

SIGNS OF THE TIMES

"In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the First-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist: and He is the head of the body, the church: who is the beginning, the First-born from the dead; that in all things He might have the preeminence." Col. 1:14-18.

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed." Rom. 1:16.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." 1 Thess. 2:4.



"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

3224.—Marriage of Cousins

Can you prove from the Bible or by scientific reasons that first cousins should not marry, or the same of second cousins, and also of third cousins? What do you consider a second cousin, and what is a third cousin?
H. B.

The definition which the Standard Dictionary gives of cousin is as follows: "One collaterally related by descent from a common ancestor, but not a brother or sister. The children of brothers and sisters are *first cousins*; the children of first cousins are *second cousins*, etc." "A *first cousin once removed* is sometimes called a *second cousin*; a *second cousin* a *third cousin*, and so on." Different ones have different ways of expressing it. The laws in this country are not just the same, we believe, as those in England respecting that.

There is nothing in Scripture regarding this. The marriage of first cousins it has not prohibited, so far as we understand. The general reason against such marriages is that too close relationships tend to degeneracy. There have been marriages of that kind that have issued well; no evidences of degeneration have been seen in the offspring at all. But on the other hand there have been cases where the weaknesses or prominent characteristics of individuals have been emphasized greatly, sometimes in physical deformity, sometimes in eccentricities of mind, sometimes in insanity, and sometimes in idiocy. This is also manifest in the interbreeding of cattle and horses. The very best stock-raisers feel that it is necessary to out-breed in order to keep the stock up to their strongest and best condition. There is one community in Northern New York in which there has been interbreeding for generations, and it is probably one of the lowest and most degraded communities to be found in civilized lands. Almost every one of the offspring is either a malicious criminal, a degenerate, an imbecile, or an idiot, or diseased, or abnormal in some way. It is well, it seems to us, that from these object-lessons thinking men and women should learn something. The best scientific reason is the observation of repeated facts, in the application of those facts to conditions; and men have found through observation of years that it is as a general thing not well for those closely related to intermarry.

3225.—Life Insurance

Shall a Christian insure his life in favor of his wife or family? If not, is there any Bible reason why not?
R. N. H.

That which ought to be the best insurance company on the face of the earth is the church of the Lord Jesus Christ; and if that church were living where she ought to be, there would be no question about it at all. We are pointed to isolated cases of how much good insurance has done when the husband or the one upon whom the family depended passed away, and yet it is a very questionable thing whether broader and better blessings might not have come if money had been invested in some other way. Then, too, the insurance money might prove a curse to widow and children. There are many, many cases in which men have striven hard all their lives to keep up the insurance policy and the effort has gone for naught. God is our life and the length of our days, the Scripture tells us. He cares for the sparrows; He certainly cares for His own, for man is much better than the sparrow. If God notes the sparrow's fall, how much more does He note the fall of His own children. He also tells us that He is the God of the widow and the orphan and He cares for them. Would it not be better and wiser for the Christian so to relate himself to God, to plan so wisely under God, that he could better provide for his family in case of future demise, than to leave it with a purely worldly company? Sometime all the companies that are on the earth will fail; sometime life insurance companies may

be brought just where fire insurance companies were at the time of the San Francisco earthquake. If our hope and trust are placed in these Egypts or Assyrias at such a time as that our hope will fail; it will prove a broken reed. But if our trust is placed in God He will not fail—He can not. We would plead with our brethren who are Christians, to give help to make the church such that that very church itself will care for widows and orphans and children when the time comes that any such thing as that is needed. If something more definite than that is needed, it seems to us that the church itself ought to form an insurance association for the benefit of its members.

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3226.—The Veil of Moses

Please explain 2 Cor. 3:3, especially the thought of nailing the law written on stone to the cross, and the veil of Moses. C.

The passage in question does not refer to nailing the law written on stone to the cross. In fact it is utterly inconsistent to think of nailing a stone law to the cross. What are nailed to the cross are the human ordinances, as set forth in Colossians 2. What 2 Cor. 3:3 declares is that those converted Christians to whom Paul wrote were living epistles ministered by him, epistles written not with ink the same as other epistles are written, but with the Spirit of the living God, not in tables of stone where the law was written, but in fleshly tables of the heart. That is where God has wanted His law in all ages. That is what the psalmist declared, "Thy Word have I hid in mine heart, that I might not sin against Thee." That is the only place where the law will do us any good whatever, is in our heart. That is not against writing it on tables of stone, however. The Lord wrote it there in order that man might know what sin is; but when we learn what sin is, the only way to do is to go to the Saviour; have the sin forgiven, and that law which condemns the sin, written in our heart. It then becomes a power through Christ to keep us from sin. Then the apostle declares that they, the apostles, could not do this themselves; they were not sufficient, but their sufficiency was of God. With God they became able ministers not of the letter but of the Spirit. The letter killeth; the Spirit giveth life. This does not mean that the letter is wrong; the letter of the Ten Commandments is right in every respect. But just as long as they were held as a letter they were outside of the heart; and just so long as God's law is outside of the heart, it condemns, it does not justify; and when it condemns, it condemns to death, because "the wages of sin is death." That is what it did to Israel of old. When God came down and spoke the law, He wanted them to receive that law in their heart by faith; and if they had done so, it would have saved them, made them righteous, given them life and power and goodness. They would have become living epistles with the law written on the fleshly tables of the heart. But they said, "Let not God speak to us any more;" we do not want to hear His voice; and they went and stood afar off, and consequently became condemned. Moses said, "I beseech Thee, show me Thy glory," and God placed His glory upon him and within him so that Moses' face shone with the glory of the law that was written in his heart; but the children of Israel could not even bear that, and pleaded that Moses should put a veil over his face so that they would not see that glory which condemned them. See Ex. 34:29-35.

Moses told the children of Israel that God came down to give them that law because He loved them and wanted to do them good. And He loved the people; but they would not believe that, and they pleaded that God should not speak to them. They did not want to hear Him, but Moses. Just as soon as they took that attitude, they showed their unbelief in separating themselves from God, and that

unbelief was represented by that veil. And so the man who does not believe in God, and who will not look for the end of justification, has the veil upon the heart; but when he will turn not to man but to the Lord, that veil shall be taken away. The law coming to us in its written form or as it was spoken from Sinai was glorious, but it was the glory which condemned. God wants us to see the greater glory, the glory which justifies. The children of Israel saw the one, the glory which condemned. Moses saw the glory which condemned, but beyond that the greater glory which justified; so the Corinthian brethren saw the glory which justified and wrote the law in their hearts. That is what God wants us to see. Then we will say with the psalmist, "O how love I Thy law! it is my meditation all the day."

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3227.—Observers of Times

Will you please tell me what you think is the meaning of an "observer of times" found in Deut. 18:10?
H. M.

It is one who followed the heathen times, believing that times devoted to different gods were sacred; times when certain incantations could be practised that would be effectual, which would not be effectual at other times. Light may be thrown upon this question by coupling the passage with Gal. 4:8-10. Paul tells the backsliding Galatians that there was a time when they did not know God and when they did service to them which by nature are no gods; that is, they were heathen. In their backsliding they went back to that heathenism; because he asks them, "After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?" And then as an evidence that they had turned back to heathenism he declares, "Ye observe days, and months, and times, and years." They had gone back to the old practise of heathen times. They had their year marked, devoted to different deities, and so also their months in which they worshiped the moon. Among the ancient times, in fact one which goes away back into the obscurity of history, just as far as it can be traced, is the first day of the week devoted to the sun. One writer calls it "the wild solar holiday of all pagan times." That was one of the idolatries which the children of Israel had to meet in their time.

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3228.—Death and Judgment

The answer given to Heb. 9:27 in question No. 3171 is not clear to me. If all have to give up this present life then comes the judgment, how is it that some will be living, both righteous and wicked, when Christ comes?
G. N.

There are general statements in the Bible to which there are exceptions. It is a general truth to state that man is mortal and that all men die; and yet there have been exceptions to this, as in the case of Enoch and Elijah. So with the statement in Hebrews, "It is appointed unto men once to die, but after this the judgment." That is true, and nearly all do die; so many of the race that the few who will be alive when the Lord comes will form an exception; that is, as to physical death. But in a deeper sense than that all do die before they come to judgment. The righteous, those who are truly Christ's, have given up their life to Him; they have become dead to sin, and have passed through a spiritual change which is equivalent to death. Upon those the Lord will place immortality when He comes. The wicked, of course, who will perish in the glory of His presence, will come before God in the judgment during the thousand years, and will die the second death in the execution of that judgment after the thousand years are finished.

Sigms of the Times

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

For Terms, See Page 15
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Man's Sin and Saviour

By E. J. Hibbard

VII. The Sanctuary a Type of Actual Things to Come

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25: 9.

"And look that thou make them after their pattern, which was showed thee in the mount." Verse 40.

"And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Ex. 26: 30.

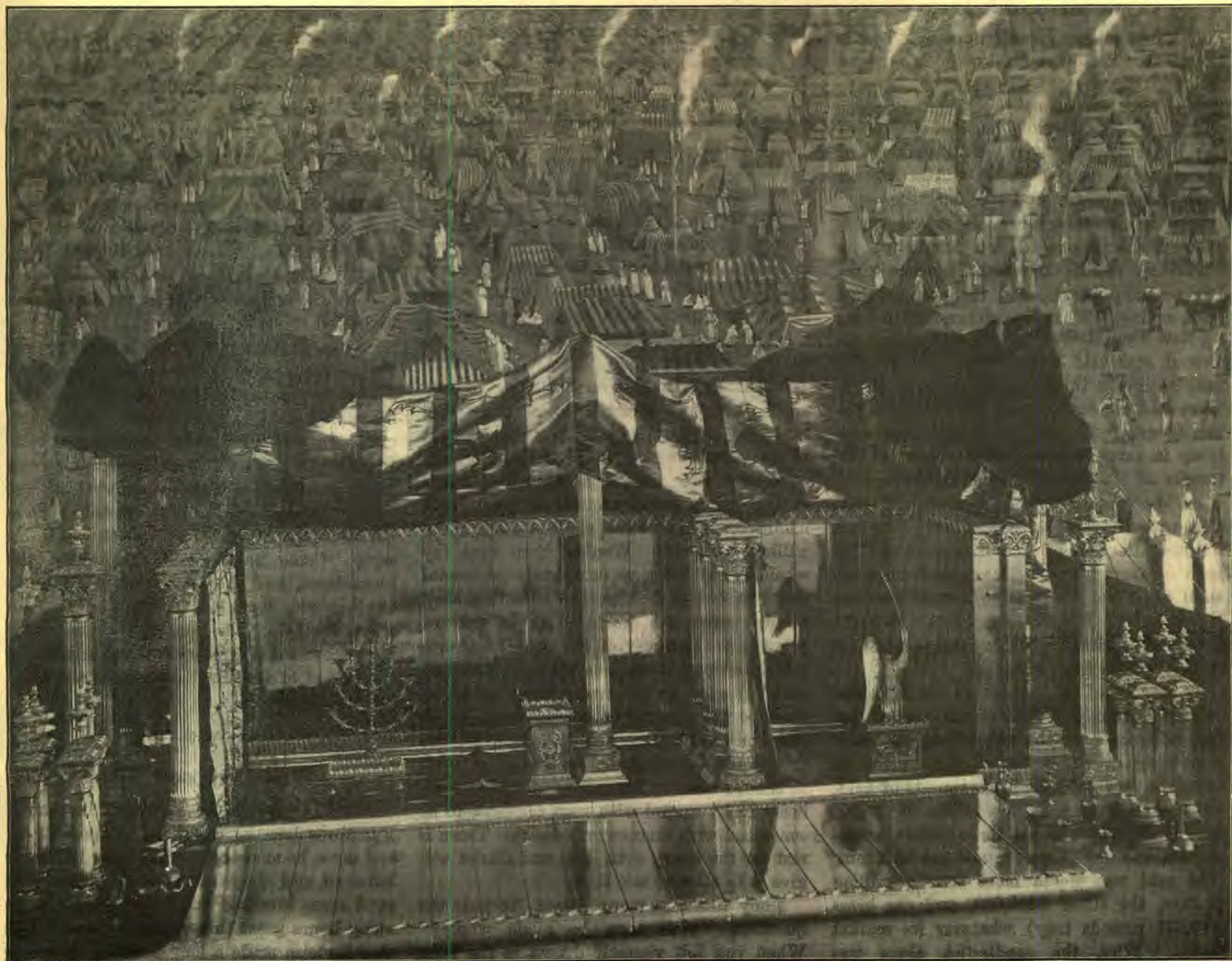
IT is here definitely and repeatedly demanded by Jehovah, that the tabernacle to be erected under the hand of Moses, and "all the instruments thereof," be made according to a "pattern." And that "pattern," we gather

