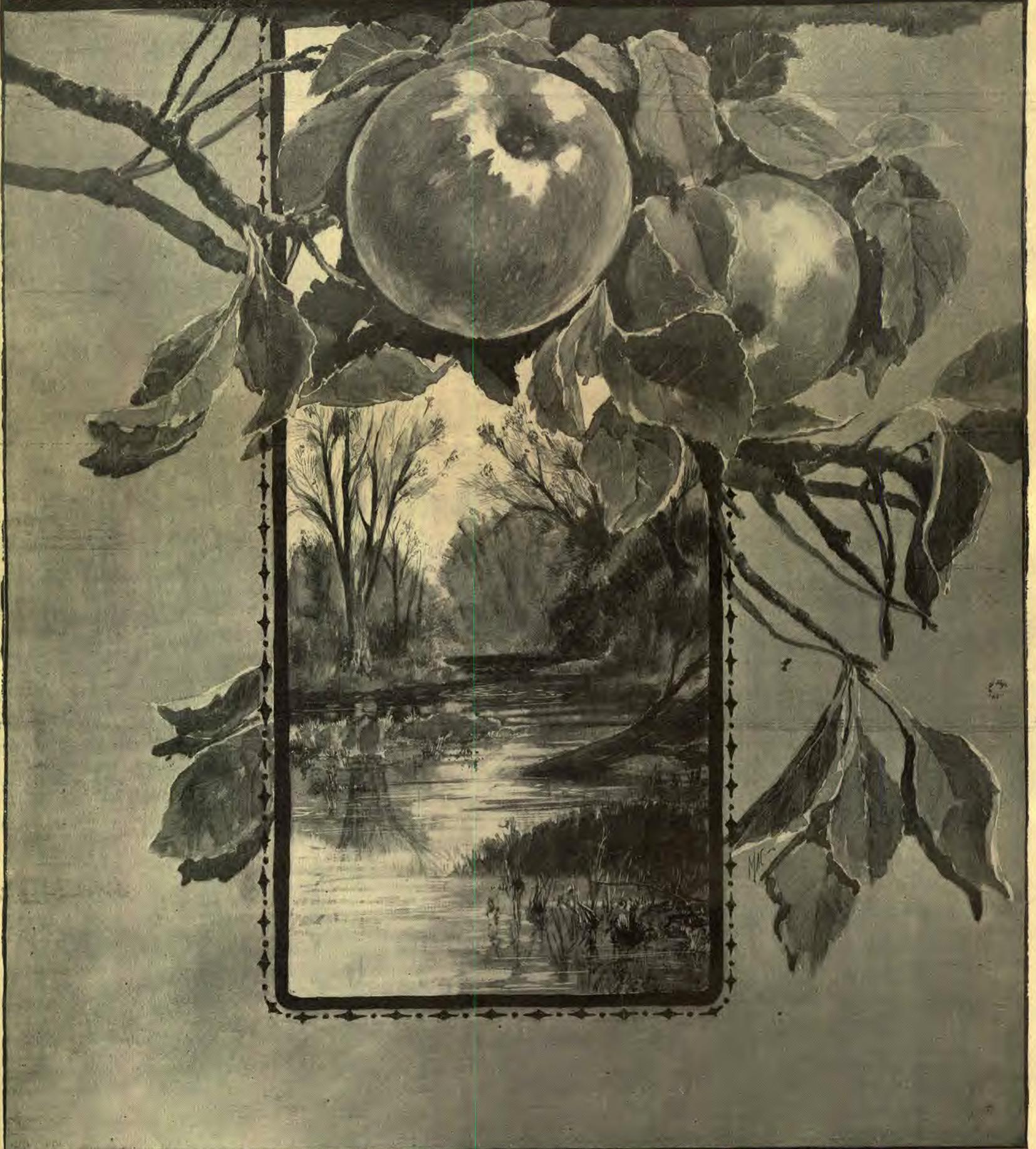


31

SIGNS OF THE TIMES





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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3218.—The So-Called New Bible—Oahpse

A friend hands us a letter in which this so-called new Bible is said to be the history of this earth from the day it was first populated to our own time, carrying us back to nearly eighty thousand years ago; in which Jehovah is said to be the supreme ruler of the universe, while God is merely a superintendent of an inhabited world. The letter goes on to say that it teaches wonderful things regarding the use of vegetables for food instead of meat, etc.

The teaching of this new Bible is akin to Mormonism. Its design is to exalt man instead of the salvation which comes through our Lord Jesus Christ. We have the true history of man, the creation of man, the fall of man, the redemption of man, and the great future of redeemed man set forth in the Holy Scriptures. The Scriptures have demonstrated and are demonstrating daily their truth. To turn from them to any of these other great schemes which men have devised is like turning from the cool snow-waters of Lebanon to the polluted and broken cisterns of humanity. In every false religion that exists, there will be found sooner or later and more or less the one thought of self-salvation—man his own saviour; man a god. It is one of the sure evidences that the religion is false. It is some form or other of the first temptation which came to humanity, "Ye shall be as God." So far as proper living is concerned the Bible teaches that just as truly as any other book which has ever been written, and does not teach it by degrading man to the beast or by elevating the beast to man. It teaches it because the proper living, the proper care of body, soul, and spirit, will glorify God. It is not a wonderful thing to give up flesh-eating. There are thousands upon thousands who have done that and have followed it for years to advantage. Oahpse or any other book or system of religion teaches nothing good but what may be found in the Word of God, and they have connected with them more or less of evil which is condemned by that Word.

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3219.—A Question of Conscience, Principle, and Expediency

If a young woman marries a man that is supposed to be reformed from drinking intoxicating liquors, or promises her before marriage that he will not drink, and did not drink after he made the promise until after they were married, do you think that in the sight of God it would be right for that young woman to depart from him, not seeking a divorce; or should she stay and bear with him, hoping that he could be made better by the wife living with him? HAWAII.

This is one of the hard, hard questions which it is impossible for you to settle for another. In the first place any young woman whatsoever is taking an awful risk when she agrees to marry a man who has been a drunkard and drinks right up to nearly the time of his marriage, breaking only for a short time because he feels he can secure the woman in no other way. We would like to plead with the girls of the world to put him on a longer, stronger test than that. A man never is safe who will not give up such habits, not because of the girl's sake whom he hopes to win, but from the evil of the thing itself.

Secondly, of course she married him with the expectation that the habit would be given up. That does not form a part of the marriage ceremony. In that she takes him for better or for worse; but in the worse of course she did not expect that he was going to become a drunkard. Yet she is united with him, and in the marriage sense they are one flesh. He has proved false to his promise to her; shall she prove true to her marriage vow, and continue to live with him?

This is a matter which she herself must settle.

Is he cruel? Is her life in danger? Does he make existence intolerable and unbearable? Is there prospect that children will be brought into the world with the drunkard's mark upon them? These are things that should be considered; and if these are probabilities, we see no reason why she should not separate from him, not in the way of divorce, as she suggests, but a final separation. But if on the other hand he is not cruel, if he is truly endeavoring to reform, it may be possible that she herself can help him on in that way. If so, she must have his cooperation; and there are many ways in which help can be gotten by right living, by placing before him right food, by making home pleasant, by most inviting place in the world, by inducing him if possible to leave off the other habits which he may have that would feed the drink appetite. One of these is tobacco; another is strong, stimulating foods, highly seasoned food. To the drunkard, flesh-eating is a stimulant; so also is the drinking of strong tea or coffee, and the use of hot condiments, like pepper. If he is anxious and willing, he does not know how much these reforms would help him in overcoming the appetite. These are the denials on his part; then if he will seek God, God will come in with His great grace and give him victory. Can she help him to win such victory? See 1 Cor. 7:10-16. There may be principles there which will aid our inquirers. May God give her and others of whom she inquires as a type special wisdom and grace; for this is not one lone letter or one lone case, there are many such all over the land.

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3220.—The Final Separation

What does Luke 17:34-37 mean? And when does it take place? Please explain. G. N.

The passage in question refers to the time when probation shall close and a division will take place between those who are the Lord's and those who are not. It is the time referred to in the parable of the wheat and the tares in Matthew 13, when the harvest is ready for the reaping, when the tares are bound in bundles. The tract "The Great Day of the Lord" shows us just when this time will occur in relation to the Lord's coming. Probation will close, our Lord will have done all that can be done in His priestly ministrations for humanity, about one year before He comes the second time. During that year the plagues will be poured out upon those who have rejected Him and His Gospel; and it is to this time, when our Lord leaves His mediatorial work, because there is nothing more that He can do, that He refers in the passage in question. "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left." Taken by what? How taken? The last verse of the passage throws light upon this: "And they answered and said unto Him, Where, Lord? And He said unto them, Wheresoever the *body is*, thither will the *eagles* be gathered together." The margin of the Revised Version is "vultures." The wicked are likened to dead carcasses; the vultures to the plagues. The "seized" or "taken" will be the seizing or taking by the plagues. The thought is that there will be just as decided division then among classes as is shown in the illustration. Two women shall be together; the one shall be seized by the plagues, the other will be left to be gathered a little later by the angels when the Lord shall come. See Matt. 13:38-43. It will be noted in that explanation of the parable and the tares that the tares are first gathered. It is then clearly evident that the division can be made. It is later than that and in a different way altogether that the Son of Man shall send forth His angels and gather the righteous. See also Matt. 24:31, "And He shall send His angels with

a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

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3221.—Beginning of the Judgment

Does Christ begin with His judgment on those who have joined the church? If so, at what time does He commence to judge the heathen, or those who know not God, or are non-church-members? G. N.

As to the fact of His beginning the judgment with His own, we have two statements in Holy Scripture. One is found in Eze. 9:6, where the destroying angel goes forth to visit punishment upon the wicked. It is said that they began at the "ancient men which were before the house;" that is, the professed people of God. In 1 Peter 4:17 we read the statement, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" That would probably be true from generation to generation as the cases are considered in the judgment; but just when the time is that the Lord will begin with the righteous of one generation or the wicked of one generation or of all generations we do not know. He has not revealed that to us. In fact He has indicated that none are to know those times which the Lord keeps to His own purpose. One admonition to His children always is to be ready.

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3222.—The One Thousand Years

Rev. 20:6 says that those who are raised from the dead at the first resurrection are to be priests of God and of Christ during the one thousand years. What are they doing during the one thousand years? G. N.

This perhaps can best be explained by 1 Cor. 6:2, 3. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" And again in the same epistle, fourth chapter and fifth verse, "Therefore judge nothing before the time, until the Lord come." God has not set men to be judges here; but when the time comes that His own people are made immortal and their minds are enlightened so that they can see clearly in the light of God, then will He associate them with Himself in the examination of the books of record during the one thousand years when the earth lies desolate, and the judgment then written will be executed at the end of the thousand years. Then will those who have had faith in God during all the perplexities and seeming inconsistencies of this life, see that God has done all things well, and will join in that song referred to in Rev. 15:3, "Just and true are Thy ways, Thou King of ages."

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3223.—The Brothers of Jesus.—A. K.—

The general and natural supposition, it would seem to us, would be that the brothers of Jesus were older than Himself. See Mark 6:3. "Is not this the carpenter, the son of Mary, the Brother of James, and Joses, and of Judah, and Simon? and are not His sisters here with us?" James and Joses and Judah and Simon were well known. They had known them for some time. Christ was only one of their younger brothers, not as well known as were His older brothers to them. Evidently He must be the same as those who are older in the same family. Then, too, His brothers seem to have been older in that they essayed to direct or counsel Him in His work. See John 7:3.

Sigmas 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
Vol. 37, Number 32

Mountain View, California, August 16, 1910

Weekly, \$1.75 per year
Single Copies, Five Cents

Man's Sin and Saviour

By E. J. Hibbard

VI. The Sanctuary, an Object-Lesson

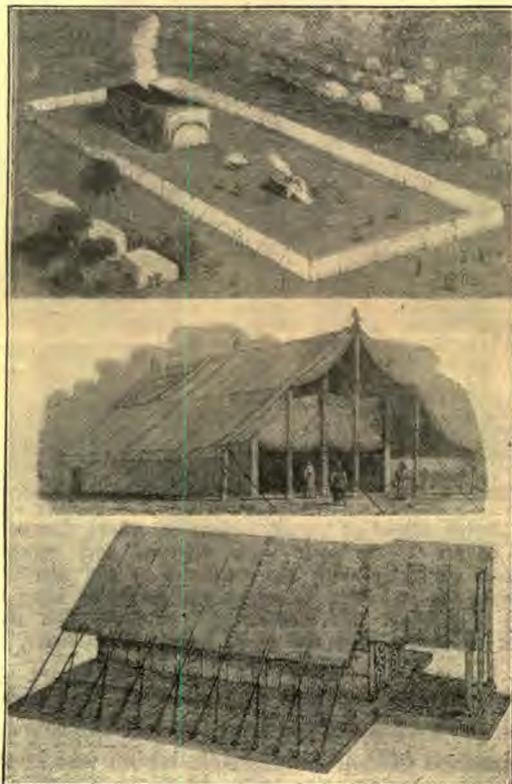
UAD our ancestors lived in the midst of the most degraded forms of idolatry from the year 1694 A. D. to the present, and had we with them been liberated from slavery to the nation that had enforced such religion upon us; and had that deliverance come but yesterday,—then should we be prepared to understand the condition of the Israelites the year they were rescued from Egyptian bondage, civil and spiritual. Surrounded by idolatry, superstition, and sin, two hundred and fifteen years, what havoc had it wrought!

