

SIGNS OF THE TIMES



Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Hebrews 8:1,2





"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3329.—Italics in Scripture

What is the meaning of italics in Scripture? Does it mean that the words are to be especially emphasized?

G. S. AND OTHERS.

In ordinary books and printing italics are used to indicate emphasis, sometimes quotation, but this is not the case in Scripture. Italics in Scripture are used to represent words which are not in the original. Sometimes these words are absolutely necessary to the sense. Different languages have different idioms—that is, different forms of expressing thought; and idioms when transferred are not pleasant. Sometimes in one language one word will express a great deal, and it will require a whole sentence in the language into which it is translated to express the thought of the one word. Sometimes a whole sentence in the language translated can be expressed by one word in the language into which it is rendered. All these things must be taken into account. Sometimes in order to express the thought a word is necessary which is not in the original. In some languages the verb is expressed in the form of the noun itself. Not so in our English language. In such case sometimes the verb is placed in italics in Scripture, especially in our Common Version. You will find much fewer italics in the Revised Version than in the Common Version. We must not get the idea that because the words are in italics we can utterly ignore them, for sometimes they are absolutely necessary to the expression of the sense. There are instances perhaps where they could be ignored, and there may be other instances when some other word ought to have been supplied; but as a general thing they are necessary to the expression of the original in our language, and are true to the thought.

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3320.—Spirit of Prophecy, Fallen Angels, Present Truth

A correspondent writes us that he meets objection to the views which he holds regarding the spirit of prophecy, fallen angels, and also that the Seventh-day Adventists are making a mistake in giving the third angel's message, because it is not due, as the image of the beast is not set up; and he wants help.

1. As to the spirit of prophecy, our correspondent may be able to get a little tract of his tract society. They are out of print now at the publishing house. The title of it is "Spiritual Gifts," by J. N. Loughborough. Write to the Colorado Tract Society for it. However, if there is any doctrine or teaching established in the New Testament it is that in the remnant church, the church which is looking for and ready for the coming of the Lord Jesus Christ, there will be manifest all the gifts which were in the early church—every gift that is necessary for the building up of God's church. See Romans 12, 1 Corinthians 12, and Ephesians 4. There are still other Scriptures, like 1 Cor. 1:4-7; 1 Thess. 5:19, 20; Rev. 12:17. Whenever God's people have turned back to His law with all their heart, there has always come in with it more of His Spirit, and more of the manifestations of that Spirit in the special gifts which are needed for the upbuilding of His church. A book upon this subject is "Rise and Progress of Seventh-Day Adventists," by J. N. Loughborough. Price \$1.00 and \$1.50. It may be obtained from any of our publishing houses.

2. As to fallen angels, one or two texts of Scripture ought to be sufficient upon this. First, 2 Peter 2:4, "For if God spared not the angels that sinned;" Jude 6, "And the angels which kept not their first estate, but left their own habitation;" Rev. 12:9, where we read that the devil was cast out into the earth and his angels were cast out with him; and these are mentioned by our Lord as "the devil and his angels." Matt. 25:41. There are many other Scriptures which teach the same thing, but it seems to us that these are sufficient.

3. As to the third angel's message, this includes several considerations. What is called the third angel's message is directly connected with two preceding messages, the whole forming, when the third angel's message is going, one great threefold message. God's messages are not only protests against evils that really are, but they are warnings of the fruitage of these things when more fully developed. For instance, Noah gave a message for 120 years of a coming flood. The objector we suppose said to him, "The flood is not here; why do you give this message?" But the flood was coming, and Noah was warning against the coming flood. Over and over we may find in the warnings which God has given through His prophets that He rose up "betimes" and warned them. He rose up early and warned them; He warned them so that they might have escaped all of the awful harvest of their wickedness.

The third angel's message as such is a warning against the beast and his image. It takes in not simply the fully formed image to the beast; but it warns against the making of that image as well. For the image includes its making. It was only a few years ago when not a single indication of this was seen. Church and state were separate, absolutely so, in America. Every tendency toward it was reprobated and opposed by nearly all classes; but since that time the evil thing has grown apace, and there is a demand rising up from all sides and from every quarter for religious legislation, generally in the form of Sunday laws, tho not always. What does it mean? This country has already taken steps which have involved that principle. One of the fathers of the American Republic stated that the only true way to do was to see the thing in the principle and act before it is developed; and that is what God's message contemplates. It sees the evil image in the very principle involved, and it warns against the making of the image, that it may save men from the awful mistake which will prove not only destructive to themselves but intolerant to others. When that time comes that the image is fully formed, then the world will have gone so far that it will be too late to give the warning.

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3231.—The Beginning and End of the Sabbath

When does the Sabbath begin? Are we to understand from the expression, "God finished His work on the seventh day," that He worked part of that day? A.

First, the day is composed of two parts, morning and evening. "And the evening and the morning were the first day," second day, third day, and so on. See Gen. 1:5, 8, etc. The Sabbath, like all other days, began at evening. "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. The evening began at the going down of the sun. This is clearly shown in Mark 1:32, "And at even, when the sun did set, they brought unto Him [Jesus] all that were diseased, and them that were possessed with devils." They would not bring them upon the Sabbath. They waited until the sun set and then the next day had begun. See also Luke 4:40; and Matt. 8:16. All these passages show that the Sabbath closed at the setting of the sun. Neh. 13:19 is just as conclusive in showing that it began with the setting of the sun. "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." As the sun declined, the heavy shadows of the walls of Jerusalem began to bring darkness and obscurity. Then the gates were to be closed, so that when the sun set no more merchants could enter within the city walls.

Secondly, when the Lord instituted the first week of time in connection with this earth, He had in

mind the whole week, just such a week as man himself would have from that time forward; and the Lord in His wisdom wrought such a work as would fix that week for man's observance forever. In that week for man there were to be six days for work, one day for rest; and God did what He did in order that man might have such a week as that. On six days of that week the Lord made the heavens and the earth. That is emphatically told all through the Scriptures. "In six days the Lord made heaven and earth, the sea, and all that in them is." On the seventh day the Lord made the Sabbath, which was a part of His work for that week; so that it could be said that on the seventh day God finished His work; that is, not the work of forming the world, but the work of making the Sabbath a rest. The finishing pertains not to the physical labor alone, if we may so term the speaking into existence the works of nature, but to the worship part also, the institution of the worship day, the Sabbath.

If there are any who contend that it should refer to the work of arrangement for the material world, it may be said that the word "finish" has the effect of "ended;" that on the seventh day God's work was ended.

Some of the early versions have "sixth day" for "seventh day," "And on the sixth day God ended His work," but to us it seems very clear that the finishing of God's work included the Sabbath as a Sabbath. Consequently, man in following his Maker would work six days and would rest and enjoy the seventh, beginning the day with the evening where it begins, and closing it with the evening.

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3232.—B. B. 1601.—As to whether we should commune with others or not will depend on two things: first, as to our conscience in the matter; and secondly, as to the effect that our communing might have upon them. They may be in error and we may not. Would our communion with them confirm them in error? If so, we ought not to do it. These are things which should be taken into consideration.



Schedule for Week Ending September 10, 1910

Sunday,	September	4	Psalms 80-84
Monday,	"	5	" 85-88
Tuesday,	"	6	" 89
Wednesday,	"	7	Malachi 1-4
Thursday,	"	8	Isaiah 40-42
Friday,	"	9	" 43-45
Sabbath,	"	10	" 46-49

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THE first three days of the week continue the reading in the Psalms, including 80-89, and conclude the third book. Some of these psalms, like 84 for instance, ought to be committed to memory. September 7 we have the book of Malachi, the closing book of the Old Testament, the last appeal which God makes by His appointed prophet just a little later than or about the time of Nehemiah's closing work. It is a strong appeal to them to be ready for the Messenger of the Covenant—Christ Jesus our Lord. The last part of the prophecy is a clear prediction of the last days and the closing of God's work upon the earth in the utter blotting out of sin and all identified with sin.

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THREE days of the week are upon Isaiah, who has been called "the Gospel prophet." This is especially true of his prophecy, chapters 40 and onward. They have their local touches in color to much less extent than do the previous prophecies, and they all carry us forward to the sufferings of Christ and the glory of His reign. One of the most wonderful chapters in all the Bible is chapter 40, the comfort which God gives to His people in their backsliding and sinful condition. All His infinite powers are pledged to save,

Signs of the Times

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

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

By E. J. Hibbard

VIII. Meaning of the Sanctuary

THE ancient sanctuary service, as commanded by the Lord through Moses, contained a graphic description of the Gospel in all its parts. In the various parts of this service, by types and shadows, not only was the remedy for sin made plain, but in case of stubborn and persistent sin, an extreme penalty was inflicted. It is therefore easy to see, by a thoughtful reading of the various commands in reference to the sanctuary, that the future of both repentant and unrepentant sinners was revealed.

That the whole temple service centered in Christ is plain from the Saviour's words in John 2: 19, "Destroy this temple, and in three days I will raise it up." The literal temple was under discussion when Jesus uttered these words. He had just cleansed it from the defilement caused by the traffic of buying and selling within its sacred precincts, and the Jews had asked, "What sign showest Thou unto us, seeing that Thou doest these things?" Jesus in reply uttered the words above quoted. "Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body."

From this we believe it fair to conclude that the temple under consideration, and all the services pertaining thereto, were but a type of His body, His sacrifice and priesthood. With this in view every part of the ancient sanctuary service becomes illuminated, and the Christian can well take a lively interest in studying its various offerings and services.

Tho not all the offerings were called sin-offerings, yet each one had special reference to sin, and without sin would never have been required; "for every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Heb. 5: 1. But "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law" (1 John 3: 4), and "where no law is, there is no transgression," for "sin is not imputed when there is no law." Rom. 4: 15; and 5: 13.

Since, therefore, the entire work of the Levitical priesthood was made necessary be-

cause of sin, and since sin is the transgression of the law, it follows that the sanctuary service and all that pertained to it centered in that part of the sanctuary where the law rested; namely, the most holy place, in the ark of the testimony. Here Moses, according to God's command, had deposited the two tables of stone upon which were written the ten words of God.

The book of Leviticus contains a complete outline of the various services of the tabernacle. Among the offerings might be noted burnt offerings, meat-offerings, peace-offerings, sin-offerings, and trespass-offerings. But, contrary to the supposition of many, these were no yoke of bondage forced upon



The Sanctuary, Court, Camp of Israel, and Mount Sinai
(From Kelchner's Model)

the people, for thus it is written: "He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." Now whatever is done at the dictation of our own voluntary will is far from a yoke of bondage. And this is true also of the anti-type Jesus Christ. The Gospel and the power of God give salvation to every one that believeth, "that whosoever believeth in Him should not perish, but have everlasting life;" and "whosoever will, let him take the water of life freely." From first to last the Gospel of eternal salvation is only to him who accepts it of his own voluntary will.

The Sin-Offering

God's directions in reference to this are given in the following words: "If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned,

come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, . . . and the priest shall burn it upon the altar for a sweet savor unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him." Lev. 4: 27-31.

