

SIGNS OF THE TIMES



“Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.” Jer. 3:23. See page 8.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2568.—The Son of Man.

Why did Christ our Saviour call Himself the Son of Man? M. M.

Simply and solely because He was the Son of Man. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that thru death He might destroy him that had the power of death, that is, the devil." "Wherefore in all things it behoved Him to be made like unto His brethren." Heb. 2:14, 17. "And the Word was made flesh and dwelt among us." John 1:14. He became our kindred that He might redeem; one with mankind that He might suffer, sympathize with them; truly the Son of God, and truly the Son of Man. Therefore, He reveals Himself to us as the Son of Man that we may know His divine, infinite sympathy with us in all our needs.

2569.—Commanding to Abstain from Meats.

Please explain 1 Tim. 4:1-5.

G. T.

We have probably had not less than a score of inquiries recently regarding this scripture. Because of the many inquiries we present the following extended explanation. We hope that it will suffice for at least a whole year to come.

Here is the text quoted from the American Standard Revised Version:

1. "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons; (2) thru the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; (3) forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. (4) For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; (5) for it is sanctified thru the word of God and prayer."

1. The text has not special reference to the last days. It relates to *later times* than apostolic, to the great apostasy which had in Paul's day already begun, and would continue. Acts 20:29, 30; 2 Thess. 2:7.

2. It does not necessarily refer to one special class which does all these things, but to "some," among whom all these things should be done. It predicts apostasy in general, with particular characteristics or evidences of its manifestations.

3. All these things herein condemned are primarily the result of departing "from the faith." The only true faith there is, is living, personal faith, that which makes life-connection with God, that which dwelt in our blessed Lord, "the faith of Jesus." "The faith" does not relate to "body of doctrine." That idea is a fruit of the apostasy, a justification of lifeless formality. This faith is not that which is based on the doing of any particular order, or the building up of a self-righteous character by the means of fasts or abstinence from certain kinds of food. The great Gospel truth is that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy, in the Holy Ghost."

4. The doctrines, or teaching, of demons are teachings contrary to the word of God. Primary among these is that old word of the serpent, "Ye shall not surely die; . . . ye shall be as God." Gen. 3:4, 5. Out of that has grown the doctrine of natural inherent immortality, eternal torment, universal salvation, ultra-Calvinism, purgatory, intercession of saints, prayers for the dead, and works of supererogation. The system of human merit has been built up on just such a foundation: that Christ's offering, work, and power are not sufficient, but that these must be supplemented by men.

5. And all these are the fruits of hypocrisy. One of the fearful denunciations which fell again and again from the lips of Him who "knew what was in man" was that of "hypocrites," applied to the Jewish nation. Yet they boasted of their good works, and laid upon others heavy burdens and grievous to be borne, in ceremonial exactions and numerous fastings and ablutions. The same hypocrisy was even more evident in the apostasy. Departing from God's plan and substituting the human, covering inward sins with the cloak of hypocrisy, became ever more manifest as the centuries of apostasy rolled on. Under such influence conscience soon becomes hard and speechless.

6. "Forbidding to marry" would not involve the prohibition of marriage. Neither would it include advice against hasty and unwise marriages. We see the fulfilment of the Spirit's prediction in the enforced celibacy of the priesthood in the Roman Church and in those organizations which, under the pretense of holiness, forbid all marriage of its members as fornication.

7. The word translated "meats" is *broma*, meaning food of any kind. See John 4:34; Matt. 14:15. In that latter text it is rendered "viaticals," its literal meaning. "Commanding to abstain from foods" does not mean instruction or advice as to what foods are good, proper, or injurious. It does not say to abstain from flesh-meats or cereals or fruit; but from food in general. It would not apply to a physician who should forbid grains and enjoin flesh, nor to a vegetarian who should denounce flesh-meats as injurious, and advise with all the ardor of his soul a diet of fruit and grains. The prophecy relates to enjoined and stated fasts as meritorious in themselves, even as the forbidding to marry. These can be seen in plenty in the enjoined fasts in the Roman Church. Fasts are often beneficial if voluntary and reasonable; they are good for the spiritual, mental, and physical man; but they should be voluntary. "If ye died with Christ from the rudiments of the world, why as tho living in the world," says Paul to the Christians at Colosse, "do ye subject yourselves to ordinances, Handle not, nor taste, nor touch, . . . after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity of the body; but are not of any value against the indulgence of the flesh." Col. 2:20-23. Fast if need be, but be sure it is not will-worship, self-righteousness, or from mere commandments of men.

8. God has created all that man needs for food, of every variety. Let the Christian select from that abundance, as he is able, that which will glorify God.

9. "Every creature," meaning a created thing, whether animal, mineral, or vegetable, would in common sense include only the things that God gave for food. Because "every creature" is used, we would not gather that it meant that men were bound to eat everything that God had created. Nothing that God has created for man's good and His glory is to be rejected at the command of men. Let every child of God know the truth of this, and so eat with thanksgiving.

10. "Sanctified thru the word of God and prayer" would certainly seem to limit the food to be used to that which God had Himself given and set apart for man's use, and upon which man could with assurance pray for God's blessing.

This much for 1 Tim. 4:1-5. The food set apart for His children by the All-wise Father is another matter which each one must find out for himself. There will be articles in this paper, there are articles continually in health magazines, which

tell us what the best foods are. But the final decision must rest with the individual soul. Let him choose for God. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Let His Spirit guide. Bring all appetites in subjection to Him, and be guided, not by man-made rules and ordinances, but by the word of God and sanctified common sense.

2570.—The Tithe.

Is Num. 18:26 authority for the tithe that the workers pay, or is it authority for the tithe of the tithe that the conferences pay? It seems to me that it can not be authority for both at the same time. Was the tithe of the tithe in Israel given to Aaron paid before or after the distribution of the tithe to the Levites. What, in our organization, takes the place of Aaron? P. S.

The law of the tithe, due from the individual to God, is, we believe, Biblical, without question. God tests men in time and means. In time God asks one-seventh part, and God names the seventh part which is to be rendered to Him; namely, the seventh day. Man is tested in means by the Lord's asking of him one tenth of all his income. He who acknowledges God in time and property, according to God's directions, will truly acknowledge God in everything. The laws on tithing, extending beyond the individual in Israel, was the general law of the tithing system adapted to that people, and the conditions under which they labored. The individual paid his tithe to the Levites, the Levites paid a tithe of the tithe which they received to the priests. They paid the tithe of their tithe, of course, after they received their tithe from the people, because the tithe paid by the people was the income of the Levites, and they could not pay the tithe of their income until they had received it from the people. The tithe of the tithe of the Levites went to Aaron.

Now it is utterly impossible for any system which comes later, to adapt itself in every respect to the tithing system of Israel, neither does God ask it. We know of no Scripture law which will demand that one conference should pay the tithe to the General Conference, or that any one organization should pay the tithe to the conference in which that organization is. These things have been adopted by the Seventh-day Adventist denomination as the carrying out of the principle of the tithe, making it equitable, and thereby furnishing a simple, easily understood, and easily operated plan for the support of the Lord's work. Certainly, it is not out of harmony with the Scripture, and is advantageous and methodical. In that system as carried out among us, the workers will stand in the place of the Levites. The tithe which is paid by the workers will be parallel to that paid by the Levites; and special things in God's great general work take the place of Aaron the priest; and yet, as before stated, there is no law demanding this, only the great general principle which underlies the whole tithing system and the need of having uniformity and effectiveness in the carrying forward of the work of God. While some things are not matters of law, they are matters of principle, and are expedient in the best sense. So God has left His church to regulate itself in many minor affairs.

2571.—One Body.

What is the meaning of 1 Cor. 10:17?

J. H. S.

The passage reads: "Seeing that we, who are many, are one bread, one body: for we all partake of the one bread." It is the communion service of which the apostle is speaking that better represents God's people, who are called the body of Christ. He simply carries out the figure farther in the 17th verse, "Seeing that we who are many are one bread, one body." As the margin of the Revised Version reads: "One loaf, one body, for we will partake of the one bread or life." The thought is the oneness of God's people and the life communion that there ought to be between them in Christ Jesus.

Signs of the Times

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

For Terms, See Page 15
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On the Way to Emmaus.

By Mrs. E. G. White.

LATE in the afternoon of the day of the resurrection, two of the disciples were on their way from Jerusalem. These disciples had had no prominent place in Christ's work, but they were earnest believers in Him. They had come to the city to keep the Pass-over, and were greatly perplexed by the events that had recently taken place. They had heard the news of the morning in regard to the removal of Christ's body from the tomb, and also the report of the women who had seen the angels and had met Jesus. They were now returning to their homes to meditate and pray. Sadly they pursued their evening walk, talking over the scenes of the trial and the crucifixion. Never before had they been so utterly disheartened. Hopeless and faithless, they were walking in the shadow of the cross.

They had not advanced far on their journey when they were joined by a Stranger, but they were so absorbed in their gloom and disappointment that they did not observe Him closely. They continued their conversation, expressing the thoughts of their hearts. They were reasoning in regard to the lessons that Christ had given, which they seemed unable to comprehend. As they talked of the events that had taken place, Jesus longed to comfort them. He had seen their grief; He understood the conflicting, perplexing ideas that brought to their minds the thought, Can this Man, who suffered Himself to be so humiliated, be

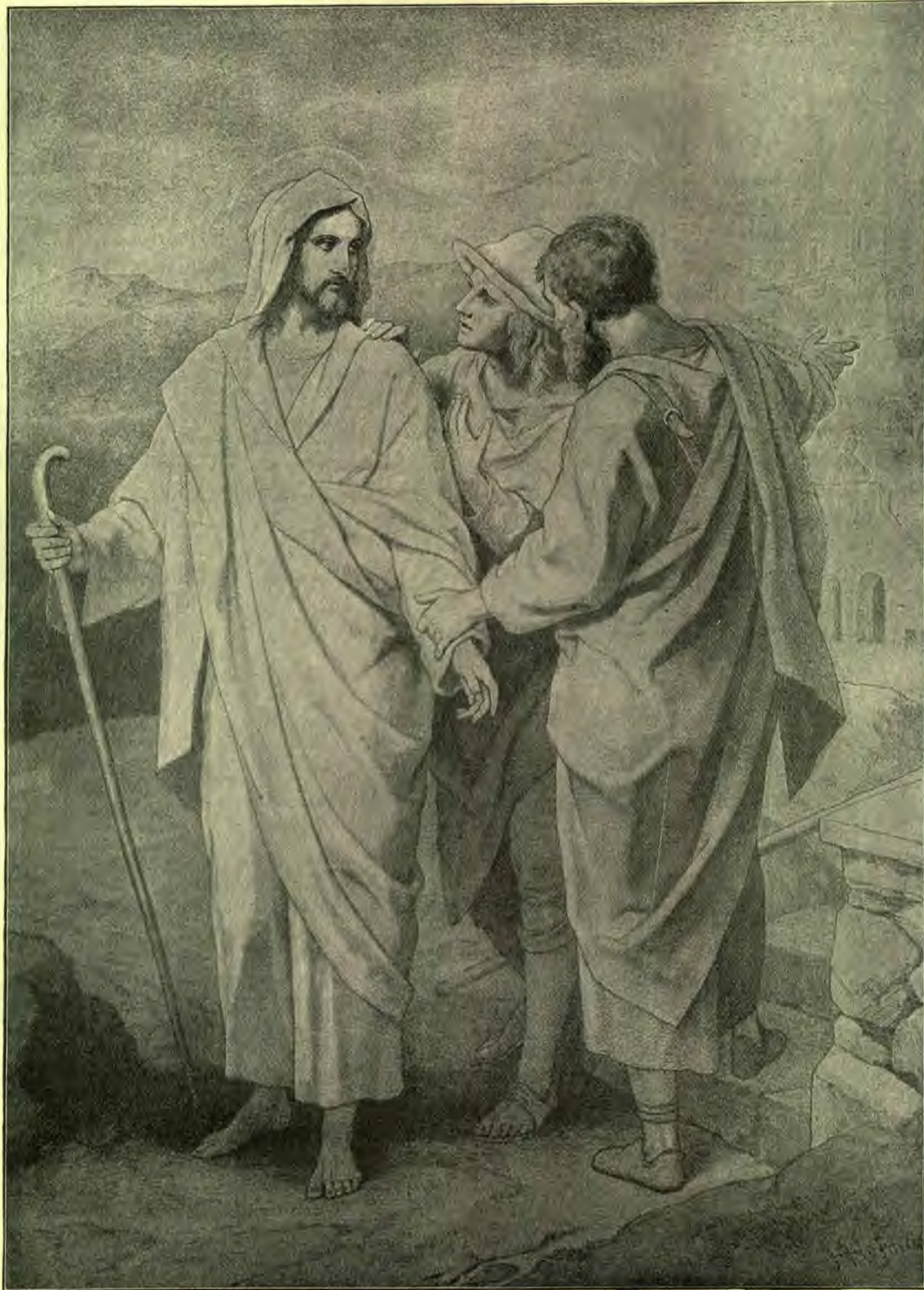
the Christ? Their grief could not be restrained, and they wept. Jesus knew that their hearts were bound up with Him in love, and He longed to wipe away their tears and fill them with joy and gladness. But He must first give them lessons which they would never forget.