It will be remembered that the idolatry of Egypt was not confined to image worship, for the Egyptians worshiped all nature, from the sun and its supposed attributes of reproduction, to the lowest animals and insects which fill the earth or air. And in the ten plagues with which God persuaded Pharaoh and the people that they should let Israel go, He humbled the gods of Egypt as well. The River Nile; the frogs; lice; swarms of flies; a very grievous murrain upon their sacred bulls and other cattle; "a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt;" "hail, such as had not been in Egypt since the foundation thereof;" locusts; darkness; death of all the first-born, both of man and beast,—these showed that the God of the Hebrew slave controlled everything that the Egyptian worshiped, and did with it whatsoever He chose. Thus Egypt lay desolate, her people bereft, her gods powerless; for they were no gods at all.

And away from idolatry, as well as out of Egypt, God would lead His people. To accomplish either, and especially the former, God must dwell among them and be their God indeed. It would take no small amount of training to correct the errors of Egypt and remove the impress caused by two cen-

turies of contact with idolatry and sin. And this matter was too important and critical to hope for its accomplishment in any ordinary way.

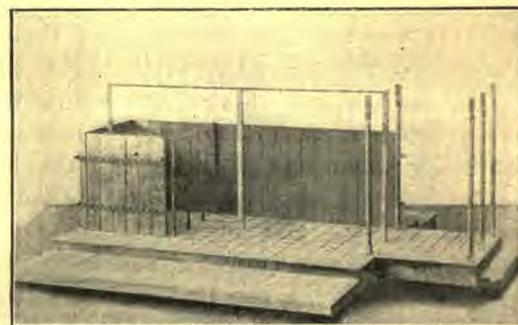
In the pillar of cloud by day, and the pillar of fire by night, their Deliverer led them in person. He it was who opened for them the Red Sea, that they might go through "dry-shod." At His command, the waters returned, destroying the Egyptian host. He was the Branch, the Rock, and the Bread



Three Views of the Tabernacle. The first is the conventional tabernacle similarly pictured by so many different persons. Secondly, Fergusson's restoration; the lower one as suggested by Rev. Mr. Caldecott.

from heaven, who satisfied their hunger and allayed their thirst, from the day they left the flesh-pots of Egypt until they ate the new "parched corn" in the promised land.

It was with Him at Mount Sinai, the third month out of Egypt, that they entered into



The Erection of the Tabernacle. First stage. From "The Tabernacle—Its History and Structure," by Caldecott. It will be seen by this that Mr. Caldecott's plan of the tabernacle works out somewhat differently from those of other artists and investigators. The folding around of the curtain in front in his idea makes a sort of porch at the entrance.

covenant that they would obey His voice "indeed" and keep His covenant. And when all the people heard that voice, in peals of thunder which shook the earth, they heard the Ten Commandments; "and He added no more."

Very soon after this, "the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering. . . . And let them make Me a sanctuary; that I may dwell among them." Ex. 25:1-8.

In this sanctuary, and by the lessons it taught, their God purposed to dwell with His people, and teach them the heavenly way.

Even Then the People Sinned

But notwithstanding their experience thus far, their idolatry was so deep-rooted that Moses had been gone scarce forty days in the mount, receiving instructions concerning this sanctuary and its services, before they demanded, and Aaron made for them, the golden calf, or bull, the symbol of Egyptian sun worship—the worship of the elements of reproduction. And with becoming respect to this form of debasement, the people, with undraped bodies, on Moses' return, were singing and dancing with idolatrous glee. Ex. 32:18-25.

And for a time the matter hung in doubt as to whether their God could consistently carry out His purpose in respect



The Erection of the Tabernacle. Second stage. From "The Tabernacle—Its History and Structure," by Caldecott.



The Erection of the Tabernacle. Third stage. From "The Tabernacle—Its History and Structure," by Caldecott.



The Erection of the Tabernacle. Fourth stage. From "The Tabernacle—Its History and Structure," by Caldecott.

to the sanctuary, His dwelling-place among them. In fact, under the circumstances, the three thousand of the impenitent and defiant ones had been slain by the sword at God's command, the fate of the others hung so much in doubt, that the Lord at first refused to go farther among them.

The "tabernacle of the congregation," in which He had been wont to meet the leader of His people, was removed from the midst of the camp, and it looked as if their Deliverer was about to remove from them entirely. God can not live in the midst of sin, nor in a camp of practising sinners. To sin God is a consuming fire. It is thus that God's presence in the midst of a people who hold to sin, must needs consume both sin and sinner. But blessed is the fact that, to the one who hates sin, and desires a separation, to such a one God consumes the sin and converts the sinner.

And through the intercession of the Spirit of God, and that of Moses, Israel repented, and humbled their hearts, and God forgave them. And after this, it was possible again that their Lord should dwell among them. Now the plan of God in reference to the sanctuary could consistently be carried out.

Purpose of the Sanctuary Service

Accustomed as they had been, in Egypt, to an elaborate ceremonial, the Lord saw fit Himself to establish one. But His was not a ceremonial without meaning. Every detail of this remarkable structure, its furnishings, its priesthood, were but "a shadow of good things to come." But this we reserve for our consideration next week.

"And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And He hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath He filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." Ex. 35: 30-35.

In this manner were men prepared from the midst of a nation of slaves, whose occupation had been only to make bricks and possibly to lay them, to perform in the most skilful manner the most delicate work as above described.

The tabernacle proper was thirty cubits

long, ten cubits wide, and ten in height. It was enclosed with boards set on end, and secured by two tenons at the end fitted into sockets of silver. Each board was ten cubits in length, and a cubit and a half in width, and overlaid with pure gold.

The coverings of the tabernacle were four in number. The inner was of fine twined linen, curiously wrought with cherubim, in the most exquisite needlework. Next this outward, were curtains of woven goats' hair, then the rams' skins dyed red; and last of all, a covering of badgers' skins. This made the outer part very plain and uninviting; but it was all glorious within, for here the surface of the walls was of polished, glittering gold, reflecting the cherubim-wrought curtains, the golden furniture, and the priests who served therein.

Symbol of the Abiding God

The tabernacle was divided, by means of a veil, or curtain, into two apartments, called the "holy" and the "most holy." In the



The Ramet Enclosure. Ruins found at Rama, Palestine, where Samuel had his altar. The Rev. W. Shaw Caldecott declares in his "Tabernacle—Its History and Structure," that the measurements of this ruin correspond perfectly with the measures of the sanctuary, and therefore he concludes that this ruin was once the structure in which the sacrifices were carried on in the days of Samuel before the temple was erected. He also determines from this that there were two cubits used; the ordinary one, 14 1/2 inches, and the great cubit, 18 inches.

first, at the right as one entered, was seen the table of showbread; at the left the seven-branched golden candlestick, which was kept constantly burning, for the tabernacle had no windows. Just before the veil which separated the two apartments, was the altar of "perpetual incense;" while within that veil, in the "holiest of all," was found only the ark of God, containing the ten commandments within, the book of the law in its side, and this covered with the mercy-seat and the cherubim of gold, and over this the symbol of the abiding presence of God. At the door of the tabernacle stood the altar of burnt offering; and between it and the tabernacle, the laver which held water for the purifying of the priests' hands and feet, the last thing before entering the sanctuary; for nothing impure might enter there.

Surrounding all, at a proper distance, was a curtain-enclosed court. On the four sides of this were the twelve tribes pitched in camp, and God dwelling in the midst, His glory filling the tabernacle.

Here the Divine Presence communicated with Moses, and from hence Moses carried the word to the people. Here did the priests

serve in making atonement for sin. Of its significance, we have not further space in this paper to make mention; but as it wraps within itself the entire Gospel, in type, we are sure all will desire to study, in future articles, something of its meaning.

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The Revelation

THERE is no book which we are so invited to read as the Apocalypse, and that with a blessing attached, "Blessed is he that readeth." And perhaps it might with humility be suggested whether the unearthly beauty of this book, its divine simplicity and pathos, the wonderful arrangement of its parts, its deep and hidden analogies, its secret references to all the other scriptures, and to different parts of itself, the poetical imagery and painting, challenging admiration and setting below it all the works of worldly genius — whether all these things may not be intended to arrest our otherwise unwilling attention to matters so obscure and mysterious, subjects for the most part awful and sad, and truths from which our nature recoils.

There is no book more engaging, even humanly speaking, in its composition: formed of images most striking and beautiful; philosophy clothed in divine language, and replete with hidden harmonies of wisdom; and in its artistic structure so exquisite, that it has been well said, "The very wit and

artifice seem not to be human but angelical." The style is such that men might speak of it as they did of the prophet Ezekiel, "as a very lovely song of one that hath a pleasant voice." There is no book which so repays the study of it from the manner in which it is interwoven throughout with all the other scriptures, illustrating them and deriving light from them, and amply repaying all care and research with knowledge that satisfies. All these things seem as if they were intended to engage our attention in this book. And the same reasons of wisdom and goodness for which the Holy Spirit has so strongly invited us to this study, have no doubt induced the evil one to direct his arts to draw us away from it. Nor is it strange that he who has labored to render the sacrament of divine love the great cause of strife in Christendom, should lead men to make this wisdom of God to appear "foolishness," and this His guide for the dark days to be darkness itself.— *Isaac Williams, 1889.*

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"A CHANGE of character accomplishes more than a change of climate."

God's Forgiving Love

By Mrs. E. G. White

LET no Christian seek to excuse himself in sin on the ground that others who have claimed to follow Jesus have committed the same errors. Your sin is none the less heinous because others have been guilty; and your manifest duty is to confess your sin to Jesus Christ, your Intercessor. Take the weight of your wo to no human being. You have one Mediator, Jesus Christ the righteous. In contrition of soul go to Him and tell all your sins. The promise is sure, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "That ye sin not"—here is where you bring yourself into condemnation when you continue to sin. But in the strength of Christ cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is. But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Exercise Faith This Moment

The temptations of the enemy will come; but shall we give him the advantage to break down all the barriers, by yielding one iota from the strictest principles of integrity? If we yield in the least, he will follow one temptation with another, until we shall go directly contrary to the plainest statements of the Word of God, and follow the mind and will of Satan. Satan and his confederacy of evil angels is ever on the alert to see by what means they may ensnare and ruin souls who have enlisted under the blood-stained banner of Prince Emmanuel. You did run well for a season, you did taste and see that the Lord is good, but when you fell into sin you walked in darkness. When you yielded to temptation, you must have ceased to look unto Jesus, the Author and Finisher of your faith. But, having confessed your sins, believe that the Word of God can not fail, but that He is faithful that hath promised. It is just as much your duty to believe that God will fulfil His Word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith in God as in one who will do exactly as He has promised in His Word, and pardon all your transgressions.

How may we know that the Lord is indeed our sin-pardoning Redeemer, and prove what is the blessedness, the grace, the love there is in Him for us? O, we must believe His Word implicitly, with contrite and submissive spirit. There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the Word of God, keep looking unto Jesus, dwelling upon His virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be

among those who hunger and thirst after righteousness. But the more closely we discern Jesus, the more clearly we shall see our own defects of character. As we see our failings, let us confess them to Jesus, and, with true contrition of soul, cooperate with the divine power of the Holy Spirit to overcome all evil. If we confess our sins, we must believe that they are pardoned, because the promise is positive: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us no more dishonor God by doubting His pardoning love.

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He Knows

By Mrs. Mary Tyler Payn

CAN no one tell why the stars were made
And hidden in depths of deepest blue?
Why the tiniest creatures that fill our earth
Live but a moment—some die at their birth?
No answer comes from you—or me—God knows.

Can no one speak and tell us why
The leaves turn brown and the pine-trees sigh?
Why the flowers wither and fade away,
To come again at some future day?
We can not answer, we can not tell—God knows.

Why those we love the dearest of all,
Must answer at last Death's solemn call
To lay the garments of earth aside,
With all of their vanity, pomp, and pride?
We gaze on the tomb, we silent are—God knows.

Why the lightning's flash stirs the soul of man,
And reminds him here of life's short span;
And the echoing thunder as it dies away,
Speaks to his soul of the judgment-day?
No answer comes; we only hear, and tremble—
for God seems near.

Why the great waves dash on ocean's shore,
Then recede, have vanished, and are seen no more;
But in leaving, scattered a few grains of sand,
To speak of a wise and unseen hand?
You can not answer, neither can I—God knows.

We must patient be, and trust, and wait
Till the One who knows shall unbar the gate
To that home of wisdom where our journey ends.
Then we shall know, both you and I;
For God will answer and tell us why.
Malden, Mass.

— ★ ★ —

Inspiration of the Bible

By Arthur V. Fox

AUTHENTICITY refers to the writer of a book, credibility to its matter, genuineness to its preservation, authority to its sanction, *inspiration to its origin*. The last applies in a particular sense to the Bible. There are various opinions in regard to the *extent* in which the Bible is inspired. Some think the Bible inspired merely as poetry is; some hold it to be inspired simply so far as *they* deem it God-worthy; a third class holds that *portions* only of the Bible are inspired, as the Pentateuch and Isaiah; a fourth, that *all* Scripture is inspired but not *equally*—distinguishing between superintendence, direction, and suggestion as distinct and progressive steps; a fifth class, professing a belief in *plenary* inspiration of all Holy Scripture, practically denies it by giving to human writing, or an instinctive sentiment, or an inner light, an equal authority.