From this we gather, first, that whoever commits a sin "doeth somewhat against the commandments of the Lord;" second, when his sin comes to his knowledge he brings an offering; third, in laying his hands upon the offering and confessing his sin he shows that a substitution has been made—an innocent one has to suffer the penalty belonging to the guilty; fourth, the sinner himself was commanded to slay the offering, thus showing that each transgressor is guilty of the blood of Christ, and also that Christ would have come to earth and died for the salvation of one sinner; fifth, the priest, by sprinkling the blood of the victim in the places commanded of God, showed that satisfaction had been made for the transgression of God's holy law; and sixth, the burning of the fat of the victim represents the

cleansing from unrighteousness when sins are forgiven. Thus the psalmist viewed it when he said, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

Tho the remedy for sin here described was to be accepted only at the voluntary will of the transgressor, yet every part of the service was minutely regulated by law; for after describing all these offerings and God's directions concerning them, it stands written thus: "This is the law of the burnt offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings; which the Lord commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai." Lev. 7: 37, 38.

We find, then, that in sinning some law was always transgressed; and in making the atonement for sin, directions were followed

which were minutely described by another law. One law, therefore, in the Word of God, points out sin, while another law directs us to the remedy for sin.

Peculiar among the offerings was one not intended to represent expiation of sin, but was rather the discoverer of sin; and this is called the meal offering. Let us remember that among the Israelites social purity was most rigidly enforced, and that for a wilful violation of the seventh commandment the penalty was death. If there were witnesses to the fact, that was the end of the matter; but in case the husband was suspicious of his wife, tho he had no direct evidence of her infidelity, she was brought to the priest, and with her an offering consisting of a tenth part of an ephah of barley meal. No oil or frankincense was to be mingled with this offering, for it was an offering of jealousy, an offering of memorial bringing iniquity to remembrance. In connection with this offering the priest was to administer bitter water, which, after drinking, if the party in question were innocent, would produce no evil results, but if guilty, would cause a condition which would lead to a speedy and dreadful death. In this way God would rid Israel of the very suspicion of impurity.

We also gather from the type that sin is not confined to the overt act, but rather that open transgression is but the fruit of an inward condition of the heart and character. Hence, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Of this cleansing power I now wish to speak. In the antitype Christ declares, "The bread of God is He which cometh down from heaven, and giveth life unto the world." "I am that bread of life." "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 6:33, 48, 50, 54.

God Wills to Abide in Us

In the type, on a table expressly prepared for the same, were twelve loaves of showbread, a loaf for each tribe, and this was placed on the table fresh every Sabbath morning. Now "showbread" means "bread of the presence"—the bread which brings God's presence to men. Notwithstanding the fact that only the priests could lawfully eat the showbread, the one loaf standing for each tribe indicated that God's presence was intended to abide in the inner life of each person in every tribe. It is the presence of God in the soul which cleanses from all unrighteousness.

In the antitype, Christ is the light of the world. "In Him was life; and the life was the light of men." John 1:4. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In the type illustrating that which is to illumine the hearts of men who accept the Gospel, we

have the candlestick with seven branches *burning perpetually* before the Lord. The light of life never grows dim and never ceases burning. Last in consideration at



Priest High Priest Levite

this time, let us look at the altar of incense. Another has said, "The incense ascending with the prayers of Israel represents the intercession of Christ, His perfect righteousness, which, through faith, is imputed to His people, and which can alone make the worship of sinful beings acceptable to God."

That prayer and incense were offered together is clearly seen in the case of Zacharias, the father of John the Baptist, at the time the angel announced to him John's birth. "According to the custom of the



The ground prepared for the sanctuary

priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense."

Thus, in the type, we find as a remedy for sin, first, the innocent victim slain for the transgressor. Second, the sinner conferring his guilt upon the head of the innocent animal before it was slain, thus in type representing the transfer of guilt from man to Christ, through the atonement made by the death of the victim. "For without the shed-



Furniture of the sanctuary. Reading from left to right on top row, table of showbread, ark of the covenant, golden candlestick; bottom row, altar of incense, altar of burnt offering, laver.

ding of blood there is no remission." Third, the forgiveness of sin thus confessed and atoned for. Fourth, the cleansing from the effects of sin indicated by the showbread

and the light of the candlestick. And fifth, the acceptability of our prayers in the courts above, being mingled with the incense of Christ's perfect righteousness and intercession.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

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Condemned by Righteousness

Mrs. E. G. White

THE whole world stands condemned before the great moral standard of righteousness. In the great day of judgment every soul that has lived on the earth will receive sentence in accordance as to whether his deeds have been good or evil in the light of the law of God. Every mouth will be stopped as the cross with its dying Victim shall be presented, and its real bearing shall be seen by every mind that has been sin-blinded and corrupted. Sinners will stand condemned before the cross, with its mysterious Victim bowing beneath the infinite burden of human transgression. How quickly will be swept away every subterfuge, every lying excuse! Human apostasy will appear in its heinous character. Men will see what their choice has been. They will then understand that they have chosen Barabbas instead of Christ, the Prince of Peace.

The mystery of the incarnation and the crucifixion will be plainly discerned; for it will be presented before the mind's eye, and every condemned soul will read what has been the character of his rejection of truth. All will understand that they have erred from the truth by receiving the misinterpretations and bewitching lies of Satan instead of "every word that proceedeth out of the mouth of God." They read the announcement, "Thou, O man, hast chosen to stand under the banner of the great rebel, Satan, and in so doing thou hast destroyed thyself." Whatever may have been the endowment of talent, whatever may have been the supposed wisdom, the rejecter of truth has then no ability to turn unto God. The door is shut, as was the door of the ark in Noah's day.

The great men of earth will then understand that they have surrendered mind and heart to ensnaring philosophy which pleased the carnal heart. Hope and grace and every inducement had been held out by One who loved them, and gave His life for them, that whosoever believeth in Him should not perish, but have everlasting life; but they refused the love of God. Their lofty opinions, their human reasonings, were extolled; they declared themselves sufficient in themselves to understand divine mysteries, and they thought their own powers of discrimination were strong enough to discern truth for themselves. They fell an easy prey to Satan's subtlety, for he presented before them specious errors in human philosophy, which has an infatuation for human minds. They turned from the Source of all wisdom, and worshiped intellect. The message and the messengers of God were criticized and dis-

carded as beneath their human, lofty ideas. The invitations of mercy were made a jest, and they denied the divinity of Jesus Christ, and derided the idea of His preexistence be-

fore He assumed human nature. But the tattered shreds of human reasoning will be found to be only as ropes of sand in the great day of God.

Higher Criticism

By Earle Albert Rowell

XV. Higher Criticism and the Church

THE church is at the parting of the ways. In the ages past it has been called upon to face many a crisis, but the most important of its history is right upon it. The crisis is not only real and well defined, but its consideration by all who have the welfare of the church at heart is urgently demanded at this time.

"Every competent scholar knows that the 'sober' criticism of to-day was considered 'extravagant' yesterday," says Cheyne in "Bible Problems," page 54. And the inference is that the "extravagant" criticism of to-day will be considered "sober" to-morrow. Such indeed is the danger, as shown in these articles. Where then will the church be? Where is it even now? Let some of her ministers say.

Concerning the term "Liberal Orthodox," M. J. Savage says, "It means, when you interpret it and put it in straight English, that they have given up the old-time belief in almost every single one of the points that used to be regarded as absolutely essential."—"Religion for To-Day," page 11.

Professor Jordan, of Kingston, says: "It is no use attempting to minimize the difference between the traditional view and the critical treatment of the Old Testament. The difference is immense; they involve different views as to the course of Israel's history, the process of revelation, and the nature of inspiration."—"American Journal of Theology," January, 1902, page 114.

Dr. Hazard claims that the two views "are nothing short of mutually destructive."—"Reasons for Higher Criticism of the Hexateuch," page 17.

The Rev. Isaac Gibson says, "The traditional and critical views are face to face in open antagonism."—*Id.*, page 100.

McFadyen sums up the situation clearly: "Almost every representative of both parties . . . stands within the church; and that is what constitutes the real pathos of the whole situation. If the Critics were all without the church, careless of her interests and indifferent to her Lord, while their opponents were all within the church, alone in their devotion to the service of Christ, the situation might be easily and plausibly explained. But it is not so."—"Old Testament Criticism and the Christian Church," page 313.

Indeed, it is not so. The professional skeptic has ceased to exist, for the minister has usurped his position, and rivals, nay, excels him at his nefarious trade of traducing the Holy Scripture. And this situation the church has to face and answer. Will it

lower its ideals to include in its fold those who practise "sin as a quest for God," or will it raise still higher its standard of faith and practise as its increased light demands that it should, to meet and conquer the last mighty efforts of Satan to delude the world and the church to destruction?

Shortly after the crucifixion the banner of faith and practise was held high by the church, in spotless purity. Soon some of the leaders reasoned that the pure religion of Christ would be more successful and popular if its demands were not so stringent. Sad was the day for humanity when such a diabolical idea was ever advocated, and sadder yet the day when it was carried into practise. In the black records of the Dark Ages are written the sad facts of that fatal defection from the high standard of Christ. Terrible was the delusion, blind the reasoning, that led to such a course, and awful was the penalty.

Once again, after a thousand long, black years of blood-written history, the church shook itself from its lethargy, grasped again in firm hand the banner of Christ, and lifted it higher and yet higher, till all the world saw that Christianity consists not of forms and ceremonies, but in living godly in Christ Jesus.

Bartered to Expediency

But it is with sadness that I am compelled by the stern facts of history to write that soon the glorious victories won by the heroes of the Reformation were again sacrificed on the altar of expediency, bartered for popularity, sold for position. One writer, after fifty years of study of this question, sums the situation up with trenchant pen:

"Many who call themselves Christians are mere human moralists. They have refused the gift which alone could enable them to honor Christ by representing Him to the world. The work of the Holy Spirit is to them a strange work. They are not doers of the Word. The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practises, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience of the law. DAILY THE CHURCH IS BEING CONVERTED TO THE WORLD."—White, "Christ's Object Lessons," pages 315, 316. And further: Satan's "working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and de-

lusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. THE GREAT APOSTASY WILL DEVELOP INTO DARKNESS DEEP AS MIDNIGHT, IMPENETRABLE AS SACKCLOTH OF HAIR."—*Id.*, page 414.

These are terrible statements, and if true should arouse every earnest and faithful Christian to the defense of his imperiled faith. That these awful indictments of the churches are true the former articles have shown, for in them we have seen that Higher Criticism is the pampered child of the church, and invokes the aid of skepticism, panders to the passions of men, by telling them that "sin is a quest for God."

Just as the Bible foretold the condition of the church in the Middle Ages, so it foretells its condition in the present age. The prophet John, in looking down the ages to the present, described the condition of declining Christianity in these attention-arresting words: "Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." Rev. 18:2.

Babylon (apostate Protestantism) has indeed fallen, and has indeed become the habitation of everything hateful. Within its ranks we now have various "sciences" "falsely so called, Spiritualism, and Higher Criticism, all of which are but the hideous skeleton of Satan enveloped in the robe of Christianity. The pulpits of Christendom are more and more devoted, not to the promulgation of the teachings of Christ, but to the impious blasphemy of contradicting His plainest teachings, and heralding abroad the Satan-inspired infidelity of Higher Criticism. Churches are now turned into theaters, and pool-rooms, and smoking-rooms, eating-houses, and kissing parties. They are fast becoming the playgrounds of sinful revelry. How can it be otherwise when they are taught by practise and precept that "sin is a quest for God"?

