

# SIGNS OF THE TIMES



## Fruit-Bearing

John 15:4, 5

Abide in Me, and I in you.  
As the branch can not bear  
fruit of itself,  
Except it abide in the vine;  
No more can ye, except ye  
abide in Me.

I am the Vine,  
Ye are the branches:  
He that abideth in Me, and  
—I in him,  
The same bringeth forth  
much fruit:  
For without Me ye can  
do nothing.





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 3202.—The Emmanuel Movement

Please explain the Emmanuel Movement. When and by whom did it originate? What is its object and plan of work?

H. J. P.

The name of the movement came from the Emmanuel Church in Boston, Mass., where in November, 1906, a class for the treatment of nervous disorders was organized. That grew out of the Emmanuel Church Tuberculosis Class, which sought the cure of consumptives in the slums, without removal from their homes, by approved medical methods "plus discipline, friendship, encouragement, and hope." As success seemed to attend that class, the rector of the church, Rev. Elwood Worcester, and others, after consultation with leading neurologists, or nerve doctors, determined to begin a similar work among the "nervous and morally diseased." At the head of that meeting was Dr. James J. Putnam of the Harvard Medical School, but who is not now associated with the movement. In a letter to the *Boston Herald* of November 20, 1908, he said, "While I have a high respect for the characters and purposes of its founders, I am convinced that the movement is a mistake." The fundamental principle formulated was this:

"The effective cooperation of physician and minister is of value to many sick persons. Since character is an important factor in the cure of many diseased conditions, especially of the nervous system, we believe that any one who can help guide, strengthen, and enlighten the patient by the influence of moral and religious teaching, will be of genuine assistance to the patient and to the physician in charge of the case. In rendering such assistance at the physician's request and with his cooperation, we believe the clergyman to be entirely upon his own ground, fulfilling in relation to the individual that time-honored office of ethical and spiritual instructor which in the past he has exercised chiefly at long range to congregations from the pulpit."

The sick were therefore received only after examination by and on approval of a physician whose report was filed with the church records. No person was to be treated or referred to any specialist unless approved by a physician. It therefore rested wholly with the physicians to decide whether the patient should be referred to a neurologist or other specialist.

Really all organic diseases were to be treated by physicians, but inorganic and nervous disorders by the minister in connection with physicians. Suggestion crept into it more or less, which smacked to some extent of hypnotism. Dr. James Putnam, before mentioned, said, "It is clear that clergymen without adequate preparation are assuming responsibilities of a kind that physicians are not qualified to assume until after years of study and training."

The International Encyclopedia year-book 1908 says that "it is also admitted by the Emmanuelists that while 'the active agent in all so-called moral recoveries is faith,' they 'have made the freest use' not only of suggestion, but of subsidiary aids, such as electricity, massage, and, to some extent, chiefly with alcoholics, hypnotism."

We have heard very little of it during the last year. It does not seem to have made great progress. If it had placed healing on the pure basis of faith, it might have made greater progress; but the element of faith seemed to have entered in only as a help to the patient, but not a power in healing.

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### 3203.—Future Conditions

Does Isa. 11:8, 9 refer to the new earth?  
B. M.

We do not understand that it does in just the way it is expressed there. On the new earth we do not believe that there will be nursing children or children just weaned. Our Lord explicitly tells us, Luke 20:35, "But they which shall be accounted

worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Many of the prophecies of the Old Testament are what might be called double prophecies. They refer to things close by as well as far away. If God's children had yielded to the Lord Jesus Christ when He came, absolutely and wholly, all these conditions and other prophecies in the Old Testament would have come to pass, and there would have been a gradual conversion and conquering of the earth on the part of the Jewish people. There would have been peace in all their borders, and that very spirit of peace which was in the hearts of God's children would have extended to the animal kind, just as is predicted in this prophecy under consideration. But they did not do this; consequently the prophecy can only be fulfilled in harmony with the new covenant, and with God's purpose toward all the nations of the world, not through the Jews, but through Christ alone. But just as peace is predicted in Isaiah 11 of the happy state that would have been if the Jews had wholly yielded to Christ, the same and even greater conditions of abundant peace will be manifest in the new earth.

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### 3204.—The Eighth Day, and So Forward

Please explain Eze. 43:27. Does this scripture refer to either the seventh-day Sabbath or the first day of the week? It has been handed to me as proof that Ezekiel prophesied of the change of the Sabbath.  
J. P.

All that our correspondent needs to do is to read the context from verse 19 to 27 inclusive. She will there learn that the sanctuary which was shown to Ezekiel, after it was built, was to be dedicated, and that on each day a definite offering was made, and that offering was kept up for seven days. Then the altar was purged and purified and ready for service. Then he tells us, "Upon the eighth day, and so forward," all the regular offerings should be brought forward upon the altar. It has absolutely no reference to any day of the week, but simply the seven days of that dedicatory feast or service, and the beginning of a new time of service, which was the first day of that dedicatory feast, or what is called "the eighth day, and so forward." All common days following were to be like that eighth day. The use of that text to prove a change in the Sabbath shows how hard pressed people are for arguments. We quoted one writer—we hope he repented—who knew the text "upon the eighth day of the week."

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### 3205.—Jewish Calendar

Was the ancient Jewish calendar copied from the Egyptian calendar, and was this one lost or changed before the coming of our Lord and Saviour Jesus Christ?  
M. M. M.

There is no reason to believe in any way that the ancient Jewish calendar was copied from the Egyptian calendar. On the other hand there is every reason to believe that the ancient Jewish calendar was a distinct calendar of its own, as shown in the very beginning of the year, which is recorded in Ex. 12:2, where the Lord spoke to Moses, declaring, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." That there may have been a similarity between the Jewish calendar and the Egyptian is easily understood, inasmuch as the week was in existence among all the nations. It is strange how men will conclude that the things of God as revealed in His Word sprang from idolatrous nations around them. Why is it not just as easy to conclude that the customs of the nations around the Hebrew people were themselves perversions of the truth? In the beginning God's children, like Adam, and later

on Noah, understood things as they were. They were right. Nearly all idolatrous religions, especially so-called race religions, can be traced back in some respects at least to the true primitive religion as revealed in God's Word.

In the great reformations of Bible record, God restored in great measure what had been lost by the heathen nations. To His own people, when they responded to His call, the truth was given, and this truth is revealed to us in the Word of God. We do not need to go either to Egypt or to Assyria for help or light.

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### 3206.—All of the Commandments

Please give me all the commandments in the Bible, be the commandments ever so slight.  
R. W. T.

We have not space to publish a Bible. Our querist will have to take some unabridged concordance and trace through such words as "law," "commandment," "precept," etc. Then he will not get all the commandments. The word "commandment" and its derivatives alone occur in the Bible not less than 800 times. The Lord says through Hosea, "The I write for him My law in ten thousand precepts, they are accounted as a strange thing." Hosea 8:12, R.V. The text is suggestive of what the Bible is. It is God's law drawn out in all manner of precepts. To learn the commandments in the Bible, read the Bible.

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### 3207.—The Secret Place. Eze. 7:22.—A. K.

The secret place of Eze. 7:22 would refer primarily to the holy temple of God; but it would also be symbolic of the very place where God should dwell, things and places which should be dedicated to Him alone. Because the Jews had no regard for the holy things of God, the Lord declares in verse 24 that the things which they regarded as holy should be defiled, and the things which they held to themselves as sacred would be profaned by the nations which should come upon them.

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### 3208.—Angels and Wings.—A. K.

Angels are represented in nearly all art with wings. The Bible does not speak of them, however, as having wings. It speaks of the cherubim as having wings, and the seraphim; but these may be great bodies of angels, and the wings like the wings of an army. Wings are not the only conceivable method of locomotion through the air or space. We do not know how many things God may have for His creatures apart from the mechanism which is known to man. He may have many different ways by which His messengers may be transmitted from place to place without mechanical devices.

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### 3209.—J. M. J.—Four Quarters.—"The four

quarters of the earth" referred to in Revelation and elsewhere simply means all parts of the earth. It is a general expression including all points of the compass, and so embracing within its circle the whole earth. The angels standing on the four corners of the earth are represented as holding the winds of universal strife or war. The four quarters of the earth means from every direction, north, east, south, or west.

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### 3210.—Chronology.—A. K.

There are chronologists who think that no time has been lost in any way. This they conclude from the concurrent agreement of various cycles, of sun, moon, and heavenly bodies. There are other chronologists, however, who tell us that we do not know the exact time, nor can we know it. There are some periods in the world's history that are quite indistinct. The Septuagint, for instance, does not agree with the Hebrew version regarding the ages of some of the patriarchs.



# 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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## Man's Sin and Saviour

By E. J. Hibbard

### IV. Faith in Its Simplest Expression in the Patriarchal Age

**S**IN means death. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "And as it is appointed unto men once to die." Heb. 9:27.

And when a person dies, according to the concurrent testimony of every Bible writer, he ceases to live. He does not live anywhere at all. Sad reality! Hence we read of Hezekiah, "Set thine house in order: for thou shalt die, and not live." Isa. 38:1.

"And all the days that Adam lived were nine hundred and thirty years: and he died." "And all the days of Seth were nine hundred and twelve years: and he died." Gen. 5:5, 8. And thus it is written of every one, *save Enoch*, in that long list of patriarchs, as given in the fifth chapter of Genesis. His record follows:

"And all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him."

Well, well, that sounds more as we now

talk concerning such as have died. I like that expression, you say, better than the two which precede,—the expressions concerning Adam and Seth.

Yes, it would seem so indeed, had Enoch died, and his body gone into the grave; but such was not the case. For "Enoch was translated that he should not see death; and was not found, because God had translated him." Heb. 11:5. Enoch never died at all. "God took him."

In order, therefore, to save us from death, and from the sin which caused it, "God gave His only-begotten Son." "Christ died for us."

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Heb. 2:9. And in this way,

#### Christ Became Man's Substitute

He bore our sins, our sicknesses, our death, in order that we might bear His righteousness, His health, His eternal life.

"For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we

might be made the righteousness of God in Him." 2 Cor. 5:21.

"Himself took our infirmities, and bare our sicknesses." Matt. 8:17.

"For when we were yet without strength, in due time ["according to the time," margin] Christ died for the ungodly." Rom. 5:6.

And this was all because "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish [cease to exist], but have everlasting life." John 3:16.

We sometimes receive the testimony of men in reference to such things as they have seen and heard. And, "If we receive the witness of men, the witness of God is greater. . . . He that believeth on the Son of God hath the witness in him: he that believeth not God hath made Him a liar; because he hath not believed in the witness that God hath borne concerning His Son."

But what is the "witness" that God has testified, the which, if I refuse to believe, I have, to myself, made "God a liar"? I should tremble at the thought.

"And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John 5:9-12, A. R. V.

This, then, is the object of the shame He



NOAH OFFERING SACRIFICE AFTER THE FLOOD



bore for us, His sufferings and death, — that we might be delivered from death, from sin which leads to death, and thereby share His righteousness unto life eternal.