The first is open infidelity; the second, masked infidelity; against the third we maintain that *all* Scriptures are inspired; against the fourth, that all are *equally* so; against the fifth, that all are *peculiarly* so.

The doctrine we teach is, that as the word of man is by the breath of his mouth, so the Word of God is by the breath of the Almighty. Primarily, the text refers to the

Old Testament; but as the apostles ranked the New Testament with the Scriptures, we may embrace in the proposition the whole Bible. But what is the Bible?

We answer, The canonical Scriptures in the original tongues. That these are fully inspired we argue, (1) from the necessity of the case. We are doomed to endless disquiet unless we have an infallible standard of truth. There are only three things in which we can look for such a standard,—reason, the church, and revelation.

With all Christians the first is out of the question, and with all Protestants the second is also. We have no standard if not in the written Word. If the *words* of Scripture are not approved by God, there is no written revelation. No being is responsible for a document which he has not dictated, or at least inspected and approved: and if God has dictated, inspected, and approved the Bible, it is verbally inspired; if not, then, tho the prophets were inspired, we have no revelation—we have nothing but the book.

That the book is verbally inspired in part is clear from the following circumstances: In some instances the writers predicted coming events which they did not comprehend; in others they searched to know what or what manner of time the Spirit that was in them did signify. We may argue its inspiration also from the prophetic nature of the Scripture. Not a book of the Old Testament or New that is not prophetic in part. Prophecy—prediction—refers to what is beyond the range of human minds. Here man must rely verbally upon the divine mind for guidance,—an error in mode or tense would be an error in fact, and a leak for the faith which might sink the church.

The Inspiration of the Word Is Indicated

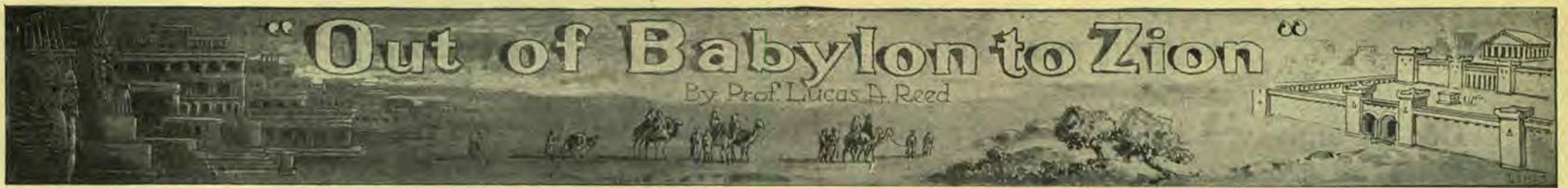
by the manner in which sacred writings are introduced and closed, and quoted by sacred writers. David says, "The Spirit of the Lord *spake* by me, and His *Word* was in my tongue." 2 Sam. 23: 2. "And these are the *words* that the Lord *spake*." Jer. 30: 4. "For the Lord *spake* thus to me." Isa. 8: 11. "Hear this *word* that the Lord hath spoken against you." Amos 3: 1. "Speak with *My words* unto them." Eze. 3: 4, 11. Thus *opening* they *close* with such words as these: "The *mouth* of the Lord of Hosts hath spoken." How are they quoted by the apostles? "But those things, which *God* before had showed by the *mouth* of all His prophets." Acts 3: 18.

God the speaker and man the instrument, not man the speaker and God the assistant. The New Testament writers divide the Old Testament into the law and the prophets, but quote both as of equal authority—both as prophetic. The ceremonial law was indeed prophetic in all its parts; the history of the Jews was typical.

The Psalms are full of predictions; the authors of all the books were invested with the dignity of prophets.

"This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David *spake*." The New Testament Scriptures are full of predictions, and their authors are said to speak by the Spirit.

(Continued on page 6, 3d col.)



XIX. God's People Before the Judgment-Seat

"And He showed me Joshua the high priest standing before the angel of Jehovah, and Satan standing at his right hand to be his adversary." Zech. 3: 1.

THE high priest stood as the representative of all God's people. On the Day of Atonement once every year he made atonement for all the sins of the people as well as his own. The high priest therefore represents in his condition the condition of the people of God. In the accusations made against the priest, are summed up all Satan's accusations against the chosen ones. Therefore the charge of Satan is against all Israel. Whatever happens to the priest happens to all the people. And consequently this vision is a picture of God's dealings with all His children.

"Now Joshua was clothed with filthy garments, and was standing before the angel." Zech. 3: 3.

The dirty dress of the prophet is the familiar symbol of sin; and he wears it just as he wore his priestly garment, to represent the nation. He stands therefore before the judgment-seat bearing not alone his own, but his people's sins.

"And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; yea, Jehovah that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? . . . And He answered and spake unto those that stood before Him, saying, Take the filthy garments from off him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel. And I said, Let them set a clean miter upon his head. So they set a clean miter upon his head, and clothed him with garments; and the angel of Jehovah was standing by." Zech. 3: 2, 4, 5.

In the divine answer there are given to the accuser two reasons why God's people shall not be rejected. First, the Lord had chosen Jerusalem. This was the purpose of God; and that great purpose, the fruit of His undeserved mercy, is not to be frustrated by the sins of men. As the prophet Jeremiah gives it: "If heaven above can be measured, . . . then will I also cast off all the seed of Israel for all that they have done, saith Jehovah." Jer. 31: 37.

God Saves Even the Burning Brand

And the second reason given was that Joshua, representing the people of God, was a brand plucked from the burning. That is, he had just been brought unconsumed from the furnace of affliction, the furnace of the Babylonian captivity. God's past mercies are a reason or a motive for continuing His mercy. Having punished, He will now show mercy, even the perfection of character may not be manifested at once. Man often grows weary over what he has done, and his mercy in time becomes exhausted. He says: "I can not do more, because I have already done so much;" but not so with God. What He has done accumulates as an earnest or covenant of what

He yet will do. "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" Rom. 8: 32. Having done so much, how shall He refrain from doing more? Thus the more God does, the more argument we have that God will do. God never comes to the end of His long-suffering.

Altho Joshua and his people had sinned, and that, too, since the restoration, and Satan had a good argument in pointing to these transgressions, God does not say, "All right, I will put back the half-burned brand into the fire again, since the evil is not burned out of it," but He pities this half-burned fragment, and forgives again, because He has forgiven before.

But this forgiveness does not suffer the sin to continue. Joshua's filthy garments, the sins of the people of God, are taken away, and he is clothed with a change of raiment, even with the glorious garment of the righteousness of Christ. In addition to this they set upon his head the fair miter, and that fair miter makes him the anointed high priest of God. Ex. 29: 6.

The Condition of God's Mercy

"And the angel of Jehovah was standing by. And the angel of Jehovah protested unto Joshua, saying, Thus saith Jehovah of Hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, then thou also shalt judge My house, and shalt also keep My courts, and I will give thee a place of access among these that stand by." Zech. 3: 5-7.

But the high priest is not to escape without a warning; and as he stands for all God's people, he being the high priest, their representative, what is said to him is therefore said to all God's chosen to the end of time. We are admonished to walk in God's ways, to keep God's charge, and then He will give us places to walk among "these that stand by," that is, the angels. See verse 5.

"Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign: for, behold, I will bring forth My Servant the Branch. For, behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith Jehovah of Hosts, and I will remove the iniquity of that land in one day. In that day, saith Jehovah of Hosts, shall ye invite every man his neighbor under the vine and under the fig-tree." Zech. 3: 8-10.

In this eighth verse is given the reason why God could exchange garments with Joshua the high priest and therefore with all His children. They are men wondered at. Satan thought he had an argument; but God has a way out, and a means by which guilty sinners, wicked men, may be made innocent before Him, clothed with holiness, made like to Christ. It can not be explained by the reasonings of this world; and as the change in character is viewed, such men are wondered at. And the day was coming, so the Lord promised, when His Servant the Branch should appear, and He of all men would indeed be wondered at. He is the stone set before

Joshua, the one stone having the seven eyes, or complete ministration of the Spirit, and so the full exercise of the wisdom and power of God.

The Purposes of God

All the work that Joshua was doing was to be interwoven with the purposes of God. The seven eyes represent God's complete knowledge; His oversight of all the earth and of all its doings through the Spirit of God. The seven eyes marked on the stone assure us at once of God's knowledge, and also of the pattern that lies in the mind of the great Director. They were marked on the stone as a mason marks the rock for his cutting. They were graven with the gravings of God. Christ is the corner-stone. He is the pattern. He is the personalization to man of the character of God. He bears the marks of divinity, and He stands in perfect unity in thought and act with God.

The plummet that Zerubbabel held (Zech. 4: 10) in order to true all the buildings of Jerusalem and the temple, had these same seven eyes, the eyes of the Lord which run to and fro throughout the whole earth. That plummet, then, is Christ. He is the law drawn out into life by which all God's temple is to be trued and built. Christ is to be set to your life and mine. He is the standard. God was engraving the gravings. In all His work He sets the pattern; He brings up the whole thing to the grand ideal. As in the building of the sanctuary, it must all be made in accordance with the pattern shown in the mount. So in the days of Zechariah, and so now, as in every age, the Lord's work is in accordance with His plans. It is all shot through with His knowledge. It is all to be made after the similitude of His own divine character; and at last it shall be complete, and in one final stroke He will remove all the iniquity that curses the earth.

The one day in which God removed that iniquity was the day of Golgotha, when in one day atonement was made for the sins of the people. But the full results of that atonement will not be seen until we reach the new earth state. In that day no man shall have an enemy anywhere; there shall be no foreigners, no walls of partition, nothing to separate between man and man; for ye shall "call every man his neighbor under the vine and under the fig-tree."

Inspiration of the Bible

(Continued from page 5)

In the words of Holy Writ we may conclude. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." Ps. 19: 7-9.

Los Angeles, Cal.

Higher Criticism

By Earle Albert Rowell

XIV. The Harvest

FALSE premises lead to false conclusions, and false principles of interpretation result inevitably in a harvest of pernicious theories. And, backed by the solemn authority and heralded by the advanced learning of honored ecclesiastics, the theories of to-day will become the practise of to-morrow.

The law of God is the great "royal law of liberty" by which His government is ruled. It was given from Sinai in impressive and awful majesty. The Christian, in reading the account, is entranced by the grandeur of the scene. Not so the Higher Critics. They regard the whole scene a fable, and the account of it a forgery. "It is the Higher Criticism that sets aside the thunder, lightning, and awful trumpet of Sinai as features that, really accompanied the revelation of the Mosaic law. And if any are alarmed at this interpretation of the story, it is surely sufficient to remind them that the moral teaching of the Mosaic law remains untouched when all these picturesque elements have been stripped away. It is quite as wrong to steal and commit adultery altho the rocks of the desert never echoed to a supernatural trumpet, and murder remains a crime altho God never wrote the commandments on tables of stone. Higher Criticism is in fact the ability to distinguish between spiritual ideas and the drapery of legend, myth, and parable in which they are clothed, and which people destitute of imagination have too often mistaken for history."—*Joseph Wood, "The Bible," page 226.*

The Law and Sin

We see how the Higher Critics, in discarding the accounts of how the law was given, still try to save the law itself; but it is mainly a spectacular or rhetorical pretense on their part, to calm the fears of their readers, and mislead them as to the real issues at stake in their virtual denial of the Bible. In order to break the force of the Ten Commandments, the Critics have now found another decalogue which they exalt as of equal importance with the law of Ex. 20:1-17. Of Ex. 34:11-26, Briggs says, "It is now the opinion of many Critics that we have here another decalogue."—*"The Bible, the Church, and the Reason," page 250.* All this notwithstanding the Bible recognizes but one moral law. It is called "the law." "The law is holy." Rom. 7:12. "For I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. This proves that the Ten Commandments are by way of distinction "the law;" and any effort by the Critics to belittle this law is denying and defying their Lord, for He said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18. While "the Lord . . . will magnify the law, and make it honorable" (Isa. 42:21), the Higher Critics are industriously engaged in destroying the law, and making it dishonorable.

That this is a matter of greatest importance is evident when we read that "I had not known sin, but by the law." Rom. 7:7. Diminish or destroy the sacredness of the law, and the "exceeding" sinfulness of sin (Rom. 7:13) is equally diminished or as completely destroyed. And then are opened the flood-gates of sin and crime, for the only means by which sin and crime are known is the Ten Commandments.

Paul tells us that "by one man's disobedience many were made sinners." Rom. 5:19. And not only do we see that "the wages of sin is death" (Rom. 6:23), but "all have sinned, and come short of the glory of God." Rom. 3:23. But the Higher Critics make God "a liar" (1 John 5:10), for they say that "the fall is a giant step in human progress."—*Joseph Wood, "The Bible," page 113.* And this leads logically and inevitably to the conclusion that "SIN IS, AFTER ALL, A QUEST FOR GOD."—*Campbell, minister of London City Temple, "New Theology," page 151.*

Now, when we find ministers of the pure Gospel of Christ standing in the pulpit and actually teaching that when a man steals or commits adultery or murder he is only engaged in a very laudable "quest for God," need we be surprised if the world and the church reap a terrible harvest in the near future, of sin of every hue, and crime of every magnitude?