"He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things that are come to pass there in these days?" They told Him of their disappointment in regard to their Master,

"which was a prophet mighty in word and deed before God and all the people;" "but the chief priests and our rulers," they said, "delivered Him to be condemned to death, and have crucified Him." With hearts sore with disappointment, and with quivering lips, they added, "We trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done."

Strange that the disciples did not remember Christ's words, and realize that He had foretold the events which had come to pass! They did not realize that the last part of His disclosure would be just as verily fulfilled as the first part, and that the third day He would arise again. This was the part they should have remembered. The priests and rulers did not forget this. On the day "that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again." But the disciples did not remember these words.

"Then said He unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory?" The disciples wondered who this Stranger could be, that He should penetrate to their very souls, and speak with such earnestness, tenderness, and sympathy, and with such hopefulness. For the first time since Christ's betrayal, they began to feel hopeful. Often they looked earnestly at their Companion, and thought that His words were just the words that



"ABIDE WITH US."

Hofmann.

Christ would have spoken. They were filled with amazement, and their hearts began to throb with joyful expectation.

Beginning at Moses, the very alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fulness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith.

In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. But such is not Christ's teaching. So highly did He value it, that at one time He said, "If they hear not Moses and the prophets, neither would they be persuaded tho one rose from the dead!"

It is the voice of Christ that speaks thru patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a strong proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New.

Reasoning from prophecy, Christ gave to His disciples a correct idea of what He was to be to humanity. Their expectation of a Messiah who was to take His throne and kingly power in accordance with the desires of men had been misleading. It would interfere with a correct apprehension of His descent from the highest to the lowest position that could be occupied. Christ desired that the ideas of His disciples might be pure and true in every specification. They must understand as far as possible in regard to the cup of suffering that had been apportioned to Him. He showed them that the awful conflict which they could not yet comprehend was the fulfilment of the covenant made before the foundation of the world was laid. Christ must die, as every transgressor of the law must die if he continues in sin. All this was to be, but was not to end in defeat, but in glorious, eternal victory.

During the journey the sun had gone down, and before the travelers reached their place of rest, the laborers in the field had left their work. As the disciples were about to enter their home, the Stranger appeared as tho He would continue His journey. But the disciples felt drawn to Him. Their souls hungered to hear more from Him. "Abide with us," they said. He did not

seem to accept the invitation, but they pressed it upon Him, urging, "It is toward evening, and the day is far spent." Christ yielded to this entreaty, and "went in to tarry with them."

Had the disciples failed to press their invitation, they would not have known that their traveling companion was the risen Lord. Christ never forces His company upon any one. He interests Himself in those who need Him. Gladly will He enter the humblest home and cheer the lowliest heart. But if men are too indifferent to think of the heavenly Guest, or ask Him to abide with them, He passes on. Thus many meet with great loss. They do not know Christ any more than did the disciples as He walked with them by the way.

The simple evening meal of bread is soon prepared. It is placed before the Guest, who has taken His seat at the head of the table. Now He puts forth His hand to bless the food. The disciples start back in astonishment. Their companion spreads forth His

The Goodness of God.

O THAT our lives were one sweet song,
One anthem of continued praise
To Him who bought us with His blood,
And crowns with good our passing days!

What earthly potentate e'er gave
His only well-beloved son
An ignominious death to die
For crimes that he had never done?

Good do we say?—Alas for words,
For fitting words to speak His praise!
We only know and see and feel
The love that shines thru all His ways!

That love has crowned our every hour
Since first we learned to lip His name;
A tender Father, merciful,
To-day as yesterday the same.

SUSAN BIRDSALL ROBERTS.

hands in exactly the same way as their Master used to do. They look again, and lo, they see in the hands the print of nails. Both exclaim at once, It is the Lord Jesus! He is risen from the dead.

They rise to cast themselves at His feet and worship Him, but He has vanished out of sight. They look at the place which had been occupied by One whose body had lately lain in the grave, and say to each other, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

But with this great news to communicate they can not sit and talk. Their weariness and hunger are gone. They leave their meal untasted, and full of joy immediately set out again on the same path by which they came, hurrying to tell the tidings to the disciples in the city. In some parts the road is not safe, but they climb over the steep places, slipping on the smooth rocks. They do not see, they do not know, that they have the protection of Him who is traveling the road with them. With their pilgrim staff in hand they press on, desiring to go faster than they dare. They lose their track, but find it again. Sometimes running, sometimes stumbling, they press forward, their unseen Companion close beside them all the way.

The night is dark, but the Sun of Right-

eousness is shining upon them. Their hearts leap for joy. They seem to be in a new world. Christ is a living Saviour. They no longer mourn over Him as dead. Christ is risen—over and over again they repeat it. This is the message they are carrying to the sorrowing ones. They must tell them the wonderful story of the walk to Emmaus. They must tell who joined them by the way. They carry the greatest tidings ever given to the world, a message of glad tidings upon which the hopes of the human family for time and for eternity depend.

Open the Heart to the Spirit.

HE who loves Christ most will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining, or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal His grace. If His people will remove the obstructions, He will pour forth the waters of salvation in abundant streams thru the human channels. If men in humble life were encouraged to do all the good they could, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one.

God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciple that the Christian becomes like Him in mind and character. Thru a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God.—*"Desire of Ages."*

The Bible.

EIGHTEEN centuries have passed since the Bible was finished. They have been centuries of great changes. In their course the world has been wrought over into newness at almost every point. But to-day the text of the Scriptures has copyings almost innumerable and after having been tossed about thru ages of ignorance and tumult, is found by exhaustive criticism to be unaltered in every important particular—there being not a single doctrine, nor duty, nor fact of any grade, that is brought into question by variations of readings—a fact that stands alone in the history of such ancient literature.—*E. F. Burr.*

How Our Methodist Friends Regard Us.

THE CHRISTIAN ADVOCATE," the leading paper of the Methodist Episcopal denomination, edited by Rev. James Buckley, D.D., LL.D., in its issue of June 18 has an editorial headed "The Seventh-day Adventists and the Protection of Sunday." The editor refers to the position of Seventh-day Adventists respecting religious legislation as stated by Mr. A. G. Daniells, the president of the General Conference of Seventh-day Adventists; namely, that we do not believe in religious legislation, either in the protection of Sunday by law, or the protection of the seventh-day Sabbath by law; that the civil law would be detrimental to the sanctity and the observance of the seventh day, and continues:

"We are pleased to have the opportunity of stating their case in the words of an authoritative representative. We differ with him and his colleagues on these grounds:

"1. Sunday laws in this country do not require any person to worship God or to attend any church whatsoever. So far as the laws of the states or the federal government go, a man may freely stay away from religious services all the days of his life and never mention the name of God or think of Him.

"2. It is necessary to the welfare of the people of the United States that there be a general sentiment of respect for religion.

"3. For the physical and intellectual welfare of the people it is desirable that one day in SEVEN shall be a legal holiday.

"4. Special protection for such days is necessary, that those who wish to use them for religious purposes can do so without disturbance, and those who would make the day a corrupting day may be held in check.

"5. With due regard to laws for the purpose stated in the preceding paragraph, citizens may make the day a HOLY day or a holiday, or partly a holy day and partly a holiday, according to their consciences or tastes.

"Such a law is not unconstitutional and is not dangerous.

"If the ideas of the Seventh-day Adventists were fully carried out, it would not be long before Sunday would become an evil day, a day of clamor, a day of dispute, a day of rollicking and noisy amusements, a day to be feared by every mother and every conscientious father. We have sometimes sympathized with the Seventh-day Baptists because their day had no protection, while those who believe in Sunday have such protection. But having discovered by the statement of the president of the Seventh-day Adventists that they do not believe in any kind of protection, our heart-strings will no longer vibrate in sympathy with them upon this point.

"Meanwhile we rejoice to see their devotion to their conscientious views and principles. In matters of this kind we would rather be wrong and unpopular, conscientiously, than to be right merely for popularity's sake. We bow to every one who stands up for what he believes to be right, unless he attacks the rights or, unjustly, the characters and reputations of his fellow citizens. Any person of the latter class deserves contempt, and if he becomes too unbearable he should feel the full force of the law."

The Advocate presents no new positions or any particularly striking, self-evident, Christian logic, and yet from the position

that it occupies as the leading exponent of a great denomination, its comments are worthy of notice. Therefore we refer to the above paragraphs as they are there numbered.

Infringement of Religious Rights.

1. It is true that Sunday laws at the present time do not require any person to worship God or to attend any church, but that is the ultimate object, however, of many Sunday-law advocates. Further than this, it is the religion of some individuals that God does require a man to work six days in the week and rest one. They religiously and conscientiously can not believe that it is duty to abstain from labor two days in the week. There are many, very many more, who can not afford to do this. Even if the law of God is not mandatory regarding work, it certainly is permissive; it gives the man the right to *work* six days as well as to *rest* the seventh; and it is an infringement on one's religious liberty to demand that he shall, after observing a day according to his own conscience unto God, observe a day out of deference to the wishes of his fellow men. And it would be utterly intolerant and unjust on the part of Sunday-keepers or Sabbath-keepers to demand it. Why are not the conscientious scruples of the seventh-day man just as sacred as those of the first-day man? In matters of conscience numbers matter nothing. Error has ever been in a majority in this world. The conscience of the one is as sacred as that of the million. Moreover, a law demanding the observance of a weekly rest day is unjust. God gives to all men the full week of time; He asks that man shall voluntarily yield one seventh of that time to Him, but He has placed no man or set of men on the judgment-seat to say how that time shall be rendered to God, or when, and to say that after one has rendered that amount of time to the Lord in harmony with his conscientious scruples he should observe another day in deference to the wishes of his fellows, who may at the time be in a majority. To do that is to place a tax of sixteen and two-thirds per cent upon that individual simply and solely because of the wishes of his fellow men, who are in no wise better citizens or neighbors. It would seem as tho the justly minded Sunday-keeper would see the utter inequality and injustice of such a law.

"Respect" and Legislation.

2. It is necessary to the welfare of the people of the United States and every other country that there be a general sentiment of respect for religion, but it does not follow that that respect can be obtained by legislation. The restriction of our rights does not lead to added respect for the one who restricts them. The highwayman who, by bludgeon or pistol, holds us up in the highway may command our subjection for a little time, but he does not increase our re-

spect for him. No respect for religion was ever obtained thru enforcement of law. If there is not enough of inherent worth in the religion itself and those who profess it to command the respect of man, that respect will never be gained by endeavoring to enforce it. It will simply result in making men hypocrites.

The Lord Jesus Christ and the motives that actuated Him and His disciples awakened and perpetuated more respect for religion than all the laws of His opposers who persecuted Him, but who felt that it was necessary that there be "a general sentiment of respect" for

Welfare and Legislation.

3. It may be necessary for the physical and intellectual welfare of the people that one day in seven should be observed; but it is absurd to say that because it is thus necessary, it shall be a legal holiday. One might as well argue that for the physical and intellectual welfare of the people, it is desirable that eight hours for sleep shall be constituted a legal requirement, that the law should provide certain kinds of clothing, certain kinds of food; in other words, that the country itself shall be a great big mother for the enforcing of everything which is thought good for the welfare of the people. It would be pitiable Christian logic to contend for such a law, and it would develop even more pitiable characters.

Legal Protection for Human Rights Not for Institutions.

4. Why is "special protection for such days necessary"? We have laws guarding the religious worshipers in their rights now, without any regard to the holiness of the day on which their worship may be held. It is made, so far as we know, in every state of the Union a punishable offense to disturb a religious meeting. Such laws as that are proper for the protection of human rights. The Christian Advocate proposes to turn from the only true fundamental principle of government, the protection of human rights, and place the protection upon a religious institution, thereby exalting those who may keep it resulting in class legislation, class laws, and governmental intolerance. There is nothing in this world to hinder a single soul from observing any day of the week religiously if he so chooses, and has the manhood to do his duty.

There are one hundred thousand people, or more, in this country who observe the seventh day of the week as the Sabbath. They do not feel that that day needs any other "protection" than what God has Himself invested it with. They do not find their worship disturbed by others to such an extent that they feel that it is necessary to give up that worship, and they also feel that the strongest influence that can possibly be exerted to lead men to respect that day is to lead a Christian life that is worthy of respect.

Unconstitutional.