from other scriptures, is a real tabernacle, and an enduring, having its location in the heavens.

For "we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." Heb. 8: 1-5.

From these plain statements we glean that the sanctuary and priesthood ordained of God through Moses, were an exact pattern or shadow of the heavenly sanctuary and the priesthood of Christ. This in itself fills the matter, at once, with the most profound interest. But the details of these comparisons we reserve for future studies.

Tho the sanctuary on earth was but about forty-five feet long, fifteen wide, and its height only equal to its breadth, yet on the inside, by means of the mirrored reflections, like that of any room set with mirrors on all sides, the expanse thereof was infinite, a fit symbol of the "greater and more perfect tabernacle, not made with hands." Heb. 9: 11. In fact, instruments like those of the earthly sanctuary, such as the ark of the covenant, or testament, the seven lamps of fire, the incense, etc., have all been in the temple in heaven, and the record is left for



THE SANCTUARY UNCOVERED, SHOWING FURNITURE, WITH TENTS OF ISRAEL IN BACKGROUND

our perusal and enlightenment. See Rev. 11: 19; 4: 5; and 8: 3, 4.

The Ark of the Covenant

It is worthy of more than passing notice that, after the command had been given Moses to ask for a voluntary offering from the children of Israel, that material might be gathered for the tabernacle, the pattern of the true, and after the fashion had been first mentioned, the very first thing asked for in the whole elaborate affair, was the ark of the covenant. And more space is given to the details of this than of any other one thing. This account is found in Exodus 25, verses 10 to 22. Twice, also, in this account we read: "And thou shalt put into the ark the testimony which I shall give thee." Verses 16 and 21.

The "mercy-seat" covering the ark shows that grace is offered the sinner before justice is exacted. The cherubim covering the ark are symbols of the real and living ones who stand continually in His presence and are often sent on errands of mercy, as was Gabriel to Daniel, to Zacharias, and to the virgin Mary. "And the angel answering said unto him [Zacharias], I am Gabriel, that stand in the presence of God." Luke 1: 19. These few references are sufficient to indicate that the whole sanctuary service centered in, and radiated from, the ark of the testament, its contents and covering.

Continued in the Temple

This first sanctuary was supplanted by the magnificent temple built by Solomon; and this, in turn, by the one erected after the return from Babylonish captivity. But one and all of these, besides being a shadow of the heavenly sanctuary and ministry of Christ, were also shadows of His life on earth, His ministry and sacrifice here.

This is doubtless what He meant when, after He had purged the temple of its traffickers, during the first Passover after His ministry began, and the people asked Him, saying, "What sign showest Thou unto us, that Thou doest these things?" Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body." John 2: 18-21.

As the first tabernacle was covered, outside, with badgers' skins, and was plain and unostentatious, so of Him it is written, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." Isa. 53: 2. But the beauty of Christ was within; and even so was it true of the tabernacle.

It may be of interest, since the Israelites offered willingly the materials needed for the tabernacle in the wilderness, to know something of the value of their gifts, as money is now valued. The amounts of gold, silver, and brass are given in Ex. 38: 24-29. The total weight of the three metals, avoirdupois, was more than ten and one half tons. The gold was worth more than a million dollars, the silver \$225,000, and the brass (10,277 pounds troy) whatever its market value. Why, the candlestick alone was beaten from an entire talent of gold, and

contained over \$35,000 worth of the precious metal. This willing offering makes it plain that the Israelites of that age, whatever their defects, were at least generous toward the God of heaven whenever He made a request of them. And this is a state of mind rarely found, as God's professed worshipers average in this our day.

A consideration of the sacrificial offerings will be subject-matter for our next.

Clouds and Sunshine

By the late Milo D. Warfle, of Boulder, Colo.

"BEYOND the clouds the sun is shining;
What need is there for our repining?
The clouds will drift away.
We know the sunlight of Christ's glory,
Reflected from redemption's story,
Will light us on our way.

The clouds may be all dark and dreary,
And we may feel all worn and weary,
Yet there's a guiding Star;
And nothing can His light conceal,
For God His glory does reveal
In gleamings from afar.

When all around the thunders roar,
And lightning flashes o'er and o'er,
We need not feel distressed;
For all who trust in Father's love,
Will have protection from above,
For they're by Christ possessed.

The wind may blow, the rain may fall,
And torrents lash around us all—
Christ will the storm control.
Yes, He who walked upon the sea,
And calmed the stormy Galilee,
Will save each trusting soul.

Then let us to the Father go
With every joy and every woe—
He's glad to have us come,
He'll meet us at the throne of grace,
And give us strength to run the race
To that eternal home.

Wilt Thou Be Made Whole?

(From Daniel March's "Walks and Homes of Jesus")

TO you who read these lines, Jesus comes pityingly near as He came to the man in Bethesda. To you He speaks with a voice which blends so quietly with your own thought that it seems like the voice of your own heart. "Wilt thou be made whole?" Wouldst thou have every faculty of thy spiritual nature restored to a sound and healthful life? Wouldst thou be brought into such a state of intelligent and happy agreement with thyself as that the lessons of experience, the deductions of reason, the monitions of conscience, shall be always and willingly obeyed? Wouldst thou have thy whole moral being so completely renovated and glorified as that to thee all things shall become new; the world shall be full of beauty; the pathway of life shall be strewn with blessing; every loss shall be attended with greater gain; every disappointment shall be the promise of greater good; every affliction shall be crowned with mercy?" All this would Jesus gladly do for every soul. It is not necessary for any one to give up his heart to be wasted with vain conflicts, to be consumed with unanswered desire. There is rest for the weary even here, and Christ will give it to all who ask Him.

Many times, in many forms, He puts the question, "Wilt thou be made whole?" When you felt yourself drawn to the book of God by a secret and gentle power, and a

sudden light flashed upon the page as you read, and it seemed, for the moment, as if it had been all written for you; when the preaching of the divine Word and the ordinary service of the sanctuary made an unusually solemn and persuasive appeal to your heart; when the prayer that went up from human lips seemed, in very deed, to take hold on God, and to bring the awful realities of eternity near,—then Christ was stirring, in your own heart, the startling question which He put to the man in Bethesda, "Wilt thou be made whole?"

When the failure of worldly plans, the disappointment of cherished hopes, the death of beloved friends, the near approach of the eternal world under the shadow of sickness or danger, made all earthly things seem vain and incapable of satisfying the supreme necessities of the soul,—then Christ was drawing near, and putting the question seriously, tenderly, to your heart: "Wilt thou be made whole?"

When the love of Christ seemed to put on a new and strange beauty, and drew you to His cross with a resistless power, and conscience declared the sin of neglecting that power to be very great, and you could not repress the longing of your heart for a better portion than earth can give,—then Christ was looking upon you with tenderness and pity, as He looked on the wretched man at Bethesda, saying, "Wilt thou be made whole?"

When some strange light revealed the hidden depth of sin in your own heart, and you were so alarmed and horror-struck by the discovery that you were ready to cry out, "O wretched man that I am! who shall deliver me from the body of this death?"—then the Friend of the friendless, the Saviour of sinners, was saying to you with such compassion as He showed to the afflicted on earth: "'Look unto Me, and be ye saved.' I was a bruised for thine iniquities; and by the stripes laid upon Me thou canst be healed."

So, in a thousand ways, is Christ ever urging upon every hearer of His Gospel the acceptance of the greatest possible blessing, a restored spiritual life, a sound, healthful, and happy exercise of the best and noblest faculties of the soul. Everything which can make existence a blessing, everything for which the soul was created, is staked upon obedience to the word of Christ, when He says, "Come unto Me." The glory, the blessedness, and the joy of an eternal life are his who looks to Christ, and to Him alone, for help. The conditions upon which He bestows infinite riches are such as to bring the gift of life within the reach of the poorest and the worst.

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Well-Disposed Time

WHEN Drexelius was asked by his friend Faustinus how he could do so much as he had done, he answered: "The year has three hundred and sixty-five days, or eight thousand seven hundred and sixty hours. In so many hours great things may be done. The slow tortoise made a long journey by losing no time."—*Bishop Horne.*

The Cross Incontrovertible Evidence

By Mrs. E. G. White

CHRIST came to the world to convince men, by evidence that could not be controverted, that "God is love." This fact, so long disputed by Satan, is forever put at rest with unfallen worlds and with heavenly intelligences. It is put at rest with those who look upon an uplifted Saviour, who are convinced by the manifestation of the love of God displayed at Calvary. The wondrous condescension of God in giving Christ to the world to work out the principles of divine character, leaves every human intelligence without a shadow of excuse in withholding his allegiance from the God of heaven.

Jesus was one with the Father, and revealed the perfection of God, and yet He came to the world in the likeness of sinful flesh, and for sin, condemned sin in the flesh by His own life of perfect obedience to the law of God, showing that men may become partakers of the divine nature, and may through faith in Christ lay hold on moral power that has been brought within their reach through the love so abundantly expressed in their behalf. Human agents may form characters after the divine similitude because of the great love wherewith Christ has loved us. The Saviour said: "I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep." "The bread that I will give is My flesh, which I will give for the life of the world." "This commandment have I received of My Father."

Life of Jesus the Perfect Life

Here was the power that braced the human nature of Christ, and that showed itself mighty to save. In Christ was wisdom not born of earth, but of heavenly extraction, by which the plan of salvation was unfolded, which called forth the admiration of the universe of God. The plan of redemption unfolded in the practical life of the world's Redeemer. He held fast to man with His human arm, and would not let him go; and with His divine hand He grasped the throne of the Infinite. In all the details of His life He gave to earthly and heavenly intelligences an example of humility, of faithfulness in honoring and accepting every requirement of the law of God. He manifested holiness (wholeness) in accepting and expressing that law, in bringing it before the world, and in pressing close to His heart that violated law of God, planning for its honor, bidding those who would discern God's way to look up and rejoice, and saying, "Be of good cheer, I have overcome the world." Thrones and kingdoms shall be yours if you will endure testing and proving of God, for only the loyal shall enter the portals of bliss.

