

# Signs of the Times



"Our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2: 13, 14.



## Labor and Pain

(Author Unknown)

Labor is living and Pain is living;  
And Labor and Pain go hand in hand,

And peer in the windows across the land:

And so wherever Love is giving  
Labor for Pain or Pain for Labor,  
Each to the other is nearly neighbor;

Yea, these are the millstones of the heart,

Upper and nether, and never apart;

And the grist of the grinded grain goes down

In flaky showers from the kernels brown;

But therefrom cometh, when all is said,

The hope of the heart and the world's white bread.



"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53: 5.







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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3111.—Sanctification

Can any one be sanctified on earth, and if so, in what sense? J. M. E.

Yes, one can, and every one should be. We get many times an utterly wrong idea of the Bible meaning of sanctification. Sanctify in the Bible sense means set apart. Those whom God has sanctified are those whom He has set apart for Himself. The work is twofold. It is on man's part in yielding himself to God, utterly giving up all in purpose; in will he is sanctified to God. He consecrates himself. The Lord accepts of that consecration, and sets apart that individual to His own work. This does not mean that he is perfect; does not mean that he will not sin, or can not sin; it does mean that he is given to God for a definite work, a definite field; he is to train for larger and still larger usefulness. Every one who starts out in the Christian life and yields to God, turns away from sin to God, is by the Lord forgiven. If his faith grasps God's power he is regenerated, born again; and then when he gives himself to God, that is consecration on his part, and sanctification, or setting apart to God's work, on the part of himself and the Lord. So far as the will is concerned, it is done instantaneously when the man forms that purpose. So far as carrying it out is concerned, that occurs every day of his life. Sanctification is therefore an instantaneous work so far as purpose is concerned; it is a constantly progressive work in its carrying out.

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3112.—Four Corners of the Earth

Does the expression in Rev. 7:1 indicate that the earth is square, or does it simply refer to the four cardinal points of the compass, north, east, south, and west? J. M. E.

The thought is of the different directions. "Four corners of the earth" simply is designed to embrace all the earth, north, east, south, and west, just as we have "four quarters of the earth" used in other passages, just as we commonly speak of "all quarters;" that is, all around, on every side. It is a common sort of expression among those who believe the earth to be round to say "from the four quarters of the earth," or north, east, south, and west. There is nothing in the language which would indicate in any way the shape of the earth.

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3113.—Middle Wall of Partition

Will you please explain in the SIGNS what the middle wall of partition was that was broken down by Christ? R. J.

Our correspondent doubtless refers to Eph. 2:14: "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Now who are the two?—Primarily it is God and man. God is one. Man has separated himself from God by sin. Isa. 59:2. He has built up a wall of sin between himself and God. This was true of Gentile, it was true also of the Jew. Christ came to be sin for us in order that we might be made righteousness. 2 Cor. 5:19-21. Between the individual sinner and Christ it is a very simple thing to yield to the Lord Jesus, and He takes away the sin. The Jews themselves had built that sin up into a veritable system of human "works" in which they endeavored to save themselves by their own righteousness. They had made certain laws, they had added to the laws which God Himself had given; and by those ceremonial observances they had built up a wall which separated them from the simple, undeserved grace of Jesus Christ. Christ came that the sin might be taken away; not only the simple sin of the sinner, but the great system by which sin was entrenched among the Jews. Jew and Gentile could come alike, and were made one in Christ Jesus. "For by one Spirit are we all baptized into one body,

whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:13. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:12, 13. God's grace, through faith in Christ, breaks down the wall, and brings all together to Him; so that in that church built by Christ there are no strangers and foreigners, no Gentiles and Jews, but all are "fellow citizens with the saints and of the household of God." The work of Christ Jesus broke down in His own flesh every barrier that separated the sinful man from God; and He did that in His own flesh in order that He might do it in the flesh of every other soul that would accept Him, whether Jew or Gentile. Therefore in accepting Him all distinction was broken down between parties in this world, so there should be no schism in the body.

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3114.—Judging

Please harmonize 1 Cor. 5:9-13 with 1 Cor. 11:28. A READER OF THE SIGNS.

We do not know what our correspondent thinks is out of harmony. 1 Cor. 5:9-13 simply tells us just what the Christian's conduct should be regarding others. One should not keep company with fornicators; and the apostle goes on to declare that he does not mean we should not have anything to do with the people of this world, who are all sinners more or less. There are certain kinds of business that we must do with the world; yet that does not mean that we should be one of them. But if there are those who are professing to be religious, professing the name of Christ, and yet are guilty of these gross sins, and we know it, we are not to show them, by partaking with them, that we condone or excuse their evil deeds. It is the duty of the church, rather than to excuse such wrongs, to excommunicate those who are guilty of them, unless there is repentance. Only in that sense are they to judge. If the church has taken the proper course toward the erring one, they are in duty bound to carry that course to the very finish as shown in Matt. 18:15-17. That does not mean that we should hold hard feelings against him, nor does it mean that we should consider him outside of the pale of salvation. He is still a subject for labor and help.

1 Cor. 11:28 simply declares that a man should examine himself before he eats of the Lord's Supper. He should know whether he is in the faith. 2 Cor. 13:5. The one has reference to our duty toward our fellow men; the other our duty toward God as regards ourselves.

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3115.—Neglect of Duty. Ex. 4:24-26

Who was it the Lord sought to kill? And why was Moses called a bloody husband? W. P. M. L.

The record in Ex. 4:24-26 is certainly obscure. There is a difference between students as to whether the "him" refers to Moses or to Moses' son; yet all things considered it seems to refer to Moses. As Moses was going back to deliver the covenant people, it certainly was his duty to observe all the various ordinances of God, and among these was the circumcision of the first-born. This he seems to have neglected, perhaps through the solicitation of his wife; but when she learned how solemn and important was God's command, she herself took the matter into her own hand, and seemingly acknowledged to Moses her own wrong. Boothroyd translates, And she "cast herself at his feet and said, Surely a blood-bought husband art thou to me." The Revised Version renders, "A bridegroom of blood art thou." That is the covenant of which the circumcision was a token, and which stood for a complete cutting off from the

world, and carried with it the idea of the shedding of blood. The principal thought that we can get out of the incident is that we should know that in all undertakings for God no duty should be neglected on our part.

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3116.—Death of Judas

Please harmonize Matt. 27:5, 8 and Acts 1:18. (1) In Matthew the thought is conveyed that the priests bought the field, and in Acts it appears that Judas purchased it. (2) Another seeming contradiction is that Matthew conveys the idea that Judas hung himself. In Acts another expression is that he threw himself down some precipice and was burst open, which would not likely occur if he hung himself. W. P. M. L.

1. What a man does through his agency he is said to do himself. Take for instance Nathan's words to David: "Thou hast smitten Uriah the Hittite with the sword, . . . and hast slain him with the sword of the children of Ammon." 2 Sam. 12:9. Now David did not slay Uriah with the sword himself. The latter part of the verse explains the first part. So the money that Judas furnished purchased the field; the price for which he sold his Lord was used for the purchase of the ground, and in that way Judas is said to have purchased the field.

2. We see nothing inconsistent whatever with Judas so hanging himself that from that hanging he fell, and in falling burst asunder. In the rocky declivities and precipices around Jerusalem, he might have hanged himself, and in the very hanging the rope might have broken, and he, falling over some precipice, burst asunder as recorder in Acts 1:18. There are three or four suppositions which would make it very clear that there need be no contradiction.

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3117.—Angels and Saints

Will you please explain Jude 14 and Zech. 14:4, 5? Does this refer to Christ's second coming? And does Zech. 14:4, 5 refer to the same event? We understand that at His second coming He is not to touch the earth. READER OF THE SIGNS.

Jude 14 evidently refers to the second advent of our Lord as recorded in Matt. 25:31, when the Son of Man shall come in His glory and all the holy angels with Him. The expression "saints" simply means holy ones, nothing more. A literal translation would be, "Behold, the Lord came amidst His holy myriads." See also Dan. 8:13, where we have the word "saint" referring to angel. Zech. 14:4, 5, without doubt refers to His coming at the end of the thousand years. At the first coming He does not come to the earth, but His people are caught up to meet Him in the air; but at the end of the thousand years He does come to the earth. His feet touch the Mount of Olives, the mount divides, and there is a very great plain; and then the city descends from God out of heaven, with all the saints who have been in heaven, and that great plain and the New Jerusalem constitute the camp of the saints and the beloved city spoken of in Revelation 20.

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3118.—J. A. H.—Lawyers. Luke 7:30.—

The lawyers referred to in Luke 7:30 and elsewhere in the Gospels, were those who were well versed in the laws of the Jews. The meaning of the word is much the same as at the present time. Of those who were learned in the law many were scribes. They had copied the laws over and over again until they knew them well, consequently were counseled with over matters pertaining to the law. Their work probably did not lie outside of the laws of Moses and the traditions of the Jews.



# Signs of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15  
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## Service for Christ—Its Meaning

By Mrs. E. G. White

**P**RACTICAL Christianity means being laborers together with God every day; not working for Christ now and then, but continuously. A neglect to reveal practical righteousness in our lives is a denial of our faith and of the power of God. God is seeking for a sanctified people, a people set apart for His service, a people who will heed and accept the invitation, "Take My yoke upon you, and learn of Me."

How earnestly Christ prosecuted the work of our salvation! What devotion His life revealed, as He sought to give value to fallen man by imputing to every repenting, believing sinner the merits of His spotless righteousness! How untiringly He worked! In the temple and the synagog, in the streets of the cities, in the market-place, in the workshop, by the seaside, among the hills, He preached the Gospel and healed the sick. He gave all there was of Himself, that He might work out the plan of redeeming grace.

Christ was under no obligation to make this great sacrifice. Voluntarily He pledged Himself to bear the punishment due to the transgressor of His law. His love was His only obligation. And without a murmur He endured every pang and welcomed every indignity that was part of the plan of salvation.

The life of Christ was one of unselfish service, and His life is our lesson-book. The work that He began we are to carry forward. With His life of toil and sacrifice before them, can those who profess His name hesitate to deny self, to lift the cross and follow Him? He humbled Himself to the lowest depths that we might be lifted to the heights of purity and holiness and completeness.

He became poor that He might pour into our poverty-stricken souls the fulness of His riches. He endured the cross of shame that He might give us peace and rest and joy, and make us partakers of the glories of His throne.

Should we not appreciate the privilege of working for Him, and be eager to practise self-denial and self-sacrifice for His sake? Should we not give back to God all that He has redeemed, the affections He has purified, and the body that He has purchased to be kept unto sanctification and holiness?

