

# Signs of the Times

## GIVE GLORY TO GOD

PSALM 96

*(Boothroyd's Translation.)*

**S**ING to Jehovah a new song;  
Sing to Jehovah, all the earth.  
Sing to Jehovah, bless His name;  
Publish from day to day His salvation.

Declare His glory among the nations;  
Among all the peoples, His wonderful deeds!  
For great is Jehovah, and greatly to be praised;  
He is to be feared above all gods!  
For all the gods of the nations are vain idols:  
But Jehovah made the heavens.  
Honor and majesty attend His presence;  
Power and beauty are in His sanctuary.  
Give to Jehovah, kindreds of the people;  
Give to Jehovah glory and power;  
To Jehovah give the glory due to His name.  
Bring a present when ye enter His courts;  
Worship Jehovah with holy reverence.  
Tremble before Him, all the earth;  
For He fixed the world that it can not be moved;  
He judgeth the peoples with uprightness.  
Say among the nations, Jehovah is King.  
Let the heavens be glad and the earth rejoice;  
Let the sea with all its fulness roar:  
Let the fields, with all that is therein, exult;  
Let all the trees of the forest sing aloud  
Before Jehovah; for He cometh,  
He cometh to judge the earth.  
The world will be judged with righteousness,  
And all the peoples according to His truth.



## With Our Inquirers

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 2539.—Essential to Salvation.

Is it necessary for a Christian to have his name written upon the church record in order to be saved? I mean one who has been, and is now, living up to all the commandments of God the best he can?

F. E.

The essentials to salvation as given by the apostle Paul are as follows: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9. But such faith means more than mere belief, and such confession means more than mere words. There is a kind of belief which is mere assent to facts, as "the devils believe and tremble," but the belief which the apostle refers to is thus expressed in the following verse: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." A belief which stops short of righteousness is not the belief which God requires. True faith lays hold upon God's promise and makes it ours; it submits to God's word, it gives up the sin which His word condemns; it embraces as its own the righteousness which the word gives. It yields the heart that the Spirit of God may cleanse it from its sin, and write upon it His own blessed righteousness. And the soul who thus believes will confess Christ; confess Him with the mouth in declaring himself a disciple of the Lord and what the Lord has done for him, and will also confess Him by living the life which the Lord requires. The soul that does that can not be shut out of heaven by any man or any body of men, or by any organization on the face of the earth. But the soul who does that will not want to go on alone.

Jesus Christ is the Head; His body is the church; and those who yield to Him are baptized, and in that baptism are baptized into His church. That makes them members of His body. Of course all that can be done, and the name not placed on the church record, and yet where one does go so far as that, will they not desire to unite with others of the same faith? Now, it is possible that God can save us each alone, and yet He has not chosen that way; He has associated men together in all the ages, in order that the deficiencies of the one may be supplied by the fulness of the other; the defects of the one may be remedied by the strength and completeness of the other.

There are some kinds of plants which must be fertilized thru other plants of the same kind. A hill of corn growing alone in a field may put forth great stalks, and yet its kernels be incomplete. It has not come in contact with other life in the way appointed by the Creator. That is why we find many times that hills of corn in the outskirts of a field rarely bear full ears, while much inferior-looking corn in the center of a field has well-filled ears. Read 1 Corinthians 12, and especially verses 12 to 27, also 1 Peter 4:10 and see if you do not think it best that one should come in the closest union possible with his brethren of like faith, in order that he may help them and be the means of helping others.

Selfishness is developed in the one who is content to remain alone. The sharp corners of our idiosyncrasies and bad dispositions are worn off and rounded out in constant contact with others. We obtain broader charity and greater sympathy in unselfish work for God, associated with others. We learn that our work is not the only work, our soul not the only soul, and thus it is that God has associated us together. The mere record on the church-book amounts to nothing so far as the form is concerned; on the other hand it does associate us together as one body and is helpful in this sense,

that the soul feels that he is numbered as one of the family, or on the family record in that place.

One other thought suggested by our querist: God asks us to do not the best we can, but better than we can. If we always did only "the best we can," it would be poor human effort, and would constantly tend downward. It would ever be an excuse that we reached perfection by doing the best we could, and consequently the Lord asks no more of us. Such lives would be sure to degenerate. On the other hand, he who sees before him the perfect in Christ Jesus will grasp the power of God to do all that God requires of him; ever seeing before him the perfect, ever recognizing his own imperfection, ever reaching out for that which lies beyond; and yet with the constant assurance that God gives His own life and power to enable us to do His will.

### 2540.—Jesus and John the Baptist.

What did Jesus mean by saying to John the Baptist in answer to his question, "I have need of being baptized of Thee, and comest Thou to me?" "Let it be so now, for it is fitting that I should do all things that are right."

Our Common Version reads, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." See Matt. 3:13-15. In other words, it meant that Jesus took the place completely of those whom He came to save; "was made sin for us who knew no sin, that we might be made the righteousness of God in Him," and counting Himself a sinner for our sakes, He passed thru all things that were necessary to fit Him to become a Saviour for our sakes. Among those things was that of baptism, the marriage ceremony which connects us with the Lord.

### 2541.—Tithe Paying.

Can one have the faith of Abraham—genuine, saving faith—and not pay the tithe, providing he understands the tithing question? F. H. R.

Probably not; and yet the real question might come over this, Does he understand the tithing question after all? If it is a mere matter of law to him, he does not understand it. If he looks upon it as a matter of real union with God, as partnership with the Lord of heaven and earth, he probably does understand it. How does he see it? God has made man steward of two wonderful and valuable things, time and means. Of the time He demands that man shall in a general way consecrate all to Him, but one-seventh part of that time He demands that man shall specially consecrate to Him. Of his means, while in a general sense the Lord makes him steward of all, and will call him to account for the way in which he uses it, yet in a special sense He has demanded that one tenth of that means shall be yielded to Him, to which man has no right whatsoever. One seventh of time and one tenth of man's income, God has reserved to Himself as tests of the loyalty of His children, tests of the proving of their love. Further than this, God takes all those children who unite with Him into partnership with Himself. Jesus says, "Take My yoke upon you and learn of Me." He yokes Himself up with every believer; He becomes a partner, so to speak, with that believer in all his transactions, and every duty of life. All that we have comes from Him. His is the world and its fulness, and He asks us only one tithe of our means, given unreservedly as first-fruits to His work. With that proper use of means, He promises a great blessing. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the

windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Now if one has the faith of Abraham, he will see all this in the tithing system if he is properly instructed. If he does not see this, perhaps he has not been properly instructed, and the tithe may not seem to him of binding obligation. If he will look upon it with the eyes of faith, he will see in it great privilege and blessing in proving God, as have thousands upon thousands who have rendered to the Lord that which is His own.

### 2542.—Why Not Observe Them Now?

Will you please explain in the SIGNS OF THE TIMES in full why the sabbaths and passovers, and seven years, and, in fact, all the Jewish law, is not observed now by Seventh-day Adventists? Was it not a command set forth by God? Ex. 34:22; Lev. 23:34. INQUIRER.

All these laws peculiar to the Jews belong to one of two classes. They were either civil regulations, for the Jews themselves in the wilderness, or in their own land, or they were typical and pointed forward to Christ. When the great antitypical Sacrifice was offered upon the cross, all these which pointed forward to that Sacrifice or were connected with its types expired by limitation. There could be no virtue whatever in offering sacrifices when the Sacrifice had come, no virtue in offering the lamb when "the Lamb of God" had died. And all the things which were promised in the feasts and yearly sabbaths were met in Him and took on far larger, greater, deeper meaning than they had hitherto.

And so we are instructed concerning that law of sacrifices and offerings, and all that pertain to that earthly sanctuary of which it was said "which is a figure for the time present; according to which are offered both gifts and sacrifices that can not, as touching the conscience, make the worshiper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation." Heb. 9:9, 10; read also the verses which follow. Certainly such scriptures as these are sufficient for not continuing these typical observances, and, in fact, in the nature of things, it would seem as tho the Scriptures were hardly needed. Col. 2:14-16 indicates the same thing. The ceremonies of the typical law stood for man's sin, as a bond that had been written against him, and these were blotted out, nailed to the cross, as the shadow of the things to come, but the body is Christ. To go back to these ordinances as saving institutions is to make of none effect the offering of Jesus Christ.

### 2543.—Cain's Wife. Gen. 4:17.

Would you please explain Gen. 4:17. Who was Cain's wife? L. F. W.

This is not really a profitable question, but one that rather ministers to curiosity. Neither is it a difficult question if we will but take into consideration the lapse of years during which the things in Genesis 4 were enacted. We do not know how long Cain lived before he was married. During this time, doubtless, Adam and Eve had many sons and daughters born unto them. See Gen. 5:4. It was one of these daughters of Adam that Cain married. We do not see any reason for taking the ground that some do that a wife was created for Cain the same as for Adam, from his own flesh and bone.

### 2544.—China.

Has China an older history than ours? L. F. W.

Certainly it has. Our history is not very old. It was only in 1492 that Columbus discovered America, and at the very most the discovery of this land goes back less than a thousand years, when America was said to be discovered by the Norwegians. Chinese history goes back perhaps the farthest of any living nation, and has the longest civilization of any nation now existing. We are not to take all its legends, however, as authentic history; many of them came down thru song and story, and are to be greatly discredited the same as those of Egypt.



# SIGNS OF THE TIMES

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

For Terms, See Page 15  
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## Wilt Thou Be Made Whole?

By Mrs. E. G. White

**N**OW there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water."

At certain seasons the waters of this pool were agitated, and it was commonly believed that this was the result of supernatural power, and that after the troubling of the pool whosoever first stepped into the waters would be healed of whatever disease he might have. Hundreds of sufferers visited the place; but so great was the crowd when the waters were troubled that they rushed forward, trampling under foot men, women, and children, weaker than themselves. Many could not get near the pool. Many who had succeeded in reaching it died upon its brink. Shelters had been erected about the place, that the sick might be protected from the heat by day and the chilliness of the night. There were some who spent the night in these porches, creeping to the edge of the pool day after day, in the vain hope of relief.

Jesus was at Jerusalem. Walking alone in apparent meditation and prayer, He came to the pool. He saw the wretched sufferers watching for that which they supposed to be their only chance of cure. He longed to exercise His healing power, and make every sufferer whole. But it was the Sabbath day. Multitudes were going to the temple for worship, and He knew that such an act of healing would so

excite the prejudice of the Jews as to cut short His work.

But the Saviour saw one case of supreme wretchedness. It was that of a man who had been a helpless cripple for thirty-eight years. His disease was in a great degree the result of his own evil habits, and was looked upon as a judgment from God. Alone and friendless, feeling that he was

than the edge of the pool. Others stronger than he would plunge in before him. The poor, helpless sufferer was unable to contend successfully with the scrambling, selfish crowd. His persistent efforts toward the one object, and his anxiety and continual disappointment, were fast wearing away the remnant of his strength.

The sick man was lying on his mat, and occasionally lifting his head to gaze at the pool, when a tender, compassionate face bent over him, and the words, "Wilt thou be made whole?" arrested his attention. Hope came to his heart. He felt that in some way he was to have help. But the glow of encouragement soon faded. He remembered how often he had tried to reach



At the Pool of Bethesda.

shut out from God's mercy, the sufferer had passed long years of misery. At the time when it was expected that the waters would be troubled, those who pitied his helplessness would bear him to the porches. But at the favored moment he had no one to help him in. He had seen the rippling of the water, but had never been able to get farther

the pool, and now he had little prospect of living till it should again be troubled. He turned away wearily, saying, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

Jesus bids him, "Rise, take up thy bed, and walk." With a new hope the sick man



looks upon Jesus. The expression of His countenance, the tones of His voice, are like no other. Love and power seem to breathe from His very presence. The cripple's faith takes hold upon Christ's word. Without question he sets his will to obey, and as he does this, his whole body responds. Every nerve and muscle thrills with new life, and healthful action comes to his crippled limbs. Springing to his feet, he goes on his way with firm, free step, praising God, and rejoicing in his new-found strength.