Jesus placed the cross in line with the light coming from heaven, for it is there that it shall catch the eye of man. The cross is in

direct line with the shining of the divine countenances, so that

By Beholding the Cross

men may see and know God, and Jesus Christ, whom He hath sent. In beholding God we behold the One who poured out His soul unto death. In beholding the cross the view is extended to God, and His hatred of sin is discerned. But while we behold in the cross God's hatred of sin, we also behold His love for sinners, which is stronger than death. To the world the cross is the incontrovertible argument that God is truth and light and love.

Satan could establish pronounced enmity toward God only by bringing into contempt the laws of His government. In doing this he deceived many, and through his subtle reasonings he caused many to transgress. Thus he thought to cultivate so large a harvest of enmity toward God as to discourage the divine power, exhaust the forbearance of God, and counteract His love, so that

Greeting

By Edith Mary Parsons

BRIGHTNESS fills the year with gladness,
Lighting up life's rugged way;
Peace and calm through all the sadness,
Bringing forth a fairer day.

Christ for us the path has trodden,
Bearing all the curse and woes;
That to us in Him be given
Victory over all our foes.

He will lead us, He will guide us,
Upward, onward evermore,
Until all the darkness ceases
On His bright eternal shore.

God would abandon man to his deceiver by withdrawing His mercy and grace. He thought so to work with human agents as to cause the last spark of love to die from the heart of God, and cause Him to lift the sword of justice and destroy the rebel race. Then Satan supposed that his claims would be vindicated before unfallen worlds, before unfallen angels.

Death of the Saviour a Testimony to the Law

But what was the result of his malignant workings? — The signals of mercy were continually exhibited, and, altho those who could have received the heavenly offers of love and mercy, continually answered back with defiance, and responded, "We want not Thy ways, O God; depart from us," and the principles of hatred to the law of God were continually increasing, yet the forbearance of God did not cease; He did not fail or become discouraged. Love and hatred stood face to face with each other. Were men to receive the annihilating stroke of an offended God? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have ever-

lasting life." At the crisis, when iniquity had overspread the world, and Satan seemed about to triumph, Jesus came with the ambassador of divine mercy. Satan exulted in the idea that he had led men to such a state of evil that God would destroy the world; but Jesus came, not to condemn but to save the world.

But was the law of God that pointed out man's transgression extinguished by the death of Christ? If that was so, Satan had gained everything he had aimed to obtain. No! truth, everlasting truth, was vindicated in the manifestation of the justice of God, which is in its true essence the love of God. The cross of Christ testifies to the immutability of the law of Jehovah. God could give His only-begotten Son, but He could not abolish one jot or tittle of His law, to meet man in his fallen condition. To set aside one tittle of the law would be to make null and void the whole law. The cross of Calvary for all time, through all eternity, is the unanswerable argument in regard to the immutability of the law of God.

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Which Is Worth Most?

(Lee McCrae, in S. S. Times)

ONCE upon a time there were two sisters, equal in talents, equal in opportunities.

Said one: "I can not teach. I do not know a thing about it." So she took up her needle and began to embroider a centerpiece for her table.

Said the other sister: "I can not teach. I do not know a thing about it. But I ought to do it." So she laid down her needle and went to a teachers' meeting.

At night-time one had a few inches of beautiful embroidery to put before the eye; the other's hands were empty, but there was an inspiration in her soul that made her say, "I ought and I will."

The next day one sister plied her needle in and out the linen, and at nightfall there were several inches of fine work to show when the other came from a great lecture, her note-book full of splendid instructions which she had labeled, "Keys to Child Nature."

When night came again the pattern showed bravely in the linen, while the sister had heard "the best way to tell a story."

A few weeks after, the centerpiece was spread proudly upon the family table for guests to exclaim over; and a boy was going home from Sunday-school happy because of a story told by his new teacher.

Just a few months, and the linen was in a washerwoman's careless hands. At the same moment a boy was pondering over and over a great truth that had been put into his mind.

When the months grew to be a year, one sister was tucking a tattered centerpiece into a rag-bag, and the other sister had the heart of a boy prepared to lay before the heavenly Father.

O, friends, don't you see? It is just a question of what is most worth our doing.



XX. Visions of the Golden Candlestick and the Flying Roll

Zech. 4:1 to 5:4

ALTHO God's people were beset by enemies, altho might and power had been used against them to compel cessation from their labor on the walls and the temple, they were not to assert their own physical might against the might of their enemies, and thus enter into contention with them to the loss of spiritual calm and strength of soul. Their present difficulties were to cultivate faith in God; they were to rely upon the overruling providence of God.

Jacob of old, when confronted with the viles of his father-in-law, met him with conduct of the same kind, trick for trick, might for might. But at the brook of Jabbok, with his lamed strength, he had learned the lesson that human wrestling accomplishes nothing and the contestant is forever weakened by the effort. The only means of true success is to cling and plead with the Mighty One of God.

The Meaning of the Symbols

So now to God's people is shown in the vision of the candlestick the real might of Israel. The oil is the Holy Spirit; and ministered by the anointed ones that stand in God's presence, it bears its light-giving, light-sustaining power into the life of the servant of the Lord. As the consecrated ones receive this oil, it causes the Word in them to be a light and an influence in the earth.

According to Revelation, the two olive-trees are the two witnesses that have power to judge the enemies of truth. They are the two prophets, and are manifestly the two portions of the Word of God, the Old and the New Testament. The seven candlesticks are the seven churches.

Leading to each lamp there is a separate pipe carrying the oil directly to that lamp, showing the connection of each individual or church to the Word of God by the Spirit of God. And the churches made up of their consecrated members receiving the oil from the Word, shine as lights in the earth. Matt. 5:14. They thus hold forth the Word as a light.

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Phil. 2:15, 16.

Now note minutely the vision with a view especially to its explanation by the angel.

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake

to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord." Zech. 4:1-5.

What then is the answer returned to this query? What is the answer to the question, "Knowest thou not what these be?" The prophet confesses his ignorance, and then the angel explains. He does not minutely explain what each instrument in the vision signifies, but he gives him the lesson of the whole. This vision of the candlestick teaches reliance upon God's Spirit as a power, yes, as a world-power, if you please, rather than upon the arm of civil or human power.

The Only Source of Power

"Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Verses 5-7.

Here is no turning to law, or civil enactments, or state, or earthly power, not the power of army or navy; all physical power is interdicted. Reliance upon God's Spirit is to be the secret of success, the assurance that the temple will be built, the means by which, indeed, it is to be accomplished. Thus the mountain of opposition is to become a plain before the prince of God's people. He, standing before God as the nation, is to bring forth the headstones by God's grace. It is not to be by his works, lest he boast. But he is to ascribe all that is done, to the ministration of God's Spirit; he is to shout the victory and achieve success by the one method of grace, grace, the grace of God.

And lest there might be some who would say that the work, being God's, would be done sometime, but years from their time, God gives a definite statement. The temple is to be completed in their generation.

"Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent Me unto 'you.' Verses 8, 9.

The Antitype

Just as in the days of the second coming out of Babylon—the present exodus from spiritual Babylon—there is a definite generation by whom the work is to be completed, so was it then. The preaching of the Flood by Noah and his associates took place in the one generation; the promulgation of the Gospel of a crucified and risen Saviour went to all the world in one generation; and the Gospel of the second advent of Christ is to be preached in all the world as a witness in one generation. So in those days God defined the time in which His work of grace was to be completed. The temple was finished in B.C. 515, less than twenty years after the

prophecy. It was thus dedicated within the lifetime of Zerubbabel, just as God promised and prophesied. Ezra 6:14, 15.

By the aid of the plummet of Christ, who is the Word, and who is the guarantee of the Spirit, and the One whom the Spirit brings, that work was trued and built and finished. And in the same way all God's spiritual building in every age is to be done.

"For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." Verse 10.

All the work of Zerubbabel was to be merely an instrumentality of God. He was to hold the plummet of God to all the work. He was entrusted to act as the Lord's servant to see that all was built according to the plan. And in that plummet are the omniscient eyes of God. He sees all, He knows all. How precious the privilege of laboring with One who knows all the meaning of what we do, who seeing the end from the beginning, directs all to such a purpose that nothing fails, each act bears its part, and more comes out of our labor than we saw or ever dreamed.

The Vision of the Flying Roll

The flying roll which Zechariah saw is the sacred roll of God's Word. As we have seen in previous studies, it flies swiftly enough even to overtake the transgressor. God already had asked, "My words and My statutes, . . . did they not overtake [margin] your fathers?"

"Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it." Zech. 5:1-3.

Well may we quote from another writer: "Against every evil-doer God's law utters condemnation. He may disregard that voice, he may seek to drown its warning, but in vain. It follows him. It makes itself heard. It destroys his peace. If unheeded it pursues him to the grave. It bears witness against him at the judgment. A quenchless fire, it consumes at last soul and body."—"Education," pages 144, 145.

"I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name, and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." Verse 4.

The Word disobeyed will destroy not only the transgressor, but it will also destroy his evil work; all his house, and even the material of his house, shall perish.

"Remember the Sabbath" When?

By Ada M. Learned-Leavett

IT was Friday afternoon of a hot July day. William True and the boys had been working faithfully all the week gathering in the abundant harvest of golden grain. At four o'clock father's welcome, cheery voice called out:

"Well, boys, let's quit. Time to straighten up for the Sabbath."

They unhitched the tired horses, rubbed them down briskly, and turned them into the pasture. John and Charles placed the various pieces of farm machinery and implements in their proper places, and put the farm yard in order. Henry proceeded to feed the chickens and gather the eggs. So early in the afternoon? you ask. Yes, one day in the week; for all work that could possibly be done was attended to before the Sabbath drew on.

At the farmhouse, mother had carefully planned, and had her work well in hand. About three o'clock that afternoon she had called the children, Elsie, Julia, and little James, and proceeded to give them their "preparation-day bath," as grave little Julia solemnly referred to it. The children had been trained not to romp and play in the dirt after donning their fresh, clean clothing. There were yet many errands to do and many steps to be taken on this busy farm; but "the Sabbath is coming, and we will be careful," said Elsie.

Mother also found time to freshen up; and when father and the boys came in, the improvised bath room of their modest dwelling was at their disposal.

Mother was spreading a simple, wholesome lunch (no hot supper on this warm summer day), consisting of plain bread and butter sandwiches, fresh berries which had been gathered that morning, and some of "mother's Sabbath buns."

There remained time after lunch for every trace of crumb and soiled dish to be removed, while father and John milked at the usual hour, six-thirty o'clock. By slipping on fresh overalls and jumpers, they kept clean, and soon the household was in order.

By seven-thirty, as the twilight hour drew on, the entire family, in cheerful, peaceful frame of mind, ready for the Sabbath blessing both physically and spiritually, welcomed "another day of rest."

