

Signs of the Times



Fundamental Gospel Facts

The Government:

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Ps. 103:19.

The Subjects:

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

Transgression:

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. "All unrighteousness is sin." 1 John 5:17.

The Disobedient:

"There is none righteous, no, not one." "For all have sinned, and come short of the glory of God." Rom. 3:10, 23.

The Consequence:

"And so death passed upon all men, for that all have sinned." Rom. 5:12.

The Remedy:

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16, 17.

The Fruitage:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3244.—The Lord's Supper and the Passover

Does the Lord's Supper take the place of the Passover?
M. O. B.

In a way, yes; and really, no. It takes its place simply as a commemorative ceremony binding God to His people. It did not mean, however, what the Passover meant. There were two things in the Passover. One was the commemoration of the deliverance from Egyptian bondage when Israel was made a free people. That was the great idea in the mind of the Jew generally. The Passover spoke to him of national deliverance, and it was therefore a great national feast. It also represented, which but few of them saw, the only One who can save from that deeper, darker Egypt of sin,—Jesus Christ; and therefore the paschal lamb was a type of Jesus Christ and was fulfilled in Him as the apostle declares, "Christ our Passover is sacrificed for us," 1 Cor. 5:7. The Lord's Supper is a memorial, not a type. It is to call to remembrance in a public way the great offering of Christ for us, but it is more than this; it is a representation, in actual bread and wine, of the life communion which ought to exist between brethren through Christ; and the broken bread representing Christ's broken body, and the life, His shed blood, that which binds together His children.

There is also a forward aspect in the Lord's Supper. It points the believer forward to that time when Christ shall again meet with His disciples in the kingdom of God. Therefore "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." While there are likenesses between the Lord's Supper and the Passover, one should not be confounded with the other. It was after the Passover meal was ended that Jesus instituted the Lord's Supper.

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3245.—The Passover Lamb and Our Lord

Was there a lamb prepared and eaten by Jesus and His disciples at the last supper and partaken of by them?
H. R. C.

It seems to be without question that there was. We find the direction for eating the Passover in Exodus 12. It is there made very clear. Before the Passover Jesus sent His disciples and they were commanded to ask of the man in whose house they celebrated the Passover, "The Master saith, Where is the guest-chamber, where I shall eat the Passover with My disciples?" Mark 14:14. The disciples were there bidden to make ready, and in the making ready they must have followed the directions given in Exodus 12. Jesus ate the Passover with them, for we read in Luke 22:15 His own words, "With desire I have desired to eat this Passover with you before I suffer." The conclusion therefore seems inevitable that they must have slain the paschal lamb and that He must have eaten it with His disciples.

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3246.—Spirits in Prison

Will you please explain the meaning of 1 Peter 3:19? That was referred to me as a proof of the immortality of the soul.
Y. T. Y.

The meaning of this text can much better be learned by taking into consideration the context. Read from verses 18 to 20. Let us question the text.

What has Christ once done?—"For Christ also hath once suffered for sins, the just for the unjust."

Why did He do it?—"That He might bring us to God."

That He might do this what did He pass through?—"Being put to death in the flesh."

After this what was wrought for Him?—"But quickened [or made alive] by the Spirit."

What did He do by that Spirit?—"He went and preached unto the spirits in prison."

Who were these spirits in prison?—Men "which sometime were disobedient."

When were they disobedient, and when did He preach to them?—"When once the long-suffering of God waited in the days of Noah."

What period of time was spent in that preaching to the disobedient ones?—"While the ark was a preparing."

What was the result of the preaching?—"Wherein few, that is, eight souls were saved by water."

Through whom did He preach?—"Noah, . . . a preacher of righteousness." 2 Peter 2:5.

How did Noah obtain this righteousness and this commission?—"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7.

The "spirits in prison" were in the prison-house of sin, bound by sin. The purpose of our Lord in giving Himself, and of God in giving His Son, was to save men from that prison-house of sin. See Isa. 61:1; Luke 4:18. God's law shuts every sinner up into sin, the only deliverance of which is the Gospel of Christ. Gal. 3:23. It was our Lord who preached through Noah as declared by Peter himself in his first epistle, 1:10-12. It was the Spirit of Christ by the prophets of old which testified of Jesus, so that when our Lord went and preached to the spirits in prison it was by placing His own Spirit upon Noah; and the time when that generation needed the preaching, was when the ark was preparing.

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3247.—Resist Not Evil

Will you please explain in harmony with such scriptures as Matt. 26:52; Rev. 13:10; John 18:36; Matt. 5:39, and other scriptures, the words spoken by Jesus, "He that hath no sword, let him sell his garment, and buy one"? Luke 22:36. As I understand the example and teaching of the Master, we should not resist evil even in self-defense.
R. L. F.

The context may throw some light upon this expression. See verse 37, "And He was reckoned among the transgressors." It seems to be quite clear from the history which is given of Jesus and His disciples that they did not carry swords to defend themselves or wage physical warfare with any man. That was contrary to the whole teaching of the Master; and yet when Jesus was taken, there was seemingly a manifestation of resistance on the part of Him and His disciples. So He was reckoned among the transgressors. The fact may have been brought into His trial that His disciples carried swords, and Jesus permitted this because that was the very thing that was in the hearts of His disciples; but He permitted it not that they might defend Him, not that they might overcome or injure His enemies, because when one of His disciples did draw a sword and cut off the ear of one of the Lord's adversaries Jesus immediately put forth His hand and healed the wound made by His rash disciple. But their action gave the Master an opportunity to teach a lesson of principle to all the ages. When one of these rash disciples drew the sword in defense of the Master, Jesus rebuked him by saying: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Matt. 26:52-54.

We find the fulfilment of prophecy in this case, and the foundation of a great lesson; the prophecy,

that He was "reckoned among transgressors;" the lesson, that He rebuked the rashness on the part of His disciples, showing that "not by might nor by power" must wickedness be met. He rebuked that spirit that would enforce the principles of His kingdom by the sword. Those who have failed to learn the lesson have brought incalculable loss upon the church and untold misery upon the world, of which the Dark Ages and all persecutions are witness; while on the other hand those who have followed the Master have even through their death and suffering advanced His glorious kingdom.

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3248.—A Conditional Prophecy

Will you please tell me if Ezekiel 47 and 48 have reference to the new Jerusalem and the twelve tribes of Israel? It says the fruit of the trees are for meat, and the leaves for medicine. Eze. 47:12. Does it refer to the Tree of Life? Or will such trees be in the new earth, and do we need medicine there?
M. E. B. AND I. H.

The whole of the last part of Ezekiel was a conditional prophecy. From the 36th chapter onward God warned Israel and pleaded with them by every means in His power, to induce them to turn to Him. He told them that their righteous dead would be raised again, and that all the kings of the North and their enemies far and near would be brought in subjection; that a new temple would be built, and that a new division of the land would take place; that the life and healing power of God would come down upon Palestine and the earth as never before; and He also laid down the conditions on which this would be done, in Eze. 43:9-11. That is, they must put away their wickedness, be ashamed of their iniquities. The sad fact is that they were not ashamed. They did not put away their iniquities, and the glorious temple presented by Ezekiel was not built; only one with a shadow of the greatness of that temple was erected by Zerubbabel.

The conditions of God's working are found in Jer. 18:7-10. God may speak good concerning a nation; but if that nation fails to do its part, the Lord will repent of the good that He thought to do. He may speak evil concerning the course of a nation; but if that nation turns from its evil way, the Lord will repent of the evil that He threatened. That temple never will be built. It provided that sacrifices should be offered, but when Jesus Christ died upon the cross He fulfilled all sacrifices. All those promises, however, are faintly typical of what will take place in that new heavens and new earth when God shall restore them by His mighty power.

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3249.—The Commandments of the Bible.—

T.—We have once before answered this question. It would be impossible to give all the commandments of the Bible, be they ever so small, without printing a great part of the Bible. This is entirely out of the question. The Lord tells us by the prophet Hosea (8:12), "I wrote for him the ten thousand things of My law; but they are counted as a strange thing." The American Revised Version. The regular Revised Version speaks of God's drawing out His law into ten thousand precepts. Every injunction in God's Word would be among the commandments of the Lord. The words "precept," "testimony," "judgment," "statute," and still other terms are used, synonyms of commandment. Nor have we space to give all the references where the word "Sabbath" occurs. Our correspondent should secure a good concordance. One can be gotten very reasonably, and such things as that could more easily be looked up through a concordance than to take space in our paper for it. He may have some neighbor who would be only too glad to loan a concordance for a little time in looking up such a matter.

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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The Mother a Missionary

By Mrs. E. G. White

AN important missionary field is opened before the mother. The humble round of duties which women have learned to regard as a wearisome task, should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence; and in doing this she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. Let the mother go often to her Saviour, with the prayer, Teach us, how shall we order the child, and what shall we do unto him? This simple petition, breathed from the heart of the finite, will find its way to the heart of the Infinite. If the mother will but heed with care the instructions already given in the sacred Word, she will receive further light and knowledge as she shall have need.

It is only when she seeks in her own life to follow the teachings of Christ that the mother can hope to form the characters of her children after the divine pattern. In every generation there have been corrupting influences to blight and contaminate. Fashion and custom exert a strong power over the young. If the mother fails in her duty to instruct, counsel, and restrain, her children will naturally accept the evil and turn from the good. God would have parents enter upon their work with energy and courage, and prosecute it with fidelity. Whatever He has made it their duty to do, He will give them wisdom and strength to accomplish.

While they should, above all else, train their children for the future life, parents should by no means neglect to prepare them for the present life. The mother should study how she may best train her sons and daughters to become useful and happy members of society. She should remember that every habit formed, every thought or feeling cherished, every act performed, however unimportant, will either promote or hinder the accomplishment of this object. The Lord desires that we should enjoy the blessings with which He has surrounded us, and that in all the acts of our lives we should express our continual gratitude. We can do this, not by neglecting and abusing His gifts, but by putting them to a wise and noble use, by exerting a right

influence over our fellow men, by reforming wrong customs, instead of following them. "Light is sown for the righteous, and gladness for the upright in heart." It is only in pursuing a right course that light and gladness attend our path.

Society is molded by the influence of the mother. She may be wholly occupied within the narrow limits of her home, apparently engaged in life's humblest duties; yet if she does her work as well as she may do it,



THE TWO TEACHERS

The artist's conception is that the child is an unconscious teacher of the mother. And so it is the trustful, helpless child should lead the mother to go in her helplessness, in simple trust, to Christ Jesus, the mother's Helper.

in the fear of God, she is gaining greater victories than the leader of armed hosts. She may send forth from her home young men and young women strong in right habits and firm principles. The upright deportment and unblemished morals of her children will be a blessing to the church and to society.

God brought the Israelites from Egypt that He might establish them in the land of Canaan, a pure, holy, and happy people. In the accomplishment of this object He subjected them to a course of discipline, both for their own good and for the good

of posterity. Had they been willing to deny appetite, in obedience to His wise restrictions, there would have been no feeble ones in all their tribes. Their descendants would have possessed both physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But the requirements of God were disregarded then as they are disregarded now. The people were dissatisfied with the simple, wholesome food which had been provided by their Creator. Habits of self-indulgence brought the sure result,—degeneracy and decay.

God's commands are never designed to make men unhappy. They are the dictates of infinite wisdom, goodness, and love. While they secure the glory of God, they also promote the happiness of men. His restrictions are a safeguard against depravity of heart and corruption of life. The appetites and passions, indulged without restraint, enslave and degrade the higher and nobler power.

Intemperance in eating and drinking leads to the indulgence of the animal passions. And those who, understanding the effect of their course, indulge appetite and passion at the expense of health and usefulness, are preparing the way to disregard all moral obligations. When temptation assails them, they have little power of resistance. This was the cause of Israel's continual backsliding; and it is the reason why there is so much crime and so little true godliness in the world to-day. The only path of safety is the path of daily restraint and self-denial.