"Come Forth, My People"

But, dear reader, you who have seen some of these things, and whose soul has been pained by the worldliness of the church and yearns for something better, there is a people in whose ranks there is no preaching of Higher Criticism, where the hateful thing is branded as a child of Satan; there is a church which is never turned into a theater, or a pool-room, or a dance-hall, or an eating-house, or polluted with the foulness of a "smoker," or desecrated by the selling of kisses to raise funds. There is a church that has no place for the satanic delusions of Spiritism, or of Christian Science, or of any of the numerous isms that parade in the name of Christianity. There is a church that places the authority of the Bible above every other authority, and brings all doctrines and teachings, no matter by whom advocated, to the test of the Word of God, and accepts or rejects them as they agree or disagree with the Word.

Who compose this church? you inquire.

(Continued on page 8)



XXI. The Vision of the Mystic Woman

Zech. 5:5-11

"Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof." Verses 5-8.



N the interpretation of any parable, it is possible to be too exacting in delineating all the features of the picture. If we follow the clear interpretation, however, set down in the Scriptures, we are safe. We are told plainly, in this vision itself, that we have here a representation of wickedness. The ephah—or what we would now call a bushel measure, the largest dry measure among the Jewish people—the woman sitting in it, and the leaden cover shutting her in with a weight of guilt and condemnation,—this all is a picture of wickedness. And it has the same appearance everywhere; for the Word reads, "This is their resemblance [look, or appearance] through all the earth."

Throughout the Word a corrupt woman represents a corrupt church. Rev. 17:1-8. Lead, as a base metal, and a weighty one as well, represents sin. Eze. 22:18-22. The ephah, or measure, on God's side represents the full measure of the corruption. The woman filled the measure, and had to be crowded down, cast down, into it; and the cover of condemnation and guilt shut up the measure and filled it full.

This would seem enough. It ought to be the end of it, and the judgment would await to render sentence and execution. But this wickedness is so arrant, so bold, that it is to be perpetuated and established and become a permanent institution.

Just when we thought we had seen the end of sin, its measuring up to its full attainments, and the judgment of condemnation shutting it up when it had attained the fulness of the measure,—just then appears something that changes materially the future. This wickedness is to be perpetuated. It is to be established.

"Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it a house in the land of Shinar: and it shall be established, and set there upon her own base." Verses 9-11.

As we read the words "in the land of Shinar," we are reminded at once of that other older rebellion that took place in the same locality, "in the land of Shinar." Gen. 11:2. There men found a plain in those old days; and there, in rebellion and

distrust of God, they built their tower in defiance of their Maker. That became historic Babylon. And now there is a new form of rebellion, and it is spiritual, or mystic Babylon.

In the picture of the apostate woman as given in Rev. 17:5, the woman rode upon a beast representing the kingly power that made possible her existence and influence. In the vision of Zechariah there is also a power that uplifts and establishes her and makes the perpetuation possible. Two women with wings like those of a stork exalt, elevate the ephah, carry it to the land of rebellion, that there it may be established.

By the representation of the seven heads and the ten horns we know that the vision of John refers the mystic Babylon to the Christian age. But the women with wings of a stork show that the vision of Zechariah applies this mystic Babylon to the time before that age.

The ephah was lifted up between heaven and earth. The Babylonian idolatrous religion placed heaven or "ocean of heaven" at the top of the genealogical tree, calling it Nun, or Anun, or Anum. Then came Bel, lord of the air as his son, and Ea, or En-ki, lord of the earth as his grandson. And the ephah, tho derived from Egypt, was first of all derived from Babylon, where it had the name of pitu.

The vision is plain enough. The corrupt church sat tranquil in her commercialism, denoted by the ephah. God dealt with her long and patiently; and when her iniquity had filled full the measure of divine forbearance, He pronounced condemnation. For seventy years now the light of truth from such of God's children as Daniel and his associates and their faithful descendants, had shone at Babylon. But men had refused the light. The weight of their sin or guilt, in short, their condemnation, rested upon them and shut them in. But they rose in rebellion above God's dealings with them, and made of their iniquity a system of religion, that men might still continue in evil and be devoid of conscience. Using the power of Babylonian idolatrous practises, and the rays of light that especially suited their purposes, they framed the institution that in various outward forms was to continue the same in spirit to the end of time. As the angel said, "It shall be established, and set there upon her own base." But this is not forever. The beast is to be taken at last, and his body given to the burning flame. The woman will be made desolate, her flesh eaten, she herself burned with fire. Rev. 17:16.

But from the time of the prophet to the end of the controversy, sin and righteousness are to be separated in fact and in name. Sin in its religious form is to be called by the name of the old city of rebellion; namely, Babylon. But the true church is to be called by the city of the great King. Those who enter into its walls are to have the name of that city written upon their foreheads. Rev.

3:12. It is to be the mother of all the free-born saints of God. Gal. 4:26.

The two women, as we have seen, in those early days of Zechariah, represented the corruption of the light and truth which God had given by His faithful servants, blended with the Babylonian idolatry; just as in Christ's time it was a blending of the apostasy of Christianity with paganism, and as now in our time it is to be a union of Spiritualism and apostate Protestantism. The woman would be shut up in her measure of sin and rebellion, were it not that these unite to give her their power and authority.

Then, too, there could be no Babylon, mystic Babylon, until the truth had been preached by the captive exiles sent there by the Lord to give the light. Rejecting that light, came the first phase of Babylon. Later, in Christ's time, the Gospel must be preached and rejected before the second phase could appear. And now at last in our day, the third angel's message must do its work before the third phase can appear. The old form inheres until the new form takes its place. Soon the third and last form will appear, the great hour of temptation take the world, and then Christ will come.

The wind was in the stork's wings. Yes, and winds mean war, commotion, strife; fit symbol, too, it is of the progress of Babylon. She is carried between heaven and earth, she accomplishes all her victories by the power of earthly combats. By force she puts down those who by the power of the truth threaten to destroy her. Yes, the wind is in their wings. She is known and has been known for ages by the title God gave her, that of "Babylon." She still sits on a firm base. And she has the same appearance now as then, and everywhere through all the earth.

God gave the vision to His people then because they had come out of the city of Babylon, and He was seeking in every good way to lead them out of spiritual Babylon. He gives them a picture of the apostate church. He shows them how to know it when they meet it. He wanted them out of Babylon and into Zion. He still leads the selfsame way. Out of Babylon He calls us to-day. And into His city He now invites. The Spirit and the city call. Whosoever will, let him come.

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PROPORTION thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity. Let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.—*Francis Quarles.*

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"THAT the universe was formed by a fortuitous concourse of atoms, I will no more believe than that the accidental jumbling of the alphabet would fall into a most ingenious treatise of philosophy."

Where Is God's Dwelling-Place?

By Emma Hildreth Adams

WHERE does God live? Has God a fixed place of abode as I have?" These questions were proposed recently by a person who doubts if there is a God who takes loving interest in human affairs, to another whose faith in such a being is as immovable as the pillars of the mountains.

Doubtless many men and women have asked *themselves* these questions, tho they may never have propounded them to other persons.

They see, all around themselves—in the trees and flowers full of odor; in the sea replete with music, filled with life; in the heavens strewed with brilliant stars; in the mountains buttressed by might and power; in the atmosphere alive with gay twittering aeroplanes, specimens of amazing creative handiwork—evidence of a mind that, in ages far past, planned for ages far in the future; evidence of an eye which discerns the momentous outcomes of time in the far eternity.

Naturally, every thinking observer of all these things hungers to know from what point in the vast universe emanates all the wisdom, knowledge, and might displayed therein.

But neither fragrant trees, nor voiceful seas, brilliant stars, gigantic rocks, nor flitting birds condescend satisfactory answer to his fervid inquiry.

Their mute reply is: "WE ARE. That is all we know. Where resides He who made us to bloom, to exhale odor, to talk from the waves, to shine in the firmament, to navigate the atmosphere, we know not. Our one duty is to obey."

It is safe to assert that our one reliable source of information as to the dwelling-place of God, is His Word, the Bible.

If that great fountain of fact and truth, pertaining to matters outside our natural realm of knowledge, gives no conclusive answer to our inquiry, then, like God's creations in nature around us, we should glorify Him in a glad obedience to the laws of our life, and await the disclosures of the resurrection day for the information we crave.

We May Know

Three scriptures show conclusively that God dwells in a definite *place*, and they form one of the many clear evidences that He is a personality.

Isa. 26: 21 cries: "Behold, the Lord cometh out of His PLACE to punish the inhabitants of the earth." And Micah affirms: "Behold, the Lord cometh forth out of His PLACE, and will come *down*, and tread upon the high places of the earth."

Now hear the author of Ps. 33: 13-15: "The Lord looketh from heaven. . . . From the PLACE of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike."

Notice, the author of this psalm makes "heaven" the place in which God dwells,

wherever it may be located; and innumerable other passages confirm the assertion. Repeatedly, in the noble prayer offered by Solomon, at the dedication of the glorious temple he built to the Lord in Jerusalem, he pleads:

"Hear Thou in heaven Thy dwelling-place: and when Thou hearest, forgive." "Hear Thou in heaven Thy dwelling-place, and forgive, and do, and give to every man

The Name of Jesus

By Pearl Waggoner

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10.

JESUS, Jesus, blessed name,
Sweetest that our lips can frame!
In the hour we're sore distressed,
What a peace there is, and rest,
In the name of Jesus!

How it soothes our deepest woes
When we think that Jesus knows!
And we love His whispered name,
Who in all points felt the same,—
Just the name of Jesus!

How we love the names to hear
Of earth friends we hold so dear!
Yet not one gives half the bliss,
Half the happiness of this,—
Precious name of Jesus.

When perplexed and when in doubt,—
Fears within, and foes without,—
When we long for counsel kind,
What a solace then we find
In the name of Jesus!

Or, in seasons of delight,
When earth's sun is at its height,
Who our cup of joy can share
More than He who bore our care?
Blessed name of Jesus!

Jesus, Jesus, sweetest name
Human lips could ever frame!
Balm to weary, troubled souls,
Guide o'er life's tempestuous shoals,
Is the name of Jesus.

Jesus, Jesus! Once again
Listen to that sweet refrain!
And our theme none else shall be
Through a glad eternity,
Than the name of Jesus.

according to his ways." "Hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for."

Ecc. 5: 2 advises: "Be not rash with thy mouth . . . to utter anything before God: for God is in heaven, and thou upon earth."

Employing the beautiful illustration of the lost sheep, Christ declared: "Even so it is not the will of your Father who is in heaven, that one of these little ones should perish." And later: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father who is in heaven."

One citation more on this point: In His wonderfully comprehensive Sermon on the Mount, Christ urges: "Take heed that ye do not your righteousness before men, to be seen of them: otherwise ye have no reward with [margin] your Father which is in heaven." And in the model prayer em-

braced in that sermon, He teaches: "After this manner therefore pray ye: Our Father which art in heaven, hallowed be Thy name."

Thus are we assured, beyond all doubt, that God dwells in a place, and that this place is called heaven.

Where Is Heaven?