* * * *

"I don't see how Will True can afford to waste so much time on Friday afternoon," remarked Ezekiel Profess. "Eze" (Easy) his neighbors called him, for obvious reasons. "I am sure every minute of my time is occupied by work until sundown."

Let us take a glimpse of the home of Ezekiel Profess.

They are busy harvesting, too; but instead of stopping early, even if every load is not in, they work steadily, hurriedly on, until six o'clock. A forgotten errand, seemingly necessary, comes to mind, and George is commissioned to hurry to the town two miles distant. Mr. Profess sees a neighbor passing by, and must—simply must—stop him and inquire about the proposed

county road; and before he realizes, half an hour has slipped away.

Mrs. Profess had spent the day canning fruit, besides endeavoring to do some extra Friday work; and as a consequence, evening finds her very weary and irritable. But she prepares a "good, big supper," for "men will eat," she argues. The younger children busy themselves, and "keep out from under foot," as they have learned.

By the time supper is over, the dishes washed, the hens fed, and eggs gathered, and the milking attended to, the clock is striking eight; and tired and dusty, the family sink down on the back porch for a breath of cool air. No welcome Sabbath song, no pleasant family talk, no uplifting

of thankful hearts to their heavenly Father, emanates from this household.

* * * *

Reader, do you think that William True's family wasted their Friday afternoon?

Follow their example, and decide by actual experience.

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ASPIRATION, worthy ambition, desires for higher good for good ends—all these indicate a soul that recognizes the beckoning hand of the good Father who would call us homeward towards Himself—all these are the ground and justification for a Christian discontent; but a murmuring, questioning, fault-finding spirit has direct and sympathetic alliance with nothing but the infernal. — J. G. Holland.

Our Bible Reading

The Sabbath as a Twofold Sign

1. In speaking of God's greatness, of what does the psalmist assure us?

"His work is honorable and glorious: and His righteousness endureth forever. He hath made **HIS WONDERFUL WORKS TO BE REMEMBERED.**" Ps. 111: 3, 4.

2. By what means has He made His creative works to be remembered?

"**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.

3. Of what great work is the Sabbath a sign?

"I gave them **My Sabbaths**, to be a sign between Me and them, that they might know that **I AM THE LORD THAT SANCTIFY THEM.**" Eze. 20: 12.

4. By what power does God redeem or sanctify His people?

"I am the Lord, your Holy One, the **CREATOR** of Israel, your King." Isa. 43: 15.

"Thus saith the Lord the King of Israel, and His **REDEEMER** the Lord of Hosts." Isa. 44: 6.

"If any man be in Christ, he is a **NEW CREATURE** [a new creation]." 2 Cor. 5: 17.

NOTE.—One of the special things emphasized all through the Scriptures is the creative power of God; and that because He is Creator He has power to redeem. This is not only true of the Father, but is also emphatically true of the Son. See John 1:1-3; Col. 1:14-18. The Sabbath therefore becomes not only a memorial of God's creative power in the past but a sign of His creative power in redeeming and sanctifying man in the present.

5. What is said of God's redeeming power when He brought His children out of Egypt?

"For ask now of the days that are past, which were before thee, **SINCE THE DAY THAT GOD CREATED MAN** upon the earth, and ask from the one side of heaven unto the other, whether there hath been **ANY SUCH THING AS THIS GREAT THING** is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God essayed to **GO AND TAKE HIM A NATION** from the midst of another nation, by temptations, by signs, and by wonders, and

by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" Deut. 4: 32-34.

6. And why did God manifest all this power?

"Unto thee it was showed, that thou **MIGHTEST KNOW THAT THE LORD HE IS GOD**; there is none else beside Him." Verse 35.

7. Besides the memorial of God's creative works, what did the Sabbath become to this people who were thus redeemed?

"Remember that thou wast a servant in the land of Egypt, and that the **LORD THY GOD BROUGHT THEE OUT THENCE** through a mighty hand and by a stretched out arm: **THEREFORE THE LORD THY GOD COMMANDED THEE TO KEEP THE SABBATH DAY.**" Deut. 5: 15.

8. With the wonderful creative power of God manifest in the redemption and salvation of Israel, what did Nehemiah say of that time?

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and **MADEST KNOWN UNTO THEM THY HOLY SABBATH.**" Neh. 9:13, 14.

NOTE.—No careful, unprejudiced student can take into account the wonderful manifestations of God to Israel as they were brought out of Egypt, without seeing the remarkable place which the Sabbath has in God's great plan. It was not only made to the world a memorial of His creative works, that God (*Elohim*) by the power of His Word created heaven and earth, consequently gave to the world His law; but the Sabbath as a memorial of that creative power became in a very special sense a sign of God's redeeming, sanctifying power to the children of Israel; and so ought it to be to every soul of His children who are redeemed from the Egypt of sin; for every one who truly accepts Christ becomes one of the Israel of God outside of which there is no redemption. It is to Israel alone that the covenants and promises are made.

9. What then does the Sabbath become to the Israel of God forever?

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a **SIGN BETWEEN ME AND THE CHILDREN OF ISRAEL FOREVER.**" Ex. 31: 16, 17.



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The Leading of God

IT is an oft-repeated prayer of the Scriptures that God will lead. He leads by His Spirit, by providential circumstances, by His Word. And the test of circumstances, impressions, visions, and spirit, is the Word. "To the law and to the testimony" is a divine injunction. "Quench not the Spirit," and "Despise not prophesyings," are needed for these days of heart-hardening influences; but the sentence which follows immediately is not the less needed in this age of counterfeits: "Prove all things; hold fast that which is good." And the standard is the law and Word of God.

Then let God lead. His truth is progressive. "The path of the just is as the shining light, that shineth more and more unto the perfect day." It ought to be like the rising sun growing from the dim day-dawn to the glorious noontide. But let God lead. Men may help, men may be God's teachers, but let the men be tested by the Word. They are not above it; they themselves should be led by it.

Above all things else do not be held back in the light and truth of God by dead hands. It is not a pleasant thought; but it is literally true that the church of God, or great portions of it, at least, have been held back by the hands of the dead. Men like Luther, Calvin, Knox, Augustine, Wesley, have written what they saw, what inspired their souls, and died. The writings, the teachings, the institutes, the articles of faith, the creeds, express great and good things, but they also contain error, and the truth they express is often fragmentary or incomplete. Yet some body of Christians have sworn to the creed. Light, glorious light from God's Word shines upon their pathway; but the dead hands which penned the creed reach out from a dim and cloudy past and hold in unliving, cold, unloosening grasp souls and consciences.

The great heroes of God are to be honored for their work's sake, but they are not to be enthroned as demigods. To honor them truly is not to magnify or exalt their knowledge, but to imitate their faith. Their knowledge was imperfect, but their faith grasped God and followed all the light of His Word which they saw; and their followers do them the greatest honor when they do likewise. The earnest Pilgrim, John Robinson, grasped the great thought. When he bade affectionate farewell to the little band as they left Leyden for America in the Mayflower in 1620, he said:

"I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by another instrument, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, **THAT THE LORD HAS MORE TRUTH** yet to break forth out of His holy

Word. For my part, I can not sufficiently bewail the condition of the reformed churches, who are **COME TO A PERIOD IN RELIGION**, and will go at present no farther than the instruments of their reformation. The Lutherans can not be drawn to go any farther than what Luther saw; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for tho they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. I beseech you, remember it as an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written Word of God."

And we too may say that God has yet more and more light to break from His living Word.

"There are mines of truth yet to be discovered by the earnest seeker." When any branch of God's people refuse to go forward, they settle down into dead formalism or disintegrate. But progress does not mean worldliness or skepticism. It builds on eternal foundations. Liberty does not mean license. Different views for a time in the development and unfolding of the Scriptures ought not to mean envy, or enmity, or hatred, or opposition. It is a time for reverent study before God, with bared feet and bowed head and humbled heart. It is a time to press together and settle all differences by the Word of God and in all charity toward those who differ.

Not to believe that God will lead as He has always desired to lead is lack of faith. To hold that any man or men have fixed or can fix the living truth of God is unbelief. It is putting man in the place of God. It is attempting to steady the ark, jolting upon the cart of the creed. It is an attempt to limit the living, infinite truth of God to cold, dead forms of men; it is to place, in seeming times of peril, the form of the Anointed of God in a rock-hewn sepulcher. But this can not be. To those who look for God's living truth in the limitations of men God's angel declares now as he did on that far, fame-fraught morning, "He is not here: for He is risen. . . . Behold, He goeth before you." "O send Thy light and Thy truth; let them lead me."

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Christ Jesus, the Way, the Truth, the Life

JESUS saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6. The whole system of human redemption is set forth in this scripture, and volumes could be written in explication thereof without exhausting it. No one comes unto the Father but by Christ.

The words take for granted man's lost condition. He is fallen, separate from God. By sin he has defaced God's image originally stamped on his character, and has erected the throne of self in the heart. The only means by which he may become united to God, the only way by which he may become acquainted with God, is through Christ.

"No man knoweth the Son, but the Father; neither knoweth any may the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27. But Christ came to reveal the Father. John 14:1, 10. The only way, then, to become acquainted with God, whom to know is life, is through His Son Jesus Christ.

Christ the Way

Christ is the way to God. It is true, too, that the only way is the way of God's commandments (Ps. 119:32, 33), the way of peace (Ps. 119:165), which is the way of righteousness (Ps. 119:172). But all mankind have transgressed the way of the Lord, have perverted their own ways, and therefore "the way of peace have they not known," for "there is no fear of God before their eyes." Rom. 3:17, 18. And this is the case with all men of themselves, for "all have sinned," and, at the very best, "come short of the glory of God." Rom. 3:19, 23. Christ is the way back to holiness, the only way by which man may be reconciled to God. He is the ladder seen in Jacob's dream, with one end reaching to heaven and the other resting on the earth. He came down to the very lowest depths of sin, death; and in His righteous character, developed in perfect obedience to God's perfectly holy law, as well as by His birthright, He lays hold upon the throne of heaven, and thus bridges the chasm which sin has made.

To him who yields himself to God — and that is what faith is — his sins are forgiven for Christ's sake, the righteousness of God in Christ is placed upon him, and he is accepted in the beloved. See Rom. 3:21-26. The sinner becomes complete in Christ (Col. 2:9, 10), a saint in Christ's holiness (1 Cor. 6:11), a child of God (John 1:13; 1 John 3:1). He is accepted just as tho he had never sinned.

Christ the Truth

Christ as the way is gladly accepted by many, but Christ as the truth by few. God's "Word is truth." It is by obeying the truth of that Word — through faith always, of course — that we are purified (1 Peter 1:22); it is God's Word by which we are sanctified — that is, *separated* from the world, and set apart to His service (John 17:17). In fact, it is through that same Word of truth that we are begotten (James 1:18; 1 Peter 1:23), that we grow (1 Peter 2:2), that we are built up unto eternal life (Acts 20:32). How important, then, is this Word, and yet how few are willing to accept it! How many there are who are more willing to accept of human perversions of God's Word, of human traditions, of human opinions and practises contrary to the truth of the Bible, rather than by simple faith to receive the Word! And yet he who truly receives Christ receives the Word, for Christ is the Incarnate Word.