The apostle Paul had learned the prin-

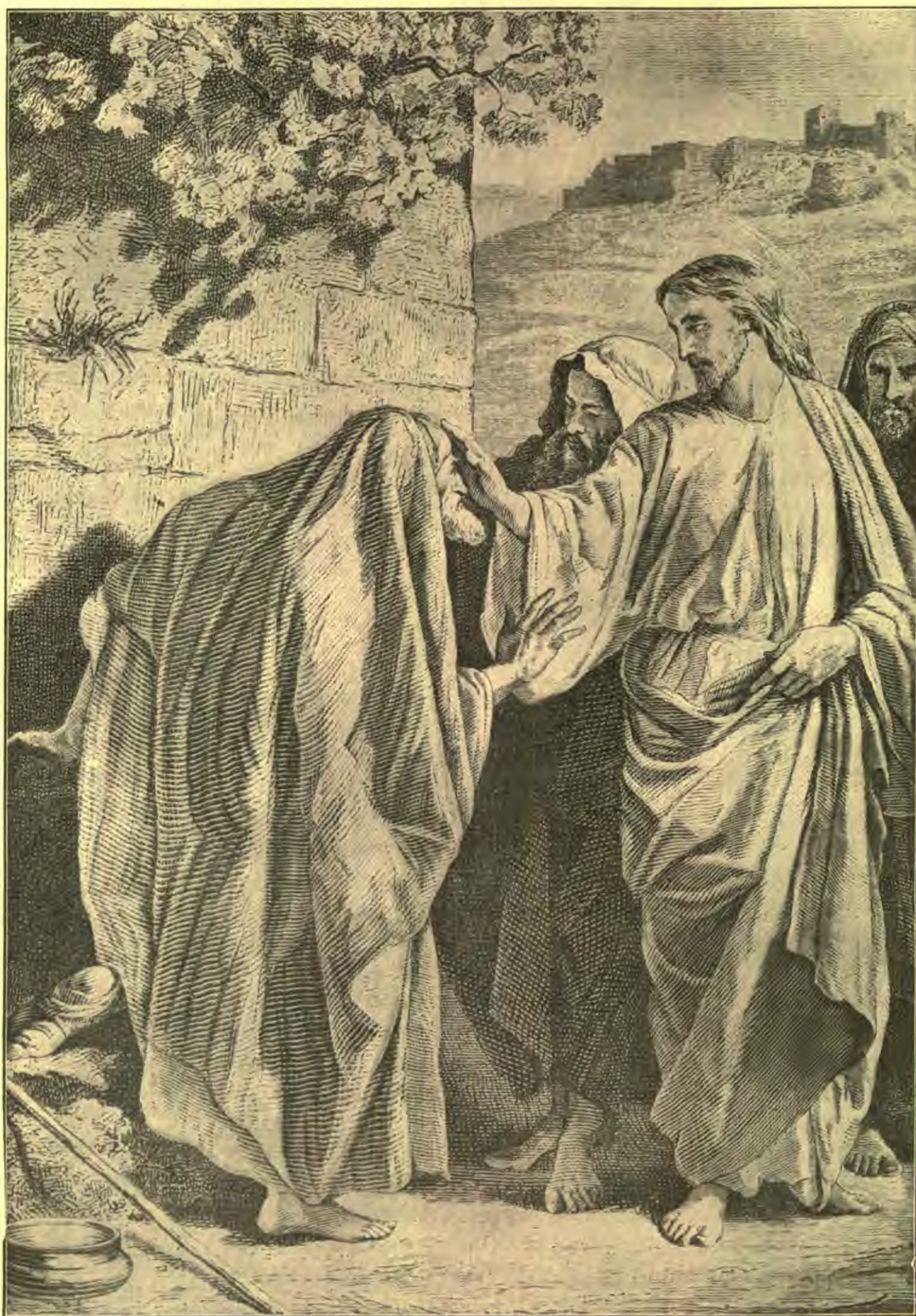
ciples of true service when he wrote the words, "I am debtor to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."

In what sense was Paul debtor both to the Jew and to the Greek?—To him had been given the commission, as it is given to every disciple of Christ, "Go ye into all the world, and preach the Gospel to every creature." In accepting Christ, Paul accepted this commission. He realized that upon him rested the obligation of laboring for all classes of men,—for Jew and Gentile, for learned and un-

learned, for those occupying high positions and for those in the most lowly walks of life. From a zealous persecutor of the followers of Christ, Paul became one of the Saviour's most devoted and effective workers. Suddenly arrested in his career of persecution, he was given a view of the Saviour, and a complete transformation took place in him. Henceforth his life was wholly devoted to the Crucified One.

Paul's calling demanded from him service of varied kinds,—working with his hands to earn his living, traveling from place to place, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, "This one thing I do." One thing he kept steadfastly before him in all his work,—to be faithful to Christ, who, when Paul was blaspheming His name and using every means in his power to make others blaspheme it, had revealed Himself to him. The one great purpose of his life was to serve and honor Him whose name had once filled him with contempt.

Paul's one desire was to win souls to the Saviour. Jew and Gentile might oppose him, but nothing could turn him



Jesus Healing the Leper. Matt. 8:1-3

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"How untiringly He worked! . . . The life of Christ was one of unselfish service."



from his purpose. Henceforth his testimony was, "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

The responsibility of each human agent is measured by the amount of gifts he holds in trust. All are to be workers; but upon the worker who has had the greatest opportuni-

ties, the greatest clearness of mind in understanding the Scriptures, rests the highest responsibility. Every receiver must hold himself accountable to God, and use his talents for God's glory. Christian reader, let the great purpose that constrained Paul to press forward in the face of hardship and difficulty, lead you to consecrate yourself wholly to God's service. Whatever your hands find to do, do it with your might. Let your daily prayer be: "Lord, help me to do my best. Teach me how to do better work. Help me to bring into my service the loving ministry of the Saviour."

His words, and the Father in return would love such, and that He and Christ would come to them and live with or in them. Verse 23.

The Lord was even more explicit. He proceeded to state definitely that the Comforter to be sent in His name is the Holy Spirit; and that to each individual with whom He should dwell, He would teach all things, and bring to his remembrance all the things previously spoken by the Saviour while personally on the earth. Verse 26.

True to this promise, the Lord soon bowed in the presence of His followers, and lifting His eyes to heaven, said, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." Continuing, He prayed: "Now I am no more in the world. . . . Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are." John 17:4, 11. This was to ask that the witness-bearing Spirit from the throne of heaven be sent to the hearts of the disciples, to testify of the power of God to save from sin, through the name and merit of the Lord Jesus Christ. So for one to receive this Messenger into the heart, is to have "the witness in himself," that is, the witness within, of God's love and saving grace. This is a greater witness than that borne by one man to the ear of another; because the heavenly witness is an inward message, given to and impressed upon the heart,—the assurance of a continued, delightful oneness with God and with Christ.

The disciples had not long to wait for the realization of the Saviour's promise. The pentecostal season found them all together in anticipation of the blessings ever attending that occasion. As they continued in devotion, there was suddenly heard in their midst a heavenly sound like a mighty rushing wind, which came into every part of the room where they were. Not only so, but it filled each of the disciples with the Holy Spirit,—for such was the violent wind,—and they immediately became mouth-pieces of the witness-bearing Spirit of God. As the invisible Messenger from heaven came into these waiting servants of Christ, there were brought to them divided languages, appearing as gleams of fire, which burned into their very souls. This appearance of fire was the revelation of heavenly glory accompanying God's Messenger, and was designed to lighten the faces of the earthly agents, to give power to their message, as later was accomplished through the martyr Stephen.

It was indeed but the fulfilment of a prophetic utterance, when John, the forerunner of Christ, contrasted his mission with that of the Messiah. His office was to baptize with water only, but Christ was to baptize "with the Holy Spirit, and with fire." Matt. 3:11. As our God is a "consuming fire," so He "maketh His ministers a flame of fire." Heb. 1:7; 12:29. In His message to the Laodiceans, the last of the seven churches, the Saviour counsels them to buy of Him "gold tried in the fire,"—the true riches. What can this be but the indwelling of Christ the hope of glory? May every lingering soul plead for this, and none be satisfied short of the pentecostal grace.

## III. The Promised Work of the Spirit

By John Orr Corliss

**I**T must seem reasonable to a reflecting mind, that so long as Christ remained on earth in person, His help could be secured only by journeying to the location of His temporal residence. This situation was not so inconvenient for those living in close proximity to His locality; but Christ came to be the "Saviour of the world." His mission of influence as "God with us," must therefore extend throughout the entire length and breadth of the territory of His operations, in order to work upon each individual in it. This made it necessary for some measure to be adopted by which all people in all parts of the world, might have their needs met at one and the same time. Inasmuch as this could not be done by Christ as a merely local deliverer, some universal current presence must do the work in His name, as His representative.

It was for this reason that the Saviour told His disciples that it would be advantageous to them for Him to go away from earth. So long as He was here in person, He was, perforce, His own representative; but upon going away He promised to send them another Comforter, which would be His witness to the truth of all things concerning Him. John 16:7; 15:26; 14:16. This word "another" signifies that there is more than one force engaged in behalf of the world's betterment. The Comforter, or Holy Spirit, to be given for man's benefit at the departing of Christ's person from earth, was therefore a permanent associate with Him in all His work.

When Christ created the world, in conjunction with the Father (John 1:1-3; Col. 1:13-16; Heb. 1:2), this same Spirit was present, and moved upon the face of the waters. Gen. 1:2. By the operation of this Assistant the heavens were decorated. Job 26:13. Having been so closely associated with God and Christ in their super-eminent work from the very beginning, the Spirit is distinctively fitted to be, and is therefore suitably designated, "Spirit of truth." Connected with the Father and the Word (Christ), the Spirit still agrees with their record; and in the courts of heaven these three constitute a trinity of eternal truth, being always and forever one in verity of purpose and effort. 1 John 5:7.

Because of this inseparable connection with all of Heaven's predestined plans, especially that of Christ's human birth, the invisible Spirit was called to sit upon human hearts, and there bear witness to an invisible Author's and Redeemer's love for a lost world, and thus gain men's consent to be restored to their holy nativity. Well may we say with the "sweet singer of Israel," "Such knowledge is too wonderful for me; it is high, I can not attain unto it." Ps. 139:6. But while the works of God are too wonderful to be "reckoned up in order," we can believe that all His "counsels of old are faithfulness and truth." We may therefore confidently affirm that God's "Spirit is truth." 1 John 5:6.

This is the nature of God's representative,—the "Comforter" which Christ vouchsafed to man, when He, in person, returned to His Father. The Lord Jesus had come to earth for a single purpose,—to demonstrate the love of Jehovah for fallen man. John 1:18; 3:16. This one thing must necessarily be kept before the human race, by an abiding witness; and so, the Saviour, knowing the time of His departure to be at hand, gave gentle notice of the situation to His disciples. But lest their sorrow become too great to bear, He graciously promised them to "pray the Father," who would give them an ever-abiding Comforter in His place. In one way this divine accompaniment was to be different from the Lord Himself. Christ had been visible to all classes of men, and had been known of them. But the "Spirit of truth" to succeed Him, was not to be seen or known by any outward appearance or arrangement. Such a privilege could be accorded only to those in whom the Spirit should dwell. John 14:17.

In other words, the reception of this wonderful grace was not to be in any physical sense, but wholly by the personal influence of an invisible, spiritual monitor. This was so new and strange a doctrine to the disciples, who had hitherto been comforted only by sympathetic counsel from the personal Saviour, that a grave question arose among them regarding it. One ventured to ask how it would be possible for Christ to show Himself to them, and prevent the world from seeing Him as well. Jesus explained by repeating that those who love Him would keep





#### IV. God's People Respond to the Call

**W**HEN Cyrus issued his remarkable decree giving God's people the opportunity to return to Jerusalem, every loyal soul among the Israelites responded with vigor and enthusiasm. Whenever God calls a people, He makes response entirely dependent upon free will. He wishes no forced obedience; and those whose hearts loved God and their native land, were ready at once to return, even tho it meant hardship and the exercise of faith.