Nothing but the power of God, combined with human effort, can accomplish the work of ennobling and uplifting our race. Had men been willing to learn the lessons which God had given them, successive generations would not have deteriorated so greatly in physical, mental, and moral power. Christ, enshrouded in the cloudy pillar, had spoken again and again to Israel for their good; but they had not heeded His voice. Again He appeared to Manoah and his wife with definite instructions concerning the course she should pursue to insure physical and moral health to her offspring. God had a work for the promised child of Manoah to do,—a work which would require careful thought and vigorous action. It was to secure for him the qualities necessary for this work that all his habits were to be carefully regulated. There are to-day many

statesmen, senators, lawyers, judges, and others in responsible positions, whose physical habits have been, nearly all their lifetime, at war with natural laws. At the outset of their career, these men may have possessed rare intellectual powers; but the precious gifts of God have been soiled and dimmed, and in too many cases buried, in the mire of self-indulgence.

He who will observe simplicity in all his habits, restricting the appetite and controlling the passions, may preserve his mental powers strong, active, and vigorous, quick to perceive everything which demands thought or action, keen to discriminate between the holy and the unholy, and ready to engage in every enterprise for the glory of God and the benefit of humanity.

It is the mother's work to train, to educate, and to discipline. While she seeks to store the mind of her child with useful knowledge, let her fortify the young heart with good principles. There is missionary work to be done at home by the fireside. This important field is neglected because of the difficulties to be met; because the work requires labor and self-denial. But will not the result compensate for the sacrifices made, the efforts put forth? Are souls in heathen lands more precious than souls at

home? It is indeed a matter which should concern us, that in foreign lands young girls are growing up to wifehood and motherhood knowing nothing of their duties to themselves, to their children, or to God. But should we not at the same time give some thought to the fact that the girls of America are almost wholly destitute of that knowledge and training which would make them useful and honored as wives and mothers? Would that we could lead mothers who are now worshiping at fashion's shrine to become missionaries at home, training their children to become an honor to God and a blessing to humanity. Would not our Maker look upon such a work with approval?

There is a wide field of labor opened before every mother. If her work is wrought faithfully, in the fear of God, it will bring forth fruit unto eternal life. The mother's work should begin at home. This is the fountain-head from which her influence and usefulness should flow. If her duties here are discharged with fidelity, she will see all around her fields where she may work with the best results. And by and by those words from her Master will fall as sweetest music upon her ear—"Well done, thou good and faithful servant. . . . Enter thou into the joy of thy Lord."

contrast with the earthly, it is written that "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now *once in the end of the world* hath He appeared to put away sin by the sacrifice of Himself." Heb. 9:24-26. And again, it is true that Christ "needeth not *daily*, as those high priests, to offer up sacrifice, first for his own sins, and then for the people; for this He did *once*, when He offered up Himself."

The Importance of the Work

From these two quotations we gather the fact that the one sacrifice of Christ took the place of all the *daily* sacrifices of the earthly sanctuary; and that *one cleansing* of the heavenly sanctuary takes the place of the *yearly cleansing* of the earthly sanctuary. It will therefore be of interest to find from the Scriptures when the cleansing of the heavenly sanctuary will occur, for on this event hangs the destiny of the world; because you will remember that in cleansing the earthly sanctuary on the Day of Atonement all Israel was commanded to afflict every man his soul and to confess his sins before the Lord. Any person refusing or neglecting to do this was forever cut off from among God's people. This we learn from Lev. 23:27-30. It was therefore a work of judgment, for it fixed the destiny of every professed servant of God. Once a year every person in Israel had to settle in his own mind definitely and forever whether he would choose to make full surrender to God, confess and forsake all his sins, and begin the new year with a clean record, or whether he would forever separate from the service and recognition of the God of Abraham.

If therefore sometime, near the end of this world, the heavenly sanctuary is cleansed, then, if the type means anything, we must conclude that every professed servant of God will make a full surrender, confess and forsake every sin, accept all the provisions of the Gospel of salvation, and be wholly sanctified from sin, or else separate once and forever from Jesus Christ and His salvation.


The Time of the Cleansing

God chose the prophet Daniel as the channel through which He would reveal this latter truth. In chapter eight of Daniel's prophecy God revealed a ram, a goat, and some horns upon each. The angel Gabriel was sent to interpret the vision, and he stated that the ram which Daniel saw represented the kings of Media and Persia, and the rough goat the kingdom of Grecia; the first horn the first king, which we all know to have been Alexander; the four horns rising in its place represented the four divisions of his empire; and another little horn, which waxed exceeding great toward the south, and east, and toward the pleasant land, stood for "a king of fierce

Man's Sin and Saviour

By E. J. Hibbard

XI. The Sanctuary Cleansed

N the plan of God, the Bible mentions two sanctuaries, one on earth and the other in heaven; and the former a type and shadow of the latter. Also the priesthood and service of the earthly sanctuary were all an example and shadow of heavenly things.

Giving directions to Moses concerning the first tabernacle mentioned in the Scriptures, after mentioning the materials commanded for building the same, God adds: "And let them make Me a sanctuary; that I may dwell among them. 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." "And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:8, 9, 40.

This is the briefest notice that can be given of the direction given Moses concerning the building of the earthly sanctuary. But Christ is "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. 8:2, 4, 5.

In a former article we found that the service of the earthly sanctuary was completed each year on the Day of Atonement, that

daily through the year, each morning and evening, a sacrifice was offered by the priests for the whole congregation, and the blood sprinkled as directed by the Lord. In this way a record of sin and its remedy was made in the sanctuary. Chapter 4 of the book of Leviticus we find to give specific directions in reference to the sin-offering itself; the sixteenth chapter giving minute details in reference to the cleansing of the sanctuary and of the people from sin on

The Day of Atonement

First, on this day a special offering was to be made for the priests themselves; and, contrary to the custom on any other day during the year, the high priest alone went into the most holy place of the tabernacle, making final atonement for themselves and their families there. Afterward, he came to the door of the tabernacle, where two goats had been brought, and cast lots upon them, one lot for the Lord, and the other for a scapegoat. The goat upon which the Lord's lot fell was slain, and his blood sprinkled in the most holy place of the sanctuary, upon the mercy-seat and before the mercy-seat, giving evidence of the satisfaction of justice demanded by the law concealed within the ark. The final work of cleansing was to sprinkle the blood of the goat, and of the bullock, which was slain for the priests, upon the horns of the altar of sacrifice outside the tabernacle. Thus we see the whole sanctuary was cleansed or hallowed from the uncleanness of the children of Israel.

Speaking of the heavenly sanctuary in

countenance," and "understanding dark sentences," whose kingdom should continue to the end of this world, or till it is "broken without hands." This king of fierce countenance was to make war with God's people: he was to magnify himself against "the Prince of the host" of heaven, or the "Prince of Princes," as He is called in this chapter, and also tread both the host of heaven and its sanctuary under foot. "Then [said Daniel] I heard one saint speaking, and another saint said unto that certain saint which spake,

How Long Shall Be the Vision

concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 13, 14.

If there was any meaning to the question and the answer given, then when this sanctuary shall be cleansed, the host of heaven and the sanctuary which were trodden under foot by this power, shall be delivered.

It is an open secret that the government of Rome followed the divided state of the

to shine upon Thy sanctuary that is desolate, for the Lord's sake." Dan. 9: 17.

The Beginning of the 2300 Days

And Daniel continued: "Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." Dan. 9: 21-23.

Gabriel stated that seventy weeks of these twenty-three hundred days were determined, or cut off, upon Daniel's people, "to finish the transgression, and to make an end of sins." Sixty-nine of these weeks were to extend from the command to restore and rebuild Jerusalem, which at that time lay desolate, to Messiah the Prince. The remaining week of the seventy was to be devoted to the confirmation of the covenant which God had made. But in the midst of the week the sacrifice and oblation should be caused to cease, or in other words, Messiah should be cut off.

midst of the last prophetic week, or at the expiration of three and one half years of public ministry, Messiah was crucified; and at His crucifixion the veil of the temple was rent in twain from top to bottom, which showed that that service had ended; that He who stood for temple and sacrifice, for priesthood and service, had been offered upon the cross, was about to ascend on high, and begin the service of the heavenly sanctuary.

Yet three and one half years more the disciples of Christ preached the Gospel to none save the Jews only. This brings us seven years this side of Christ's baptism, or thirty-seven years this side of His birth. This, according to Usher's Chronology, would make it A.D. 34, in the midst of the year. At this point Stephen was stoned. (See Acts 7 and 8.) The official body of the Jews, which had committed Christ to death, had now rejected the mercy offered them by a crucified and risen Saviour, and imbrued their hands in the blood of one of His faithful apostles. From this time a persecution arose which scattered the church every way, and from this scattering the Gentiles heard the Gospel, and the first Gentile church (at

457	BC AD		34	1844
408	Seventy weeks		31	1810 - Years -
7 Weeks	Sixty-two Weeks		1 Week	
49 Years	434 Years		3½ Years 3½ Years	
490 Years		- -		
				70 x 7 = 490
				7 + 62 + 1 = 70
				49 + 434 + 3½ + 3½ = 490 + 1810 = 2300
				2300 - 490 = 1810

Grecian kingdom, and that ecclesiastical Rome perpetuates the name and genius of civil Rome to the end of the world. It is therefore not difficult to see that ecclesiastical Rome is the power which treads under foot the people and sanctuary of God and reigns against the Prince of Princes. This is the power which, through its priesthood, claims to have succeeded the Aaronic priesthood, and has put itself in the place of Christ in His heavenly priesthood and service. Through this power the heavenly sanctuary and its service were eclipsed for centuries; and not until the end of this long prophetic period above mentioned, did any one again reveal to mankind this hidden truth. But this truth was clearly revealed in the Scriptures, and proclaimed by Paul to the Hebrews, as we have just seen.

In explaining this vision to Daniel, the angel had proceeded as far as the time phase when Daniel fainted and was sick certain days; but the angel returned a little later, as Daniel, by prayer and supplication, was pleading for light upon the sanctuary question. It was Gabriel who came each time to explain the vision. From Dan. 8: 16 we learn that God commanded him to make this man, Daniel, to understand the vision; and since he had not completed this command when Daniel fainted, it was necessary that he should return, which he did when Daniel was praying, as we have before stated.

That the sanctuary was uppermost in Daniel's mind during this prayer is seen from his closing words: "Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face

There were three commands given to rebuild Jerusalem, one by Cyrus, one by Darius, and the third by Artaxerxes; but the last is the only one which contains the command to restore as well as to rebuild. In the seventh chapter of the book of Ezra is found this decree, and from verses twenty-one to twenty-eight we find expressly stated that the laws of God, which before had been the laws of Israel, were to be restored, and this we all know is the only way to restore a kingdom. Hence we are sure that the decree of Artaxerxes is the one referred to by the angel Gabriel in speaking to Daniel. It was about five hundred and thirty-eight years before Christ when Gabriel made this announcement; and in the midst of the year four hundred and fifty-seven B. C., or four hundred and fifty-six and one half full years, that the decree was carried into effect. Now sixty-nine weeks contained but four hundred and eighty-three DAYS, or less than a year and a half of time; and from the command of Artaxerxes to Messiah the Prince, being four hundred and fifty-six and one half years to His birth, and twenty-six and one half years to His baptism and the beginning of His public ministry, we have four hundred and eighty-three YEARS exactly. It is therefore clear that in this prophetic line a day stands for a year.

The Last Work for the Jews as a Nation

We have already seen that seventy weeks were cut off from twenty-three hundred days to determine whether the Jewish people would finish their transgression and make an end of sins. They refused, and in the

Antioch, Syria) was raised up. From this church the Holy Spirit sent Paul and Barnabas forth as the specific apostles to the Gentiles. And the nation of Israel had closed its probation, had ceased to be the representative of God on earth to sinful men. The seventy weeks were ended.