To make the matter plain, that a Substitute had been provided, the Lord, in addition to the promise made to the guilty pair, on the first day of their transgression, provided a typical substitute for sinners, in the innocent lamb they were taught to offer.

In the first bleeding victim they were to "behold the Lamb of God, which taketh [“beareth,” margin] away the sin of the world.” John 1:29. Here, first, did they witness the agonies of death, and the sufferings of their divine Substitute. And as they beheld the innocent sufferer, their sorrow for sin became more real, and their repentance deepened.

### Faith versus Works

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

“And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell.” Gen. 4:3-5.

Here, at a very early date, the Lord allowed two principles to be demonstrated, — the principle of righteousness by faith, and that of righteousness by works; of salvation through Christ, and of self-salvation: Abel trusted in Another, Cain in himself. Abel’s offering caused repentance and heart-sorrow; Cain’s was followed by anger and wrath. And the failure of his self-appointed offering to meet the approval of God, engendered in his heart envy, jealousy, and murder.

And it was not primarily in the fact that Cain’s was an offering of fruit instead of a lamb, that he was not accepted of God. He had an entire misconception of the plan of salvation. Had it been possible for man to save himself, no Saviour would have been needed or given. “The wages of sin is death;” and nothing short of this can meet the demand of infinite justice. Man may meet this himself if he chooses; but having met it in his own person, he has no reserve of life with which to continue an existence. His career is ended. But in the person of his Substitute, the just penalty of an infinite law is met; the sinner’s enmity against God is taken away; and by his voluntary acceptance of pardon and grace, he is re-accepted into the family of God.

### Faith Kept Alive by Sacrifice

In the same manner as that which was practised by Abel, the faith in a Redeemer to come was kept alive throughout the patriarchal age. Hence Noah, after the terrible Deluge was past, offered before God “of every clean beast, and of every clean fowl.”

It was likewise true of the patriarch Abraham, that wheresoever he pitched his tent, “there he builded an altar unto the Lord, and called upon the name of the Lord.” Gen. 12:8.

But never did Abraham understand so well the price paid for his salvation as when,

at the command of God, he was required to offer up *his* only-begotten son. Tho the act was not completed, tho the messenger of the Lord arrested his arm in the final act of this great drama, yet Abraham’s sorrow had compassed as much as if the final part had been accomplished. And Isaac, the willing partner in this great sacrifice, also understood better the voluntary offering of God’s dear Son for the saving of an ungrateful race.

And so great became Abraham’s faith in God and in His great plan of saving the race, that he was named the “father” of all who should believe. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Gal. 3:29.

Thence forward the “seed” of Abraham should play the greatest, if not the only, part in the plan of salvation. In reference to Christ, his “Seed” was the alpha and omega of salvation’s plan. But of his literal descendants, it was not so. It is true, however, that to these were committed “the lively oracles of God;” and therefore the study of God’s dealings with ancient Israel forms an important part in tracing the subject before us. This we hope to begin in our next.

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### The Lost Sheep

How many sheep are straying,  
Lost from the Saviour’s fold!  
Upon the lonely mountain  
They shiver with the cold.  
Within the tangled thickets  
Where poison vines do creep,  
And over rocky ledges,  
Wander the poor lost sheep.

Chorus  
O come, let us go and find them;  
In the paths of death they roam.  
At the close of the day ’twill be sweet  
to say,  
“I have brought some lost one home.”

O, who will go to find them?  
Who, for the Saviour’s sake,  
Will search with tireless patience  
Through brier and through brake?  
Unheeding thirst or hunger,  
Who still from day to day  
Will seek, as for a treasure,  
The sheep that went astray?

Say, will you seek to find them?  
From pleasant bowers of ease,  
Will you go forth determined  
To find the least of these?  
For still the Saviour calls them,  
And looks across the wold,  
And still He holds his open  
The door into His fold.

How sweet ’twould be at evening,  
If you and I could say,  
“Good Shepherd, we’ve been seeking  
The sheep that went astray.  
Heart sore, and faint with hunger,  
We heard them making moan;  
And lo, with joy returning  
We bear them safely home.”

— Anonymous.

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### Need of Solitude

JOHN the Baptist, preparatory to the taking up of his life-work, went apart into the wilderness to be alone. Solitude is the preparation for the great moments of life.

In the mutual life solitude is strength. If we cultivate this habit of solitude, we find that it is not so dreary a thing as the inexperienced believe, and a man’s life is happier for its moments of healthful solitude, and has a strength that is missing in the lives of those who never go apart.—*New York Observer.*

## Love One Another

By Mrs. E. G. White



NEW commandment I give unto you, That ye love one another.” How much? — “As I have loved you, that ye also love one another.” Do we regard this commandment sufficiently? Do we permit it to control mind and heart, and mold the character? “By this shall all men know that ye are My disciples, if ye have love one to another.” Thus believers are to bear to the world the credentials which will testify that they are indeed the children of God. Jesus says: “The glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.”

What can I present before my brethren and sisters that is more important for their study and practise than the prayer of Christ? The entire seventeenth chapter of John is full of marrow and fatness. Are there not urgent reasons why we should take heed to those words of Christ? Is it not time we sought for the unity for which the Saviour prayed? Shall we not open our hearts to the melting love of Jesus? Shall we not let that love take the place of the coldness and hardness that have been too often revealed in the character? May the Lord have compassion upon us; may He forgive our perversity, heal our backslidings, and unite the hearts of all that believe the truth in that oneness for which Christ prayed, that we may be one even as He and the Father are one.

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### At the Pool of Bethesda.

See John 5:1-8

“Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.” John 5:2, 3.



WHAT a pitiable scene is presented by this house of mercy at Jerusalem, named Bethesda! The marble floors of its five colonnades are covered with a miserable multitude, whose silent aspect is a cry of wo, and whose bare presence in such a place is a confession of affliction and infirmity. The sick, the feeble, the blind, are all here for the same purpose, and hoping to receive help from the same source.

Here two faithful sons have brought their poor paralyzed old father, and set him down with his feet in the edge of the pool, and they are watching eagerly at his side, ready to take him up and rush in at the first movement of the healing wave. Close by their side sits a mother, with anxiety and sorrow written in every line of her face, as she looks tenderly and caressingly upon the paler face of her infant child; and she is there hoping to secure the baptism of the agitated waters in behalf of her poor babe, that she may not be left to bear the burden and the wo of



life's journey alone. There a young wife, with the hectic glow of consumption burning upon her wasted cheek, leans, panting for breath, upon her husband's strong arm, feeling that but for one earthly tie, it were better for her if the bitterness of death were already past. Here an aged mother is trying to persuade her affectionate daughter to lead her home, and let her lie down upon her bed and die in peace, without seeking to prolong a life that has already had too many sorrows. Here the blind have been led by friendly hands, and seated on the margin of the pool, with their sightless eyeballs seeking in vain for light in the noontide blaze of the sun. Here the wretched paralytic lies helpless, with the half of himself already dead, and wishing that the other half would die, too, or that both might live together. Here are some so withered, and old, and poor, that one would wonder what life could be worth to them, unless indeed the healing waters can give them back the days of their youth.

Some are attended by many friends, who cheer them with words of hope, and relieve their sufferings with every possible attention. Some have exhausted their utmost strength in dragging themselves to the house of mercy alone. Some are uttering cries of impatience and pain; some are sinking and fainting with exhaustion; some are waiting in calm and trustful silence for the rippling of the water when it shall be swept by the viewless angel's wing. The long colonnade is crowded through its whole extent, and the wants and woes of the human race are represented by the multitude drawn together by the mysterious power of that healing fountain.

Among the friends of the afflicted and the throng of idle spectators, a Stranger enters the portico unobserved. He passes along with a quiet step and a pitying look, till His eye falls upon the most helpless and wretched of all the company. For thirty-eight years that miserable man has been bound to a crippled and suffering body, and the long and dreadful servitude has crushed his spirit and broken his heart. The luster of life has faded from his eye, and the expression of interest from his face. His whole personal appearance is most wretched and revolting, and the rest of the company shrink from approaching or addressing him. He is shunned the more carefully for the reason that his infirmity is known to have been caused by his own sin, and he is looked upon as smitten of God, and accursed. He has no one to help him when the favored moment comes to enter the water. The troubled wave betrays the presence of a new life that never quickens him. For years he has spread his miserable mat upon the stone floor at the very edge of the pool, waiting for the all-healing angel to descend; but never has he been able to enter the troubled water in time to be made whole. And he has grown so old and impotent, and his long misery has so nearly crushed the life out of him, that many wonder why he need exhaust his little remaining strength in creeping down to his old place, when his continual coming has done him no good. Many wish he would not come to shock the sensibilities of others with the sight of his wretchedness.

On him the quiet Stranger looks with a pitying eye, till his attention is arrested, and then He puts the startling question, "Wilt thou be made whole?" Made whole! For what other purpose has he dragged his crippled frame to that healing fountain? For what else has he longed and groaned in spirit for thirty-eight years? What other blessing could he crave so earnestly, while the faintest gleam of hope continued to shine in his enfeebled and darkened mind? But now it seems almost like mockery to ask him the question; for there is no eye to pity, and no arm to help him. The healing movement of the waters is all for others, not for him.

But the wretched man has not half uttered his despondency, before the eye that is fixed upon him seems to kindle with a benignant and divine light. The countenance of the Stranger assumes a most fascinating and commanding majesty which nothing can resist. The helpless creature already feels that he could travel to the ends of the earth at one word from such a face as that. And no sooner thought than uttered; the quickening and creative word comes; "Jesus saith unto him, Rise, take up thy bed, and walk."

There is no delay, no doubt, no question. The diseased and despondent listener feels new life rushing through every fiber of his frame. Hope flashes like a new heaven upon his darkened mind. He can, he will, he must obey that voice; and in the act of obedience, he becomes at once the strongest and soundest man in the multitude. He who it was thought would be the last to receive aid from the healing fountain, is the first to be made whole without its help.

The eyes of all are fixed upon him with astonishment as he springs to his feet, throws the matting on which he was lying across his arm, and walks forth with the firm and elastic step of youth. Excited spectators crowd around him; the colonnade is filled by additional numbers attracted from without; the sick forget to watch for the movement of the water; the Sabbath stillness that reigned through all the porticoes a moment before is broken by the clamor of many voices; every one is asking who has done this mighty work; and in the meantime, the mysterious Stranger, whose word alone has made the man whole, disappears, and is nowhere found.—*Daniel March, D.D.*

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### Do You Know Him ?

*By Mary S. Young*

"Do you know the loving Saviour?  
Is He of your life a part?  
Have you ever felt His presence?  
Has He healed your aching heart?"

If you've been to Him a stranger,  
You have lost a priceless Gem;  
For without Him there is danger,  
And He's coming soon again—

Coming in the clouds of glory,  
With His angels bright and pure,  
To reward His friends so lowly,  
That for His sake will endure.

Then by faith let His love fill thee,  
Till the day you see His face;  
Through the ages it will thrill thee,  
With its satisfying grace.  
*Brooklyn, N. Y.*

### Why Not Stick to Your Text

*By Mrs. C. J. Goodwin*

"ALL things work together for good."  
"Yes, that's a good text, and you surely believe it."