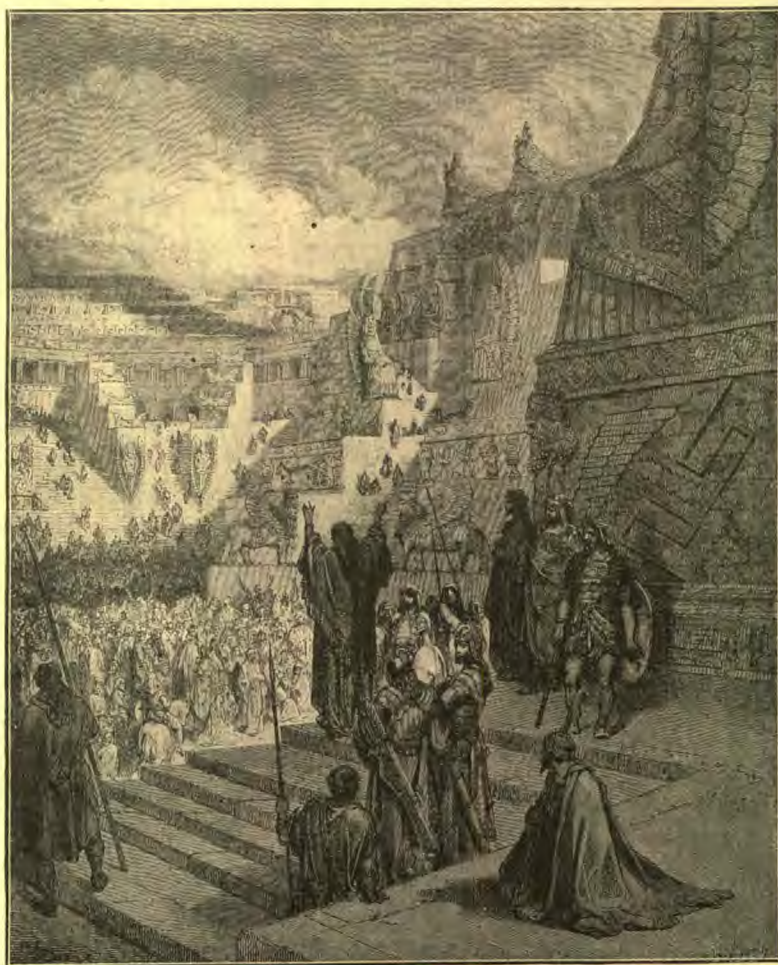
We read: "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered." It was not a decree in which all the Jews would be compelled to return to Jerusalem, but rather an opportunity for those who wished to go, for those who longed to see the desolate house of God restored. It was a time when men could choose for themselves, whether they would remain in Babylon to acquire wealth and to live in ease and comfort, or be real pioneers and go back to the ruins of that holy city and undergo hardships, sacrifice, and the loss of many comforts and enjoyments that were now theirs. But God would have only the willing-hearted. He would have only those who were truly His children; not those who were called Israel, but those who at heart were Israel.

God was at work upon the hearts of men, as the Scripture says: "All them whose spirit God had raised, to go up to build the house of the Lord." God was working upon the hearts of men; and those who were in touch with Him, whose lives were yielded over to Him, felt a marvelous impulse, a great quickening of the Holy Spirit, to give all they were and all they could do to accomplish the great purposes which heaven had in restoring the temple and the city, and preparing a place for the coming of the Messiah in the future days.

And God's Spirit was at work upon the heart of Cyrus. He brought forth the vessels of the house of God that Nebuchadnezzar had brought from Jerusalem. These sacred vessels which had been put away in the house of the Babylonian gods, even these vessels "did Cyrus king of Persia bring forth by the hand of Mithredath the treas-

urer, and numbered them unto Sheshbazzar, the prince of Judah." It was a goodly treasure, and a great encouragement to those who had undertaken the task of restoring the temple worship in their beloved and sacred city of Jerusalem.

Seventy years had elapsed since the Jews had been taken captive by Nebuchadnezzar and carried away from their native land. Almost two generations had passed away, and in all probability there were very few then living who remembered seeing the land of their fathers. Notwithstanding the fact that the youth now grown up to maturity had never seen their native country, a great host of them were eager to return. They



*Going up to Jerusalem under the decree of Cyrus. Ezra 1:1-3.*

collected in one vast assembly, with all the treasures which they were allowed to take, and the stores of provisions and baggage, along with horses and mules and other beasts of burden with which to transport them.

When assembled for the march, a very exact census was taken and it was found that the number was 49,697.

In the train were some seven or eight hundred horses, about 250 mules, and about 500 camels. The greater portion of their baggage and stores was carried by asses, of which they had nearly seven thousand. Jacob Abbott, in his life of Cyrus the Great, well remarks: "The march of this peaceful multitude of families—men, women, and children together—burdened as they went, not with arms and ammunition for conquest and destruction, but with food and implements for honest industry, and stores of

provisions and utensils for the peaceful purposes of social life, as it was, in its bearings and results, one of the grandest events of history, so it must have presented, in its progress, one of the most extraordinary spectacles that the world has ever seen."

— Page 194.

The number of Jews who, Ezra says, returned at this time, seems very small as compared with what we might expect. And it is a sad fact to chronicle that from this time on we will find in general the Persian nation, the people of the world, more willing to further the work of restoration than were God's people themselves.

Some reliable writers inform us, indeed, that excepting the priests and Levites, those who returned from the captivity were largely inferior mentally and physically. So kindly were the Jews treated in Babylon that not one half of them chose to return to their native country. They had come to respect the land of exile more highly than they did the holy land of Palestine.

But even so God makes the call only for those who choose to return. He thus allows those who love their pleasure and ease more than they love Him and His plans, to remain behind. Only those who love Him enough to sacrifice their homes and associates, need come.

*(To be continued)*

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#### Wise Counsel

LET no enthusiasm for humanity, no vague, wild desire for human progress, no passion for fame, even of the noblest sort, lead you into places where you do not belong. As you reverence your own mind, as you would save it, if you knew how,

from the blighting touch of those who do not know and can not teach, so do you beware of defacing another soul by a careless or a selfish touch. As you reverence the divine possibilities within your own soul, so I entreat you to bow yourselves humbly in the presence of those possibilities in others. Put from you all arrogance and affectation, all spurious humility, every form of vain and foolish show. Be content to do the thing you can do, doing it always with your might. Then every increase of your personal power will be an addition to the public wealth, then the progressive perfection of your own life will be a benefaction to your fellow men. — Bishop Knox-Little.

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CHRIST says, "Love your enemies, bless them that curse you, do good to them that hate you."



## Understanding the Old Testament

By Emma Hildreth Adams



FEW evenings since, during a most interesting conversation on the study of the Bible, held in the presence of the writer, there fell from the lips of an aged person present these words:

"I know little about the Old Testament. I can not understand it."

The candid utterance included the whole vast field of diverse, deeply stirring, highly instructive, and vastly important matters embraced in the older portion of the divine Word.

It revealed instantly that the individual could have made little effort to understand the wonderfully attractive book, since by far the greater part thereof—however varied and exalted its themes, however marvelous its portrayals of human life and action, however skilful and charming its paintings of scenic nature, however authoritative its proclamations of the decrees, statutes, and will of Him whose Word the unrivaled collection is—is expressed in terms clear, unaffected, and exact, yet full of force, power, and life.

It is safe to assert that Christians who neglect, slight, or evade a careful, earnest, plentiful study of the Old Testament Scriptures, deprive themselves of a bountiful source of needed knowledge; shut the door to fountains of the most elevated wisdom; turn away from storehouses filled with food remarkably adapted to mental, moral, and spiritual unfolding; rob themselves of opportunity to know God in many striking, beautiful aspects of His character.

The very variety of its component books, all written by master hands, adds to its charm, its broad usefulness.

Some of them portray marvelous events which have transpired upon this, the most distinguished of all the planets of our system. Some of them furnish the world with poetry most uplifting, rich in finest imagery, replete with the spirit of ideal worship. Some of them sound out to all the earth—not human thoughts, not human words—but thoughts, messages, warnings, advice, from Him by whose incomprehensible might the wondrous universe is held safe, steadfast, in its amazing career.

No sincere, reverent student of the books of Exodus, Leviticus, Numbers, and Deuteronomy can think long and *sensibly* over the oftentimes highly dramatic scenes, the deeds of greatness, the words of might, the touching experiences, the equitable laws, which fill their pages, without himself gaining in moral stamina, in intellectual force, in closeness with God. He would *understand*, feel, and live out their truths and teachings.

Indeed, the total fruit of study in the Pentateuch should be the straightening up of character, habits, life, in the reader.

### The Historical Books

All the historical books of the Old Testament pay affluent interest for attentive reading and study. All through their faithful,

powerful pages beams the sure lesson that "WHATSOEVER a man soweth, that shall he also reap;" that sowing to the flesh, he "shall of the flesh reap corruption;" but sowing to the Spirit, he "shall of the Spirit reap LIFE EVERLASTING."

Especially do these books set forth great rewards for unpurchasable fidelity to public trusts, for rectitude, for marked uprightness in the discharge of all civic duties.

On the other hand, they set forth in tremendous terms the ruin, disaster, punishment, ever due to inordinate greed, to corrupt scheming for official position, to lack of integrity in service either to the people or to the divine Ruler.

Many such cases stand out in meridian sunlight, and any heedful reader may comprehend their full intent, their great value.

Certainly it would result to the vast advantage of our nation if its thousands of public servants were to adopt as models in official life Moses, Joshua, Hezekiah, Nehe-

### True Freedom

IS TRUE freedom but to break  
Fetters for our own dear sake,  
And with leathern hearts, forget  
That we owe mankind a debt?  
No; true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free.

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

—James Russell Lowell.

miah, and other highly tested servants of God and the people. The history, testing, example of these men are luminous, eloquent. He who *runs* may learn the lessons their lives teach, tho they be garnered in the Old Testament.

### In Personal Habits

Another thing: Students of the widely neglected book might acquire, from its respectful reading, fine orderliness of personal habits. They would learn that God delights in exquisite personal cleanliness. His often repeated charge to Aaron, the priests, the Levites, and the children of Israel, to "wash" and "make themselves clean," would work irresistibly for the excellent practise of self tidiness; would aid largely in the allied work of moral and spiritual refining.

### The Poetical Books

But suppose we journey forward to the books of Job, the Psalms, Proverbs, and Ecclesiastes. We shall find them all gemmed with Oriental imagery, full of antique symbolism, curious types, and quaint figures of human speech. Nevertheless their pages are heaped high with diamond wisdom, filled with radiant common sense—in words of

God and words of men, crowded with lucid expressions of faith, love, devotion, and worship.

Yet all are expressed in language so clear, so appropriate, that every simple, honest reader may readily grasp their deep teaching, their lofty meaning. With their deft brushes the beautiful words paint upon receptive, hungry hearts results for eternity, effects enduring "as the springs of the sea," established as the constant fruitage of trees, as the perpetual blooming of flowers.

No mortal need fail to attain eternal life because none of these Scriptures point the way thereto definitely—namely, through strong faith *in* and loving obedience *to* God; for their pages glisten with vivid references to that supreme subject.

### The Prophets

Furthermore, completing the amazing literary stores of the Old Testament, we have the prophets—*majors and minors*—sixteen in number. Some of them wrote and prophesied before the long captivity in Babylon. Some of them held office during that period, others after its termination, sending their wonderful foretellings down through the centuries to the cutting off of time; uttering their clarion warnings against apostasy and sin; entreating God's people to practise uprightness of life; predicting a second radical punishment of the earth and of defiant men thereon; promising, picturing, sometimes in joyful language, sometimes in sad, plaintive words, the coming of the "Man of Sorrows;" cheering the faithful, the meek, with a pledge of new heavens and a new earth.

Some of their predictions were curtained by language destined to conceal their real purport until their long distant fulfilment was due. And some of their messages and prophecies were so draped with figures of speech, that their full intent could be discerned, perhaps, only by devout study, and by persons versed in the tongue in which they were written or uttered.

And yet, the far greater proportion of the pages of these prophetic books can be readily understood by a careful, heedful reader. God means His total Word shall be understood, and great blessing accrues to him who devotes time and effort to delving for its marvelous treasures.

The Old Testament, scarcely less than the later volume, is a guide to an ideal life, and will prove a bright light, a strong help in any soul's ever-growing conflict with evil.

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### Reading the Bible Through

WHEN we read the Bible through by course, and read so often as not to lose the connection, remembering what we read, we will find that the Spirit of God will soon open our understanding, so that we want to study here and there. We will remember that yesterday we read a text that will throw light on this; and this will throw light on something else; and so in that way we will go back and forth through the Bible. Therefore, I say, men can not read the Bible carefully and critically through by course and not study it by subjects as well. And



when you have done this, you will have something in your heart that you can give to others with whom you come in contact. But unless you do this, you will fail to see and partake of the righteousness of our Lord Jesus Christ.