Jesus had given the palsied man no assurance of divine help. The man might have said, "Lord, if Thou wilt make me whole, I will obey Thy word." He might have stopped to doubt, and thus have lost his one chance of healing. But no, he believed Christ's word, believed that he was made whole; immediately he made the effort, and God gave him the power; he willed to walk, and he did walk. Acting on the word of Christ, he was made whole.

By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking. Many realize their helplessness; they are longing for that spiritual life which will bring them into harmony with God, and are striving to obtain it. But in vain. In despair they cry, "O wretched man that I am! who shall deliver me from this body of death?" Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, "Wilt thou be made whole?" He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe the Saviour's word. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength. Whatever may be the evil practise, the master passion which thru long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is "dead in trespasses." He will set free the captive that is held by weakness and misfortune and the chains of sin.

The sense of sin has poisoned the springs of life. But Christ says, "I will take your sins; I will give you peace. I have bought you with My blood. You are Mine. My grace shall strengthen your weakened will; your remorse for sin I will remove." When temptations assail you, when care and perplexity surround you; when, depressed and discouraged, you are ready to yield to despair, look to Jesus, and the darkness that encompasses you will be dispelled by the bright shining of His presence. When sin struggles for the mastery in your soul, and burdens the conscience, look to the Saviour. His grace is sufficient to subdue sin. Let your grateful heart, trembling with uncertainty, turn to Him. Lay hold on the hope set before you. Christ waits to adopt you into His family. His strength will help your weakness; He will guide you step by step. Place your hand in His, and let Him guide you.

Never feel that Christ is far away. He is

always near. His loving presence surrounds you. Seek Him as the one who desires to be found of you. He desires you not only to touch His garments, but to walk with Him in constant communion.

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 ★ "Not Now, but Then." ★  
 ★ O WHEN that friend that I have loved and ★  
 ★ leaned upon, ★  
 ★ When that kind hand shall fail, and that sweet ★  
 ★ smile be gone, ★  
 ★ And I can only dumbly kneel before Thy cross, ★  
 ★ With Thee my mute lips pleading to repay the ★  
 ★ loss, ★  
 ★ Then let me softly, sweetly hear amid the pain, ★  
 ★ When I shall cry, "Ah, shall I see that face ★  
 ★ again?" ★  
 ★ An angel whispering, "Not now, but then." ★  
 ★ And when the whole world carelessly shall on- ★  
 ★ ward go, ★  
 ★ And pass me by, and mock at grief it does not ★  
 ★ know, ★  
 ★ The joyous laughter falling harshly on my ears, ★  
 ★ I'll pray, "May it not like my own be changed ★  
 ★ to tears, ★  
 ★ Those happy hearts not like my own be rent ★  
 ★ in twain;" ★  
 ★ And I shall cry, "When will they understand?" ★  
 ★ Again ★  
 ★ Let those sweet words suffice my soul, "Not ★  
 ★ now, but then." ★  
 ★ O, bleeding, broken-hearted, whisper o'er and ★  
 ★ o'er, ★  
 ★ "Not now, but then." Dost thou not see that ★  
 ★ radiant shore, ★  
 ★ That shines beyond thy sorrow, and the mist of ★  
 ★ years, ★  
 ★ That shines beyond the darkness of the lonely ★  
 ★ years? ★  
 ★ Think not thy tears were shed, thy prayers ★  
 ★ were plead in vain; ★  
 ★ O, see those patient lips smile from the cross ★  
 ★ again ★  
 ★ And as a father answer thee, "Not now, but ★  
 ★ then." ★  
 ★ HELENA SMITH. ★  
 ★ \*\*\*\*\*

**The Help of God.**

**T**HE expression "Help of God," may mean either of two things: He helping us, or we helping Him. It is obviously used in both ways in the Bible, and there is but little difference, if any at all, which way it is used; in each case it is a mutual helping each other.

Let us first consider it from the standpoint of helping the Lord. We learn from Judges 5: 23 that a bitter curse was pronounced upon the inhabitants of Meroz, because they came not up to the *help of the Lord* against the mighty. Of course the Lord was victorious in that conflict with the mighty, but the inhabitants of Meroz lost the blessing of a triumph with the Lord, and instead, incurred a bitter curse. The same thing has been repeated in this world over and over again in the case of individuals, peoples, and nations.

Just now the greatest danger of this kind, and the *last*, too, threatens all nations, peoples, and individuals. Just now the mightiest foe of God and Israel is rallying, equipping and training both nations and individuals for his last battle with the powers and people of light and truth. The Almighty is loudly calling, by a special message, for His church and children to come to His help, in this final conflict between light and darkness, truth and error, Satan and the Saviour.

There is no question as to the final outcome of this greatest battle of battles. Victory will surely come, not to the mighty, but

to the Almighty. Israel, helping Israel's God, will surely triumph. But, reader, where stand you? Are you coming up to the help of the Lord against the mighty? The Saviour, the great Captain of our salvation, is calling for volunteers. He will enrol your name with the army of the Lord in the Lamb's book of life. He can make you wholly whole, and wholly holy. Then He will clothe you with the invincible armor of God, the armor of light, the armor of righteousness. Then our righteous All-Father, with an army of righteous soldiers, under the leadership of the Son of righteousness, will cut His work on the earth short in righteousness. You will then hear the divine applause, "*Well Done*," and enter into the eternal joys of our adorable Redeemer.  
 H. A. ST. JOHN.

**Nouns Sui Generis and Individual.**

**F**ROM the Latin Vulgate down to the present time, our translations of the Bible do not discriminate between nouns *sui generis* and nouns individual. The noun *sui generis* is used in the singular number to give the idea of a species or kind of thing without regard to individual things. For example, in the Greek Testament we have two words for life: *Zoe* is *sui generis*, is always in the singular number, and means life without regard to individual life. *Zoe* is God-life. When *Zoe* is added to *Psuche*, individual life, then the *Psuche*, or soul, becomes immortal.

*Psuche*, or soul—individual life,—is in both numbers. The Lord Jesus did not say that He came to give His *life* a ransom for many. He came to give His *Psuche*, His *soul*, His individual life, a ransom for many. Our Lord looked forward to His resurrection when His life would be renewed by *Zoe*, the God-life.

The same word is sometimes used in the *sui generative* sense, and at other times in the individual sense. In 2 Corinthians 5, the words "tabernacle" and "house" are both used in the *sui generis*. "For we know that if the earthly [kind of] house of our [species of] tabernacle be dissolved, we have a [kind of] building from God, a [kind of] house not made with hands, eternal in the heavens. For verily in this [species of tabernacle] we groan, longing to be clothed upon with our [species of] habitation which is [to come] from heaven; if so be that being clothed [with the heavenly kind of body] we shall not be found naked [bodiless]." See 1 Cor. 15: 44, 48, 49, 53, 54.

E. S. BROOKS.

THE only known recipe to make good missionaries is the one prescribed by the Lord of the harvest: "Pray ye that He send forth laborers." They have to be prayed into existence, and when ready must be prayed into the field, and when there, prayed into success and fruitfulness. The kind of prayer needed is the prayer that accompanies sacrifice.—*The Rev. N. L. Rockey.*



## Christ the Prophet

By Charles Lindsay Taylor

**W**HEN Moses was nearing the end of his life work he said to Israel, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear." Acts 7: 37.

This promise of God thru His servant was ever afterward cherished by the Jewish nation, and when, after centuries of waiting, John the Baptist appeared and the Spirit of God testified so mightily thru his message, his nation sent messengers to him to inquire concerning his person and work. One of the questions propounded was, "Art thou that Prophet?"

John was a prophet, and a great prophet, but he was not "that Prophet." To him had been given simply the work of preparing the people for the advent of that Prophet who, "mighty in deed and word" (Luke 24: 19), should bring direct from the throne of God the message of life for the dying world.

As the prophet of God, Christ Jesus occupied relatively the same position that Moses before Him had occupied. He was a man dwelling among men. Like Moses He was the prophet in Israel. By birth He was a Jew, and His personal work while on earth was for that people; "He came unto His own."

Undoubtedly no one who believes the Scriptures will question that Jesus was a prophet. It may be, however, that some will query the thought that He was really like Moses in the exercise of the prophetic gift.

The prophets of the olden time were those who spoke for God; each was a mouthpiece for the Almighty. The messages borne were God's messages, given in God's words, and backed up by His Spirit's power. It was not theirs to choose the time when, the place where, nor the manner in which their work should be performed. They were directly under the control of Jehovah.

Thus we read of Moses that God spake unto him, and the command was given, "Thus shalt thou say unto the house of Jacob, and tell the children of Israel." Ex. 19: 3. David said concerning himself, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23: 2. To Jeremiah it was said, "Whatsoever I command thee thou shalt speak" (Jer. 1: 7); and to His servant Ezekiel the word came, "Son of man go, get thee unto the house of Israel and speak with My words unto them," "whether they will hear or whether they will forbear." Eze. 3: 4, 11.

Just so it was with the Lord Jesus. As prophet He received the message from God. His word was not that which *His* will formed, but that which the Father dictated. He plainly declared, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and

what I should speak." "The word which ye hear is not Mine, but the Father's which sent Me." "As My Father hath taught Me, I speak these things." John 12: 49; 14: 24; 8: 28.

Always a man of faith, always submitted to the purposes of God, He was found of the Father always an open channel thru which the waters of life, in messages and deeds of love, could flow forth to the thirsty world.

Likewise it was that the Son of God as the prophet of God wrought out His deeds of mercy for and among His people. He worked by faith. All the mighty miracles of His life were but the outworking of Jehovah who dwelt within Him. "I do nothing of Myself," He said. "The Father that dwelleth in Me, He doeth the works."

### The Manifest God.

"God lives, I say,  
God lives to-day."  
"O soul, how hast thou known?"  
"Tis hymned by every bursting bush,  
'Tis whispered by the leaves,  
'Tis painted in the roseate flush  
The sunset sky receives."  
"God loves, I say,  
God loves for aye,"  
"O soul, how durst thou hope?"  
"Tis thrilled thru every mother's kiss,  
That soothes a brow of care,  
Thru hands that work love's ministries,  
Thru hearts that dream and dare."  
"God rules, I say,  
God rules alway,"  
"O soul, how canst thou tell?"  
"Tis written clear in human lives,  
On history's printed page,  
The false succumbs, the true survives,  
And spreads from age to age."  
—Howard Arnold Walter.

John 8: 28; 14: 10. And thus when men beheld His beneficence and love expressed in the feeding of the multitudes, the healing of the sick, the casting out of devils, the giving of sight to the blind, and the raising of the dead, they saw not the human but the divine, not the Son but the Father. To Philip He plainly said, "He that hath seen Me hath seen the Father."

"But," says one, "was He not the Son of God? And could He not have spoken and worked according as He Himself wished?" Yes, He *was* the Son of God, and He *could* have done all that He did at the behest of His own will. Such, however, was not His choice. He had come to do the Father's will (Ps. 40: 7, 8), thus He willed that even His *divine* self should be subservient to the Father. He therefore exercised not His own power, but as all men must do who will finally enter heaven, He allowed only His Father's will and power any place in His life.

Upon this point also we hear Him speak: "My meat is to do the will of Him that sent Me;" "I seek not Mine own will, but the will of the Father;" "I came down from heaven, not to do Mine own will, but

the will of Him that sent Me." John 4: 34; 5: 30; 6: 38. And in that crucial Gethsemane hour, when the fate of earth trembled in the balance, He could only pray, "Not as I will, but as Thou wilt;" "Thy will be done." Matt. 26: 39, 42.