Higher Critics Are Paving the Way

for the wholesale repudiation of the Bible not only by the world but by the church. "Why should you be alarmed," asks a Higher Critic, "at following the light within you rather than the words of a book?"—*Joseph Wood, "The Bible," page 85.* In other words, when your impulses point to a sin that the Bible prohibits, follow your impulse even if it results in crime, for that is a "quest for God." Another minister puts it stronger: "Never mind what the Bible says."—*Campbell, "New Theology," page 199.*

Henceforth crime and criminals may flourish unrebuked; for have they not the sanction and even commendation of the ministers of the popular churches? This is a terrible thing to say; but read again the words of the Higher Critical ministers above quoted, and try if it is possible to torture English into any other meaning.

The Rev. H. P. Nichols, D.D., rector of the Holy Trinity Church of New York, after telling us that the Bible "can not survive, save as an historic monument," unless it is cut up according to his skeptical formulas, ends with this surprising statement: "Christ Himself will survive, FOR THE NEW TESTAMENT MAY BE SAID TO BE NO LONGER ESSENTIAL TO MAN'S KNOWLEDGE OF HIM."—*"The Temporary and the Permanent in New Testament Revelation," pages 20, 21.* Stopping but a moment to call attention to the absolute impossibility of knowing Christ at all when the only

means by which He is known is discarded, I wish to call attention to the fact that this minister, along with the others quoted, says to "never mind what the Bible says," but discard it, for it is not needed for a knowledge of sin, for sin is commendable; and is not needed for a knowledge of a Christ, who saves from sin, and came to the world for that express purpose. Since "sin is a quest for God," and Christ came to save us from sin, then the logic of Higher Criticism leads inevitably to the conclusion that He came to hinder our progress! Since "the fall is a giant step in human progress," and Christ came to restore us to our former condition, He comes to undo all the progress man has ever made. Now, I submit if this is not the meaning and logic of Higher Criticism, it has no meaning, and there is no such thing as logic.

Decalogue Not Sacred

That such teaching is not isolated and spasmodic, but is wide-spread, and continuously and assiduously taught all over the land, is proved by the two years of investigation of Harold Bolce, reported in the *Cosmopolitan*: "In hundreds of class rooms it is being taught daily that the Decalogue is no more sacred than a syllabus; . . . that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; . . . that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; . . . that the sole effect of prolificacy is to fill tiny graves; that there can be and are holier alliances without the marriage bond than within it."

With hundreds of learned university professors and hundreds of honored divines proclaiming in every nook and corner of the land, to the innocent little boy and girl in the Sunday-school class, to the father and mother in the pew, to the young man and the young woman in the college, that "the fall is a giant step in human progress," that "sin is only a name for a process or phase of Evolution," or "sin is a quest after God," and "never mind what the Bible says," do as you please, it is impossible to do wrong, for there is no wrong — what can we expect the result to be, I ask, but the harvest of sin and crime and disease and disaster all over this fair land of ours in the near future? The wind has been sown, and we are even now beginning to reap the whirlwind in the terrible increase of murders and sins of every degree, in the multiplication of horrors on every hand.

As a result manhood is debauched, honor is sold in high places, corruption stalks through the land unrebuked save by a few who are looked upon as fanatics, sin sits in pew and pulpit, in cultured homes and in legislative halls, and reigns supreme. Theft, murder, and every hateful crime runs riot among mere children, and the Higher Critics go on preaching that "sin is a quest after God"!

The reader may well ask, What is the significance of all this? what does it portend? Does this saturnalia of crime herald the approach of the millennium?

A Prophetic Last-Day Picture

We find this condition faithfully pictured in 2 Tim. 3:1-7: "But know this, that in the *last days* grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth."

This condition Christ said would be a sign of His coming. "As were the days of Noah, so shall be the coming of the Son of Man. For as in those days which were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the Flood came, and took them all away; so shall be the coming of the Son of Man." Matt. 24:37-39. Now let us see how it was at the time of the Flood: "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

Higher Criticism, then, is but one more of the great evils palmed off on the world by Satan to take the world captive, and deceive not only the world but the church as to the fact that the end of the world and the coming of Christ are near at hand and hasten greatly. Higher Criticism is but Satan in the pulpit, preaching the church-members into carnal security, and telling them that the Bible is but the historic monument of the past and of no more authority than "the work of Dante, Shakespeare, Milton, and Wordsworth."—*Balmforth, "The Bible," volume 2, page 264.*

Higher Criticism is thus seen to be at once a symptom of rabid skepticism in the churches, a festering malady that afflicts society, a terrible sin that deludes the individual, and an unmistakable sign of the end of the world and the coming of Christ.

Dear reader, there are a people that believe that all phases of sin are "exceeding sinful" (Rom. 7:13), and exalt the moral law of God as the transcript of His character, and look to Christ as the Sinless One who is our Pattern and Saviour; and there is a church which repudiates the premises, principles, teachings, and conclusions of Higher Critics, with all their attendant deceptions and delusions; repudiates them absolutely, utterly, and stands unshaken upon the adamant foundation of the whole Bible as the inspired and infallible Word of God. In the next article, "*Higher Criticism and the Church,*" we will tell you more about it.

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Look at, think of, do, memorize, something beautiful each day.—*Alice Freeman Palmer.*

A Heartless Game

WHATEVER we do to please ourselves, and only for the sake of the pleasure, not for an ultimate object, is "play," the "pleasing thing," not the useful thing. The first of all English games is making money. That is an all-absorbing game; and we knock each other down oftener in playing at that than at football, or any other rougher sport; and it is absolutely without purpose; no one who engages heartily in that game ever

knows why. Ask a great money-maker what he wants to do with his money—he never knows. He doesn't make it to do anything with it. He gets it only that he may get it. "What will you make of what you have got?" you ask. "Well, I'll get more," he says. Just as at cricket you get more runs. There is no use in the runs; but to get more of them than other people is the game. And there is no use in the money; but to have more of it than other people is the game.—*C. H. Spurgeon.*

Our Bible Reading

The Sabbath at the Exodus

1. *What command did God give from Sinai regarding the Sabbath?*

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

2. *Thirty days before Israel came to Sinai what did the Lord say that He would do with His people?*

"Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I MAY PROVE THEM, whether they will walk in MY LAW, or no." Ex. 16:4.

3. *Over what institution of His law were the people tried?*

"And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on THE SEVENTH DAY, WHICH IS THE SABBATH, in it there shall be none." Verses 25, 26.

4. *How did the people regard this prohibition and miracle?*

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Verse 27.

5. *What rebuke did the Lord utter because of their action?*

"And the Lord said unto Moses, HOW LONG REFUSE YE TO KEEP MY COMMANDMENTS AND MY LAWS? See, for that THE LORD HATH GIVEN YOU THE SABBATH, therefore He giveth you on the sixth day the bread of two days; . . . let no man go out of his place on the seventh DAY." Verses 28, 29.

6. *What was the result of this rebuke?*

"So the people RESTED ON THE SEVENTH DAY." Verse 30.

NOTE: It is impossible to read this chapter or these scriptures with any other conclusion than that it was the Lord's design that the people should keep His Sabbath; that it was a known institution and one of His laws before His law was given from Sinai. He said He would "prove" them whether they would keep His law or not; and He proved them by bringing them back to the Sabbath, which they had not known in the days of Egyptian slavery. They were there compelled to work upon that day and consequently could not keep the Sabbath. As soon as they came under the Lord's jurisdiction He brought to them again the Sabbath to test their loyalty to Him. The Sabbath therefore was one of God's laws before the Decalogue was uttered from Sinai.

7. *What complaint of Pharaoh's showed that it*

was the design of the Lord that Moses should bring the people back to Sabbath observance in Egypt?

"And Pharaoh said, Behold, the people of the land now are many, and ye make them REST FROM THEIR BURDENS." Ex. 5:5.

NOTE: The word from which "rest" comes is the same word from which "Sabbath" comes. In fact, the Hebrew word "Sabbath" means rest. Moses had gone down to poor, enslaved, idolatrous Israel and told them that God had remembered His promise. One of the first things seemingly which they did was to return to the Sabbath—at least some of them. They Sabbatized. Of this Pharaoh complained that Moses made the children of Israel rest from their burdens; consequently he demanded that more work should be laid upon them so that they would get no time in the heavier tasks to keep the Sabbath of the Lord.

8. *What miracle did the Lord perform in order that the day of the Sabbath might be emphasized?*

"See, for that THE LORD HATH GIVEN YOU THE SABBATH, therefore He GIVETH YOU on the sixth day the bread of two days." Ex. 16:29.

9. *What further manifestation of His power was shown in the pointing out of the definite day?*

"Eat that to-day; for to-day is a SABBATH UNTO THE LORD: to-day YE SHALL NOT FIND IT IN THE FIELD." Verse 25.

10. *What further manifestation of God's miraculous power was manifested in connection with this day?*

"TO-MORROW is the rest of the HOLY SABBATH unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over LAY UP FOR YOU TO BE KEPT UNTIL THE MORNING. And they laid it up till the morning, as Moses bade: and it DID NOT STINK, neither was there any worm therein." Verses 23, 24.

11. *How was it with the manna which was kept over from other days than the sixth?*

"But some of them left of it until the morning, and IT BRED WORMS, AND STANK." Verse 20.

NOTE: It will be observed from this that the Lord pointed out the definite day of the Sabbath in that no manna fell upon that day; a double portion fell on the day before so that food would be provided for the Sabbath; that which was kept over on any other day of the week than the sixth day bred worms and decayed; that which was kept over from the sixth day to the seventh day kept fresh and good. And when people sought manna in the fields on the seventh day the Lord rebuked them for disobedience to His laws. And this great multifold miracle was wrought in order that men might definitely know that but one day was the Sabbath, namely, the seventh day.

12. *For how long did this lesson continue?*

"And the children of Israel did eat manna FORTY YEARS, until they came to a land inhabited." Verse 35.



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Manuscripts should be addressed to the Editor

Optimism and Pessimism

OPTIMISM is defined as "the doctrine that everything is ordered for the best; a disposition to take a hopeful view of things."

"Pessimism" as "a temper of mind that looks too much on the dark side of things; a depressing view of life."

Optimism is from the Latin *optimus*, "best;" pessimism from *pessimus*, meaning "worst."

There may be a true optimism and a true pessimism held by the same person, but the common terminology of the present day does not know them.

To illustrate: Here is a man sick with the typhoid fever. He has been a dissipated man. His constitution has been weakened by the ravages of vice. His blood is corrupt. All the functions of the normal man were perverted before the typhoid fever germs laid hold upon him. Now his temperature is very high and has been for days. His heart action is very weak. He is suffering much pain with great local congestion. We would call that physician a deceiver who in the face of all these untoward symptoms and many others which the practised eye noted, would say that the patient was doing well and was sure to recover. We would not call him a pessimist if he told the family that they should be prepared for the worst.

If ever there was a time in the history of the race when men should weigh things calmly in the balances of eternal principles, that time is now. It is a divine admonition of universal application: "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

That is the law universally and eternally applicable to every responsible soul. Let it apply.

"Whatsoever a man soweth, that shall he also reap."

Whatsoever a woman soweth, that shall she also reap.

Whatsoever a company, or trust, or nation, or government, or church, soweth, that shall it reap. There is no escape from the law.

How foolish it is, then, for a modern "optimist" to tell us that a church which is departing from the law of its life is somehow, someway, somewhere, to come out right and for the best for that church. Take, for instance, the great Protestant churches which were founded on the Bible, the Word of God, as an all-sufficient rule of faith, on Jesus Christ as the only Saviour, on the Holy Spirit as the propagator and conservator of the faith; can we say, when that church by

her teachings and decisions repudiates the Bible, denies the Deity and efficacy of her Lord, turns to the state instead of seeking the Spirit's aid, that it shall be well in the persistence of such a course? Even in the light of all her wealth and education and pretensions and works of charity, can we say in the face of her awful departure from the fundamentals, It is well, it is best?

When we see America, "the land of the free, the home of the brave," the land of liberty to the oppressed of earth, the star of hope in the night of tyranny and intolerance — when we see America departing from the principles which gave her life, and more and more imbibing the principles which made the Dark Ages what they were, can we say, It is best for America? Can we declare that out of this course will come good? "Be not deceived; God is not mocked: for whatsoever a man [a nation] soweth, that shall he [it] also reap."

Jeremiah's awful inveighings, fearfully solemn warnings, heart-breaking appeals, tearful entreaties, to Judah of old, would be called in the current language to-day "pessimism," and the youthful prophet a "croaker." His prediction of the destruction of city and temple by the king of Babylon was not the best for that nation. And the false prophets who predicted the early defeat of the conquering Nebuchadnezzar were considered optimists. Nevertheless every prediction of the unpopular prophet came true, and Jerusalem reaped to the full her harvest of cockle and thistles.