The Closing of the Time

Now seventy weeks contain four hundred and ninety days, and this cut off from twenty-three hundred leaves eighteen hundred and ten. Since, therefore, the four hundred and ninety reached to the year thirty-four, the twenty-three hundred would continue eighteen hundred and ten years beyond that date, which would bring us to 1844, at which time some sanctuary must be cleansed.

We have already stated that the significance of the earthly sanctuary ceased when Christ was crucified. We all know that the sanctuary itself was destroyed by the Roman armies in A. D. 70; and since that date there has been no earthly sanctuary divinely appointed. Therefore the only sanctuary which could be cleansed in 1844 must be the heavenly sanctuary. And since the cleansing of the earthly sanctuary demanded that all the servants of God should put away every sin and make final choice, and since all the services of this earthly sanctuary were typical of those in the heavenly, are we not warranted in the conclusion that the final work in the priesthood of Christ began in 1844, and that we are nearing the end of probationary time? Are we not warranted in pleading with all men to make their final peace with God, and be ready against the

times of trouble and perplexity which are now at hand? Are we not warranted in asking that all professing Christians lay hold upon that salvation which will make it possible for them to finish their transgressions and make an end of sins? We think we are.

— ★ ★ —

Let Aged People Work

By Mrs. Emma Hildreth Adams



ONE day early last spring I called upon a dear friend resident in one of the cities of Southern California, whom I had not seen for many months.

The day was charming, luring one into the balmy air, into the matchless sunlight, into the soft, humming breeze.

Glad flowers talked animatedly of joy, cheer, and life all the distance from the ear line to the close shorn lawn in front of the residence I sought.

I had taken a car ride of twenty miles or more expressly for the interview.

As I approached the dwelling I observed my friend seated upon the veranda, unoccupied, and apparently just passing away the time.

To my surprise she did not recognize me as I stepped upon the portico and greeted her in the old-time unceremonious manner, calling her by her loved maiden name.

For an instant she searched the little alcoves of her memory for my name and photograph. Finding them, she sprang upon her feet and welcomed me graciously, as had been her custom through twenty-seven eventful years.

Yet in the entire movement, in the expression of her eyes, in the aspect of her countenance, was written an announcement which surprised me, shocked me, gave me heartache.

Instantly I read therein a grievous story. Its sad meaning could not evade me. Some wily, subtle force was busy pilfering her mental bank-account. Had there come a beginning of the end from which there is never escape?

I could not assent to the painful suggestion. There is only an *apparent* slipping away of the life forces, I thought, not a real surrender.

True, her eighty-fourth birthday was speeding on, but she is in excellent physical health. Besides, being herself financially independent, she is sheltered, gladly, in the home of devoted and wealthy friends, whose highest desire is to render her passing years care-free and happy.

Wherein, then, lies her distinct loss of self-possession, the checking off, too soon, the total achievement of duty upon the earth, the yielding up, too soon, the priceless treasure of life, the smothering of a sweet, wholesome influence exerted through two thirds of a century?

At a point in our conversation, during the day, when seated alone together, and while speaking of the remarkable activity of a dear friend, at just her stage of life's journey, she remarked, with an air sad and regretful,

"My relatives here *will not let me work.*"

Here, then, was the solution of the enigma.

Because of long lack of needful activity — both mental and physical — retrogression had set in with ardor, accomplishing a clear decline in will power, a slow fading out of thought and ideas. There had started a gradual movement of the whole being back to the dust.

It was a saddening and most regrettable situation. Was it unavoidable? In her case, yes.

Judging from other cases carefully observed by the writer, had the woman, through all the years she had been relieved of labor, kept her really fine powers of mind and body in active exercise, in worthy, lawful lines of work — and she would have attempted no other — there might not now loom up threateningly above her horizon this unwelcome dissolution of the life forces, this irksome submission to incapacity, this "dying, thou shalt die."

That was a most gracious and merciful decree which God voiced to Adam immediately after his momentous transgression, Gen. 3:19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." It was an edict full of tender pity, and uttered for man's highest good.

Our Friend in Affliction

By Delwin Rees Buckner

THE sun appears to have a golden band
That binds the whirling earth to his decrees.
In summer, shining through the blossomed trees,
He draws the singing birds from Egypt's land;
But gone, they go again to Nilo's sand.
A cloud-boat, floating in the lazy breeze,
Puts out the sun; whereon my shadow flees
In terror from the terrace where I stand.
Flower petals close when night draws on apace.
And so do friends sometimes close up their hearts
To pity, when they see our sinking sun
Of fair prosperity go down. One Face,
However, never hides; one Bosom starts
With sorrow when our evening has begun.
Esmeraldas, Ecuador.

With sin launched upon the earth, imagine the condition of human society, during the past 6,000 years, had compulsion to labor, necessity for toil, been excluded. The Creator alone could conceive the black results.

It looks as tho *next* to redemption from sin — the obligation to labor, the being forced to toil for bread, clothing, and shelter, constitutes the richest blessing possessed by man.

Simple failure rightly to exercise our endowments, our faculties, until we "return to the ground," is to allow them to drift into decay, to merge into emptiness. So doing, we ourselves impoverish our gifts; we rob ourselves of the fine joy which accrues from their steady, loyal employment.

But the subject has another side. Our abilities are not our own. We do not provide them. They are equipments furnished us by God Himself. They are His powers, His forces, given to be employed until He recalls them. If we do not use them, up to the intended and just limit, what ensues? What happened to that servant who *hid* his one talent — doubtless of fine quality — "in the earth"? Matt. 25:24-29.

The opinion is too common that, when men and women have attained about sixty

years, they have really performed the required stunt, or task, in all the labor lines of life, and that they are entitled to honorable discharge from the fields in which they have wrought.

Very few of such persons would *welcome* or *readily accept* Dr. Osler's prescription for their cases. Yet, somehow, there springs in their hearts a feeling that injustice has been inflicted, if there opens to them no door of escape from wearisome toil.

It is quite certain that, in many instances, life might be lengthened by several years, and might be brightened and sweetened and blessed inexpressibly, by pursuing steadfastly some laudable line of endeavor until the divine Master should announce: It is enough. From henceforth a crown of life awaits thee.

History furnishes many an instance in which both men and women have accomplished their greatest tasks, their noblest achievements, their worthiest life-work — especially in mental lines — after the sixty-year limit, and thus have added munificently to the world's betterment.

Right work, suitable labor, in just amounts, is remedial. It often fends off disease, ever watching to invade a system inert, lazy, needing exercise. Helpful work is a loyal sentinel at the door of health and life.

This article does not overlook the sad fact that many aged people, through physical disability, through lack of opportune circumstances, through want of needful training, are compelled to sit with quiet hands, when they would gladly have part in accomplishing the world's vast sum of labor.

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Versions of the Bible

FOUR hundred years ago, including detached portions as well as complete transcripts, the whole world did not contain more than a few thousand copies of the Word of God; and, altho they were rapidly multiplied by the art of printing, at the beginning of the present century it is supposed that the entire amount fell short of four millions of copies. Since then the increase is amazing. The Bible Society alone has called into existence well-nigh fifty millions of copies, in one hundred and forty-eight languages or dialects, of which one hundred and twenty-one are translations never before printed. Many of these languages were never reduced to rule, had no grammar, no lexicon, had never been seen in print, had never been written down, till Bible translators undertook the arduous task; and altogether it may be presumed that the Gospel story can now be read in the speech of three fourths of our earth's inhabitants. — *Dr. J. Hamilton.*

— ★ ★ —

OBJECTS close to the eye shut out much larger objects on the horizon; and splendors born only of the earth eclipse the stars. So a man sometimes covers up the entire disk of eternity with a dollar, and quenches transcendent glories with a little shining dust. — *E. H. Chapin.*



XXIV. The Closing Work—The True Shepherd

Zechariah 10

IN the tenth chapter of Zechariah we have words that, while they may have had some bearing in those olden times, refer more particularly to the closing scenes of this world's history. It is the time of the great rain when God's people are to ask for showers of the Spirit. Verse 1. It is a time of false prophets and false teachings. Verse 2. It is a time when God is about to destroy the wicked, when the mighty conquering Christ shall come forth to finish the great controversy between sin and righteousness. Verses 3-5. Then it is that God will gather His people; gathering them in the resurrection from the grave as in a lesser way He had gathered them as captives out of every nation. They pass through a more than Egyptian affliction. Passing down through the scenes of the last days is likened to the Israelites' passing through the great sea of affliction when they came out from Egypt. But the pride of all the nations shall be brought down (verse 11), and God will strengthen His people, and they shall walk up and down in His name, saith the Lord (verse 12).

There were those in Israel who attempted to lead God's people, but who were untrue to their work. These were said to sell and to slay their sheep. In the midst of this prophecy comes one concerning the true Shepherd. It is not only a prophecy of Christ and His work, but also a prophecy that involves the destiny of the Jews.

"And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me." Zech. 11:7, 8.

A month in prophetic time covers thirty years; and from the first miraculous manifestation of Christ to the Jews by His wonderful birth in the manger, announced to the shepherds by the angels and to the wise men by the guiding star—from this first supernatural revelation of Christ until His second miraculous manifestation as Messiah when at the river Jordan He was baptized and by the Holy Spirit anointed, we have thirty years, or one prophetic month. At this time He began at once as a prophet. He became Priest after His ascension to heaven, and He will become King at the second advent. But at the anointing the touch was given that involved all of these, and that eventually cut them all off from Israel.

The last prophet of Israel already had spoken; the last king had disappeared years before; only the priest remained, the last one of the three shepherds. But when Christ was anointed it meant as well the cutting off of this order for the Jews; and so in the life of Christ, within the short period of thirty years, came the events

which removed the three human shepherds of the Jews, their prophets, their priests, and their kings.

Just as David was king in reality from the time of his anointing even tho he did not take the throne till later, so Christ was Prophet, Priest, and King when by the river Jordan the Holy Spirit descended upon Him like a dove, and God from heaven acknowledged Him as His Son and as the newly appointed ruler of His people.

If the Jews had accepted the Messiah, they would have had prophets, priests, and kings, just as now Christians have all three of these in Him. Rev. 1:5, 6. 1 Cor. 12:28; Eph. 4:11.

"Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another." Verse 9.

All the terrible calamities prophesied in this ninth verse were fulfilled by the Jews when Titus took the city, and the terrible trouble has been perpetuated through the ages since then. In many nations of Europe the Jews have repeated the fate which they met in A.D. 70, and even yet in far-off Russia they experience still something of the bitterness of their evil fruits.

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord." Verses 10, 11.

Here we have the crucifixion of Christ foretold. The covenant of God with the children of Israel was now to terminate because of their failure to fulfil its conditions; but there were to be those among the Israelites who would understand the termination of this covenant, and who would understand it to be a fulfilment of the prophetic Word. These rejoice in a new covenant and find that what terminated with Israel as a nation is continued in grander form in Jesus Christ.

Already we have seen the reference to the expressions "two staves," "Beauty and Bands." In the Bible a staff, when spoken of in connection with nations, has reference to their support or strength. See Jer. 48:17; Isa. 14:4, 5. Therefore when the two staves are broken the support hitherto enjoyed by the nation is to be withdrawn. In Ps. 90:17 the beauty of God upon us establishes the work of our hands; and these should always go together. In fact they do go together. God's favor gives prosperity, just as in Prov. 3:17 pleasantness and peace are mentioned together. But this path of pleasantness and peace was about to fail them. God's favor was to be withdrawn when they rejected Christ; and the prosperity which had been theirs for ages as a direct result of that favor, was to fail. See how wonderfully the nations had spared the Jews under Nebuchadnezzar, under Cyrus, Darius, Alexander, Antiochus, and Pompey; and when Christ came, had He been received, the favor and the prosperity would

have been still greater. So God had promised that Jerusalem would stand forever; it would have become the capital of the world.