Prophet of Galilee! Wonderful Man He was, and yet what He was man may become. His mind, His Spirit, His power, His will, and His work we may have. As prophet, as God's humble servant among men, He brought God down to men, or, what is more true, He lifted man up to God. And now, because of His experience, *all* His children may follow Him in knowing God's will and in revealing that will to the world. As Christ was sent, so are His followers sent. John 20: 21. To them has been given the spirit of "revelation in the knowledge of Him" (Eph. 1: 17), the Spirit which shows them "things to come" (John 16: 13), and, as lesser prophets, so to speak, they go with their burning message of life and love, ambassadors to reconcile man to God. 2 Cor. 5: 20.

Yea, wonderful Prophet! Indeed we "hear Him," and His message has made us glad.

### Has It Been Abolished?

"THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Notice, Jesus does not say "this is *better* than the law and the prophets," but "this is the law and the prophets." Thus the teaching of the Old Testament law and the prophets regarding man's relation to his fellow men is all summed up in the Golden Rule.

Is it any wonder that Jesus said He had not come to destroy the law or the prophets? Certainly any one would be in poor business trying to destroy the Golden Rule.

A. DELOS WESTCOTT.

### The Comforter.

[H. H. Smith, in the Sunday School Times.]

"I WILL pray the Father, and He shall give you another Comforter, that He may be with you forever." A few months ago, while traveling, I saw a little blind girl come into the car. She was not more than seven or eight years old, and had a very bright face. She had been attending a school for the blind, and was on her way home, yet no friend or relative was with her. You ask how she could travel alone? Very well, indeed, for she was put in charge of the conductor, a kind-hearted man, who lived in the same town she did. When he was not engaged in collecting tickets, he sat by her side and talked with her. She thus reached the end of her journey safely, and I saw her placed in the arms of her loved ones when she reached her station. That conductor was a comforter in the Bible sense of that word, which means "one who is called to another's side to aid him." Do we realize that we are like this little blind girl, in a world where we know not the way, yet the Comforter is our ever-present guide, who is striving to lead us to our heavenly home?



## The Beginning of the Inquisition in Portugal

[The following article in four parts is not from some ancient tome written by some prejudiced Protestant; it is from the *Illustracao Portuguesa* of June 18, 1906, a popular magazine of Lisbon, Portugal. We do not print it because we have aught of enmity or ill-feeling against one single Roman Catholic in this world. We have warm friends among them; we pray for them all. Many of them are Christians, far better than their creed. We publish the article to show a logical outworking and legitimate fruitage of the union of church and state. The members of the Roman Catholic Church are like other men and women by nature—neither better nor worse. If that church had not assumed to legislate and execute for God and demand that the state should submit to her creed, she would not have authorized the Inquisition. The Inquisition was but the logic of the church's claim and demand for power to punish heresy. Let all men take heed. Let those "Protestants" who are seeking religious legislation in behalf of Sunday learn the lesson. The translation of the article is not finished English; it has too much of the idiom of the Portuguese, but it does not misrepresent the original.]



**T** was on the twenty-third of March, 1536, that the bull of Paul III, establishing definitely the tribunal of the Holy Inquisition, arrived. It is a celebrated date.

The people and the monks, especially the monks, to whom the divisions of Jewish merchants, learned men, money-lenders, jewelers, and doctors, were a provocation and a constant blasphemy, rejoiced and ran thru the streets in great crowds, the "habits" caught up, the rosaries hanging down, the faces purpled and apoplectic. The king, an apathetic imbecile, also bloated and sickly, wrapped in a monk's gray dress with cardi-

nal's cap, surrounded by Dominicans, bishops, parasites, and doctors, praised God in the auditorium of the palace, convinced above everything of his prestige with the Roman ecclesiastical tribunal and of the unquestionable excellence of his ambassadors. The great dream of D. John III was finally attained. The bull of the Holy Father named four inquisitors in Portugal—the bishops of Coimbra, Lamego, Ceuta, and a doctor of theology, freely chosen by the king,—and it gave them together with the judge of the diocese the authority to proceed against heretics.

From here a few months, D. Diogo da

Silva, bishop of Ceuta and confessor of the king, was named chief of the inquisitors; he was our friar Thomas de Torquemada. On the death of the bishop, the brother of the king, the Cardinal D. Henrique, ascended the supreme chair, another purpled imbecile that obtained six votes for pope on the death of Paul III, who in the end of life fed himself on woman's milk and who at eighty years thought of having a son as heir to the crown; he was our D. Diogo Deza. Finally the archbishop of Lisbon, D. George d'Almeida, a subtle, intelligent, crooked, and hypocritical prelate, succeeded the Cardinal D. Henrique in the discharge of the horrid office; this was our Cardinal Cisneros. These three men, after Philip II, later the entire people, succeeded in rooting among us, as an institution both sacred and unmovable, the greatest monstrosity that could nurse it-

of his medical science, of his infinite, absorbing, infiltrating, and dominating power. The flames of the human sacrifices arose; in the stuffy, subterranean chambers were erected *polés*<sup>1</sup> and *potros*<sup>2</sup>; filed thru the open squares the processions of yellow *carochas*<sup>3</sup> and lighted torches, while the miter of the inquisitor and the long gowns of the clergy crossed corridors of the old inquisitorial palace in the dark and silence, and the sounds of breaking bones arose from the *aspas*<sup>4</sup>; the flesh crackled while tied to the post of the *fogueiras*<sup>5</sup>—the imbecile multitude raised its hands to heaven, thanking God for being allowed to exterminate the heretics, and it, itself without feeling, without perceiving, was peopling the gloomy dungeons of the Inquisition, and multiplying the endless sentences of the relators of the Holy Office.

An animated Spanish historian who exhibited the delirium of statistician and the most desirable good humor, had the patience to make an account of the victims of the first inquisitor of Castella, friar Thomas de Torquemada, during the eighteen years of his inquisitorial ministry: 10,220 died in the flames; 6,870 were burned in effigy, being absent by death;

91,321 he punished with infamy, confiscation of goods, perpetual imprisonment, and incapability of any employment as a penitent; all of these three classes compose 114,401 families lost forever! When only one inquisitor in Spain realized such devastation in the short period of eighteen years, calculate how many millions of victims would not have been made by the sixty inquisitors in Portugal during three centuries!

"But Portugal had what it asked, and had what it merited."

(To Be Continued.)



A Procession of Dominicans Going to a Burning in the Palace of Estaos, at Rocio.

From an engraving of the time. In front are the servants who prepare the funeral pyre; next, the friars of St. Dominicus with the standard of the inquisition; after them, the Familiars of the Holy Office in white robes; next to the penitents, in miter and dress, come their confessors; and last, the effigies of the absent, and the bones of the dead in small coffins.

self in the bosom of an authoritative, centralized, and Cæsaristic regime.

The Holy Inquisition became as indispensable to the spirit of the people in the sixteenth and seventeenth centuries as the processions, bull-fights, or national games. It was not only the fanaticism of a king to impose it; it was to every soul popular to demand it, in a frightful, inexplicable, collective hallucination, in riots and slaughter, thru the churches and public squares, in the eloquent pulpits of Saint Domingos and in the plebeian benches of the Courts of Torres Novas. It was the hatred of the Jew, of his chest-hoarded gold, of his goldsmith's jewels,

gal had what it asked, and had what it merited."

<sup>1</sup> *Polé* was the arrangement for separating the joints by use of a pulley attached to the ceiling, with a cord passed thru, having one end tied to the hands behind the back of the victim; stones tied to the victim's feet.

<sup>2</sup> *Potros*, a sort of a wooden horse on which the victim was laid for torture.

<sup>3</sup> *Carochas*, a sort of tall miter worn by victims in the *auto-de-fé*.

<sup>4</sup> *Aspas*, a large wooden cross on which was stretched the victim to have his bones crushed.

<sup>5</sup> *Fogueiras*, the funeral pyre on which the incorrigibly impenitent was burned alive.

A MAN may have enough of the world to sink him, but he can never have enough to satisfy him.—T. Brooks.



## Within Prison Walls.

ONE Sunday morning, as is our custom here, we sang in a prison corridor these words:

### "Over the Dead-Line."

"O sinner, the Saviour is calling for thee,  
Long, long has He called thee in vain;  
He called thee when joy lent its crown to thy days,  
Called thee in sorrow and pain.

Chorus

"O turn while the Saviour in mercy is pleading,  
And steer for the harbor bright,  
For how do you know but your soul may be drifting  
Over the dead-line to-night?"

"O sinner, thine ear has been deaf to His voice,  
Thine eye to His glory been dim;  
The calls of thy Saviour have so wearied thee,  
O what if thy sins weary Him!

"O sinner, God's patience may weary some day  
And leave thy sad soul in the blast,  
By wilful resistance you've drifted away  
Over the dead-line at last."

Elder Bairle remarked that they should take that as a warning and turn to the Lord before the awful "dead-line" is reached.

When prayer was offered, many raised their hands as a request that they be remembered in our petitions. Before the sun had set that day, one soul of that number was cold in death. He had crossed the "dead-line."

May God help us to remember those behind prison-bars, that we may not hear those fatal words from our Saviour's lips, "In prison and ye visited me not," and may we who are out of the fold of safety answer the Spirit's pleading voice, ere we reach the "dead-line."

Your sister in the faith,

JENNIE CONYNGHAM.

## Some Points on the Sabbath.

[The following is from quite an extended article written by a boy of thirteen years. It was sent us by a minister. The article, of which the summary below is a fair sample, was written without other help than was obtained in the Bible and other publications. It is well done, tho it doubtless could be duplicated in merit many times by children well instructed in the truth. It shows how the children and youth properly instructed can grasp and teach the word of God.]

LET us see the contrast between the Bible and some of man's theories concerning the Sabbath. Truth can stand fire, and when contrasted with error shines brighter than before, as the following will show:

Man's theory: The Sabbath was made for the Jews.

The Bible: "The Sabbath was made for man." Mark 2:27.

Man's theory: The seventh day of the week is the Sabbath of the Jews.

The Bible: "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

Man's theory: Christ did away with the law.

The Bible: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17.

Man's theory: All were once under obligation to keep the law, but it has long since been abrogated.

The Bible: "All His commandments are

sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

Man's theory: The first day of the week is the Sabbath.

The Bible: "The seventh day is the Sabbath of the Lord thy God." Deut. 5:14.

Man's theory: If the seventh day was the Sabbath, our best talent would find it out.

The Bible: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13.

Man's theory: We should obey the laws of our country.

The Bible: "Whether it be right in the sight of God to harken unto you more than unto God, judge ye." Acts 4:19. See Dan. 3:16-18.

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**A New Leaf.**

He came to my desk with a quivering lip—  
The lesson was done—  
"Dear teacher, I want a new leaf," said he,  
"I have spoiled this one."  
In place of the leaf so stained and blotted  
I gave him a new one all unspotted,  
And into his sad eyes smiled—  
"Do better now, my child."

I went to the throne with a quivering soul—  
The old year was done—  
"Dear Father, hast Thou a new leaf for me?  
I have spoiled this one."  
He took the old leaf, stained and blotted,  
And gave me a new one, all unspotted,  
And into my sad heart smiled—  
"Do better now, my child."

—Anon.

\*\*\*\*\*

Friend, which do you choose? God in many scriptures claims the seventh day as His own, He never so claimed the first, but gave it to man for labor. He blessed and sanctified the seventh day; He did neither

to the first. He commanded the seventh day to be kept holy; He never commanded to keep the first day. There is but one commandment in the Bible for a weekly Sabbath, and that says, "The seventh day is the Sabbath of the Lord thy God."

JAMES FERGUSON.

## "The Common People."

AFTER all, the common people are the salt of the earth and the hope of the world. They are the dependable element of society—the safe and sane element. They are the multitude, the masses, the rank and file. They live and move and have their being outside of officialdom. The scribes and Pharisees and aristocrats and plutocrats are not found in the ranks of the common people.