Let us now inquire, as did the person whose words form the text for this paper: Where is heaven? In what direction is it from the earth?

To the first inquiry, the Bible, so far as the writer recalls, concedes no reply. Two men, since the beginning of the Christian era, both of them filled with the Spirit of God, have been permitted to enter temporarily into heaven for instruction, for spiritual anchorage, for equipment for their life-work.

One of them, Paul, who led a masterly life after his conversion, wrote to his beloved Corinthians, telling them of a man—himself—who, fourteen years before, had been "caught up into Paradise, and heard unspeakable words, which it is not possible [margin] for a man to utter." But his lips are closed as to the *locality* of his remarkable experience. He vouchsafes not a word as to *where* Paradise is.

The other, John, the beloved disciple, occupies pages of the book of Revelation with repetitions of the momentous words he heard, the grave commissions assigned him, with pictures of the august scenes he witnessed, and of the epitomized future history of the world revealed to him, during a lengthened stay in the presence of God, of Christ, and of the angels. But his faithful pen omits entirely to tell eager men and women just whither to fly to find the beatific dwelling-place of Him who rules the universe.

Now let us turn back to Acts 7:55. There we shall see—standing at the threshold of death by stoning—the first Christian martyr, Stephen, full of the Holy Ghost, looking "up steadfastly into heaven," and beholding Christ "standing on the right hand of God"—for his solace, his encouragement in that most crucial hour. But again no sentence is published concerning the location of heaven. On that point utter silence reigns.

However, one impressive item is never omitted in describing these supermundane scenes, visions, and audiences at the grand center of force and power exercised by the mighty Ruler of the universe. The direction thither from the earth is always indicated as upward or outward.

In Acts 1: 9-11, Luke, depicting the departure of Christ from the earth, declares, "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight."

"And while they looked *steadfastly* toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven?"—into the atmosphere? "This same Jesus, which is taken up from you into heaven, shall so come in

like manner as ye have seen Him go into heaven."

In 1 Thess. 4:16, 17, Paul asserts, with not a shade of doubt in mind, "The Lord Himself shall descend from heaven, . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them . . . to meet the Lord in the air."

Attention is now called to a peculiar and very suggestive feature of this subject.

The Lesson of the Clouds

Luke, speaking of Christ's ascent, states that "a cloud received Him out of their sight." Paul, alluding to the resurrection, affirms, "We . . . shall be caught up . . . in the clouds, to meet the Lord." Christ, foretelling His return to the earth, avers, "Then shall . . . they see the Son of Man coming in the clouds of heaven with power and great glory."

On another occasion, answering a decisive question of the high priest, Christ declared, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Finally, John, in his address to the seven churches of Asia, referring to Christ's return to the earth, informed them, "Behold, He cometh with clouds; and every eye shall see Him."

In these and similar scenes depicted in the Gospels, the departures from the earth are represented as ascents to some special point. The comings to the earth are portrayed as descents from somewhere.

Hence we may safely conclude, since God, Christ, and the angels are personalities—judged from their works—that heaven, the center whence emanate the might, laws, and authority which maintain and govern the universe, is indeed a PLACE,—a place, according to Scripture, wonderful, beyond all human conception, for glory, beauty, and blessedness.

But *why* are the coming and departing of heavenly messengers often screened from human view by clouds?

The writer can suggest simply. May it not have been for the highest welfare of mankind that, except in very few instances, God's place of abode and the highway thither have ever been carefully curtained from mortal sight?

One can but call to mind the confusing, trouble-breeding, far-reaching experience at Babel more than 4,000 years ago.

Who knows, had not the impenetrable screen then been pushed steadfastly across the inviting way to God's dwelling-place, what other eager, fruitless attempts might have been made to escape devastating floods and destroying foes?

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To BELIEVE is to be happy; to doubt is to be wretched. To believe is to be *strong*. Doubt cramps energy. Belief is power. Only so far as a man believes strongly, mightily, can he act cheerfully, or do anything that is worth the doing.—*F. W. Robertson.*

"The First Will Be Last"

By Delwin Rees Buckner

WHEN thou didst first see light, didst thou have aught?

Was not the first gift thou receivedst thy breath? Embraced by arms of cold, unfeeling Death, Thou must expect to carry with thee naught. Thy glory, honor, wealth; the praise of men;

And, last of all, the spirit that God gave,—

All leave when thou dost enter in the grave To rest from work till God gives life again.

The trumpet of the resurrection morn

But wakens us as to another birth.

Earth's poor will then be heirs of heaven's store;

But they will rise to meet eternal scorn

Who've spent their lives in wantonness on earth; Then they will beg without the City's door.

Ambato, Ecuador.

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Light of Prophecy

THE prophetic interpretation may be despised by the world, and be neglected as a chaos by one part of the church, and perplex another part who may not now have light enough to rescue it out of its apparently chaotic state; yet there is solid ground to walk upon, and there is also light to show that ground (2 Peter 1:19), and to leave those inexcusable who do not take heed to that light till that fulness of time arrive, when the day will shine out, and the day-star arise in our hearts.

The bearing of prophecy on the present state of the world, and of our country; on the visible church of Christ, and the true church subsisting in that visible church, is deeply interesting to the Christian patriot.

Amidst the present shaking and rocking to and fro of the political heavens, every principle is trying to the very uttermost; nothing but what is divine will remain immovable: our Lord's words must be fully realized, "*Every plant, which My heavenly Father hath not planted, shall be rooted up.*" Matt. 15:13. Nothing will stand the shock of these days, but that which is above nature, and has infallible truth, almighty power, and divine grace for its origin and support. . . .

If the wicked go on casting away all the restraints of divine and human laws, unaffected by all the increasing light and love of the Gospel, manifested in the revival of the church, and hardening their hearts from the very forbearance of God; and, one side high-minded and trusting in riches, and the other, lawless and ungodly, seeking only to overturn everything established; the clashing of their opposing interests, and the growing zeal and piety of the church withstanding more and more all that is evil, and maintaining more and more boldly all that is true, and righteous, and holy, must produce an energy and intenseness of conflict, and bring out God's truth in a degree far beyond anything yet witnessed; and call for that divine interposition prophecy so distinctly leads to expect. We see all the preparations for those tumultuous last scenes in which everything shall be shaken (Ps. 46:2, 3; Heb. 12:27). But in that day God is in the midst of His people; *their city shall not be moved*; and the chorus of their song shall be, "*The Lord of Hosts is with us; the God of Jacob is our refuge.*" Ps. 46:5, 11.—*Rev. Edward Bickersteth, 1844.*

Higher Criticism and the Church

(Continued from page 5)

Those who have heard the call from heaven concerning the fallen or apostate church to "*come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven.*" Rev. 18:4, 5. Those who heed this call are those of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Seventh-day Adventists keep the law of God, and not some man-made substitute which is a perversion and contradiction of God's holy law. They keep the part which says, "The seventh day is the Sabbath of the Lord thy God." They keep the *whole* law; "for whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law." James 2:10, 11. And likewise it is equally true He that said, "Do not kill," said also: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the SEVENTH DAY [not the first day] is a Sabbath unto Jehovah thy God." Hence one who does not kill, but transgresses the SEVENTH DAY, is a transgressor of the law. If one line of reasoning is true, the other is equally true, for that is what the Bible says. And it is for this reason that this people keep God's holy Sabbath (Isa. 58:13), the seventh day, in preference to Satan's substitute, the first day. They teach that it is because God's law is holy and unchangeable that Christ died to save man from the penalty of his transgression. And as Christ had faith in the Word, so this people have the faith of Jesus, for they have unshaken faith in the same Word. It is the fact of such teachings as Higher Criticism being rampant in the very pulpits of the churches, that has led them to withdraw from the churches in which the infidelity of Voltaire and Paine and Ingersoll was the message of salvation. They have heeded the warning cry to "come out from among her, My people, and be ye separate."

And will you not, dear reader, weigh carefully the facts brought out in these articles, and consider prayerfully the course you should take in face of such facts? The pure Gospel of Christ, unmixed with infidelity of any kind, is heralded to the world by a people who stand upon "the Bible and the Bible only" as the text-book of faith and the rule of practise. Does not your heart yearn to be at one with them in this divinely appointed work?

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A Real Danger.—One wrote: "I find I am in much danger all the time of letting my service be a substitute for my worship. I need this lesson of the alabaster box as badly as did the disciples." All need it, and none more than the intensely active Christian. Worship, devotion, is the life of the soul, and the service becomes dead without it.

Can We Hold Out?

By C. L. Taylor

THOUSANDS of young persons, stirred by the mighty truths of God's Word, are brought to the point where they must decide for or against Christ. With anxious hearts they inquire the way of duty, and are disposed to take the step which shall commit them to the life of sacrifice and trial which belongs to the true Christian.

But just as they are about to yield, there come to the ear of the soul whisperings concerning failure. They listen. The suggestion is very forcibly made that no matter how anxious and willing they may be to lead a victorious life, they will not be able "to hold out." They are reminded that thousands, like themselves, have made the effort only to find disappointment, defeat, and failure at the last; and therefore, if they would be sensible, they would better not begin. "Why," says the voice, "is it not better to stay where you are and enjoy life as you may, than to give up what you have, and after a hard, bitter, trying experience, find yourself cheated out of both worlds?"

Dear young friend, if you are one of these fearful, hesitating, troubled ones, let me say to you that there is absolutely no reason why you or any one else should be afraid of failing. By the Word of God as well as by experience many can tell you that *only* victory, blessed and everlasting victory, is yours if you desire it.

In the first place, you and I must not judge God's precious Gospel by the fact that so many have "tried to be Christians," and have failed. In the great majority of such cases the failure reached farther back than to the time when they "tried;" it was to be found in the fact that those who tried did not *at first* and *when they decided* to be Christians *make a complete surrender*. In their hearts they made reservations. They held back part of the price.

Seldom will you find one who has given his whole heart and soul to God, who has turned over to the Lord Jesus his time, his business, his home, his friends, his pleasure, his prospects, his plans, his strength, his intellect—seldom will you find *such* a one turning back because of failure. He who cuts every cord binding him to the world, will never reach a place where he is "at the end of his rope." The ropes and their fastenings were all left behind.

Paul the apostle made a complete surrender. Every day and every hour his personal testimony was, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ." He gave all to God, and God kept all that he gave. 2 Tim. 1:12. This is the secret. *God can keep only what we give.*

The truth is, the "holding out" is all on God's part. Jesus said of His disciples: "They shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." John 10:28, 29. The

hand of God, His power, holds up His children; and so long as they choose Him, no power in heaven or earth can cause them to fall. See Rom. 8:33-39.

"Underneath are the everlasting arms." Deut. 33:27. "I will never leave thee, nor forsake thee." Heb. 13:5. "He is able also to save them to the uttermost." Heb. 7:25. He is "able to keep you from falling." Jude 24. "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Every one of these divine promises is good for its full face value. Not one of them need be discounted to the slightest extent.

All who wish to be kept "are kept." 1 Peter 1:5. Therefore, dear young friend, knowing as you do your sincere purpose and desire to be faithful, and knowing that God will always have respect to your sincerity and whole-heartedness, give Him your heart and hand without reserve. He can and does "hold out," for He has "all power," and will be with you "unto the end." Matt. 28:18, 20.