God's Word is among men's words just what Christ is among men, both human and divine, reaching man in the lowest depths and lifting him to heaven by divine power.

Christ is the Word (John 1:1-3), for all the Word of God came through Him. It was He who commissioned His evangelists

and apostles, it was His Spirit which spoke through the prophets. 1 Peter 1:10, 11. And therefore to reject that Word is to reject Christ Jesus. We can not accept Him as the way and reject Him as the truth. Neither can we accept Him as the truth and reject the Word which came through Him. It is by the truth that He builds our character (Acts 20:32; Matt. 7:24, 25), and by which He keeps us to the end (Ps. 17:4; 91:4; 2 Thess. 2:12, 13). Then receive Christ Jesus, not alone as the blessed way back to God, but as the truth in all its fullness, which will keep us there.

Christ the Life

Fewer still accept Christ as the life, the only life of the world. They accept of the way nominally, because they desire to be saved at least from the consequences of sin. They professedly embrace His truth for the same reason, and yet pervert it by making its standard of interpretation human opinion. But to say that Christ is our life, is to admit that we do not have life ourselves; and poor humanity does not wish to reject the lie told by the old deceiver to our first parents, "Ye shall not surely die." Yet men do die, and the only proof we have that they do not is that reiterated lie of the ages. But the Truth declares, "The soul that sinneth, it shall die." He also declares that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him *should not perish*, but have *eternal life*." He tells the unyielding sinners, "Ye will not come to Me, that ye might have life." John 5:40.

Yet to know Christ is not mere life as we now possess it, as the sinner possesses it; but "this is *life eternal*, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. "He that believeth on the Son of God hath the witness in himself. . . . And this is the record, that God *hath given to us eternal life*, and this life is in His Son. *He that hath the Son hath life*; and he that *hath not the Son of God hath not life*." See 1 John 5:10-13. And he who lets Christ live His life in him, will at Christ's coming be given immortality, but not till then. See 1 Cor. 15:51, 54. But it all comes through Christ. The life is the accompaniment of the righteousness He gives (Rom. 8:10), and both righteousness and life come by faith in the Word of truth. Why not take Jesus Christ, the Way, the Truth, the Life, as a *whole Saviour*?

God Restrains and Hides

God's mercy not only restrains the out-working of sin, but it veils God's glory, lest sinful man seeing it gaze and perish. Jesus Christ was the glory of God—eternal righteousness—veiled in humanity, that man might see the excellence and beneficence of the glory, and so believe without fear and serve without compulsion. Even the glory of heavenly orbs is dimmed that sinful man may not perish; for we are taught that "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as

the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isa. 30:26. Yet in the Lord's glorious metropolitan city, in the glory of His immediate presence, "the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24:23; Rev. 21:23; 22:5. And yet God's people, in whom the incorruptible seed of His Word has borne the fruit of His righteousness, "shall see His face," and rejoice forevermore in His presence.

Rights of Property

THE *Sunday School Times* enters a protest against "the thoughtless practises" of stealing, and tells us how Sunday-school superintendents send to publishers and obtain sample copies of Sunday-school exercises free, exercises that cost the publishers, many times, a great deal of money; multiply the best of these free copies in the school, and thus defraud the publishers. The *Sunday School Times* says: "The appropriation of another man's horse or of a peck of tomatoes from the grocery on the ground that no idea of profit entered into such use, but it was for one's own needs only, would not have great weight in clearing one of the charge of stealing. So in the matter of duplicating for any purpose whatsoever the copyrighted words or music belonging to another without securing permission from the one to do this. It is ordinary theft, and thoughtful Christian people must recognize this if they would have regard for the standards of common honesty."

What led to the discussion was a question by a Sunday-school superintendent who said that there had been more or less discussion in his Sunday-school as to their right legally and morally to reprint hymns found in the various hymnals, for various services. One publisher of Sunday-school and other religious music writes to *The Sunday School Times* that those outside of the publishing line probably have little idea of the extent of this practise; and he also tells us that sometimes requests are sent to different publishers, and then the best selections are made from each or all of the sample copies thus secured, and consequently all the publishing houses involved meet with loss.

One publisher says: "There are other cases where Sunday-schools of perhaps one hundred to two hundred members will send fifty-five cents for one dozen services. They find at the top of the second page of our services a strong notice calling their attention to the fact that the entire service is the copyright property of the publishers. They seem to assume that the publisher is willing to spend his money for the poems, the copyrights, the plates, the stock, printing, advertising, office rent, and help hired, simply for the sake of securing an order for fifty-five cents' worth of the goods thus produced, so that when they have purchased their one dozen copies they feel at liberty to write to the publisher, saying, 'Kindly send permission for our school to reprint the words of the songs in your service which our school has purchased a supply of;' and many of these people become indignant when we frankly but courteously advise them that we can not afford to grant the permission which they have requested."

Now these principles have a great deal broader application than the Sunday-school or the publishers of Sunday-school literature. One very important lesson to instill into the minds of children and older people is a proper regard for the rights of others.

Natural and Manufactured Food

A correspondent writes us regarding the merits of factory foods and natural foods, with the intimation that factory foods are adulterated. That is true many times, and yet on the other hand there are some factory foods that are the very

purest foods there are. They are cooked in the very cleanest way; put up in nice, neat shape; great care is taken in all the manufacture to have everything perfectly clean. Nearly always such foods as that are put up in sealed cartons or packages. On the other hand there is what might be called natural food in the way of fruits, etc., which are exposed for sale in open market, that may be the filthiest and most unwholesome sort of food. Flesh foods may be called natural foods, and yet they may be horribly diseased. The only thing that a Christian or other person can do is to look into matters concerning his foods, and choose that which is the best. The Christian ought to carry it still further than that, and "eat and drink to the glory of God."

BE noble! and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.

—Lowell.



Schedule for Week Ending September 3, 1910

Sunday,	August 28	Zechariah 10-14.
Monday,	" 29	Nehemiah 1-4
Tuesday,	" 30	" 5-7
Wednesday,	" 31	" 8-10
Thursday,	September 1	" 11-13
Friday,	" 2	Psalms 73-77
Sabbath,	" 3	" 78, 79

THE first day of the week finishes the prophecy of Zechariah. This also is covered in the series "From Babylon to Zion," so that we will not use space for notes upon this important and interesting book. Four days of the week our readings are upon the book of Nehemiah, covering a period of time from about 446-408, the last reform on his return to Jerusalem. The book itself tells us who Nehemiah is and the work that he did, working always with the highest good of Jerusalem in mind; impatient toward the people because of their slackness in doing the work of God; indignant toward those who were sinning against God in uniting with the heathen peoples, even bringing them into the very temple itself. Sometimes the zealous reformer's manner was not one that we should like to copy, and yet when we take all the circumstances surrounding him into consideration we can not feel to condemn him. He was there for God; the city was the Lord's city, and the people were the Lord's people.

NATIONAL REFORMERS are wont to take the last chapter as justification for their demand for Sunday laws, utterly regardless of the fact that Nehemiah was doing his work under a theocracy guided by God and His prophets, in a nation and city belonging to the Lord and the Lord's special people alone, while they have no such credentials to present. The theocracy ended with Israel, when Israel came to that place where deliberately they declared, "We have no king but Caesar." God does not set up His kingdom on earth by might or by power, but in the hearts of His people, by His Spirit. The literal earthly kingdom will not be established until He Himself comes. There is one thought in the sixth chapter that is worthy of consideration; it embodies a principle which ought to be with God's servants always,—that when the enemies of the Jews came and did all in their power through craft and art and dissimulation to hinder the work, asking Nehemiah to leave that work and counsel with them with a view to compromise, he could reply to them four times over, "I am doing a great work, so that I can not come down."

THE last two days of our week are upon Psalms 73-79, beginning, according to the Jewish division, the third book of the Psalms. They are filled with inspiring thoughts of God and His mercy and power to save. The last psalm is very applicable to the time of the captivity, when Jerusalem had been brought low and its people scattered.



THE OUTLOOK

"Watchman,
what of
the night?"

Our London Letter

From Our Own Correspondent

The New Ruler

THE change in the person of the monarch continues to be for the present the central point of interest in English public life. It has put a new aspect upon the constitutional crisis, and it has also brought to the front the question whether the form of the Accession Oath shall be changed, an issue in which all the churches are taking a lively interest.

So far there has been but little chance to discover what manner of king George V will make, but there is good hope that he will justify the favorable account given at his accession by those who were acquainted with him. He does not seem to care for prominence, but is devoting himself with considerable energy and thoroughness to the duties of his new position. In many ways he is evincing the kindly consideration for others that made his father so popular.

It was considered generally to be inadvisable to involve the new king in the political struggle that was in progress over the House of Lords. The strength of the two contending parties was so nearly equal that much would depend upon the course taken by the sovereign, and this fact made the situation a very delicate one for a new and inexperienced ruler. There was a strong feeling that a friendly attempt, at least, should be made to reach some conclusion satisfactory to all parties; and in response to the general demand, Mr. Asquith and Mr. Balfour met and agreed upon arrangements for a conference. Four representatives of each side were chosen, and the conference has now been in progress for several weeks. Whether anything in the way of a satisfactory compromise can be devised remains to be seen. Mr. Asquith has promised a statement on the subject in a week's time.

The Coronation Oath

While the accession of George V has for a time silenced controversy in the political world, it has had the opposite effect in the

religious world. The proposal to change the form of the Declaration to be made by the king at his coronation is the cause. When King Edward was crowned there was a great outcry on the part of Roman Catholics, both in Parliament and in the press, against the language of the Declaration, which was said to be grossly insulting to Rome, inasmuch as it plainly insinuated that an oath which would be sacredly binding on the ordinary conscience was not sufficient to commit an adherent of the Church of Rome. Not only did the Declaration call upon the sovereign to renounce solemnly and sincerely, in the presence of God, the doctrine of transubstantiation, and to assert that the invocation and adoration of the virgin Mary and the saints, as practised in the Church of Rome, was both superstitious and idolatrous; it also exacted from the sovereign an explicit assertion that



Dr. Bourne, Archbishop of Westminster

he made the Declaration in the plain and ordinary sense of it, as the words were commonly understood by English Protestants, "without any evasion, equivocation, or mental reservation whatsoever," and without any dispensation already granted him for this purpose by the pope, or any hope that such a dispensation would be granted in the future.

The men who framed this Declaration had a vivid remembrance of the experiences through which they had lately passed in the reign of James II, and they felt the imperative necessity of wording the Declaration in such a manner that it would be absolutely impossible for a papist to subscribe it. They felt that they were dealing with an utterly unscrupulous and mendacious power, with which all ordinary securities, however sacred, were valueless. They would have probably admitted without hesitation that the language of the Declaration was insulting, but they would have added that it was necessarily so in view of the character of the power with which they were dealing; that the Papacy by its course had forfeited all right to be con-



Westminster Cathedral

sidered as truthful and honorable in its dealings.