"I wish I could."

"Why, don't you believe the Bible is inspired by God?"

"Yes, but I don't see how it could be for my good to upset that cut glass vase, and break it all to pieces. It was a present to Dora from an aunt that died. It cost more money than I could earn in two weeks, but Dora said there was no need in thinking of buying another, for it was given her by dead Aunt Lillie; later she told me not to feel bad, for she might have done the same thing herself. The lady who sews for Dora said Dora had never told her a thing about it. She later asked Dora if it could not be mended, who then said, 'O, please do not mention it to Ella, for she feels so bad about breaking it!' Really, I did not know how thoughtful Dora was; I wish I could treat with as much pity the children's mistakes."

"You can, dear, if you allow the Lord to make you perfect in weakness. And right here let me say I think the broken vase is already working 'together for good,' both for you and for Dora. It has helped Dora to pity you more than her own loss, and it has shown you what grace can do, for before Dora was converted she was very impulsive and hasty; besides, it has caused you to long for more of the fruits of patience. 'Tribulation worketh patience, and patience experience.' When we learn to rejoice in tribulation, we can soon help impatient friends to find Christ, the source of all blessings, the One that causeth all things to 'work together for good to them that love Him.' Praise the Lord when things go wrong, and the mountains of difficulty crumble and fall. The trials will lighten, the pain ease, the lowliest hour soon pass into one of hope, if we praise the Lord with heart and voice for the manifold blessings that crown our life. 'O taste and see that the Lord is good!'"

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### Importance of Now

"BEHOLD, now is the accepted time; behold, now is the day of salvation." "To-morrow" is the devil's great ally,—the very Goliath in whom he trusts for victory. "Now" is the stripling whom God sends forth against him. A great significance lies in that little word. It marks the point on which life's battle turns. That spot is the Hougomont of Waterloo. There the victory is lost or won. Men do not often join issue against God on the person of Christ or the ministry of the Spirit, on the ground of acceptance or the necessity of faith; on all these points, and many others, the carnal mind readily acquiesces in the doctrine of Scripture, like willows bending to the breeze, but resists Christ's claim to be admitted *now*, as a rocky shore resists the onset of the waves. The worldly will freely agree to be Christian to-morrow if Christ will permit them to be worldly to-day.—*Arnot.*





## XVII. The Vision of the Four Horns and the Four Smiths

"And I lifted up mine eyes, and saw, and behold, four horns. And I said unto the Angel that talked with me, What are these? And He answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And Jehovah showed me four smiths. Then said I, What come these to do? And He spake, saying, These are the horns which scattered Judah, so that no man did lift up his head; but these are come to terrify them, to cast down the horns of the nations, which lifted up their horn against the land of Judah to scatter it." Zech. 1: 18-21.



THIS is the second vision of the seven given to the prophet Zechariah as recorded in the first six chapters. These visions are seven, and seven means completeness. They reveal in full God's providence for His people at that time, and in type they are God's providence for His people in every age. They are therefore replete with lessons for the church to-day.

The four horns represent four nations, or earthly powers. A horn to represent a kingdom is quite common in the Scriptures. Thus the ten horns of the fourth beast of Daniel 7 represent the ten kingdoms of the latter Roman Empire. The ten horns of the seven-headed beast of Revelation 13:1; 17:3, 12 similarly represent ten kings, or kingdoms; and indeed the very statement made in Zechariah, "These are the horns which scattered Judah, so that no man did lift up his head," shows clearly enough that earthly powers are meant.

### The Meaning of the Four

There has been much needless speculation as to just what four nations are indicated. Four stands here, as in the previous prophecy, to represent all points of the compass, north, east, south, and west, every direction from which trouble for the chosen could arise. Viewing it in this light it may represent Babylon, Medo-Persia, Grecia, Rome, as these severally come on the stage of action, or it may mean Egypt, Syria, or any other earthly power at any time that threatens the prosperity of God's kingdom and the welfare of His children. The four horns are typical. They are the power of the wild beast, and God uses such an illustration to represent the strength of earthly power.

The ease with which God deals with these powers when they oppose His purposes is shown by the four smiths, or workmen, who frighten and cast out, or cast down, the horns of the nations. They are disposed of by being frightened and cast down. As stated in Zech. 2:9, God has but to wave His hand—that is, shake His hand over them—and they become a spoil to those that serve them.

Let us consider for a moment again the condition of God's people at this time. Prohibited by the earthly power, Persia, from building the temple, God had told them to begin anew that work, and they had done

it. At the present time there stood lodged at the court of Darius a complaint against them for thus undertaking this work anew while the royal mandate stood prohibiting the rebuilding. There is therefore a lesson to God's chosen right at the time. God has His means of rebuking earthly power when it interferes with His plans; He assures them that there is a smith, a carpenter, an instrumentality which He can quickly use to despoil any nation that opposes Judah, Israel, or Jerusalem. It is an assurance to them, in that trying hour, that God foresees and knows just how to deal with every perplexity confronting His work.

### Various Opposing Powers

In the past, Egypt had lifted up her horn against the horn of Israel; but God had dealt by plague and disaster until all the might and majesty of Egypt were annulled and God's people given complete victory, not only when they came from that land by the path of the Red Sea, but many times after that.

So the Philistines had seemingly wrought their will when they oppressed the people of God; but through Sampson and Saul and David, various instrumentalities, God had cast down the horn of the Philistines. They were a power no longer to be feared.

Likewise the Edomites who dwelt in the mountains, in the fastnesses of the rocks, who had built their mighty city of Petra in the carved stone, who had swept over the land of Israel time and again like the grasshoppers and the locusts, devastating wherever they went, had felt at last the rebuke of God.

Then, too, the Assyrian who had come down "like a wolf on the fold, and his cohorts were gleaming with purple and gold," during one hour of the night had felt the withering blast of the glance of God.

To the children of Israel who were building at Jerusalem under such strenuous circumstances and under fear of the displeasure, especially of the Persian nation, harassed by the Samaritans, their enemies, this lesson came with special hope and comfort.

### God's Remedies Sufficient

And you will note that while there were four horns, there were also exactly four smiths, or carpenters, or workmen; and that is the lesson for all God's people to learn,—four against four. For everything that threatens the child of God, there is that which will offset or neutralize it when God so chooses. For every enemy or evil power that may assail, God has already equipped an antagonist to frighten it, to cast it down, to nullify absolutely its effects. And so God's people then building the temple, altho the decree of Darius was not yet given, were to read the lesson that God would check the present opposition in His own good time. History has verified the prophecy. Events have justified the prediction of God. Notwithstanding the many things

that might have occurred, notwithstanding all that the Persians or the Grecians or later the Romans might do, God was in command of the situation. The temple went up; the city was builded in spite of all the efforts of all opposing enemies. To-day those enemies are gone, their gorgeous cities are heaps of desolation; and while God could not do for Jerusalem what He planned to do, and tho it failed to stand forever as was His original purpose, His kingdom still prospers, His children are ever cared for. Tho evil comes and will be allowed to come, as God's servant, to correct and chasten, with certainty at the appointed hour, at the right moment known only to God, the terrifying or frightening artificer will come to vanquish or destroy.

### The Vision of God's Purpose for Jerusalem

"And I lifted up mine eyes, and saw, and behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." Zech. 2: 1, 2.

This vision opens with a picture so clearly like that at the beginning of Ezekiel 40 that we are impressed to believe that the two prophecies cover the same period, represent the same purposes of God toward Jerusalem; but one is the counterpart of the other, and therefore they should be studied together. This view will be confirmed as we proceed to study each verse of the second chapter of Zechariah.

We may as well say at the outset that this vision recorded in the second chapter of Zechariah, and the vision given to Ezekiel as recorded in the fortieth chapter of Ezekiel and onward, were given concerning the future of Jerusalem on condition that God's people put aside their sins and come up to the full measure of children of God. The people of that time, however, failed to come up to this standard; they therefore forfeited the privileges that they might otherwise have had. These prophecies failed for Jerusalem then; but wherein for old earthly Jerusalem they failed, they will be grandly realized in the New City that awaits the true Israel of God.

In Zechariah's vision a man is seen with a measuring line in his hand who measures Jerusalem, its breadth and its length. In the vision of Ezekiel also a man is seen, a man with the appearance of brass, who holds a line of flax in his hand, and a measuring reed, and who measures the temple and the city of God.

### What Might Have Been

In the prophecy as recorded in Ezekiel's vision we have a new city, grander than the old Jerusalem, with a finer temple even than that of Solomon. Some of the things that in Solomon's temple brought in commercialism and unholiness, are eliminated from the temple of Ezekiel. In Ezekiel's temple there was to be anew the Shekinah, the shining



glory of the presence of God. This temple was to be built only on condition that God's people put away their sins. To the prophet was given the instruction, "If they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof," etc.; "that they keep the whole form thereof, and all the ordinances thereof, and do them." In the temple of Ezekiel there were to be the sacrifices and the oblations and the priesthood as of old, showing that this all must have applied to the time before Messiah came. There was to be in addition a prince who had a certain gate of entrance, who had certain services to go through. We see at once that he is to stand before Israel until the Prince, the Messiah, come. Last of all the name of that city, according to the last verse of the last chapter of Ezekiel, was to be "Jehovah is there." But God's people failed. Instead of all this glorious rebuilding of the city, this glorious inhabiting of the holy place by the Shekinah of God, instead of a place made sacred by the visible presence, we have a period of over four hundred years in which no prophet speaks the inspired Word of God, in which no inspired record is given us, for there was nothing worthy of the inspired pen.

The light that God would have caused to shine like the glory of the noonday, was eclipsed by the sins of His people and a night of almost midnight darkness for four hundred years, until the voice of John broke the silence, and the light of the Gospel of the Son of God scattered the shadows of that awful darkness.

(To be continued)

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## The Rich Man and Lazarus

By Eugene Arthur Brown

**W**HEN will Lazarus receive his reward? Rev. 22:12: "And, behold, I [Christ] come quickly; and My reward is with Me, to give every man according as his work shall be."

Where are the dead, Lazarus included, reserved until rewarded? Job 14:14; 17:13: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." "If I wait, the grave is mine house: I have made my bed in the darkness." Job 14:12, 15: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." "Thou shalt call, and I will answer Thee."

What are Lazarus and the rich man thinking about? Ps. 146:4: "His [man's] breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

In what way did Christ teach the people? Mark 4:11: "Unto them that are without, all these things are done in parables."

How did the Pharisees treat the truths uttered by Christ? Luke 16:14: "And the Pharisees also, who were covetous, heard all these things: and they derided Him."

Having ridiculed the Word of God, the law and the prophets, was there any author-

ity to quote from that they would respect? — But one — their own preconceived opinions. Matt. 15:3, 9.

What was the Pharisees' belief regarding the dead? — Josephus, the Pharisee and Jewish historian, records under date of the first century, the essential details of the Saviour's quotation in Luke 16:19-26, and ascribes the scene to an underground region where the Jews taught that the dead were being detained. In fact, an almost identical parable existed at that time in the "Gemara Babylonicum." In the parable of Luke 16 "Christ was meeting the people on their own ground."