He that will believe only what he can fully comprehend, must have a very long head, or a very short creed.—C. C. Colton.

Is It God's Will?

Do NOT take even an answer to prayer as significant of God's highest will. Some seeking to know God's way pray and receive an answer to their prayer. They then say, "If God hadn't wanted me to do that thing He would not have answered my prayer." Some answers God gives to prayers do not indicate His highest will at all. That is no criterion of judgment. It may be permission again. "And He gave them their request; but sent leanness into their soul." God here answered prayer, altho it was not His highest will. The *children of Israel prayed for quails. God answered, but sent leanness into their souls.* Sometimes God can only teach us by letting us have our prayers answered. The answer brings the lesson, and it also brings judgment.—C. H. Pridgeon.

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THE man who goes through life with an uncertain doctrine, not knowing what he believes, what a poor, powerless creature he is! He goes around through the world as a man goes down through the street with a poor, wounded arm, forever dodging people he meets on the street for fear they may touch him.—Phillips Brooks.

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Our Bible Reading

Christ and the Sabbath

1. Of what law is the Sabbath a part?

Of the Ten Commandments, or Decalogue. See Ex. 20:1-17. The fourth precept in that law is regarding the Sabbath.

2. What did the Spirit predict that Christ's attitude toward the law would be?

"The Lord is well pleased for His righteousness' sake; HE WILL MAGNIFY THE LAW, AND MAKE IT HONORABLE." Isa. 42:21.

"Then said I, Lo, I come: in the volume of the book it is written of Me, I DELIGHT to do THY WILL, O My God: yea, THY LAW is within My heart." Ps. 40:7, 8.

3. What approval of Christ and what injunction to His people could the Father well give in view of Christ's attitude toward the law?

"This is My beloved Son, in whom I am WELL PLEASED; HEAR YE HIM." Matt. 17:5.

4. What does Christ say of His purpose in coming to the world?

"My meat is to DO THE WILL OF HIM that sent Me, and to finish His work." John 4:34.

"For I came down from heaven, NOT to do MINE own will, but the WILL OF HIM THAT SENT ME." John 6:38.

5. What did He say regarding His attitude toward the will of God as expressed in His law?

"Think NOT that I am come to DESTROY THE LAW, or the prophets: I am NOT come TO DESTROY, but TO FULFIL. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

NOTE: To fulfil a law is to do the law. Our Lord Himself perfectly wrought out what the law demanded. But the doing of a law does not abolish the law; else the law of a state fulfilled by loyal obedience would immediately be abolished, and loyalty would become a menace to the safety of the commonwealth. This would not be even good

common sense. The fulfilling of the Lord's law was the doing of that law, or the translation of that law into character. That law was to remain in every jot and tittle until all should be fulfilled, not only the law but the prophets. Every typical law was a prophecy of Christ—Christ fulfilled that law, but prophecies of the future glory will never be completed.

6. What did Jesus say of those who disregarded the law?

"Whosoever therefore shall BREAK one of these LEAST COMMANDMENTS, and shall teach men so, he shall be called THE LEAST [of no account] in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but HE THAT DOETH THE WILL OF MY FATHER which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work INIQUITY [lawlessness]." Matt. 7:21-23.

7. In what is summed up the whole work of Christ?

"And thou shalt call His name Jesus: for He shall save His people FROM THEIR SINS." Matt. 1:21.

NOTE: "Sin is the transgression of the law." 1 John 3:4; Rom. 7:7. Jesus came to save His people from transgressing the law. It is utterly impossible to save a live man from the transgression of a law except to save him to obedience to the law. There is no other side to the question. He who does not transgress, obeys. Saving from transgression is saving to righteousness, and in righteousness is life. Jesus came not to dishonor the law, not to turn men from it, but so to write it in the hearts of His people that they like Him should delight in it forevermore.



THE OUTLOOK

"Watchman,
what of
the night?"

Turkey: Conditions in the East

By C. Voigt

LAST month the newspapers mentioned the dreadful incidents that happened just one year ago, when the fanatic and misguided soldiers of the reactionary party killed their liberal-minded officers, and, under the influence of the ex-sultan, were bent upon destroying even Turkey's slender hopes of a happier future. But after a few days of fearful apprehension, the liberating army finally arrived from Macedonia, and the cause of the Committee for Union and Progress was saved. A foreigner now entering Turkey would hardly realize that it has been only one year since this empire was shaken to its very foundations.

We may ask: Have the many nations of Turkey been more firmly united during the past year than previously? Is there any sign of progress that can be noted as having been made during this period?

In our view of the matter, we are chiefly concerned with the position which the large Mohammedan population assumes towards Christianity. Two important facts should be mentioned,—the efforts of Christian societies to interest the people of the home lands in missions to the Moslems; and the attitude of the latter toward this evangelizing tendency. It is our conviction, that if the message is placed before these multitudes, some of them will see in it the same glorious saving power that we ourselves enjoy, and they will be convinced that Christ really died for them as well as for us. When this is once achieved, we will be able to have not a small number of this nationality waiting for the Saviour, when He appears in the clouds of glory to receive His own to Himself.

The Moslems ever have been and they still are kept back from accepting Christianity by their spiritual as well as by their temporal leaders and rulers. The attitude of the former can be easily explained, for no religion likes to give place to another; and to get an understanding of the efforts of the temporal rulers, we should not forget that Turkey is a Mohammedan state, whose religious chief head—the sheik El Islam—is by virtue of his office the leader of the Mohammedan world, for he is

the highest church official. It was he who condemned to death the two Mohammedan priests won to Christianity by the German Orient Mission and baptized in Potsdam last October. Moslem law commends, yea, it even encourages such condemnation of him who will accept Christianity. A Christian may become a Mohammedan, but this fear of death is like



Infantry passing the Nero Bridge

an iron chain restraining the Moslem from intimate communion with Christians. This order of things

Has Not Been Improved at All

by the new "liberty." Even the young Turks, altho they may be infidel at heart, outwardly espouse the state religion, because in so doing they win the confidence of the populace, whose faith in Mohammedanism has not thus far been much weakened by these "new times," and who but a short time back decided to celebrate the birthday of the prophet as a public holiday.

Another fact should not be overlooked. The sultan of Turkey, as calif, stands at the head of the 225,000,000 Moslems in Europe, Asia, and Africa. This gives Turkey an authoritative position among all the Mohammedan nations, so that if Turkey be anywhere assailed, all parts of the Mohammedan world feel the impact, and are ready to react against it. Thus we can readily understand why their leaders, especially in Turkey, are so determined to keep Christianity out, as this is one guarantee to the supremacy that Turkey itself

desires ever to hold among all the Moslem peoples.

All have heard of the efforts of the Christians in other countries to win the Armenians to Western Christianity. Much has been done for this people during the last century, especially as to education. They have suffered a great deal at the hands of their Mohammedan neighbors, altho not all of this should be attributed to religious grounds.

However, conditions are now better, and perhaps the Armenians may be the means of Christianity's obtaining a strong hold in the near East. And yet there is one element in the situation that leads to serious thinking—the inroads Socialism is acquiring among these people. The Armenians have their own government for such matters as belong only to themselves, and they form their own separate nation; their constitution is hierarchal, and fierce conflicts between the various sections of the people are inimical to their prestige. They lose their faith when they once accept Socialism, and this is especially true of their youth.

A still closer unity between the clergy and the people is found among the Greeks, who represent the orthodox church. They form a large part of the population, but their moral standing is not especially well regarded. At the present time they have to suffer on account of the situation in Crete, because their Moslem neighbors mix up politics with business in their relation to the other inhabitants of the country. In this question the whole nation stands together as one man for Crete's remaining under Turkish rule at all events. But the Christians on Crete, who exceed the Mohammedans numerically in that island, do not wish to belong to a Moslem state, and it is not possible to tell yet how this affair will turn out.

Troubles of the New Turks

Turkey is also busy in crushing the revolt of Northern Albania, where the people, generally Mohammedans, prefer the methods of the old régime. The government, endeavoring to promote peace and establish order, had no alternative but to declare civil war in that region; and it now seems that, aided by the modern means of warfare, its attempts will be successful, and peace be insured. In this way the new régime is showing that it can, of itself, keep the peace, without the assist-



Sultan's palace, seen from Bosphorus



The sultan going to "selam-lijk," the religious service, Friday noon

ance of others. The government is also doing likewise in Arabia, altho this is a harder problem there among the nomad tribes who have never regarded themselves as belonging to Turkey in the true sense of the word. In spite of the fact that many of the high officials are Arabs by birth, there exists a seeming animosity between the Arabs and Turks.

Turkey should perhaps no longer be regarded as the sick man, in the sense of that term as used in the past. It pays one third of its income for the army and navy; and their soldiers, being instructed by able foreign officers, now make a good impression. They are well dressed, and receive their wages regularly. When one meets them returning from their drill grounds, it can only be noticed from the "fez" they wear that they are not Western soldiers. But Turkey has not the means of entire self-support as yet, still needing the assistance of European powers, and it will be a long time before Turkey can fully sustain her government without any outside help. Nevertheless, the time when Abd-ul Hamid was himself a synonym for the term "Turkey—the sick man," is passed. It is only to be regretted that in endeavoring to develop the army and navy to the greatest possible extent, the general growth of the country is neglected; so that in this respect the past year has shown but little advancement, as leading Turkish newspapers say.

Western ideas are gaining ground in Turkey. The tailors entered upon a strike, and their masters answered by a lock-out. Others

there be one flock and one shepherd." But Mgr. Bono Melli's one flock is the Roman Catholic Church, and the one shepherd is the pope of Rome.

— ★ ★ —

Timber Rats

MR. BURDICK, who lives at this place, has had quite an experience with timber rats, a reddish gray rat, which took up their abode in his old storehouse.

They built their nest on the floor up-stairs. It was three or four feet high, and made out of cornstalks, cobs, husks, bottles, broken dishes, berry crates, berry boxes, pieces of boards, bolts, tops, pieces of iron, cotton, carpet-rags, old clothing, burdock leaves, papers, magazines, planes, whipples, old shoes, and other old rubbish, about a wagon-load in all.

All the cow-peas two girls picked in one afternoon were carried in one night up-stairs and piled in a heap by the rats. They shelled enough peas to fill a number of berry boxes and covered them with cotton. They gathered nearly all the peaches from two cling peach-trees, and piled them on a shelf in the upper part of the smoke-house to dry.

They shelled corn, and piled a peck of it on the mantel-shelf, and covered it with cotton and pea shucks. They covered a barrel of peas with cotton to hide them.

These rats catch chickens, destroy grain, cut

and horrible crimes. But neither the devil nor his agents can control you if you do not yield passively to his influences. To control man thus, is not of God.