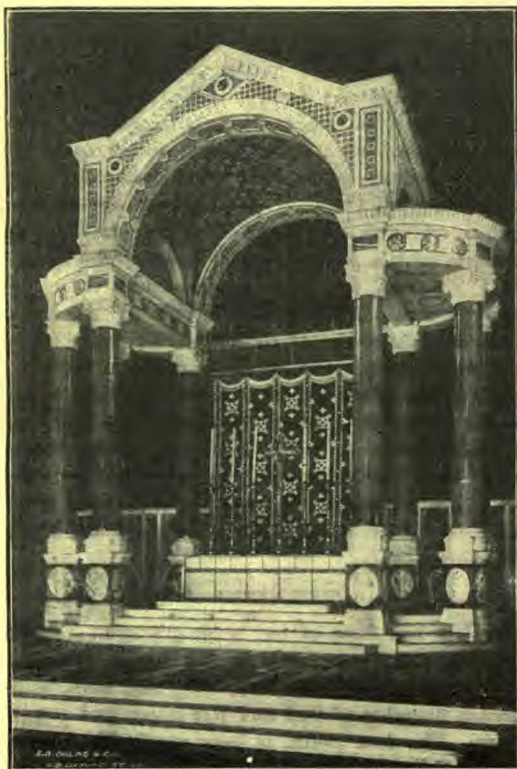
The ancient feelings of bitterness against the Papacy, however, have largely passed away; and when the outcry was raised nine years ago the Roman Catholics were encouraged to think that before another accession some change would be made in the terms of the Declaration. The time has now come to make good this undertaking, and the Liberal government has brought in a bill to revise the Declaration and omit all the phraseology offensive to Roman Catholics. The new form simply requires the king to declare himself a faithful member of the Protestant Reformed Church of England as by law established.

Not Satisfactory to All

The Roman Catholics profess themselves entirely satisfied with this change, and at first the larger part of the other churches appeared willing to assent to it. There is still, however, a considerable body of militant Protestants in England, and these are standing out stiffly against any concession to Romanism. Mass-meetings have been held, and much literature has been circulated calling on the people to resist the proposals of the government, and asserting that any weakening of Protestant safeguards will surely lead in time to the reestablishment of Rome in this country, and to the loss of civil and religious freedom.

It is an undeniable fact that the Church of Rome has greatly strengthened its position and influence in this country of recent years; and while this fact tells against the ultra-Protestant agitation, it at the same time confirms the opponents of the change in their conviction that the maintenance of the old form of Declaration is of vital importance to England.

The problem is further complicated by the fact that outside the Church of Rome there has developed general dissatisfaction with one feature or another of the proposed new Declaration. The "High Church" party of the Established Church, the ritualistic, Romanizing section, strongly object to being described as "Protestant." They hate this term, and detest its application to themselves. On



Baldachino of Westminster Cathedral

every occasion they insist that they are the "Catholic" Church. There is a continual wordy warfare between the Roman Catholics and the Anglicans over the right to this title of "Catholic," and the Anglicans now say that to apply the term "Protestant" to their church by an act of Parliament will mean the surrender to Romanism of the very position they have been so warmly contending for.

On the other hand, the Nonconformist bodies object to the new Declaration on the ground that it requires the king to be a member of the Church of England as by law established. They demand freedom of conscience for the king, and ask that he be at liberty to profess himself a Methodist or a Baptist if he so desires. One argument that favors this contention is that, at the present time, the king of England becomes a Presbyterian whenever he journeys into Scotland, for by the constitution of the Established Presbyterian Church in Scotland the king is the head of that organization. It is only in a partial sense that he can declare himself to be a faithful member of the Church of England as by law established.

How the matter will end it is impossible to say at the present time. One thing is certain, there will be plenty of dissatisfaction whichever way the final decision goes. That is inevitable under a church and state régime. The whole discussion is largely one over hollow forms. Notwithstanding the vigorous denunciations of the present Declaration, Rome has made substantial progress under it in this country; and Mr. W. T. Stead has pointed out that in the case of the prime minister, who wields enormous power in ecclesiastical matters, having the right to nominate the bishops and archbishops, no declaration at all is demanded.

Matters over Which Catholics Are Rejoicing

The Roman Catholic Church has been rejoicing greatly over the turn things have taken, and her orators have freely extolled the beauty of religious liberty under which so bright a prospect is now opening up before her in this country. That church has just been celebrating a threefold occasion for thanksgiving. One is the prospective change in the Royal Declaration; a second is the dedication of the new cathedral at Westminster, which was begun by the late Cardinal Vaughan, and which is still far from being completed. The dedication services were celebrated with great magnificence of ritual. The third is the sixtieth anniversary of the restoration of Roman bishoprics in England. It is just sixty years since Cardinal Wiseman was commissioned by the Papacy to set up again a Roman Catholic hierarchy in this country. Great annoyance was felt at the time at the presumption of this step, and an act of Parliament was promptly passed to prohibit the use of such ecclesiastical titles. But the act was never enforced, and from that day to this the Church of Rome has flaunted her ecclesiastical dignities in England as tho she were the one acknowledged church of the land. Rome has never lost anything for want of audacity, and it is the knowledge of this that makes the Protestants who are familiar with the history of the past so unwilling to concede her the smallest advantage. They are retorting now to the Roman Catholic eulogists of religious liberty that the beauty of the principles might with profit be commended to the notice of the holy father as a guide in his dealings with the Spanish Government. There the Vatican is protesting vigorously against the smallest concessions to Protestant worshippers.

In the Military Realm

The agitation for the increase of armaments goes on. Military and naval experts declare that we are endangering our national security

by not taking even more active measures for the strengthening of our forces. On the other hand, the reformers of the Liberal government hold up their hands in horror at the insane waste of money in such expenditure. Nevertheless, the government is impelled helplessly forward. On the 15th of July Mr. Lloyd George, the chancellor of the exchequer, said:

"Twenty years ago our national bill for armaments was £30,000,000; to-day it is £70,000,000. . . . The countries of the world are spending annually £450,000,000 upon this machinery of destruction. In twenty years there has been an increase of £200,000,000 per annum. All nations seem to be affected with an epidemic of prodigality which is sweeping over the land and sweeping to destruction. We take the lead, but, after all, we have got the greatest empire to defend; we have got that excuse. But if the nations increasingly spend their money upon matters that give neither sustenance nor support to their people on the road that leads to higher civilization, we will suffer. You may have newer and better and easier methods of taxation. It makes no difference. Until you drain this quagmire, the result will be that the money will sink out of sight without leaving a trace or an impression behind it. I think it is a great and a growing misfortune. No single nation is alone responsible, and we must look to the day when there will be a better understanding between the peoples."

Unfortunately, while dreams of future peace are indulged, the preparations for war are steadily increasing. If deeds speak louder than words, the world is certainly rushing on toward a struggle of unprecedented dimensions.

W. T. BARTLETT.

— ★ ★ —

A despatch from London declares that there must be some change in women's hats or women will become bald; that as grass turns yellow under a mushroom, so women's hair will lose its color and deteriorate under the gigantic hats which are now the mode. A specialist declares, "These enormous mountains of millinery shut out the health-giving sun and air; and then, too, they present such vast surfaces to the wind that they tug against the retaining hat pins like a kite on a string." He declares that the finest heads of hair in the world are to be seen in the South Sea Islands, where the women fish with uncovered heads under the rays of the sun and pour coconut oil on their hair.

Mayor Gaynor of New York instituted a campaign against false balances and weights. As a result, many fake measures were smashed and a ton of confiscated scales were dumped into the bay. The businesses mostly involved in this petty thieving were fish-markets, push-carts, and ice wagons. One paper estimates, however, that the saving which the use of just measures gives New York's people, will be about \$5,000,000 a year.

Newspaper reports state that the Portuguese Government contemplates severing its connection with the Vatican, who, it is declared, has been meddling in the internal affairs of Portugal more than to the liking of the little kingdom. Cardinal Merry del Val ordered the Bishop of Braga to suppress a journal published in Portugal.

International Meetings.—During the first few days of August, the International Road Congress met at Brussels. Thirteen various national and international associations are meeting in Chicago during August. They range all the way from the National Coopers' Association to the International Order of Good Samaritans.

It is not all over the world where good times are prevalent. It is said that the failure of the harvest in Argentina is serious, and that there are hundreds of large tramp steamers tied up that had hoped to get freight, but there is none to carry.

The Cunard Company announces the building of two 60,000-ton ships, whose displacement will be about 90,000 tons. They will be 900 or 1,000 feet long—longer than the longest dock of New York. The largest battle-ships ever planned will have about 32,000 tons displacement.

In a recent issue of the "English Quarterly Review," Lord Esher contributes an article on the education of Edward VII. He was reared with Puritan rigor. Not an hour of the youth's time could be wasted. Novels, even Sir Walter Scott's, were out of the question. His study hours all had to be devoted to modern languages, or history, or something of that nature. His manners and deportment were under the constant guidance of his parents, who planned to make their "boy a model of all the virtues, and a storehouse of all wisdom." Would that the parents of to-day had the same solicitude for their children.

Twenty-two Eastern cotton-mills have consolidated. Their aggregate yearly output is about \$18,000,000. The International Cotton Mills Corporation—the name of the combine—has an authorized capital of \$10,000,000. This corporation is the largest of its kind in the United States.

Fourteen dead and twenty-five injured is the result of a wreck on the Northwestern Pacific near Ignacio, California. The passenger-train crashed into a work-train, the baggage-car tearing its way through the smoker. It is one of the worst wrecks California has ever had.

The Secretary of Commerce and Labor has made the ruling that no ocean-going steamer which carries more than fifty persons will be allowed to sail after July 1, 1911, from any port of the United States unless it be equipped with wireless telegraph apparatus.

Prof. A. V. W. Jackson of Columbia University has just returned from Persia, where he had traced the marches of Alexander the Great through that country. Several important discoveries were made that will throw light on Oriental history.

Two steamers in one day brought 188 Indian coolies to San Francisco. This class of people are coming to California in increasingly large numbers. And it is to be feared that they will be made a source of trouble.

In the South Sea Islands, where often large mail vessels can not approach the coasts on account of reefs, the letters are attached to a large skyrocket which brings them to the shore in safety.

A Chinese was a marksman at the International Rifle Meeting at Bisley. This is the first time a Chinese has entered. It is an indication of the increasing military growth of China.

A Danish inventor, Hans Knudsen, claims to have discovered a method by which cable messages can be sent at one third the present cost and at one fourth the present speed.

The professor of mathematics and astronomy at the University of Kansas, Dr. Ephraim Miller, has taught sixty-two years. He began to teach at the age of fourteen.

The occupation of the Chinese headsmen is likely soon to go. In the place of the individual executioner a new guillotine has been inaugurated, purchased in Paris.

The purpose of a new church organization at Washington, D. C., according to its incorporation papers, is the promotion of "music, merriment, and laughter."

The reign of Edward VII will be the theme of the latest volume of "The History of Our Own Times." Justin McCarthy is already at work on it.

The dogs of Constantinople, which were formerly the scavengers of the city, have been banished to an island in the Sea of Marmora.

Cholera is rapidly spreading in the southern mining districts of Russia. 6,944 deaths were reported for the week ending July 30.

A Massachusetts aviator narrowly escaped death when his aeroplane was struck by lightning and hence fell to the ground.