I want to read you the text that gave me an understanding of the doctrine of the righteousness of our Lord Jesus Christ, some four years ago. It is in the Old Testament. The text struck me with such force that I had to get down on my knees and cry; but God let that light into my soul. The text is the twentieth verse of the fiftieth chapter of Jeremiah.

It is God's promise to rebellious, sinful Israel because they sought Him. It reads: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found."

Somebody will go around and try to find Israel's iniquity; but "there shall be none; and the sins of Judah, and they shall not be found." I praise God. When He forgives sins, He forgives sins; He does not hold them over our head everlastingly, but just forgives, and sets us free. . . . How did I find it? I found it by reading my Bible through, of course; by reading it carefully, verse by verse; and taking the connection as I read it, it struck me with such force as I never felt before in all my life. I have great faith in reading the Bible through by course.—*S. N. Haskell.*

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## Gaining a Wonderful Rest

WHEN we have come really to know Christ, we will have come into a spirit that will make such radical changes in our way of thinking of our work, our life, our responsibility, that we will come into that rest which He alone can offer. If we have come to Him, we will find our yoke easy, our burden light.—*Rev. Guy A. Jamieson.*

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## The Lord and the Sun

"THE Lord He is God," Ps. 100:3. The sun is a god also.

We are told to "worship the Lord in the beauty of holiness." Ps. 29:2. We are forbidden by the Lord to worship the sun. Deut. 4:15, 19.

The Lord is in heaven. Matt. 6:9. The sun is also in the heaven.

No man can see the Lord. 1 John 4:12. Every man can see the sun.

God is light. 1 John 1:7. The sun is a light also. Gen. 1:16.

Many people worship God. Many people worship the sun.

God set apart the seventh day of the week, or the Sabbath, as a day of rest and worship. Ex. 20:8, 11. Men, not God, set apart the first day of the week, or Sunday, as a day of rest and worship.

The seventh day, or Sabbath, is a sign between God and His people. Ex. 31:17. The first day, or Sunday, observed contrary to God's revealed will, is a sign between the sun and those who worship it.

The sign of God is written on the forehead,

or in the mind, of His people. This sign of the sun-god is also written on the forehead, or on the hand, of those who worship it. It is called by John the mark of the beast. Rev. 13:16, 17. Choosing the law and institution of man instead of the law and institution of God constitute beast worship.

The Lord says, "Blessed is the man that . . . keepeth the Sabbath." Isa. 56:2. But those who receive the mark of the beast will drink of the wine of the wrath of God. Rev. 14:9, 10.

Some people keep the commandments of God and have the testimony of Jesus Christ. Rev. 14:12. Other people keep the commandments of men. Titus 1:14. They profess that they know God, but in works they deny Him, being abominable and disobedient. Verse 16.

Now is the time to choose whom you will serve. "No man can serve two masters. . . . Ye can not serve God and mammon." Matt. 6:24.

*Pua, Chile.*

*F. W. BISHOP.*

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## "Let There Be Light"

(Based on a Spanish Poem)

*By Delwin Rees Buckner*

WHERE hast thou gone, blind Night, within whose cars

Ride fears, by which the human heart is torn?

The pale, sad, pensive moon—where hast thou borne

Her and the train of countless silent stars?

Behold the sun! High heaven's dome he gilds,

And clothes the universe with hues divine,

Within whose light the painted flowerets shine,

The living green of meadows and of hills.

The sun behold, at whose first blazing spark

Chaotic earth aroused from sleep profound—

A slumber passed within thy lap, O Night;

Began upon its axis then to mark

The hour-winged days—revolving round and round—

The evening, darkness, and the morning, light.

*Ambato, Ecuador.*

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## The Fulness of Privilege

*By Mrs. E. G. White*

'PAUL, in his letter to the Colossians, sets forth the rich blessings granted to the children of God. He says: We "do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

Again he writes of his desire that the brethren at Ephesus might come to understand the height of the Christian's privilege. He opens before them, in the most comprehensive language, the marvelous power and knowledge that they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with might by His Spirit in the inner man," to be "rooted and grounded in love," to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fulness of God"

Here are revealed the heights of attainment that we may reach through faith in the promises of our heavenly Father, when we fulfil His requirements. Through the merits of Christ, we have access to the throne of infinite power. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" The Father gave His Spirit without measure to His Son, and we also may partake of its fulness.

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## Daily Bettering Our Best

SOME men are content if they do not fall behind their fellows; others, if they do not fall behind themselves. But there are some who are not content unless they are surpassing both others and themselves, and becoming ever better men, superior to conventional standards and to their own best attainments. Edward Bowen, of Harrow, was such a man. It was said of him: "The desire to make good better, and better best, was with him an instinct." "He found his happiness in habitual self-sacrifice. At all times he was insistent upon self-sacrifice even in the smallest things. 'Never take the corner seat in a railway carriage, when other people are in the compartment.'"

"He did not wish to be known or remembered by men; but he wished to serve and to be loved by many friends. Above all, thought he, to serve; since to serve was the duty—to be loved, only the reward." "I don't know how it is, sir," a boy said about him, "but if Mr. Bowen teaches a lesson, he makes you work twice as hard as other masters, but you like it twice as much, and you learn far more." It is the man who is becoming better himself who sacrifices himself. The stationary man preserves himself. And it is the man who sacrifices himself who can persuade others to sacrifice their old selves and to become better men.—*The Christian Herald.*

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## Hidden Gems

"WHAT dirty, dreadful, disgusting stuff," exclaims a man, regarding that peculiarly unpleasant compound, the mud of London streets. "Hold, my friend," says Ruskin. "Not so dreadful after all. What are the elements of this mud?—First, there is sand; but when its particles are crystallized according to the law of its nature, what is nicer than clean white sand? And when that which enters into it is arranged according to a still higher law, we have the matchless opal. What else have we in this mud?—Clay. And the materials of clay, when the particles are arranged according to their higher laws, make the brilliant sapphire. What other ingredients enter into the London mud?—Soot. And soot in its crystallized perfection forms the diamond. There is but one other—water. And water, when distilled according to the higher law of its nature, forms the dewdrop resting in exquisite perfection in the heart of the rose." So in the muddy, lost soul of man is hidden the image of his Creator; and God will do His best to find His opals, His sapphires, His diamonds and dewdrops.—*Rainsford.*





**T**HIS page in part or in whole will be given to short, comprehensive studies for busy business men to whom this paper may come. We ask them to take a little time in its reading. This page can be carefully read in ten minutes. May it not be worth your while, my busy business man, to spend that amount of time upon it? Reading it, many of you will wish to read all in the paper.

I shall not deal with commercial principles, true or false, only incidentally. Technical and trade magazines are sufficient in this field. I wish to deal with the higher, stronger, greater, more far-reaching principles and truths which make for character — with the principles of the Old Book which our fathers and mothers believed; by which they tried to live, and in the hope of which they died. I hope to help you to see, or see more clearly, that it is a Book upon which we may depend; that its propositions are worth consideration; that its claims are highly reasonable; that its schemes are worth taking stock in; that its promises of fruition will mature at their face value with compound interest.

**A**BUSY man is one who is full of business — busy-ness.

If he is an **INTELLIGENT** business man, his business will be systematized so as to enable him to accomplish most in the shortest time with the facilities at hand. If he has himself been educated in, or permitted to form, habits of disorderliness, untidiness, shiftlessness, carelessness, he will resolutely set about changing these elements of weakness to every successful business, into their opposites, and will make his work an example and school to observers, employees, and associates. Many a customer who likes the grocer personally, does not trade with him after having once visited his place of business. Grocers are not alone in the importance of this principle.

An **HONEST** business man will not follow a **DISHONEST** business, will not use dishonest methods, will not ally himself or identify himself with dishonest men, firms, or associations. Honesty with him will be a **PRINCIPLE** vitalizing his business rather than a **POLICY** for gain, an expedient for the time.

The **HONEST** business man will be just and upright. His word is as good as his bond. While he may be generous to his friends, he will be at least just to his enemies and competitors. He will not skimp weights or measures. He asks a full price; he will render a full pound.

He will regard the principles laid down in the Old Scriptures: "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." "To have respect of persons is not good: for for a piece of bread that man will transgress." "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have." Lev. 19:15; Prov. 28:21; Lev. 19:35, 36. There will be no elevated bottom in the berry basket or the bushel basket, no short weights in selling or long in buying. There will be no mixing of fresh and stale to fill orders obtained by fresh samples. Old

hens will not be sold for spring broilers. There will be no waiting for the government inspector to adjust scales; better than this is a good conscience.

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### Influence of the Bible

**ROBERT AITKIN**, a bookseller, was called upon by a gentleman, who confessed himself to be an infidel, for Paine's "Age of Reason." Not having it, Mr. Aitkin told him he would give him a better book if he would engage to read it. He assented, and evinced surprise when a Bible was put in his hand, but said his word was passed and he would keep it. After a time he returned to thank the bookseller, saying the book had made him what he was not before — a happy man.

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### Imprinting the Bible

You can not read the Bible as you do other books. I visited Mr. Prang's chromo establishment in Boston, and saw the process of printing a picture of some public man. The

first stone made hardly an impression on the paper. The second stone showed no sign of change; the third no sign. The fifth and sixth showed only outlines of a man's head. The tenth, the man's face, chin, nose, and forehead appeared. The fifteenth and twentieth looked like a dim picture. The twenty-eighth impression stood forth as natural as life. It looked as tho it would speak to you. So, carefully and prayerfully read the Word of God — read the same chapter again and again — and the twenty-eighth time Christ Jesus will shine forth. — *Moody.*

— ★ —

THE Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars. — *H. W. Beecher.*

— ★ —

THE Bible alone of all the books in the world, instead of uttering the opinions of the successive ages that produced it, has been the antagonist of these opinions. — *Stuart Robinson.*

## Our Bible Reading

### The Holy Scriptures

#### Their Inspiration

1. In what had the disciple Timothy been instructed?

"From a child thou hast known **THE HOLY SCRIPTURES**, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

NOTE.—Timothy had a Jewish mother and grandmother, both of them devout souls with faith in God. 2 Tim. 1:5. They had faithfully instructed Timothy in the Old Testament Scriptures, the canon of which in their day was identical with ours.

2. What does the apostle say of these Scriptures?

"All **SCRIPTURE** is given **BY INSPIRATION OF GOD** [literally, God-breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

NOTE.—The statement is not that the mind is illuminated, or that the thought is inspired, but the scripture, the writing, the word is inspired.

3. Whose are the words thus uttered?

"The Spirit of the Lord spake by me, and **HIS WORD** was in my tongue." 2 Sam. 23:2. "Hear the **WORD** of the **LORD**" (Isa. 1:10); "The word which came to Jeremiah from the Lord" (Jer. 18:1); "The word of the Lord came expressly unto Ezekiel the priest" (Eze. 1:3); "The word of the Lord that came to Joel" (Joel 1:1).

NOTE.—These examples might be greatly multiplied. Over and over are we assured that the messages of the prophets are not merely their word, but "the word of Jehovah." They were but the instruments of God through which He gave His messages to the people, even as a master musician expresses himself through various instruments, the sounds always characteristic of the instrument, yet the music that of the master.

4. By what power were these men moved to speak?

"Holy men of God spake as they were moved by **THE HOLY SPIRIT**." 2 Peter 1:21.

5. Whose Spirit was this that moved the prophets?

"The **SPIRIT OF CHRIST** which was in them did signify." 1 Peter 1:11. See context.

6. Did the prophets themselves, or any, apart from Deity, understand all that was given through inspiration?

"And I heard, but I **UNDERSTOOD NOT**. . . . The words are shut up and sealed till the time of the end." Dan. 12:8, 9. See 1 Peter 1:10.