The common people heard Christ gladly. They do yet. They have always been hospitable and responsive toward the Gospel. There is something in the Gospel which appeals to them. There is something in them which responds to the Gospel. When you hear of a revival, it is among the common people. The crowds that gather to hear the Gospel are from the common people. The fertile field for evangelism is among the common people. The churches that are throbbing with the spirit of Jesus and glowing with the fires of evangelism are churches of the common people. The common people keep the prayer-meeting and the Sunday-school going. The preachers and missionaries come, mainly, from the ranks of the common people. They are the conservators of orthodoxy. They furnish the constituency of the denominational paper. They are the great working force in the kingdom of God. Thank God for the common people.—*Word and Way.*

# Our Bible Reading

## The Joy of Repentance.

What invitations are extended to sinners?

"Come unto Me, all ye that labor and are heavy-laden." Matt. 11:28.

"If any man thirst, let him come unto Me and drink." John 7:37.

"Return unto Me, and I will return unto you, saith Jehovah of hosts." Mal. 3:1.

"Turn ye, turn ye from your evil ways: for why will ye die?" Eze. 33:11.

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto Me; for I have redeemed thee." Isa. 44:22.

"Return ye, and turn yourselves from all your transgressions, wherein ye have transgressed; so iniquity shall not be your ruin; . . . and make you a new heart and a new spirit: for why will ye die?" Eze. 18:30, 31.

Why should the sinner turn to God?

"My son, forget not My law; but let thy heart keep My commandments: for length of days, and years of life, and peace, will they add to thee." Prov. 31:1, 2.

What effect will turning to the Lord have upon the sinner?

"My son, give Me thine heart; and let thine eyes delight in My ways." Prov. 23:26.

"Let all those that take refuge in Thee rejoice, let them ever shout for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee." Ps. 5:11.

What others will be made happy?

"Let thy father and thy mother be glad." Prov. 23:25.

How do angels feel over repentant sinners?

"There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

To every one who has not named the name of Jesus, the only name "under heaven, that is given among men, wherein we must be saved," the invitation comes; "whosoever will may come;" a welcome awaits you. For your own joy and peace and happiness, come; for the joy of Christian father and mother, come; for the rejoicing of angels and the Redeemer Himself, come.

"O taste and see that Jehovah is good: Blessed is the man that taketh refuge in Him;

O fear Jehovah, ye His saints;  
For there is no want to them that fear Him."  
"The angel of the Lord encampeth round about them that fear Him,  
And delivereth them." Ps. 34:8, 9, 7.

H.





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Manuscripts should be addressed to the Editor.

For further information see page 15.

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## There Is Help in God for You.

HERE come to every soul who has left the ways of sin to walk in the highway of righteousness times of discouragement, hours of darkness. Hope seems to have forever fled. The pathway is shrouded with the blackness of darkness. Evil demons whisper to us out of the gloom innumerable temptations and doubts. God seems to have forgotten us, and left us a sport and a plaything to the spirits of darkness.

"Beloved, think it not strange" that these experiences should come. Every aged saint of God, upon whose brow seems to rest the calm of eternal peace, has known the struggles alone in the darkness. Your case is unique only in the fact that it is yours and peculiar to you. It is no harder, no deeper in its blackness, than that of many others. Perhaps it is far lighter in shadows, shorter in its duration, less intense in its power to depress.

Jesus, the Son of God, knew the power of these seasons of depression and fearful soul-conflict. He knew it in the desert of temptation for forty long days and nights. He knew it under the pale paschal moon, in the deep shadows of Gethsemane; when denied the comfort of His disciples, He could clutch the cold earth and pour out His agonizing prayer to the Father—"Thy will be done." And it is true of His children that—

"All paths that have been or shall be Pass somewhere thru Gethsemane."

Every soul

"Must kneel alone in darkness there And battle with some fierce despair. God pity those who can not say, 'Not mine but Thine,' who only pray, 'Let this cup pass,' who do not see The purpose in Gethsemane."

Dry and shriveled would be the plant which had always the sunshine. Flaccid and weak would be the muscle which never knew the weariness of exertion.

"God never would send you the darkness If He thought you could bear the light; And you would not cling to His guiding hand If the way were always bright."

Do these thoughts help you?—Perhaps not. Let us talk further. Settle these things forever:

1. God has no hatred, no thoughts of evil toward you. "For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end." Jer. 29:11. Know that God's thoughts are not affected by your moods or feelings.

2. However sinful you are, He wants to save you. "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your

evil ways; for why will ye die?" Eze. 33:11.

3. Are your sins great and many? He says in tones of infinite appeal: "Tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:18, 19.

4. But does the darkness abide? "Who is among you that feareth Jehovah, that obeyeth the voice of His servant? he that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God." Isa. 50:10.

5. Are you beset on every side? and do the demons of darkness whisper, "There is no hope"? Answer them: "For the Lord Jehovah will help me; therefore have I not

been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame. . . . Behold, the Lord Jehovah will help me; who is he that shall condemn me?" Isa. 50:7-9.

O soul, the whole Book abounds in life-giving promises. Do not trust your faith; rest in the power of God. Do not look to your weakness or unworthiness; the Son of God gave Himself to save you because you were weak and unworthy. There is no need in your life but what it is met in His own divine fulness. Cast feeling and fears to the winds and rest upon the eternal verities of His word. No man can shut His door of mercy; no human or demon can pluck you out of His hand. He will never turn from you. Why do you turn from Him? Why do you not return to Him?

## Studies in Romans

### The Israel of God.

"I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen.

"But it is not as tho the word of God hath come to naught. For they are not all Israel that are of Israel: neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are the children of God; but the children of the promise are reckoned for a seed." Rom. 9:1-8.

PAUL felt so keenly for his "kinsmen according to the flesh" that he had great sorrow" and "unceasing pain" of heart. His kinsmen were the people of the Jewish nation. But they rejected the great riches of Christ that had been given to them.

Paul recounts the blessed things that the Lord bestowed upon the Jews. His mind grasps the inestimable value of the prize, and then when he thinks that all this has been spurned by his people, he feels heart-sick. They have turned from these true and enduring riches that their Father in heaven has urged upon them and are seeking the fleeting riches of this world. Paul feels so keenly over this that he would be willing to give up his own hopes and blessings in Christ if it would only bring his kinsmen to acknowledge their Lord and Redeemer.

This shows the zeal for the salvation of souls that was ever burning in the heart of the great apostle to the Gentiles. He was so intent on winning others to Christ that he would be willing to be blotted out of existence if it would only accomplish the work of saving this people that have such a wonderful history, and who had enjoyed such inestimable advantages. But now they have rejected their Christ; they have cruci-

fied the very One who came into the world to save them.

But in thus rejecting the Redeemer the Jewish people of Paul's time are not isolated examples by any means. The same Redeemer is in the world to-day by His Holy Spirit, and is seeking to win your heart. He is still offering salvation on the same terms that He offered it in Paul's day, and if we reject Him now we commit the same mistake that the people of that time committed. The righteous life that Christ offers as a free gift to each individual is still proffered by the hand of the divine Father, and to reject Him now is just as disastrous to the one who does it as it was to the Jews who lived two thousand years ago.

Observe the things that Paul enumerates as belonging to the Jews: To them belonged the "adoption," "the glory," the "covenants," "the giving of the law," "the service of God," and the "promises;" theirs were the "fathers," and even "Christ as concerning the flesh" belonged to that historic people. But they became engrossed with the thought of their national importance; they trusted in their lineage, and boasted of being the literal descendants of Abraham and of the "fathers." They thought the Lord would surely do great things for them because of their parentage. But God makes it perfectly plain that what He is seeking to develop is character. It does no good to lay claim to being a child of Abraham unless we do the works of Abraham.

"For they are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed." God does not ask the question, Have you been born of certain honorable parents? But He invites us to be born again thru the power of His Spirit. We can not control our birth or ancestry.



That part is fixed; but we can control the matter of being born again. We may have the birth of the Spirit by simply accepting the gift of God. Being born of some certain line of parents, may implant within us certain tendencies, or it may give us certain temporal advantages. But being born again thru the influence of the Spirit of God gives us the character of God's own righteousness, and that is the thing that the Lord is seeking to accomplish in each one of us.

The heavenly adoption into the family of God, so that we become the sons and daughters of God, is most strikingly presented by the apostle Paul in the first part of the eighth chapter, as noted in recent articles. It is this *adoption* that interests you and me. It is this *adoption* that each one should seek. This will bring us to the place where we can say "Abba, Father" to the great Person who controls the universe itself. What an indescribable comfort to have it as an actual fact of experience that we are the acknowledged children of the Infinite One! When in distress or perplexity, how good it is to be able to come to Him that is all-powerful and know that He hears us and know that He works for us. Any one who is in possession of the knowledge that he is the son of God, having been adopted into the heavenly family, can meet with no disaster or grief that will crush him. Infinite power can always reach far beyond any of our finite ills. Praise the Lord for His abundant and full salvation!

T.

## The Aaronic and the Melchizedek Priesthoods.

**I**N the Aaronic priesthood all that was necessary to be a priest was to have descent from Aaron, with certain necessary limitations. The priest must be a male; he must not be crippled or dwarfed or deformed; he could serve only between certain ages; and normally, he must be a good man, and the legitimate heir.

Every high priest in the Aaronic priesthood was a type of Christ. Each year's service represented in its great features the entire priesthood of Christ for His sinful children, from His ascension till His glorious coming. The priests of Aaron's order served "unto the example and shadow of heavenly things." Heb. 8:5; 9:1-12. The Aaronic priesthood was an "order." Heb. 7:11. That is, they were made priests after a regular arrangement. In an *order* there must be more than one. One only could not constitute an order of priests.

Even so the Melchizedek priesthood is an order. There is more than one priest found in it, not necessarily in succession. There are characteristics of this order of priests as follows: (1) They are called of God. Heb. 5:1-5. (2) They are sons of God. Verses 5, 6. The declaration of sonship is equivalent to an appointment to the priesthood. Verses 8-10. (3) They are king-priests. Chapter 7:1, 2. Each stands alone in his priesthood, preceded and succeeded by no one in his priestly office; his priesthood is unchangeable. Verses 17, 24. All these specifications are met in Christ Jesus.

The expression in Heb. 7:3, "without father, without mother, without descent, having neither beginning of days, nor end of life," must not be pressed too hard. Remember it pertains to the priesthood; and in that priesthood, the priest of the order of Melchizedek serves alone. Therefore of the example given in Genesis 14 there is *no record* of ancestry or descent, no record as to when his priesthood began or when it closed; no record of when his life began or of any ending of that life. A little segment of a circle of unending priesthood is presented before us in that ancient record, and this segment is of the same order of priesthood as is that of our Lord.

Of course, on the human side, Jesus did have birth of the tribe of Judah. He did have beginning of priesthood, when "He ascended up on high," and sat down "at the right hand of the throne of the Majesty in the heavens." Of this priesthood which began with Christ's ascension, the Aaronic priesthood was a type, but the Melchizedek priesthood of Christ is everlasting. In other words, He is a priest because He is a Son. Note that the one is equivalent to the other. "So Christ also glorified not Himself to be made a high priest, but He [the Father] that spake unto Him, *Thou art My Son*, this day have I begotten Thee: as He saith also in another place, *Thou art a priest forever after the order of Melchizedek.*" Heb. 5:5, 6. A.R.V. The declaration of sonship is made equivalent to the office of priest after the order of Melchizedek. The same thought is given in verses 8 to 10: "*Tho He was a Son, yet learned obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him the Author of eternal salvation; named of God a high priest after the order of Melchizedek.*" Sonship and priesthood are equal terms in the Melchizedek order of priesthood.

He who became Jesus was and is pre-eminently *the Son of God*. He was with the Father before the world was. As *the Son of the Master of the universe*, He was *the Priest of the universe*, the great connecting, life-giving link between all creatures and the throne of the Infinite.

As this earth was created "not in vain," but was "formed" "to be inhabited" (Isa. 45:18), it is reasonable to suppose that God's plan is to people His universe with inhabitable globes after the same general manner which He did the earth, at the head of each of which was one who came direct from the hand of the Creator, as did "Adam, the son of God" (Luke 3:38). Thus there came to be an order of the Sons of God, as incidentally revealed in Job 1:6; 2:1; and 38:7. Analogy would say that each of these sons was the father and priest of his world or planet, as was Adam of this world, but all under *the Son of God and the Priest of the universe*.