But Jerusalem's doom was not irrevocable, nor is that of Protestantism, nor is that of America. But to avoid the certain corruption, disintegration, destruction, there must be a change in seed-sowing, a turning from sin to righteousness, from the fountain of fatal disease and deadly malady to the fountain of life and healing in Jesus Christ. There may be a repudiation of sin and transgression, and all-absorbing acceptance of God's grace in Jesus Christ, which will bring healing and life and peace more abundantly.

For the soul, the church, that does this there may be the greatest optimism. All for him will turn out for the best. The very stars in their courses will fight for him. Persecution will bring him nearer the Master's side. The loss of all things earthly will invest him with all things heavenly, and the very grave shall be tunneled by the inherent power of immortal righteousness, of indissoluble life. For to the souls that have chosen righteousness is the assurance: "We know that to them that love God, *God worketh all things with them for good.*" Not by some "fortuitous concourse of atoms" is wrought good, but God actively, purposely, works for His own.

Sin will meet its worst for sin, its best for good,—destruction. Righteousness will meet its worst for evil, but the eternally best for itself,—life and immortality. The evil man does well to be a pessimist in the persistence of evil. The good man only is the true optimist.

The Divine Oneness

GOD was in Christ, reconciling the world unto Himself," says the Word of the Spirit in 2 Cor. 5:19. Men are sometimes prone to ascribe one character to God, and another to Christ. God the Father is to them just and exacting, Christ tender and merciful. But the apostle declares that God was in Christ in the great work of reconciliation. Says Jesus to His disciples, "He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:9.

Whatever we see in Christ that is loving, pitiful, tender, compassionate, self-sacrificing, such is the Father. Whatever we have revealed of the justice, the integrity, the absolute perfectness and holiness of God, such is Christ. "I and My Father are one," says our Lord—one in character, one in purpose, one in thought; and Christ is the manifestation of the Godhead to us. Through Him came the Word; for He is the Word Incarnate, the Way, the Truth, the Life. "For it pleased the Father that in Him should all the fulness dwell." God is one; His Word is one; His people are one, but only in Him.

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MAN may ridicule the simple faith of him who trusts in the simple Word of God; but it will nevertheless forever remain true that "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever." 1 Peter 1:24, 25.

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AN over-regard or anxiety for our reputation is a sure sign of a weakness of faith and lack of character. He whose character is well founded need not worry about his reputation. The Lord will care for that.



Schedule for Week Ending August 27, 1910

Sunday,	August 21	Ezra	1-3
Monday,	" 22	"	4-7
Tuesday,	" 23	"	8-10
Wednesday,	" 24	Esther	1-4
Thursday,	" 25	"	5-10
Friday,	" 26	Haggai	1, 2;
		Zechariah	1-4
Sabbath,	" 27	"	5-9

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THERE are two books covered in this week's lesson; those of Ezra and Esther. Ezra himself was a priest, and one of the influential leaders with Zerubbabel the governor in leading the children of Israel back from the captivity to the building of the temple at Jerusalem. The time of the center of Ezra's work was about 456. This is followed by the book of Esther, a wife of Xerxes, the Ahasuerus of the Bible. In God's providence she came to the throne of Persia and worked salvation for the children of Israel. We can not take time to dwell upon the period covered by either of these books, as it is quite fully presented in the articles now running in the SIGNS under "Out of Babylon to Zion."

This week's reading also includes the book of Haggai and part of Zechariah. Both Haggai and Zechariah were prophets of the captivity, and greatly encouraged Zerubbabel and Ezra and others in the building of the temple.



THE OUTLOOK

"Watchman,
what of
the night?"

Liberty in Spain



HERE is a decided rupture between Spain and the Vatican. For many years Spain has been a decidedly priestridden country. She has not known freedom since the Mohammedan Moors ruled her. From the time of the driving out of the Moors till the present, with very few exceptions she has been intolerant of all religions except that of the Roman Catholic. It was in Spain that the Inquisition flourished in its fulness, and its victims numbered thousands. There have been longings for liberty and demands for liberty; and under pressure more or less liberty has been granted, so that Protestants can live there now, but they have had no right under recent laws to declare what their house of worship is or the faith it stands for. They could simply hold their meetings there. They must not appear on the streets in clerical garb; that belonged to the Roman Catholic alone. As a general thing, we understand, they were not disturbed in funeral services, but other out-of-door services were prohibited.

The Spanish government has endeavored to get modifications of the concordat, or agreement, between the Papacy and that government, but there has been objection to this on the part of the Vati-

The ambassador at the Vatican has been recalled, and the Vatican representative at Madrid has left Madrid, it is rumored. The Vatican has declared that the negotiations looking to a revision of the concordat can not be continued until the imperial decree permitting non-Catholic societies to display the insignia of public worship has been withdrawn; but Canalejas has responded that he can not cancel the program which the government has announced.

Then, too, the Spanish people have for years demanded a new treaty with the Vatican, a reduction of religious orders, because of the burden of taxes it places upon the kingdom. So much money is used for the support of the church that it drains the needed funds for the development of arts and industries and productive labor and national defense. In 1909, according to the provisions of the concordat, the Spanish church received from the state for its support \$8,500,000, of which \$6,000,000 was devoted to the payment of income; \$1,750,000 to building, maintenance, and repair of churches; \$225,000 to religious seminaries; and some \$25,000

the Spanish court ladies who are not in the greatest harmony with the ecclesiastical authorities. King Alfonso is powerless to interfere with his mother-in-law, and the rumor has it that Princess Beatrice has turned a room of the royal palace into a private chapel where she has services by English chaplains, and that the queen attends the service secretly. On the other hand the queen-mother, Christina, the mother of Alfonso, is indignant at the presence of Princess Beatrice, and these things it is said add fuel to the flames.

There are many in Spain who sympathize with the Vatican, who are influenced by the ecclesiasties. Many, it is said, are considering the advisability of taking up arms in support of the Vatican. In such a case Spain would be rent by civil war. The premier speaks of the recall of the Spanish ambassador at the Vatican as an "indefinite suspension of negotiations." He declares that as soon as he assumed power he opened negotiations for a reduction of the religious orders. The Vatican replied offering less than was offered to Premier Maura, his predecessor; still he claims that he continued these in a spirit of great moderation, finally



Pope Pius X



King Alfonso and Queen Victoria



Cardinal Merry del Val

Four figures around which revolves the present crisis in Spain. What will Pius X do? What will his shrewd secretary of state, Merry del Val, devise to meet the vigorous premier of Spain, Señor Canalejas? Will Spain's weak king yield to the Vatican, or be dominated by his prime minister? What influence will Victoria, a sworn Catholic but at heart a Protestant, have upon the revolution? Will it involve England?

can. Finally Spain's present prime minister, Señor Canalejas, has demanded that the break shall come and that all religions shall be placed on equal footing. He demands that Spain shall be Europeanized, as he calls it, and emancipated from ancient fanaticism. And in carrying this out he issued a decree authorizing freedom of service to all religious bodies. The king, knowing something of the effect this would have upon the Vatican, hesitated to sign the document. The prime minister is quoted as saying: "Sire, it must be done. The future of Spain as a modern nation depends on your act." The signing of the decree practically revokes the concordat, or treaty, between Spain and the Vatican, which has been in force for sixty years. Of course there has been a protest against this on the part of the Vatican, but no new concordat will be accepted by the Spanish government which prohibits the free exercise of the non-Catholic religions in Spain.

July 30 the prime minister of Spain said:

"It seems that a gust of revolutionary wind is blowing, and that many passions have been let loose, but we are prepared to control them. We do not fear the threats of civil war, having on our side the authority of the king. We rely upon the army, the chamber, and the common sense of the people."

to religious congregations, cloister nuns, brotherhoods, etc. A million dollars was divided among the higher clergy, while the priesthood received \$5,000,000.

Four years ago a movement was set on foot to follow the example of France; first to bring the religious orders under state control; secondly, either reform the concordat or declare for separation of church and state. A bill was drafted on the model of the French law of 1901, but it met with strenuous opposition. The Franciscans openly defied it. This new action is designed to emancipate the state from church control.

An outcome that some are looking for, and it is even hinted that the Vatican is wishing, is the triumph of Don Jaime, the Carlist pretender to the Spanish throne. He thinks that he has followers that will rally around him, and thus the liberal government may be overthrown and Spain held to Roman Catholicism. It is also hinted that this is a conspiracy not only on the part of Spain, but Portugal also, to break from the Vatican, and out of these kingdoms form two republics.

It is also rumored that there is a clique in the Spanish court which pays homage to Princess Beatrice, the mother of the Spanish queen, and that she is trying her hand at proselyting some of

exercising his right by issuing decrees compelling the orders to register under the law. To this the Vatican replied only with protests. Finally the case seemed to demand radical action, and equal religious liberty was granted to all denominations.

What Cardinal Merry del Val, the papal secretary of state, will do is not yet determined. This of course we know, that Rome will do all she can to hold her old-time power in Spain. We hope that public sentiment is sufficiently strong to sustain the premier and the king in the action that they have taken. Certainly the granting of full religious liberty to all classes is doing the Papacy no harm. It is but equal justice to all. It was Christ Himself who said, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." No true Christian church will ever demand alliance with the state or control of state funds or offices. When the time comes that a professed Christian church demands that, the indications are clear that she has let go of the arm of Infinite Power. The world will watch with interest the outcome of the Spanish struggle for freedom. We thank God that the struggle is on, and we hope that its issue will be favorable for the Gospel, for a little time at least before Christ shall come.

Mr. Henry Lavaden, of the French Academy, in a series of articles, has said some good things on books that we should not read. He tells us that "the danger line is when our conscience begins to flinch. If a certain phrase seem innocent in appearance, extremely perfect, if it touches the conscience, do not hesitate, but stop. It is the needle of the compass which quivers when it gets off the course." He declares that "there is no one but has experienced that sure and silent reproach that never deceives; and if you think I am severe against bad, inopportune, culpable reading, it is because you can not yet imagine the ravages which it produces, even among those to whom it teaches nothing and who therefore persuade themselves—imprudent men!—that they need not worry about it. It disturbs, it agitates, it shatters the equilibrium of the higher forces, and above all it soils the soul, it splashes it with mud." He declares that our reading ought to be such that it shall be "the logical and indispensable radiance of all the deeds of our life; that it shall escort our work, supplement our profession, finish and perfect at all times and under all circumstances the special men that we are," and he declares that what one should read is that which "can be read aloud," not alone, but to "one's daughter or to one's mother."

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One of the worst race wars which is on record opened near Palestine, Texas, July 30. It was brought about by a Negro killing a white man who had come to collect from him a debt which he owed. He, it is said, deliberately waylaid and shot the man before anything was said. He fled to a company of his own people and declared that two white men were after him; and they, not knowing his crime, attempted to shield him, and out of it grew the war in which hundreds of men were engaged on both sides. The Negroes a thousand strong entrenched themselves in the everglades and defeated two companies of state troops and a body of 300 armed planters. The whole Negro population is aflame with racial bitterness. Fifteen white men have been killed. The latest news at this writing is that many of the colored people have yielded themselves to the sheriff on promise of protection, and it is thought that the most serious difficulty is over. A little consideration at the beginning would have saved all these lives.

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Much of the discussion on prehistoric man is based on measurements of the crania of early man. As our readers know, such study generally involves Evolution. The recent study of an instructor at Columbia University over the head forms of immigrants tends to show that head forms vary exceedingly in race types under new conditions. This is taken, even by scholars, as indicating the precariousness of classification upon crania alone.

The Syriac hymn-book that has been recently discovered shows acquaintance with John's Gospel. Dr. J. Harris, an English scholar, and Dr. Harnack, of the University of Berlin, unite in assigning the hymn-book to the period before 100 A. D. Some regard this ancient document as the most important found within the last fifty years as far as being a verification of the New Testament.

Thirty-seven countries have sent seventy scholars and diplomats to the International Monetary Conference which is sitting this summer at The Hague, working to secure unification of the laws of exchange and international coinage. The representative of the United States is Charles A. Conant.

Mr. W. D. Allen of Chicago would be glad to spend ten million dollars to help the poor; and he thinks that one of the very best ways—and who would say that he is not right?—would be to expend that in the abolition of the dram-shop, so as to prevent men from using their wages for that which is a curse and not a blessing.

During the last ten years, the Federal Government has consigned thirty-six war-ships to the junk heap. Together these ships cost the United

States \$9,803,495, but when sold they brought only \$266,779. For instance, the Hornet cost \$117,500. It was recently sold for \$5,100.

In an address before the graduating class of the Boston College of Physicians and Surgeons, Dr. J. H. Kellogg said that in case the present rate of increase of insanity continued, the whole world would be insane in 265 years.

The Chinese imperial edict forbidding the cultivation of opium has had a happy result. In a recent tour of 1,200 miles through the province of Szechuen, where formerly the farmers grew little else than opium, a commercial agent did not find a single plant visible.

One of the happiest little kingdoms of earth is Bulgaria, where there is said to be full liberty of the press, perfect understanding between king and citizens, and no caste. The king's court is merely a group of common people.

Moving-picture films are now made to represent the growing flower or insect. The bursting of a bud, the unfolding of a fern, the evolution of a chrysalis into a butterfly, would certainly be fascinating pictures.