"Which things **ANGELS DESIRE** to look into." 1 Peter 1:12.

NOTE.—The very fact that the prophets themselves did not understand their own writings is clear evidence that they wrote the words of God rather than their own ideas or conceptions of His truth.

7. How did Jesus regard those early writings?

"**THE SCRIPTURE CAN NOT BE BROKEN**." John 10:35.

"If ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe **NOT HIS WRITINGS**, how shall ye believe My words?" John 5:46, 47.

NOTE.—Three times Jesus meets the attacks of the devil by words from the books of Moses, all from Deuteronomy. See Matt. 4:3-10. The Higher Critics have cataloged Genesis as fable, as parable; but the traditions of nations, written and oral, confirm the story of the Deluge; the stone libraries of the Orient have shown that Genesis 14 with its lists of kings is historical, and the Higher Critics have been discomfited. When the nation of the Jews would not receive Jesus, the children witnessed to His divinity. Unbelief wished Jesus to rebuke them, but He replied, "If these should hold their peace, the stones would immediately cry out." The stone books of heathen nations are witnessing to the inspiration of the Old Testament Scriptures.





MOUNTAIN VIEW, CAL., MAY 3, 1910

Manuscripts should be addressed to the Editor

## He Has Not Time

A LITTLE child expressed the wish that his father might be with him as he said his evening prayer before retiring; but he half sighed, "He hasn't time." It is a sad thought, isn't it, that men have no time to give to the most important, most sacred, most far-reaching things of life?

The greatest thought, Daniel Webster said, that ever impressed him, was man's personal responsibility to God.

Yet how little time do the busy men and women give to the awful truth, which enters into every act of life, whatever the choice of the man may be; "for we must all stand before the judgment-seat of Christ;" for "every one shall give account of himself to God." And the decision which will then be rendered is for eternity.

That destiny depends on character, all that truly makes a man of worth, even among his fellows.

Think of it! With the twenty-four hours of the day at one's disposal, and no time for the things of eternal import, no time for the most important minutes in that child's day—its bedtime hour, the very time when thoughts of God's goodness and love most impress the little heart, and bring the father or mother nearer with God.

O friend, however busy you may be, you have time for the most important things—the things of God and life and eternity.

Not to take time, to squander the time needed on anything of lesser importance, is robbing you of your best, your most priceless opportunities, is robbing others, is robbing God. Can you afford it?

## The Second Coming of Christ

THERE is no doctrine held in Christendom which is more abundantly Bible sustained than that of the second coming of Christ. By prophet of Old Testament, by our Lord Himself, by evangelist and apostle, is repeated the thought that He will come again.

The Son of God came to this world once. He "was made flesh, and dwelt among us." His first coming was a literal coming: He was the Man Christ Jesus. He lived among men. He ate, drank, walked, slept, talked, as did other men. He preached the Gospel, healed the sick, raised the dead, forgave sins, gave hope and life to the despondent and dying.

"This same Jesus," His messengers declared, "shall so come in like manner" as He went away. Acts 1:9-11. Said He to the sorrowing disciples, "I will come again, and receive you unto Myself." John 14:3. That promise, that assurance, is still held at its face value by many. They believe Christ Jesus when He promises He will come again.

That coming is important. When it occurs,

the earth will be depopulated, the righteous, sleeping in death or waking, will be rewarded; and not till then. Then will be finished His work for the redemption of men. Then men will by their own decisions for eternal weal and woe place themselves where Infinite Justice shall declare: "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still. . . . And, behold, I come quickly; and My reward is with Me, to give every man according as His work shall be." Rev. 22:11, 12.

It would logically be expected by every Bible believer that the devil would do all in his power to blind men not alone as to the event of Christ's coming, but as to the time of His advent also. Consequently we hear it said, and by good men also, that Christ's coming is at death; that it is by the outpouring of His Spirit; that it is in the great enlightenment of the present day; that it is in Modern Spiritualism; that it is in Christian Science; that it is a secret coming. We are told that there are various signs which will precede that coming, chief among which are miraculous manifestations, such as speaking with tongues, the appearance of some literal "Elijah," and the return and conversion of the Jews.

In short studies these will be taken up in the future, each one considered, and the Bible teaching set forth in its simplicity so far as we are able. We believe these studies will be profitable.

## "She Will Come"

### A Little Thought for Mothers

A LADY went out one afternoon, leaving her little boy at his grandma's and saying she would call for him when she returned home, which she expected would be by six o'clock. The time passed till it was nearly six, and his grandma said perhaps his mother was not coming for him that night.

"Yes, she will," replied the boy.

Six o'clock came, and grandma said, "Well, I guess your mother will not come for you to-night."

"I know she will," said the boy confidently, and he watched patiently for her.

It was getting toward his bedtime, and grandma was pretty sure his mother would not come, and he would stay all night with her.

"Well, I know she will come," was still his confident reply.

"Why, what makes you so positive?" asked his grandmother.

"Because," said the boy, "she said if she was not here by six o'clock, she would certainly come, and MY MOTHER NEVER TOLD A LIE."

In a few minutes the mother came and took him home.

Mother, what would your child testify?

## England's Drink Bill

THE London Times of April 1 gives the drink bill of the United Kingdom during 1909 at £155,162,485 (\$775,000,000). There was a decrease on spirits and beer, but an increase of £93,000 on wine, with an increased consumption of 103,744 gallons.

One reason for the decrease has been the increase in price; that probably has had more to do with it than the spread of temperance sentiment. If the heavier taxes were taken off from spirits and beer, there would no doubt be increased consumption; but think of it—\$775,000,000 for drink! If that money could have been used in road building, how much blessing it would have brought to the unemployed in England! Poverty dire and persistent has been increasing; great armies of men we saw not many months ago marching in London who had had no work for weeks. The only benefit that has been derived from the vast amount expended, has been in supporting a few publicans and distillers and brewers. But it has impoverished thousands. It would seem that the common sense of mankind from a purely economical basis would abolish the liquor traffic, and abolish it forever.



### Schedule for Week Ending May 14

Sunday	May 8	1 Kings 22
		2 Kings 1, 2
Monday	" 9	" 3-5
Tuesday	" 10	" 6-8
Wednesday	" 11	" 9-11
Thursday	" 12	" 12-14
Friday	" 13	" 15-17
Sabbath	" 14	" 18-20

OUR lesson begins with the 27th chapter of 1 Kings, and closes with the 20th chapter of 2 Kings. We will not take the time or the space to go over this lesson in detail. Our Band readers will gather the lessons as they go over the wonderfully interesting chapters. They will take note of this—that the books of Kings are much fuller in the history of Israel than in the history of Judah, while Chronicles, which follow, are much fuller in the history of Judah than that of Israel.

NOTWITHSTANDING the awful wickedness manifest in Israel among its rulers and its people, note that God has not forsaken them; that He sends His prophets again and again with warnings; that these prophets go right to the very fountainhead of wickedness, the kings, and warn the kings of the sure doom that is to follow; yet sin is so strong and so deceptive that these kings walk in the way of the other kings whose fearful example and awful end was a part of the history of their realm.

THIS lesson brings us to the translation of Elijah to heaven. At one time, in his discouragement the great prophet asked that he might die; but God honors him by not answering the prayer of discouragement. He does not pass through the grave; the chariots of God are sent to take him to heaven without tasting death. He in that way is a type of those who will be translated when Christ comes, and as such type appeared on the Mount of Transfiguration with Moses. See Matthew 17.

FOLLOWING Elijah was the faithful Elisha, who labored for his beloved Israel all his life, and yet is forced to see the constant downward tendency of kingdom and people.

CHAPTER 17 brings us to the end of the ten-tribed kingdom, when the king of Assyria sweeps down upon them, takes all the leaders and the principal ones of the people, and scatters them in various provinces of his realm. Some of these, we learn in later scriptures, returned unto Judah, doubtless some of each one of the tribes, so that God's people were represented in the remnant which were left in Judah. From that time on, the books of Kings deal of course with Judah, the 20th chapter closing with the account of Hezekiah's sickness, his prayer, his healing, and the wonderful miracle which God wrought for him, and the great mistake which he made in showing the Babylonian representatives the riches of his kingdom rather than recounting to them the riches of God's grace. It was a wonderful opportunity which Hezekiah had of giving the Gospel to Babylon. He missed it, and then his seed had to give that same message in captivity.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## India In 1909

(From Our Own Correspondent)

English Rule — New Political Reforms — Bomb Outrages — The New Press Act — Religious Matters — New Theology and Christianity — Movements within Hinduism.

**S**OME conditions developed very rapidly in India during 1909. In so far as India is concerned, the educational system of the West has been leavening the ideals of the East for more than a half century. While it is true that even at the present moment this educational system does not touch the great mass of India's millions, still that portion of the community which has always ruled, which the great masses have always followed, has been reached and transformed through it. In every large center in India there are universities and high schools numbering their students by the tens of thousands.

English rule in its beginnings in some features was necessarily modeled after Oriental ideas. However, the handful of Europeans which has been scattered throughout India all these years, well-nigh swallowed up in the great multitudes, have dispensed justice with as unbiased a mind as could be expected under the circumstances, and the British RAJ has brought such peace to this assembly of nations and warring communities as had been unknown to them for many centuries. To the unbiased student of history, the rapid extension and firm hold British rule has taken in India can never cease to be a matter for thoughtful study. Earthly governments must necessarily reflect some of the weaknesses of those who govern, and hence we must expect to find some flaws in that system by which this assembly of nations has been governed. Nevertheless the

stories of oppression and misrule, assiduously circulated by those who have their own selfish purposes to serve, are not to be believed.

### New Political Reforms

England herself has been one of the first to recognize that through that system of education for which she was responsible and for which she has spent much time and money, such a change had come over the ideals of the most influential portion of the Indian community that political reforms were necessary. Some of her most able statesmen threw all their powers into the effort to change the situation for the better. The enormity and responsibility of their task can only be



University Hall, Bombay

youth have gone to European anarchistic centers and there learned the secrets of bomb-making. The ingredients which make up these deadly weapons are simple and easily procurable. For the most part those who

have been caught red-handed in this nefarious work are young men scarcely out of their teens. But it seems very evident that back of these young men are older men, with selfish aims, who, while having the wisdom to keep themselves out of the clutches of the law, fill these young men with false ideas of patriotism, and devotion to what they are taught as duty.

Until the last few months these outrages were confined chiefly to Bengal. But near the close of the year, while Earl and Lady Minto were riding in an open carriage through the crowded streets of Ahmed-Abas, a city of Western India, a bomb was thrown at their carriage which fortunately failed to explode at the mo-

ment. In December, Mr. A. Jackson of the Indian civil service, a man who had spent many years in India, who was perhaps one of the best Mahrati and Sanskrit scholars in India, who was dearly beloved by the people, who had made a point in his lifetime to be a special friend of the Brahmins, was wickedly shot to death near Bombay, by a Brahmin, while attending a *pan supari* party given by the native population in his honor. The investigations following this crime have revealed the fact that the misguided youthful criminal was but a tool in the hands of quite a large band of conspirators, who are now undergoing trial in the Bombay courts.

Lord Morley and Earl Minto wisely decided that these outrages should not delay them in introducing the reforms formulated before the outrages began. Accordingly, late last year writs were issued for the election of representatives for the various legislative councils in India, as also for a few select men for the viceroy's council, the supreme council for



Prince Golum Mohamed mosque, Calcutta. The ancient mosque and the modern electric trains and lights make a rare combination of old and new.

known to those who have studied the situation in the Orient on the ground. Most fortunately for India, this crisis in Indian affairs has found at the helm two clear-headed, conscientious men, of rival parties 'tis true, still working together in perfect harmony. These two men are Lord Morley, of Blackburn, the Liberal; plain John Morley, the historian and writer on political economics; and the Earl of Minto, the Conservative, an experienced proconsul whose recent past was governor-general of Canada.