The father and priest of this world was Adam, a life-giver and instructor to his children, binding them to *the Son of God* and to the Throne of the Infinite. But Adam sinned. He yielded himself and his dominion to Satan, the usurper; and therefore as head of this world *de facto*, Satan met with

the sons of God, before Jehovah. Job 1:6. But this world must be won, and *the Priest of the universe, the Son of God, gave Himself* for this lost world, invested Himself with fallen humanity, that He might win what Adam lost, and so He also became the Melchizedek of this world; and the record in Hebrews 5 gives us mighty glimpses of this wonderful condescension of the Son of God. How His humiliation ought to stir our own hearts to devotion to such love and sacrifice! How faithfully obedient ought we to be to Him who is the Author of our eternal salvation! Truly He is One who is "able to save to the uttermost," all who will trust Him.

### Our Bible Band.

#### Schedule for Week Ending July 4, 1908.

Sunday	June 28	Ezra 3, 4	Proverbs 26
Monday	" 29	" 5, 6	" 27
Tuesday	" 30	" 7, 8	" 28
Wednesday	July 1	" 9, 10	" 29
Thursday	" 2	Neh. 1, 2	" 30
Friday	" 3	" 3, 4	" 31
Sabbath	" 4	" 5-8	Matthew 1

#### Suggestive Notes.

A word further concerning the book of **Ezra**. Ezra himself was a Jewish priest and scribe (see chapter 7:11), and was the organizer of the company that went up from Babylon. He was highly favored of Artaxerxes Longimanus, the king of Persia. He evidently was not with the first company, but was with the second—about 1,800 men, Israelites, who left Babylon for Jerusalem in 457 B.C., when the decree was given by Artaxerxes for the rebuilding of Jerusalem, and the restoration of the commonwealth. Here the decree of Dan. 9:25 and the 2,300 days of Dan. 8:14 begin. A very sturdy reformer was the priest, casting out foreign wives and their children, establishing a regular synagogal service.

The book of **Nehemiah** is supplemental to that of **Ezra**. Ezra occupied the position of priest; Nehemiah, as governor. The latter was cup-bearer to the Persian king Artaxerxes Longimanus, who gave him permission to return with a colony of Jews in 455 B.C. While Nehemiah was opposed bitterly by certain factions led by Sanballat, Tobiah, and Geshem, still God prospered the works of his hands. Ever diligent was Nehemiah, and ever zealous indeed for his God, something which he continually brings before the Lord and pleads the Lord's blessing, because of his faithfulness. In the Jewish scriptures, Nehemiah is called the second book of Ezra. Both Ezra and Nehemiah are valuable books, giving the history of the Jews during this period of restoration.

Our devotional readings of this week carry us out of the Old Testament, into the New, so that the last chapter of each day's reading will be a New Testament chapter. These New Testament readings will begin with the book of Matthew, written by the evangelist whose name it bears, one of the twelve apostles of our Lord. His name in the Hebrew means "faithful man." He is also called "Levi." Mark 2:14. When he was called of Jesus he was engaged as a publican, or tax-gatherer; in the Galilean region, one of a class which was despised of the Jews, because the paying of taxes showed they were under the power of another nation. Then, too, many of the publicans no doubt were avaricious and unjust. This, however, could not have been the case with Matthew. It has been stated that there was a Hebrew Gospel written by Matthew; over this scholars are divided. It is supposed that the Gospel of Matthew in Greek was written about 60 A.D., or thirty years after the death of Christ. The first chapter traces the genealogy of Mary from Abraham to the birth of Christ, omitting some generations in order to divide it into three different sections of fourteen generations each.





# THE OUTLOOK

Watchman,  
what of  
the night?

## Presbyterians of a Century Ago and of To-day

### Significant Actions of the Presbyterian General Assembly in Its Recent Session in Kansas City.

**T**HE question of securing and enforcing Sunday laws was a leading topic of the one hundred twentieth session of the General Assembly of Presbyterians in Kansas City, Mo. It passed resolutions against Sunday funerals, Sunday excursions, and employment of labor on Sunday; taboing the Sunday paper, urging a half holiday on Saturday, the omission of Monday morning classes in schools, pledging alliance in work with Sunday leagues, recommending Sunday-observance committees in each synod, indorsing the work of the American Sabbath Union, and the Woman's National Sabbath Alliance, recommending a sermon on the subject of Sunday observance to be preached in each church next April, and memorializing Congress to pass a Sunday-closing law.

The foregoing list of resolutions would indicate that the enforcing of Sunday by law occupied quite an amount of the attention of the Assembly. It is well for people to keep Sunday who are of the opinion that it is right for them to do so. But people who do not believe in it, or who are indifferent to it, should be allowed the same freedom NOT to keep it that others enjoy to observe it. This is the statement of one of the commonest principles of freedom. It is a principle that the fathers of this Republic suffered much to establish as a corner-stone in the temple of freedom that was erected on this soil.

The Presbyterians believe that Sunday is the Sabbath, and they insist on calling it the Sabbath; they do not as a general thing speak of the day merely as Sunday.

Everybody knows that Sunday is a religious institution. People are asked to refrain from working on that day because some think that the day has a degree of sacredness attached to it. The claim is made that since Christ rose from the dead on the first day of the week therefore the Sunday should be observed sacredly and religiously. Now since this is the very nature and the character of the day it is absolutely impossible to make something secular out of that which is essentially religious—out of that which has its whole history woven full of religious sentiment. And for this very reason Sunday legislation must always be religious legislation.

Sunday legislation is always asked for by the churches. If any society that is not essentially a church organization joins in asking for Sunday laws it can in almost every instance be found that the church is back of the asking. The church is responsible for the interest that any particular society outside of the church may take in securing and enforcing Sunday laws.

When this government was formed, the object was kept prominent of having religion entirely separated from the state. The experiences thru which many of the fathers had passed impressed upon their minds strongly



Rev. William Henry Roberts, D.D., LL.D.

Moderator of the Presbyterian General Assembly, Kansas City, that where the state undertook to control or influence the religion of men, it brought on the cruellest kind of persecutions.

The Declaration of Independence set forth these principles, and no sooner was it promulgated than the Presbytery of Hanover, Va., proceeded to indorse it by sending a memorial to the Legislature of their state. This memorial was indorsed by the Baptists and Quakers, showing that the religious sentiment of that time was in favor of allowing freedom in religious matters, and in order to have this freedom the state must not legislate upon religious subjects. The memorial that they sent is the following:

"Now, when the many and grievous oppressions of our mother country have laid this continent under the necessity of casting off the yoke of tyranny, and of forming independent governments upon equitable and liberal foundations, we flatter ourselves that we shall be freed from all the encumbrances which a spirit of domination, prejudice, or bigotry has interwoven with most other political systems.

"This we are the more strongly encouraged to expect by the Declaration of Rights, so universally applauded for that dignity, firmness, and precision with which it delineates and asserts the privileges of society, and the prerogatives of human nature, and which we embrace as the Magna Charta of our commonwealth, that can never be violated without endangering the grand superstructure it was desig-

nated to sustain. Therefore we rely upon this Declaration, as well as the justice of our honorable Legislature, to secure us the free exercise of religion according to the dictates of our consciences.

"In this enlightened age, and in a land where all of every denomination are united in the most strenuous efforts to be free, we hope and expect that our representatives will cheerfully concur in removing every species of religious as well as civil bondage. Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but may be pleaded, with equal propriety, for establishing the tenets of Mohammed by those who believe the Alcoran; or, if this be not true, it is at least impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the church of Rome.

"We beg leave farther to represent that religious establishments are highly injurious to the temporal interests of any community.

We would also humbly represent that the only proper objects of civil government are the happiness and protection of MEN in the present state of existence; the security of the life, liberty, and property of the citizens, and to restrain the vicious, and encourage the virtuous by wholesome laws, equally extending to every individual; but that the duty which we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

"Therefore, we ask no ecclesiastical establishments for ourselves; neither can we approve of them when granted to others. This, indeed, would be giving exclusive or separate emoluments or privileges to one set of men, without any special public services, to the common reproach and injury of every other denomination. And for the reasons recited, we are induced earnestly to entreat that all laws now in force in this commonwealth which countenance religious domination, may be speedily repealed; that all of every religious sect may be protected in the full exercise of their several modes of worship; exempted from all taxes for the support of any church whatsoever, farther than what may be agreeable to their own private choice or voluntary obligation. This being done, all partial and invidious distinctions will be abolished, to the great honor and interest of the state, and every one be left to stand or fall according to his merit, which can never be the case so long as any one denomination is established in preference to others."

The Episcopalian Church was the established church of Virginia at that time. Thomas Jefferson supported the memorial that was sent by the Presbyterians, and after what he pronounced "the severest contest in which he was ever engaged," a law was passed Dec. 6, 1776 totally disestablishing the church in Virginia.

The action of the Presbyterians of to-day in seeking to have such rigid Sunday laws passed and enforced is very much in contrast with the action of their brethren a little more than a hundred years ago. The people of this



First Presbyterian Church, Kansas City.



Fifth Presbyterian Church, Kansas City.



world seem to keep revolving around a circle. The principles that have been shown to be oppressive and that are therefore cast off in one age are brought out in another, thinking that they can be made to work all right now. And thus history is constantly repeating itself. The people of this time are moving strongly toward another religious despotism. We should keep in mind what it all means.

Many of the good people in each of the various churches are coming to feel that the church must deal with the many social problems that are confronting us. This would be all right if the church felt that she must deal with them by preaching the Gospel in the demonstration of the Spirit and of power. But that is not the plan on which they propose to work. They propose to combine and bring the state to their aid, and there is where the danger before the world lies. The church deplores its weakness, and so is seeking to the state for help. There is an abundance of history to show what the result will be. There is also clear prophecy to foretell the outcome of it.

T.

## How Far Are We from Revolution?

THERE are times when everything seems to move peaceably, and we think it will continue so. There are times when mob spirit is manifest, and we get somewhat of an idea of the condition of things underneath the surface. Men of note have declared within the last few years that the world is sleeping upon a volcano, and now and then utterances of radical Socialists or anarchists emphasize these statements. Take the following, for instance, from the Chicago *Inter-ocean* of the report of the meetings in Union Square, New York City, March 28. The correspondent's report begins with a conversation between a policeman and the Inspector of Police:

"They have brought many carts into the Square to serve as speaking stands," reported a policeman. "Drive them away; use your clubs if necessary," replied the Inspector. A man in the crowd hearing the command, pulled a paper from his pocket, tapped it with his finger, and said to the Inspector: "That is the strongest thing in America. It is the Constitution of the United States. It says that the people have a right to peaceable assemblage." The reply of the Inspector was, holding aloft his club: "This is the strongest thing in Union Square." The crowd fell back before the blue-coats, and a man in the throng started up the defiant battle-song of the French Revolution, "The Marseillais," and surging in and out, the march of the people began, bearing mottoes like these:

"We Demand Work."

"Why Should We Go Hungry?"

"Public Thievery Makes Private Property."

Then came the mounted police, a splendid company which bore down upon the multitude like so many mounted soldiers in the French army. "Drive them into the East River," commanded the Inspector. The horses turned into the crowd; many fell beneath the hoofs of the animals. The reporter tells us that the red-hatted Socialist columns dashed backward and massed upon the sidewalks; on came the charging police cavalry, pushing, even on to the sidewalks with their prancing horses. The *Omaha World* referring to it declares that "it reads like a page from Carlyle's 'French Revolution,' or like an account of what might have happened in darkest Russia." It is a significant comment on the condition of things in free America in the 20th century.