Think, too, how marvelously God's favor was manifested to this nation, how wonderfully they were preserved through the years with all their records, their usages, and their institutions, until the Son of David came; but when Christ had come and been rejected, not even Titus could prevent the destruction of the temple. Christ had foretold that one stone should not be left upon another; and the great general of the Romans, when he once had surrounded the city, had given word to his soldiers to spare that wonderful structure, but true to the Word of the Son of God its ruin was complete. One of the staves of Israel was "the beauty of holiness," or the favor of God which rested upon them.

Consequences of Apostasy

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Verses 12, 13.

It is hardly necessary to utter any comment upon this verse. It was fulfilled by Judas, who sold his Master for the thirty pieces of silver, the price of an ordinary slave. And when he was appalled at his evil deed, and cast the money back to those who had bribed him, they used this money in purchasing a potter's field.

We have already seen that the first band to be destroyed was Beauty. Verse 10. When the Jews once had forfeited the favor of God which was their real source of strength, the other staff also must fail. Verse 14. That band of brotherhood which existed between Judah and Israel, in other words, the Jews as a nation, were to cease to exist. Their national bond was to be severed. Their brotherhood was to be broken, and so the two staves were cut in sunder. But all of this was due to the Israelites themselves. They first of all forfeited the favor of God by rejecting the beauty of holiness; and remember above all things that Christ is that Beauty of Holiness. He is the Lily of the Valley, the one altogether lovely, chiefest among ten thousand; and the only Beauty of Holiness that can rest upon any one is the beautiful character of Christ. This staff of beauty God's people rejected. In was cut in sunder. Then when once Christ, the Beauty of Holiness, has been rejected, the national bond is also forfeited. So the staff "Bands" is also broken in sunder. Then follows in verses 15-17 a prophecy of the apostasy, the papal supremacy, and the judgment under the seven last plagues upon the false shepherds.

Choose Ye This Day

By FLORA E. WARREN

He stood before God's throne of life and light,
The highest one;

In beauty chief; arrayed in glory bright
As morning's radiant sun.

To him God gave great pow'r and wisdom true;
Gave knowledge of His will, and pow'r to do;

Yes, pow'r to choose the joys of endless life,—
Love's matchless pow'r,—

Or endless death,—to end sin's weary strife.

O, great, decisive hour!

Love ever pleads in tender tones and plain,
Bidding him choose Love's way—shun selfish gain.

The morning stars together shout Love's praise;
Heav'n's angel throng

Rejoice to do Him homage all their days,
And fill His courts with song.

Tho many hearts choose Love their Guide for aye,
His heart seeks glory for himself each day.

He makes the final choice! O fatal hour!
Each year of sin

Records the bitterness of selfish power;
Self-love is dross and tin.

O Lucifer! in vain God gave thee breath:
Sin at its close brings only endless death!

E'en God's begotten Son must choose His king.
He shares the throne

Of Love and Life: before Him angels sing,
And claim His will their own.

Equal with God; but will He long for more?
Jehovah loves His Son, His saints adore.

Will He seek greater glory? selfish gain
From sun to sun?

Or will He say (tho it bring grief or pain),
"Thy will, O God, be done"?

All heaven glory in His lasting choice,
And praise the name of Love with heart and voice.



He chose Love's service as His chief
delight;

The Father's Word

His law; and truth His shining ves-
ture white.

Sweet melodies are heard;

Creation's pulse beats high with
power rife;

Creation's King chose Love—the
Source of Life!

He stoops to lift each fallen slave of
sin

To heights of Love;

He dies! that dying souls may
choose to win

Eternal life above.

Herein is Love. Away all sinful
strife!

*Love never ends! 'Tis Life!—eternal
Life!*



Munkacsy

"How art thou fallen from heaven,
O Lucifer, son of the morning! . . .
Thou hast said in thine heart, . . .
I will exalt my throne above the
stars of God: . . . I will be like the
Most High." Isa. 14:12-14.

"Thus saith the Lord God; Thou
sealest up the sum, full of wisdom and
perfect in beauty. Thou hast been in
Eden the Garden of God. Every
precious stone was thy covering. . . .
Thou wast perfect in thy ways from
the day that thou wast created till in-
iquity was found in thee. . . . I will
cast thee to the ground, . . . and
never shalt thou be any more."

Eze. 28:12-19.

Then come, ye weary ones, who sigh in sin;
Christ calls to-day:

"If any soul choose endless life to win,
I am the Living Way."

Make now His choice your own, eternally;
Come learn of Him who suffered on the tree.

God seeks not slaves to serve Him every hour,
He made men free.

He wills that all may know His love and pow'r,

That each heart's choice may be
Eternal freedom, from sin's bondage free—
Free in His Love—the highest liberty.

Choose ye this day, O weary ones, give heed.
'Tis mercy's voice.

A little while will Christ for sinners plead.

Make now Love's will your choice.

To-day is giv'n—to choose the Living Way.

Dear soul, where'er you are, *choose ye this day.*

"Who gave Himself for us, that He
might redeem us from all iniquity."
Titus 2:14.

"Let this mind be in you, which was
also in Christ Jesus: who, being in
the form of God, thought it not rob-
bery to be equal with God: but
made Himself of no reputation, and
took upon Him the form of a serv-
ant, and was made in the likeness of
men: . . . and became obedient un-
to death, even the death of the
cross. Wherefore God also hath
highly exalted Him, and given Him
a name which is above every name:
that at the name of Jesus every knee
should bow." Phil. 2:5-9.



MOUNTAIN VIEW, CAL., SEPTEMBER 20, 1910
Manuscripts should be addressed to the Editor

Revelation through Christ

THROUGH Christ Jesus came every revelation of truth to the world. Was the truth of God revealed through the seers of ancient times?—It was the Spirit of Christ which was in them that testified. 1 Peter 1:10, 11. He was the Word in the beginning; from the beginning, He is still the Word, because the Word all came through Him. See John 1:1-3; 1 Cor. 8:6.

If Christ had not offered Himself for man, man would have been forever left in the darkness of moral midnight. His sin was revealed in its heinousness, that God's grace might be revealed in its richness and beauty.

God's revelation of His truth to us through Christ, in whatever form or way that truth may come, is a revelation of God's love, and should call forth from our hearts responsive gratitude, love, and faithfulness. Says Jesus, "If ye love Me, keep My commandments," and the result of thus manifesting our love is that He will reveal more light; for He continues, "And I will pray the Father, and He shall give you another Comforter; . . . even the Spirit of truth." John 14:15-17. If we truly believe in Christ, we accept of all His Word.

Voluntary Service

WORK for Christ must be voluntary work; that is, we may compel ourselves, but others can not compel us. Christ "gave Himself for us, that He might redeem us from all iniquity." He says to each one, "My son, give Me thine heart." In other words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." If we are truly given to God, He will accept us; but the gift implies on our part willing giving for willing service, for willing suffering, for willing sacrifice, for His sake. There may be a struggle with self; it may cost the crucifixion of ease and pleasure. But that love which crucifies is stronger than that which is crucified; so that if our work for Christ is compelled, it will be the love of Christ which constrains us, and that love must first be born within our own hearts. Others, by circumstances, or systems, or through our pride or generosity, may compel us to work, but it will not be work for Christ. Work for Him must be voluntary, or it is not for Him.

Look Out for the Character

It was a worthy reply which the old heathen philosopher made to friends who wished him to investigate and refute certain false charges which had been made against his character. Said he, "I will live so in the future that no one will believe them." The sensible blacksmith believed rightly that

he could hammer out a good reputation upon his anvil, before he could restore it by chasing down false reports. It would be much more satisfactory if people would care more to preserve their character than their reputation. Reputation is a very uncertain thing, especially when men try to bolster it up by outward means. But our characters no one can injure but ourselves, and a good reputation is only such a one as is built on a good character.

Abounding Lawlessness

BEFORE us is a paper which boasts of its optimism; it has now and then some very striking editorials. These editorials many times state the strong, clear, positive truth, which is oftentimes directly contrary to the much more shallow optimistic talks more frequently indulged in. In the last Sunday issue of this daily is a strong editorial regarding the dishonesty that there is in the world, especially in higher and larger finance.

Referring to the sugar trust it speaks of its crimes and of the few little men who are arrested and tried and sent to prison; "all beautifully prompt and businesslike as it should have been," but the great men, the real criminals, were the men who were responsible after all. One class it calls the "little fellows who are employed for the dirty work, the stealing." "They do not want to steal, and they are not particularly well paid for stealing; but they do want to live, and they know if they do not steal, their jobs will not last very long." A little higher than this is another set of men who see that the little thieves steal intelligently; and higher still are the officers and directors of the institution, the real beneficiaries of all the stealings, but masters at the same time of the machinery of dishonesty that is so complicated that it is impossible to convict them.

A law is demanded that shall not only punish the miserable creatures who yield to the blandishments of the greater rogues, but which will punish the men who profit by the stealings. The article says, "Daily we read of corruption in boards of aldermen, in state legislatures, in Congress, and we marvel that men can be so cheap as to sell themselves and their souls for a few paltry dollars;" and then it speaks of the expensive machinery maintained by crooked interests simply for the purpose of manufacturing thieves. These are not isolated facts or local conditions; the matter has become general and wide-spread.

The Great It.—A leading exponent of Spiritism and kindred cults sends out with his portrait the following message, punctuated and capitalized as we find it:

"Behold! Here is Thy Magic Staff: UNDER ALL CIRCUMSTANCES KEEP AN EVEN MIND Take IT Try IT Walk with IT Talk with IT Lean on IT Believe on IT FOREVER."

In other words, it is the worship of self, self-salvation, self-sustenance, self-worship. Self, or self's mind, is the "IT," the capitalized little ego. It is like the "I, I, I, I myself I" of Christian Science. It is the yielding to that far first lie, "Ye shall be as God." Practically, it is lifting oneself by his boot-straps. How much better, "Let this mind be in you, which was also in Christ Jesus."

Tobacco-Using Habit

TOBACCO is an uncleanly, expensive habit. It drains pocketbook and nerves. Most of its users in their sane and serious times heartily hate it, and wish they were forever freed from the weed.

Sometimes there is a feeling on the part of these that it is impossible to break the habit, and there is no question but that it is a hard habit to break. Especially is this true with nervous individuals. There are days sometimes of agony which follow the effort to break away from the habit. Those of a more sluggish, phlegmatic temperament have little trouble if they have the will to break, but

we really pity those who are of an intensely nervous temperament and have much to do. Yet entirely apart from one's will power there is the grace and strength of God. One can receive great help in breaking the habit by taking a course of eliminative treatment at some sanitarium. Hot baths and massage and other means of eliminating the poison from the body will help very materially in overcoming the power of the habit. We know from personal experience with many, many cases, that it is possible to break the habit; and those who have broken from it are very much better because of their victory, and we would plead with our readers who may be enchained by it to break from it. They will live longer, have clearer minds, better, more appreciative appetites, clearer spiritual perception, and what is also another item worthy of consideration, will save much in a financial way. As a matter of pure economy it is worth the struggle. As a matter of mental and spiritual freedom it is really demanded.



Schedule for Week Ending Oct. 1, 1910

Sunday	September 25	Matthew 25, 26
Monday	" 26	" 27, 28
Tuesday	" 27	Luke 1
Wednesday	" 28	" 2, 3
Thursday	" 29	" 4, 5
Friday	" 30	" 6, 7
Sabbath	October 1	" 8

Two days are still given to Matthew, closing with the wonderful commission, the promise of our Saviour that He would be with His children always. The last five days of the week are upon Luke, carrying us from the first to the eighth chapter, giving more of a detailed account of the birth of John the Baptist and of our Lord. Very clear Luke is in his particulars. He tells us that he had placed special study upon these things. The expression in the third verse of the first chapter, "from the very first," is rendered by some "from above." That is, he had not only taken particular pains himself, but God had given him special light in regard to these things.