These two men had scarcely more than drafted their proposals for reform, when suddenly India was shocked by a series of

### Bomb Outrages

which have revealed a quite widespread anarchical conspiracy.

Ever since the mutiny of 1857, the native population have been forbidden the possession of firearms. This has been England's safety. But these outrages have revealed the startling fact that some of India's bright



Board of Revenue Building, Madras



India. While it is true that this is representative government in a very modified form, the government having the power of disqualifying any man brought forward who is not acceptable to them, and also having the power to appoint a sufficient number of members to ensure the passing of urgent measures, the principle of representation being based on communities rather than the will of each individual, still representatives of the people of India for the first time have the privilege of making their votes felt in the legislative councils of this great empire. In the electorate it is generally conceded that the Mohammedans have the advantage of the Hindus. Almost all of the sedition so far has been confined to the Hindus. In this great forward movement England is striving to rule India according to the wishes of the best classes of Indian society.

## The New Press Act

It is worthy of note that the very first act of this new supreme council, containing for the first time representatives of the people who could vote, was the passing practically unanimously of a stringent press act. All parties recognize that the power of the press is being used with startling success in spreading the seeds of sedition and anarchy. This is particularly true of a certain class of vernacular papers. The new press act requires every press established hereafter, to make a large cash deposit. If convicted of issuing seditious matter, this deposit is forfeited and a much larger one required. The second conviction forfeits the second deposit, and the government confiscates the press. The powers of evil have not been slow to bend the wonderful possibilities wrapped up in the press to the work of scattering broadcast seeds of evil. We are years behind with the good seed, and will never be able to do what might have been done some years ago.

(Concluded next week)

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## A New Archeological Find

Not long ago Prof. Herman Hilprecht gave to the world, in a lecture before a woman's club in Philadelphia, the translation of a new tablet found at Nippur. His translations and statements have been subject to a great deal of criticism. We give the following as Dr. Hilprecht's translation:

"[I declare unto] thee that the confines of heaven I will loosen, a deluge I will make, and it shall sweep away all men together; but thou [the Babylonian Noah] seek life before the deluge cometh forth; for to all living beings, as many as there are I will bring overthrow, destruction, annihilation. \* \* \* Build a great ship and \* \* \* Total height shall be its structure. It shall be a houseboat carrying what has been saved of life. \* \* \* With a strong deck cover it. The ship which thou shalt make, into it bring the beasts of the field, the birds of heaven, and the creeping things, two of everything instead of a number \* \* \* and the family \* \* \*"

The words enclosed in brackets are supplied words. It is these emendations and also some of its translations which are especially attacked by the Higher Critics. The age of the tablet is said to be somewhere about 2,100 years before Christ, because it is in a Semitic dialect. If this be so, it is one of the oldest records that we have outside of the Scriptures. But the great age of the tablet is also denied.

The *Christian Advocate*, after thoro review of what has been said on both sides, sums up the matter in the following judicial way:

"The Babylonian Deluge Tablet discovered by Professor Hilprecht is clearly of great importance and is undoubtedly a fragment of a larger tablet. The following reservations are necessary: (1) The translation of its words is in some particulars doubtful, tho in the main almost certainly correct. The additions which Professor Hilprecht has made are, on the other hand, extremely doubtful. He has added in brackets phrases which can not properly be drawn from the words of the tablet. They may

be correct, but from various authorities, some of the highest grade, we learn that presumption is always against extensive additions to the translation of any ancient text, and in previous cases du-



The Nippur Deluge Tablet (Courtesy "The Scientific American")

plicates have several times shown that proposed additions were wrong, especially of the duplicate creation tablets, which have in several cases shown emendations to be wrong.

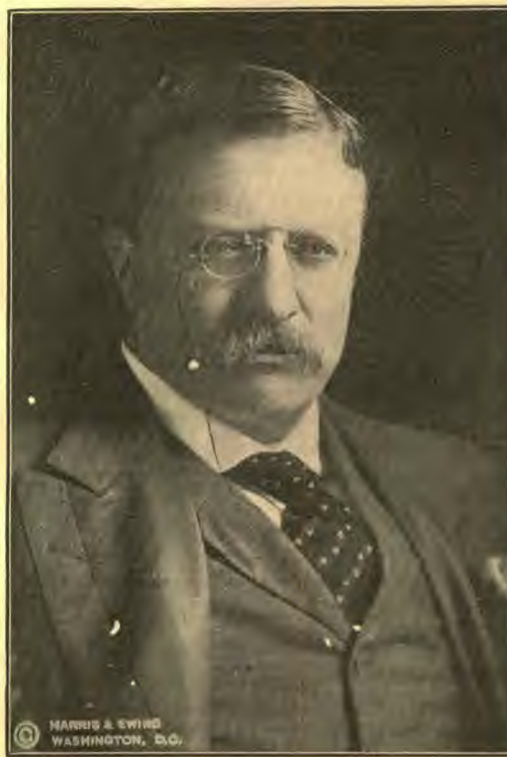
"The date of the tablet which Professor Hilprecht has translated is absolutely uncertain. The only evidences for its date are the general appearance of the tablet and its paleography, and these are too uncertain in so small a fragment."

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## The Vatican Roosevelt Incident

THE discussion which Mr. Roosevelt deprecated continues over his affair with the Vatican. Our readers are more or less acquainted with it through the daily press. It is not needful to give the whole correspondence. The matter of difficulty arose over the conditions placed upon Mr. Roosevelt if he were to have an interview with the pope. The words are: "The holy father will be delighted to grant an audience to Mr. Roosevelt on April 5, and hopes that nothing will arise to prevent it such as the much regretted incident which made the reception of Mr. Fairbanks impossible." The Methodists seem to have a coterie of very zealous evangelists in Rome. Mr. Fairbanks is a Methodist, and he visited the Methodists. The Vatican feels special antagonism toward the Methodists because of their methods. Mr. Fairbanks having visited the Methodists, the pope would not receive him.

Feeling that Mr. Roosevelt in his open way might do the same thing, and thus place the Vatican in an



Ex-President Theodore Roosevelt

inconsistent position if the pope received him, the conditions were laid down by the Vatican. Mr. Roosevelt recognized the right of the pope to re-

ceive whom he wished, but stated that "I in my turn must decline to make any stipulations or submit to any conditions which in any way limit my freedom of conduct." A very proper thing for a free man of any country to do. For this he has received laudations from lovers of freedom all over the world, many Catholics in America endorsing it. Mr. Roosevelt, however, shortly after that wired to *The Outlook* expressing himself very emphatically as wishing the Americans to feel that while he acted in the only way possible for an American to act, he wants it understood that he has nothing against Roman Catholicism in any way. And the editor of *The Outlook* declares that "an ex-president of the United States could not visit Rome and fail to ask for an audience with a pope without a palpable slight to the holy father." Mr. O'Laughlin, an American Catholic in Rome, who endeavored to arrange the interview, declares that even Catholics close to the Vatican are beginning to understand that Mr. Roosevelt's attitude in connection with the audience with the pope has no relation with them or their religion, while his later utterances have shown the Methodists that they have no right to make capital of his actions as against the Catholics. What may grow out of it is uncertain. Some of the Methodists have come out very strongly in their utterances against Roman Catholicism, but Bishop David H. Moore of the Methodist Episcopal Church declares, as quoted by the *Literary Digest* of April 16, that "true Roman Catholicism can never be in conflict with true Methodist Episcopalianism, and vice versa."

That to our mind is about the strangest utterance of all. If that be true, we wonder what reason the Methodist Church has for existence, or why they send missionaries to Rome, or to Catholic countries. Certainly if there is any place on the face of the earth that ought to reflect true Roman Catholicism it is right in the city of Rome itself, under the very shadow of the Vatican. And presumably the Methodist Episcopal Church send missionaries there who represent true Methodist Episcopalianism. Somehow or other things are mixed in Bishop Moore's mind or in Rome. Logically there can be no harmony between true Protestantism and true Catholicism. The one is a religion of tradition; the other is a religion of the Word. Mr. Roosevelt does right in standing for absolute religious equality, utterly apart from the particular religion professed. Roman Catholics are consistent with their faith in absolutely refusing to fellowship other religions. Protestantism ought to stand so close to the Word of God that it also could see the inconsistency of union or harmony between Protestantism and Roman Catholicism.

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**A Congressman for Peace.**—Representative Bartholdt of Missouri is pushing through Congress a joint resolution for the creation of an international federation, which will appoint a commission to consist of five members, to be appointed by the President of the United States, in order to bring about the organization of an international court, this court to determine by decree all controversies between nations, and to be able to enforce the execution of its decrees by arms, controlled solely by it. That sounds good, but it can never be effective in this belligerent old world.

**The New York "World,"** in a news item from Atlanta, March 31, quotes an invitation sent out by a Christian church as follows: "Dear Brother: You are cordially invited to attend a prize fight at Western Heights Baptist Church Monday night, April 4, at 8 o'clock. Be sure to bring this card for admittance." The item needs no comment. God has given us one way of attracting men, and that is the lifting up of Jesus Christ.

**Our correspondent at Omaha, Nebraska, Mr. L. A. Spring,** writes that Lincoln is now the largest city in the United States having no saloon by its own volition or choice. Monday, March 7, there was a second election over the liquor question, and an increased majority was given for a dry town. Good. We wish that every city in the land would follow Lincoln's example.



# Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

## Chapter IX. On the Way to Jerusalem

**T**HE year of Rome 761 has dawned. The sweet wild flowers of spring are once again covering the hills and valleys of that sacred land given so long ago to be the inheritance of the sons of Israel, the chosen of God.

Cæsar Augustus still rules at Rome. Archelaus, the cruel son of a despot father, has had rather a short-lived reign over Judea, and been driven into exile as the natural reward of cruelty toward his long-suffering subjects.

Coponius is governor of Judea; and Herod Antipas, of Galilee; while the notorious Annas occupies the position of high priest at Jerusalem.

In a humble home in the secluded village of Nazareth of Galilee, there is great anticipation in the heart of a young Lad who has but recently arrived at the dignity of His twelfth year.

It is the season of the Passover at Jerusalem, and the pious families of Nazareth are preparing to attend. There is subdued bustle of excitement and preparation in the home of the carpenter Joseph of Nazareth. It is the first Passover of the Lad; for such is the law among the Jews, that no male may attend this festival until he is twelve years old, at which time the privileges of manhood become his.

With what anticipation the Lad looks forward to His first sight of the holy temple, and of the sacred city of His fathers!

The journey is a long one—about eighty miles! a vast distance in the eyes of a lad whose short life has been entirely confined to the quiet hills and valleys of his native Nazareth.

At last the preparations are complete; the company is ready; the procession is formed. Slowly winding over the narrow pathway leading southward toward Jerusalem—always southward—in as straight a line as possible, the caravan moves on its way. Others join them as they proceed. In fancy we can picture the cavalcade making their pious pilgrimage. The old and feeble are mounted upon donkeys or horses, and the young men walk sedately by their side, staff in hand, while the still younger march joyously by the side of their elders.

Crossing the river Kishon, and leaving Nain on their left, they are joined by many pilgrims from the great plain of Esdraelon. One by one they pass the historic places made sacred by events which form a part of their history as a nation. Here King Saul hurried to consult the woman of Endor, when the Lord had forsaken him. There in that tower sat Jezebel, the wicked queen; and here in the streets tumbled the vain woman, to be devoured by the dogs of Jezreel.

A little at the right, rising in lonely grandeur, are the mountains of blessing and of cursing. There lies Dothan, in the vicinity of which Joseph found and ministered to his envious brethren. And it was upon these hills that the armies of heaven encamped when they came to rescue the prophet of God from the Assyrians; and here, on the direct road, and a mile and a half from the ancient Shechem, is the famous well of Jacob.