Does the parable teach truth or error? — While the literal narrative is drawn from the fiction of a Jewish sect, we are to study its figurative meaning; the *application is all truth*.

### A Few of Its Truths

There was an unjust steward in the previous parable. Who was the unjust steward in this one? — The rich man.

Whom did he represent? — The Jewish nation, selfish and proud, divorced from God, but deifying Abraham; individually, those who live in selfish indulgence.

Whom does Lazarus represent? — "The suffering poor who believe in Christ."

What is taught concerning a second probation? — That there is none.

For crumbs of God's Word, see Matt. 15:26, 27.

Will the lost sometime behold the saved? Luke 13:28; Rev. 20:8-9, 12.

What is the gulf? — The gulf of disobedience.

Is there any salvation in Abraham, in Mary, in saint, or angel? — Ps. 146:3: "Put not your trust in princes, nor in the son of man, in whom there is no salvation" [margin]. Why not? — Verse 4. When he dies, his thoughts perish, he has gone back to dust.

What is a rich robe? — The God that clothes the lily with a better robe than that of Solomon, can clothe us with the richer robe of the righteousness of Christ. Isa. 61:10.

It is not safe to disbelieve the Old Testament prophets. It will lead to a rejection of the resurrection.

When and where is our eternal destiny decided? — Now and here.

Did the Jews ever understand the application of this parable? — Yes, at the destruction of Jerusalem.

### Similar Bible Parables

Gen. 4:10: The blood of Abel cried out of the ground.

Judges 9:8: The trees met and held a council.

Isa. 55:12: The mountains sing, and trees clap their hands.

Hab. 2:11: The stone and timber hold a conversation.

Rev. 6:9, 10: Killed souls represented as impatiently crying for vengeance. (Martyrs of the Dark Ages. Their sacrifice demands recognition. Now vindicated in the eyes of the world.)

Have we a part in the parable of the rich man and Lazarus? Which character have we assumed?

"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5.

Phoenix, Ariz.

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## Serving Our King

By Mrs. L. Flora Plummer



IT is said that in the mines of Siberia there are persons who were born there, and have never seen the light of the sun. They have never known anything but the dimly-lighted mines and the coldness and darkness of their cavern home. In one way their condition is no more pitiful than is that of one who lives in the brilliant light of God's love and amidst the warmth and cheer of the blessings of the Gospel, yet whose vision is so narrow that he is unable to perceive the privileges of divine grace so freely bestowed.

God's plans for His people have always included the youth and children. When Pharaoh asked, "Who are they that shall go?" Moses, divinely inspired, answered, "We will go with our young and with our old, with our sons and with our daughters." In these latter days, the people of God are just as truly called out from the world's pleasures and the world's work as the Israelites were called out from the thralldom of Egyptian taskmasters. And now, as then, the call includes the sons and daughters.

The response to the call of God does not necessarily mean a display of wonderfully brilliant talents, the doing of marvelously great things; for the work given to each of the servants of God is never far-off, or too high or great to be attained. In many cases it is the faithful doing of "the simple round of duties which the passing hours bring." "No ministry is more pleasing to the Master than that of cheery and hearty faithfulness to lowly duty, when there is no pen to write its history, nor any voice to proclaim its praise." It is in the doing of the commonest duties, that we gain our victories or suffer our defeats.

A great source of discouragement to many is their environment. Not long ago I heard a young man say, "If only I could choose my surroundings, I could work faithfully for the Lord." Many have the feeling that if they were anywhere else but just where they are, their personal difficulties would not be so great. Environment is always to be reckoned with, but it can never serve as an excuse for failure, or be given as explanation of the successes of those who have conquered difficulties and made opportunities. To adjust ourselves to conditions, to set ourselves to the tasks nearest at hand, to sail against a contrary wind, to overcome the preferences and prejudices of a selfish nature,—these are the things the follower of Christ must learn.

Some one has said of worldly enterprises, that to make a success of anything, "one



must grasp the situation with all the vigor of his being, with all the energy he can muster, and stick and hang and dig and save." It is true that such effort is the cost of any worthy achievement, and there is no lower price. One can not hope to become a Christian workman who need not be ashamed if he devotes less energy, less determination, less consecration of heart, less loyalty and devotion, than do they who run in the race for the wealth, the pleasure, the fame, or the power which the world offers.

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## You Have It

By M. A. Dake

"Without faith it is impossible to please God."

"How are you going to have faith when you haven't it?"

But, brother, you have it. God never allowed any human to come into being without faith. Suppose you were placed for life on a fruitless island with only food enough to last a year, and seed grain enough for one crop, how could you perpetuate your life?

"Why, by carefully sowing the grain, and reserving from each harvest enough for future seed."

Suppose you hide your wheat and keep sowing thistle seed, how soon will you have bread?

"Never."

But suppose you sow your wheat on a bare rock, or the clean-swept floor, or out on the ocean, how soon will you get bread?

"Not at all."

Then you would perish while all the time you had in your possession plenty of seed, if you had treated it intelligently, to save your life.

Brother, brother, the Creator who gave you the faith, or confidence, that enables you to till the soil, and engage in profitable business with your fellow man, has given to every man the seed of that faith which pleases God, and so wins an eternity of joy. Will you foolishly scatter all your seed faith upon the hard rock of this natural life, or the fickle waters of human character, and finally perish for your folly? Come, brother, cultivate your seed faith by diligent Bible study, sincere, unselfish prayer, and cheerful, prompt obedience to Bible rules as fast as you understand them, and you will never lack an abundant harvest of faith to supply your own needs and help your neighbors.

When Satan would make you believe that you can not or do not believe in God and the Bible, you just emphatically inform him that you *will believe*, and then live as if you *did believe*, and your faith will strengthen with every fresh test that impish power can devise.

A man's beliefs mold his character; and humanity never nurtured any other faith that, full-grown, could bring forth such strong, sweet, noble character as the Christian faith. And, brother, you can have it, for the Creator gives to every one the seed faith that alone can nourish us into immortality and eternal wealth. Better not neglect it.

## Life Is But in God

By Llewellyn A. Morrison

"The God in whose hand thy breath is." Dan. 5: 23.

EVERY word  
That proceedeth from the Lord,  
Everywhere  
In the earth and in the air  
Rings this truth,  
Pæan of immortal youth.

He who bends a listening ear,  
He may hear;  
She who trains a vision free,  
She may see;  
All who wisdom's lessons heed,  
They may read;  
Who their love on truth bestow,  
Each may know:  
Life is but in God.

Shining stars in whitest speech,  
Nightly teach;  
Central suns, in dazzling rout,  
Flame it out;  
Circling planets, from their track,  
Flash it back;  
All the round earth's rhythmal rune  
Blends, in tune;  
Every voice in nature's throng  
Joins the song;  
Gusty gales in sibilant sweep  
O'er the deep;  
Billows breaking 'on the shore,  
Evermore;  
Balmy breezes to each breast  
Breathing rest;  
Gentle zephyrs, whispering low  
As they go;  
Each of all the rippling rills  
In its trills;  
Waving woodlands, ferny fells,  
Dreamy dells;  
Moon-kissed meadows, verdant vales,  
Daisied dales,  
Fragrant flowers in their bloom  
And perfume,—  
In their mystic native tongue,  
All have sung,—  
In their holy, God-known speech,  
Each doth teach:  
"Not in earth, where death is rife,  
Dwellethe life;  
She hath source above the sod,  
Hid in God,—  
Life is but in God."

## Duty of Obedience

If a boy at school is bidden to cipher, and chooses to write a copy instead, the goodness of the writing will not save him from censure. We must obey, whether we see the reason or not; for God knows best. A guide through an unknown country must be followed without demur. A captain yields complete authority to the pilot. A soldier in battle must fight when and where he is ordered; when the conflict is over, he may reflect upon and perceive the wisdom of his commander in movements that, at the time of their execution, were perplexing. The farmer must obey God's natural laws of the seasons if he would win a harvest; and we must all obey God's spiritual laws if we would reap happiness here and hereafter.—*Anon.*

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## The Voluptuous

THE end of the voluptuous is, that their soul degenerates into flesh. The sources of love, mercy, and faith dry up. The heart, which has sent all its life to the senses, withers and hardens. A ferocious egotism slowly makes its way there, and seats itself on the empty throne of the generous affections. The very feelings of nature are blunted. There is darkness, cold, horror, within the soul; while around it, I mean in the flesh, everything is lit and inflamed by the fire of lust—a house lighted with a thousand lamps as on the evening of a festival; house of gladness, you would say; enter it, you will find within only a corpse, and demons that dance around it.—*Anon.*



## Love

1. Love is an attribute of God.

"Beloved, let us love one another: for LOVE IS OF GOD. . . . He that loveth not knoweth not God; for GOD IS LOVE." 1 John 4: 7, 8.

2. God's love is manifested in impartial giving.

"He GIVETH TO ALL life, and breath, and all things." Acts 17: 25.

3. God's greatest gift is His Son.

"For God SO loved the world, that HE GAVE HIS ONLY-BEGOTTEN SON, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

"In THIS WAS MANIFESTED THE LOVE OF GOD toward us, because that GOD SENT HIS ONLY-BEGOTTEN SON into the world, that we might live through Him." 1 John 4: 9.

4. God's love for us precedes our love for Him.

"Herein is love, not that we loved God, but that HE LOVED US, and sent His Son to be the propitiation for our sins." Verse 10.

"God COMMENDETH HIS LOVE TOWARD US, in that, while we were YET SINNERS, Christ died for us." Rom. 5: 8.

"We love, because HE FIRST LOVED US." 1 John 4: 19.

5. When God gave His Son He gave ALL.

"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?" Rom. 8: 32.

6. God's love for us lays us under obligation.

"Beloved, if God so loved us, we OUGHT ALSO TO LOVE one another." 1 John 4: 11.

7. The Word also gives us a test of our love for one another.

"By this we KNOW that we LOVE the CHILDREN OF GOD, WHEN we LOVE GOD, and KEEP HIS COMMANDMENTS." 1 John 5: 2.

8. We can not love God and love the world at the same time.

"LOVE NOT THE WORLD, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the WORLD PASSETH AWAY, and the lust thereof: but HE THAT DOETH THE WILL OF GOD ABIDETH FOREVER." 1 John 2: 15-17.

9. The divine definition of love is obedience.

"THIS IS THE LOVE OF GOD, THAT WE KEEP HIS COMMANDMENTS." 1 John 5: 3.

"If ye love Me, keep My commandments." John 14: 15.

"Whoso keepeth His Word, in him verily is the love of God perfected." 1 John 2: 5.





MOUNTAIN VIEW, CAL., AUGUST 2, 1910.

Manuscripts should be addressed to the Editor

## The Simple Power of the Word

### II. Victory Out of Defeat

THE morning dawned in a cold, dense, drizzling fog, which the soul in darkness thought to be a fitting symbol of his own condition.