LUKE was better educated in the schools of his time than were the other disciples. He was himself a physician, and medicine had already reached some standing in the world in his day. The fact that he was such is indicated by the Greek that he uses, and the way in which he speaks of diseases is different sometimes from that of the other evangelists. He refers to them as a doctor would.

NOTE the particulars that he gives in the first part of chapter 3, clearly showing that he had no fear whatever regarding his data. He gives the year of the reign of Tiberius Caesar, tells us who was governor of Judea, who tetrarch of Galilee, who of Iturea and Trachonitis, who of Abilene, and who were high priests. In the latter part of the chapter he gives a genealogy.

SOME are troubled between the genealogy of Matthew and the genealogy of Luke. We will have no trouble in understanding the differences between these if we will but consider that the one in Luke gives the genealogy of the family of Mary, tracing our Lord's ancestry back to Adam, showing that His life was given for the race itself. Jesus is called the Son of Joseph, because it is the rule of the Scripture and of the Hebrews to trace ancestry through the male, not through the female. Joseph is called the son of Heli; he is really son-in-law, but as the ancestry came through the male, Heli was his legal father and he was the legal son of Heli. The genealogy in Matthew 1 is traced through Joseph, showing Christ's royal lineage. As He was the reputed Son of Joseph He was heir to the throne; consequently the genealogy does not carry it back farther than the time of Abraham. These genealogies cross at two different points, proving clearly from both sides of Christ's ancestry that Jesus was the Seed of David according to the flesh through Mary, and the successor of David in the royal line, through Joseph.



THE OUTLOOK

"Watchman,
what of
the night?"

Affairs in China

(From Our Own Correspondent)

Despoiled by the Nations

CHINA to-day is again occupying the place in world politics that she did in the years just preceding the Boxer outbreak. We can easily believe that she would much desire to be left to work out some of her numerous problems herself. But this will never be, for she alone remains as an undeveloped market for the products of Europe, America, and Japan. The temptation for large returns, both financially and politically, to those who supply the funds for building her railroads and developing her natural resources, is leading the moneyed powers to force their help upon China.

Recent developments make it clear that China is losing her grip on one of her richest and most promising dependencies. Russia's hold on the northern half of Manchuria, and Japan's influence in the southern half, grow stronger with every piece of political maneuvering that has to do with the Manchurian situation.

Now that Japan has absorbed Korea, even going so far as to do away with the name entirely and making it part and parcel of the Japanese Empire, she can give more attention to developing her Manchurian interests.

Chinese National Exposition

The successful opening and carrying on of the first Chinese national exposition, is eliciting favorable comment from all sides. Its value educationally can not be overestimated. Then again the united action of various government boards and provincial officials that made the exposition possible is a most helpful omen. The outlay is very small when compared with that of the expositions held in America, yet for the first effort it is a credit to China.

Floods and Famines

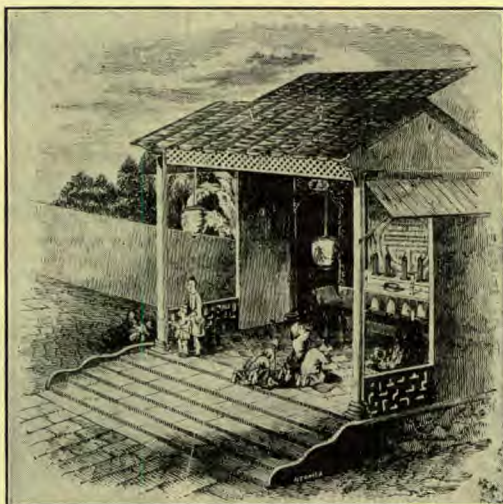
Not a year passes without one or more floods or famines. The suffering and loss at such times are greatly aggravated by the poor facilities for transportation of food supplies from other districts. This year is having more than the usual quota of floods. The result is that the price of rice is something unheard of for many years. Uprisings and riots always follow in the wake of floods and famines, and the last few months have seen many local disturbances, the most serious one being the Chang-Sha riots, in which most of the mission property of the city was destroyed, together with the freight-houses of two of the large steamship companies.

China was long since deforested. This together with the slight fall in the large rivers,

and the fact that no pains are taken to keep them from silting up, is a prime cause of the frequent floods. The magnitude of these floods can be better appreciated by referring to the recent case of Chang-teh, a large city in Hunan. For eight days the rain fell unceasingly. The Yuen River rose twenty-five feet in three days, and at least one thousand persons are estimated to have been drowned, besides live stock without number. The farmers throughout all that section will lose their entire rice crop for this year.

A Parliament for China

The changing conditions in China, and especially the advance educationally, have led to urgent requests on the part of the people for a parliament. During the reign of the deceased emperor Kwang Hsu, a period of nine years was set, at the expiration of which time (1917) a parliament was promised. This did not satisfy the people, and for the last two years, especially, they have been insistent in demanding a parliament at once.



Ancestral Hall and mode of worshiping the tablets. Four tablets are shown on the innermost shelf.

Memorials are poured in from all sides with this request. But the Throne has recently refused a memorial sent in by provincial delegates, and states that it is impossible to shorten the period of nine years, formerly decided upon. It is pointed out by the Throne that the condition of the national finances and the recent riots show that the country is not ripe for a constitution.

Taken all in all, the political outlook in China is not promising. Nor can one have high hopes for the future, because of the lack of harmony between the central government and the provinces. In a general way it may be said that the influence of the central government over the provinces decreases in proportion to the square of the distance. Many of the edicts issued from Peking are nothing more than paper reforms. New boards are created from time to time in the capital, and this calls for increased revenue for salaries. The result is that taxation has been increased everywhere, and this naturally aggravates the prevailing unrest.

Population of China

The ministry of the interior recently reported that the total population of China is now 433,553,030. Out of this number 407,253,030 reside in the eighteen provinces.



A public market-place where officials are collecting taxes which are paid in rice

Printing in China

is still in its infancy. As late as eight years ago it was not uncommon in cities of a hundred thousand population and over, to find not more than half a dozen newspaper subscribers. But this condition no longer exists, for to-day cities of this size not only have a host of people who read the news of China and the world, but many have their own dailies. The Chinese press is still under serious disabilities due principally to the vagueness of the press laws, which leave altogether too much to the discretion, or indiscretion, of the officials. Civil officials are apt to interfere with the conduct of the newspapers in a way that leaves no redress and destroys the independence that a well-conducted newspaper must have. But in spite of difficulties, marked progress is seen, and public opinion is being educated and shaped by the in many cases able editorials on questions of the day.

The Missionary Attitude toward Chinese Social Customs

This is a question which of late has been attracting no little attention among a large number of the missionary force in China. The attitude of an ever increasing number of missionaries — and as a rule they are those who have been many years in the field — is one of compromise and adaptation. I can do no better than to quote from some contributed articles which appeared in a recent number of the "Chinese Recorder and Missionary Journal." The title of one paper is "Christian Suggestions in Chinese Superstitions." The writer states that in view of the tendency of modern education in China to cast forth from the mind all belief in the spiritual, it behooves the missionary to conserve and cherish all absolute spiritual truth already existing in the minds of the Chinese. This writer recommends the attitude of "stooping to conquer," because he says God did so of old in two striking instances — making use of existing and superstitious material:

"(1) Whatever the primeval origin of the week of seven days, for fully two thousand years before



The new Waiwupu (Department of Foreign Affairs) Building at Peking



Chinese farmer plowing under clover as a fertilizer

Moses each seven days of the lunar month had been associated with the sun, moon, and the five planets (quoted in China as well). And of the days of the lunar month the 7th, 14th, 21st, and 28th were 'quiet days' on which it was unlucky to change the clothes, to offer sacrifice or worship of any sort, to eat flesh cooked at the fire, or even in sickness to take medicine. Here was an institution which, from time immemorial, had been one of superstitious avoidance of both work and worship; yet God, through His servant Moses, laid hold of that ancient superstition and elevated it, in connection with His finished work of creation, into a Sabbath observance of rest for the laborer, of refreshment for the soul, and of adoration toward Himself.

"(2) The second instance is still more striking. In the plague-stricken camp of Israel, Moses was divinely prompted to lift on a pole a serpent of brass; the serpent being an object of superstitious veneration in Egypt as connected in some way with the healing art. How boldly then did God risk the danger of encouraging serpent-worship itself (see 2 Kings 18:4) to bring His own salvation to the bodies of the multitudes, and to afford their descendants in after ages with a type of the Saviour (John 3:14) of more than the bodies of men! We are not called nowadays to run such risks as that, but may feel justified in pointing out certain underlying principles in the superstitions around us."

Even thus would the professed servants of Christ base the Scriptures on heathen superstition.

Another writer discusses "Chinese Memorials to the Dead and Their Relation to Christian Practise." He advocates retaining as far as possible the Chinese "Ching-Ming" festival. This festival is the feast of graves. On this

some missionaries are openly advocating the use of some form of memorial or ancestral tablet. They think it possible to retain the old ancestral tablets, disassociated from idolatry. The advocacy of such views as these by Protestant missionaries reminds one very forcibly of the attitude of the famous Jesuit, Matthew Ricci, who entered China in 1582. As a matter of expediency he allowed the converts to practise the rites of ancestral worship. It is said of Ricci that he was more a politician than a theologian, for he preached the religion of Christ according to his own fancy, disfiguring it by a faithful mixture of pagan superstitions.

In striking contrast to this policy of expediency and adoption is the teaching of our Lord through the apostle Paul: "What communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

A. C. SELMON.

— ★ ★ —

The British Navy

By Henry Percy



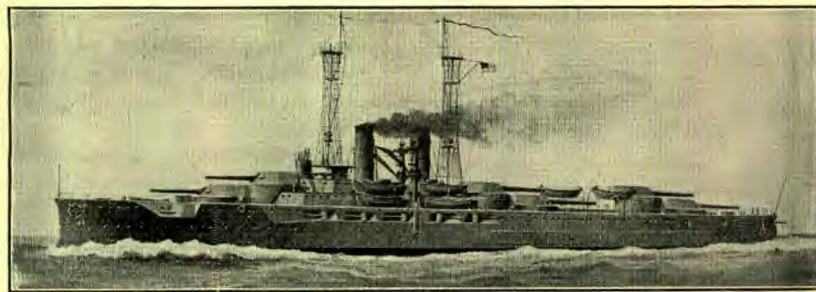
HERE has been a great deal of talk in the American newspapers about the great possibility of a war between Great Britain and Germany for commercial supremacy, which at the present stage of the game is held

class battle-ships she still maintains her lead over the other powers, having to her credit 62 battle-ships, with an aggregate displacement of 920,480 tons. In the number of armored cruisers we also find that she ranks first, with 94 cruisers of an aggregate displacement of 876,850 tons. Besides battle-ships and cruisers, she has a great number of submarines and torpedo-boat destroyers and scout ships.

In the year 1906, Great Britain surprised the world by launching her first Dreadnought; and since then the other great naval powers have been building Dreadnoughts for themselves. At the present time England has eight Dreadnoughts in commission, and by the close of this year she will have twelve. England's new Dreadnoughts are: the Collingwood, 19,250 tons; Neptune, 20,250 tons; St. Vincent, 19,250 tons; Vanguard, 19,250 tons; Fondroyant, 20,000 tons; Bellerophon, 18,600 tons; Temeraire, 18,600 tons; Superb, 18,600 tons; Lion, 26,000 tons; Colossus, 23,000 tons; Orion, 22,500 tons; and the Medusa, 24,500 tons. All these fighting monsters are in commission at the present time, with the sole exception of the Lion, the Medusa, the Colossus, and the Fondroyant, which will be ready for commission by the close of the present year.