**How They Regard Protestants.**—The *Western Watchman* (Catholic) of May 21 has an editorial on the dissolution of Methodism, and declares that when they, at their recent assembly at Baltimore, repealed the rule against theaters, cards, and dancing, it was amidst the deafening applaud of over seven hundred lay and clerical delegates." The *Watchman* draws contrast between this and the beginning of Methodism under Wesley. It says: "Now in the year of our Lord 1908, the grandest

general assembly ever held by Methodists in any country has decided to let down the bars and permit the profane children of Belial to enter the fold. The last distinction of the true Methodists has disappeared and 'Zion has capitulated to the enemy.' There is no longer a shadow of reason for the continued existence of a Methodist Church. It has seen the end of its usefulness; the time has arrived for it to die, and die it must. We have been asked if we could rejoice at the dissolution of Protestantism, and we answer in the affirmative. If asked now if we see with pleasure the ruin of the work of John Wesley, we answer in a similar manner. 'Why should these weeds occupy the ground?' This from Father Phelan sets forth very frankly and emphatically the attitude of Roman Catholics toward Protestantism. It tells some plain truths to which Protestants would do well to take heed. Just as soon as Protestantism left its Bible, it became weakened; its only hope is to go back to Protestant principles, which are really New Testament, Pentecostal principles. In that only lies its power.

**The Coming Revolution in the East.**—Not many years ago Emperor William made himself quite famous as an artist, in a great painting called "The Yellow Peril," in which the yellow races were represented as a great cloud overwhelming Europe. Just recently Justice Harlan of the Supreme Court of the United States, in his speech referred to the same thing as the yellow peril. He said: "We refer to the people of Asia as the yellow race. There are 400,000,000 Chinese, as strong physically and mentally as we are. There is over there another nation whose people are progressive and ambitious. We may some day see a skilled army in Japan of 5,000,000 to 10,000,000. They will say: 'You claim Europe as your country; this is ours. Get out.' I don't think they have any such idea now, and we have no hostility toward them, but there will be a conflict between the yellow race and the white race that will shake the earth." We read in Revelation 16:12 of certain changes that are to take place that "the way of the kings of the East might be prepared." The kings of the East must refer to those great Eastern powers. A few years ago some thought China was to be divided among the powers of Europe; Japan would be constantly held in check, but there seems to be very good reason to believe that when the time comes for action, China will be a great martial nation, and will have as allies in that last great conflict Japan on the one side and some of the great tribes of India on the other. It is well to study the prophecies of God's word concerning these things in these days.

**Heavy rains visited northern Texas and Oklahoma** May 22 to 24, and the Red, Canadian, and Trinity Rivers were so swollen that all bridges were either made unsafe or swept away. For many days all traffic north of Fort Worth, Texas, was suspended, the high water exceeding any known by the oldest inhabitants. Thousands of sheep and cattle were drowned, and it has been reported that about twenty persons perished. The Texas Pacific Railway bridge between Fort Worth and Dallas was swept away from its foundation on the 26th, carrying eight or ten people down with it. Only four of these were saved. The water and light plants of Dallas have been under water, and in large sections of the city the water has been from one to three feet deep. One of the most serious features of the disturbance has been the washing of the contents of the sewers back into the city, which is likely to endanger health. Guthrie, Oklahoma City, and other large cities have suffered severely. The property loss will reach several millions of dollars. Elder Clarence Santee, who furnished us the information, adds these striking words: "It does seem that every effort of this old earth is an extreme attempt to still hold its way, and that every storm has a destructive center. The judgments of the Lord are certainly felt in the land."

**To break all previous records** has been the ambition of the Atlantic steamship lines of late years. On her last trip the Cunard liner "Mauretania" broke the record over the long course from Queenstown to New York, covering the distance in four days, twenty hours, and fifteen minutes, with an average speed of 24.86 knots. This beats the record of her sister ship, the "Lusitania," by seven minutes.

**The race question** is becoming a tremendously serious one. One of the more recent indications, perhaps, is the organization and spread of what is called "The Anti-Miscegenation League," the center of which seems to be Vicksburg, Miss. Its name indicates its purpose; namely, to prevent in every way the mixing of the black and white races. Judge Thomas M. Norwood goes so far as to suggest, according to the *Atlanta Constitution*, that the evil should be made a capital offense, the guilty man hanged, and the woman sent to the penitentiary for life. The League hopes to accomplish something by the scattering of publications and appeal to the people. The *Constitution* remarks: "These are but scattering indications of the gathering storm which is unquestionably soon to sweep the South."

**The one hundred twentieth general assembly** of the Presbyterian Church, held in Kansas City the last week in May, passed resolutions against the alliance of Presbyterian synods with anti-saloon leagues or other non-ecclesiastical organizations. While Presbyterians believe in temperance and good government, they evidently do not believe in yoking the church up with organizations carrying on work outside the church, a belief and practise every religious body might follow with profit to itself. The church and truth of God need no alliance with the world for strength or advancement; in fact, such alliances divide the interests and lessen the powers of the church.

**The trustees of Stanford University**, Palo Alto, Cal., have taken a splendid and a decided stand in regard to the drink question. Their rulings apply not only to drunkenness on the campus, but the Academic Council is instructed to prohibit the use of liquor in fraternity chapter houses, student club-houses, and other student lodgings. The presence of liquor on any premises leased from the university will be sufficient cause for the revocation of the lease and the suspension of the guilty parties. This action is largely the result of the vigorous efforts of the Student Affairs Committee to absolutely suppress the use of liquor, both on and off the campus.

**America's two great perils**, says Cardinal Logue, of Ireland, who sailed from America June 6 after a visit of several weeks, are over-prosperity and divorce. In his farewell address, he said: "Prosperity and material power are beset with dangers; prosperity often degenerates into luxury, and power may turn into injustice. America, I am sure, will be well able to take care of herself in the face of a foreign foe; her greatest enemy will be within her own borders. Luxurious living would weaken the strength of the country, and injustice would ruin its prosperity."

**Accidents in the Navy.**—Under full steam, making nineteen knots an hour, Admiral Sibree's flagship, the "Tennessee," of the Pacific cruiser fleet, burst a steam-pipe of one of her boilers, June 5, while on her semi-annual official speed test provided for by the naval regulations. Six men were killed by the escaping steam, and eight others were terribly scalded, literally cooked by the boiling water and steam. During the past five years, since the modern naval policy was inaugurated, 125 men have been killed and 68 injured.

**According to a statement made by Captain Wentworth Harry Moore**, who has just returned to the United States from San Salvador, where he incurred the displeasure of the president, "there is a spirit of unrest among all the Central American states at present, and something will happen very soon. President Cabrera, of Guatemala, holds the rulers of all the little countries down there together, but he will not last long, according to present indications, and when he goes, they will all go."

**June 5, eight persons were killed and twelve injured** when a car crowded with passengers on their way to attend the June ball of the Naval Academy at Annapolis, Md., collided with another car, utterly wrecking both, and strewing the tracks with the killed and wounded.

**The Attorney-General of California** recently decided that the laws of that state do not permit separate schools for negro pupils. The issue was raised at Riverside where there are many colored pupils in the schools.

**Lightning killed two persons and injured eight others** in central Ohio, May 31. A number of horses were killed, several barns were burned, and much damage was done to crops by the lightning in the neighborhood of Mount Vernon and Kenton.

**The temperance cause in Oregon** scored a number of victories in the last election, June 1. The eight "dry" counties voted to remain "dry," and twelve new counties went over to the prohibition side.





## The Spanish People.

### Their Customs and Conditions in General.

**S**HOULD one endeavor to describe in detail the races which have in different times peopled the Iberian peninsula, he must not hope to stop short of numerous thrilling volumes. From the earliest dawn of history, this sunny portion of Europe was known as Iberia, and its inhabitants as Iberians. It is believed that the earliest inhabitants came from the South, and that they had been allied with the Libians who inhabited the northern coast of Africa.

How long this fair peninsula was the undisturbed home of the Iberians no one knows. Behind the rocky ramparts of the Pyrenees, they may have remained for centuries unconscious of the Aryan torrent which was flooding Western Europe as far as the British Isles. Nothing has been discovered by which we may reconstruct this prehistoric people and (perhaps) civilization. But their physical characteristics we are able to guess; for just as we find in Cornwall, England, lingering traces of the ancient Britons, so in the mountain fastnesses of northern Spain linger the Basques, who are by many supposed to be the last survivors of that mysterious primitive race.

The Phenicians, who were attracted to the Iberian peninsula by its gold and silver as early as 1300 B.C., soon began to establish permanent settlements and build cities. As early as 1100 B.C., they had founded the city of Gades (Cadiz), which is to-day quite an important seaport and educational center of southwestern Spain. It was in the year 850 B.C. that the Assyrians came down with "their cohorts all gleaming with purple and gold," and the power of the Phenicians was partly broken.

Just about this time the Phenicians founded the city of Carthage upon the northern coast of Africa, and for several hundred years a torrent of Carthaginian life was pouring into the Iberian peninsula.



Church of San Jose, Madrid.

The city of Barcelona was named after the powerful family of Barca, in Carthage, to which Hannibal belonged. It was from the millions of Spain that Hamilcar recruited his army. It was on the eastern shores of Spain that Hannibal carried on one of the most determined and desperate struggles the world has ever seen.

### Roman Domination.

It was in the year 206 B.C. that Cadiz, the last stronghold of this peninsula while under Carthaginian rule, surrendered to the Ro-



A Valencia Farmer.

This sort of costume is almost out of style, but there are some who occasionally dress this way. The style of headgear is still almost universal with the farmers here.

mans. In the year 197 B.C. the entire peninsula was organized into a Roman province, thenceforth known not as Iberia but Spain, and its people, Spaniards. The Romans held sway until 412 A.D., when Ataulphus had established his court in Barcelona, and Romanized Spain became Gothic Spain. Just three centuries later, or in "711 A.D., the Visigoth king had disappeared, and a Mohammedan empire was fastened upon Europe." The descendants of the Visigoth kings never lost their patriotism; and altho for several centuries their power did not extend beyond a few mountains of northwestern Spain, they did not fail to keep up an unbroken chain of kings. The ruling power in Spain to-day, the Castilians, are descendants of these mountaineers.



The Royal Palace at Madrid.

### Last Moorish Stronghold.

It was in the year 1212, that under the command of Alfonso IX, King of Castile, the power of the Moors in Spain was broken, and most of them were driven from the country. Thus, the once great Mohammedan empire in this country was reduced to the single province of Granada, where the Moors entrenched themselves in their last stronghold. As monuments of the superior intelligence and advancement of that people, there remain to-day the excellent irrigation system of Valencia, the beautiful and artistic Alcazar of Seville, and the splendid Alhambra of Granada.

The Spaniards of to-day are the result of the intermingling of these different peoples for so many centuries. As a result of this peninsula's having been occupied by many different races of people, we find to-day in this country a number of distinct types with reference to physical features. Especially are the Roman and the Arabian elements very prominent. Likewise there are several distinct dialects spoken in different parts of Spain. While the Castilian is the official language of the country, there are thousands of Spaniards who are able to speak but very little of that, the most musical of all languages. The Basques have a dialect which seems very unlike any other known language. In the four northeastern provinces the Catalan is spoken. This is similar to the Patois of southern France. The Valencian dialect is quite similar to the Catalan but is a little more like the Castilian.

### Condition of People.

It is conceded by the best authorities that not more than about fifty per cent of the Spanish people are able to read and write. This is a deplorable condition; and because it exists, the problem of getting the Gospel into the homes of this people is a difficult one to solve.

The great majority of the people have very limited means; many are in extreme poverty. Truly the prophecy of James 5 with reference to the last days is being fulfilled in this country. Laboring classes here are terribly oppressed. Farm-hands work long hours and receive from thirty to fifty cents a day for their work. Some may receive a little more than this in harvest-time, but it is a rare thing. Mechanics and other high-class laborers receive from fifty to eighty



cents a day, and if one gets a dollar a day, he considers himself extremely fortunate.

We find living expenses here just about as high, and perhaps a little higher, than in California, so one can readily see what a struggle these people must have in order to exist. The prophet, in speaking of the time when these conditions would exist, exclaims: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

### The National Sport.

While Spanish people as a rule are high-tempered and easily excited, we find them to be courteous and very hospitable.