5. Man can not make a "holy day;" he can not make himself holy, and only a holy man can keep holy a holy day. By no act of his can he sanctify a day which is not

holy; only God can make holy. He has made one day holy, and only one. Sinful man can *desecrate* that day; he can not *desecrate* a day which is not *sacred*; he can not make a day "partly holy" and "partly a holiday." It is an utter misconception of the Biblical Sabbath to conceive of such a thing as that. In the very spirit of the Constitution, all Sunday laws or all Sabbath laws are unconstitutional. All laws for the protection or promotion of a religious institution, tenet, or creed are unconstitutional. Just as soon as a people gets to legislating upon the *thing*, and for the *thing* instead of for the *man*, it departs from the fundamental principle of what a democracy ought to be. Governments are instituted to conserve the equal rights of *mankind*, not the supposed sacredness of some institution, or some sect or combination of sects which regard the institution. If Sunday people would observe the day as some of them feel that it ought to be observed, would live the life of the Master, would leave the world and its amusements, they would do more to make Sunday respected than any amount of laws could do. If the ideas of Seventh-day Adventists were carried out, Sunday would be a sober working-day, in which all rights of all men would be regarded.

The Full Force of the Law.

From editorials of the past we have learned how deep the heart-strings of the editor of *The Christian Advocate* have been affected. We note also what is stated in the last sentence quoted above; we can easily see how one who teaches the Bible Sabbath, and in that very teaching shows that Sunday is not the Sabbath and has no Biblical claims upon the people, would be regarded as contentious, one who was attacking the rights of his fellow men, and would therefore be deserving of contempt, and if continued, "should feel the full force of the law." That has always been the case; it was that cumulative evidence which the Jews piled up against our Lord which led at last to His death as a Sabbath-breaker.

It is a strange thing to us that Protestant Christians should ever desire any help whatsoever from the state for the support of their tenets or creeds. Why can they not see that the strongest influence conceivable for the upholding of every Christian institution is the pious example of its members? Why can they not also see that if that example be lacking, no human law which it is possible for men to frame can ever command the respect of those who are without? If it is proper and just to secure laws for the protection of Sunday as a Christian institution, why not for every other Christian dogma or institution?

These and a score of other questions ought to come home to the heart of every true believer in the Lord Jesus Christ. The power of Christianity lies not in the laws which it is able to obtain by influencing legislators but in the devoted lives of its followers, in the out-breathing of the spirit of Christ from within, in the benevolence and devotion of its members to the principles of the religion of Christ. These wanting, all are wanting. If these are held, it matters not what may come

upon the church from without, she will grow and win souls for the Master. But religious legislation of any and every form has been a blight and a curse to the church thruout all the ages. And the lesson that we ought to read in the gruesome light of the past centuries ought to be that like causes produce like effects, and that the recrudescence of the laws of the early centuries will produce the Dark Ages now as truly as they did then.

ABDIEL.

One Only.

By Llewellyn A. Morrison.

("One Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. 8: 6.)

ALL matter is leavened by motive,
With perfect profusion inwrought,
While purpose, platonic and votive,
Indwellet in being and thought;
Within at the core of all wholeness,
Where Fate doth her riddles decide,
Designer of symbol and fulness,
Doth Christ, the Creator, abide.

The seasons display His devotion
To Beauty's beneficent skill,
While magnitude, measure, and motion
Are sanctified seers of His will;
The fervor of summer He sendeth
All florulent forms to improve,
And light, an evangel, He lendeth
To publish His bountiful love.

Where Color, her harmonies blending,
Delighteth to charm and refine,
And Fragrance, on incense ascending,
Ariseth from meadow and vine;
In music, Love's royal rendition,
Expressing to throne and to thrall
The pleasure of God, in volition,
He dwelleth, the Essence of all.

Yet these are but frenular fringes
Of garments enrobing the great:
From under Divineness impinges,
While mortals like mendicants wait;
All creeds and conceptions in-biding;
The pulse of all pureness, His tryst;
Life's tone as its genesis guiding—
The heart of it all is the Christ.

If all things are from Him and by Him
They for Him and to Him obtain,
By inherent grace glorify Him
Each one in its sphere and domain;
For, born of His word and begotten
Of love, in His image they are;
Death-ransomed, stain-cleansed, and blood-boughten,
Their trueness no traitor may mar.

Nay, more! If the Christ is the Center
And Source of creation intact,
And each of His attributes enter
Its structure in spirit and fact,
Then who but the Christ is there in it
As Master and Builder to bind?
The Christ is its Sum—the Infinite
And it is the mood of His mind.
New York City.

The Controversy and Its Outcome.

BEFORE our first parents were driven from the Garden of Eden, the Lord in His mercy promised redemption. In that promise Satan heard his own doom: "I will put enmity between thee [the serpent, the representative of Satan] and the woman [humanity], and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3: 15.

That enmity has been manifest thru all the ages. The seed of the woman have been persecuted and afflicted; thousands upon thousands—millions—have been put to death; righteous Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, Christ,—all these witnessed for God in the earth, were true seed of the woman.

In Christ indeed was met the very fulness of the seed of the woman; and in Him was demonstrated the divine love and justice of God. He lived the perfect life; and tho sealed in a Roman tomb, that Sinless One could not be holden of death, but rose again, and ascended to heaven. There He pleads the cause of His children before the throne of God.

Then, "when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the Man Child." Rev. 12: 13. After Christ was caught up to heaven, thru pagan Rome the first persecution came; then came the persecutions of the apostate church, papal Rome, the Dark Ages witnessing for centuries the inhuman atrocities, all in the name of religion; and later still, the hand of apostate Protestantism was raised against the humble followers of the Lamb, who, tho in the minority, stood for purity of life and worship. And thus closes the controversy: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

But what shall be the outcome of this great controversy? God has said to the great apostate: "I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28: 17-19.

Malachi wrote (chapter 4: 1): "For behold the day cometh, that shall burn as an oven; and all the proud [who was prouder than was Lucifer?], yea, and all that do wickedly [and he is the prince of evil-doers], shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root [Satan] nor branch [his followers]." "And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20: 10.

This will be "in the sight of all them that behold" him, and in that destruction the universe will see only the justice of God. Had He destroyed Lucifer at the first, the sinless dwellers of God's kingdom might have been led to believe that Lucifer had a right to stand with God, or even above Him, in government; but after all the centuries of the demonstration of the character of Satan, not one in all the universe will question. Then will the serpent's head be wounded, and earth and heaven will be forever free from the blight of sin.

MAX HILL.

"SOMETIME, in nearly every life nature inspires a supreme love for some one friend; just to prove to thoughtfulness our possibilities of scattering equal bliss in ten thousand directions when filled with divine love."

Why Men Stray from God.

GOD, in setting forth the reasons for His rejection of Jerusalem—or His people Israel, Jerusalem being a figure used to represent all Israel—thru the prophet Zephaniah says: “She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.” Zeph. 3:2.

In these few brief sentences, the Lord gives the reasons for destroying ancient Jerusalem, and shows why it is that men living in any age fail to obtain everlasting life. No one desires to be lost. In nearly every heart a desire lingers that sometime, somehow, the life may be yielded to God so that He may save the soul. And yet many fail to realize that this very desirable result depends upon their own action *now*.

Where the Choice Is Made.

Let us go over the text again carefully, noticing how much is stated in these very comprehensive words.

“*She obeyed not the voice.*” Then there was a voice, speaking plainly to the conscience, appealing to the heart, setting forth what *ought* to be done. And who has not heard this voice of God? It may be, as in the case of Jerusalem, that a prophet’s voice has been heard audibly. But where this has never been experienced, that still, small voice of the Spirit of God has spoken into every ear in entreaty, “Do not do this;” “Go not there;” “Come this way;” “Do this which you know to be right.” No one can deny having heard this voice. Was the voice obeyed? You know and God knows. And it was right here, perhaps, when no human eye saw, that the battle was either won or lost. It was at this point where you chose either the right or wrong way. If the wrong choice was made, there is no alternative but to go right back over the road to this point where the first wrong step was taken, and there enter the path God made plain to you at the time to be the way of life for your feet.

Where Sin Begins.

“*She received not correction.*” To be corrected means more than to be told that we are in the wrong. Some one who is wiser than we to correct us must not only point out our error, but show us the right thing to do. To not receive correction implies that the correction was offered, but rejected. This reveals deliberate choice of that known to be error. Here sin begins. At this point God must impute to the transgressor the guilt of sin; for the individual has been shown the better way, yet refused—refused to be corrected by the Lord who loves him.

Unbelief.

“*She trusted not in the Lord.*” Every one will trust in somebody. Some trust in their riches, some trust in an earthly king or ruler, others in great standing armies, for protection, while many trust in *themselves*. The enemy of the soul cares very little what the object of trust is, so long as men put *not* their trust in God. Paul wrote, “But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.”

Notice the natural departure from God. First, not harkening unto the voice of God, by His word and Spirit. Secondly, refusing to be corrected and placed in the right way. Next, trusting in some earthly power in which there is no help, thus placing in the heart’s affection a false god, one besides the Lord who made the heavens and the earth. Hear the words of the Lord to the man who has reached this stage of departing from his God: “Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert [observe the comparison carefully], and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.”

Results of Faith.

Contrasting with him who trusts in flesh the man putting his trust in the Lord, we read: “Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” Jer. 17:5-8.

Our Bible Reading

The Course of Sin.

1. How is love to God manifested?

“Jesus answered and said unto him, If a man love Me, he will keep My word.” John 14:23.

2. What is disobedience?

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

3. What is the result of obedience or disobedience?

“Behold, I set before you this day a blessing and a curse: the blessing, if ye will harken unto the commandment of Jehovah your God, which I command you this day; and the curse, if ye shall not harken unto the commandments of Jehovah your God.” Deut. 11:26-28.

4. Having sinned, what course must man take?

“Return, thou backsliding Israel, saith Jehovah; I will not look in anger upon you; for I am merciful, saith Jehovah, I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against Jehovah thy God.” Jer. 3:12, 13.

5. What promise is made to the repentant?

“If the wicked turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live.” Eze. 18:21, 22.

“If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9.

6. If the sinner does not repent, what is the result?

“I will punish the world for their evil, and the wicked for their iniquity.” Isa. 13:11.

7. How is the punishment of the sinner determined?

How apt is the instruction of the wise man to us all, when he counsels us to “trust in the Lord with *all thine heart*; and *lean not unto thine own understanding*.”

Departing from God.

“*She drew not near to her God.*” Having exalted in the heart’s affections self, setting aside the Lord, it is but natural to *not* draw near unto Jesus, who is meek and lowly in heart, to learn of Him as did Mary of old. But in such a time as this, when evil is pressing in like a flood, there is no safety for him who expects to obtain everlasting life but to press close to the Saviour of men, the One who can be touched with the feeling of our infirmities.

God entreats us to listen to and obey His voice; gladly to receive the correction needed to escape evil and death; implicitly to trust every interest of the life into His tender and safe keeping; and in true heart-service draw near unto Him. And why not? Is it not for our highest good, and for the soul’s highest interest, to do so? Surely every candid mind can return but the one answer. May God grant we shall do what our hearts admit is the only *right* thing to do, and do it *now*, while salvation is offered.

T. E. BOWEN.

“We shall all stand before the judgment-seat of God.” “Each one of us shall give account of himself to God.” Rom. 14:10, 12.

“God shall judge the secrets of men.” Rom. 2:16.

8. What provision has God made for judgment?

“He hath appointed a day in the which He will judge the world in righteousness by the Man whom He hath ordained.” Acts 17:31.

“Jehovah sitteth as king forever:

He hath prepared His throne for judgment; And He will judge the world in righteousness.” Ps. 9:7, 8.

9. When will that day be?

When He comes, “for He cometh, for He cometh to judge the earth: He will judge the world with righteousness, and the people with His truth.” Ps. 96:13.

10. By what will the sinner be judged?

“As many as have sinned under the law shall be judged by the law.” “God shall judge the secrets of men, . . . by Jesus Christ.” Rom. 2:12, 16.

“I saw the dead, the great and the small, standing before the throne; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of the things which were written in the books, according to their works.” Rev. 20:12.

11. What is the final punishment of sinners?

“The soul that sinneth, it shall die.” Eze. 18:20.

“Fire came down out of heaven and devoured them.” “If any man was not found written in the Book of Life, he was cast into the lake of fire.” “This is the second death.” Rev. 20:9, 15, 14.

12. In view of all this, what is man’s duty?

“Fear God, and keep His commandments; for this is the whole duty of man.” Eccl. 12:13.

“So speak ye and so do as they that shall be judged by the law of liberty.” James 2:12.

H.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

EDITOR - - - - - MILTON C. WILCOX
 ASSOCIATE EDITOR - - - - - A. O. TAIT
 ASSISTANT EDITOR - - - - - MAX HILL

In What Is Your Hope?