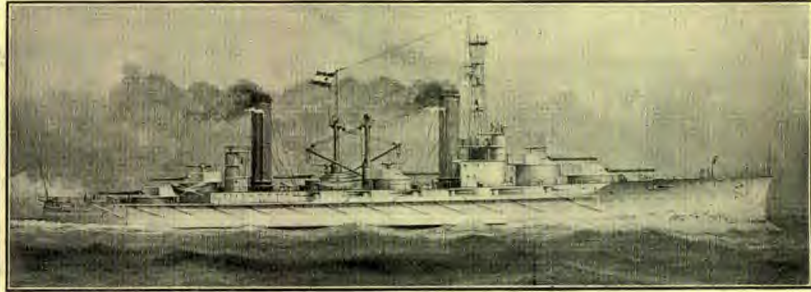
Wide Extent of Fleets

The British navy is composed of eight squadrons; namely: The Home squadron of 240 ships, divided into three divisions, the Nore, the Portsmouth, and the Davenport divisions, under the command of Sir William May, K.C.B., the successor of Lord Charles Beresford; the Mediterranean squadron of 40 ships, located at Malta and Gibraltar; the India squadron of 10 ships, located at Calcutta; the China squadron of 16 ships, located at Hongkong (the India-China squadrons unite in time of war); the Aus-



WYOMING AND ARKANSAS BUILDING FOR UNITED STATES NAVY

Length over all, 554 feet. Beam, 93 feet 2 1/2 inches. Full load draft, 29 feet 8 inches. Full load displacement, 27,243 tons. Speed, normal draft, 20 1/2 knots. Maximum coal supply, 2,500 tons. Radius, at 10 knots speed, 8,000 knots. Guns: twelve 50-caliber 12-inch; twenty-one 5-inch. Torpedo tubes, two 21-inch.



RIVADAVIA AND MORENO, ARGENTINE DREADNOUGHTS BUILDING IN AMERICAN YARDS

Length over all, 585 feet. Beam, 98 feet. Full load draft, 30 feet. Full load displacement, 30,200 tons. Speed, normal draft, 22 1/2 knots. Maximum coal supply, 4,000 tons. Radius, at 11 knots speed, 10,000 knots. Guns: twelve 50-caliber 12-inch; twelve 6-inch; twelve 4-inch. Torpedo tubes, two 21-inch. (Courtesy Scientific American.)

day people of every rank repair to the graves of their ancestors to worship the departed spirits, and this they do by making offerings of food and wine, burning imitation money, and firing off crackers. The writer above mentioned advocates retaining the festival and the Chinese name for this festival in all Christian communions, just as the orthodox churches retain the old Anglo-Saxon title Easter. He points out that the two HEATHEN FESTIVALS (capitals ours) are almost an exact parallel, and both may be observed as the festival of the resurrection of Jesus. What this writer here advocates is already practised by Christian communities in some parts of China.

The hall of ancestors is found in the house of almost every family. It may be a room entirely devoted to this, or in the case of the poor there is merely a shelf or shrine. Here are found the ancestral tablets, usually a board about twelve inches long and three inches wide placed upright in a block. The inscription on the tablet states that it is the abode of the soul of the honored father, mother, or brother, as the case may be. Incense and paper are daily burned before these tablets, accompanied by a kotow, forming in reality a sort of family prayer. At stated times feasts are spread before these tablets.

Strange and inconsistent as it may seem,

tightly in the firm, strong hand of England, who will not give up without a struggle. It was by conquest England won her proud position as the wealthiest and most powerful nation of modern times, and by fighting she will retain it.

Great Britain is stronger now, relatively, than she has ever been before. Her commerce whitens every sea, and carries an annual valuation of nearly \$7,650,000,000; and her merchant marine consists of about 35,650 ships, which are protected by a large navy of about 500 war-ships. Thus her mercantile marine forms more than one half of the entire world's shipping.

Among all modern navies, by far the largest and most powerful is that of Great Britain, whose government shows a fixed determination to keep its navy beyond the hope of rivalry. Ever since the great defense act of 1889, it has been England's policy to have a navy equal to the combined strength of an other two navies sent against her, plus a margin of ten per cent. No other powers could afford the enormous programs that she annually lays down, and at the same time keep the force that she maintains, unless they enjoyed an enormous amount of resources.

Millions of Tons of Destructive Engines

The British navy affords the most striking example of naval destructiveness the world has ever seen, composing in all 510 war-ships of a total displacement of 2,005,873 tons. In the number of first-

alian squadron of 12 ships, located at Sydney; South Atlantic squadron of 10 ships, at Cape of Good Hope; the Caribbean Sea squadron of 5 ships, located at Jamaica; the military stations at Halifax, N. S., and at Esquimalt, B. C., will soon be reinforced by 4 ships. From the very latest report from the admiralty office in London we hear that each of these squadrons will have one Dreadnought to strengthen its fleet.

Thus one can readily see that in every part of the world the naval fleets of Great Britain overshadow the ocean, ever ready at the drop of the hat to begin hostilities. To man this powerful navy, over 125,000 men are required. Each sailor enlists for a term of twelve years; hence by the time he is ready to leave the navy, he has become a fine seaman, which goes to making the British sailor the best in the world. And as long as England's naval supremacy remains unbroken, any attempt at a war with her is mere lunacy.

A Vessel of 30,000 Tons

At the present time England is building four large battle-ships a year, not counting the cruisers and submarines that she builds each year; and it is also rumored that Rear Admiral Bacon, ex-director of naval ordnance, one of the cleverest officers in the British navy, has recently designed a Dreadnought of 30,000 tons which the British Government will build next year.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XXIX—The Lifegiver



MEANWHILE the miraculous work of Jesus of Nazareth had gone on. Day after day the surging multitudes sought His divine presence, bringing with them their suffering friends. The deaf heard, the dumb shouted the loud praises of the Shiloh of Jacob, and announced Him as the long-promised Messiah; while the sick and the suffering, who had been given a strength and health which many among them never before knew, united their voices in laudation and praise of the great Deliverer.

The beloved servant of Marcus the Roman centurion, was sick unto death. For a number of years past, this man, first introduced in this narrative as the companion of the cruel Varro, had made the city of Capernaum his home. Ever since the massacre of the children of Bethlehem in the days of his young manhood, this centurion, as tho anxious to atone in some manner for the part he had acted in that night of horror, had favored the Jews. In fact, he had gone so far as to build them a synagogue, thereby virtually disowning the gods of Rome, and acknowledging allegiance to the God of Israel.

In Capernaum he had heard much of the wonderful works of Jesus of Nazareth; and now that his beloved servant was ill, he conceived the idea of entreating the mighty Healer to save him. We know the result. With an exhibition of faith which the Master declared He had not seen in Israel, he pleaded only that "the word" be spoken. The faith of the kindly centurion was honored, and they "found the servant whole that had been sick."

In the village of Nain a woman sits in her humble home writing a letter by the dim light of a candle. We recognize her even in the uncertain light, as Adah, late of Bethabara; beyond Jordan,—the cousin of the household of Lazarus. She is writing to Martha, of Bethany.

"My dear cousin," she writes, "I have so many things to write unto thee, and such astonishing, such glorious news, that my weak pen almost refuseth to form words of such wonderful import!"

"Two days ago I began to write thee, with a sorrowful heart; for Reuben, mine only son, and the light of mine heart, had fallen the victim of a sudden fever, and I had but just closed his beautiful eyes—so like unto his dead father's. O my dear Martha! how can I tell thee of my bitter agony!"

"Never since we removed to Nain had he been in his usual health. But now, praises to the God of Israel, he standeth by my side in the strength and health of perfect manhood.

"Thou wilt know at once that this is the work of none other than the Messiah, Jesus of Nazareth; for as the Lord liveth, this is the Shiloh of the prophets. Canst thou understand my emotions? Dost thou remember thine own joy at the healing of thy beloved Magdalene?"

"But I will hasten to tell thee. My son was ill of the sickness of which he died, but a few days. O how carefully I nursed him! Still, our ever growing poverty prevented to some extent my obtaining for him the aid of the best physicians. Yet, the kind physician Gideon, of Endor, scarcely left his side, and was present at his death. On the fourth day, the sickness became very violent.

"As I sat by my darling's cot, holding his hot hand in mine, he spake to me. At first I thought his words were but the result of a feverish and diseased brain; but I soon discovered that my poor son was wholly conscious of his sad condition, and that he had a curiously strong premonition of the change which awaited him.

"Mother," he said, "I am sure that I must leave thee. I had hoped that the Master would be passing through Nain, and that I might be healed, even as was my cousin Magdalene and many others. But He cometh not, and we know not where He is; already my eyes are growing dim with the film

of death, and I must sleep. But mother, tell me, tell me once again that the doctrine of the Sadducee is not true. Tell me, O my mother, tell me that I shall assuredly live again in the resurrection, at the last day!"

"And I said: 'This is the hope which comforted thy father when he died. Listen, my Reuben, while I read from the rolls of the prophets, for this shall strengthen thy faith. For even thus saith the prophet Isaiah: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."'

"When I had done my reading, I turned toward my son. A sweet smile rested upon his countenance, but behold, he was dead. Then, O my cousin, how can I tell thee my distress? Ah! how like unto his dead father he appeared,—the same broad, noble brow, the same clustering curls.

"Soon our humble room was filled with the mourning women, who ceased not to fill the air with their cries. But these knew not my grief, for alas! my heart was breaking. In a little while my boy was robed for the tomb, and after a few hours the dear form was stretched upon the bier, and directly I found myself following blindly on, on, with the procession who came to do us honor,—on through the narrow gateway of Nain, westward, toward the place of the dead. There was a large concourse of people which accompanied us, but this gave me no consolation. My heart seemed bursting. Constantly I bemoaned the fate which had condemned me to childless widowhood. And O Martha! may the God of Israel forgive me, but I know that in my heart I rebelled against the decree of the Almighty.

"The words of comfort which I had read but recently in the ears of my son, echoed in mine ears also; but alas! my rebellious spirit felt no thrill of comfort. The resurrection? Ah, yes; but my heart was too sick and rebellious to heed the comforting words of the prophets.

"Suddenly I noticed vaguely that there appeared to be a commotion among the people who accompanied us; but I did not lift my head. Then I heard some one cry: 'Make way for the Nazarene! He cometh with His followers from the Plain of Esdraelon.'

"In the agony of mind which had followed the death of my son, I had forgotten the Master, and the astonishing miracles, the fame of which were filling all Judea and Galilee,—may the God of our fathers forgive me!

"At once, through my tear-blinded eyes, I perceived that the Nazarene was approaching the bier. This I saw without realizing its import. Then I heard His voice bidding the young men who carried the bier to stand still. The people looked one at the other at this strange interruption, but the bearers obeyed the command. Then I raised my tearful eyes to the face of the Master, and my heart melted at the expression of compassionate love which rested upon His countenance as He turned to me, gently reaching out His hand and laying it upon my head, bidding me 'Weep not.' Then, while my heart stood still, I heard the strange words,—strange, but sweeter and richer than any music which ever fell upon the ear of mortal,—'Young man, I say unto thee, Arise!'

"The gaze of the multitude was at once fixed upon the silent form outstretched upon the bier. Instantly, at the command of the Nazarene, a tremor shook the body, and in another moment, O Martha! my beloved son was in my arms.

"Where art thou, my mother? and where am I? and wherefore this multitude which is gathered together?"

"The people surrounded us with expressions of astonishment and awe, while I hurriedly explained to my Reuben the wonderful truth. 'Where hath He gone—the Nazarene—that I may worship Him?' my son exclaimed, as soon as he had re-

leased himself from my clinging embrace. But when we sought Him, He had already departed with His disciples.