The national sport is the bull-fight. This is the most barbarous custom existing in Spain. The masses are simply carried away with it. Its influence upon the people is very depressing; but just as the fiend takes another and still another dose of opium or morphin, so the Spaniard keeps on returning to the arena. This has undoubtedly been one of the most powerful elements in producing the decline in Spanish power.

We hope to deal with another of those elements in a future letter.

"Is not My word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" The only remedy for the evils of Spain, and for the individual Spaniard, is the unadulterated word of God. I am thankful for a part in making known the power of the Gospel.

FRANK S. BOND.

### Our Work and Workers.

"SINCE my last report, I have baptized five persons at Ferndale, Wash."—L. Jolinson.

CHURCH NUMBER ONE, of New York City, has added seventeen members during the last three months.

A. W. KUEHL reports five accessions to the truth at St. Paul, Minn., as the result of Bible work there.

THE WEST SIDE CHURCH of Indianapolis, Ind., is rejoicing over four additions to their number, all adults.

CAMP-MEETING was held at Caldwell, Idaho, May 13-20. At the close of the meeting eleven were baptized.

NINE souls are keeping the commandments at Groveton, Texas, thru the labors of Brethren W. R. French and J. I. Taylor.

AT Minneapolis six persons have obeyed the command, "Repent and be baptized." F. E. Rew presented the truth to them.

"BROTHER R. W. LEACH reports a good interest at Peru. Four have embraced the truth there, all heads of families."—Indiana Reporter.

A CHURCH of fourteen members has been organized at Freeland, Texas, by Brethren T. W. Field and W. M. Cubley. Eight of the new church are recent converts to the message.

FROM Oxly, Mo., Brother J. E. Wolcott writes in the Workers' Record: "Seventeen dear souls at this place, all adults, have signed the covenant to keep all of God's commandments."

"THREE souls were baptized and united with the church, two others promised to keep all God's commandments, while several others are under deep conviction."—S. W. Nellis, Everett, Wash.

AT Fall River, Mass., four persons, two brothers and two sisters, were baptized recently by Brother

H. C. Hartwell. A little company of eight are banded together at that place in the service of the Lord.

DURING the last few weeks of the spring term at Union College, College View, Neb., Brother W. A. Spicer conducted a series of meetings which resulted in winning twenty-two students to the service of the Lord.

THRU the labors of Brother and Sister G. R. Hawkins at Muscatine, Iowa, about fifty substantial people have lately been brought into the church. Thirty-four of these were baptized in the Mississippi, May 23.

A PRIVATE letter from Brother Clarence Santee, Fort Worth, Texas, says: "We dedicated the new church at Corpus Christi last Sunday, the 31st of May. During the two days' meeting four adults were added to the church at that place."

BROTHER WALTER G. BOND writes from Gracia, Barcelona, Spain, May 22: "We are now in the midst of a series of meetings in the city of Valencia. Six or seven have just begun to keep the Sabbath. Please remember this needy field in your prayers."

THE WABASH VALLEY SANITARIUM, at LaFayette, Ind., was dedicated Sunday, May 31. The mayor of the city and one of the leading attorneys gave addresses. Elder A. G. Daniells delivered the main address, "The Object of Our Sanitarium Work."

UNION COLLEGE SUMMER SCHOOL holds from June 23 to August 4. Applications should be in as early as possible. Teachers and others who plan to attend should address the Principal of Union College Summer School, College View, Neb., for information.

THE largest senior class in their history, is the report of both Union College, at College View, Neb., and South Lancaster Academy (Mass.). The former numbered thirty and the latter twenty-four. In each class several courses were represented, and practically all the graduates are taking up some line of active missionary work.

### Wanted for Missionary Work.

SIGNS, Watchman, Bible Training School, and Life Boat. Address James Harvey, 1055 Bush St., Oakland, Cal. Brother Harvey can use any quantity of clean papers all the time.

THE address of the clerk of the Los Angeles church is Mrs. Belle P. Baker, 1323 Toberman St., Los Angeles, Cal.

### \$300 Reward for Information of Missing Young Man.

CARLTON H. GREENE, son of E. C. Greene of 97 Pallister Ave., Detroit, Mich., left home October 14 last for the Central High School, since when nothing has been heard of him.

Much effort has been made in various directions to locate him, but without success.

He is described as being eighteen years of age, height, five feet nine inches; weight, about 118 pounds; sandy hair, light complexion, blue eyes, slightly dimpled chin, and has a slight muscular twitch of the eyes and face. He is of slender build, is active, studious, of good habits, quiet and retiring in manner. When he left home he wore a dark-blue serge suit and light golf cap. May have taken an assumed name.

His unbroken silence is most distressing to his family, who offer the above reward in the hope that some one may impart information that may lead to his safe return home, where a most cordial welcome and cooperation in his plans for the future await him.

Picture and full description sent on request.

**Saves Money.**—In every home where this paper goes, there are doubtless leaking vessels of agate, enamel, tin, brass, zinc, aluminum, iron, or wood. Don't throw them away, for Agatite will mend them. Trial box only thirty cents, enough to mend a number of holes. \$1.50 a dozen, for a short time only. H. F. Phelps, Station F, Minneapolis, Minn.

### Book Notices.

"Inaugural Addresses of the Presidents of the United States from Washington to Roosevelt." Edited by John Vance Cheney. Two volumes, very neatly printed and bound. Portraits of our first and present presidents. The Reilly & Britton Co., Chicago.

The above are two volumes of "The Patriotic Classics," issued by this company. They speak for themselves, and present in convenient form the policies and principles for which the various chief magistrates of this government stood. The Declaration of Independence is also given, a fitting introduction to the work.

"Sidereal Sidelights—A Medley of Dawn-Thoughts." By C. L. Brewer, author of "The Elder Brother" and "Stepping-Stones to Heaven." Published by the Balance Publishing Company, Denver, Colo. Price, linen paper, fifty cents.

A New Thought book, borrowing the language of truth to clothe error, counting Jesus a mere politician, and man, divine, with his salvation within himself. It is a false Gospel and its "dawn-thoughts," in a religious sense, are the settling shades of midnight over those who will hope in vain in a gospel of man, which is not the Gospel.

### "The Other Side of the Money Question."

By James A. Fulton, Secretary of the American Monetary League. Paper covers, 25 cents. Hutchinson & Broadbent, McKeesport, Pa.

This pamphlet is an argument to prove that the present monetary and banking system is a producer of panics and the most potent factor in wealth concentration. It endeavors to make clear those points in the money question which it has been difficult for people to understand. The author discusses the side given the least publicity from press and platform. He has given much instruction, and the pamphlet is a thought-stimulator.

### "In the Enemies' Land; a Personal Experience."

By Sarah Powell Giddings. Price, \$1.00 and \$2.00 according to the binding. Published by the authoress at Enosburg Falls, Vermont.

The book narrates a part of the life history of the writer, how thru an unfortunate marriage with an afflicted man, relatives and professed friends sought to deprive her of what was hers by right; and how in all this, members of the Masonic fraternity used the machinery of the lodge as a means of defeating justice and oppressing the writer.

### "The Art of Lecturing."

By Arthur N. Lewis. Chas. H. Kerr & Co., Chicago, Ill.

The author is a course lecturer in the Academy of Sciences, and of the Garrick Theater, Chicago. The object of the little pamphlet is to suggest all the various things which a speaker may need to properly present to his audience whatever subject he has, including the introductory, manner of speaking, necessity of reading, learning to stop, questions of mannerisms, proper rhetoric, etc., etc.

### "Family Bible Teacher."

A series of short lessons, bound in convenient form, with oil-cloth covers, by Charles E. Palmer, 200 Linden St., Everett, Mass. These are excellent studies. The price is not given.

### "Come Unto Me,"

a very pretty sacred solo for soprano voice, has been received from the publisher, Ignaz Fischer, Toledo, Ohio. English and German words are given; keys, B-flat or D. Price, fifty cents. Lovers of sacred song will find in this a pleasing selection.

### A journal for boys of a mechanical turn of mind.

—*Popular Mechanics*, published at 160 Washington St., Chicago, Ill., is filled month by month with interesting illustrated articles, all short, of invention, discovery, and developments in mechanics. It is not a child's paper, but all inventive boys enjoy it. The price is \$1.00 a year.

### Patent Patches.

—Not a plaster to disappoint, but a clamp. It mends hot-water bags if the hole is not larger than the clamp. Nine clamps, a wrench, and instructions, 25 cents. H. F. Phelps, Station F, Minneapolis, Minn.





### The Lost Found.

"Twas only a missing sheep,  
One, out of the great, wide fold.  
"Twas a wayward sheep and wild,  
And had wandered times untold.  
But what if it died alone?  
Or what if the hills were dark?  
"Twas only a sheep that was lost,  
As an arrow may miss the mark.  
But the Shepherd answered—"I can not rest—  
While My sheep is away from Me,  
I'll call till it comes, and I'll bring it home,  
For I bought it on Calvary!"

"Twas only a silver coin,  
And the silver was mixed with dross;  
And it seemed as a worthless thing,  
And to lose it, but little loss.  
There were nine bright pieces left,  
And they shone like the morning sun;  
And why was there need to search.  
When the toils of the day were done?  
But the Seeker said, "Tho the coin be rough,  
And tho ragged the edges be,  
Still it bears My image—I can not rest,  
Till My lost piece of silver I see!"

"Twas only a prodigal son,  
A wanderer far away;  
A sinner made poor by his sin,  
Getting poorer every day,  
But what if he had no friend?  
And what if he had to roam?  
Would such a wild, prodigal son  
Be missed from his Father's home?  
Tho all men condemn thee," the Father said,  
"Yet not I, for I came to save;  
And I came to lift thee out of thy sins,  
And to rescue thee from the grave."

And the message in heaven was told,  
'Mid the music of angel choirs,  
That a son was born anew,  
By the Pentecostal fires;  
That the fatted calf was killed,  
And the fairest robe was given,  
For the lost was found again,  
As a child of the kingdom of heaven!  
"Rejoice! Rejoice! for the dead are alive!  
And the lost have a welcome given:  
They have washed their robes, and have made  
them white,  
And of such is the kingdom of heaven."  
—Edward Husband.

### A New Society.

ONCE upon a time there was a Woman who thought she saw the need of a new society in the church. The more she thought about it the deeper the impression became.

Believing firmly in the adage that "Charity begins at home," she proceeded to organize the society and elect herself president, secretary, and manager.

The motto selected was, "Judge not, that ye be not judged;" the watchword, "Think no evil, hear no evil, speak no evil;" the object, "Kindly thoughts and kindly deeds." With earnest prayer that she might live up to the high standard of the society, she endeavored to see good where before she had seen evil, and to manifest the same warm consideration for others she wished them to manifest for her.

It was wonderful, the change which soon became apparent in the brethren and sisters. Every one seemed to have a new experience; kindness and courage seemed prominent characteristics. It was so easy to see success where before she had seen only failure; kindness in place of criticism; earnestness instead of lukewarmness.

For a time she was the only member of the society, but as her own Christian experience deepened and expanded under the new impulses which the organization of the society brought, she told others of the joy and strength received from it. A little leaven leaveneth the whole lump, and were you to visit that church now, you would be led to exclaim: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Standing shoulder to shoulder, and seeing eye to eye, they are gaining a rich Christian experience for themselves; and their efforts in behalf of others are greatly blessed. So many blessings have come from it, the Woman is wondering why she never thought of it before. "It is better late than never." Try it in your church and know for yourself the blessings it brings.

J. R. Miller, in the *Household*, has so beautifully expressed what the inner life is and the influence it has upon others: "It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience, gentleness, and lovingness wherever we go. If our hearts are bitter, jealous, suspicious, we find bitterness, jealousy, and suspicion on every path. If we go out among a people in a combative spirit, we find combativeness in those we meet. But if we go forth in a charitable frame of mind, with good-will in our hearts for all, we find brotherliness and cordiality in every man we come up to in our walks and associations.

