inventor was able to manage the craft easily. The speed attained was estimated to be thirty-one miles an hour.

The fastest battle-ship of the United States navy is the "Georgia," which reached and maintained for four hours a speed of 19.5 knots an hour on a recent trial trip from the Bremerton Navy Yards, Wash., to San Francisco. The entire trip was made in three days.

The entire Maryland-Delaware-Virginia peninsula is now "dry," the last county having recently voted out the liquor traffic.

June 14 was the one hundred thirty-first anniversary of the adoption of the flag of the United States.

East Orange, N. J., has enacted a stringent Sunday-law ordinance, and is enforcing it vigorously.

The estate of the late Mr. Dowie, of religious fame, footed up, it is said, only twelve hundred dollars.



Forgotten Workers.

THEY lived, and they were useful; this we know,
And naught beside;
No record of their names is left, to show
How soon they died;
They did their work, and then they passed away,
An unknown band;
But they shall live in endless day, in the
Fair shining land.

And were they young, or were they growing old?
Or ill, or well?
Or lived in poverty, or had they wealth of gold?
No one can tell;
Only one thing is known of them, they faithful
Were, and true
Disciples of the Lord, and strong thru prayer
To save and do.

But what avails the gift of empty fame?
They lived to God;
They loved the sweetness of another Name,
And gladly trod
The rugged ways of earth, that they might be
Helper, or friend,
And in the joy of this their ministry,
Be spent, and spend.

No glory clusters round their names on earth;
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Tho here unknown;
And there lost names shine forth in brightest rays
Before the throne.

O, take who will the boon of fading fame!
But give to me
A place among the workers, tho my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all His grace!

—Christian Worker.

The Work in Lisbon, Portugal.

SOMETIME ago there came to us from Brother Rentfro, who is working in Portugal, a report of his work. This report was mislaid at the time of our moving. It has recently come to light. We have not space for all of it; we will, however, present the substance of the message which we are sure will be of interest to our readers, altho it is some months old.

It was in 1904 that work was begun in Portugal, but for sometime it seemed to make little progress; but recently souls have become interested in the truth, and quite a number have taken their stand to obey. At that time over fifteen had been baptized in Lisbon. The way the interest was awakened was quite remarkable. At first there was strenuous opposition. Not long ago his collaborer, Elder Schwantes, sent his colporteur in company with another brother to a province in north Portugal to visit some Protestants who had been abandoned on account of the distance. This colporteur sold a Bible, some papers, tracts, and before a good-sized company on several occasions read the Bible and gave short talks. A few days after, Elder Schwantes went to this place to hold some meetings. Many came to hear him, until three hundred persons were in and around the house. The priest of the community was greatly stirred, altho he himself was a disreputable character, having two wives and nine children. Some of the children, who were young men, have the same hatred as

the father against the heretics, and demanded their arrest, but the magistrate would not arrest the preacher nor his followers. They then endeavored to kill the man in whose house the meetings were held, when he was away from home catching his horse. One stone struck him below the eye and nearly ruined his sight.

As the result of these meetings there are eight or nine who will accept the truth, and there would be more still were it not for the fear of the priests. A short time after that the colporteur visited the place again. When it came evening, he endeavored to find a place to stay all night, but none dared to give him shelter. He found it, however, at the railway station where a place to sleep and covering from the cold were given him.

Newspaper reporters began to visit Elder Rentfro, and one quite prominent illustrated paper photographed him and the charts which he used, publishing two pages of it, which have been sent to us, but we have not space to reproduce them in the SIGNS OF THE TIMES. These articles were written up in a style which was designed to ridicule; in fact, the writer seemed to have but little religious sentiment of any kind; designated Brother Rentfro's work as a new religion. The paper declares: "It is the United States that exported to Portugal the Adventist creed, together with its wheat and other things." "It has," the paper declares, "prevailed already to obtain an incomplete dozen of adepts." Of the religion it declares: "It is not a very complicated thing. It is unnecessary to explain that the Adventist temple does not contain images, seeing that already we have said that this new sect has branched from the evangelical church. Its declaration is simple; painted charts are used to explain the symbolical signification of the Old Testament."