IT is a mighty message with which the fourteenth chapter of Isaiah closes. After a description of the destruction of earth's grandest empire, the question is asked, "What then shall one answer the messengers of the nation?" The answer is:

"THAT JEHOVAH HATH FOUNDED ZION, AND IN HER SHALL THE AFFLICTED OF THE PEOPLE TAKE REFUGE."

The counterpart of this message is found in the third chapter of Jeremiah, the twenty-third verse:

"TRULY IN VAIN IS SALVATION HOPED FOR FROM THE HILLS, AND FROM THE MULTITUDE OF MOUNTAINS: TRULY IN THE LORD OUR GOD IS THE SALVATION OF ISRAEL."

The former words were spoken to those to whom had been shown, at least to some extent, how frail are all human structures of shelter or refuge. Mighty, war-panoplied Assyria was to fall; Egypt, Philistia, Media, Babylon, "the glory of kingdoms," should fall, and be broken, and not rise again. Where would humanity find refuge?

The message of Jeremiah was spoken to a back-slidden people, to a people who had been seeking for salvation and refuge among the nations.

Once the people of these nations knew God. They worshiped the Creator of heaven and earth. But they perverted His worship. "They glorified Him not as God," "but became vain in their reasonings, and their senseless heart was darkened." They deified man and human passions. Seeing these passions in the beasts, they deified the beasts as the representatives of God, till they worshiped "all kinds of four-footed beasts and creeping things," and reveled in "abominable idolatries." See Rom. 1:20-27.

All these false gods and false theologies were perversions of the true.

To these false gods they erected altars on every high hill and mountain, and under green trees. All these altars and places of worship God commanded His people utterly to destroy. However great or costly or elaborate, they were not to be spared. As valuable assets or works of art they were not to be preserved. Neither could they be converted to temples for the worship of Jehovah. His people were not even to seem to be worshipping at the heathen altars.

But when Israel became backslidden, she first built altars unto Jehovah upon the high places. Thus she became associated with false worship, and accustomed her children to look upon it leniently, and upon the heathen worshipers with charity. Then came

fellowship. Then altars were builded to Milcom and Chemosh, and Baal, and Ashtoreth, and a multitude of gods, till at last altars to false gods were erected in the very house of Jehovah. We need only to read Jeremiah 2 and 3 to learn how far this backsliding had gone. Looking to the hills and to the mountains for help was looking to the worship of, and hoping for help from, false gods. Read Ps. 121:1 as Boothroyd has it:

**"Shall I raise mine eyes to the hills?
 Shall help thence come to me?
 My help cometh from Jehovah,
 Who made the heavens and the earth."**

When Jesus Christ ascended on high, He left His church, for the great needy world, a pure Gospel, so simple that a child could grasp its saving truth; great and mighty in its power to save, broad based in Him who created heaven and earth.

But that church failed to learn the lesson handed down from the olden days. Men came in teaching perverse things, and drew away disciples after them. Acts 20:29, 30. Sound doctrine was not endured. Philosophic fables perverted the truth. Teachers with "itching ears" erected their metaphorical high places, and sought to mingle the simple Gospel with heathen mysteries. Heathen temples became "Christian" cathedrals. Heathen days and feasts were named "Christian." Division was sown. Church and state with decree and anathema, with inquisition and torture, sought to compel unity and prevent the harvest. But division grew, till to-day the multiplied philosophies and cults can scarcely find high places for their altars, all erected to the perversion of Christian truth.

The artist has well represented them in our cover cartoon. All in a sense appeal to human elements. All minister, as did the perverted worships of old, to the carnal human idea of self-salvation. To the high places of all, jubilant throngs as well as longing hearts are thronging, and all to be disappointed when the judgment line of

God shall measure character, and His righteousness shall be the test; when the overflowing hail of just wrath shall sweep away the refuge of lies, and the mountains shall crumble at His presence.

No wonder that Jeremiah wept as he saw his people seeking salvation at the altars of perverted truth. Great wonder that now there are not a multitude of Jeremiahs and Ezekiels sighing and crying at the perversions of God's truth and the multitude of altars erected to those perversions, to human sophistry, to speculative philosophy, to the glory of man.

O reader, turn from all of these to the sure word of God, to the Gospel of God's comfort. True it is that it lays all the glory of man in the dust, and pleads, "Fear God and give glory to Him," "and worship Him that made heaven and earth." Rev. 14:7. It assures us that "all flesh is grass," all the glory of man "is as the flower of grass," but God by the simple power of His Gospel will save humanity (Isa. 40:1-10), His plan will give no glory to human devices, but it will invest the believer with eternal glory. "Truly in vain is the help that is hoped for from the hills and noisy throng on the mountains: truly in Jehovah our God is the salvation of Israel."

There are hearts longing for rest in these days of uncertainty. There are painful, toilsome feet plodding the weary ways to these hill altars, who have sought rest and found it not. We invite them to the simple Gospel of Christ. Come to Him in all the ugliness of sin, in all the nakedness of self-renunciation, and let Him cleanse and heal and clothe. His salvation is more joyful here than any earth can give or promise, and it reaches beyond all the perversions of good, beyond all the hopelessness of human helping, to the glorious eternal land and city of light and love. "Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge." Tell the glad tidings.

Studies in Romans

The Grafting in of the Gentiles.

THE eleventh chapter of Romans tells the real philosophy of the falling away of the Jewish nation and the accepting of the Gentile nations instead. Each statement of the chapter should be studied closely; while the entire chapter is quoted below for the convenience of the reader in studying it, yet we can find space to notice only a part of its wealth of truth.

"I say then, Did God cast off His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off His people which He foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel: Lord, they have killed Thy prophets, they have digged down Thine altars; and I am left alone, and they seek my life. But what saith the answer of

God unto him? I have left for Myself seven thousand men, who have not bowed the knee to Baal. Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. And David saith,

**"Let their table be made a snare, and a trap,
 And a stumbling-block, and a recompense
 unto them:**

**Let their eyes be darkened, that they may
 not see,
 And bow Thou down their back always.**

"I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy. Now if their fall is

the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry; if by any means I may provoke to jealousy them that are my flesh, and may save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? And if the first-fruit is holy, so is the lump: and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive-tree; glory not over the branches; but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear: for if God spared not the natural branches, neither will He spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive-tree, and wast grafted contrary to nature into a good olive-tree; how much more shall these, which are the natural branches, be grafted into their own olive-tree?

"As touching the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the father's sake. For the gifts and the calling of God are not repented of. For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. For God hath shut up all unto disobedience, that He might have mercy upon all.

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past tracing out! For who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and thru Him, and unto Him, are all things. To Him be the glory forever. Amen." Rom. 11:1-36.

The first verses state that God did not cast off His people, for Paul himself was an Israelite, and he had not been cast off. And all that Paul enjoyed of the Christian life could have been the portion of every other person living in his day if he had simply followed Paul's course in accepting it. God did not cast away His people. Our Father holds to and saves every one who will allow Him to do so. If any are cast away, it is of their own choice. They cast themselves away.

The apostle calls attention to the mistake that Elijah made in thinking that he was the only one left in his day who had not given himself to idolatry. But the Lord showed the prophet that there were thousands who were true to Him. And in this time it is not for us to think that there are none besides us that are true to God. We know not till the harvest is gathered into the heavenly garner who are the ones who are really true to the moral law of Jehovah.

God called out the Jewish nation to be a light to the rest of the world, but they had put their light under a bushel. They had hedged themselves in by barriers of

exclusiveness until they thought that no other nation was fit to associate with them, and so the very light that God had given them had become darkness. The Spirit of Christ and of His work is a strong missionary spirit. And whenever one of His professed followers loses this missionary spirit, he has laid the corner-stone in the foundation of the structure of exclusiveness and hypocrisy that the Jews built about themselves.

God's promise to Abraham was, "In thee shall all the nations be blessed." Gal. 3:8. The Jews lost sight of this great commission to the world that God had given to Abraham, and hence they fell, and "by their fall salvation is come unto the Gentiles." But it is made plain that their fall was not necessary for the salvation of the Gentiles. For, "if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?" Verses 11, 12. God will save the Gentiles regardless of the falling away of the Jewish nation—regardless of the fact that they failed to perform the great commission that was committed to them thru Abraham. But how much broader and more glorious would have been this salvation if the Jews had fulfilled the infinite plan by doing their appointed work!

There is a disposition on the part of a great many to cast contempt upon the Jews. But such a course is forbidden to Christians as the following words show: "But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive-tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee." The Gentile is grafted into the root "among" them; he does not supplant them.

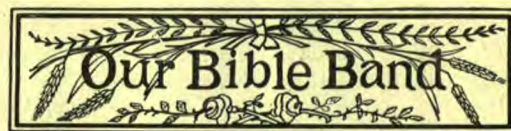
"By their unbelief they were broken off, and thou standest by faith." Their own unbelief broke them off from God. The Gentile who has become connected with Christ stands in that position by the exercise of faith. And in view of this fact we have the exhortation: "Be not high-minded, but fear: for if God spared not the natural branches, neither will He spare thee. Behold then the goodness and severity of God: toward them that fell [behold His] severity; but toward thee [behold] God's goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." The tendency of mankind is to think that they hold special privileges because they have some peculiar endowments of birth or something of the kind. But these verses from God's Book show that He acts with absolute impartiality. He recognizes what men are, and not what their fathers were. The immediate sons of Abraham who committed the vile acts of the heathen around them were not considered in any more favorable light by the Lord than were the heathen themselves. It is not the usual thing for men to do in this way; but that is God's plan.

"And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a

wild olive-tree, and wast grafted contrary to nature into a good olive-tree; how much more shall these, which are the natural branches, be grafted into their own olive-tree?" There are two very important truths contained in this verse: God is yearning to graft the Jews in again into the place where they belong by nature of their relation to the original plan and promises that were given to their father Abraham. This truth is first stated, and then emphasized by stating it again in the form of a question. And then we have the further important truth that the Gentile is grafted into the tame olive-root contrary to the law of nature. In the natural world the fruit on the graft is always the same as the tree from which the scion was taken. But in this case the fruit is "contrary to nature,"—it is according to the root into which the graft is placed. Then the individual is grafted into the root so that he may bear the right kind of fruit, and not that he may improve the fruit that the root is already bearing.

This teaching of the apostle in the eleventh chapter of Romans, as in many other portions of the divine word, shows that God has just one plan of salvation. Both Jew and Gentile are to be saved thru the same Gospel. "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they that are of faith are blessed with the faithful Abraham." Gal. 3:8, 9.

T.



Schedule for Week Ending Aug. 8, 1908.

Sunday	Aug. 2	Ecdl. 4, 5	Mark 6
Monday	" 3	" 6, 7	" 7
Tuesday	" 4	" 8, 9	" 8
Wednesday	" 5	" 10, 11	" 9
Thursday	" 6	" 12	" 10, 11
Friday	" 7	Cant. 1 - 4	" 12
Sabbath	" 8	" 5 - 8	" 13

Suggestive Notes.

Our Old Testament readings complete the book of Ecclesiastes and that of Canticles, or the Song of Solomon. The latter is variously interpreted by Biblical scholars. By many it is considered to be, in the warm, figurative language of the East, a parable of Christ and His church. If we could translate ourselves to the time when it was written, we would not find the objection to some of its imagery that is now offered.

In our New Testament reading we cover chapters 6 to 13 in Mark. If we can take time with our reading, it is well for us to compare the narrative of Christ's work with the parallel stories in the other gospels. As we read the lessons of life which our Lord has given to us, let us take them home to our own hearts. Are we sinful? He is just as willing to forgive us as He was those who came direct to Him. Are we sick? He is as willing to heal and restore as He was to give health to the leper and hearing to the deaf. Are we in trouble? He is the great Comforter.

All these various miracles which are recorded are only a small part of the number which were wrought by our Lord. These which are recorded are to give comfort to every class of people who may live upon the earth. Altho the entire Bible was written by Hebrews, it is not a book for the Hebrew people alone, but as truly for all outside of the Hebrew tribes. God is a God of all those who will seek Him.



THE OUTLOOK

"Watchman,
what of
the night?"

Our Rome Letter

An English Jew Mayor of Rome.

THE record of the Jews from the time that the first band of Hebrew slaves was brought to the "Eternal City" to grace the chariot wheels of great Pompey, as he returned in triumph from the conquest of Jerusalem, until the present day, when a Jew rules the destiny of "the Ancient Capital of the Cæsars," would make volumes of interesting history. While under the Roman rule, the Jews were at times "commanded to depart from Rome," and were subject to many humiliating conditions, their real hardships overtook them when the papal power laid its iron hand heavily upon them. Pope Eugenius IV (1431-39) forbade Christians from trading, eating, or dwelling with them, and prohibited them from walking in the streets, from building new synagogues, or from occupying any public office. Afterward Pope Paul IV (1468), in order to heap greater ignominy upon them, compelled them to run races down one of the principal thoroughfares of Rome amid the hoots of the populace. These races were run during the carnival just before the beginning of Lent. On this occasion the asses ran first, then the Jews with only a band around their loins, followed by the Barbary horses.