Finally, on the evening of the third and last

night of their journey, the cavalcade reach Beeroth, only about ten miles to the north from Jerusalem.

The setting sun is gilding the mountains of Benjamin and the farther hills of Judea, and the night birds are calling to their fellows, as the white tents of the pilgrims are pitched close by the springs of Beeroth. Anticipation is at its height, for on the morrow the fair walls of the city of David will burst upon the view of the devoted pilgrims.

As they seat themselves upon the ground to partake of their frugal meal, a young Lad wanders off toward the hills alone. Accustomed from earliest childhood to solitude, and to seeking the quiet of the mountains for meditation and prayer, His absence occasions no solicitude to His parents. But there is one whose envious eyes never leave the Lad, and who with dogged persistence follows His every movement,—Shaphan,—the rabbi of Nazareth; and on this night he follows after Him at a distance.

With spirit rapt in holy meditation, the Lad climbs the mountainside. Here He pauses to lift a wounded bird from the ground and tenderly replace it in the nest; again, He stoops to moisten

top. The full round moon has risen, and pours her pale glory over valley and mountain. At His feet lie the white tents of the pilgrims, and the quiet town of Beeroth,—the same which centuries ago was the birthplace of Nahari, one of David's mighty men. At the south, just out of the line of vision, lies Zion, the beautiful—the city of the King.

Now the feet of the young Lad pause, and the catlike tread behind Him ceases also, as the Child drops upon His knees and offers up a prayer to Heaven, and the angels of glory cease the music of their harps to listen.

At the close of the prayer, there sounds a faint moan from the deep shadows cast by the overhanging rocks:

"In the name of the God of Israel, help, or I die!"

The wounded man had recovered from his death-like swoon in time to listen to that wonderful prayer. In an instant the Lad is by the side of the sufferer, and is supporting the massive head in His arms, while from behind a bunch of cactus a little in the rear, peer the evil eyes of Shaphan, the rabbi.

"See, Boy, I am starving; canst Thou help me?" At once His own frugal supper of parched corn and unleavened cakes is in the trembling hand of the half-famished man.

"Art thou athirst?" questions the Child, in a voice of tenderest sympathy.

"Nay, the spring is hard by, but verily I have eaten nothing for three whole days—not since the accursed Roman legions wounded me."

"Stay; I will bring thee help!" cries the Child, springing to His feet as if to hasten back to the encampment. "Surely the carpenter of Nazareth leaveth no man to perish alone."

"Hold; Thou hast brought me food, Lad; it

is enough. Why should the Jew deliver me into the hands of the Roman? Marcus, the centurion, I fear continually. Verily he hath pursued me from the mountains of Moab, and hath wounded me sore. But already Thy bread strengtheneth me, and I shall soon be far hence toward Galilee. But stay, Lad; who art Thou? and what is Thy name? Who knoweth but some day even Barabbas may do Thee a kindness?"

But the Child was gone.

(To be continued)

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## The Christ

By George E. Tack

NOT this a King whose fierce, despotic rule  
Binds shackles on the minds and limbs of men;  
Not this a stealthy pontiff, in whose den  
Are found the victims of a hatred cruel.  
Nay, this is He whose love was given when  
From world to world the mournful tidings rang  
That man had fallen, ere Hope sweetly sang  
Of life and bliss beyond Sin's blinded ken.

Forth from His hand stream radiant beams of light,  
For there's the hiding of His wondrous power;  
His eyes are tender with immortal love;  
His face is fairer than the lilies white,  
And low we bow, and hail, with throngs above,  
David's Lord and Son, Love's immortal flower.



The Boy Jesus as He Might Have Been in Nazareth

His lips with the cool waters of the mountain spring, and anon breaks out into songs of prayer and praise. The soft voice is eloquent with feeling, the hands are clasped, and the earnest eyes raised heavenward:

"Make a joyful noise unto God, all ye lands: sing forth the honor of His name: make His praise glorious. Say unto God, How terrible art Thou in Thy works! through the greatness of Thy power shall Thine enemies submit themselves unto Thee. . . . Come and see the works of God: He is terrible in His doing toward the children of men. . . . He ruleth by His power forever; His eyes behold the nations: let not the rebellious exalt themselves. . . . For Thou, O God, hast proved us: Thou hast tried us, as silver is tried." Then the wonderful voice trembles with emotion as He continues:

"Thou broughtest us into the net; Thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but"—and the voice rings with triumph—"but Thou broughtest us out into a wealthy place. . . . Blessed be God, which hath not turned away My prayer, nor His mercy from Me."

Now the Lad has reached the summit of the hill—





## "What Shall I Speak?"

How often the young mind wrestles with this problem.

How often parents have searched for a "piece" which they would care to have their little boy or girl commit to memory.

Why not possess a book of selections which have been compiled with special reference to use in Christian homes, in church schools, Sabbath-schools, and missionary and temperance societies?

**SELECTIONS FOR OUR LITTLE FOLKS** is just such a book. For children below the 6th grade. Neatly bound in cloth at 60 cents, post-paid.

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Pacific Press Publishing Assn., Mountain View, Cal.

## LISTEN!

Do you feel the need of a better education? Would you like to enter college next fall? Are you ready and willing to do some earnest work which will enable you to realize this desire? If so, we have a proposition for your consideration. We want young people, with or without experience, to

## EARN SCHOLARSHIPS

in a pleasant, healthful way. The work is educational; the experience gained will be valuable. Many now at school earned their scholarships last summer, and proved beyond a shadow of doubt the practicability of the plan. They sold the

## SIGNS OF THE TIMES MONTHLY

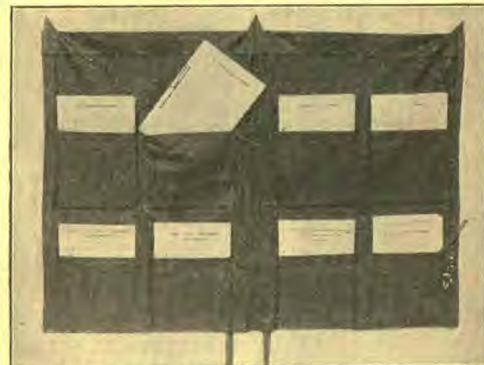
One young lady earned her scholarship in but a few weeks' time, and worked less than five hours a day, too. Many others did as well; some even better. They found it an easy matter to sell from 50 to 100 copies a day. Seventh-day Adventist colleges and schools all over the country, and the publishers of this magazine, are making concessions in prices to scholarship workers. For further information address your tract society, or the SIGNS OF THE TIMES, Mountain View, California.

**Here and Hereafter, or Man's Nature and Destiny.** By Uriah Smith. This work is a thorough canvass of the great questions of a future existence, and the nature of man in the present life. Every text in the Bible which has any possible bearing upon these points is taken up and carefully explained. Cloth, 357 pp., \$1.00. Address this office.

**"What Shall We Eat?"** is still a vexing question for the housewife. "Every Day Dishes," by Mrs. E. E. Kellogg, will help settle the question. It contains a large number of recipes beside a fund of information concerning the value of different foods. 206 pages. Price, post-paid, 75 cents. Address this office.

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One of the neatest little sample cases for tracts we have ever seen has recently been devised for the benefit of church librarians, missionary workers, and, in fact, any one who wishes to have a complete list of Gospel tracts for ready reference. It consists of heavy cloth covers, 19 x 26 inches in size, with pockets as shown in the accompanying picture.



In each of these pockets is a file of tracts and pamphlets topically arranged. Holes are punched in the back of these publications and a string run through them and through a stiff piece of cardboard at the back. This makes a regular file of tract samples for instant reference. There are three loops at the top by which the case may be hung to the wall. Or it may be folded as shown in



the cut. The price is \$2.00, post-paid, but a special rate of \$1.00 post-paid is made to librarians purchasing for the use of the church. As this is considerably less than cost, only one case can be furnished to any church at this rate.

Address your state tract society, or the manufacturers,

**Pacific Press Publishing Association**

Mountain View, California





## The Hygiene of the Skin and Kidneys

By William S. Sadler, M.D., Author of "The Science of Living, or the Art of Keeping Well."

**I**N both structure and function, the skin and kidneys are much alike, and may profitably be studied together. The skin consists of two layers or groups of cells,—the true skin, or dermis, and the outer skin, or epidermis. The outer layer of cells in the epidermis is of a horny nature, and at the ends of the toes and fingers is greatly hardened to form the nails. Hairs are special outgrowths from the hair follicles embedded in the skin. The skin contains oil-glands which empty by spiral ducts upon the surface. The sweat-glands are embedded in the skin and also have ducts leading to the surface. In addition to many blood-vessels—little veins and arteries—the skin contains a large number of nerves, including the nerves of temperature, touch, pain, location, and numerous sympathetic nerves.

The average person possesses about seventeen square feet of skin. It is estimated that there are 2,500,000 sweat-glands in the skin. The area of the openings of all these little sweat-glands is about 11,000 square feet. That is, the body's sewer system which has its openings in the sweat-glands of the skin, if represented by a single eliminating tube with but one opening, would have an emptying or discharging surface equal to 11,000 square feet. In many parts of the body, there are as many as 2,500 little sweat pores to the square inch; while the uniting end to end of all the sweat-ducts, which are coiled up in the skin, thus making a single tube, would make a sewer more than ten miles long.

The kidney is divided into numerous compartments, each containing vast numbers of excreting tubules which are lined with epithelium, and whose general structure much resembles that of the skin. Arteries and veins are liberally supplied, and as the blood circulates through these vessels, certain poisons found in the blood stream are selected by the kidney and excreted (really secreted) through its walls into the urinary tubules, which carry the urine through the ureters to the bladder.

It has been estimated that the urinary tubules of the kidneys, if all were united end to end, would form a single drainage tube over fifteen miles in length. Just above the kidney, there is a structure called the suprarenal body, which secretes certain substances which raise and lower the blood pressure.

### The Functions of the Skin and Kidneys

The healthy skin is warm to the touch, slightly moist or oily, elastic, free from eruptions, and reacts promptly to rubbing

or cold water. The skin is one of the important organs of the body, and should be regarded as a functioning organ, and not as a mere protective covering. Owing to its rich supply of blood-vessels and nerves, it exerts a powerful influence upon the body for health or disease.

### Pale Skin

The blood-vessels of the skin can hold more than half of all the blood in the body; therefore, in all cases of pale skin, cold hands and feet, etc., the blood which properly belongs in the skin must be found in some of the internal organs, which are more or less over-distended and congested, and so it follows that the pale, anemic skin usually means congestion of some internal organ from an



"Where the pure waters flow and the fresh breezes blow."

over supply of blood, producing inflammations, etc. The weakest organ, of course, will suffer most, and this will determine whether the individual has headache, stomach trouble, constipation, or more likely, portal (liver) congestion, resulting in biliousness, the blues, etc.

### Skin Nerves

The various nerves ending in the skin, make it possible, by the application of heat and cold, rubbing, etc., very wonderfully to control the circulation of the blood in the internal organs. This is possible because of the fact that certain parts of the skin are supplied by nerves coming from the same centers that also send nerves to certain internal organs. Thus the skin comes to be a

sort of keyboard, by which the physician may operate and control the internal mechanism of the body, to regulate the circulation of the blood, etc. This is the basis for the modern scientific use of water and other forms of heat and cold in the treatment of diseases.

### Sunburn

The skin, when long exposed to the direct rays of sunlight, reacts to the chemical rays of the sunshine by producing a mild condition of inflammation, commonly called sunburn. The skin which is sunburned, or thoroly tanned, has a better circulation of blood through it than the white, pale skin of sedentary persons and those who live indoors.

The outer, horny layer of the skin is constantly dying and must be removed by bathing and rubbing. It is for the removal of these dead scales of the skin that animals go in quest of the "rubbing-post." This is the purpose of daily grooming the horse. It is certainly true that some men take better care of their horses' skins than they do of their own. The skin must also be frequently washed for the purpose of keeping the surface clean, and removing the poisonous excretions which are emptied out upon its surface by the myriads of sweat-glands.