While this account was written simply to arouse interest in the paper which published it, it had also the effect of bringing many to the meetings. One interesting case of which Brother Rentfro speaks is of finding a man in the country who, having read his Bible, had come to the same conclusions in his own personal study as taught by the message. So God is bringing out His chosen ones. Portugal has been, and is still, a dark land, and we are glad of all the success which has attended the work there.

Nine O'clock.

A CLOCK in an Edinburgh church steeple was striking nine when three young men passed on their way to a place of sin. Suddenly one of them stopped and said, "I can not go with you." And when they pressed him for a reason, he said, "When I left my home in the hill country, my old mother said, 'My son, you are going into a wicked city, but your old father and I will pray for you every night, and at nine o'clock we will be on our knees.' They are praying for me now, and I can not go."

He turned about, sought his room, cried out to God for mercy, and was saved. He is to-day one of the leading merchants in Edinburgh. Decision of character was the means of his salvation.—*Dr. Chapman.*

Don't Believe in Missions.

- THE unchristian man.
 - The selfish Christian.
 - The half-converted man.
 - The unspiritual Christian.
 - The short-sighted Christian.
 - The man who has not read Christian history.
 - The Christian who has not read his Bible much.
 - The Christian whose money is not consecrated.
 - The man who is ignorant of what missions really mean.
 - The man who is not acquainted with missionary literature.
 - The man who is prejudiced and will not believe in missions.
 - The man who doesn't care whether the church grows or not.
 - The man who has the wrong view of the mission of Christianity.
 - The man who hasn't the New Testament definition of "neighbor."
 - The man who has no clear idea how the world is to be evangelized.
 - The church-member who loves his money better than he does his Lord.
 - The man who listens to and repeats the stock of lies about missionaries and mission boards.
 - Such men need to be dealt with intelligently, kindly, persistently, and otherwise.
- M. T. Morrill.

Our Work and Workers.

BROTHER W. R. FOGGIN baptized six at Walker, W. Va., June 6.

FOUR were recently baptized by Brother W. E. Bidwell at Laura, Ohio.

BROTHER R. W. PARMELE baptized four at Sulphur Springs, Tampa, Fla., June 21.

WORD from Brother J. N. Loughborough states that he will sail for Australia July 13. We have not learned his mission.

FIFTEEN banded together at Brushy Creek, S. C., recently in church organization. Three were baptized by Brother R. T. Nash.

JUNE 12 to 14 a church of eighteen members was organized at Axtell, Kan., by Brethren Charles Thompson and L. F. Trubey, thirteen being received by baptism.

A CHURCH of twelve members was recently organized at Chippewa Falls, Wis., by Brethren C. McReynolds and P. M. Hanson. Five were baptized June 20.

THE brethren at Mt. Pleasant, Iowa, dedicated a new church building May 31. This church was first organized forty-six years ago, and has given to the cause nineteen workers, among them Brethren Geo. I. Butler and J. N. Andrews.

BROTHER AND SISTER GEORGE L. STERLING sailed from San Francisco, July 1, to the Society Islands, where they will engage in school work. Both graduated from Mount Vernon College (Ohio) in May, and both have had experience in teaching.

PROF. G. W. CAVINESS, editor of our Mexican paper, has been in California for several weeks translating books and tracts into Spanish. He is now returning to Mexico, taking with him a company of workers, among them Brother L. E. Borle from the Pacific Press. He will have charge of the printing there. Brother J. A. P. Green, a student of Fernando College, goes to take charge of the canvassing work, and with him are four or five strong young men to enter the canvassing field with Spanish literature. The party leaves Los Angeles July 13.

Wanted for Missionary Work.

SIGNS OF THE TIMES and Watchman. Address, Mrs. J. F. Woods, 322 S. Detroit St., Warsaw, Ind.

A Rare Pamphlet.

Only a few copies left. Defends American Protestant principles. Gives the inside history of Rome's Modern Literary Inquisition—her boycott of that interesting book of travels in Spain, "Castilian Days," written by the late John Hay, U. S. Secretary of State. Tells of its exclusion from numerous public libraries, thru the American Federation of Catholic Societies. Contains what Mr. Hay said concerning the influence of the secret confessional, corrupt priests, and Catholicism in general, upon Spanish society—his impressions while connected with the U. S. legation at Madrid.