While twenty years ago life in Rhodesia was very primitive indeed, now the traveler in the southern districts of that territory rides in luxuriously equipped railroad coaches, with sleepers and restaurant cars.

According to an estimation of Dr. Zeller, a German statistician, in every 1,000 of the earth's inhabitants, 346 are nominal Christians, 114 are Mohammedans, 7 are Israelites, and 533 are of other beliefs.

The various librarians of the country report a decrease in the circulation of books. Among the reasons assigned for this has been the growing interest in moving-picture shows.

The University of Chicago is building a Memorial Library in honor of William R. Harper, its former president and famous Hebrew scholar. The library is to cost \$600,000.

Man's battle with the air has its fatalities as well as the strifes between man and man. Fourteen experimenters with flying-machines have perished since September, 1908.

The primaries in Texas compel the legislature to submit to the people of that state a constitutional amendment involving state-wide prohibition.

Pottery of Egyptian workmanship has been discovered in Italy. It is an eloquent affirmation of the trade relations of the ancient world.

The Chinese government, it is reported, has asked Lord Kitchener to take charge over the reorganization of the Chinese army.

In New York and Massachusetts fines are permitted to be paid on the instalment plan. This is certainly a humane system.

A French statistician claims that after an "analysis" of 872,265 households, only 135 couples are happy.

The Federal Government will establish cooking schools for the purpose of supplying cooks to the army.

There are 1,405 charitable societies of New York unconnected with ecclesiastical bodies.

It is interesting to note that the Bible is the best selling book in India at present.

Seven were killed within three days in Imperial Valley by the great heat.

Tarsus, the natal city of Paul, is now lighted by electricity.

King George of England will be crowned in June, 1911.

BOOK NOTICES

A New Work of Importance

EVERY work which will help in Bible study or religious knowledge should be welcomed. Every book which is broadly planned and is yet true to the Old Book should be doubly welcomed. Such a work lies before us. It bears the title of—

"The Popular and Critical Bible Encyclopedia."

It is published by the Howard Severance Company, of Chicago, in three substantial volumes, the set before us in three fourths leather. It is a Scriptural dictionary as well as an encyclopedia, defining and explaining all religious terms on Biographical, Geographical, Historical, Archeological, and Doctrinal Themes. It is well illustrated by over 600 maps and engravings.

The work is edited by the Right Rev. Samuel Fallows, A.M., D.D., LL.D., assisted by Andrew C. Zenos, A.M., D.D., and Herbert Willett, A.M., Ph.D. Its list of named contributors numbers 128.

One notable and helpful feature is the pronunciation of each word, the original word, the transliteration of the original, and definition, if definition is demanded. In matters of doctrine it aims to give all views where there are decided differences. For instance the article on the Sabbath was prepared by the Rev. Baden Powell of Oxford University, and "J. K.," and presents about five different views of the Sabbath question; but a supplementary article is given by W. C. Whitford on "The Seventh Day of the Week the Only Divinely Appointed Sabbath," a well-written paper.

Regarding the great questions of sin, atonement, resurrection, it is Biblical; and so far as our examination has gone, on other typical articles we find it loyal to the Word, frequently and admirably refuting the views of the Higher Criticism. Its archeological information is valuable. We are glad of the work, and sincerely hope that it may have a sale worthy of its merits. The letter-press, illustrations, and binding are all that could be desired, and it is the newest encyclopedia of this character before the public.

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"Amurru: The Home of the Northern Semites." By Albert T. Clay, Ph.D. Cloth. Price \$1.25. The Sunday School Times Company, Philadelphia.

Professor Clay primarily makes this volume an attempted demonstration of his thesis that the Babylonian Semites were of Amorite descent. Then he shows that in such a case, Israel could not have received its religion from Babylon, as the rationalists of the Pan-Babylonian school assert. However, Professor Clay equally as well demonstrates that, whatever be the ethnologic relations of the Babylonians, the Hebraic religion is not Babylonian.

It is unfortunate that Dr. Clay interprets Oriental history according to the evolutionary hypothesis. Our knowledge of early Semitic life is exceedingly fragmentary. Semitic philology, upon which the major portion of this volume is based, is of itself a very precarious foundation as yet for any final explanation of the ethnology of Southwestern Asia. When such a science, legitimate only as we perceive its limitations, is combined with evolutionary theories, and their combined conclusions are dogmatically asserted to prove some such thesis as that of Dr. Clay's, we need not at all regard as the finalities of science the verdicts of such a method. Altho Dr. Clay does not regard the Jewish faith as of Babylonian origin, yet he does think it sprang from some heathen Aramean cult. One may pertinently ask if it makes any difference which of these theories a person accepts if he must accept one. At any rate Dr. Clay is not a Pan-Babylonian. He must be given credit for opposing many wild theories of the rationalists. And we trust that his historical appreciation may lead him to reject other fables which the men of this century are so prone to invent.

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"The Boy Aviators in Nicaragua, or In League with the Insurgents." By Capt. Wilbur Lawton. Hurst & Company, New York.

This is an imaginative story of two boys who went to Nicaragua to assist the insurgents. Its aim is to tell of conditions in Nicaragua, and the justification of the government in taking a hand.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XXIV.—At Nazareth

UP in the quaint little village of Nazareth, among the hills of limestone rock and jagged, precipitous bluffs, there was profound excitement and astonishment. Strange tales were told of a wonderful Miracle-worker and Teacher, who had appeared in Judea and Galilee; and now at last He was about to visit Nazareth; and, wonder of wonders, men said that it was none other than the Man Jesus, the Son of Joseph and Mary.

This hardly seemed among the possibilities. The people of Nazareth were so intimately acquainted with this Jesus! they knew Him so well! It was not so very long ago that He was laboring in the shop of the carpenter,—a common working man among them. It could not be possible; there must be some mistake. What! He, so quiet, so unassuming, so obedient, so humble,—He a mighty physician, a worker of wonderful miracles, and even, as some said, the Messiah, the long-looked-for Deliverer? Impossible!

So declared some of the dwellers of Nazareth. Others, remembering His life of perfect purity, His unusual kindness of heart, His wonderful precocity as a child, and His astonishing wisdom, discussed the question more favorably among themselves.

Many remembered little kindnesses done them by this quiet Man—even as a child and a youth. Others called to mind lessons of wisdom and fervent piety which fell from His lips, even while performing His humble tasks.

But not one could recall an impatient word, an unloving or ungracious remark, a single act of disloyalty or disobedience toward His humble parents, or a solitary instance in which He ever failed to heed and to obey the written Word of God, with the most scrupulous and earnest zeal. The rolls of the prophets had been His constant guide, and their teachings were always upon His lips.

But there was one fact which stood out prominently in the memory of the dwellers of Nazareth: This Man had never heeded the traditions of the rabbis. None mentioned this offense, or made greater use of it, than did Shaphan the rabbi, whose cruel face we remember too well. Time has given him a coronet of grey hair, but it has added no lines of loveliness or grace to the sallow, sunken cheek, or the narrow, sloping forehead. The thin hooked nose has grown thinner, and the small, fiery eyes have acquired an added venom with the passing years. Always following close behind him is his son Tubal, his exact image in form, feature, and disposition.

These men allowed no scruples of conscience or feelings of humanity to stand in their way. So long as they were to be benefited, either in the attainment of honor or riches, or in securing the punishment of those unfortunate enough to stand in their path, they were entirely unscrupulous as to the results which might affect others. By profession they were Pharisees. Still they were not seemingly hampered by any dread of the future. The praise of men sounded sweet to them, and the applause of their fellows was rich music in their ears. Hence they were strict in the outward observance of the law,—as were all Pharisees. But that any should aspire to greater holiness or wisdom than their own, was an offense which neither Rabbi Shaphan nor his son Tubal ever forgave.

The astonishing wisdom and the godlike virtues of the Son of Mary, together with His utter refusal to be influenced by him, even from childhood, had ever been a source of humiliation and anger to Rabbi Shaphan. He had been glad when the Man had departed from Nazareth. But now He had returned—and with what prestige! All Galilee was ringing with tales of the Wonder-worker; and Rabbi Shaphan considered His return a personal affront.

And so from group to group of excited people

gathered in the familiar streets, hurried the scowling rabbi, close followed by his pompous son.

The grey head with its rich bonnet of crimson was everywhere. The sunken black eyes gleamed ominously as he hissed in the ears of the expectant people: "The Man is coming—the Pretender to the throne of David! To-morrow is the Sabbath. Make ready for Him. Verily we will show this Son of Mary that He can not deceive the men of Nazareth."

"What evil knowest thou of the Man, Rabbi Shaphan?" cried a kindly voice from among the people; "for, behold, we know no evil of Him."

"Thou speakest as one of the foolish men speaketh, O Uriah; for, behold, thou hast not long dwelt in Nazareth, and thou dost know little of this Pretender. But verily I have known both Him and His family these years. He hath been of a rebellious spirit from His youth up, not heeding the voice of His elders; and of a truth, even in His childhood have I found Him in the society of evil men and robbers."

"But hast thou heard, O rabbi," inquired another,—"hast thou heard of the miracle at Cana,—the miracle of the wine? for, behold, I saw the bridegroom, Chuza, but yesterday."

"A foolish trick! I tell thee we have known this Man from His youth,—have we not, Tubal? and we know that He is but a carpenter, and doeth no miracles."

"But verily it hath been told us," continued the first speaker, "that He hath driven the priests and rulers from the temple at Jerusalem, for that they desecrated the holy house; and, behold, they fled before Him. And hast thou not heard of the healing of the son of Lentulus the nobleman, at Capernaum? The youth liveth and is in good health, even this day."

"Ha! this is but a work of sorcery. Behold, this Fellow eateth and drinketh with publicans and sinners; and verily," continued the rabbi, with a pretended look of horror, "verily, He hath conversed with a harlot—and she a Samaritan! and now, behold, the Samaritans rise to do honor unto Him. But we know that a true son of Israel hath no dealing with these Samaritan dogs. What evil know I of Him? Man! dost thou not know that He hath no father?"

"Nay, rabbi," replied the first speaker, Uriah, "I am told that His father Joseph hath been a long time dead."

The lip of Rabbi Shaphan curled, until the long, yellow, fang-like teeth showed prominently, while a look of malignant triumph lighted up his ugly face. "His father! the man Joseph the carpenter was not His father,—tho we all do know that he treated the Child kindly enough, tho he knew as well as we, that He was born of fornication. Who His father was, none knoweth, save the woman Mary. But see," continued the rabbi, "this Pretender will assuredly enter the synagogue on the morrow, even as He is wont to do upon the Sabbath; and, verily, we will watch the words of His mouth, and if this Sorcerer speaketh folly, and His words be boastful, we must silence Him, for it is not lawful for us to hear blasphemy. Men of Israel, harken unto me, Shaphan, a rabbi, a teacher of the law, a man of wisdom and good report among you, a man whose father and whose mother were doers of the law,—harken unto me: Is it meet for us to listen unto this Babbling, whose mother Mary we know, and whose brothers and sisters are with us?"

"But and if He be the Messiah! Rabbi Shaphan, thou knowest well that the Shiloh of Jacob, promised by the holy prophets, must already be come; for the time is fulfilled!" exclaimed he whom they called Uriah. "And verily," he continued, "this Man doeth many miracles."

"But look you," interrupted the young man Tubal, who had been anxiously watching an opportunity to champion the cause of his father, "look you; say not the prophets that the Messiah must

be born in Bethlehem of Judea? and of a truth this Jesus was born in Nazareth, where He hath abode, both He and His mother and His brethren, until He had heard that John, the son of Zachariah, baptized in Jordan. And as for the miracles which this Man doeth, surely there is another greater than He, who dwelleth among the mountains, and who doeth wonderful miracles. He is a mighty prince, and he also declareth that he is the Messiah,—and I doubt not, was born in Bethlehem of Judea. But now we know that this Son of a carpenter was not born in Bethlehem."

At this moment a stalwart figure was seen making his way through the crowd gathered about the rabbi and his son.

"Wherefore sayest thou, O Tubal, the things which thou knowest not? for behold I know and do testify that Jesus of Nazareth was born in Bethlehem of Judea!"

The speaker paused a moment, and glanced defiantly at the rabbi and his son. "It is Bar-jona, the fisherman of Bethsaida, the son-in-law of Sylvanus, the shepherd of Bethlehem," whispered Uriah.

"The fisherman!" exclaimed Shaphan scornfully; "verily he also is in league with the Deceiver, and they both be in league with Beelzebub!"

The dark, fiery eyes of the Galilean flashed. "Art thou a teacher in Israel, O Shaphan, and knowest not that thy miracle-worker who dwelleth in the mountains is a robber and a leader of sedition? Hear, ye men of Israel! his name is Barabbas, the robber, whom all Galilee and Judea fear; for his hand is lifted against every man."

"Well!" exclaimed Shaphan, "and this thy Master accompanied him, even in His youth!"

"How can this Barabbas be the Messiah?" questioned an earnest voice. "Verily the Messiah cometh not in guise of a robber."

"We will rest the matter until the morrow," scowled Shaphan, "for, behold, the sun is almost set, and the Sabbath cometh on. But look ye; on the morrow this Fellow will condemn Himself by the words of His own mouth."