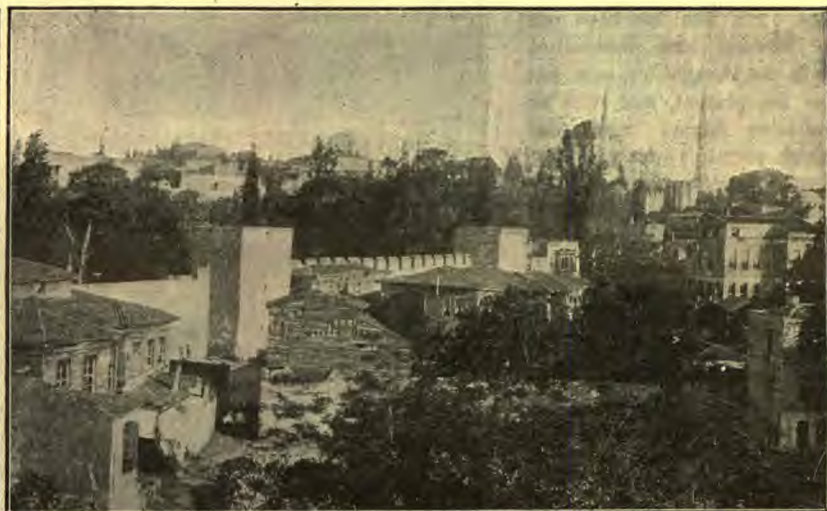
An Englishman has recently published a book embodying a review of attitudes of various historians toward the English Reformation. The author himself has the opinion, as many Anglicans now have, that the English of to-day is the same church that once was in fellowship with Rome, and is not the product of the Reformation. It seems as if many English ecclesiastics dislike the word "Protestant" in the title "Protestant Episcopal." The historians Knight, Yonge, Freeman, and Stubbs accept the "continuity" of the English church.

According to newspaper reports, Dr. Millikan, a noted physicist of Chicago University, has found physical verification for the theory that electricity has "definite, granular structure." He claims to have captured ions, and to have examined them in his laboratory. Such a discovery as this would give us a more definite conception of electricity, but it must be remembered that it throws no light on the ultimate nature of electricity.

D. C. McCurtain, who was Choctaw delegate to Washington, charges a representative of the prospective sellers of many million dollars' worth of the Indian lands with offering a large bribe to him for merely his consenting to 10 per cent attorney's fees.



"Rumeli Hissar," the European side of the Bosphorus



Constantinople. The wall is of the times of the Roman emperors.

struck; the street-car employees struck, and it was necessary for an armed force to protect the cars. The pupils of the government high schools for boys struck, because the government did not deal with their instructors according to their wishes. This event caused much sensation. At last, the students of the state medical university went on a strike, which ended in harmony with their wishes.

Martial law still hangs over the capital, and no one is allowed to carry arms. It should be stated again that the government is doing its best to keep the peace among these restless millions, and to maintain order among these very different and conflicting elements. But what will be the state of things to-morrow—that no one can tell.

Constantinople.

— ★ ★ —

Catholic Union Is Union in Catholicism.—One letter that is said to have aroused much enthusiasm at the late World's Missionary Conference was from the Roman Catholic bishop Bono Melli, of Cremona, Italy. After referring to certain reasons for united efforts in evangelization, he spoke of them as affording "a sound basis for future discussion, tending to promote the union of all believers in Christ." He showed, however, his only plan of union in his closing words: "May truth be as a shining light, illuminating your consciences and making you all of one heart and one mind. My desire for you is but the echo of Christ's words which have resounded through the centuries, 'Let

clothing to pieces, and are a general nuisance. They build their nests in old houses, and in caves, and under brush piles in the woods. They are increasing so fast that every one is waging war on them; but it is a continual warfare, for as soon as one family is exterminated another comes and takes possession.

As a general rule you can not catch them in a trap. They cover it three or four inches deep with rubbish. Surely the last-day pests are here.

Hardy, Arkansas.

LESLIE LITTELL.

— ★ ★ —

To meet the awful influences of sin, the power of wickedness, the deceptions of the devil, the carnival of lust and crime, God is pouring out from the eternal fountains showers of grace. The refreshing is for you; but you must choose it, and by faith receive it. "I will pour water upon him that is thirsty, and floods upon the dry ground." Do not die of hunger when faith will unlock God's never-failing storehouse. Do not die of thirst when "the river of life is full of water."

Prof. Edgar Lucien Larkin, in the "Examiner" of August 11, declares of hypnotism: "Mind in one brain can completely displace mind from another brain, take absolute possession, and force another person's body to do what the hypnotizer wills. Control is absolute. Hypnotic science is now being studied in every mentological school in the world." The greatest hypnotizer of all is the devil, and that accounts in part for the many strange cases of insanity and unnatural, abnormal,

There were 1,041,570 immigrants to the United States during the past fiscal year. This is a decrease of 289,584 over the previous year. Italians and Poles headed the list of the immigrants last year with 223,457 and 128,348 persons respectively.

Millions of questions are continually answered by the various bureaus of the Federal Government. The services are free, while Russia has recently for the first time offered to answer her citizens' questions for a fee. This fee ranges from \$1.55 to \$2.55, and even higher.

An exploring expedition under the auspices of Oxford University will be sent into Nubia next winter. It will be the first of a number of annual expeditions to this region.

The largest office building in the world is the Whitehall Building, New York. The office space is 550,000 square feet, which would equal 5,500 rooms 10 feet square.

A new cable has been laid from England to Germany, by which, it is hoped, telephonic communication may be made between London and Berlin.

The largest tract of Sequoia in the state has been given to the University of California. The land covers 320 acres, and is valued at \$1,000,000.

Amid all this discussion of high prices, it may be remembered that there is one item that has not as yet soared—popular novels.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XXVI.—Simon the Leper

LEPROSY—the very word turns the heart sick. It sounds the death knell of joy and hope forever, to him above whose luckless and despairing head it is pronounced. *Leprosy*; named the “scourge of God.”

The horrible disease is no respecter of persons. It knows no class distinction. It gives no consolations, and none are allowed it. It offers no comfort; it makes no promises; it gives no reprieve. Its awful breath breeds pestilence and decay. Its repulsive lip never seeks nor receives the kiss of love. Its bloated and ghastly form invites not the caress of affection. Its deformed and loathsome fingers are never grasped by the hand of hope.

Furthermore, it receives no bribe; nor may its gruesome approach be stayed by the gold of a Croesus or the gems of Golconda. When once its horrible finger is pointed at its victim, and its gurgling voice says “Come!” it admits of no parley.

It is a living death, and its victim an unburied corpse.

And this gruesome thing has dared approach the pretentious and luxurious home of Simon of Bethany. His life has been one of idleness and dissipation, with no thought or care but for the present, and with no ambition higher than that which promises present enjoyment. Liberal of purse, reckless in manner, fascinating in appearance, unscrupulous and thoroly selfish, Simon of Bethany had never allowed himself to be thwarted in any desire, or to be checked by any spasm of virtue. With him, to will, to desire, was to do, to possess.

He had received the first news of the continued insanity of Magdalene, whom he had so lightly ruined and cast aside like a broken toy, with a careless smile and a curl of the sensual lip. But already the mortal body of Simon of Bethany contained the germs of that awful thing which heeds not prayers or tears, and refuses to relax its horrid grip until it yields its prey to the rapacious maw of its twin brother, Death.

One morning, the young wife Prisca, bride of a few days only, noticed a slight but very peculiar roughness of the skin upon the broad, white brow of her young spouse.

Carelessly, lightly, with no thought of trouble, she called him to her side, and placed her small hand caressingly upon his cheek.

“What aileth thee, Simon? What hast thou upon thy brow? Of a truth I noticed this thing yesterday and the day before.”

“Surely there is naught upon my brow, my Prisca, save thy white hand,” replied the man, with a careless laugh—tho he raised his own hand to his forehead quickly, and the uneasy, shifting light in his eyes told plainer than words could do, that the faint shadow of a terrible fear was entering his heart.

But he must not allow the woman to notice the uneasiness which her words had caused him, and accordingly, with some light remark, he left her presence.

Truth to tell, he had himself noticed a small, white swelling a number of days before; but he had put the horrible thought, that would intrude itself, out of his mind. But now that Prisca had spoken, he

determined to examine the lichen himself more carefully. To his horror he found that the scaly white eruption was perceptibly larger than when he had at first noticed it.

But impossible! He would think no more about it. He would treat it as a wild delusion unworthy a second thought. What! *he*, the care-free, the self-satisfied, the careless man of the world!

To any other man, such horrible visitation might come,—but not to him. He would not, could not abide the thought. The thing was a mere blotch—a scab—that would disappear entirely in a day or so. He would not think of it *ever* any more. Certainly he would never mention it to Prisca, unless she, indeed, should speak of it again,—which Heaven grant she might never do.

Thus did the uneasy and wretched man seek to hide from his trembling heart its own wild beatings.

One morning shortly thereafter, Simon walked the streets of Bethany. But he sought to avoid his fellow men. He was unnerved and preoccupied. Perhaps it would be better to rub a mollifying ointment upon the eruption, and cover the place with a cloth,—no, no! Why should he call at-

Surely thou shouldst go at once up to Jerusalem and see the learned physicians; for why shouldst thou visit the priest until thou knowest somewhat for thyself? It may be it is nothing—”

A hunted, desperate look darkened the eyes of Simon as he impatiently interrupted him:

“Why speakest thou thus, O Machbor? for verily, man, thou believest that I am doomed!” and Simon grasped him by the shoulder almost fiercely. “But stay; thou mayest be right. I shall go up to Jerusalem at once, and, my friend,” he continued more calmly, “Go to my house, and speak thou to my wife Prisca, and say unto her that I am called to Jerusalem on a matter of business. Verily, Machbor, thou knowest somewhat of my past life, that it hath been unbecoming a true son of Israel, and I know that this which I now suffer is but the just punishment for my sins. But my heart is tender toward Prisca, my wife. It is best that she know not of this thing that hath befallen me,—tho indeed I saw her weeping but yesterday, and she hath already twice spoken of this thing,” continued Simon, speaking desperately and rapidly, and occasionally raising his hand nervously to his brow.

“I will go now, Machbor. Tell thou Prisca I shall be home to-morrow if naught detain me.”

Machbor bowed sadly; and Simon passed on.

* * * * *

One short month has passed away. In a place appointed for the purpose, in the city of Jerusalem, two men are closeted together. It is a large room devoid of ornamentation, or aught save the most necessary and meager furniture. We know by the dress of one of them, that he is a priest. The face of the other man is so distorted and drawn with anguish, and his fine, broad shoulders are so stooped and bent, that we would scarcely recognize him as the careless, light-hearted Simon of Bethany.

“Do I understand thee, Issachar?” he questions, addressing the priest. “Do I understand thee? Is there now no hope?”

“There is none, O Simon,” replies the priest indifferently; for Issachar has already in his lifetime pronounced the death sentence upon so many wretched creatures, that he has become quite inured to human suffering.

“There is none!” he repeats slowly, again casting his practised eye critically over the disfigured face. “Thou hast already appeared before me twice, and the physicians of the city agree with me that there is no hope. Thou art unclean; and unless the Almighty save thee even as He saved Naaman the Syrian, thou shalt die in thine uncleanness, for the scourge of God hath indeed overtaken and smitten thee. And now, if thou art minded to write unto thy wife, behold, I will copy thy writing and send it unto her at Bethany. For verily thou shalt return thither no more.”

It is an old man, bowed and bent, that sits to write a long, last farewell to his beloved wife and home; for the words of the priest have entered his despairing soul, and have written lines of anguish upon his brow, such as the hand of time alone can never trace, and bowed his broad shoulders with a burden more cruel than that of the passing years. The fingers of a fierce despair clutch at his heart as he writes:



A Group of Lepers in Jerusalem

tention to the thing that was robbing his soul of rest!