This pamphlet also contains other articles—Rome's Plans to Capture Protestant England (Cardinal Manning's own words), How the Pope Can of Wrong Make Right (Catholic quotations), Rome's Promise to America—"What the church has done in the past for others, she will now do for the United States," etc.

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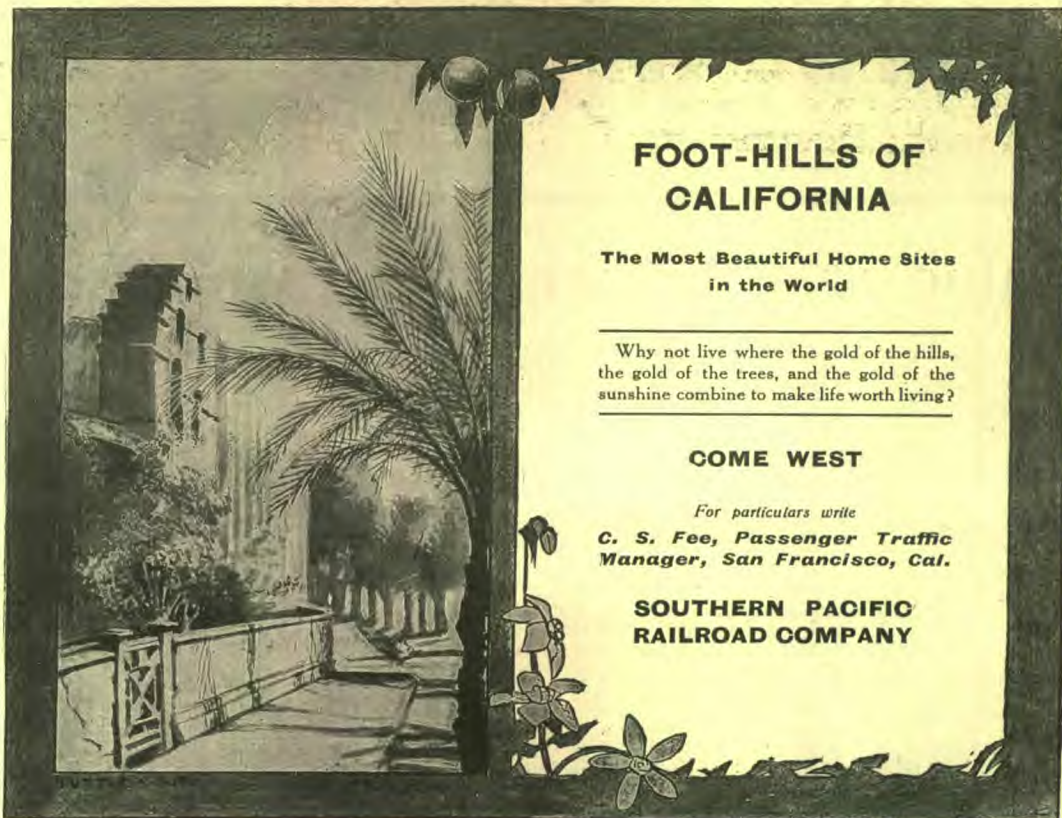
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Value of a Father's Companionship

By Emma Hildreth Adams

TO the young child there is no pleasure quite equal to that of roaming thru the fields and woods, of taking a trip on a railway, of walking "down town" at evening, of taking a look at the varied animals in a menagerie, of visiting some center where machinery almost thinks and speaks, of turning footsteps toward the house of worship on a lovely Sabbath morning, indeed, of going anywhere or doing anything by the side of a manly, communicative father.

For the father, one half, probably, of life's changeful pathway lies behind him, among the lengthening gray shadows. Before the other it stretches out, and out, now over the flower-carpeted mesa, now up the billowy, green hills, limiting the view before him, now amid tempting orchards and gardens, laden with fruits oftentimes deceptive and destructive.

The one has studied a copious and many-hued lesson-book, with results as lasting as life. By the other, life's lesson-book has barely been opened.

The boy *feels* this difference distinctly. The broader knowledge, the larger experience, the wiser judgment, of the father draw him, awaken his confidence. The father has learned where are the dangers, the pitfalls and snares, the worse than wild beasts lying in wait for prey. Among them all he is a devoted guide and companion to his child—son or daughter.