The early morning meeting was good, as souls praised God for His love and goodness. Other meetings followed—all were uplifting. We came again to the revival service in the afternoon. Other souls yielded and found deliverance, but the man was still embanked, enshrouded, in a gloom deeper than the fog. Yet he sought God. He came forward to what was truly to him an "anxious seat," came in darkness, and went as he came. An inquirers' after meeting was held; and he came to that, doubting. Soul after soul found peace, but not he.

Said the preacher, "Brother A, have you confessed your sins?"

"I have," he replied.

"Do you not believe that God forgives you?"

"No, He has not forgiven me; but I do not blame Him. He is all right. I am too great a sinner. He can not forgive me."

"But does He not say, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness'?"

"Yes," said the despairing man, "He says that."

"But you say," pressed the preacher, "that you have confessed your sins, yet you will not believe that God has forgiven."

"Yes, I believe God, but I do not feel that He has forgiven me. My sins are too great."

"But does God say that you must feel that you are forgiven, and you are?"

"No; He says believe. I do believe God, but it does not meet my condition."

Said the almost despairing preacher, "You are a sinner, are you not?"

"I am; I told you that."

"You believe that Christ died for sinners to save them from sin?"

"I do."

"You know how strong God makes it, 'Tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool.' The apostle declares that it 'is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.' You could say no more than that. But chief of sinners, He died to save you."

"But,"—

"No more 'buts,' dear friend. Face the matter as it is. You do not believe God. You are charging Him with unfaithfulness, injustice, untruthfulness."

In consternation the man looked up. "I? no, I could not do that; I am to blame."

"Then," said the preacher, "why do you blame God? You say you are a sinner. He

says that He came to save sinners—even to the uttermost. He says, confess your sins, and He will forgive; you say you have confessed. His Word declares that 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Now, brother, either you have lied yourself, and have not confessed you sins—"

"But I have," he broke in vehemently.

"Then you charge God with unfaithfulness and injustice," persisted the preacher. "More than this," he continued, "you charge God with falsehood; for 'he that believeth not God hath made Him a liar.' What are you going to do; depend on your feeling and give the lie to God, or believe God and let Him sweep away the darkness?"

He never saw it in that light before. The preacher paused, prayed, and waited. Suddenly the man raised his head, a new light in his eyes, and declared, "I believe, I believe God." The transformation of his countenance was like the change in nature when the black, lowering gloom-cloud, charged with thunder, breaks and dissipates, and the genial sun shines strong and bright from the clear blue; only it came immediately. The simple Word had pierced the heart, dissipated the darkness, and set free the imprisoned soul, whose heart and lips praised God.

Sinner, dear soul in despair, the Master is willing, waiting, to help you.

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### Prayer

THE infinite God hears prayer. The loving God answers prayer. Assurance of this is repeatedly given in His Word.

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry." Ps. 34: 15.

The apostle repeats this cheering promise:

"The eyes of the Lord are over the righteous, and His ears are open unto their prayers." 1 Peter 3: 12.

The psalmist knew by experience what he sang, for he declares:

"I sought the Lord, and He heard me, and delivered me from all my fears." "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Ps. 34: 4, 6.

"I love the Lord, because He hath heard my voice and my supplications." "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." Ps. 116: 1, 8.

That all His children might have courage and hope, our Lord passed through the experiences which we must meet; for He "in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, tho He was a Son, yet learned obedience by the things which He suffered." Heb. 5: 7, 8.

If Christ the Lord, our great Example, prayed, why should not we? If He needed to pray, why do not we?

God is infinite in knowledge and wisdom and power. He is love personified. He loves us with an everlasting love. Why

should we not seek Him? Our need, our helplessness, our hopelessness apart from Him, demand it. His fatherhood, His infinite fulness, His love, invite us. There are conditions, but we can all meet them. Then pray.

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### More Vatican Diplomacy

THE Protestantism of Germany was so affronted by the insulting words of the pope's recent encyclical on Saint Charles Borromeo, as to make its feelings forcibly felt at Rome. The Vatican yielded by relieving German priests from the obligation to publish the deliverance, which included bitter accusations against the Reformers, the heroes of the German nation.

Following quickly upon this retreat has come the collision between the papal diplomats and the Spanish Government. On June 11 the Spanish premier, Canalejas, in the king's name, proclaimed toleration to non-Catholic religions, permitting them to display the insignia of worship upon their places of meeting. The radical premier's program includes also a revision of the terms of the concordat with Rome, and would close unauthorized religious orders, some of which have been reestablished in Spain after being banished from France.

The Vatican claims that the decree of June 11 must not go into force until negotiations for the revision of the concordat are complete. Rome has let loose upon the premier all her enginery of influence and abuse, but Señor Canalejas declares that the Vatican's interference with the sovereignty of the state is intolerable. He says: "The church falsely accuses us of an attack upon the Catholic religion. We are simply defending the sovereignty of the state."—*The Christian Advocate*.



### Schedule for the Week Ending August 13, 1910

Sunday,	August 7	Ezekiel 23, 24
Monday,	8	25-27
Tuesday,	9	28-30
Wednesday,	10	31-33
Thursday,	11	34-36
Friday,	12	37-39
Sabbath,	13	40, 41

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WHAT an awful chapter is 23. How it points out the fearful sins of Judah and Israel. And what a sad incident is given in chapter 24 if we will but dwell for a little time upon it. The reader will note all through Ezekiel that the prophet himself is given for a sign of the people; and he shows by his own sufferings and privations which he undergoes, some of the awful sufferings which will come to Israel. Famine was to overtake them; he was to live for a time on famine diet. They were to be taken captive and bound by their enemies; he himself must lie in one position as tho he were bound, showing to them what must come to them. They were to lose their city; and the pride of their life and the joy of their heart, the temple itself, was to be destroyed. Then comes the awful blow to Ezekiel of the death of his wife, and yet over her he must not sigh, nor cry, nor wail aloud.

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THE closing chapters of Ezekiel are a prophecy of the restoration; a prophecy which was never literally fulfilled and never will be literally fulfilled. If God's people had heeded the words of the prophet, the Lord would have cut off all their enemies, as He declares in chapters 38 and 39; those who had gone down in death would have been resurrected, as presented in chapters 36 and 37; and the glorious temple, with its water of life and its wonderful glory of God, would have been rebuilt, and Israel would have become a light indeed to the world; but they refused to be ashamed, and so a mere shadow of the temple was builded instead of the wonderful structure which the Lord presented by His prophet.





# THE OUTLOOK

“Watchman,  
what of  
the night?”

## A Campaign for Intolerance

**W**HAT is the character of the campaign which is beginning in California. At its head locally is the Rev. G. L. Tufts. Behind him nationally is Dr. Wilbur F. Crafts.

Of course, we would not be understood as charging that this is the purpose of these men. They doubtless believe that their effort if successful will result in good, will be of great benefit to the state and its various communities, in fact, will be the salvation of the state.

There are some things in Mr. Crafts's reform bureau which are worthy objects to work for; namely, temperance, anti-gambling, reform in divorce laws. But another feature which he is putting forth special effort to secure is a legal sabbath in California.

In a recent meeting in San Francisco — July 10, 1910 — Mr. Crafts declared that the two things that helped San Francisco in her efforts to secure the Panama exposition was the prohibition of the prize-fight and of the fight pictures; and now two more things he deems necessary, — liquor must be forbidden on the exposition grounds, and the grounds must be kept closed on Sunday. Mr. Crafts and his associates will labor to this end. No appropriations will be voted by the Federal Congress, if Mr. Crafts can help it, unless with the gift goes the promise that the exposition is to be closed Sunday, the working man's day for seeing.

We do not mean by this that state authorities should seek to control or enforce the labor on Sunday of those employees upon the grounds who conscientiously can not work that day; yet we believe that thousands of workmen would spend Sunday to better advantage upon the exposition grounds, limited tho the exhibits might be, than they would elsewhere in drink, in carousing, in senseless, aimless wandering. The fair would at least be educational.

But a Sunday law, as demonstrated by all past history, is a regular Pandora's box of evils if active. However mild its blossoming, it forms a stock on which can be grafted all the evils of church and state. However beneficent may be its authors, it becomes a weapon which bigots and the intolerant-minded will use as an instrument of tyranny against those whom they oppose.

Why Christians, those who believe in Christ, in His power to save and keep from sin, who believe in the Spirit's power to change or restrain the human heart, should turn from these infinite potencies and seek the aid of

the state to enforce religious dogmas and institutions, is beyond comprehension. Does it mean that they do not believe in Christ Jesus after all?

Then, too, no service is acceptable to God unless it is willing service. No man is won by compelling him to act contrary to his convictions. No one is made better by compelling him to be a hypocrite. And there are a hundred other inconsistencies.

### New Combinations for Sunday Law

[The following from the "Free Labor News Service Syndicate," San Francisco, we print without comment. To the careful observer it speaks for itself.—EDITOR S. OF T.]

The Rev. Charles Stelze reports progress in his great work of merging the labor

unions with the Presbyterian Church. Rev. Mr. Stelze's latest is to have a "labor Sunday" on which all pulpits in the Protestant churches will be thrown open to labor leaders to expound their particular labor doctrines.

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The California State Capitol at Sacramento

*The coming legislature of the Golden State will again have to face religious legislation. Every effort possible will be put forth to compel affirmative action on a Sunday bill. We plead with our legislators, prospective tho many are, to stand true to principle, true to the equality of men, true to the Constitution, and against all class and religious legislation in every form. Duty demands no less.*

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A pact is being made by which the merger will gain the strength of the Prohibitionists and the labor element will vote with the latter in an attempt to make the state "dry." This step was taken by the Labor Councils of the various cities with a view to wreaking a proper vengeance on the brewers, who refused to come to the aid of the striking hands during the last walk-out at Los Angeles. In connection with the program of the two ministers who have become so distinguished in labor circles, it is proposed to lend all the aid of the labor element, in the next legislature, to the enactment of a Sunday closing law.

The Rev. Stuart Reid is the paramount representative of Mr. Samuel Gompers in Cali-

ornia, in charge of the machinists' strike, and the Rev. Stelze is the man who originated the idea of the church and labor merger. Undoubtedly both great bodies will work harmoniously and to the great good of man.

And the next thing will be great appropriations for building fleets of aeroplanes, to be cast aside in a year or so for useless junk while more expensive ones will be on the tapis. Just recently in addition to the new British budget, Mr. Lloyd-George made provision for a further increase of \$27,500,000 in naval expenditures. He warns the country where it is needed, and he points out that in the last quarter of a century the naval estimates have risen from \$65,000,000 in 1886 to \$200,000,000 in 1910. That means national bankruptcy, and the great question is which nation will fall first. The New York "World" points out that "Great Britain's case is not different from that of the other great world powers. They have all been seized with the same craze for bloated armaments. The United States, in spite of its exceptionally advantageous position, has fallen a prey to the jingo madness." From \$13,000,000 in 1886 naval

### Preparing for War

**W**HE New York "World" and some other journals feel that the question of the future is air-ship and battle-ship. Military officers that witnessed the exhibition of dropping pseudo bombs on pseudo battle-ships believe that there is a factor to deal with that has not been dealt with before. Hiram Maxim declares that a thousand shots might go through an aeroplane without effect, without inflicting upon the pilot or the motor a disabling wound.