A Chinese prince says Roosevelt promises to visit China next year.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XXV.—Rejected by His Own

ABOUT three days after this occurrence at Nazareth, Bar-jona the fisherman was at home in Bethsaida, and with his customary enthusiasm, he related the strange experiences. The members of his family, Sylvanus, Esther, and Perpetua his wife, gathered about him to listen. Matthias was also present; for having followed the Master as far as Nazareth, he had thence proceeded to Bethsaida, to visit his parents.

Over this otherwise happy family, always rested a shadow. Poor Heber lived and wandered a wild, demented outcast. But we will listen to the tale of Bar-jona.

"I had not intended to visit Nazareth," he began; "but after the Master had departed thither, I followed Him. On the day before the Sabbath, the preparation day, at about the tenth hour, I reached Nazareth. On the principal street of the village I found many people assembled, to whom Shaphan the rabbi and his son Tubal were speaking, that they might turn the hearts of the people from the Master, whom they called the 'Pretender,' by speaking lightly of those miracles which He hath already done. But on the morrow—the Sabbath day—the synagog was crowded with an anxious and inquiring multitude; for most of the people understood plainly that Shaphan the rabbi was bitterly opposed to the new Teacher, and in truth they wondered what the outcome would be, for they knew of His presence in the village, and expected that He would be at the synagog on the Sabbath.

"Now, Rabbi Shaphan, tho possessed of a bitter and ungenerous disposition, hath great influence over the people, for he hath a learned and eloquent tongue. When the third hour of the day had come, Rabbi Shaphan took his place. The congregation stood with solemn faces toward Jerusalem. The customary eighteen prayers were recited, and the responses faithfully echoed in their proper places by the worshipers. The first lesson of the day, on the law, was given. Then the minister of the synagog, standing by the side of Shaphan the rabbi, at his suggestion, handed the roll of the prophet Isaiah to the Master; and verily," continued Bar-jona, "I have never seen the face of the Man so like unto the face of a god."

"What read He, my son?" questioned Sylvanus; "for of a truth the prophet Isaiah hath written many words concerning the Messiah. What read He?"

"Thou rememberest the place, my father, where it is written, 'The Spirit of the Lord God is upon Me; because He hath anointed Me to preach good tidings unto the poor; He hath sent Me to bind up the broken-hearted, to proclaim release unto the captives, and the opening of the prison to them that are bound, and to proclaim the acceptable year of the Lord.'"

The face of the old man Sylvanus lighted up with a deep joy as Bar-jona repeated the words of the prophet.

"Ah, my son, let us rejoice and be glad in the Lord; for, behold, we know how that John the

Baptizer hath been shut in the prison-house at Tiberias, by Herod Antipas. Now of a truth this Jesus of Nazareth, the Shiloh for whom Israel hath long waited, will go to Tiberias and fetch thence the prophet; and thus will He open the prison to them that be bound."

"Even thus I have thought, my father," responded Bar-jona, "for the Man is very great, and His ways are marvelous. Verily, I have thought that He must soon go up to Jerusalem and take the throne of David—but already He speaketh words which I know not, and which I can not understand;" and the speaker bowed his face in his hands and paused a moment, as if trying vainly to recall some spoken word of his Master.

"Come, come, Bar-jona, thou art a dreamer!" exclaimed Perpetua. "Verily we wait to hear thy words concerning that which befell at Nazareth."

"As soon as the Master had finished reading these words," resumed Bar-jona, "He sat down; for even thus ye know that it is the custom among us when one would teach in the synagog. The words of the Man were marvelously gracious,

"There be many things, Bar-jona, which as yet neither thou nor I may understand. But verily the Almighty doeth well, tho His ways be hid in clouds and darkness. Truly the seed of Abraham be the chosen people,—but if Israel choose not the Lord, then must He raise up unto Himself another people. But even as He is infinite and we be finite, how can we understand His full counsel? But what did the people, my son?"

"What did they? As soon as the Man had thus said, a loud, shrill cry filled the synagog from the one end even unto the other:

"The Man blasphemeth!" I turned and looked upon the face of Shaphan the rabbi; for behold, it was his voice, and his countenance was like unto that of a demon. The usually yellow, parchment-like face was purple with rage, and the sunken eyes glared horribly. At once Tubal, his son, took up the cry, which was echoed by a band of men whom I had seen in close conversation with the rabbi and his son the evening before. One of these men I especially recognized. Dost thou remember, father Sylvanus, the day when we were with Simeon

the prophet, and he died, that there was a man named Demas, whom the high priest had sent to spy and to listen to the words of Simeon in his own house?"

"Yes, and verily the fellow followed us and railed upon us even till we came to the gate of the city,—more than a score and a half years ago."

"Yet I knew the man, — the same cowardly eye and blatant manner,— the spy Demas. This man and his fellows took up the cry of Shaphan and his son. In a moment of time it was as if the synagog were filled with demons. Almost every mouth cried out against the Nazarene.

"To the cliff with Him—to the cliff!" screamed Shaphan, and the words were echoed by the excited multitude:

"To the cliff with Him! to the cliff with the Blasphemer!"

"A thrill of horror almost stopped the beating of my heart. I looked to find a friendly face in the multitude, but verily I found none save a few women with wild eyes and horrified faces, and a man named Uriah. In a moment the rabble was upon Him. The infuriated rabbi and his son, together with the man Demas, were in the lead. Quick as thought their murderous hands were upon Him. My father, before I knew what I did, my fingers were at the throat of the foremost—the ruffian Demas. Behind me hurried Uriah, he of the kindly eyes. I know not what I might have done, had not the eye of the Master arrested me. He spake no word. But in that glance I read pity and forbearance and love unspeakable, infinite—and this for the hardened mob which sought His life. Verily I saw the shining forth of an almighty power.

"When I saw this, my hands fell helpless at my side, and I heard the man Uriah, who was close behind me, cry: 'Verily, thy Master is the Son of the Eternal God—why should we protect Him? Of a truth the Almighty will protect His own!'

"By this time the crowd had reached the highest point of the cliff, and were about to hurl the Nazarene downward. I knew this must be certain death,



Nazareth, from a steel-engraving by F. Finden with drawing by A. W. Colcott

and even Shaphan seemed at first constrained to listen unto Him.

"This day is this scripture fulfilled in your ears!" declared the Master; and verily He seemeth to be able to read the secret thoughts of the heart; for He said unto the people: 'Ye will surely say unto Me this proverb: Physician, heal Thyself. Whatsoever Thou hast done in Capernaum, do here in Thine own city.'

"And when He had said this, each man looked into the eyes of his neighbor astonished,—for even thus had he thought. But the Man continued speaking to the people: 'Elijah the prophet was not sent to any of the widows of Israel, but unto a woman who was a Gentile. Neither were any of the lepers of Israel healed, tho there were many; but Naaman, the Syrian, he was cleansed.'

"Even thus said the Master; and indeed I understood not His words, for it was as if Jehovah favored others also as well as the seed of Abraham. Even as I listened to His words, I myself was sorely perplexed thereby;" and Bar-jona glanced inquiringly at Sylvanus.

The old man had listened intently, but for a full minute none made answer. Then Sylvanus replied, while his voice shook with the intensity of his feeling:

and turned me about, for verily it seemed that I must put forth my strength to save my Master; but when again I turned my startled eyes toward Him, behold, He was gone!

"I called His name: 'Master, Master!' fearing that He had been slain by the mob. But the look of astonishment and baffled rage upon the faces of the rabble, told me that their Victim had escaped them, and that the words of the man Uriah had come to pass; for indeed the Almighty had preserved His Anointed.

"For He, passing through the midst of them, went His way."

(To be continued)

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A Leper Hospital

WHILE visiting our recently opened mission station at Pakhoi in the very southern part of the province of Kwangtung, which is itself in the southern tier of provinces of this empire, I had the privilege of visiting a leper hospital. This is the first hospital of the kind I ever visited. There may be others in China maintained by foreigners, but this is the only one I have known of, and I am sure there is no institution of the kind maintained by the Chinese, notwithstanding the fact that there are a great many of that unfortunate class.

Pakhoi is a small city, or more properly, a village. It has no wall about it, and all such cities in China are accounted as mere villages, tho in some cases their inhabitants may number hundreds of thousands. But what is still more to its disadvantage, Pakhoi is a rather poor place, resting on poor soil, and hence has little traffic by sea. Fishing is one of the main means of living, and it may be due to this fact that there are many lepers in that place, since it is held by some that the free eating of salt fish tends to leprosy. It should be said, however, that the lepers that are in the hospital are from a considerable circle of country around.

The hospital is under the management of the Church Missionary Society, tho the funds that are used in its support are largely from private sources. From a humanitarian point of view I never saw any enterprise that appealed to me as this one did. If any living or dying member of this sin-cursed earth needs friends and succor, the leper is surely of all men that one. The slightest acquaintance with this devouring death is sufficient to excite the sympathies of the most callous, and one can easily understand how the Saviour's heart was touched when He said in response to the leper's plea for help, "I will; be thou made clean."

The unfortunate inmates of this hospital number about one hundred fifty. Of that number about one hundred are men and boys, and the rest are women and girls. The sexes are of course segregated, and no communication with the rest of the mission is allowed. The houses and quarters that have been provided for these unfortunate beings, are models of sanitation, light, and ventilation. Everything is on the ground floor, and the floors are of cement, so making it a simple matter to clean and disinfect. All the furnishings are the most simple and plain, and yet admirably adapted to the needs of the patients. Well-ordered lawns, made cheerful and bright with a considerable variety of plants and flowers, that are kept by the lepers themselves, have been provided for both the men and the women. In addition to this there is attached to both the men's and the women's wards a considerable garden for the raising of vegetables. In this way the patients are afforded the much-needed exercise; and working in the

open in the midst of the fresh growing things of nature, their minds are given soothing relief. They furthermore have the pleasure of eating of the fruit of their own toil.

Different lines of work have been introduced that employ the hands and minds of the patients and at the same time contribute to the support of the institution. The men make baskets, brooms, tubs, and books. A considerable volume of literature in the Cantonese Romanized is issued from this press. The women make lace and the like. All these articles are thoroly sterilized before they are exposed for sale. All the patients are taught to read, and a considerable time is spent in the study of the elements of knowledge, tho the Word of Truth is given the first place, and I was pleased to see them respond heartily to a few remarks I made about the great salvation provided for us in the sacrifice of our Saviour. Some, I was

quite willing to part with their members in order thus to gain a little advantage in the battle with their relentless foe. They even make their own wooden legs, and it excites admiration to see how well these serve the objects of the lost members. In most cases the hands are affected, and it is pitiful to see the patients laboring with a fixed determination to make those distorted and oftentimes half consumed fingers do their appointed work. This is especially true of the women who make lace.

Strange as it may seem, these poor, miserable creatures seemed to be cheerful and content with their lot. The patience of the Chinese is proverbial, yet it is difficult to understand how people in such a plight can be anything like hopeful. The awful ravages of that relentless disease it would seem must crush the spirit of any human being. Socially they are the very dregs of the race,



A View in Canton, China. The tall building is a Chinese pawn-shop, an entirely respectable concern, everywhere noticeable by its height. Beyond to the left are dye-houses with racks on roofs for drying clothes.

told, are very earnest and zealous in teaching to others the way of life.