And what stands at the doorway of all this care and caution?—It is parental love, which, to the end of life, makes childhood memories as fragrant as sweet violets. It is sympathy, too, welcome to young hearts long before the word mirrors to them the sweet fellow-feeling it expresses.

The father who deprives his children of his society because he is too busy to give time to them, because he dislikes to be annoyed, because he craves leisure, because he finds other company more agreeable, robs them of an inestimable natural right.

As well attempt to foretell the number of blossoms a plum-tree will put forth next year as to forecast the consequences—to children—of dereliction so unmanly. Some of these results, like first-ripe oranges, come early in the season. Others, like the blossoms of the poinsettia—Mexican Flame leaf—may not blaze forth until life's winter sets in. Certain of them may recur daily as does hunger.

Compared with a father of that type, the armed burglar who relieves a casket of its valuable jewels, or a trusted bank president who steals from depositors thru years of unquestioned confidence, were innocent men. Mere theft of money or of rich gems would

seem but light criminality beside pillage so heartless.

It is subtracting moral support while the pliant twig of character is making woody fiber. It is depriving a child of that indefinable satisfaction which ever springs from being the companion of one older than himself. It is removing strong example—thru knowledge and experience—before steadiness and firmness of conduct have become the child's own habit.

Many fathers omit these prized attentions



F. Ittenbach.

Madonna and Child Representing Parental Love.

to their children in their younger years, thinking them too infantile to appreciate such services, but fully intend to be more dutiful in that respect as the little ones become older. This is simply failing to sow seed in spring-time. Can a harvest follow?

Before such fathers are aware, their grave omission becomes a perilous fault. Their unwise course continues until their children have passed childhood and youth. Then, having lived in poverty of fellowship at home, they welcome a life out in the world, and, in some cases, will return to the old fireside only from a sense of duty, or because the mother, with larger foresight, has made

herself doubly companionable, and thus draws them with a force stronger than that of the magnet.

Men are not as scarce as cherry blossoms in winter, who think that, having toiled all day in shop, factory, store, or bank, they are free to pass the evening at some hotel, saloon, club room, public reading-room, or at some place of amusement. And this they suppose they do "for the development of their social nature"! Scarcely an hour of the week—except those spent in eating and sleeping—is passed at their own fireside, the one place best adapted, in most instances, to the cultivation of one's social nature.

What is the outcome of such a course?—First, as to the man himself: He turns from the pure joy which should spring from his relationship to wife and children, to the dangerous alloy found in the tempting resorts; he turns away from fine gold to accept baser metal. Just as the hop-vine twines away from the sun, so he winds away from home, the very center, or should be, of social light and warmth.

Yes, and such men, grasping freedom from care for themselves, forge all the more closely strong fetters for their wives. Married life, even when rightly lived, brings burdens heavy enough for the shoulders in partnership. If one pair withdraw from under them, the greater becomes the weight upon the other.

Still more serious is a third aspect of the case: There are children in these homes. The very fact of their presence entails momentous responsibilities. They have set out upon a sea wide and subject to storms. Not one of them understands the art of vital navigation. Each one needs to be taught how to handle an oar or how to manipulate a sail; how to steer by the infallible compass, God's word; how to discern where lie the hidden rocks, and where the devouring whirlpools, and what to do to insure entrance to the haven of havens on life's final shore.

Dropping all figures and illustrations, let us inquire: Have not the children of a household an inherent right to all the help and companionship which the necessary occupations of the father will permit? Have they not a right to the happiness which his added presence makes complete?

The imparting to the young travelers of joy, sympathy, training, example, and support, is the labor and duty of two. It requires the total right influence of father and mother to guard and guide successfully son or daughter. Children are equally the treasure of husband and wife.

California Dates.

ABOUT three years ago date-palms procured from the Sahara Desert were planted on the United States farm at Mecca in the Colorado Desert. Already the palms have produced branches bearing twenty pounds

or more of the valuable fruit. Last year it was feared that the Salton Sea would overwhelm the date-farm at Mecca, and preparations were made to remove the palms to the vicinity of Indio, where the government bought ten acres of desert land. This, however, proved unnecessary, the flood waters not reaching the Mecca farm. New suckers from the palms at Mecca will be planted at Indio, and, as soon as the trees come into full bearing, a packing-house will be established, and the dates will be marketed.—*News Letter*.

if I may play with you," said the boy, sorry to lose the music of the drum.