A little later, after the people had dispersed each to his own home, the keen eyes of Bar-jona discovered a strange sight, as he was hastily making his way toward the home of Mary, the mother of his beloved Master. Secreted in one of the gardens of Nazareth, were the pompous rabbi and his son, behind a hedge of cactus, engaged in earnest conversation with a half dozen evil-faced men who had gathered closely about them, and whom Bar-jona recognized as some of the most notoriously vile characters of that little village from whence it was a matter of astonishment that even one good thing could come.

"These men devise no good toward my Master on the morrow," he muttered to himself, as he hastened onward.

(To be continued)

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Seek God in the Morning

THAT day is rightly begun in which we go early to the presence of God, and fill our life with the influences of His presence in prayer, and put our hands in His hand, to follow His guidance through the day.

We may indeed say our prayers and be little the better for it; but we can not really and earnestly seek God and commune with Him in the morning without being better prepared for all that we must meet.— *Every Where.*

— ★ —

BEFORE us, even as behind, God is, and all is well.
— *Whittier.*

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Some weeks ago we came into possession of about a hundred copies of "Life Sketches of Elder James White and Wife." The first 128 pages, written by Elder White himself, are filled with the most interesting account of his early life, conversion, and work. As he began preaching when only twenty-one, and had trials of an unusual character to meet, this section is particularly interesting and inspiring to young men struggling with difficulties.

There are only twelve copies left, but they will be sold at the regular price, \$1.25 post-paid.

PACIFIC PRESS PUBLISHING ASSN.,
Mountain View, California.

A New Song

"Supplication" is the title. The music is good; the words are beautiful. Written by M. D. Warfle, recently deceased. Poem "Some Day We'll Understand" on 4th page. 25 cents per copy. Address Mrs. M. D. Warfle, 1112 Kalamath Street, Denver, Colo.

Our Little Friend

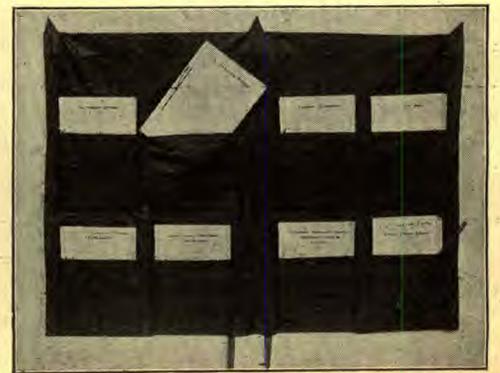
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Men and Women, for the Chil-
dren and Little Ones

Instructive and entertaining, clean, wholesome, sensible. It is a character builder, a helper to father and mother. Our Little Friend would plant seed in the joyous life of the children in the Present, that it may bear blessed fruitage in the Harvest of the Future. Respect your child's individuality. Take the paper for him or her. Only 60 cents a year.

Address, **OUR LITTLE FRIEND**
Mountain View, Cal.

**Tract
Sample Case**

One of the neatest little sample cases for tracts we have ever seen has recently been devised for the benefit of church librarians, missionary workers, and, in fact, any one who wishes to have a complete list of Gospel tracts for ready reference. It consists of heavy cloth covers, 19x26 inches in size, with pockets as shown in the accompanying picture.



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

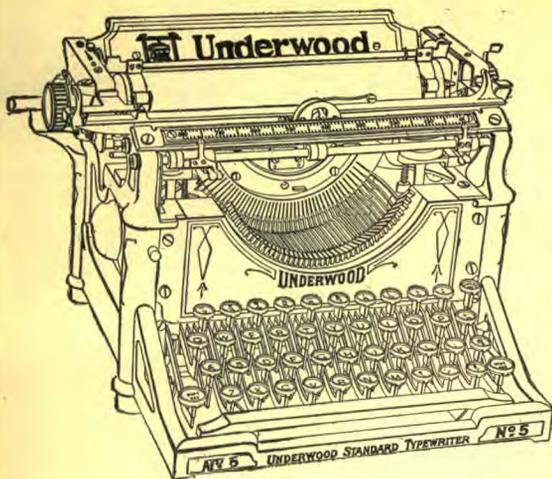


cut. The price is \$2.00, post-paid, but a special rate of \$1.00 post-paid is made to librarians purchasing for the use of the church. As this is considerably less than cost, only one case can be furnished to any church at this rate.

Address your state tract society, or the manufacturers.

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Mountain View, Cal.

61 Park St. No. 1109 E. 12th St.
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Progress in China

III. The Chinese National Exposition

JUNE 5 was a red-letter day for China; for it marked the opening, in the city of Nanking, of the first Chinese national exposition. Altho the grounds and buildings are far from completed, yet it gives promise of being a great success. The united action of the various provinces and government departments that made the exposition possible, is an omen of no small import. While it is called the Nanyang Industrial Exposition, yet it is in reality a national affair. (Nanyang is a term applied to the part of China south of the Yang-tse River.)

Of the eighteen provinces of China proper, fifteen have provincial buildings for their exhibits. In all there are some twenty-six buildings. The principal ones are: Agricultural, machinery, transportation, indus-



The main entrance to the exhibition where tickets are taken. The inside arch entrance with a clock tower is about 200 feet farther on. On an ordinary day it would have been impossible to take this picture, but it was taken when raining hard, and few people were going into the grounds, and the guards were not as vigilant as usual.

tion of modern appliances. The buildings and grounds are illuminated throughout with an immense number of electric lights.

A public assembly hall has been provided, in which lectures will be given throughout the six months of the exposition, on topics of the time, by Chinese scholars and foreigners. Aviation week will be a feature of the exposition. The prize will be the contract that the Chinese government will make with the winner to supply the Board of War with a large number of the flying-machines.

A lively interest is being taken in this their first national exposition, not only here in China, but by the Chinese outside of China. There was great competition to secure the first admission ticket sold. It was purchased by Mr. Liang Ping-Long, a Chinaman from Java, for the sum of \$10,000 (\$4,500 United States money).

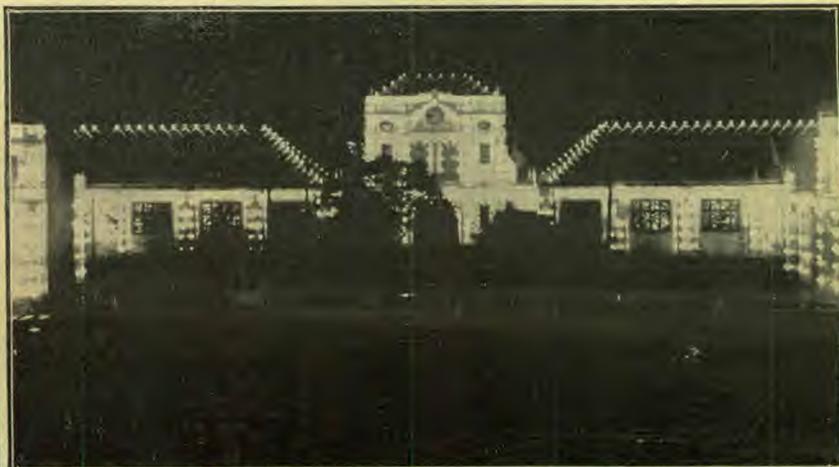
F. E. STAFFORD.

— ★ ★ —

“NOTHING that any one else does really matters; it is what *you* do that will count.”



A picture taken from the top of a high tower in the center of the grounds, looking toward the main entrance gate. The fountain in the center is very pretty, decorated in gold, green, and red colors. The building on the left is devoted to arts and education, and on the right to the industrial arts. Exhibits are very interesting and some of them are very clever; among which are models of gun-boats made by the Nanking Naval College.

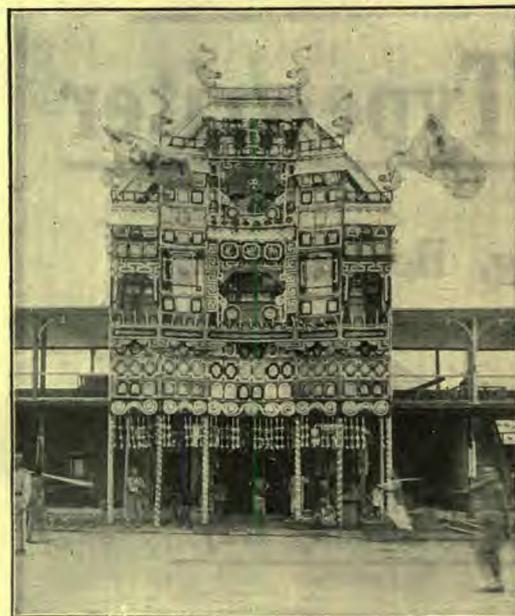


A view of the same as the opposite picture taken at night. The illuminations are very fine. As it is the first thing of the kind in China, they attract a great deal of attention. Every night a Chinese band plays. The band numbers about forty, and they play foreign instruments and foreign music, and make better music, Brother Stafford tells us, than some bands he has heard in the United States.

trial arts, fine arts, arts and education, silk industry, tea industry, military exhibit, public hygiene, pisciculture, foreign exhibits. Practically all the buildings are gleaming white, and are a credit to the artistic taste and workmanship of the Chinese.

The grounds are within the great wall of the city, and measure about one hundred acres in extent. All the Chinese gardener's skill is being expended in beautifying the place.

The widest possible range is covered by the exhibits, including, as they do, all kinds of national produce and manufactures, Western goods and machinery, together with a multiplicity of exhibits connected with education and liberal arts. The exhibition is primarily industrial, and is intended to show the people of China what they can accomplish themselves. Not only the finished product, but the various stages in its production, are shown. There is a large plot reserved for practical demonstrations in agriculture; a light railway will be put in; an elevator has been erected to enable visitors to obtain a bird's-eye view of the grounds, and at the same time to serve as a practical demonstra-



One of the entrances to the Nanyang Industrial Exhibition. This front is very gorgeous, being made of various colors of silk cloth. It has been very difficult indeed to get photographs on account of the strict police supervision. Some photographers have already been arrested and cameras confiscated. However, Brother Stafford obtained several excellent ones of which we give four which are typical of the rest.

Seven Months in the Tropics

By Evangelist James M. Taylor

[We are not personally acquainted with the above missionary. We do not know his church affiliations. But we believe in the Gospel which we also believe he is endeavoring to herald to needy, waiting ones. His effort and sacrifice appeal to one.—Ed.]

For more than seven months our band of faithful soldiers have fought for Jesus under a tropical sun. The victories have been all that the strongest faith could have expected.

Our family has consisted of from twelve to seventeen. We have labored on seven islands, and are now on the continent of South America. 1,024 services have been conducted; we have sold or given away 15,000 Bibles, or parts of it; while 25,000 other books and pamphlets, with 3,500,000 tracts and papers, have been put out in Jesus' name, to do good. Better yet, we have seen over 10,000 souls kneel at the altar seeking God.

Our party has been gradually breaking up. Several have tarried at various points to do missionary work. My wife, child, and Mrs. Rose Potter Crist left yesterday for the States, leaving me alone on the field. The time allotted to the trip was spent, and then three months added to it. Not one of the party has thought of taking any remuneration for their services, and expenses were not even guaranteed. We left the States by faith, believing God would supply our needs.

I do not feel that the work should cease yet. For months my heart has been burdened for the neg-

lected interior of South America. Business men plunge into the interior for gold, rubber, and diamonds. When urged by wife and members of our party not to risk it, we have felt that we could surely risk for Jesus what others risk for money. The rainy season is on, but this is the only time for the interior, as far up the rivers the water is too low in dry weather for a canoe, and this is the only mode of travel. There are scores of towns and villages with 500 to 10,000 inhabitants. They must have the Gospel. We visited one village today for a 2 P. M. service; there were 200 present, and 75 in the altar.

I am tarrying for a few months alone, and will reach these places on bike, in boat, etc. Then the gold camps and balata fields, with the many tribes of aboriginal Indians, must hear about Jesus. We have not mentioned the East Indians, Mohammedan and heathen, crowded together with 2,000 to 5,000 on a single plantation.

After touching as far as possible the interior of this colony, I expect to go 1,500 miles up the Orinoco River into Venezuela. After this, on to several islands, with Porto Rico for my last stop.

Many at home would go if they knew where. Hundreds of these villages and camps are anxious for a missionary. By His help we want to bring each in touch with the other. Our accommodations will be a hammock swung between two trees, and a canvas stretched over us, but Jesus didn't have even this. May we depend on your prayers? Pray for three things: first, that our health may be preserved; second, that He will supply our needs; third, that we may have access to the hearts of the people.

Address me until October, Bridgetown, Barbados, British West Indies, and it will be forwarded. American address, 807 Deery Street, Knoxville, Tennessee.

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Various Donations

We give below contributions to various enterprises which have been mentioned in this paper. There may be mistakes in these. Sometimes the letter accompanying the gift is not clear. In such cases we have applied as best we can. In some instances the donor sends the money and asks us to apply it to the most needy field or fields, and this we endeavor to do. To some of these great needy fields there are many donations made and sent through other channels; but so far as we know no appeal has been made through other channels than the SIGNS OF THE TIMES for Libraries in India, the Church Building in Tokyo, and Fruit for India Mission. All these are among the worthy objects of Christian charity. Why should not many more of our readers have a small part at least? Please say to what name or initials the amount should be credited. The amounts below are for the month of July.