"The human spider in his web of bamboo and piano wire, moving at fifty miles an hour, flitting, swooping, rising, veering, constantly altering his course, is a small mark at a thousand feet of altitude. Shrapnel may destroy him, as Mr. Maxim says; but its range is limited, and the man in the aeroplane, while studying to cast his bolt, or after casting it, may rise to 3,000 feet and become almost lost to sight."

There is fearful risk in it, but there has never been any lack of men to take such chances, while a thousand aeroplanes may be built for the fraction of the cost of a super-Dreadnought.

"Give them a gray mist that veils the stars from below while the upper air is clear, and they may swoop so low that the dim bulk of the ship is an easy mark, while the sound of their coming will only approximately show their location."



expenditures have mounted to \$136,000,000, or increased tenfold in twenty-five years.

In the years 1907-1909 the seven nations, Great Britain, United States, Germany, France, Russia, Italy, and Japan, provided for the expenditure of \$1,634,605,000 on their navies; Great Britain and the United States alone being responsible for more than half that enormous sum.

The same craze possesses the South American nations, Brazil building three big Dreadnoughts; Argentine two 20,000 ton battleships and four big cruisers; and now little Chile follows suit with a battle-ship larger than either of her neighbors possesses. "The World" truly says:

"A more ruinous policy or one more contrary to common sense was never conceived by civilized nations, and it is a thousand times ruinous in the light of Curtiss's experiments for 'The World.'"

Yet all this is but the fulfilment of prophecy. Read Joel 3: 9-12.

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The Royal Oath Bill before the House of Commons, presented in order to take away the offense of so many Roman Catholics, does not demand that the king shall repudiate the Roman Catholic Church, but it does declare that he must be a faithful Protestant and so remain. The paragraph referring to that reads as follows:

"I do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful member of the Protestant church, as by law established in England, and I shall, according to the true intent of the enactments which secured Protestant succession to the throne of my realm, uphold and maintain the said enactments to the best of my powers and according to law."

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**Steel Cars.**—There is one thing worthy of notice in a recent wreck on the Southern Pacific. Usually wooden tourist cars have been crushed to pieces; but in this wreck the steel tourist car in the middle of the train left the track, tore through the buffet car, and landed on its side in the ditch; but with every berth in the car occupied, not a single occupant was killed or even seriously injured. All were able to collect their scattered clothing and dress undisturbed by the fear of fire. Travelers ought to be glad that steel is so rapidly replacing wood.

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Great effort is being put forth at the present time in New York and New Jersey and elsewhere to enforce Sunday laws and prevent if possible any more Sunday baseball games. In Patterson, New Jersey, the ministers protested, and called upon the mayor and chief of police to enforce the laws, but the mayor loves baseball. He recently threw the first ball in a Sunday baseball game. The next Sunday he was criticized from the pulpits, but he responded that he enjoyed baseball playing, was glad he went, and would go again if he had the opportunity.

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A despatch from Berlin of July 12 makes declaration to the effect that Germany has taken no stand in opposition to the United States and the affairs of Central and South America, and has issued no statement that could be construed into antagonism to what the American Government has done, is doing, or may do in Nicaragua, nor is the Monroe Doctrine flouted by her. The Government at Washington feels no apprehension regarding Germany's attitude.

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The Hon. William Sulzer, congressman from New York, has one laudable object in which all ought to wish him well, and that is the making of good roads. The third National Good Roads Congress was held the last of last month at Niagara Falls, New York. Mr. Sulzer points out some of the great economical advantages which would come from good roads, in a speech in the House of Representatives, June 9, 1910.

Altho Persia is already divided into two "spheres of influence" by Russia and England, Germany has announced its intention of opening it to German capitalists. Germany was unfortunate in being born into the circle of the great nations after the world had been divided among the powers. Hence her industrial expansion will always involve international relations. In the Persian situation as it now stands, one journal has put it, "England and Russia will have to divide their Persian spheres of influence, or Germany will have to abandon her purpose to force open the trade doors of Persia, or make the new East a battle-field." In view of this, the same journal elsewhere says the situation makes certain a desperate crisis in the Orient.

"The Western Watchman," of St. Louis, publishes a column article from London in its issue of June 23 to prove that King Edward VII died a Roman Catholic, shrived by a priest, namely Bernard Vaughan, S. J. The last place the king visited before leaving the continent for England, just before his last illness, was the grotto at Lourdes. It is also said that he wore around his neck a scapular, such as is worn by devout Catholics. A scapular consists of narrow strips of cloth tied with strings, and generally having upon it the figure of a cross, or some other badge. That the king died a Catholic would not surprise us. The defection of the whole royal family does not change God's truth.

Mexico will celebrate the centennial of its struggle for liberty next September. It was in September, 1810, that the Mexican revolution against the Spaniards began. A national centennial commission is arranging a program. The powers will send delegates to the celebration. Certainly the men of to-day need to learn the lesson of past struggles for freedom.

As showing the tendency to extravagance, the increase in Government expenses is worthy of note. In the four fiscal years 1886-1890, during the 49th and 50th congresses, the appropriations amounted to \$1,136,454,697.68. During the four fiscal years 1902-1906, under the 57th and 58th congresses, the appropriations were \$2,139,006,651.58.

Elwood Haynes announced to the American Chemical Society, which met in San Francisco, the discovery of a new steel substitute, an alloy of cobalt and chromium. It is unoxidizable, and will not rust under any conditions. While costing a little more than steel, it has more utility.

The German kaiser will shortly begin an anti-socialistic sheet with himself as editor. It is reported that Emperor Wilhelm has been studying American journals, and that he intends to introduce a tinge of "yellow" in his paper.

The entertainment that Paris extended to the king and queen of Bulgaria on their recent visit cost the French Government \$20,000; that of Roosevelt, \$5,000; and that of a Chinese prince and several Moroccan nobles, \$5,000.

July 4 to July 28 the British navy engaged in mimic war. The area of the maneuvers was from Gibraltar to the North Sea. The monetary value of the fleet involved is \$600,000,000. It is the largest fleet of modern history.

The governor of Missouri has issued a proclamation warning the Negro that he must not gloat over the results of the fight at Reno. Sad that such a thing seems necessary.

According to the St. Louis "Globe-Democrat," men are allowed to smoke in a church at Dayton, Ohio. The same journal says the church may soon be a competitor of the "club."

Six hundred seventy-two boxes of ice-cream cones were seized by a United States marshal at New York. A complaint had been made that they were unfit for human consumption.

According to a newspaper report, 14 divorces were granted in Reno in 1905; 58 in 1906; 82 in 1907; 111, 1908; 146, 1909.

The German astronomer Johann Gottfried Galle died July 10. He was the first astronomer to see Neptune.

## BOOK NOTICES

**The Companion Bible, Part I, The Pentateuch,** being the authorized version of 1611 with the structures and notes, critical and explanatory and suggestive. Oxford University Press, London, New York, Toronto, and Melbourne.

The object of this work is to publish the English Bible in four instalments, each containing about 400 pages: The Pentateuch, Joshua to Job, Psalms to Malachi, and the New Testament. The aim is to make the Bible self-explanatory, designed for the general use of all English readers. It is not to be considered a new translation nor an amended translation nor a commentary. There are no alterations in the text beyond what can be effected by a variation in the character of the type. All ancient readings and all amended renderings are confined to the margin. There are no minute English or Greek "superior" letters to confuse the text. Distinctions are indicated by type. Pronouns referring to Deity are indicated by capital letters; pronouns emphasized in the original are in special type. Where capital and small letters affect interpretation these are given. Words spoken or cited are placed within quotation marks. There are many other good features which we have not space to mention. Chapters and verses of the Authorized Version are retained, but spaces are introduced to mark them off into paragraphs, so that the advantages of both verse and paragraph division are retained. The marginal notes give all the important readings in the Old Testament according to Ginsburg's Massoretic-Critical Text of the Hebrew Bible. In the New Testament all the important readings will be given according to the great textual critics Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Revisers' Greek Text.

Another excellent thing is that no Hebrew or Greek words are brought in with the Hebrew or Greek characters, but all such terms are transliterated. Structures of the books are given, and all their parts, which are the surest thing to their interpretation and the strongest proof of their inspiration. One may not be in concord with all of the appendixes and explanations given, but he will find the work decidedly helpful. The Oxford Press has certainly done an excellent thing in the issuing of the Companion Bible. As a help to the student we gladly commend it.

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**"Out-of-Doors, or the Open-Air Spirit in Relation to Modern Life."** Price 60 cents. By M. Ellsworth Olsen, Ph.D., with an introduction by Jacob Riis. Pacific Press Publishing Association, Mountain View, Cal.

This beautifully bound little volume with its illuminated cover page, inviting out into the mountains and woods, is packed full of inspiration, of the blessings of out-of-doors, out away from the murk and cark and care of the city, out from the busy, bustling rooms of commerce, out of legislative halls, stuffy offices, dingy workshops, gloomy houses, out into the great open, expansive "out-of-doors." It is to this that the little book invites us. It states what we all know,—that one of the great evils of the present life physically and mentally is "too much house;" too much of indoors, too little fresh air, too little sunshine, and outside the walls which encompass the great part of mankind there is an abundance of life and health and joy awaiting every soul who will drink it in. The book is dedicated to Col. Theodore Roosevelt. The chapter divisions indicate somewhat of the scope of the work: A Sedentary Race, Problem of the Children, The Young Man's Needs, Beauty Culture Out-of-Doors, More Fresh Air and Less Furniture, "Too Much House," Higher Ministry of Field and Wood, Around the Camp-Fire, "The Long Brown Path," Back to Nature and the Soil. It is a splendid little gift book for the weary, languid young man, or the pale, emaciated girl to read and put in practise. In fact it is good for every one.

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**"The Spiritual Unrest."** By Ray Stannard Baker; price \$1.35 net. Frederick A. Stokes Company, New York.

Some time ago Prof. William James of Harvard University stated, "A wave of religious activity analogous in some respects to the spread of early Christianity, Buddhism, and Mohammedanism, is passing over our American world." Mr. Baker has been gathering facts bearing on Professor James's statement. He has made what he believes to be an impartial investigation into specific and typical modern religious institutions; as for instance Trinity Church in New York, a noted slum

(Continued 3d col., page 12)



# Shiloh: the Man of Sorrows

Copyright 1910, Pacific Press Publishing Association

By Mrs. L. D. Avery-Stuttle

## Chapter XXII.—Imprisonment of the Baptist

**W**ith me to the lordly city of Tiberias, upon the western shores of the Galilee. Let us visit the palace of Herod Antipas the tetrarch. He has returned from Bethabara, beyond Jordan, from his conference with the Baptist of the wilderness.

The distance between the two points was long enough to have cooled an ordinary outburst of passion. But the haughty ruler of Galilee felt that his pride had been humbled. That he, Herod Antipas, by whose royal might the beautiful city of Tiberias had been builded in honor of Caesar—that he had been utterly unable to gain one word of praise from the mouth of the stern Baptizer, or to win one syllable of approval from his lips, was exasperating, and quite without a parallel. But that he, the princely tetrarch, should have been sternly rebuked for leading his dissolute and shameless life, was not to be silently endured.