Once again Prisca had spoken; but He assured her that it was nothing but a slight eruption which would be healed in a few days, and he struggled pitifully to believe his own brave words,—tho portions of his eyebrows were already turning white.

The errand which called him upon the street to-day, was a necessary one, else he would not have ventured to brave the keen eyes of the people.

“Ho, Simon, whither goest thou?”

It was the voice of his friend Machbor the ruler, from Jericho.

“How farest thou, Simon?”

“How art thou, Machbor?” Simon repeated bravely.

At first, Machbor gave him a careless glance; but his keen eyes at once detected the strange white spot upon his forehead—as if the ghastly finger of death had been laid upon it.

One more quick, searching glance from Machbor, which caused the hot blood to mount in a crimson wave to the temples, was enough. Simon turned his face away. He could not endure the look of mingled pity and horror which he read in the face of his friend, as Machbor stammered:

“As the Lord liveth, Simon, thou hast a—a mark upon thy brow—and the mark is *white*!

“Prisca, My Beloved Wife:

“Thou knowest by now that the physicians have declared my case hopeless; and now, Issachar, the priest, has but this day added to my utter despair, by confirming the words of the physicians.

“Prisca, until I knew that I should never see thee more, I understood not how I loved thee. Better death than this awful thing which the Almighty hath sent upon me as punishment for my sins,—for even thus saith the priest. There is one, my Prisca, whom thou knowest not,—Magdalene, of Bethany. In the days of my folly, I did her a great wrong. But now am I punished by the stroke of Jehovah.

“I have entreated; I have prayed; I have raved like a man bereft of reason; I have offered my entire fortune to the physicians,—it is vain. Thy tender heart will break,—is breaking now, and thou wilt go to thy grave mourning. But even so they will not that I should look upon thy sweet face.

“But, my Prisca, be comforted. It will not be for long. I have been from thee but a few weeks, and even now thou wouldst scarcely know me.

“I shall dwell among the doomed wretches outside this city; it will be some small comfort to me to know that I am near thee.

“I shall always wear the crimson abba thou gavest me, my wife; and sometimes, when thou comest up to Jerusalem, thou wilt, it may be, take thy way toward the doleful habitation of the lepers, and if thou wilt stand afar off among the hills, and hold in thine hand thy crimson mantle, my gift to thee, then shall I see thee and know thee, for of a truth I shall always wait for thee,—and thou shalt know me also, by mine abba; tho I would not that thou shouldst see my face. Better far that thou rememberest me as upon the happy day when thou gavest it me. But approach not too near, my beloved, for the mournful cry ‘Unclean, unclean,’ will cause thee bitter grief.

“Speak not of me to mine acquaintance. Their words of pity would but cut thee to the heart. But allow Machbor, the ruler from Jericho, to befriend thee, as also Elkanah, thy father. I have none other to whom I may commend thee but unto the God of Israel,—and Him, alas, I know not.

“Thou knowest that I may now no longer be called a Pharisee; but if the doctrine of the Pharisee be true, and if there be forgiveness with Jehovah, we may meet at the resurrection of the dead. If not, I bid thee now an eternal farewell.


“Thou knowest that many men say that the Messiah hath appeared. Even so thinketh my friend Machbor. Even so declared the Baptizer, whom Antipas hath committed to prison. I know not. But I do believe that a great prophet hath arisen,

and that if indeed He be the Messiah, He will go up to Jerusalem and reign gloriously; and the bands of the Roman shall be broken. But alas! who shall break the bands of thy wretched spouse,

“SIMON THE LEPER!”

(To be continued)

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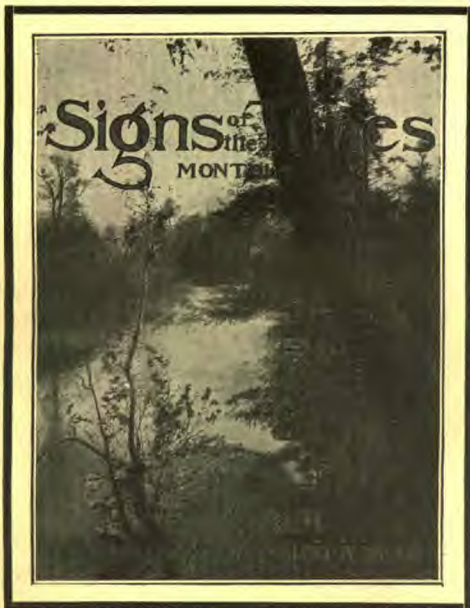
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These are some, not all, of the articles appearing in the September Signs of the Times Monthly.

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A Visit to Nanking, the Ancient Capital of China

The first National Industrial and Educational Exhibition—Providential Opening of a Mission Station

AFTER riding all night on the train from Shanghai, it was my pleasure, one bright, warm morning in June, to find myself in Hsia Gwan, which is the river port of Nanking. I was accompanied by Brother R. A. Caldwell, from Manila; and together we started out to see the sights of this ancient city, which was once the stronghold of the Chinese nation under the first emperor of the Ming dynasty, who reigned from A. D. 1368 to 1399.

From the moment we entered the north gate, where the wall towers above for about fifty feet, we realized that we were in a large city. The walled city itself is twenty-five miles in circumference, and is in a very good state of preservation, even to the massive iron gates, which are closed every night, in much the same way as they were hundreds of years ago, when the numerous civil wars made it necessary for every city to be able to protect its inhabitants in the event of attack or siege.

One of the first things we noticed was the presence of many little donkeys, which are patient little burden-bearers of both men and freight. The constant little tinkle-tinkle of the bells on the donkeys' necks gives a quiet pastoral air to the place which was quite refreshing after leaving the crowded, noisy streets of Shanghai.

However, it was a laughable sight to see the little beasts carrying men whose feet almost scraped the ground as they rode along. Then again we would see a big load of wood or rice straw walking along the street with no motive power visible to the eye except four small hoofs at the bottom.

Inside the city are acres and acres of ruins,—old temples, pagodas, arches, and monuments of every description. I call it the relic hunter's paradise, and would like to spend a month there studying the construction and architecture of these old places, as the size and extent of them clearly indi-



One of the old arches in the city of Nanking, very picturesque in its partial decay, with the green grass and moss growing at the top. Brother Allum stands at the right.

cate the immense amount of labor and material it took to construct them.

However, our time was limited to two or three days, so we went direct to find our mission station, which was only opened a few weeks before.

Here we found that Brother Pilquist and family and Brother F. A. Allum, with their native colporteurs, are doing a splendid work. Indeed, we all feel that it was in the providence of God that the high waters in the rivers kept Brother Allum from going to Szechwan in May as he had planned; for he was then sent to Nanking; and the way he is conducting the work, and the success that is attending their efforts, and the record-breaking sales of literature made, lead us to believe that this summer's work at Nanking will accomplish more than any previous effort in China for such a short time. Brother Allum is himself an excellent canvasser, having made some record sales in Australia, and having a fine command of the Chinese language, and being of a sunny, genial disposi-



The north gate of the city of Nanking, the entrance from Hsia Gwan. The wall is very high and wide at this point. Two men at the left are riding donkey-back.

tion that the Chinese people love. He has carefully studied the field, and prayerfully, systematically sent his men out, in a way that marked success has attended their every effort.

They have sold, in about three weeks, 2,600 papers, and are just now commencing to sell our Nanking special number, of which they have ordered 10,000, and without doubt will sell them all.

Each paper that goes out is read by at least ten persons, and each paper has an invitation stamped on the front page, inviting the reader to our chapel, where interesting meetings are held every night.

Already the fruit of their efforts is appearing, and every day Brother Allum is called upon to give Bible readings to interested parties who have read the paper and desire more truth.

I might mention one case of a bright young man from Hangchau who asked for a reading on the Sabbath. Brother Allum studied with him, and gave him a Sabbath



The front of our chapel in Nanking. Brother Pilquist and family in the center, Brother Allum at the left. Others are native colporteurs from Honan for this occasion. They are all hard workers and earnest Christians.

tract; and in a few days he returned and said he was convinced of the truth, but there was one place where we had quoted John 20:26, and made a mistake, saying "after eight days," while his Bible said "after seven days." As he was able to read some English, when Brother Allum showed him that it is eight days in the English version, and the same in the original, he was astonished and grieved to think that the Christian translators had actually changed the wording of the Bible in order to bolster up their weak Sunday institution.

He was convinced of the truth, and took away a number of the Sabbath tracts, saying he would go back to Hangchau and tell this to his friends.

Thus is the seed sent to all parts of China, just as we hoped it would be, on account of the attendance at the exposition of the best educated men representing every province in the empire.

F. E. STAFFORD.

(Concluded next week)

— ★ ★ —

An Experience

DEAR EDITOR: I have been a reader of the SIGNS OF THE TIMES much of the time since its publication. About six years ago my health failed through nervous breakdown, and since that it has been little I could do by way of interesting people in the grand truths which the SIGNS is carrying to the people. For the past few months my health has been improving, and tho not able to do much public speaking, yet I have been out nearly every day among the people for miles around with the SIGNS and other reading. O, I have had such grand experiences. Several miles from my home, I have visited a family and each time had to stay over night. I found there a father who never made any profession, the mother who nearly twenty years ago, when quite young, had been baptized and united with the church. For about sixteen years she had been living in the Wild West, and married, and was rearing a family. The oldest child is a girl of fifteen, who told me, as I walked with her over two miles on her way to school, that she wanted to be a Christian, but did not know just how to be.

The next visit I had Bible study in the evening and a good talk with the whole family, and prayer before breakfast. The father gave me a year's subscription for our good church paper.

Not long after, I had the joy of seeing the man and his wife earnestly listening to my talk one Sabbath. In my last visit I made a personal appeal to the mother and the three children who were old enough to accept Christ and live Christian lives. The youngest boy said, "I will if mama will." The next Sabbath I had the joy of seeing the mother with her four children in the Sabbath-school. O, I do believe that by faithful labor in time the father, mother, and three children will be living Christian lives.

Another lady to whom I had given papers twice, told me how much she enjoyed reading them. I asked her if she was a Christian. She said, "No, I never made any profession; there are so many churches I don't know which is right." We had a good talk, and the next visit I gave her a copy of the SIGNS, which answered a question that was bothering her. O, there is such a satisfaction in getting right into the homes of people and telling them the Lord is coming, and that they must be Christians to be ready.

GEO. O. STATES.

— ★ ★ —

Is It Wise?

THERE came to us a few days ago an appeal "To My Fallen Sister," written and published by an earnest-hearted man who wants to help all souls. His first publications, gotten out a few years ago, were simply frights etymologically, grammatically, rhetorically; but he kept on. His efforts have improved as the years have gone by, and his zeal has not abated. He asks of the paper referred to above, "Is it wise?"

We do not know. It treats on a delicate subject. We would not have written it in the way he has; we might not have written it as well; perhaps we would not have written it at all. We will not criticize this. If it was written in humility of heart, if the writer was moved upon by God's Spirit to help this class (and we so believe), it is wise. God may use it more effectually than He can much more finished productions. May its words of caution, advice, and appeal take hold of the hearts for which it was penned. Copies may be had by addressing Tom C. Hege, Newbern, North Carolina. Send postage.