Are any of them ever cured? To this question the physician in charge, who has had considerable experience in that line, replied that he never knew of a case under his care, and further that he had never heard of a case. The general tendency of the disease is constantly downward, tho there are intermittent periods when the progress of the disease seems to be arrested, but this is only seemingly so, for, once the favorable period is past, the patient sinks lower than he was at any previous time. Usually the disease lays hold of the extremities, the hands and the feet; but in some instances it begins in the throat, a more vital part of the body. Oftentimes the hands or the feet must be amputated, which in a measure stays the progress of the disease. The patients are

and must be counted as the outcasts even by those who would minister spiritual and physical benefit to them. They are held by a disease that not only fills their own lives, but overflows to all who may come into contact with them. But thanks be to God, they have access to the Lord and Saviour Jesus Christ, and there they can have the very same great blessing that the sacrifice of Christ has made common to all mankind. In this respect they are on a common footing with all of us, and what a glad privilege to be the possessors and the bearers of this so great salvation.

J. N. ANDERSON.

— ★ ★ —

WHEN we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

— Saxe Holm.

Foreign Mission Seminary

THE Washington Foreign Mission Seminary has issued its announcement for 1910-11, an attractive pamphlet of forty-eight pages. This is the only S. D. A. college whose whole work is devoted to the training of missionaries for the non-English speaking countries. As such, the institution is worthy of our heartiest support, for its instructors include not only those whose authority in their several departments is high, but also those who are well acquainted with the needs of our missions. The general training departments of Bible, history, Biblical languages, and English are emphasized, also the specific training courses in languages, histories, and religions of Asia and Africa. Arabic, Bengali, and other languages are offered to prospective workers for those countries. The medical work required by foreign laborers receives its just consideration. Those interested may address Foreign Mission Seminary, Takoma Park Station, Washington, D. C.

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Our Work and Workers

TEN at McMechen, West Virginia, have promised to keep the Sabbath.

BROTHER MCCORD baptized twenty-four persons recently in Los Angeles.

AFTER a series of meetings at Eureka, California, Brother S. T. Hare baptized ten souls.

AFTER special services in the Frankfort, Michigan, church, conducted by Brethren M. C. Guild and G. Nyman, nine were baptized.

AT the annual camp-meeting of the Montana Conference in June at Helena, four soldiers from the near-by barracks were converted.

AS THE result of tent-meetings at Cartersville, Georgia, six heads of families have accepted the truth. Brethren Arthur and Tennie Manous have been laboring there.

A 78-ACRE farm twelve miles west of Chicago has been purchased for the Swedish seminary. The General Conference has transferred the Swedish Department of Union College to this school.

THE former Baird College, Clinton, Missouri, has been purchased by the General Conference for a German training school. It will hereafter be known as the Clinton German Seminary. The building is an imposing structure of three and four stories. It has a fine natural location.

SEVERAL persons, including a Methodist minister and his family, have taken their stand for the truth at Okolona, Mississippi, where Brother Charles F. Lowry has been laboring.

THE "Ninth Annual Calendar" of the Fernando Academy is a finely printed pamphlet of thirty-two pages. This institution gives work in the usual academic and pre-medical courses, as well as in the following training courses: foreign missionary (three years), ministerial (two years), normal (three years), business (two years), and musical (five years). Those interested may address H. G. Lucas, Principal, San Fernando, Cal.

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Wanted

A. U. DYBERG, 220 Maine Street, Vallejo, California, desires literature for work among the men at the navy-yard.

SYDNEY SCOTT, Columbia, South Carolina, Box 303, desires clean copies of our literature for use in a tent effort.

For Sale in San Jose, California

MODERN five room cottage located on two lots 40 x 125 each, tank, gasoline engine, centrifugal pump, small barn, young fruit trees, two blocks from car line. A genuine bargain. Address Chas. M. Cottrell, 207 N. Wooster Ave., San Jose, California.

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New blacksmith shop, stock and tools. Splendid trade. Good location, near Thatuna School. Three-room house, new cellar, woodshed, and small chicken house. Part down and time on balance. For particulars write J. R. Marsh, Viola, Idaho.


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.

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.

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MOUNTAIN VIEW, CAL., AUGUST 23, 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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The Higher Criticism series will close with two more articles. "Higher Criticism and the Church" came just too late for insertion in this issue.

We have some very interesting matter from the great Chinese Mission field by Mr. F. E. Stafford, well illustrated, which will soon appear.

Thank God for the Opening Fields.—Doors, gates, bars, to great mission fields of the world, not long ago closed fast, are now open to the everlasting Gospel and its last message of a soon-coming Saviour. He it is that is working. Can you not see it? Are you ready to meet Him?

Mayor Gaynor of New York Shot.—A disgruntled discharged workman, James D. Gallaher, shot Mayor William Gaynor of New York, the morning of August 9. The mayor was pierced by bullets in the head and back before his assailant could be overpowered. In a little while the mayor would have sailed for Europe, in fact was aboard the steamship Kaiser Wilhelm der Grosse when he was shot. His assailant showed neither insanity nor remorse, declaring that the mayor had deprived him of bread and butter because he could not get employment. At the latest news the wounded man was thought to have a chance of recovery. Should he die he will be succeeded by John Purroy Mitchell (Anti-Tammany), who is but thirty-two years of age. The awful deed has shocked the country.

We have secured a copy of the new calendar of Pacific Union College, St. Helena, California, for 1910-1911. It is neatly gotten up and well printed. The college is designed not alone to give a liberal college education, but to furnish first-class training for the whole man for Gospel work. All earnest, worthy persons are welcomed; but the careless, giddy, profane, intemperate, are not wanted. The place of the college is admirable. The plans and principles are excellent, the faculty strong and experienced. The president of the college is C. Walter Irwin, whom the interested may address at St. Helena.

The Outlook

THIS world is not nearly so great as it was a few years ago. The marvelous inventions of men have almost banished time and space. The cable pierced the ocean with its messages between nation and nation, between men and men on land; now the wireless speaks through the air to man on land and on the floating carriers of the mighty deep. The monorail with its hundred or two hundred miles an hour bids fair to supplant the ordinary railway, and the ship of the air is a reality. Wherever there is a railway and telegraph office, that place is in touch with the world.

But the meager news notes are not satisfactory. Often they are highly colored, grossly misleading, or merest guesswork. We long for first-hand information from reliable men on the ground. What are conditions in Turkey under the new régime? What is the meaning of the late papal encyclical which has stirred Germany so much? How are affairs shaping in China, whom so many nations are trying to despoil? Japan, India, Spain, England, Europe—what about them all?

THE SIGNS OF THE TIMES will give to its readers accurate reports from all these lands. For instance we have now waiting for publication the following from our own correspondents:

Conditions in England, by Mr. W. T. Bartlett, editor of the *Present Truth*, London. See our Outlook department.

"Turkey: Conditions in the East," by Mr. C. Voigt, of Constantinople, which will appear next week. The following week, "The Borromeo Encyclical" of the pope, by Mr. Guy Dail, of Hamburg, a paper containing large quotations from the encyclical, showing the attitude of the Vatican toward Protestantism in the words of the pope himself. This will be followed by "The Pope's Recent Encyclical," by Mr. Jean Vuilleumier, of Gland, Switzerland, editor of *Les Signes des Temps*, discussing the nature of the encyclical and the response of Protestantism. Then we shall have a monthly letter from China by Dr. A. C. Selmon.

In India we have Mr. S. A. Wellman and Mr. Geo. F. Enoch, both experienced writers and observers. In Japan, Mr. F. W. Field, so well known to our readers.

In Washington, D. C., the nation's capital, Prof. M. E. Olsen.

And these are not all. This is but a part along the outlook side of the great world, the record of events fulfilling prophecy and shaping the destiny of a world.

Then there are the Bible teachings, in which we shall not shun to declare the whole counsel of God. Now is the time to subscribe.

Affairs in Spain.—The Carlists of Spain and elsewhere have been seeking the sanction of the Vatican for an uprising of the followers of Don Jaime in Spain. The ecclesiastics, however, as yet seem to hope to conciliate the present ruler of Spain. In former times, the papal influence has been for the present dynasty rather than the Carlist pretenders. Yet other reports have it that local clerical leaders are urging immediate action on the part of Don Jaime. The party of this man in Spain were planning a demonstration at San Sebastian, Sunday, August 7. The government took such severe action against the committee organizing this that the idea of a demonstration was dropped. In the meantime the king and queen of Spain were

heartily enjoying a visit to England, seemingly forgetting the dangers to their throne. What the outcome will be no one, even in Madrid, will venture.

Our readers will remember that William Ewart Gladstone began his career as a strenuous upholder of union between church and state. Macaulay's essay "Gladstone on Church and State" made famous this early belief. Mr. Gladstone, however, radically changed his attitude on this question. Even in 1846 he was actively engaged in trying to destroy the ecclesiastical nature of the British Government. Mr. Lathbury, the editor of a recent volume of Gladstone's letters, tells us that Gladstone would have completely taken religious instruction out of the hands of the common schools of England if his associates on the Cabinet of 1870 had permitted him.

The great central theme of Scripture is the salvation of men through our Lord Jesus Christ. The great central sacrifice is the sacrifice of Christ. And the great central temple is that temple in which He ministers His own blood in behalf of a sinful race. From the view-point of that ministration in behalf of sinners over a broken law all the Word is perfect harmony. And this study may be summed up in what is sometimes called The Sanctuary Question. The series "Man's Sin and Saviour" deals with this subject. This issue continues the study of the meaning of that first sanctuary, with its wonderful object-lessons. That earthly sanctuary was merged into another, the heavenly, in which ministers our Lord and Saviour. We sincerely hope that our readers will study the important topic.

Britain's latest Dreadnought is named "Orion" and is really the last word in war-ships. It is believed that she will be immensely superior to all her predecessors in armament and speed when she is launched, August 20. She will be equipped with a new 13.5-inch gun in such a manner as to give her a broadside on either side of all the ten guns, which are almost double the weight of the present twelve-inch guns. Other Dreadnoughts have not exceeded 21 knots an hour, but it is believed that she will exceed 24. Her displacement will be 23,500 tons and her length 535 feet.

Just now there seems to be a tremendous wave of crime sweeping over the country and the world, in great embezzlements, unusual murders, hold-ups without number, robbery and burglary in every conceivable mode. Surely these things do not argue the millennium. The reason for them may be found in an article in this journal, "The Harvest of Higher Criticism." Take away from men all belief in God and His Word and the future judgment, and we will have just what we are seeing at the present time.

"Bible Baptism: Its Meaning; Its Importance," is the title of No. 204 Bible Students' Library. It is designed not alone to be expository and explanatory, but truly helpful in spiritual life and upbuilding in character. It tells us what it means to be baptized into the name of the Father and into the name of the Son and into the name of the Holy Spirit. Price, post-paid, single copy, one cent; one half cent each in larger quantities. Address Pacific Press, Mountain View, California.

There has come to our table a sample copy of our Chinese *Signs of the Times* special for the great Nanking exposition. Twenty-two thousand were printed, and all were ordered by agents before printed. Our workers' facilities are too limited; they can scarcely begin to supply the demands. More in our next. This copy comes with the compliments of our old fellow laborers, B. A. Roberts, Dr. A. C. Selmon, and F. E. Stafford. Thanks and good cheer.