Finally, after being subjected to this barbarous humiliation for over two hundred years, the heart of one pope became so softened toward the Jews that he allowed them to pay a sum equivalent to 1,500 francs annually instead of running the customary races. While this change somewhat ameliorated their condition, they still were subjected to infamous treatment, as one can see from the following quotation from Gregorovius:

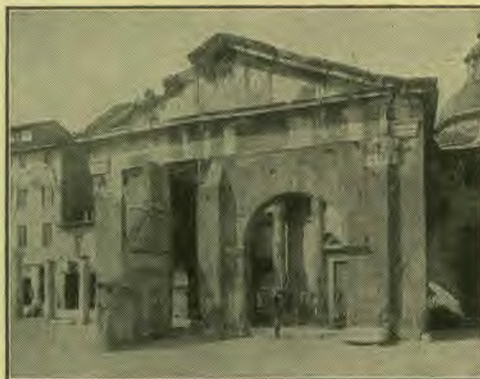
"On the first Saturday in the Carnival, it was the custom for the heads of the Jews in Rome to appear as a deputation before the Conservators in the Capitol. Throwing themselves upon their knees, they offered a nosegay and twenty scudi with a request that this might be employed to ornament the balcony in which the Roman Senate sat in the Piazza del Popolo. In like manner they went to the Senator, and, after the ancient custom, implored permission to remain in Rome. The Senator placed his foot on their foreheads, ordered them to stand up, and replied in the accustomed formula that the Jews were not adopted in Rome, but allowed from compassion to remain there."

However, Pope Paul IV, animated by that burning charity of which we have heard so much of late, shut up the whole Jewish population of Rome within the walls of the Ghetto

(or Jewish quarter) and commanded that they should never appear outside of it, unless the men wore yellow hats or the women yellow veils; for as the papal bull says, "It is most absurd and unsuitable that the Jews, whose crime has plunged them into everlasting slavery, under the plea that Christian magnanimity allows them, should presume to dwell and mix with Christians, not bearing any mark of distinction."

The day when the Jews were shut up within the walls of the Ghetto remains famous in their annals as a time of great mourning, and there is still to be seen the Gate of Weeping at which many of them stood to give vent to their great grief. Under Clement XI and Innocent XIII, all trade was forbidden to the Jews except that in old clothes, rags, and iron. It seems that the Papacy must have indoctrinated very well in this matter for they have ever since been faithful to their charge.

Finally, one pope, seeing that among his



The Church of St. Angelo in Pescheria, where the Jews were compelled to attend church during papal rule. The portico is a remnant from the time of the Roman Empire.

predecessors one had provided athletic sports for the Jews (racing them down the Corso with the wild horses), another had fenced them in, and still another had assigned them a business (junk-dealers), nothing remained for him to do but to teach them religion. So Gregory XIII forced the Jews to hear a sermon every week at a Catholic church. Every Sunday, police agents were sent into the Ghetto to drive men, women, and children into the church with scourges and lash them while there if they appeared to be inattentive. One writer of that time gives us this graphic description of the scene:

"Now was come about the Holy Cross day, and now must my lord (the bishop) preach his first sermon to the Jews. As it was of old cared for in the merciful bowels of the church, that so to speak, a crumb at least from her conspicuous table here in Rome should be, tho but once yearly, cast to the famishing dogs, untrampled and bespitting upon beneath the feet of the guests; and a moving sight in truth this of so many of the besotted, blind, restive, and ready-to-perish Hebrews materially brought—nay (for He saith, 'Compel them to come in') haled, as it were, by the head and hair and against their obstinate hearts, to partake of the heavenly grace."

Surely one could say that the church left no stone unturned in its attempt to force religion down the Jews' throat, for they did this work of converting them with a vengeance. To complete the picture nothing could be more striking than the words of Browning describing the feelings of the Jews under these circumstances:

"Groan all together now, whee-hee-hee,
It's a work, it's a work, ah wo is me,
It began when a herd of us, picked and placed,
Were spurred thru the Corso, stripped to the waist;

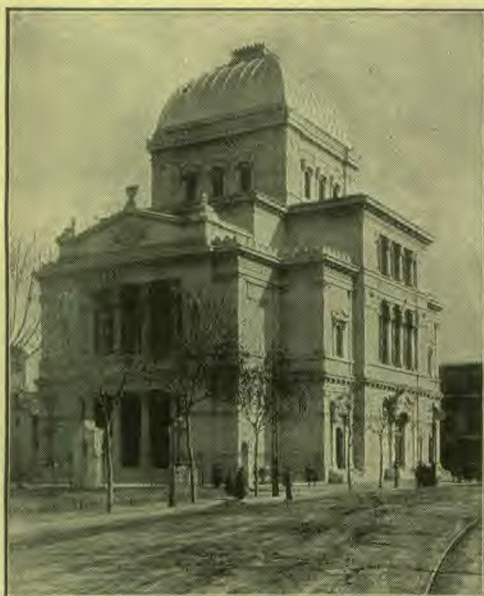
Jew-brutes with sweat and blood well spent
To usher in worthily Christian Lent.
It grew when the hangman entered our bounds,
Yelled, pricked us out to his church like hounds.
It got to a pitch, when the hand indeed
Which gutted my purse would throttle my creed.
And it overflows, when, to even the odd,
Men I helped to their sins, help me to their God."

This custom of compelling the Jews to attend church and listen to a sermon weekly was only abolished by Pius IX, the predecessor of the last pope. By the same pope also the walls of the Ghetto were removed so that the Jews can circulate freely in the city. This race that has been despised and ill-treated by the Papacy for so many centuries has finally triumphed in the home of Catholicism, and a representative of the Jewish people occupies to-day the highest post of honor that is in the power of the city of Rome to bestow upon any man.

The present mayor of Rome, strange to say, is not only a Jew, but an Englishman; for Ernest Nathan was born in London, England, in 1848, of a good English family. Joseph Mazzini, the famous Italian patriot, found a refuge from the political storm that was raging in Italy during the days preceding the Italian independence in the Nathan household in London. The manuscripts and private papers of the great Italian statesman fell into the hands of the present mayor of Rome, who has written some very valuable books on the life of Mazzini. By a special act of Parliament he was made an Italian citizen in 1888.

Having been closely connected with Joseph Mazzini, who is the idol of the popular parties, he is highly esteemed by the Italian people. In the last election the clerical party that had held the reins of the municipal government at Rome from time immemorial, seeing its utter inability to cope with the well-organized popular parties, gave up the fight and did not even present its candidates to the voters. Consequently the municipal government fell completely into the hands of the liberal and socialist parties. As the power of electing the mayor of Rome lies in the city council, that body amid great enthusiasm elected Ernest Nathan by a unanimous vote. The new mayor is an indefatigable worker and has already shown great capabilities in the administration of his office.

It is needless to say that the pope and his party do not look with much pleasure upon the new state of things in their home. They are in hopes, however, that after a short experience with the popular parties the peo-



New Jewish Synagog, erected a few years ago in the Ghetto.



A Characteristic Scene of the Ghetto.

ple will be satisfied to return under the protection of the maternal wing of the church. But at all events the Jews have emerged from their position of being "dogs," kicked and scuffed by the Papacy, to that of rulers of the "Eternal City."

C. E. MILTON.

Was Jesus a Socialist?

AMONG Socialists Jesus has frequently been claimed as one of themselves. "One would like to say that He was," observes a writer in "The Interior" (Chicago), for He was "social in the largest sense, because He sacrificed Himself for the welfare of other men." But since "socialist" in the modern world has come to mean (the writer interprets) "the adherent of an economic cult that would reorganize society on the public ownership of property," he does not allow the ranking of Jesus among them. Against what he calls the "rash assertions of agitators," he places this "proposition" as capable of being established from the Gospels: "NEITHER SOCIALISM NOR ANY OTHER ECONOMIC DOCTRINE EVER ENTERED INTO THE TEACHINGS OF JESUS OF NAZARETH."

"He simply paid no attention to the economic phases of life. He treated industrial questions exactly as He treated political questions; He let them alone."

"There were doubtless two reasons for this. Jesus didn't come into the world to meddle with the clock of human progress. Some day the world would learn that democracy is better government than despotism, free labor a better industrial system than slavery, and would get hold of the facts all the stronger for having had to dig them out. Jesus had no time to stop to teach the world what it would eventually come at on its own account."

"The second and positive reason why He did not concern Himself with social questions was because it was part of His mission to throw temporal considerations into the background."

"HIS PRINCIPAL TEACHING BUSINESS WAS TO SPREAD A DOCTRINE OF LIFE THAT MADE A MAN'S ECONOMIC CONDITION A SECONDARY MATTER."

"Here Jesus differs from socialism the whole length of the diameter. The thoroughgoing socialist thinks poverty the worst thing that can happen to a man. His great plea is to abolish poverty. Jesus didn't think being poor mattered much—not at all if the man was the right sort. He was poor Himself, and didn't care in the least."

"The overmastering principle that decides how Jesus looks at any or all human circumstances on this earth is this:

"IF A MAN DOES THE WILL OF THE FATHER IN HEAVEN, NOTHING IN HIS EARTHLY CIRCUMSTANCES CAN BE WRONG."

"This confidence is half a faith that the Father will compel circumstances to turn out favorably; half a faith that a man who lives for the Father can be happy in any circumstances."

The nearest Jesus ever came to an economic question, the writer points out, was "when He saw that some certain man's economic condition was hindering his development in unselfish, God-loving, and man-loving character." He goes on:

"Modern social philosophers say it is the poor who don't have a fair chance at fine character, but Jesus thought different—He considered the rich the most handicapped."

"When with His marvelous inlook into the heart the Master understood that the rich young ruler thought so much about his wealth that he couldn't think much about his neighbors, the prescription for cure was instantaneous and unsparing: 'Sell that which

thou hast, and give to the poor.' Jesus didn't speak so out of hate for the property but out of yearning for the man. If He could in this way give the youth a big heart full of spontaneous impulse to help people, He knew it would be worth the price."

"But where He didn't find worldly possessions hindering the growth of a man's nobler character, He simply ignored them. Giving half delivered Zaccheus from the bondage of avarice, and Jesus asked no more. He was equally at home with the poor and with the rich. He loved both for common qualities which are counted in no coin on earth."

"JESUS TAUGHT NEIGHBOR-LOVE ABSOLUTELY, NOT AS AN INCIDENT BUT AS AN ESSENTIAL OF RELIGION, BUT HE NEVER SO MUCH AS HINTED AT A SOCIAL PROGRAM FOR DEMONSTRATING THAT ASPECT OF RELIGION."

"Jesus was no program-builder. This is one of the very hardest things for the modern age to comprehend in the Master. The latter-day must have an organization at work, or it thinks it has nothing. But Jesus had an unbounded faith in the power of a spirit at work in and thru the lives of individual men."

"Likewise, when He said, 'Thou shalt love thy neighbor as thyself,' He did not deposit the dynamic of that love in some artificial social body, either then existent or afterward to be created, but He imported it by contact to the affections and wills of His friends, and left them to extend it in the same manner."—*Literary Digest*.

The True Man.

HE stood upon the world's broad threshold wide,
The din of battle and of slaughter rose;
He saw God stand upon the weaker side,
That sank in seeming loss before its foes;
Many there were that made great haste and sold
Unto the cunning enemy their swords;
He scorned their gifts of fame and power and gold,
And, underneath their soft and flowery words,
Heard the cold serpent hiss; therefore he went
And humbly joined him unto the weaker part;
Fanatic named and fool, yet well content
So he could be the nearer to God's heart,
And feel its solemn pulses sending blood
Thru all the wide-spread veins of endless good.
—Lowell.

"The Western Watchman" notes the fact that the Catholic Total Abstinence Union, of Eastern Pennsylvania, in a series of resolutions adopted, declare that the game of baseball is conducive to temperance and morality, in that it promotes healthy bodies and clean minds. We wonder if that will help some of our Sunday-law friends to be more lenient to Sunday baseball.

We note as a matter of interest that a candle ten feet high, which will burn for two years or more, was manufactured in New York recently for an Italian. It measures eight inches in diameter, and weighs 310 pounds; its sides are decorated with pictures of flowers and reproductions of paintings of a religious nature. It is made entirely of beeswax and cost \$300. Presumably it will be placed before some shrine for religious purposes.