"I'll ask my mother," said Johnny, "and if she says I may, then I will; but I shouldn't like to learn such words."

"Tell your mother," answered the boy, "I'm done now; she needn't ever be afraid any more of my using bad words, for I won't—if she thinks so."

Johnny's mother watched the children at their play for a time afterward, and she never learned that the boy broke his promise not to use bad language any more.—*Philadelphia Methodist*.

What a Catholic Paper Says.

DRINKING for the mere exhilaration is madness. We are becoming a nation of paranoics, because we persist in stimulating the mind while leaving the body in languid inactivity. We are getting off every beaten track. We are developing criminals at a tremendous rate. All are graduates of the barroom. We are multiplying our schools; but for every school we put up, there are opened ten barrooms. We are building churches; but for every church that is erected fifty barrooms fling open their doors. We are adding new factories and opening up new branches of industry at an unprecedented rate; but opposite every entrance to a factory, along all the lines and avenues of industry, you see the barroom. These are centers of crime, resorts of the vicious and indolent, the breeding places of riot and lawlessness, the vestibules of the penitentiary. The barroom must go!

The laws are impotent to deal with the evil. We have asylums for the chronically insane. We house and keep them at an enormous cost. But for one person who is chronically and naturally mad, there are ten thousand who make themselves temporarily idiotic and throw themselves into a voluntary and artificial insanity, far more terrible while it lasts than the worst form of mental aberration treated in our asylums. The world is full of widows and orphans, made so by the barroom. The world is full of wife-beaters and murderers, made so in the barroom. The whole moral and industrial world is kept in turmoil and convulsion by men whose parliament is the barroom. The barroom must go.—*Western Watchman*.

I Won't Hear Bad Words.

A LITTLE boy in the city who had no nice playyard was sometimes allowed to play in the street. His mother always told him to have nothing to do with boys who used bad words, and Johnny felt as if he must be good when trusted alone.

One day another boy, to whom he had lent his drum, got vexed, and broke out in rude and disagreeable language. Johnny marched right up to the boy and asked for his drum, saying, "I must go to my mother."

"Why? What for?" the children all inquired.

"Mama never lets me play with boys who use bad words," said Johnny.

"Well, I won't use any more bad words

It Is Not Easy.

To APOLOGIZE.

To begin over.

To be unselfish.

To take advice.

To admit error.

To be charitable.

To be considerate.

To avoid mistakes.

To keep on trying.

To endure success.

To obey conscience.

To be a clean man.

To profit by mistakes.

To keep out of a rut.

To forgive and forget.

To think and then act.

To recognize a silver lining.

To despise underhandedness.

To make the best of a little.

To shoulder a deserved blame.

To subdue an unruly temper.

To maintain a high standard.

To accept just rebuke gracefully.

To smile in the face of adversity.

To value character above reputation.

To discriminate between sham and real.

But it always pays.

Inasmuch.

BREWERS, saloon-keepers, together with all the agents and advocates of the rum traffic, are unanimous in the assertion that "Prohibition does not prohibit." They ought to know. But inasmuch as Prohibition does not prohibit, why should they bother about it? Why not let the temperance fanatics go their way and do their do? What earthly use is there for them to fight Prohibition, a thing that has in it no harm to them? Why organize, hire lawyers, and spend large sums of money to defeat the enactment of Prohibition laws when the laws can not be enforced? Why did the brewers pull up stakes and leave Kansas? Why are the saloons quitting business in the towns and counties in Missouri where local option has carried?

Inasmuch as Prohibition does not prohibit, it seems so strange that the liquor interests should hate Prohibition so cordially, fear it so tremblingly, and fight it so desperately.—*Word and Way*.

"A MAN'S contributions are apt to be in the inverse ratio to his kicks."



PUBLISHED WEEKLY

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A Plea for an Overworked Organ.

SOME men wonder why they are ill. If they would pause for a few moments before a meal, and consider that the stomach is after all a sensitive organ, and not a mere receptacle into which we may dump anything and everything, possibly they would make such a change in their combinations of foods as would save them many aches and pains. In conversation with a portly looking gentleman one day on the question of diet, we elicited the fact that he had partaken of the following items that day for dinner.