"This is the secret of that fine art which some people possess of always finding good and beauty in others. They have goodness and beauty in themselves. There are such people, and there is no reason why we should not set this ideal for our lives."

It is such a cheap kindness not to speak ill; it only requires silence. Sometimes the silence costs us a struggle, but the victory gained brings a peace which is well worth the effort.

May each coming day bring us courage and cheerfulness to take up anew the work of overcoming. May we forget the past, trust our heavenly Father for the future, and have that grace and serenity which come from doing each day that which we believe will please Him.

DORA E. HENTON.

### Two Definitions.

A CERTAIN beautiful and gracious woman is the admiration of all the schoolgirls in her town. Even girls of a larger growth are ready to declare there is nobody like her. "Why do you take such pleasure in her?" an old lady curiously asked of a plain and rather awkward girl who was especially given to the prevailing fascination.

"Why," said she, at a loss for a moment, "it isn't because she's so lovely or so nice,

It's because when I am talking with her she makes me feel just as lovely and nice as she is."

### The Missing Home-Maker.

THE salvation of a boy is a home that to him is heaven. And it is only a good woman who can be the saving angel to child or man. When a boy at school or in business thinks of "going home" as the end of all longings, wearings, waitings, plans, and hopes, he knows the delights of the saved. And his paradise is made for him by a mother who is worth the name, possibly with sisters of equal merit. Father and brothers are simply comfortable and convenient accessories. When we say that "the sphere of woman is the home," we mean just this angelic ministry to human life, the making of a true heavenly home. If a woman helped us out of paradise, she is the only created thing that can make another. That is her peculiar prerogative and her unique power. She, and only she, can make the heaven of home. If she fails, we go heavenless to a purgatory of possibilities that has missed a redemptive opportunity. The strongest delusion of our American women is that they can do more for their men and their country by being abroad and keeping before the public. Exceptional women do something that way. But the women of this and of any age must put heaven into our private life or we shall live in hell.—Rollin A. Sawyer, D.D.

### An Important Society Forgotten.

"JOHN, I would like to invite my friend, Mrs. Smalley, this evening. Will you be able to be in?"

"No, my dear; I must attend the meeting of the Ancient Order of Foresters to-night."

"Well, to-morrow evening?"

"I have the Royal Arcanum, and you know—"

"What about Wednesday evening?"

"O, the Odd Fellows meet that night; on Thursday evening I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars of Temperance; on Saturday there's a special meeting of the Masonic lodge, and I couldn't miss that; and then on Sunday night,—let me see,—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I have forgotten. Am I a member of that? Let me see—"

"But you have forgotten another society, John, of which you were once a member."

"What's that?"

"Your wife's society."—Selected.


TWO-THIRDS of the "400" are ciphers.



## Good Advice.

ARE cold morning baths healthful? Physicians say they are for those systems that can stand the shock. Altho a layman, I have made health a specialty, and in my judgment there are two imperative morning calls for recognition, bowels and bath. Few people know that all bodily wastes are poisons. The kidneys, bowels, and pores are the safeguards of health, and two-thirds, if not three-fourths, of our troubles come from wantonly clogging them. The most besottedly ignorant are young girls. A young girl will eat anything at any time. Too ethereal to have stomach and bowels, she advertises her ignorance in dyspepsia and nerves and headache. Food is literal fuel, carbon; the oxygen in the breath, coming in contact with the blood, burns out and carries off the poisonous carbonic acid in expirations. So truly is food fuel that if a man's stomach could digest coal, coal would sustain life. Never use a cheap soap. It clogs the pores. Don't have plants in your bedroom. By night, plants exhale carbonic acid; by day they absorb it. Keep plants in your living room, never in your sleeping-room.—*News Letter.*

## He Was the Other Fellow.

 SHREWD worldly agnostic and a Christian clergyman dressed in a modest clerical suit, says Eli Perkins, sat at the same table in the Pullman dining-car. They were waiting for the first course of the dinner, a delicious Hudson River shad. Eying his companion coldly for a moment, the agnostic remarked: "I judge you are a clergyman, sir." "Yes, sir, I am in my Master's service." "Yes, you look like it. Preach out of the Bible, don't you?" "O, yes, of course." "Find a good many things in that old book that you don't understand, eh?" "O, yes; some things." "Well, what do you do then?" "Why, my dear friend, I simply do just as we do while eating this delicious shad. If I come to a bone I quietly lay it on one side and go on enjoying the shad, and let some fool insist on choking himself with the bones." Then the agnostic wound up his watch and went into the smoker.—*Anon.*

## Do Your Duty.

Go, do your duty, giving to every task the sublimest motive that you know, and that you can bring to bear upon it. Get at the essence of goodness, which is not in its enthusiasm or its delights, but in its heart of consecration. Sometimes the consecration may be all the more thoro and complete when the joy of consecration seems to be farthest away. And yet every consecration made in the darkness is reaching out toward the light, and in the end must come out into the light, strong in the strength which it won in its life struggle in the dark.—*Phillips Brooks.*

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At this writing a good camp-meeting is in progress in Oakland, Cal. Some of our force were detained at home to get out the paper.

Read the article on "The Presbyterians of One Hundred Years Ago and of To-day" in our Outlook Department. It shows the religious drift. The Presbyterians are not alone in this respect, many others are with them, ignorant, we would fain believe, of consequences which will result in world-wide tyranny and oppression. Would that our Presbyterian friends could see this and return to the principles of the Presbytery of Hanover, or back of that to the New Testament.

**Typewriters for Sale.**—THE SIGNS OF THE TIMES has for sale three Wellington typewriters. They were to us a welcome gift by a friend and brother, brand new at the time of our fire. They have done excellent work, being used but part of the time. Our reason for disposing of them is that we wish to reduce the number of different makes of machines in the office, having at the present time four. We do not need so many machines. The Wellington is a simple, durable, modern machine with standard keyboard. It is one of the best for a traveling man who wishes to carry a typewriter with him, as the machine weighs but twenty-four pounds in the case. These machines will be sold at a genuine bargain. Address the editor.

According to the Springfield "Republican," the deficit for the next fiscal year of the United States government will approach \$150,000,000. This year it is about \$60,000,000. The appropriations direct for the army of 1909 is \$95,382,000; for the navy, \$122,660,000; for fortifications, \$11,500,000; and for pensions, \$163,000,000. Militarism is chiefly responsible for the great increase, aggregating in the four items given, \$392,542,000.

**Like Unto Moses.**—The manner in which God made His revelations to Moses and Jesus was unique. To His other prophets He made known His word in a vision or in a dream. Num. 12: 6. "My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of Jehovah shall he behold." Num. 12:7, 8. Moses talked with God face to face. His was not alone inspiration, but revelation, divine illumination. He knew, so far as the limitations of mortals permitted, whereof he spoke and wrote. Other prophets prophesied beyond their understanding. Jesus much more than Moses dwelt "in the bosom of the Father." He testified whereof He knew; He spoke of the things He had seen. "Moses, the man of God!" "Jesus, the Son of God," "Immanuel"!

**Early Apostasy.**—There is one thing that the Christian student of church history should never forget, and that is the rapid growth of apostasy within the church when once germinated. It was less than forty days after Israel had solemnly promised to obey the living God that they were bowing down to gods which their own hands had made. It would be contemptible logic which would cite Israel's act of idolatry under Aaron, the priest, as an evidence of what the worship of God should have been at that time and to interpret God's law by that act. But that is just what Sunday advocates do when they quote the apostate "Fathers" as proof that Sunday is the Bible Lord's day. Aaron said of the golden calf, "These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Ex. 32:4), and Sunday advocates say of the pagan Sunday, "This is the day which the Lord hath made; this is the Lord's day." What is the difference between the two? The question is not, What did an apostate church or people do? but, What does the Lord say? What did Jesus Christ do? The apostasy had already hatched in Paul's day. It had its pin-feathers in the first century. It was full-fledged in a very short time afterward.

**The Reason.**—Cardinal Logue, says the Kansas City Journal, sends a note of warning to the people of this country against anarchy, Socialism, and the divorce evil, and the lack of religious principles. He declares that these constitute the greatest menace to the nation. Anarchism, he declares, should be eradicated wherever existing, root and branch; a Socialistic government, if its doctrines were put in practise, would crumble and fall within six months. The divorce evil threatens the very foundations of society, while the lack of religious faith is inimical to the political and moral health of any community. And some of these things are literally true, but they may be all summed up in one cause, however, and that is disregard of God's law. Men have lost faith in God; the attitude of ministers and priests who should teach God's law has turned men either to tradition or infidelity, and the world is now reaping the fruits of it.

**Too Much Organization.**—The Rev. E. P. Marvin in *Watchword and Truth* declares strongly against the craze for organization. He justly remarks that "God organized the church as a consolidated body with a minimum of machinery, and a maximum of power; elders and deacons were the only officers, and its methods of work and worship were simple, spiritual, and reverent. It was a specialistic society to work under a special commission, not after the manner of human wisdom. All devices to revise this divine plan involve an impeachment of divine wisdom." He goes on to

say, "Now that the church is copying the world in worldly clubs and trumpery societies until it becomes an ecclesiastical confederacy, it requires the administrative ability of a railroad president to run it. Homes are neglected for women's clubs, and outside fraternities are yoking church-members up with the world. Even Sunday-school classes are organized with officers and committees for social functions," and he declares that a pastor and wife lately chaperoned one of these to a banquet and a dance. He well asks, "If men will not do Gospel work in the church as God has appointed, what reason have we to hope that they will do it in a club or a brotherhood?" He pleads for one more society in the church, a "S. S. S. S.—Society for the Suppression of Superfluous Societies." And we heartily say, Amen.

"The London Weekly Times" of May 15 reports that at Calcutta an anarchist college was discovered in which a revolutionary plot on a vast scheme had been organized. Bombs were manufactured and instruction in explosives given. The scheme was to divide India into districts, each of which was to furnish two graduates, who would spread the poison of instruction broadcast. The bombs found were of a most powerful and deadly character. The persons arrested refused to incriminate others, and gloried in their heroic conduct and noble design. A man who was disputing with his fellow passengers was arrested at one railway station, and on being searched was found to be carrying four bombs and three daggers.

An Indian paper published an article glorifying the persons arrested, regretting the interference of the authorities which prevented a great sacrifice from being arranged in honor of the goddess Kali, and concludes its article with, "Have courage, brethren, the mother watches; another day and the universal sacrifice will come."

**The Presbyterian Church has a labor department,** presided over by Rev. Charles Stelzle, who is not only a minister, but also holds a card as a member in the machinists' union. A large mass-meeting was held in connection with the Kansas City Assembly to which the laboring men were urgently invited in order to convince them that the church has a care for the problems and difficulties that confront them. The treasurer of the American Federation of Labor was one of the speakers. A characteristic utterance was: "I believe in organized labor, and I believe in the organized church. Nothing has been accomplished for salvation outside the organized church and nothing has been accomplished for labor outside the organized unions." The whole effort of this "labor meeting" seemed to be to move in the direction of allying the church with the labor organizations.

**Its Importance.**—There is more than mere theological importance to be attached to the doctrine of man's nature. Upon the claim of man's immortality or "immortal soul," of consciousness in death, Satan has reared the great superstructures of idolatry, saint worship, Mariolatry, eternal torment, Universalism, Christian Science, Modern Spiritism, and other soul-destroying doctrines. Given a knowledge of the Bible truth that man is mortal, that his only hope of future life is thru Jesus and the resurrection, all these baleful errors are destroyed of themselves.

**Interest in Individuals.**—"Charles Sumner has got beyond having interest in individuals," wrote Julia Ward Howe; "God Almighty has not got so far." And He has not. He takes an interest in every soul. Every soul however small he may be in the eyes of the human. He has special care for every honest heart seeking to know and do His will; for is it not written: "The eyes of Jehovah run to and fro thruout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.