The seven lean years recorded in the latter part of Genesis of the famine in Egypt finds confirmation in the Egyptian records themselves. The hieroglyphic inscriptions translated by Brugsch Bey show that 1,700 years before the Christian era the Nile for seven consecutive years did not overflow, and famine, pestilence, and misery followed. "We know," he says, "that the date of the seven years of fruitlessness mentioned in Genesis was B.C. 1700, and thus what has been looked upon as a fancy, has thru these hieroglyphics become a matter of history." The failure of the Nile to overflow, the withering of the vegetation, the lands devoid of crops, famine, and the consequent scourges, are all depicted in the pictures which the student has been able to decipher. And yet he who believes the word had all this information and much more long before.

"The Ave Maria," a Catholic paper, thinks that a good many Protestants nowadays "would be secretly rejoiced if a division of the school fund or some other plan permitting of the teaching of religion in the schools were effectively carried out. Admission of error is not a pleasant task, but this country is rapidly awakening to the fact that the legitimate product of godless schools is not a moral, tho he may be a clever, citizen." And yet while there should by all means be religious teaching in connection with education, or all true education ought to be based on religion, it is not the place of the state to teach it.

The arsenals of the Philippines are being filled with war material, the entrances to Manila and Subig Bays are being fortified, and military roads are being laid out along the coast. So a recent San Francisco paper states. It continues: "Since the first of the present year the shipments of ammunition thru this port amount to about 25,000,000 rounds of cartridges, and in addition to this there have been shipments totaling nearly 35,000 new Springfield rifles. There are, however, less than 20,000 troops in the archipelago."

Fifty wasted years.—Despatches from Paris tell of the death of a woman who has lived the life of a recluse for fifty years because of the death of her husband on her wedding-day. The blinds of her house were never opened, and in all the years her servants never permitted a person to enter her presence, and they never spoke a word to her. She leaves her fortune to found a home for old people; but how much better for her and doubtless many more, had she devoted those wasted years to some useful purpose.

Floods at Lincoln, Neb., July 6, caused great damage to property, and nineteen were reported drowned. The water was as deep as fifteen feet in places, the wells are filled with surface water, gas and electric plants inundated, and all traffic paralyzed. Hundreds were rescued from the lowlands with boats.

The Socialist nominee for the presidency, Martin R. Preston, is a convict serving a twenty-five year term for murder in Nevada. He is also under the constitutional age. The candidate for vice-president is Donald Munro.

The pope, in a recent pontifical document, removed Great Britain, Holland, Canada, and the United States from the jurisdiction of the propaganda, so these countries will no longer be considered missionary lands.

A destructive fire occurred in Boston July 8 which caused the loss of more than one million dollars in property. A quarter of a mile of the dockage was destroyed. One life was lost.

Intoxicated schoolchildren are said to be causing considerable annoyance to the teachers of Geneva, Switzerland. The new vintage of wine coming on, the people allow their children to use the old wine to make room for the new. Tramps are given wine when they ask for a drink, and it is rare to see a child in that district without a little gourd of wine slung across his shoulders for personal consumption.

About one hundred theater cases were dismissed from Judge Porterfield's docket in Kansas City, June 24. Fifteen hundred Sunday-closing cases still remain in Judge Wallace's court. Thus far, since the Sunday-closing crusade started last September, eight theater cases have been tried, resulting in four acquittals, two hung juries, and two convictions, with a fine of one dollar in each conviction. It costs Jackson county about \$75.00 a day in jury fees alone during the trials of these cases.

President Roosevelt is being besieged by magazine representatives, who offer fancy prices for African hunting stories. The highest price offered is \$12,000 each for five stories, more than the President receives yearly in his present position.

An earthquake of from ten seconds to half a minute was felt in the lower part of Mexico June 30. Some property was destroyed, but no lives are reported lost.



Older Byzantine Type, formerly the Metropolitan or First Church of Greece.

Eastertide.

THE echoes of the noisy, spectacular celebration of Easter by the Greeks have not yet died away. The smoke of myriads of tapers is still smudging the inner walls of the seventy churches in Athens, and of the scores of chapels dedicated to various saints in the neighboring villages and country, while the scent of tallow and beeswax is still discernible in the hazy atmosphere of the public squares and leading thoroughfares. The chanting by the priests of the same liturgy that their predecessors have chanted for centuries gone by, and the responses of the psalterers and boy choruses—the only music ever heard by the worshiper—still resound within the ubiquitous temple of Byzantine architecture.

The blast of the buglers heralding the approach of the icon of Christ in the tomb as it is borne horizontally upon the shoulders of white-haired priests thru the streets; the tramp of the soldiery with their clanking arms as they accompany the bier of the dead Christ; the playing of funeral dirges with muffled drums and horns; the flickering candles of thousands of high and low pressing their way in one vast throng in the wake of the bier to pay their respects to the dead; crosses, crosses everywhere—on the standards borne aloft before the bier, on the priests' robes, on the national flags hung along the way, on the cap of every soldier, dangling from the necklaces of women and children, on every church and chapel passed by, and, conspicuous above all, those visionary crosses described upon the breast by the countless multitudes who fill the streets and balconies, as they bare their heads to do honor to the passing picture upon a piece of tapestry,—

Modern Greece

By Prof. W. E. Howell

all this pageantry passes in vision before the mind of one who has just returned from viewing what he can scarcely trust his natural eyes to believe is real.

All week long the bells in every church tower and chapel have been sounding the call to service twice a day. All week long the devotees to this ceremonial system have been crowding the places of worship in the early morning and in the evening till midnight. All week long butter and cheese and milk and olive-oil and eggs and flesh have been absent from the tables of those who observe the forty-days' fast before Easter. All



The Common Priests, who receive no pay, but live off the charities of the people, the fees they collect for petty services, and the sale of articles used by worshipers in their devotions.

week long one might have heard in the streets and gathering places the remark, So many days, and the fast will be over.

And why all this unusual stir? It is Passion Week, the last week of the long fast before Easter. It is the Great Week (as the Greeks call it) the week whose services commemorate the greatest events of Christendom—the betrayal, the death, the burial and the resurrection of Christ.

On Wednesday evening the theme of the service is the betrayal by Judas. On Friday evening, in addition to the service in the church, a raised, life-size image of Christ in the tomb, upon a piece of rich tapestry, is borne from every church thru the streets at nine o'clock, at the head of a long procession of the faithful, pausing at the principal street crossings and public squares for a brief service by the priests, interspersed with frequent repetitions of "Lord, have mercy," by the psalterers and assembled people, and finally returning to the churches at eleven or twelve o'clock. In the procession lighted tapers are borne as a sign of respect to the dead, and occasionally a more devout one passes thru the throng to kiss the icon when it halts.

On Saturday night the people assemble at the various churches at midnight to commemorate the resurrection of Christ, which is said to have taken place at that hour. The culminating part of the service is held in the open air. At the Metropolitan Church, where all governmental functions are held, and where the chief functionary of the Orthodox Church of Greece presides, a large platform is erected in the large square before the church. On this stand civil, military, and



Metropolitan Church, where all state and royal functions are held.

ecclesiastical officials and prominent citizens assemble to hear the presiding bishop make the formal announcement, "*Christos aneste*," "Christ is risen!" This enunciation is the signal for the shooting of sky-rockets and firecrackers, the burning of phosphorus-sticks, and a general jubilee—Greece's nearest approach to a Fourth-of-July celebration in the United States. It also closes the prolonged fast, and the people return immediately to their houses at this untimely hour to eat roast lamb and whatsoever their souls lust after.

During the two days preceding, the market places echo with the bleating of lambs (for in Athens all small animals are slaughtered in the stalls where their flesh is exposed for sale), and the gutters run with the blood of innocents. For this paschal feast in the night, and for the continual feasts of the three holidays following, the rich man provides a lamb for his servants, and every peasant manages to procure a lamb for this season, one of the few times in the year when he is able to provide meat for himself and his family.

During Sunday, Monday, and Tuesday one may see lambs roasting whole on iron spits revolving over a bed of charcoal embers, in the back yard, in vacant lots, along the sidewalks, or anywhere the feaster may see fit to set his stakes. It is a time when Greek hospitality is in full exercise. Not only does each householder have many of his friends to share his feast, but if a stranger happens along, he is served to a piece of lamb on a fork and a glass of wine. In truth, wine flows freely these days. The numerous refreshment houses are thronged with all classes, and this is one of the only two or



Archbishop of Patras, a seaport on the Gulf of Corinth.



A Typical Priest of the Better Class.

three occasions in the year when a Greek may be seen drunk, and then only one here and there of the lower classes, and they only drunk enough to be merry or impudent.

During these days, too, the common form of greeting is "Christ is risen, how are you to-day?" The phrase "Christ is risen" is used in so common and careless a manner as almost to cause a shudder to one not accustomed to it. A fair sample is the following advertisement circulated as a handbill when business opened again on Wednesday:

"CHRIST IS RISEN"

"Attention Gentlemen!

"Since it is a consequence of the fact that the paschal festivities derange your stomach, you ought to procure a bottle of ——. Avoid counterfeits. Make haste!"

During the week preceding Easter, Athens was one great egg market. The use of eggs being forbidden during the fast, the peasants had saved up eggs for Easter, and now was their harvest. Not only were all kinds of provision stores well stocked, but temporary stands filled with eggs and dyes were set up along the sidewalks, in every nook and corner, and even out into the streets, while baskets of them were hawked thru the city



Alexander the Great, the impersonation of the Pan-Hellenic Union. "Let us rescue Macedonia," the words of Alexander, is the motto of the Macedonian party in Greece.

by numerous venders. Part of the eggs were colored, red prevailing, some having a picture of Christ on the cross drawn in gold on the red background. These colored eggs were one item on the bill-of-fare at every feast following the breaking of the fast, and a part of every hand-to-mouth lunch eaten on the street by bootblacks, porters, and other street runners.

Another curious sight, analogous to that of the eggs, during these busy days of the Great Week, is the sale of candles. As for the eggs so for the candles, temporary stands are built everywhere. Candles of every size from three feet long and two inches thick at the base to the size and length of a very small lead pencil, of two colors, white and yellow, some plain and some highly ornamented, are suspended from a high frame for the purpose or laid in parallel rows on the table below. The vender sits or stands behind with a pair of scales or steelyards to weigh out the desired quantity. The whole structure is decked with gay-colored streamers of paper, some of the individual candles being likewise decorated. Here the high and low surge along and make their purchases, no one offering the least complaint at the blocking of thoroughfares by these and other ecclesiastical supplies, such as prayer-books, church rituals, sacred relics, icons of the Virgin Mary, and ghastly colored pictures of the sufferings of Christ during His trial and crucifixion.

This dealing in candles is no small business when it is remembered that every one is a member of the church, and that the oftener the worshiper goes to church and the more candles he buys when he does go, the better he has discharged his religious obligations.

Numerous stores are engaged solely in the preparation and sale of church candles only. Candles, too, constitute one of the sources of revenue to the poorly paid priests who are under the constant temptation of making their religion pay. A worshiper buys one or more candles at the door of the church, which he places lighted before the proper icon, where they burn during his devotions. On his departure, the candles, perhaps one sixth to one fourth burned, are removed, extinguished, and put away to be melted over and sold again.

The foregoing description affords just a glimpse of the observance of the greatest fast and feast of the Holy Orthodox Catholic and Apostolic Church, as it calls itself. The feast-days are legion, the fasts are numerous, and the ritual never ending and little varied. The multitudes thus fed upon husks go empty away. Some feel their leanness of soul, and long for the Father's house. When they are shown the way thither and turn to Him, will He not welcome them in the way, and quickly kill for them the fatted calf?

Our Work and Workers.

BROTHER V. B. WATTS baptized four candidates at Lincoln, Ark., June 13.

JULY 4, five were baptized as the result of tent-meetings at Hill City, Kan.

SIX members were added to the church at Hope-well Cape, N. S., June 21, by baptism.

BROTHER C. H. MILLER writes of baptizing five dear souls at Tekama and one at Calhoun, Neb.

At the close of the camp-meeting recently held at Seattle, Wash., forty-six went forward in baptism.

JULY 4, Brother L. Zecchetto baptized eight believers from the French settlement at Woonsocket, R. I.

At Gangeville, Cal., Brethren B. L. Howe and C. M. Gardner baptized thirty-five June 27. Several more are deeply stirred.

NINE children and youth were buried with their Lord in baptism at Modesto, Cal., June 22, by Brother C. M. Gardener.

NINETY-TWO have united with the Denver (Colo.) church since the beginning of the conference year. Five were baptized June 27.

CAMP-MEETING for the Greater New York Conference was held at New Rochelle, June 4 to 14. At its close seventeen were baptized.

BROTHER FRED JOHNSON baptized six at Sebeka, Minn., recently. These embraced the message thru the labors of Brother O. J. Nerlund.

THE clerk of the church at Columbus, Ohio, reports the addition of four by baptism June 20, and six more expecting soon to unite with them.

BROTHER C. D. M. WILLIAMS writes from Honolulu that the brethren have dedicated a new house of worship. Brother R. C. Porter preached the dedicatory sermon while on his way to South Africa.