### Kidneys

The kidneys, in the excretion of urine, present a problem difficult of solution. The kidney cells seem to possess a power of selection that borders close on intelligence. They select certain substances from the blood and pass them through their walls out into the urinary canals. Other substances which are useful to the body are untouched. Again, the kidney will not secrete sugar found in the blood until it reaches a certain per cent—an amount harmful to the body—and then it begins the energetic secretion of sugar through the urine. As in the case of the salivary and other digestive glands, the kidneys present a problem in secretion that is not wholly explained by the principles of either physics or chemistry.

The kidneys excrete a portion of the water contained in the blood, in the effort to keep the blood at the proper consistency. They maintain the balance in the water supply of the body; consequently the more one sweats, the less urine will be passed. A decrease in the amount of water drunk will also decrease the urine. The color of the urine varies from day to day. In health it is something of a straw-color. Urinary deposits, as ordinarily observed, are meaningless. They sometimes represent grave disease; but, on the other hand, healthy urine, if allowed to stand when containing certain elements, will present deposits of a brick-dust appearance.



The kidneys are greatly injured and overworked by the eating of too much protein—such substances as meat, dried beans, and cheese. Protein ashes must be eliminated through the kidneys. Alcohol, tobacco, and other narcotics also greatly overtax and prematurely wear out the kidneys. Bright's disease is a state where these organs have been long overworked, inflamed, and are so worn out as the result of abuse, that they refuse to do their normal work.

Failure to drink regularly a proper amount of water, allows the urine to become high-colored and concentrated; this is very irritating to the kidneys, and no doubt results in more or less injury to these organs. The health of the kidneys, therefore, depends upon the cultivation of the regular water-drinking habit.

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## Abstinence Absolutely Safe

GEN. FRED GRANT tells us that in early life, because of the greatness of his father, he had an unusually large number of invitations to drink. He says: "I tried to drink with extreme moderation, because I knew that alcohol is the worst poison a man can take into his system; but I found out it was an impossibility to drink moderately. For that reason I became an absolute teetotaler—a crank, if you please. When a man can say, 'I never drink,' he never has to drink, is never urged to drink, never offends by not drinking."

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## "Just Tobacco"

A CIGAR never hurt any one if it was left alone.

The unselfish tobacco-user has yet to be born.

One pipeful of tobacco can destroy the comfort of 100, yes, perhaps of 500, no-tobacco users.

If your dog started to use tobacco, you would probably shoot him.

If your wife or sister started to use it, you would probably be disgusted; but yourself—ah! that's different.

One smoker makes many; and not one is improved in the making.

Your tobacco costs you more than the money you pay for it. Impaired health, lessened labor power, waste of time, loss of will-power, diminished Christian influence,—these are some of the things tobacco costs some of its users.

Jerry McAuley claimed that no drunkard ever reformed permanently unless he abandoned the use of tobacco.

The church is too sacred to be fouled with tobacco smoke; so is the home; while the body of man is more sacred than either.

If your body really belongs to God, can you consistently put a pipe between your teeth, or fill your mouth with the poisonous weed?

Don't whine when you are hit. Don't hide behind some other man. Don't plead weakness. Face your foe—and fight it.

You can quit if you will. It isn't easy, but it is possible.

The theory that cigaret-smoking will in-

jure a boy, but pipe-smoking will not hurt a grown man, somehow does not sound quite logical.

The parents who wish their boy to follow their example by learning to use the weed, are very few in number.—*Christian Guardian*.

— ★ —

"GIVE a boy a good name, whether he deserves it or not. Almost, without knowing it, that boy will try to live up to it, and to respond to tactful encouragement. The experiment is well worth trying."

— ★ —

FARMERS, do not be discouraged by failure, the sunshine is on our side. We are promised a seed-time and harvest while the world remaineth.—*Town and Country*.

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PUBLISHED WEEKLY

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MOUNTAIN VIEW, CAL., MAY 3, 1910

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, the version will not generally 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.

For further particulars, subscription rates, etc., see page 15.

Contained in This Issue

Editorial	PAGE
He Has Not Time	9
The Second Coming of Christ	9
"She Will Come"	9
Our Bible Band	9
General	
Service for Christ—Its Meaning	3
The Promised Work of the Spirit	4
Out of Babylon to Zion—IV. God's People Respond to the Call	5
Understanding the Old Testament	6
Question Corner	
Questions Nos. 3111 to 3118	2
A Corner for Busy Men	8
Our Bible Reading	
The Holy Scriptures—Their Inspiration	8
The Outlook	
India in 1909	10
The Vatican Roosevelt Incident	11
A New Archeological Find	11
Notes	11
The Story	
Shiloh: the Man of Sorrows—Chapter IX.	
On the Way to Jerusalem	12
The Home	
The Hygiene of the Skin and Kidneys	14
"Just Tobacco"	15
Poetry	
Labor and Pain	1
True Freedom	6
The Christ	12

If God so loved the world in sin that He gave His only-begotten Son, will He not save those who break from sin and come to Him for succor? The giving of His Son is an eternal pledge of His love. He invites the sinner to come to Him not to be disappointed, but to be saved.

Holiness is of the heart, not of the letter. Jesus kept holy the Sabbath. So have many others. But they have not thus kept the day because of law enforcement. Love can not be compelled or coerced. If one half the effort and agony put forth for Sunday laws were used to convert men to God, true reform would be mightily advanced.

A despatch from Topeka to the Portland Oregonian under date of April 14 declares that Mayor Billard of Topeka, Kan., is bound to enforce Sunday law to the fullest. He declares that the preaching of a sermon on Sunday for pay or the singing in a church choir for compensation or the playing of the church organ for money constitutes a breaking of Topeka's anti-labor law just as much as does the running of theaters. And he also calls attention to the operation of the street-cars, open drug stores, cigar stores, soda fountains, etc. He says, "The best way to get an obnoxious law repealed is to enforce it to the letter, and that is what I intend to do with the Sunday anti-labor law." And why not? One chooses rest one way,

one another. Why should civil law discriminate? As to keeping a day holy, that lies between man and God.

Why will men presumably versed in the Scriptures call Sunday the Sabbath? Why will they make a plea for Sunday laws on the ground that God commanded that day, when they know He did not? And even the God did command Sunday, why should there be a law to enforce the day? God has commanded men everywhere to repent. Why not enforce repentance? God has enjoined faith. Why not enforce belief? The Lord's Supper is a divine institution. Why not compel its observance? All these can be enforced by law as well as can the Sabbath. Because God's command is not merely a forbidding to work upon a day; it is that man shall keep holy a holy day. No human law can make a day holy, or enforce its observance. Only holy men can keep a holy day holy.

New Articles

We call attention to a little article in our editorial columns entitled "The Second Coming of Christ." It is the first of a series of short articles bringing out clear Bible evidence concerning Christ's coming. Following that article, will be the following:

- "Death as the Second Coming of Christ;"
  - "The Outpouring of the Spirit as the Second Coming of Christ;"
  - "The Enlightenment of the New Age, the Second Coming of Christ;"
  - "Modern Spiritism as the Second Coming of Our Lord;"
  - "Christian Science as Christ's Second Coming."
- Following these articles, will be some significant signs of His coming which are widely talked of at the present time:
- "Elijah the Prophet;"
  - "Speaking with Tongues;"
  - "The Conversion of the World;"
  - "The Return of the Jews."
- These are all live and important topics, and we ask our readers to pass them on.

"American Medicine," New York, declares that there is great danger of the plague's becoming endemic in America, and perhaps out of that, epidemic. It says that the ground-squirrels have become infected, and that there is great danger of its spreading through them to the East. The only question is whether the squirrels will die off so quickly as to prevent the germs' being carried, or whether they have sufficient vitality so that the germs themselves will be destroyed without killing the squirrels. All this, the article tells us, might have been prevented. It remarks: "San Francisco's labor-unions elected to the mayoralty a fiddler who has since been sent to prison for crimes connected with his administration. It was he, who, at the probable instigation of certain business men afraid of publicity, not only denied the presence of plague in the city, but punished those who said there was. At the very time that well-directed efforts would have completely destroyed the infection, it was concealed and allowed to spread until it began killing the inhabitants."

An Eastern paper declares that the machine men in the Senate at Albany, New York, have served notice that there is to be no house cleaning there. Some of the investigations have stirred up scandals that are notorious; but it is said that there will be no thoroughgoing inquiry, and these scandals will not be sifted to the bottom. That is about the way that most of the investigations turn out. When they are followed to their source, they are generally found to involve so many friends or acquaintances of the investigators or prominent men, that the investigation is stopped. Things are quieted, iniquity is covered up, and conscience is more and more benumbed. Truly the ancient prophet characterized this time in the following words: "Their hands are upon that

which is evil to do it diligently: the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the evil desire of his soul: thus they weave it together. [The Common Version reads, "So they wrap it up."] The best of them is as a bribe; and the most upright is as a thorn hedge: the day of thy watchmen, even thy visitation, is come; now shall be their perplexity." Sometime God will reckon; and when that time comes, there will be no appeal from the decision. Sometime God will reveal the iniquity; and at that time, unless that iniquity is covered by the blood of Jesus Christ, it will be made visible to all the world.

"A Terrifying Spectacle."—The Christian Advocate well characterizes the investigation in the New York Legislature and the crimes which have been unearthed in connection with the municipal government of Pittsburg as "a terrifying spectacle." And what makes it more terrifying is the expression which crops up in connection with these revelations, "They all do it." And the editor declares, "'They all do it' is the most poisonous phrase that human lips can utter, that human ears can hear." And that is true when it is used as an excuse for yielding to temptation. Exposure a few years ago brought everlasting disgrace; exposure at the present time seems hardly to affect one's standing in society, especially if he be wealthy.

The Socialists have at last a limited opportunity to demonstrate what can be done in government. They have carried Milwaukee by a sweeping victory. Both of the leading parties were so divided among themselves that the people seemed to be disgusted, and elected a Socialistic mayor and the large majority of the council. Of course they will be limited more or less by the city charter and laws, but they determine to do their best. The name of the mayor is Emil Seidel.

A new transcontinental railway is projected, but it does not run parallel with the other great transcontinental lines. It has for its eastern terminal Kansas City, and for its western, Topolobambo, Mexico. It is the shortest line between the Missouri River and the Pacific Ocean—518 miles shorter than the Union Pacific, and 700 miles shorter than the Burlington or Rock Island road. The new railroad is called the Orient. The cost of the road it is said will be much less per mile than any of the other great roads.

The most rapid traveling that was ever essayed by any human invention which could carry people was by Barney Oldfield at Daytona, Florida, recently when he drove his two hundred horse-power motor-car a mile in 27.23 seconds, or at the rate of 131.7 miles per hour. The New York World truly characterizes it as "an exhibition of speed madness, a perilous undertaking in folly, destitute of practical importance, distinguished only by the thrill and the new figures."

Prof. Hugo H. Lillenthal, of Berkeley, connected with the Horticultural Society, announces that he has at last been able to create a rose which will not only bear beautiful blossoms, but will at the same time produce a large, delicious fruit or berry of exquisite flavor and of great nutrition. It is of such a distinct variety that he has not yet named it.

We have received from Mr. W. A. Colcord, corresponding secretary of the Religious Liberty Association, a brief on the Coudrey, District of Columbia, base-ball bill. It certainly presents some very cogent reasons as to why the bill should not pass, pointing out the inconsistencies of it,—a characteristic of Sunday laws in general.

Special effort is being put forth in Nevada to close up that state as the country's divorce colony. The conditions are getting to be unbearable.

Sin is the transgression of but one law—the moral law of God's universe. The one remedy for sin is found in the one Saviour Jesus Christ.