This is not a copy of a menu, but a list of the items selected from a menu by one individual:

Anchovies and oil, macaroni soup, whiting fillet, grilled chicken and mushrooms, peas and potatoes, stewed pears and jelly, four wines, cheese and salad, fruit, cup of coffee, and a cigar.

This was not an extraordinary meal, but a fair, average sample of his every-day dinner, and from personal observation we have no hesitation in saying that such a program forms the average dinner of thousands of city men, who wonder why they suffer so much torture from dyspepsia.

Is it any wonder a poor stomach rebels when it is forced to receive such an incompatible mass of ingredients? The simpler the diet, and the smaller the variety of dishes, the greater will be the happiness and health of the individual.—*Selected*.

Three Working Rules.

DR. EDWARD EVERETT HALE in his June page in *Woman's Home Companion* gives three working rules for conduct of life:

1. Live in the open air as much as you can.
2. Touch elbows with the rank and file.
3. Speak every day to some one whom you know to be your superior.



MOUNTAIN VIEW, CAL., JULY 15, 1908.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the *SIGNS* are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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

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With Our Inquirers

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The cartoon on the first page and the first editorial article, "Which Shall It Be?" will speak for themselves. We hope the cartoon will be carefully studied. The quotations under the heading "Taught in Many Sermons To-day" are not expressions made up for the occasion, but are taken from sermons actually preached.

He who is in the right can leave the vindication of his cause with God. It matters not what his enemies or friends may think, or say, or do. He may not be able to explain to them his motives, and the very doing of it might place him in a selfish attitude. The safest way, then, at such a time is to let God work out the ultimate and vindicate His own cause, and he who is with God can certainly trust Him to do it.

Despatches from Rome declare that the pope has sent his congratulations to Secretary Taft, wishing him success in his Presidential aspirations. They refer to his pleasant relations to the Vatican in the past, and hope that if he is elected President more cordial relations may prevail in the future. We have not the exact words of the papal message at hand. If any of our readers can give it, in its exact terms, we would like to get it.

A letter from Dr. H. W. Miller reveals the fact that our new mission press in China is fully organized with H. W. Miller, manager; B. A. Roberts, superintendent, and Mrs. Louise Roberts as treasurer. They have gotten out one regular job, besides a few letter-heads; announce themselves as the publishers of *The Fuh In Hsuen Pao*, which, Englished, is *The Gospel Herald*. A letter just previous, to this tells us that the press has reached there safely, packed in eight boxes; has been put together and is doing good work. Of this we are indeed glad. We believe those whom the Pacific Press gave up for mission service will do good work for the Master.

We have a plethora of matter for our new monthly issue; more, I am sure, than we can possibly use, even though much of it has been solicited on purpose for that issue. Among the articles we note the following: A striking article on war by the associate editor; "Justice Brewer on War;" "Against Themselves;" showing the reactive influence of religious legislation; a missions article entitled "Toward the End at a Breathless Pace;" "Man's Condition and Need;" "After Death—What?" "Demoralizing Effects of Alcohol;" "The Sabbath in Prophecy;" "Cry of Humanity Against War;" articles on the second coming of Christ and the Sabbath. All these are excellent, helpful, and timely. The cover is a beauty, representing the different phases of truth which lead into the great path of righteousness. We are sure that our readers will be pleased with the number and it ought to have a large sale.

Under date of May 28, Prof. J. L. Shaw, superintendent of our India Mission, sends a most encouraging letter, and tells us how much they appreciate the Mountain Mission Rest-Home, which is not merely a rest-home, but a center of activity for missionary work. The establishment of the rest-home at Mussoorie has made quite a change in the Indian work. They have opened a new sanitarium in the central part of the station, about a mile from the rest-home; and it is meeting with success from the start. They are not able to accommodate those who apply for admission. How much better this will be than to bury workers in the unwholesome atmosphere of Calcutta. It is much easier to invite the sick away from the hot, humid climate to the cooler mountain regions. He writes that they are also holding meetings in the central part of the station three times a week and have a good interest, so that the Mountain Mission Rest-Home is one in which the rest is chiefly found in change of labor. Brother Burgess, he writes us, has had a very serious attack of typhoid fever, temperature running to 105, and life despaired of, but he was brought to the Home and is now improving. Brother Shaw refers to the workers who have gone out from here, a printer to Mexico, and another to China, and pleads for a printer for India. He tells us that the workers there are praying for help in this respect. We hope that their prayer may be answered. India is a great field and we know of no place where the consecrated ambition of a good young printer could find a greater field for advancement and service.