THE Upper Columbia Conference, at its annual meeting at Spokane, Wash., early in June, received six new churches with a total membership of one hundred twelve.

FIVE adults at Harwarden, Iowa, have begun the observance of all the commandments, and others are thinking seriously of taking the step as the result of the labors of Brother and Sister L. P. Syp and Ross Syp.

A LETTER from Brother J. A. Leland, Albuquerque, N. Mex., states: "The church here is growing. On May 21, six dear souls were baptized, and there are several others to follow soon in the same ordinance."

ENCOURAGING reports come from the labors of several brethren at Rosehill, N. Dak., where twenty-

three new members rejoice in the light of the truth. A church of twenty-nine has been organized by Brother C. Leer.

MEETINGS at Boulder, Colo., conducted by Brethren Meade MacGuire and E. E. Farnsworth, closed with the baptism of twenty-nine. In all, thirty-five united with the church by baptism during the month of June.

AT Alexander, Texas, Brother G. A. Lagrone has been busy meeting error. The opposers to the truth have helped bring six to take their stand for it. A Sabbath-school of twenty-two members has been organized.

BROTHER J. ERNEST BOND writes from Douglas, Ariz., under date of July 12: "We have just held baptismal services and organized a company here. Fifteen were baptized; others will follow in a few days. Each family represented has taken the SIGNS."

BROTHER W. M. HEALEY writes from Escondido, Cal.: "Sabbath, June 6, I baptized six of the older pupils of the Escondido church school. I have reason to believe that the school did much toward bringing these young people to take their stand on the Lord's side."

REPORTING the annual conference and camp-meeting of the Wyoming Conference, held at Crawford, Neb., Brother Chas. Thompson writes: "Twenty-seven were baptized during the meeting, six new churches were admitted to the conference, twelve new tents were pledged for camp-meeting accommodations, and on the last Sunday an offering was taken for missions amounting to over \$1,100." Brother J. H. Wheeler was reelected president.

THE Northern Union Reaper reports three splendid camp-meetings in the Northern Union Conference. The first was at Minneapolis, Minn., where one thousand were camped on the grounds, and fifty-five were baptized. At the second, at Woonsocket, S. Dak., about the same number were baptized. The third was held at Velva, N. Dak. Meetings were held daily in four languages, English, Russian, Scandinavian, and German. Ninety-six were baptized, and \$25,000 was given for home and foreign missions.

Wanted for Missionary Work.

CLEAN copies of the SIGNS OF THE TIMES and the Youth's Instructor for reading-rack. Address Alex. Lofgren, 903 W. 52nd St., Ballard, Wash.

CLEAN copies of any of our denominational papers for use in jail and general distribution. Address Mrs. Julia W. Jenssen, 99 E. 17th St., Paterson, N. J.

SIGNS OF THE TIMES and Watchman. Address Christ Wilking, R. R. 28, Box 12, Wellston, Mo.

SIGNS, Review, Watchman, Life and Health, Life Boat, Instructor, tracts, pamphlets, Sabbath-school Quarterlies. Address W. H. Reed, Adkins, Wis.

LATE, clean copies of the SIGNS OF THE TIMES, Watchman, Liberty, Life and Health, Youth's Instructor, and Little Friend, for free distribution in U. S. Navy Yard reading-rack. Address A. V. Dyberg, 220 Main St., North Vallejo, Cal.

The Church—Its Organization, Order, and Discipline.—This is the title of a 183-page pamphlet by Elder J. N. Loughborough. The book is just what the title implies, outlining by Scriptural quotations the organization, order, and discipline in the ancient church and in the apostolic church. Giving a history of this, the last church, from its founding in 1844 to the present time, and explaining the organization, order, and discipline of the church and the conference. This little book should be in the hands of all Seventh-day Adventists. Paper covers. Price, 25 cents, post-paid. Address, Pacific Press, Mountain View, Cal.

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application. Pacific Press Publishing Co., Mountain View, Cal.

Literary Notices.

"The History of Babylonia and Assyria."

By Hugo Winckler, Ph.D., professor in the University of Berlin. Translated and edited by James Alexander Craig, Ph.D., professor of Semitic languages and literature in the University of Michigan. Price, \$1.50, net. Charles Scribner's Sons, New York City.

Dr. Winckler has the reputation of being one of the thoro scholars in Biblical research, one of the foremost Semitic linguists, and a specialist in Assyriology. The book first appeared in 1899. It was revised and edited up to date in 1907 by Dr. Craig, and this is the translation, revised by the author, so it is as nearly an up-to-date work on Assyria and Babylonia as we possess. The object of the work is to tell the plain story as far as history and archeology reveal of the earliest inhabitants of Babylon and Assyria; of the various dynasties and changes of the Babylonian Empire; the Elamites as rulers of Babylon; and finally, Babylon under the Chaldeans and subject to Assyria. In the same way the Assyrian field is covered. Part three of the book is a consideration of the new Babylonian-Chaldean kingdom. There is a very copious index and an excellent map. In addition to this the book is at a reasonable price, placing it within the limits of all who may desire to investigate. The author, altho not writing for that purpose, agrees with the Bible in placing Babylonian civilization and Babylonian influence paramount, in the earliest days of history extending far beyond her own bounds into that of all neighboring lands, including Egypt.

"New England Struggles for Religious Liberty." By Rev. David B. Ford. American Baptist Publishing Society, Philadelphia.

The author of this book has found abundant material for his facts in the vast mass of matter which the Puritans and other New England peoples and communities have left behind them. And from these historical facts and stories, he has gleaned and placed in a convenient volume the struggle for religious liberty. Part One and Part Two deal with the Puritans in their relations to the anti-Baptists and Quakers; and Part Three, the subsequent struggles for religious liberty and its final triumph. An interesting story it indeed is, as the struggle for liberty always must be to those in whose hearts there is longing for freedom. The part which Baptists acted is quite fully set forth, and the heroic efforts which they made, until finally church and state were entirely separated. He who would understand the meaning of religious liberty in America and the danger which menaces the country now, should read Mr. Ford's work.

"Winning the Boy." By Lilburn Merrill, M.D., with an introduction by Judge Ben B. Lindsey, president of the International Juvenile Court Society. Price, 75 cents. Fleming H. Revel Company, New York and Chicago.

This is an interesting, helpful, and timely book for those who are dealing with boys; and who do not? One may not agree with all that Dr. Merrill has said regarding the boy; he may not think the doctor's methods which he suggests are always the best; he may not find himself able to put them into practise; but we do not know who can read the book without getting help from it. It certainly offers hints and suggests helps with a constant, whole-souled sympathy for the boy that is refreshing. The scope of the ground is indicated in the following titles: The Heart of a Boy, Transition to Manhood, Study of the Individual Boy, Fresh Air Work with Boys, Religious Meetings for Boys, and Clubs for Boys. We can only say, read the book; it tells its own story in its own way, but it is worth reading.

"Health for the Million." A book of practical health-culture, which helps toward the Prevention of the Diseases, and the Attainment of the Highest Physical Efficiency. By Alfred B. Olsen, M.D., Superintendent of the Surrey Hills Hydro-pathic, and of the Leicester Sanitarium; and M. Ellsworth Olsen, M.A., editor of (London) *Good Health*. Richard J. James, 3 and 4, London House Yard, Paternoster Row, E. C., London, England. Price two shillings, six pence, which would be about 75 cents in America, including postage.

It is not the design of the book to give long symptoms of diseases. It leads forward to health instead of back to ailments and troubles. Of course it must recognize conditions, and it finds these conditions in the great, sick mass of humanity. Its aim and object are to lead the ailing from the wrong habits and customs and practises which have resulted in these untoward conditions to the simple, straightforward habits of health. If followed, it will lead

from unnatural conditions to natural conditions; and with the natural conditions will come health. The scope of the book is indicated by the chapter headings: What Is Health? Physical Restoration; Good Physique and How to Train for It; The Heart, Blood-Vessels, and Blood; Hygiene of the Nose and Throat; Care of the Lungs; How We Digest Our Food; Liver Complaints; Hygiene of the Brain and Nerves; Care of Sight and Hearing; Hygiene of the Hair and Scalp; Care of the Teeth; Headache; Rheumatic Disorders and Other Ailments. The book deals with Nature's Remedies, Love and Marriage, Infant Feeding, The Growing Child, Woman's Health, Rational Beauty Culture, Personal and Home Hygiene, Food in Relation to Health, First Aid to the Injured, with some good, strong protests on natural narcotics, how they affect the body, especially the effects of cigarets upon boys. There is a full table of contents with an excellent index. The introduction is written by G. Sims Woodhead, M.A., M.D., Fellow Trinity Hall, and professor of Pathology, University of Cambridge.

"Church History." By Rev. H. T. Besse. 534 pages; price, \$2.75. Holzapfel Publishing Co., Cleona, Pa.

The aim of this book is to give in as simple and condensed form as possible, the great salient facts of church history, brief biographies of the reformers, and list of the principal American and European churches, with considerable space to missions. The author set himself a very difficult task to adequately cover so much ground in so small a volume. He has also to quite an extent departed from the idea of history and delved more or less into theology and religion, aiming to give the teaching of the word according to his views, as well as the history of the church. There are many Bible students who will hardly agree with him in his interpretations of the prophecies of the Apocalypse, or of his view of the gifts in the church. In his statistics the author has not consulted the latest authorities, having evidently depended upon general statements and year books which are out of date. Yet on the whole the facts which are given us are of interest and value to those who are not able to counsel the more expensive works, if they will not depend upon his later statistics. The great age of the author—eighty-four—has naturally had its effect in the last revision of his work.

"The Covenant of Salt" as Based on the Significance of Salt in Primitive Thought. By H. Clay Trumbell. Charles Scribner's Sons, New York City.

An excellent little book. One may not always agree with the conclusions of the author, but he will feel to thank him continually for the light which he throws on various passages of Scripture. The author made long and faithful study; some of it upon the very ground of Oriental symbolism. And in the light of that symbolism the subject of the book is presented. The Characteristics of the Covenant; The Covenant of Salt; The Bible References to the Rite; Salt Representing Blood and Life; Salt in Sacrifices; Exorcism and Divination; A Savor of Life or of Death; The Meaning of These Various Rites and the Times When They Originated. Some splendid thoughts are presented in the supplement—The Ten Commandments as a Covenant of Love. The book has a topical index, and also a Scriptural index. Every Bible student ought to have the little book in his library.

"The Story of the Revised New Testament" (American Standard Edition). Matthew Brown Riddle, one of the revisers. Price, 50 cents. Sunday School Times Co., Philadelphia.

This little work of nearly a hundred pages, by one of the American revisers of the Bible, is full of instruction for the Bible student. It gives a history which every Bible student ought to know. The reason for the revision, all the members and methods of cooperation, the Greek texts which the revisers used, the emended renderings and reasons for them, the American Appendix found in the first prints of the revised Bible, the continuation of the study between the time when that appeared in 1881, and the time when the American Standard Version appeared in 1897, how the American revised New Testament was prepared, the accepting of the American Revised Bible in its distinctive features, showing its superiority over the older versions, are all given to us first-hand by one who was connected with the work all the way thru. Many of those who read the Bible are ignorant of what is told in the little volume. Some have really unfounded prejudice against the American Revised Version. There is no reason for this prejudice; it is simply based on lack of knowledge and love for the old Bible. He who reads this story will not reverence the old Bible less, but will be glad indeed for the better version which has been given us by the able scholars of the American Standard Version.

"Hallowed Hymns New and Old." A collection of 266 hymns, edited and compiled by Allan Sankey. Price, in board binding, 35 cents; in full cloth, 40 cents; in extra cloth and gold, 50 cents. Published by The Biglow & Main Co., Lakeside Building, Chicago.

Many old favorites are to be found in the collection, together with a number of the popular hymns of to-day; several of the old songs appear with new tunes. The book is adapted for religious services of all kinds. It is an excellent collection.

"How to Read Plans." By Charles G. Paker. Industrial Publication Co., New York City. Price, 50 cents.

This volume gives simple, practical illustrations and explanations of the various lines, marks, and symbols and other devices that are used on working drawings, enabling the workman to correctly follow the plans and produce successfully the thing designed by the draftsman or architect. Many a workman is handicapped because he can not read the plans that are placed in his hands. This book is just what is needed to help him out. It is small enough to be readily digested, and yet is plain enough and complete enough to make it a reliable, practical help.

"The Thirteenth, the Greatest of Centuries." By James J. Walsh, M.D., Ph.D., LL.D. Price, \$2.50, net, postage, 20 cents extra. Illustrated. Catholic Summer School Press, New York City.