— ★ ★ —

Our Work and Workers

ELEVEN Germans were baptized in Baltimore, Maryland, July 16.

BROTHER L. H. PROCTOR announces the baptism of six at Elmira, New York.

TENT efforts and Bible work have brought ten souls into the truth at Cincinnati, Ohio.

TWELVE have taken a firm stand at Crowder, Oklahoma, where Brother W. F. Talburt has been laboring.

NINE baptisms were the result of a series of meetings at Frankfort, Michigan. Two of these were the fruit of seed sown twelve years previous.

At Keeler, Michigan, four adults have taken their stand for the truth, as a result of tent meetings conducted by R. U. Garrett and J. M. Hoyt and wife.

A SCHOOL for workers at Tacubaya, Mexico, is to open September 21, with accommodations for twenty or thirty young persons. May it qualify many workers for that needy field.

ON the L'Anse Reservation of the Chippewa Indians, in Michigan, a series of tent meetings are being conducted by R. J. Bellows and E. F. Peterson. The interest is good, and sixteen have already taken their stand to keep all the commandments of God.

A RECENT article in the *California Weekly* calls attention to the evil effects of the great sacrifices young people often make to obtain their degrees. Four years of semi-starvation, hard physical labor, and midnight study, have wrecked many a life. How much better is the practical plan of getting

one's scholarship in the summer, perhaps even in three weeks or less, by selling our denominational books.

THE annual calendar of Emmanuel Missionary College, Berrien Springs, Michigan, for the school year 1910-1911, has just come to our notice. The courses of study offered by the college are as follows: Literary and Scientific College Courses, Ministerial, Bible Workers', Preparatory Medical, Advanced Normal, Elementary Normal, Academic, Accounting and Stenographic Courses, besides the school of Art and Music. There is also a large industrial faculty teaching agriculture, horticulture, printing, carpentry, gardening, proof-reading, etc. The college opens September 14, 1910. Address as above.

A California Home for Sale

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

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Mountain View, Cal.



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Our Cooperation Corner

There are many great public libraries in the United States which contain many useful books, and also plenty of books and periodicals teaching error and effecting the ruin of moral fiber. There is room in these libraries for antidotes, and one of the most effective is the "Signs of the Times," fresh every week with its messages of light and truth and salvation. We want help: (1) From those who would like to contribute to such a fund; and (2) For addresses of libraries which will keep the paper on file. Let us hear from you. Editor "Signs of the Times," Mountain View, California.

Four Gospel Songs

Mr. Chas. P. Whitford, who has for many years been connected with the Adventist people as a singing evangelist, has just published four favorite Gospel songs entitled, "In His Likeness," "When the Saviour Shall Come," "The Lamb of Calvary," and "The City of Light." The many friends of Brother Whitford who know so well his musical taste and ability will welcome these new contributions to musical literature. Properly rendered through the subduing melodies to which they are attached, they will prove a power in the conversion of souls. Let a grateful public to which these songs are now given, catch the inspiration which they breathe, and go "forth into the wilderness of Tekoa," as did the singers of Jehoshaphat, and "see the salvation of the Lord." Twelve cents will purchase the entire set. Address, Chas. P. Whitford, Miami, Florida.

Life and Health

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

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

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



MOUNTAIN VIEW, CAL., AUGUST 30, 1910

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

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

Contained in This Issue

General	PAGE
Man's Sin and Saviour	3
Condemned by Righteousness	4
XV. Higher Criticism and the Church	5
Out of Babylon to Zion.—XXI. The Vision of the Mystic Woman	6
Where Is God's Dwelling-Place?	7
Light of Prophecy	8
Can We Hold Out?	9
Question Corner	
Questions Nos. 3229-3232	2
Our Bible Band	2
Our Bible Reading	
Christ and the Sabbath	9
Outlook	
Turkey: Conditions in the East	10
Timber Rats	11
Missions	
Visit to Nanking, the Ancient Capital of China	14
Our Work and Workers	15
Poetry	
The Name of Jesus	7
"The First Will Be last"	8
The Story	
Shiloh: the Man of Sorrows.—Chapter XXVI. Simon the Leper	12

An indefinite report has come to us that a Brother Little of India is dead from cholera. We know of but one Brother Little there, namely, J. C. Little, editor of the *Oriental Watchman*. We sincerely hope that it may not be he. Poor India needs all her laborers and many more.

Education — Opportunity.—There are but few young men who do not desire an education. This has ever been true, but opportunity in past centuries has knocked at few doors. This is not so now. One does not need to travel many days or thousands of miles now to find a good school from grammar grades to college. They are within reach everywhere, and the young man who really desires a good working education may obtain one. Exceptions are few indeed.

"It Means Sacrifice."—Yes, it does. Everything in this world which is of worth demands sacrifice. If one is poor in this world's goods, he may have to pinch and save. It is worth it. He may have to deny himself in appetite, in pleasures; he may have to wear cheaper clothing and for a longer time. He may not be able to dress in the latest fashion, wear dollar ties, or five-dollar shoes. He may have to eschew the society of some young woman who would waste his time and money. These are not only a part of the price, but a part of the education, a part of the invaluable discipline of life. We know one young man who wore in his school days trousers ("pants" perhaps would be better) pieced down at the bottom. We know another who blacked over his stockings so that the holes in his shoes would not show on grad-

uation day. These little things would be mountains to the boy whose heart was set on fashion with its conventionalities; they were partial payments for tuition in a working education to the young men who experienced them. Such self-denials are mighty helpers in making the man.

Safeguards.—Then, too, plain dressing and limited income and forced economy save not only in expense, but in time. Such economy does not make for fashionable friends, does not receive invitations to parties, soirées, clubs, entertainments, demanding wasteful extravagance of time and means. It may seem hard at times to the human heart which loves them all; but if the true metal be there, earnest, whole-souled study will take their place, and from the more studious, less too public life there will come clearer visions of duty and possibilities. We bid good cheer to the young man who must economize, but we do not pity him. He does not ask for it; it does not fit him; some day many will envy him that experience. Let him not look back nor look down, but look up and look on, and trust God. The eternal future will vindicate any sacrifice for a noble cause, for a worthy object.

Our Funds

We are grateful that our readers are remembering our needy fields. Our next month's report will we expect show a decided gain for the China press and the Tokyo church fund. In our last China mail, Dr. Selmon writes but not for publication:

"We are just finishing the largest edition of our paper that we have ever put out. We have orders for the whole issue of twenty-two thousand. The average monthly issue of the paper for the first six months of this year is almost two and a half times the average monthly issue of last year. We have installed a small gas-engine, and so can get twice as much work out of our presses as formerly; but notwithstanding this we can not do the work. We are working under serious difficulties in an old Chinese building, and can not print fast enough now to supply the demand. Our literature sales are growing; and if the growth continues at anything like the present rate, I do not know what we will do in six months more. The news just received, that we can not expect any funds to start our printing work this year, makes us sick at heart. The demand for literature containing the message for this time grows apace, while our facilities for providing literature for a field of over four hundred thirty millions is still limited to a Diamond cylinder press (hand-power series) that takes a form 20 by 29, and two job-presses."

Do not these simple facts clutch your heart? Our readers will help on this press, we know they will.

One poor sister shows the spirit of true sacrifice and helpfulness. With a heart for \$30,000 she sends what she calls her "meager thirty cents," dividing it among the China press, the Tokyo church, and fruit for India. God bless her abundantly according to her motive, for so He measures gifts rather than by quantity. The China press fund is still open.

We have received volume 2 of "The Fundamentals," "a Testimony," sent out by the compliments of two Christian laymen in Chicago. They are published by what is called The Testimony Publishing Company, 808 La Salle Avenue, Chicago, Illinois. There are seven chapters in this book, as follows: 1, "The Testimony of the Monuments to the Truth of the Scriptures," by Prof. G. F. Wright, of Oberlin; 2, "The Recent Testimony of Archeology to the Scriptures," by M. G. Kile; 3, "Fallacies of the Higher Criticism," by Franklin Johnson; 4, "Christ and Criticism," by Sir Robert Anderson; 5, "Modern Philosophy," by Philip Mauro; 6, "Justification by Faith," by H. C. G. Moule; 7, "Tributes to Christ and the Bible by brainy men not known as active Christians." The pamphlet contains some most excellent things indeed, and ministers who have not received one may obtain one by sending to the address above given.

God Does Forgive.—His mercy reaches as far as sin has blasted. "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." Matt. 12:31. There is the sin of ignorance; there is the sin of yielding to temptation, knowing it is wrong, but too weak to resist; there is wilful, deliberate sin. For the first two there is abundant forgiveness; for the last there is no forgiveness, because there is no repentance. When God's very means of healing is rejected, He has no remedy left. The failure is on the part of the sinner. God's "mercy endureth forever," but the rejected sinner will have none of it. He identifies himself with sin, and with sin must suffer the consequences.

Legitimate Fruitage.—A young man died in Newark, New Jersey, the other day, and he deserved to die. It was but the fruits of his seed-sowing. He wagered that he could drink seventeen whiskies straight without feeling any ill effects. He did it, and a little after, died, the physicians did all in their power to save him. Even drunkards would call it folly, and yet the man who drinks less, often is doing the same kind of work that this young man did; and when the end comes to thousands of them, it will be whisky that killed them just as truly as it was whisky that killed this young fellow. Sometimes the crop is slower in maturing, but the harvest is just as sure, for "whatsoever a man soweth, that shall he also reap."

The latest despatches are that the attitude of the Vatican toward Spain is unchanged. Re-opening of official negotiations is considered impossible unless the government of Spain manifests a desire to reach an understanding by acting in a way which will satisfy the Vatican. On the other hand news from Madrid is that the Spanish Government can not retract any actions which it has taken. Eighteen thousand telegrams of loyalty have been sent from Spain to the pope from Carlists. We hope that Spain will weather the storm for liberty.

Our thanks are due to Hon. Charles Forest Curry, Secretary of State, California, for the last California Blue Book, our State Roster of 1909. Mr. Curry has done excellent work in the codification and compilation of laws and records of the state. He has made important information accessible, in concise form and presentable volumes. The illustrations in this volume are excellent. The various maps, showing political division, are very clear and illuminating.

An effort is being made to place a Bible in every guest-room of every commercial hotel in America. To the present time over 30,000 Bibles have been arranged for. One hotel man even says that the light bill has increased since the innovation. It is certainly a splendid idea.

Tokyo, Japan, has been a sufferer from serious floods. Heavy rains have caused great inundations. Nearly five hundred are reported drowned and as many more missing, while property loss climbs into the millions. The last report was that starvation was threatening many of the homeless ones.

The great exposition at Brussels, Belgium, went up in flames August 14. The fire was kindled by a spark falling upon inflammable material. Panic reigned among the 100,000 visitors. Seven were killed, and many were injured. The loss is said to aggregate \$100,000,000.

July 26 the king and queen of England reviewed the British fleet. There were eight columns of battle-ships and cruisers, and an average of nine vessels in each line, the ships placed two cables apart, covering approximately an area of five square miles.

A violent storm over Milan, Italy, the last days of July, caused the death of fifty persons and the injury of several hundred.