"By his time many people, among whom were a great number of women, having recovered somewhat from their bewilderment, were voicing their astonishment and happiness in loud shouts of praise to the Nazarene, declaring that in very deed the long promised Messiah had at last come to deliver Israel.

"Is it not strange, Cousin Martha, that after witnessing so surprising a miracle, there could have been found any so hard of heart among all the multitude, who would cast reproach upon Him,—the Desire of the nations? But even so it was. As I fixed my gaze in the direction of Endor, in which direction the Man and His disciples were journeying, I heard two voices engaged in excited conversation. Turning, I beheld the face of Annas, the aged high priest. It was furious with anger. The purple veins upon his massive forehead were swollen, and his ordinarily calm and dignified manner had become unseemly and hateful. In close converse with him was Shaphan, the rabbi of Nazareth.

"What sayest thou, Rabbi Shaphan?" questioned the high priest excitedly, 'that thou hast known this Man—this Wizard—whose enchantments are verily chaining the senses of our people Israel?'

"Of a truth, O Annas, I have known Him even from His childhood, as has also my son Tubal," replied the rabbi, flattered at the attention of the chief priest, and turning toward a young man, with deep set black eyes, the image of his father. 'Verily,' continued the rabbi, 'He hath been a begetter of strife and sedition since the days of His youth; and His coming to Nain bodeeth no good to those of us in authority,' he continued pompously, distending his thin nostrils, and tapping the high priest upon the shoulder with an air of familiarity. 'I have now no doubt that this Wizard hath arranged this apparent miracle, that He may mislead the common people, and draw them from their lawful instructors and leaders. For behold, who knoweth that this young man was of a truth dead?'

"By this time, my dear cousin, there was great excitement among the people, as their attention was called toward the aged high priest and the rabbi. 'Behold!' exclaimed Annas loudly, as if intent upon disabusing the minds of the multitude that a miracle had indeed been performed, 'behold, I am the high priest, even Annas, and I am a Sadducee! How then shall I believe in a resurrection from the dead? for of a truth Moses in the law saith not that the dead shall live.'

"As thou mayest imagine, my cousin, I could hold my peace no longer. 'Behold, O Annas,' I exclaimed, 'this young man is my son,—and verily he was dead, but now he liveth!'

"What sayest thou, young man?" interrupted Rabbi Shaphan, sneeringly, 'what dost thou remember? How camest thou here?'

"I remember naught, O rabbi, save that I was sick unto death. But behold this concourse of people and this bier, and yonder is the Son of Joseph, the carpenter of Nazareth, who hath given me life again. Is not this the Messiah?'

"Thou knowest nothing at all!" growled Annas and the rabbi in one breath, and Annas continued: 'Thou hast been only sleeping. Even Moses himself gave not life again to dead men! and who is this Pretender, who teacheth blasphemy! for the dead rise not at all.'

"Then I perceived that there was a division among the people; the venerable Rabbi Ben-Israel, whom thou rememberest well, my cousin, leading the sect of the Pharisees, contending for the resurrection from the dead; and because Rabbi Shaphan and his son Tubal were Pharisees also, they knew not what to say, except that in their opinion my son had been in league with the Nazarene;

while Annas, the high priest, declared that not only had the Man deceived the people, but that, without any doubt, the entire circumstance from the beginning to the ending had been prearranged and contrived by the Pretender and His friends, in order to make good His claim to the Messiahship.

"Thus, my dear Martha, are the most wonderful signs and miracles made of none effect before the people.

"At last I perceived on the outskirts of the crowd the physician who attended my son. In a moment he was by my side.

"Hold, O Annas! and thou, O Shaphan! and harken unto me, ye men of Israel! I attended this young man, who was sick of a fever, from which he died. And verily this morning, at the rising of the sun, there was no breath left in him."

"Ho! this fellow also is in league with the Nazarene!" bellowed Annas, his face purple with rage.

"Behold, thou also art of Nazareth!" retorted Gideon, the physician, turning to Rabbi Shaphan.

"Verily; and Tubal, my son, knoweth Him as well as I, and we testify unto you that He is regarded even in His own city Nazareth as a vain fellow and an impostor!"

"A vain fellow and an impostor!" echoed Tubal in a shrill voice.

"Nor is this all," continued Rabbi Shaphan, suddenly changing his expression to that of sanetimonious horror, while his voice sank to a deep whisper.

"What knowest thou further of this Nazarene, O rabbi?" demanded Annas.

"Bending toward him till the long, white locks of the aged high priest touched his skinny cheek, Rabbi Shaphan hissed in his ear:

"The Impostor is born of fornication, and He shameth the house of Israel; for no man knoweth His father!"

"My heart bled at these unrighteous words, my dear kinswoman; but seeing that we could do the cause of the Nazarene no good by remaining longer, and with our hearts filled with unspeakable emotions, we took our way homeward.

"I hope to visit Bethany in a few days; and if so, I shall see thee. But while I live, the praises of the Master shall be upon the lips of thy cousin, ADAM."

(To be continued)

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SIGNS OF THE TIMES MONTHLY

Mountain View, California



A Sabbath Reverie

By Pearl Waggoner

'Tis summer in the woods. The sun-crowned trees,
Erect as kings in native dignity,
Yet gently sway, the while their branches shake
From side to side, as if, with kind intent,
The sun's rich gift they would not selfish keep
To bless themselves alone; and so with grace
And generous impulse open wide a path
Till myriads of sunbeams dance and play
Upon the shaded herbs and ground beneath.

'Tis Sabbath in the woods, and here is rest,
Apart from city sounds, from sordid care.
And here, in this God's church not made with hands,
I wait in reverential mood, and hold a tryst
With Him who did the leafy temples form.
I hear a mighty chorus rise and swell,
In which the woodland voices all unite,
Acknowledging their great Creator's praise,
Until my heart, too, overflows with song,
In tune with nature, and with nature's God.

Thoughts That May Help

By Mrs. L. Flora Plummer

Not long ago I received a letter from one of our lady missionaries in a heathen land. The failure of crops had made the natives desperate, and it was perilous for a white person to travel through some of the provinces. In the midst of many dangers this missionary writes: "It is very sweet to read, 'His kingdom ruleth over all.' " Some of us who lead easy lives do not know what it is to appropriate such a promise, and risk life upon it. Such tests may come. If we do not now learn to lean upon the promises of the Lord, in the hour of need we may not know how.

Martin Luther upon one occasion declared that he had so much to do, was so weighed down with responsibility, that he could not go through the day without spending two or three hours in prayer. It is a most extravagant waste of time to get too busy to pray. How often we hear the excuse, No time to study the Bible, no time to seek the Lord. Yet how utterly ineffective every effort is without "effectual, fervent prayer."

Many people are proud,—proud of their smartness, proud of their money, proud of their clothes, proud of their beauty, proud of their friends, proud of what they have done, too proud to do much that ought to be done. It is this pride that keeps many away from God, for "the wicked through the pride of his countenance, will not seek after God: God is not in all his thoughts."

A lesson that is very apparent, and one by which we may all profit, is taught by an incident in the life of Oliver Cromwell. When he visited for the first time that grand old cathedral the York minster in England, he noted twelve silver statues placed high above the altar. He looked at them, then asked, "Who are those fellows up there?"

"Silver statues of the twelve apostles," he was told.

"Take them down, melt them into coin, and send them out to do good," said he, brusquely.

The best things—faith, peace, love, joy, contentment—can not be purchased. The best things are absolutely free. "Whosoever will" may have them.

The Living among the Dead

The Living God

ONE of our missionaries in China, Brother A. H. Bach, is located at Pakhoi in Kwangtung. He is there alone holding the station amid the ravages of the plague, which has become so extended and acute that all other missions have been abandoned for the time. Here is an extract from one of his letters:

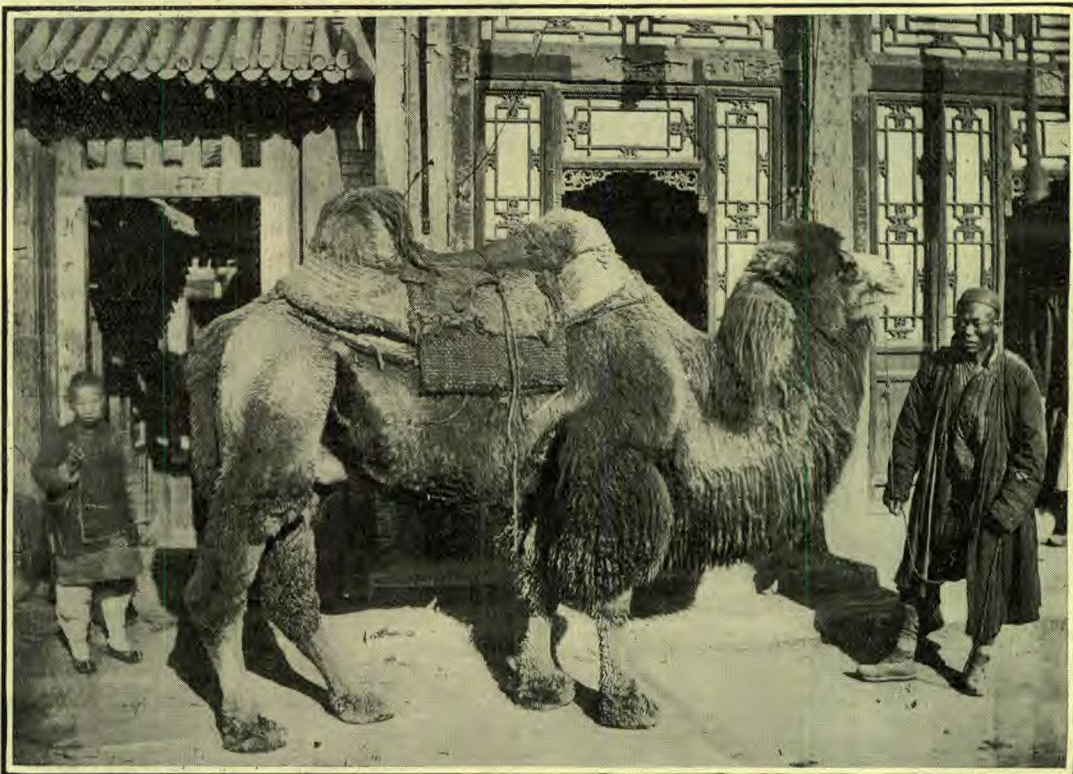
"It is now eight A. M. I arose at six, and have already seen fourteen coffins pass my door. To hear the desperate howling of the two or three followers is something awful. Two houses from my home a young woman just died. Last night she was apparently well. Three houses in the other direction a man lies in the street in a delirious fever; he will soon die. My house is full of women and children, refugees. They dare not go to their own homes on account of plague. In my court-

thousand persons before it would stop. The dead were eagerly counted, yet when one thousand had died, twenty more were doomed to die. Then the people called the priests to curse the gods. A tower sixty feet high was built and some Taoist priests went on it to curse the gods for seven days, but the plague continued.

Brother Bach writes: "O, the sad sights that meet the eye. The fearful cries of the people in their last state! The dead, the half-dead, and an unspeakable horror lie over the whole place."

He tells of going to a place where the sick were gathered, to preach to them; but his chair-bearer contracted the disease and died and he had to stop going. While other missions have closed their stations, he believed that God sent him to Pakhoi and is able to keep him. Our God is a living God. Brother Bach believes that he will be protected.

He tells of our Bible woman Wang Pat Sham, a true Christian who kept on visiting, but contracted the disease. One morning during prayers she collapsed, and they found that the plague had her. He tells that while praying for her a joy fell over him so that he could not stop thanking God for



Transport camel used in traffic between Peking and the plains of Manchuria and Mongolia

yard I have a band of boys. If we could start a school now, we would get plenty of pupils. These children have no father, no mother, their parents having died during the epidemic of the plague."