The general argument of the book is to show that the thirteenth century was the greatest of all centuries, as shown in the development of the universities, cathedrals, arts, and crafts; the author holding that there was the beginning of modern democracy; that the scholastic method of education was there developed; the largest universities of all time, there founded; and from that time to the present there has been little change in the character of the great educational institutions of the world. We think, however, that the author has greatly overestimated his argument or his evidence. He has evidently given so much more thought to that century than others that he has lost his true sense of perspective. He looks at it from a purely traditional view-point, himself being a Catholic, of course his views are modified by the position of the church in that century and its influence upon the world. The character of a century is somewhat indicated by the books it reads. This forms his thirteenth chapter—"The Three Most-Read Books;" but these three books are none of them books of reality, but romance and fiction, that is apart from the Bible. The book is worthy of note, however, as giving us a Roman Catholic view of what constitutes the greatest of centuries. The careful student will find that the beginnings of true democracy and religious liberty date back to the first century rather than to the thirteenth.

"A Supplemental Bible Question Course of Fifty-two Lessons." By John D. Smith. Price, 50 cents. Sunday School Times Co., Philadelphia.

The whole design of the book is to make those who are questioned familiar with the Bible as a book in its general outline teachings. There is an appendix which contains the Ten Commandments, the Beatitudes, the Lord's Prayer, and other great scriptures. An excellent little book to have in a family.

"The Russian Bastile." By Simon O. Pollock. Price, 50 cents. Charles R. Kerr and Co., Chicago.

This is a story written during the short period of the days of liberty in Russia, when there was hope that the old Schlüsselburg political prison would no longer be used as a political dungeon; when it was hoped that autocracy was overthrown; but that hope has vanished; autocracy seems to be again restored; the one who wrote the preface to the book, in 1907, is now in prison in Russia. It is an interesting little book, illustrated by the faces of those who have suffered for freedom in the great Russian Empire.

"Hodgson's Practical Bungalows and Cottages." By Fred T. Hodgson. Frederick J. Drake and Co., 350 Wabash Ave., Chicago, publishers.

This book contains 125 designs of attractive bungalows, with floor plans, giving also the approximate cost of each. Any one contemplating building will find in this volume much suggestive and helpful matter.

"Missionary Missiles." Compiled by A. W. Roffe, Toronto, Canada. It is simply a compilation of facts and sentiments pertaining to the mission-

ary work. A little booklet bound in red paper covers. These are placed under different heads, such as: Fuel for Missionary Fires, Campaign Crackers, Marching Orders, Missionary Interest, Missions and Money, Facts from the Nations, etc., a good little pamphlet for the missionary worker to have.

"Socialism: The Mallock-Wilshire Argument." Pamphlet; 54 pages; price, ten cents. Wilshire Book Company, 200 William St., New York.

But little is quoted of Mr. Mallock's arguments; Mr. Wilshire states the substance of them and the conclusions as fairly, we presume, as an opponent could, and then answers them. One gets in the little pamphlet, however, some views of socialists quite clearly defined as to both the negative and positive side, by one of the ablest exponents of Socialism.

"Mr. Mallock's Ability." By Morris Hillquit (Socialist Literature Company, 15 Spruce Street, New York) is devoted to the same task of combatting Mr. Mallock, and to show that the gentleman has utterly misconceived the philosophy of Socialism.

How a Little Girl Went to Africa. By Leona M. Bicknell. The story of a trip to Africa, told by a little girl of eight or nine years. She writes first of the long voyage, of the great sea, and of the great cities she saw at stopping-places; then of the far-off country, of the queer little African children and their home life, of the Boer War, of the ostrich farms and the diamond mines, of the strange tropical fruits and flowers, etc. The book is also finely illustrated with some of the strange, queer African scenes. 172 pages. Cloth bound, \$1.00. Address this office.

Bible Text-Book. By O. A. Johnson. A pocket edition of Bible-readings on 49 subjects, covering in a concise and complete way the Prophecies, the Third Angel's Message, Two Covenants, Law of God, Sabbath Question, and many other kindred topics. 208 pages. Cloth, net, 30 cents; leather, 50 cents. Address this office.



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To Our Subscribers

As already announced, our next number will be in magazine form, 64 pages (7¼x9½ inches), with cover. In order that there may be no misunderstanding or just cause for criticism, we again call attention to our plans for the future.

Beginning with August, the first number in each month will contain from 48 to 64 pages, with cover in colors, a new and appropriate design appearing every month.

Each following week in the month it will contain 16 pages, magazine form, without cover.

Practically the same departments will be maintained in the monthly magazine as in our present weekly issues.

Temperance.

In this department instruction will be given on true Christian temperance in all its various phases.

The Home.

Here it will be our purpose to present matter of interest and instruction to every member of the family.

Special Features.

Each number of the monthly magazine will also contain an article on some topic of special interest to all. The leading theme in the August number will be on the subject of "WAR PREPARATIONS AND THEIR MEANING." This article is fully illustrated with half-tone engravings showing the development of the battle-ship and the gun during the last ten years. The facts and statistics that are given are truly startling.

The leading theme of the September number will be on the wonderful increase of destructive insects, and that of the October number on the subject of finance, the heaping together of riches, and the outcome.

The subscription price for the monthly magazine including the weekly numbers following in each month remains the same as heretofore—\$1.50 per year.

All our regular subscribers, including those taking clubs, will receive all these issues at the same price.

The monthly magazine alone (12 numbers) will be furnished at \$1.00 per year.

We trust that all our subscribers will be pleased with the change in the form of the SIGNS, and that it will result in largely increasing our subscription list.

We desire to secure an active agent in every city and town to solicit subscriptions and to sell the magazine in offices, stores, and from house to house. Special terms on application.

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Facsimile of Cover for August.

Review of the World Events.

The first article in each monthly will consist of brief notes on important current events in the physical, social, religious, and political world, and the bearing they have on the fulfilment of prophecy. In other words, it will be a review and outlook of world conditions with a prophetic setting.

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Each number of the magazine will contain one or more short Bible-readings on some important topic.



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

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Men use slang for two reasons: Some because it seems smart; some because they lack thought or knowledge as to how to express it.

This is the last issue of our large-page SIGNS OF THE TIMES. But do not get the idea that the paper is suspended. It will be published weekly just the same as ever at the same price, but in more convenient form. The first issue in each month will be larger, and will contain much more reading-matter. The subsequent issues of the month will be the same number of pages as at the present, but one half the size. For terms, etc., see pages 14 and 15.

Do You Wish a Share in This?—A sanitarium for the colored sick and suffering ones is soon to be opened in Nashville, Tenn. It starts in very limited circumstances. The manager writes us and asks what we can do for them in the typewriters we have offered for sale. We have three Wellingtons and one L. C. Smith. The Wellingtons are \$60.00 machines, the L. C. Smith a \$100 machine. All have been used some, but are practically as good as new. The Wellingtons would be worth for wear at the regular price about \$45.00 to \$50.00 each; the L. C. Smith, from \$75.00 to \$80.00. We will donate a Wellington at one half this price if some friend or friends of the work will donate the other half. If we receive more than enough to send a machine, we will donate it to the institution itself. Let us hear from you quickly. This is the last and only notice, except to state results. Send to the SIGNS OF THE TIMES, Mountain View, Cal., stating the money is for colored sanitarium typewriter.

Example or Legislation.—"A London vicar," writing to the *Church Times*, says, in speaking of the clergy of the Church of England: "Surely we are the last people in the world to raise a voice in favor of any sort of legislation as to Sunday

labor or Sunday trading, while facts are what they are. If we are to guide the public conscience in this matter, let us first bring our practise into line with our preaching in the management of the affairs immediately under our control—that is, in the conduct of the public worship of the church." That is ever true. Christianity can ever do more by consistent teaching and example than by legislation. With the former there will be no plea for the latter.

An Incident by the Way.

WE received a letter the other day from one of earth's aged pilgrims. A number of years ago he was connected with the work for which this paper stands; if we rightly remember, he was one of the editorial correspondents of the SIGNS OF THE TIMES. The work at that time was small and extremely unpopular. With the strength of young manhood, he became ambitious of greater things; the small denomination, the lack of appreciation doubtless in the greatness of God's work and message, seemed to hinder and cramp and bind him. He, therefore, left the message and united with one of the popular churches. He said as he went away from us that he had nothing but respect and good feelings for us, but he felt that he had a larger field to preach Christ and win souls.

Somehow his great hopes and ambitions have not materialized; we have heard of no great revivals which have followed his labors, or souls which have been won to the Master; but, instead of that, his chief strength and ambition have been used in the direction of breaking down the people to which he once belonged, and yet he still seems to conceive of them as they were at the time he belonged to them. He does not seem to know how they have grown or how the message has developed. He looks at a few others who have been dissatisfied as he was, and seems to think that they are the strength of the people, and that their dissatisfaction and divisions and factions will be the ruin of the work and of the denomination; and yet, never in all the history of the work, since the great Threefold Message of God, told in Rev. 14:6-14, was given to the world, has the message been going with greater strength than now. It has penetrated every land, and Gospel lights have been kindled in all the great countries of the world.

Men may halt and refuse to go forward with God's message; they only are the losers; the message goes on just the same. Men may choose numbers rather than principles; the numbers will melt away, but the principles will triumph. How much greater satisfaction would this aged man's life have been had he given his whole heart and soul to the work of God, crushed every ambition save that of glorifying the Master and working where He would have him work, rather than to have turned his whole power and strength to the destroying of that which he had once, in God, helped to build, and have nothing at last to bring him satisfaction save what can be obtained from the adherence to a negative.

Such cases are only temporal incidents in the onward progress of truth, but they are of eternal import to the individual.

The Bible in a New Tongue.—The American Bible Society has just completed and published a translation of a considerable portion of the Scriptures into the Chamorro language, the native tongue of about four fifths of the population of the island of Guam, ceded to the United States after the Spanish War. This is the first time this dialect has been embodied in written form; it is therefore tantamount to the creation of a written language for these people. Roman characters are used in the translation.

Transverts.—The *Independent* uses the word "transverts" to designate the "two score clergymen and divinity students who have within a few months left the Protestant Episcopal Church to join the Catholic Church, or who are now under instruction to be received. To call them "converts" implies approval; to call them "perverts" expresses dis-

approval. The term "vert" is occasionally used, but that is no word—they are "transverts," men who pass across the line whether for good or ill. A few years ago they would have been called in any Protestant journal "perverts." The *Independent* editorial indicates the change which has taken place.

The face often reveals characteristics which we would hide if it were possible. There are those who have such control of their own wills,—rather, their wills have such control of their physical life,—that they can conceal their thoughts. But even then the face indicates the character, tho it does not reveal the feelings of the moment. But suppose it were possible for every one we meet to read our thoughts, how careful we would be! There is One who can do this; and a record is kept, a record that soon every man will meet. Shall not every one strive so to live that the thoughts of the heart might safely be made bare to the public gaze?

The absinth habit has grown so strong in France that in the past six years the sale of the drug has almost doubled. So serious has the matter become that the government is taking steps to make its sale a penal offense. The greatest foe the reformers have to meet is the mercenary spirit of the men who have invested in the nefarious enterprise.

"Essentials of English," or a copy of it, has just been laid upon our table. The author of the work is a master in English, Professor George W. Rine. He has taught it for many years in connection with Healdsburg College, and elsewhere, and could have a position any time in connection with some one of the great universities of our land. The book is, as stated in the preface, "a manual of the working principles of English composition," a natural bridge, so to speak, connecting grammar and rhetoric. Applied Grammar, Punctuation, Letter Writing, Principles of Effective Composition, and Accuracy in the Use of Words, are the five parts in which the work divides. We commend it to teachers and students. Bound in cloth, 75 cents. It may be obtained at this office or any of our branch offices, or state tract societies.

Sir Robert Gillespie Reid, bridge and railroad builder, died at Montreal, June 3. Among the noted bridges in Canada and the United States built by him are the International Bridge across the Niagara River near Buffalo, the Lachine Bridge, three quarters of a mile long, across the St. Lawrence, and the International Bridge across the Rio Grande. He has been called the "greatest benefactor of Newfoundland," on account of the great railroad and steamship lines constructed in that island.

A well-gotten-up illustrated pamphlet, containing a fine map of the state, entitled "California Resources and Possibilities," has been received, published by the California State Board of Trade, San Francisco, Cal. This report is up to date, and prospective settlers in any part of the state would do well to consult it. It may be obtained from the above publishers.

"The American Newspaper Annual," issued by N. W. Ayer and Son, 300-308 Chestnut St., Philadelphia, is indeed a standard book of reference on all matters pertaining to newspapers in the United States and Canada. In addition to carefully prepared lists of newspapers, it gives a description of every town where newspapers are published, sixty-five maps of states and provinces, and classified lists of newspapers. It is a mine of information.

Some photo reproductions have been received giving views of Garden City Sanitarium, San Jose, Cal., under the efficient management of Dr. L. J. Belknap. Many improvements have been made in the last year. It is an ideal home for the sick or weary.