Still he was unwilling to imprison or to punish the prophet in any way. The craven heart of the tetrarch felt a wholesome fear of the people, and, were the truth really known, he was troubled by an uneasy conscience. But the inflammable anger, caused by the outraged pride of the worldly prince, required but a touch of flame to kindle, and that touch was supplied at once by the fiery tongue of the irate and unscrupulous Herodias.

Wounded pride, hot indignation, and the desire for revenge, struggled for ascendancy in the depraved and sensual heart of the woman.

"Who am I," she exclaimed bitterly, at the conclusion of the recital of his story by her unlawful spouse, describing his reception by the prophet, "who am I, that I should quietly endure the reproach of this man! And thou, O Antipas, thou art not a

true son of thy father, even of Herod the Great, if thou dost submit to be scorned and insulted by this lawless peace-breaker, clad in his ugly raiment of camel's hair. Ugh! verily I shall have vengeance! O Antipas! canst thou say thou lovest me, and yet hesitate to punish this lawless son of a priest?"

The beautiful, cruel eyes of the woman were bedewed with tears—but they were the tears of a monster!

"Command me, O Herodias! behold, I am thy slave; for thou dost bind me as with chains of enchantment, with one glance of thy starlit eyes! What wouldst thou that I should do unto him, even unto this Baptizer?"

"Imprison him!" hissed the woman. "Verily, Antipas, thou hast not even the spirit of that weakling Philip, thy brother, if thou failest to imprison this son of an ignorant priest! Why shall he taunt thee concerning the daughter of Aretas, the Arabian? Verily I doubt not he doeth worse than thou, in his scandalous garments. If he hath done no evil, why dwelleth he in the wilderness? why hideth he himself, even from his youth, as I have heard that he hath? Of a truth, this fellow is a companion of robbers!" and a shudder of pretended fear shook the graceful form, as she glanced appealingly at the king.

But sin-hardened as he was, Antipas could scarcely

listen to such condemnation, such slander, so unjust, against one whom he knew to be the prophet of the Almighty, one whose life of purity and virtue was never before spoken against.

"How canst thou speak words of such bitterness, O mine enchantress! for of a truth the man hath done me no harm, even if he were emboldened to speak the words of the law unto me. Surely, O my Herodias, thy woman's heart doth not counsel me to deeds of violence. Verily, I repent even now of mine own anger. Why should I have spoken at all these words concerning this prophet, who is indeed a just man? for of a truth I have caused thee to rise up against him!" and an expression of real regret crossed the dark face of the king.

"O mine Antipas! surely thou art false unto me, and thou lovest me not. Go again even into Arabia, and fetch from thence the daughter of Aretas, the angry emir, thy father-in-law, and let me take my beautiful daughter Salome, who, thou sayest, is the light of thine eyes; behold, I will take her and depart, and go again to Philip; for of a truth thy brother at least sought to please me, and verily he loved me. I will return unto him!"

"Say not so, O my princess! what wilt thou that



The city of Tiberias on the Sea of Galilee, where Herod's palace was

I should do unto the prophet of the Lord, thine enemy?"

"Have I not said unto thee that the man should be imprisoned? And surely, O my Antipas," continued the woman, her cruel eyes wet with false tears, "thou knowest not the pain it giveth me,—for it grieveth me to do harm to any creature; but this man verily belongeth to the horde of robbers who are led by Barabbas, and so, for the good of all the people, he must be safely lodged. Behold, the prison that thou hast already builded even here in Tiberias,\* waiteth for robbers and malefactors! but if thou lovest me not," and the cruel eyes again shone with tears, "if thou hast no love for me, then let this mine enemy and thine go in peace."

For a moment Herod hesitated. In that moment the fate of the prophet was sealed.

The tetrarch felt a pair of soft, white arms about him, and warm, sensuous, seductive lips pressed close to his. The woman realized that she had triumphed.

"Behold, it shall be even as thou sayest. I will send and fetch the man."

The gloomy fortress at Tiberias has closed its iron doors upon him who was commissioned by the

Eternal to prepare the way before the Anointed of God, the Shiloh of Jacob.

To gratify the wicked caprice and revenge of a vile woman, the faithful prophet of the Most High must languish in prison.

Meanwhile, Herodias bides her time. She can afford to wait, now that her victim is in her power; for she is certain of complete revenge.

(To be continued)

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## Book Notices

(Continued from page 11)

mission, institutional churches, settlement houses, Jewish synagogues, and the Emmanuel Movement. The results of Mr. Baker's investigation first appeared as articles in *The American Magazine*. The number of letters received at that time led to the placing of the articles in a more permanent form, of which this book is the outcome.

This is certain: Mr. Baker's book shows that there are deep and rapid changes taking place in the religious world. The real question is whether it is for the good or the bad. Is the great spiritual unrest finding the only Source of rest—Christ Jesus? Or is the tremendous outward activity a sign

merely of an effort of unrest to find peace? In other words, are the many activities of what is called religious work but so many efforts put forth to purchase pardon and peace? Are they real fruits of the life of Christ within, or are they simply manifestations of human effort to obtain life apart from faith in Christ? That the latter is the case seems evident from an expression which Mr. Baker uses in his summing up when he says, "If it were possible to sum up in a few words the one thing that has most impressed me in visiting churches and talking with church leaders in various parts of the country, I think I should say the utter confusion of counsel among church leaders themselves." Yet he thinks there are real prophets, and declares that the

book which has most strongly impressed itself upon the agents of religious activity is "Christianity and the Social Crisis;" but this of itself is not assuring. Where the true reformation lies it will not be found that the one book or books which impresses itself or themselves upon the leaders is a purely human book, but it will be found that it is the Book of books. There are some things helpful and very much that is informing in Mr. Baker's "Spiritual Unrest."

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"Training the Teacher." By A. F. Schauffer, D.D., Antoinette Abernethy Lamoreaux, B.L., Martin G. Brumbaugh, Ph.D., LL.D., Marion Lawrence. With supplementary chapters by Charles A. Oliver and Ira Maurice Price, Ph.D. Paper covers, second edition. Thirty-five cents. Sunday School Times Company, Philadelphia.

This little manual embraces four departments, the Book, the Pupil, the Teacher, and the School. It is intended to be a guide for young teachers. The first department is an analytical résumé of Bible history. It is pleasing to discover that Dr. Schauffer is opposed to Higher Criticism, and tho he is somewhat uncertain of the manner of the ushering in of Christ's kingdom, yet he always tells the reader to go to the law for the verification of what he puts forth. The remaining part of the volume will be very valuable to the Sabbath-school teacher and superintendent, as it includes a sketch of child-psychology, chapters on the training of teachers, and an explanation of the technicalities of Sabbath-school organizations.

\* Crabtree's "Journeys of Jesus," chapter 32, page 275.



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**"To Nineveh He said:** 'Yet forty days and Nineveh shall be overthrown.'

**"God's Messages Are Always Merciful.**—The Lord being merciful unto' Lot and his family, sent them this startling message: 'Escape for thy life; look not behind thee, neither stay thou in all the plain; . . . lest thou be consumed.'

**"God's Messages Are Given through Men.**—Noah gave the message of the Deluge. Joseph proclaimed the famine message in Egypt. Moses bore the message of deliverance from Egypt. Nathan carried the Lord's reproof to King David; Himself sent Saul the persecutor to Ananias, a disciple in Damascus, that he might learn his duty as a convert.

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The study of the messages for this time is then taken up. Price, \$1.00 a hundred.

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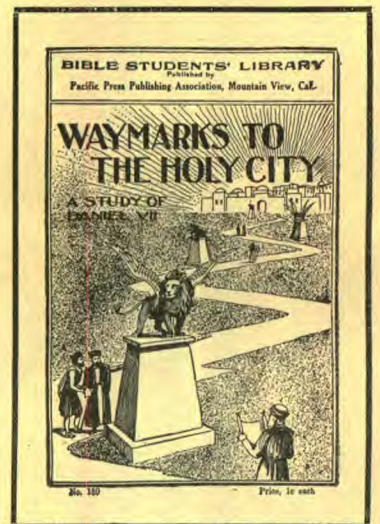
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## Progress in China

### I. Our Work in Shanghai

**S**HANGHAI, the New York of China, is without doubt the most cosmopolitan of any city in the world. Here may be found representatives of nearly every nation in Europe, Asia, and America engaged in business, side by side with the dark-skinned Indians, the yellow, slant-eyed Chinamen, and the little brown men from Japan.

A half hour's walk along the "Bund" (as the main street is called) will serve to show a person the most remarkable contrasts of people, costumes, and buildings.

The tall, stalwart Seik policemen with their heads wrapped in red and yellow turbans, guard every street corner, and do not hesitate to use their clubs on the Chinese coolies who swarm along the roads with their bamboo baskets, wheelbarrows, and rickshaws, in close proximity to the modern

Chinese city of Shanghai, in an atmosphere as different as night is from day.

Here dark, narrow, dirty alleys and small one-story shops prevail everywhere; and here business is carried on much the same way as it was one thousand years ago. To get into the city it is necessary to go through a winding passage in the wall. At every turn of the way there are heavy iron gates, and some of the ancient spears and battle-axes which the guards used are still there. Thus did the Chinese fortify themselves against their enemies. Every city in China of any importance has the same kind of wall around it. They average from twenty-five to forty feet high and about fifteen or twenty feet thick, being much wider at the gates to allow for a passage of several turns. They usually have four gates, and these are called after the four directions of the compass.

On top of the wall can still be seen many

At the time of the Tai-ping Rebellion against the imperial government, in 1850-64, the whole eastern part of China was captured by the Tai-pings, with the exception of Shanghai; and here the European troops in garrison mounted the wall, and with these same guns repulsed the attacks, and thus saved this city from the terrible devastation which all the surrounding country suffered.

Much has been said about the open door of China, and I believe it could be truthfully said that Shanghai is that open door. Situated at the center of the east coast of China, almost at the mouth of the Yang-tse River, with good natural waterways and excellent docking facilities for landing and shipping, it is recognized at once as the key to Western Asia; and in a few years, with the opening of the railroads now proposed to Peking, Szechuen, and Canton, it is destined to become the greatest shipping center and base of supplies for all the Orient.



A View on the Shanghai Bund. Note the well-paved street, and also the wheelbarrow load of baggage.



A Custom-House on the Bund, Shanghai. All passengers from foreign parts land at the jetty just opposite this building.

electric street-cars and swiftly speeding automobiles.

The fashionably dressed rich English lords and ladies come dashing down the street with their beautiful carriages and spirited horses, passing en route the ancient Chinese ox-cart and water-buffalo, and running down without a thought the poor cripples and beggars who lie by the wayside clothed in rags, asking for a few cash pieces with which to buy food.

In the busy markets the rough be-whiskered Russian brushes his shoulders against the Japanese and Korean, while the Philippino, Jew, Spaniard, Portuguese, and French and German meet together on equal terms.