The God of the Bible speaks disparagingly of the men who delight in war; men who love to fight their fellows, who desire to destroy and tear down and kill. Some men manifest this with carnal weapons, the use of guns and swords. So the nations in these times, each and all, are preparing themselves for war and battle. But the same principles obtain in the heart of those who desire to combat their fellow men, who war not with principles but with men, who thru fancied slight or grievance, feel that some man or men are responsible, and who are determined to "get even" in some way with those whom they count their enemies, or who have placed obstacles in the path of their ambitions. This may not have been the case with those counted enemies, they may not have had one single thought along this line; they may have simply gone on doing their duty just as they have been during all the years of the past. It is an awful thing to

make ourselves the judge of men's motives, and a still more awful thing to place ourselves on God's judgment-seat in administration of punishment. It is much better, and brings, O, so much sweeter satisfaction, to believe that "vengeance is Mine, I will repay, saith the Lord." We commend this text to those who have hard feelings against some one who they fancy has wronged them; and to those who are wronged, we commend that other text: "When He was reviled, reviled not again, when He suffered, threatened not, but committed His cause to Him that judgeth righteously."

The Printed Page in Foreign Lands.—For many years missionaries have realized that one of the most effective ways for spreading the Gospel is by means of the printed page. The living preacher can reach but a limited number of people, but with the Scriptures and books and tracts, one devoted colporteur can place the good news into the hands of thousands every year. The publishers of the *SIGNS OF THE TIMES*, the Pacific Press Publishing Company, are doing all in their power to extend the knowledge of a soon-coming Saviour in the home field and in the regions beyond. As an indication of progress, note these book shipments: June 29, three thousand Spanish books to Mexico City, Mex.; June 30, thirteen hundred Spanish books to Valparaiso, Chili; July 1, thirteen hundred Spanish books to Guayaquil, Ecuador; July 2, several boxes religious and health books to Shanghai, China, and five hundred Spanish books to Buenos Aires, Argentina. Besides this, tons of books are shipped every week to all parts of the United States and Canada. And it is thus that the message is going.

Health Rules.—Dr. Harvey W. Wiley, chief chemist of the Department of Agriculture, has given out the eight following precepts for the preservation of health during the summer weather. They are as follows:

"Eat one fourth less in summer than in winter."
"Eat meat in moderation."
"Banish all alcoholic beverages."
"Eat most largely of cooked fruits and vegetables."

"Drink nothing below sixty degrees in temperature, and drink sparingly."

"Be careful, and seek the society of cheerful friends."

"Practise moderation in eating, drinking, and open-air exercise."

"Don't fret; don't worry."

He remarks that thousands of persons are made sick in summer because they do not know how to eat; but the same criticism applies to the winter season as well. These rules contain good, common sense. If we were to criticize at all, we would say of the second, Eat no meat at all. It is absolutely not necessary, unless one is ill or needs prescribed diet. Rule five will be criticized by many who think there is nothing like ice-water, which, after all, rarely quenches thirst. The doctor well remarks that moderate eating, moderate drinking, moderate exercise in the open air, and cheerful friends, will keep any good man alive thru the summer; and yet it is better for a man to be cheerful toward others, than to expect the cheerfulness of others to sustain him.

The Priesthood of Christ.—Our Lord is said to be a Priest "after the order of Melchizedek," but never after the order of Aaron or Levi. In other words, He is not a Levitical priest, but a Melchizedek priest. The Melchizedek who met Abraham was not a type of Christ, in the sense of a shadow or figure, but he was a priest in that order, even as is Christ. The Levitical priesthood was a type of Christ's priesthood in service for a sinful world, existing wholly because of man's necessities, having to do with the putting away of sin only, with all that implied, while the Melchizedek priesthood is adaptable to all conditions, times, exigencies. It has respect to conditions and principles, not only as regards the future and past, but all that are to come. Christ hath an everlasting priesthood, and His sons and daughters are kings and priests unto Him forever.