He then tells us that when it was rumored that the plague was in the town no one paid any attention to it, nor was there any attempt at isolation or disinfection, and thus it spread rapidly. Coffins wanting, bodies were at last wrapped in straw and carried out. Rats died by the thousands in the street. Superstitions of the people led by the town clerk with other representative men claimed that the carrying of two cloth lions through the street would drive the bad spirits away, and the people carried the two ugly lions through the streets. Every ten steps they knelt down and asked for protection; but the very next morning the town clerk was dead, and the disease had spread more than ever. Then they went to the idol temples to inquire, and the idol answered, through the priests, that the procession had been too small. He must have a bigger one. The mayor of the town and the gentry started out, collected over three thousand dollars, and an idol procession was arranged which went on for a whole day, and the next day not a man of the entire committee was left alive. Then the priest declared that the idol must have one

the help that He had already given to that woman. He read some texts of Scripture to comfort her. She said that she felt God's power in her to resist, and when she was a little better she offered a most touching prayer, commending herself to God's keeping. Two hard days and nights followed, then she was saved, but was very weak. Now she is at work again. She is the only person in the whole town who had the disease and survived. Truly God answers prayer. "We had an 'eight days' prayer-meeting, very well attended, and we quoted the Ninety-first Psalm, I believe, more than a thousand times. Not one of our inquirers has died or been taken. This is a wonder before our eyes, and in the eyes of the heathen as well. We glory in our Lord. Our mouth is full of praise, because His goodness endureth forever."

Surely such things as these through which our workers pass ought to appeal to the hearts of those in the home land.

Brother D. T. Shireman, Hickory, North Carolina, writes thanking us for the mention of his work in building and making homes for orphan children. His debt on his last school, we take it,

is reduced to \$420, with \$75.00 promised yet to come in. He is doing a noble work in his old age. May God bless him.

Seventh-Day Adventists and Foreign Missions

THE United States census report shows that the Seventh-day Adventist denomination is operating 126 stations in 45 foreign countries; the denomination reporting the next highest number of countries is the Methodist Episcopal Church, operating in 28 countries with 172 stations. The highest number of stations operated in foreign countries by any denomination reported is the Protestant Episcopal Church, with 387 stations in 7 countries. The next in point of stations, after the Methodist Episcopal, is the Presbyterian Church, with 136 stations in 15 countries.

The per capita contributions for home and foreign missions by members of the Seventh-day Adventist Church in the United States for 1906 were \$6.88; an average higher than that of any other of the 92 denominations reporting contributions for conducting evangelistic, educational, or philanthropic work at home and abroad. In the language of the census report we read: "The highest averages for distinctively mission work both home and foreign are \$6.88 for the Seventh-day Adventists; \$5.30 for the United Presbyterian Church of North America; \$2.88 for the Presbyterian Church in the United States of America; \$2.66 for the Congregationalists; \$2.50 for the Northern Baptist Convention; and \$2.22 for the evangelical bodies." Quoted from Part 1, page 135.

The average per capita for all denominations reporting was \$1.08; 64 cents for home, and 44 cents for foreign work per year per member. The total amount of contributions for home and foreign missions reported by denominations for 1906 was \$21,506,898, of which \$12,762,271 (59.34 per cent) was for home missions, and \$8,744,627 (40.66 per cent) was for foreign missions.

There are 217 denominations in the United States; 111 conduct evangelistic, educational, or philanthropic work outside the United States, and 92 made a specific report as to contributions. The census report shows that the average amount contributed for foreign missions by all members of the religious bodies in the United States for 1906 was 44 cents. Total amount contributed to missions during 1909 by the 65,122 communicants of the Seventh-day Adventist denomination was \$381,147.38, a per capita of \$5.85, or an amount more than thirteen times greater than the average per capita of the members of all the other religious bodies in this country. And yet who will say for one moment that these gifts are more than they ought to be? Or who, because of this, will be satisfied to compare himself with others and think that his deed is well done? God asks all, and His message demands all the powers of our being. The responsibility of the saved soul does not come between the soul and his church, or his church and any other church, but is a direct relationship between that soul and his Master, and that responsibility should be discharged in the wisest way so as to reach as many souls as possible for whom the Master died.

The 1910 Census of Religious Bodies.—From one of our valued correspondents in Washington there have come to us advanced notes on the report of religious bodies of the United States Bureau of the Census, just issued. The last report will be found to be the most complete and comprehensive of its kind ever issued by the United States Government.

The report shows that in 1906 there were 1,889 Seventh-day Adventist churches in the United States, with a membership of 62,211. It also gives the dates of the organization of the most of these churches. Prior to 1849 there were only three; in 1906 there were 1,889, as above stated; 1,620 of these conduct services in English only; 187 in foreign languages alone or in addition to English. There were 981 church buildings owned by this denomination; 968 of these are reported as having

a seating capacity aggregating 169,540 and a valuation of \$1,454,087. 121 of these reported an indebtedness of \$77,984, 5.36 per cent of valuation, showing that they were very nearly free from incumbrance.

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

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The little article by a contributor on page 11 has been held a little while, and it is almost behind. The war-mad race leaves behind all news records nearly, except the dailies. The race will sometime end in Armageddon. Read the prophetic forecast given 800 years before Christ in Joel 3:9-14.

Both of the battle-ship illustrations on page 11 are taken from that most excellent of all journals in its line, the *Scientific American*. In an analysis of the two ships, that journal shows that the American ships are all around superior with the exception of coal-carrying capacity, which would permit the Brazilian vessels to steam farther without recoaling. Both types are monsters to destroy. How long will it be before they will be made obsolete by newer types?

A note in "Good Health" for September states that in a prize offered in Germany to the winner of a forced march of thirty miles, fifty pounds of luggage being carried, the contest was won by Herr Emerich Rath, an abstainer from both flesh and alcohol. One hundred and sixty persons entered the contest, many of them soldiers, who had been trained in forced marches. Rath was a merchant, and not a pedestrian. This is the eighth international test he has won.

Rear Admiral R. D. Evans declares that "for naval purposes no type of flying machine has at yet shown its usefulness." He goes on to show that air-ship and aviator would be riddled with shot before they could get near enough to a battle-ship to do any damage. It may be useful for observation purposes.

In connection with a recent letter to Prof. E. J. Wickson, Mr. Burbank sends sixty-six varieties of new plums, all seedlings "of the tough little bush plum Maritima, which is about the size of a large garden pea." Some of these weigh nearly one fourth of a pound. The original bush grows about three feet high; the new varieties, fifteen or twenty feet. They are as certain to produce fruit annually, he tells us, as they are leaves or buds. They are untroubled by insects, fungus, or anything else, and all with one exception ripen between August 15 and November 15; the exception being a plum which weighs about one fourth of a pound each, which ripens from June 15 to September. All of them bloom after other plums are through blooming, thus escaping all spring frosts and vicissitudes of climate. In a postscript Mr. Burbank says, "Those samples are a few which I happen to have on hand to-day; have sixteen hundred more varieties of the same."



RUINS OF FRENCH PALACE

August 14 the International Exposition at Brussels was destroyed by fire, loss \$100,000,000. The English, Belgian, and French art losses were almost priceless. The fire was started by a short circuit in the telegraph building.

Sunday-Law Men

OUR correspondent in Portland, Oregon, writes of an interview which he had with Dr. Wilbur F. Crafts in Portland of that state on August 28, as follows:

"The Rev. G. L. Tufts, who was formerly the Pacific Coast representative of the International Reform Bureau, has been discharged by Dr. Crafts because he failed to send ten per cent of all the money he received to Dr. Crafts at Washington, D. C. Mr. Tufts was formerly located in Portland, but Dr. Crafts said he was now in Berkeley."

He further reports that Dr. Crafts intends to divide the Pacific Coast district into two or three parts. California and Nevada will have a representative, Oregon and Washington another, and Idaho probably another. The man for the California and Nevada district is already engaged, and is said to be a prominent Methodist minister. He will begin his work about October 1. A committee of eighteen or twenty members will be organized at important points like San Francisco and Portland, with committees of three or four in each of the other towns of the state of importance. This has been done in California, and will be done in Portland, Oregon.

There may have been a reason for Mr. Tufts's withholding the ten per cent. It is a matter of question whether he received very munificent donations in his work here. His own expenses may have demanded all he received.

News from the Other Side.—Prof. William James of Harvard University died August 26. He was a noted Spiritualist, altho he probably would not have called himself by that name. However, he held all the essentials of modern Spiritualism, and believed in a life beyond the grave, and made preparations before his death to demonstrate it after he died. He left letters, for instance, containing profound secrets in his own life, known only to himself. These letters are not to be opened until one year after his death. The test will be

made through Mrs. Leonora Piper, November next, in London. She will tell through the spirit of Professor James what is in those letters, and later the letters will be opened to confirm it. One friend, Rev. Dr. Wiggins of Brookline, Massachusetts, contends that he has already felt the personality of Professor James at different times, but has as yet been unable to communicate with him.

There will be no question in our mind but that something alleged to be the spirit of Professor James will communicate with the psychists. We shall not at all be surprised if the contents of the letters will be revealed before the letters are opened; but we are just as certain that the spirit which claims to be Professor James is a demon, or an angel of the bottomless pit, and that the letters will be divulged through the same channel, as we are that Professor James himself is dead. The Word of God declares that the dead know not anything, and the same Word also reveals that the evil spirits, or demons, come back in the guise of the spirits of the dead.

Deadly Self-Salvation.—The *Sunday School Times* says: "A thoughtful missionary in India who has sought to take up the most sympathetic attitude toward the religious ideas of India has recently written of his entire despair of men when once the idea of salvation by merit has possessed them. It is an idea absolutely deadly. The peculiar doctrine which has passed into Europe under Luther's name, said J. A. Froude, is known as Justification by Faith. . . . As originally proclaimed by Luther it contained the deepest of moral truths. It expressed what was, and is, and must be, in one language or another, to the end of time, the conviction of every generous-minded man. It must be so because only love so great as to be utterly undeserved can save us, doing in us the work of purification, of humiliation, of new creation and ennoblement, of invigoration and development which is Christian salvation." The only power which can save is that of the Gospel of God in Christ Jesus.

An Item of Extravagance.—According to a table compiled by automobile firms California stands the second state in the United States in the number of its machines. New York State has 60,000; California second with 35,000. In Minneapolis it is said that one automobile firm holds mortgages on 1,500 homes; and the mortgages placed on homes and other properties for the purchase of automobiles in that state is said to be \$4,000,000; while Nebraska has \$9,000,000 in mortgages based on automobile purchases. In Kansas the estimate is \$4,000,000 in the last three years. Money scarceness in Iowa is charged to the same condition, which shows to what the era of extravagance is leading, and there is certainly coming a harvest-time.

The Theater Reforming the Church.—And now Charles Frohman, the great theater manager, in common with prominent social workers, "feels that the church is not successfully coping with moral problems," and he wants New York's laws so changed that the theater can give dramatic productions on Sunday. Mr. Frohman may be right in his feeling, but he will not better the moral problem. What is wanted is the life, the power, the Spirit of God. The church needs more of it, much of it, sadly needs it; the theater does not have it at all. It is not emotion, feeling, sentiment that is needed; it is life.

A British expedition in New Guinea has discovered a new pigmy race. Four men were caught. One was 4 feet 4 inches, one 4 feet 1 inch high, and two were each 4 feet 6 inches high. They could not be induced to smoke, and in this were wiser than their captors.

That the leaning tower of Pisa is 12 inches more out of the perpendicular than it was 18 years ago is the verdict of a commission appointed to examine it. It now leans 16½ feet.