Leaving the beautiful modern brick and stone five-story and six-story buildings, such as the Astor House, the Palace Hotel, the German Club, the custom-house, and the consulate buildings, one has only a walk of half a mile to find himself in the original

of the old cannons. I am sending a picture of one on which the date 1843 can be clearly seen.

This one is British make, and was no doubt placed there when Shanghai was first opened, as a treaty port, to foreign trade, which was one of the conditions of the first treaty between China and Great Britain, which was called the treaty of Nanking, and was signed August 29, 1842.



Cannon on the great wall of China. This is not only common as regards the great wall, but they may be seen on walls around the city of Shanghai.

It is indeed fitting that a place like this should have been chosen for the headquarters of our work in this field.

All out-coming missionaries must stop here before going to their stations in the interior; and it is right that they should find here a comfortable place where they can secure rest after their long sea voyage, and receive courage and instruction before facing the privations and hardships of the inland stations.

There are many articles of necessity which can not be bought in China; and as our missionaries have orders of freight coming out continually, it is well that we have a representative here who can see these orders through the custom-house and get them transhipped properly, thus avoiding many mistakes which would happen if left to disinterested parties.

All mail and money-orders reach Shanghai first; and as the banking facilities are good here, it is possible to handle the trouble-



some exchange in a way that would be impossible in an interior city.

All these advantages and many more were recognized by our brethren when two years ago they moved our small printing-office from the interior to Shanghai, and established the mission headquarters here.

F. E. STAFFORD.

— ★ ★ —

## Our Work and Workers

EIGHT souls recently went forward in baptism at Memphis, Tenn.

TWO HAVE been converted to present truth at Milledgeville, Ky.

JUNE 25, eleven were baptized in Dumont Lake, near Monterey, Mich.

SISTER T. C. COLTRIN reports three new Sabbath-keepers at Sherman, Miss.

IN May, four natives were baptized at the Maranatha Mission, South Africa.

FOUR were baptized as a result of Brother C. H. Bates's work at Sallisaw, Okla.

AS A result of the efforts of local workers at Clay City, Ind., four souls were recently baptized.

AS A result of work among the Scandinavians of Denmark, Neb., Brother H. Hansen baptized two souls into the truth.

BROTHER L. BENTON reports three additional signers of the covenant at Portales Springs, N. M., since the last report.

BROTHER H. E. GIDDINGS baptized seven souls with the Lord, July 2, at Amarillo, Texas. Four were adults.

A SABBATH-SCHOOL has been organized at St. Elmo, Ill. It is the first result of a series of evangelistic meetings there.

THE site for a church building has been secured by our colored brethren of Kansas City, Mo. The building itself will be erected before winter.

SEVEN persons were baptized during the young people's convention which was held at the close of the school year at Beechwood Academy, Indiana.

SEVEN members were baptized into the Italian church, New York, July 2. On the same day six Scandinavians also were baptized, as well as five Germans, in New York.

THE Senior number of *The Educational Messenger* for 1910 has come to hand. It is a well-printed publication of sixty pages, and well represents the ideal of a student journal.

THE pastors of Persia, Iowa, dismissed their meetings one Sunday night that their audiences might attend the sermon of one of our workers, on "The Second Coming of Christ."

IN May Brother W. H. Anderson of Africa delivered a stirring address on missions in America. He called for no gifts, yet two brethren came forward and gave about \$1,300 to open up two out stations in South Africa.

THE sixth annual announcement of the Meadowglade Industrial Academy, Manor, Wash., is a neatly printed pamphlet of twenty-eight pages. This institution was founded in 1903. Eighty students attended the past year. The announcement may be obtained of J. B. Clymer, principal.

ALL mail designed for the Cumberland Conference should be addressed to Anna Kimlin, 1217 Duncan Ave., Chattanooga, Tenn., instead of Minnie Hildebrand, Graysville, Tenn. The president, P. G. Stanley, especially requests that all should make note of this, not only in the change of secretary, but of office address as well.

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MAGAZINES, tracts, etc., of Seventh-day Adventist literature in both English and Jewish languages wanted for missionary work by J. A. Kimmel, 250 Strickland St., Athens, Ga.

Wanted

NURSES.—We want to correspond with two young ladies about twenty years of age with reference to taking up the nurses' course in our hospital. Must be S. D. A. and come well recommended. Address Dr. Dail's Maternity Hospital, 1814 Beech St., San Diego, Cal.

A GOOD location for man and wife. Treatment-rooms in Marshfield, Oregon, for sale. Cheap if taken before September 1. Full information may be had by addressing Mrs. L. M. Bliven, Box 369, Marshfield, Ore.

FOLLOWING books wanted.—"Empires of Prophecy" and "Ecclesiastical Empire," by A. T. Jones. Any one having these books and wishing to dispose of them please address A. L. Whitaker, R. F. D. 1, Box 17, San Fernando, Cal.

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MOUNTAIN VIEW, CAL., AUGUST 2, 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 16.

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Read the article "Out of Babylon to Zion." The prophecy of Zechariah and the lesson of his times are present truth to-day.

We again call attention to the series, "Man's Sin and Saviour." The great topic is of infinite importance, and is too a great battleground between faith and infidelity. Read the series to the end.

The "Homiletic Review" tells of a preacher in Minnesota who lost his accumulated sermons of twenty years, by shipping them on the railway, and now he wants the railway to pay for them. The Review hopes he "will be able to collect—all they are worth," and questions whether his congregation ought not to be willing to share damages with the railroad, in the expectations of getting original, fresh sermons. The customary use of the "barrel" the Review considers.—Is it alone in this?—"is a nearly infallible sign of decadence in preaching."

Neither florid rhetoric nor nicely rounded periods are evidence of truth. "Thy Word"—God's Word—"is truth." Men may pile up facts of history concerning certain theories; but do they fit the Word?

A clear, incisive article on "Higher Criticism and Interpretation" will be printed next week. This will be followed by "The Harvest of Higher Criticism," "Higher Criticism and the Church," and the series will close with "The Bible as the Word of God."

Is your work appreciated by the human?—Thank God, give to Him the glory, and labor on. If to you comes not one token of appreciation from those you serve, still toil on, work on, watch on, pray on. The Master knows. You are working for Him. He oftentimes shows His appreciation by lading you with still heavier burdens. But every burden He lays upon your shoulders is a promise of His strength.

A Great Journal.—The *Scientific American* has rounded out its 102d volume since its establishment in 1845, and begins, with all its best and pristine vigor, volume 103. For the purpose for which the paper is published, there is none that excels. In fact there is none that equals it; conservative, reliable, interesting, and informing. One can not even sketch through a number without learning something. Every young man interested in any wise in mechanics or mechanical science or physics ought to be a reader of the *Scientific American*. It is issued weekly, splendidly illustrated, published at 361 Broadway, New York; price, \$3.00 a year.

When Theosophists tell you that they believe in Christ Jesus, they mean the Theosophist Jesus, not the Bible One. They will select various texts and passages which they will tell you they believe, but they will reject many more. They will tell you that the Old Testament reveals to us one kind of God, but the New Testament reveals another. Such belief is purely subjective, negative. The word "theosophy" is compounded from two words meaning "God-wisdom," but the cult itself is based on that wisdom of men which is foolishness with God, and which would make void His word of salvation in Christ Jesus.

The Hopelessness of Peace.—There are many noble souls working for peace in this world, and they present many plans by which it could come about; but it will not come in that way. For instance, Dr. C. H. Parkhurst declares that if some great power like the United States or England would set the pace in a movement toward disarmament, all the other powers would probably follow suit; and yet the same writer tells us that each power is arming against some power or other that has not the slightest desire or intention of attacking it. The simple fact is, the world is war mad. The secret of it may be found in Jeremiah 25, in which we are told that all the nations of the earth are drinking of the wine of wrath, and as the result, will come the battle of Armageddon. Yet we have other voices declaring that the nations are moving steadily and surely toward universal peace. This cry also is a subject of prophecy. The divine Word tells us that "many nations" and "many people" will predict just what men are saying now respecting peace, but we are also told that the cry is a false cry.

We have received from the United States Brewers' Association the Brewers' Year Book for 1910. It presents for its chief argument in favor of the brewers' work the tax rates paid into the various treasuries, the fact that prohibition does not prohibit, and the unsatisfactory condition of legislation along prohibition lines. And yet no thinking person can read its statistics without believing that if no beer were drunk men could afford to pay very much larger revenue to the government in various forms than they are paying at

present and still be a long way ahead, and that government would be far less expensive if the crimes which come by drink were eliminated. Prohibition laws are unsatisfactory, it is true; and so are all laws against crime, because men are criminals. Murder is prohibited, stealing is prohibited, highway robbery is prohibited, yet there are many murders and many highway robberies and many things stolen. Should we therefore repeal the laws? or should we endeavor to educate the people so they would see the necessity of these laws? The liquor problem is a hard one. We do not always agree with the methods that are used by those who are endeavoring to terminate it, and yet we do not wonder that men use even the extreme kind of measures when they take into consideration the awful evil that it is.

The Brewers' Association is a wealthy company. There are millions upon millions pouring into the treasury of those who wholesale and retail the drink that kills every day. How much better it would be for the country and for humanity if that money were turned to proper clothing for the family, proper food, decent furniture, homes, and surroundings!

"The Life of the Bible as a Book," by Lorinda Munson Bryant, is a little pamphlet of sixteen pages with cover. The author has endeavored to put in a very condensed form the result of years of study. It is a fairly good treatment, for one so brief, of the Bible, its manuscripts, their compilation, showing that the Bible that we have is well authenticated and one upon which we can depend.

A little pamphlet has come to us entitled "Sunday as Sabbath," third edition, revised by Albert D. Rust, Sr., price not given. It covers fairly well, in its forty-eight pages, the Sabbath and the rival sabbath—Sunday. Its special object is to show that Sunday has no claims to the Sabbath, and that it has been antagonistic to the Sabbath of the Lord all the way through the ages.

There was an excess of British opium entering China in 1909 above the limit agreed upon by Great Britain. According to the treaty, the importation of Indian opium was to decrease one tenth each year. It is probable that a new treaty will be arranged.

A Japanese wrote an article in the *Osaka Mainichi* in which he declared that war between America and Japan was certain. He says it is a pity that some Japanese continually tell us that Nippon would never fight the United States.

The first trip of the new monorail car with passengers met with an accident. With forty-seven on board, the track gave way when the car was going forty-five miles an hour around a sharp curve. A score were injured, three or four seriously.

The study of the Japanese language is being encouraged by the Russian Government. Russian students desiring to visit Japan are given free tickets to the flowery kingdom.

Plans are in progress in Paris to enlarge the seaport facilities. It is estimated that the enlargements will increase the traffic from the present yearly 1,000,000 tons to about 3,000,000 tons.

Three perfect specimens of gigantic sauro-pod dinosauria have been excavated from the rocks of Utah this past year.

Chile has arranged with an English ship-builder for the construction of a 32,000-ton vessel to cost \$15,000,000.

It is reported that England intends to send an additional number of war-vessels to Eastern waters.