CHINA PRESS FUND

Previously reported	\$235.50
Florence Johnson .....	.54
Flora Wells	1.25
Celia Wilson .....	.20
Oren Ford Hill .....	.25
Mrs. Mary A. Morton .....	.15
Olive G. Mead .....	.20
Willie Joseph	1.50
Mrs. Janet Herbert	4.45
Mrs. R. L. Chodd .....	.70
James Platt	5.00
Mrs. R. H. Gifford	1.27
Georgia Middleton .....	.25
Nannie Green and Mrs. Green .....	.40
F. M. Bishop .....	.50
Miss Amelia Hughes .....	.25
Mrs. Fanny Bennett	1.27
George Benner, Sr.	5.00
K. V. Walley	2.00
S. H. E.	1.00
Sallie Cain	3.00
Edward Cain .....	.50
S. S.	50.00
M. H. and M. C.	5.00
Total to July 31, 1910	\$320.18

TOKYO CHURCH BUILDING

Previously reported	\$ 63.34
F. L.	2.00
Colesta and Millie McVane	1.25

Rass Booth .....	.25
Retta Davis	1.00
Clifford Jennings	1.00
Mrs. H. R. Gifford	1.00
Mrs. S.	1.00
James Platt	10.00
Mary E. John	1.00
Mrs. J. B. Vandemark	3.00
H. S. Holm	5.00
Bertha Oss	3.00
Colorado	5.12
Johnson Buckley	1.00
.....	2.02
Lucy Bush	5.00
Mr. S.	2.03
Allen Walker	1.00
S. S.	20.00
M. H. and M. C.	5.00
Colorado	2.50

Total to July 31, 1910\$136.51

FRUIT FOR CHINA

Previously reported	\$5.75
Colorado	2.50

Total to July 31, 1910\$8.25

INDIA MISSIONARY LIBRARIES

Previously reported January 1 to April 30..	\$27.51
S. S.	10.00
Edward Haynes	1.00

Total\$38.51

MISCELLANEOUS

Abyssinia—S. S.	\$ 5.00
Indian Mission—S. S.	30.00
Ben. Smith	5.00

Total\$ 40.00

— ★ ★ —

Study at Home

NOTHING is more desirable to the normal man than good health and long life. To be the happy possessor of these greatest of natural blessings, one must understand the structure of his body, the law of his being, and how to relate himself hygienically to all his environment.

These things are simply and clearly told in a set of forty lessons in Physiology and Hygiene, taught by correspondence. These lessons do not attempt to treat these subjects in a technical or exhaustive way, but cover systematically and thoroly the every-day essentials to life, health, and physical happiness, with sufficient simple experiments that every one can do, to demonstrate and impress principles. The work given is equivalent to a high school grade, and the credits received by the student may be applied on a residence course in other schools. Note these sample lesson topics:

Mouth Digestion, Drinking Water, Drugs and Poisons, Air and Ventilation, Heat and Clothing, The Skin and Bathing, Influences Affecting the Mind, Repair of Injuries.

The lessons have been prepared by the editor of *Life and Health*, and for practical value scarcely have an equal. For information and terms, address Fireside Correspondence School, Takoma Park, Washington, D. C.

— ★ ★ —

Our Work and Workers

NINE have begun to keep the Sabbath at Alabama City, Alabama.

A CHURCH of forty-three members has just been organized at Pensacola, Florida.

A SWEDISH church with twelve members was organized June 4 at Jersey City, New Jersey.

BROTHER BUCKNER has brought out fifteen who stand for the truth at Birmingham, Alabama.

TWO GERMAN families have recently come into the truth as the result of labor at Aurelia, Iowa.

EIGHT have begun to obey the message at Cash, Texas. Brother E. B. Hopkins has been laboring there.

BRETHREN LAWRENCE and Peters report a successful tent effort at Montgomery, Alabama. Fifteen have taken their stand.

JULY 17 eleven souls were baptized at Willa, North Dakota, and a church of twenty-seven members was organized.

NOTWITHSTANDING bitter opposition four adults have accepted the truth at Sherman, Mississippi, through the labors of Brother T. C. Coltrin.

THE "First Annual Announcement" of the Amarillo Academy, Texas, has come to hand. Full academic work is offered. For information address H. E. Giddings, Principal, Box 733, Amarillo, Texas.



PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton C. Wilcox
Associate Editor L. A. Reed

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

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

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 3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$5.00.
- Sample copies sent on application.
Weekly and Monthly SIGNS one year, combined, \$2.25.

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The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order-blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

C. H. Jones, Circulation Manager.

Wanted

S. H. A. BEERMANN, Klamath Falls, Oregon, desires copies of the SIGNS OF THE TIMES weekly, the *Signs of the Times Monthly*, and other denominational literature for free distribution.

HUSTON KINDRED, Panola, Madison County, Kentucky, desires copies of SIGNS, *Watchman, Review and Herald, Youth's Instructor*, and *Little Friend*, for missionary purposes.

A California Home for Sale

SIX room house with large cellar and bath, complete modern fixtures, electric lights; lot 50 by 150, fenced, 15-foot alley along one side, nice family orchard partly bearing, berries, etc. Near church and two room graded church school. If interested write for particulars and picture of the house.

E. F. Counter, Mountain View, Cal.

Farm for Sale

I would like to sell about 200 acres of my farm land on Vancouver Island, B. C., near Victoria. Either in block or to suit purchasers. D. Sanderson, Milnes Landing, B. C.

LIBERTY

THE OFFICIAL ORGAN OF
THE RELIGIOUS LIBERTY BUREAU

AN illustrated, 48-page, quarterly magazine, published as an exponent and advocate of true religious liberty; defending Christianity and the rights of conscience; upholding the Bible as the infallible word of God; recognizing the church and state as ordained of Heaven for specific and distinct purposes, but vigorously protesting against the alliance of the church with the state in the attempt to advance religion and to promote the state.

Price 25 cents per year. Liberal terms to agents.

Address, LIBERTY, Takoma Park, D. C.

Life and Health

A PRACTICAL health journal, published with a view of meeting hygienic needs in every home; teaching how to care for the health and how to preserve life; prescribing simple home treatments to assist nature in throwing off diseases rather than adding more poison by using drugs or unnatural stimulants as remedies; teaching how to avoid disease as far as possible, how to manage in the home when sickness does come, and how to combat the disease by simple remedies which nature provides.

Send for sample copy and special rates to agents. Price 10 cents per copy or \$1.00 per year.

Address, LIFE & HEALTH, Takoma Park, D. C.



MOUNTAIN VIEW, CAL., AUGUST 16, 1910

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

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

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Do you wish Bible truth on a definite Sabbath? Then study our Bible Reading on page 8.

Read "God's Forgiving Love" on page 5, and let faith appropriate its great facts and transmute them into living truth.

For conditions in Spain, see our Outlook department. Next week an interesting letter from our London correspondent will appear.

"Out of Babylon to Zion" is inspiring. God's dealings with His people in the past are lessons for to-day. No power of men can thwart His purposes for His people, or for you if you are in the path of His leading.

What Might Come Again.—There are many people in Spain and Portugal who are longing for religious liberty, religious equality, and nothing more. Roman Catholicism counts them Anarchists. This is what the *Western Watchman* (Catholic) of June 9, 1910, says: "The Anarchists of Spain and Portugal are becoming very active again. A little Spanish Inquisition would come in very handy just now."

God saves men for service, Christian service, Christian service; and he who expects to live a Christian without working, actually working, for God is making a serious mistake. God blesses us that we ourselves may be blessings. If we fail in blessing others, fail in becoming a channel which will pass His blessing on, His very blessing will become a curse. Still water becomes stagnant. Life is maintained only as we use it in serving others.

If "the earth is the Lord's, and the fulness thereof," and if He is indescribably, effulgently glorious, why should He not in the forth-shining of that glory sometime come into His own? No one can question His right to do this. Why should we not expect it? Yet this, reader, is just what the second coming of Christ will be. It is the one event the Bible has so abundantly promised. The one thing which does not desire His coming is sin.

What Is the Lesson in Spain?—It is the same as it was a short time ago in Turkey. God is breaking down the barriers to His Gospel; He is opening doors before His Word; He is saying to the powers which would enslave man, that he shall have the opportunity to go free. Premier Canalejas may not accomplish it to-day, but it will come. God's truth will be preached. His everlasting Gospel will enlighten the nations before His coming. Thank God for the tokens.

Wanted.—The SIGNS OF THE TIMES desires very much for its library either to purchase, or as a permanent or long loan, copies of the following books: "The Sanctuary and Twenty-Three Hundred Days," by Uriah Smith, "Man's Nature and Destiny," by the same author, "American State Papers," by Blakely, and "Facts for the Times." We believe that there are some of our readers who are getting along in years who are not using these books in an active way. We can assure them that they will be used if donated or sold to us. They will be preserved in the library of the SIGNS OF THE TIMES indefinitely. Any one having such books wishing to dispose of them as an accommodation to us please write us. If they have other books of our own publishing houses which are now out of print we would also be glad to learn of it. An early reply will greatly oblige. Address the editor.

Sunday Laws

In reply to a correspondent the San Francisco *Examiner* not long since said:

"For hundreds of years it never occurred to the early church that Sunday had any particular sanctity, or that it was wrong to do what one pleased on that day, after the religious service was over. The very first law on the Sunday question ever passed was the edict of Constantine, issued A. D. 321. But that only made the day what we would now call a holiday, releasing people from the obligation of labor. Nothing was said about its being wrong to work on Sunday. It was not until the year 528 that all work was prohibited. The idea among the early Christians seemed to be that the Sunday was purely a matter of church custom and convenience, and no part of any religious or moral law."

Chinese National Exposition

OUR brethren in China are taking opportunity to preach the Gospel in connection with the Chinese National Exposition. Photo reproductions of some parts of this exposition will be seen in our Missions department. It is a great affair in China, and our brethren are issuing two special numbers of the *Shi Djao Yuch Bao* (*Signs of the Times*), one for the month of July and another for September, and they are anxious that brethren in the home land shall take an interest in these specials too and circulate them among Chinese wherever they can. It will have a new cover design printed in three colors, drawn by a Chinese artist. Being strictly Chinese it will please Chinamen in America. In the center

of the paper will be an insert containing pictures of the building and grounds, together with the leading exposition officials; and the paper will be brimful of articles dealing with Gospel truth for this time. Where our churches are located in cities, or country even, where there are Chinese, it would be an excellent way of getting the Gospel before them. The prices are as follows: Single copies 5 cents; 5 to 25 copies to one address 4 cents each; 25 or more copies to one address 3 cents each. Address Dr. A. C. Selmon, P731 Pao Shing Li, North Honan Road, Shanghai, China.

"O Lord," said a penitent little boy, "is there another chance?" And the trembling, fearful voice pleaded, "Give me another chance." Many older hearts plead the same. But God does not so deal. He will give not one chance, but every chance. Never does there come a time when God arbitrarily shuts the door of mercy and hope upon the sinful and sinning soul. "Man turns from God, not God from him." "His mercy endureth forever," and He "taketh pleasure" "in those that hope in His mercy." Our danger is that the once more sinning may carry the will so far that it has no power to choose God, will harden the heart so that it has no desire to return, will benumb the conscience so that it is no longer sensitive to sin. God will not fail; but O, there is danger that we may. It is never safe to sin.

We have received from Mr. George C. Carey, Long Beach, California, a package of cards containing Bible readings. The title of the package is "Bible Readings in a Nutshell." These fifty cards give fifty short Bible readings. They can be used in playing games. Directions are given for this purpose. Showing the character of the Bible readings, the following will suffice: The Word of God, The Power of the Word, Creation, The Fall of Man, Man's Sinful and Helpless Condition, The Plan of Redemption, The Gospel of Christ, etc. The fifty cover quite a large field. The price of these post-paid is 25 cents. Address the author.

We have received from Sister M. D. Warfle a song and music by her late lamented husband, Elder M. D. Warfle, entitled, "Supplication." The song is really a prayer of four stanzas. This song is illustrated, and on the back of the sheet is a poem by the same author entitled, "Some Day We'll Understand." The poem was composed during his last sickness. The price of the song is 25 cents. Those who may wish to obtain it will address Mrs. M. D. Warfle, 1112 Kalamath Street, Denver, Colorado.

President Butler of Columbia University was to deliver a Latin address before the savants of Berlin. When on his way to Berlin, Dr. Butler acknowledged, according to a newspaper report, that Professor Peck of the Latin department of Columbia had written the speech. It is very amusing for a professor to write a university president's speech—it reminds one of his grammar school days.

The third annual convention of self-supporting Southern workers will meet August 27-30, 1910, at Madison, Tennessee. Those interested in self-supporting work in the South for the Master are invited to attend. An announcement may be obtained by addressing E. A. Sutherland, Madison, Tennessee.

The Sacramento Valley Irrigation Company have issued a beautiful booklet on California, the cover title of which is "California Now or Never." While dealing especially with the Sacramento Valley, it has much to say of other parts of the state. It is finely illustrated in tints and colors.

A Massachusetts woman has read the New Testament and Psalms forty times since 1834, and the whole Bible additionally twenty-eight times in course. Many of our readers we believe have done better than this.