

40/32



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

# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

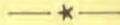
This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer these questions does not consider that his 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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.

#### 4152 — Suffer the Little Children

In Matt. 19:14, to whom did Christ refer? Did He mean actual young children, or all that came to Him, whether old or young?

G. R.

The context clearly shows here that He had reference to little children, that is, little children according to the flesh; for "then were there brought unto Him little children, that He should lay His hands on them, and pray: and the disciples rebuked them." The disciples seemed to think that those children were too young and too small to claim the Master's attention at all; and our Lord left it on record, for all time, that it was not the older ones alone who were to come, but the little ones as well. Then in the latter part He shows us just what kind of individuals will inherit the kingdom of heaven,—"to such belongeth the kingdom of heaven," that is, to those who have the trusting mind of the child. This is shown in Matt. 18: 3, 4: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." That is, they should have the simple, yielding, trusting heart of the child. As expressed by an apostle, "In malice be ye children, but in understanding be men;" but keep the trusting child heart all the way.

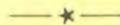


#### 4153 — One Hour

What is meant by "one hour" in Rev. 17:12—"one hour with the beast"?

M. H. R.

If we understand it aright, it means just this: that sometime in the near future beast worship will be restored in a fuller sense than ever before; that the last great confederation of the Old World will unite in restoring the beast power; that this complete restoration will continue for one twelfth of a prophetic day, or thirty literal days. John 11:9. During this time, apostasy will seem to triumph, and will say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. Five times in the Word is this one hour seemingly brought to view,—in the 17th chapter as the time of beast triumph; in chapter 18:10, 17, 19, marking the termination of that period when all the power and wealth and glory in this aggregate conspiracy shall have come to naught; and in chapter 3:10, as marking a time when the people of God will be passing through one of the greatest trials the world has ever known, but out of which God promises to save them. This period will come in connection with the close of probation.



#### 4154 — Marriage and Divorce

Is it allowable, for any cause, to dissolve the marriage vow? and if the marriage is dissolved, can either or both parties marry again?

This question is asked, we presume, that it may be answered from the Bible view-point; for from the purely legal point of view, marriage bonds are easily dissolved, and generally in this country both parties are free to marry again. God suffered these conditions during the commonwealth of Israel. If a wife did not please her husband, he could, under certain restrictions, give her a bill of divorce and send her away. See Deut. 24:1-4. In the divine ordination of marriage, such a thing as sin was not contemplated. The great Creator, as He gave woman to man, expressly declared, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Gen. 2:24. Our Lord, in the church He was establishing, sought to lift the marriage to its primitive exalted foundation, and upon this we have the following utterances:

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matt. 5: 31, 32.

The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning

made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Matt. 19:3-9.

"And in the house His disciples asked Him again of the same matter. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark 10:10-12.

"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." Luke 16:18.

Now it is a right principle of interpretation of all law that the broader, fuller statement shall govern, or modify, the meaning of the more meager. Two of the above, Mark and Luke, make the simple, broad statement, with no qualifications whatever, while the two statements in Matthew qualify by the expressions "saving for the cause of fornication" and "except it be for fornication." The first of these is given in the broad statement of our Lord's teaching in the sermon on the mount; the second is called out by direct questions of the Pharisees. The two other statements are the expression of the general positive side, with no mention of any modification or exceptions. The two latter should be understood in the light of the former.

It is therefore clearly evident that our Lord recognized one proper cause for divorce, namely, fornication, or adultery. That is, the innocent party, husband or wife, could divorce the guilty party, husband or wife; but He recognizes no other cause. One may find a hundred defects in wife or husband. For none of these may divorce be obtained unless there is involved a transgression of the seventh commandment. Anything less than this is not cause for final separation; and consequently no true marriage can follow. And he who marries the one divorced without just cause, is guilty, because the one he marries is still, in God's sight, joined to another. Then, too, if a man puts away an innocent wife, he says to the world, She is guilty, and thus places upon her the stigma of adultery. It is therefore to the innocent person put away that our Lord refers in the expression, "Whosoever marrieth her when she is put away committeth adultery." See Matt. 5:32, last part; 19:9, last part; Luke 16:18, last part.

That a divorce is proper if one party to the marriage prove false is evident from a little study of our Lord's words. He would not have His children guilty of fornication primarily or secondarily, either practising such things themselves, or living in life union with one that does, and so become partakers with the guilty; for "Know ye not that he that is joined to a harlot is one body? for, The twain, saith He, shall become one flesh. . . Flee fornication." See 1 Cor. 6:15-18. Therefore for a Christian to hold as inviolate the marriage bonds with one who proves false to marriage vows and so continues, is to make himself a partaker of fornication.

Such a separation is therefore final. They are no longer one flesh. One has broken the vow, and, according to our Lord's words, has made just cause for its dissolution. The innocent party, after legal separation, stands alone. The adulterer or adulteress is no longer with him or her one flesh, and he or she is free to marry another. He is dead to his former wife, or she to him. But how about the innocent divorced party? May she marry?—No, not till her former husband dies, or is guilty of fornication, so that she may secure divorce on proper ground. Then, and not until then, may she properly marry. What of the guilty?—Of such the Lord says nothing. They

are separate from His plan, out in the world. If they come to Him, are born again, become new creatures in Christ Jesus, to our mind, they could properly marry; but not to former spouses. But the matter ought to be made a subject of prayer, and the clear guidance of God ought to be manifest to others besides the interested parties.

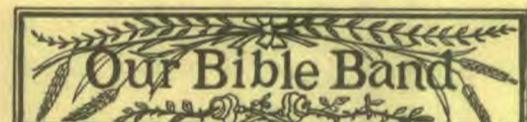


#### 4155 — Blasphemy

Matt. 12:31 reads, "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." Are not a great many blasphemers and do not know it? Is it in the rejecting of God's Spirit, the saving power? or is it in words or deeds?

G. R.

Doubtless there are many who blaspheme and do not recognize that they are blaspheming. Paul even blasphemed the Holy Spirit; that is, he attributed the work of the Spirit of God in Stephen to the work of the enemy. But he tells us in 1 Tim. 1:13: "I obtained mercy, because I did it ignorantly in unbelief." But those who did as did the Jews, in the light of the mightiest evidences of the working of God's Spirit, in the healing of the sick, in the restoration of all sorts of afflicted persons, and even the raising of the dead,—to reject such things as these deliberately and attribute them to Satan, was blasphemy, which could not be forgiven, because there is no repentance. The man who would reject such evidence as that, will reject all evidence. That is, nothing can be brought to bear upon him that will bring him to see the enormity of his sin, or that will lead him to true repentance. The unforgivable sin is the unrepentant sin. We may do this in deeds and in words, but we must, above all things else, do it in heart. God has two means of reaching and cleansing the soul,—the blood of our Lord Jesus Christ and the power of the Spirit through His word. If we reject these, He has no other means of reaching us.



#### Schedule for the Week Ending August 23, 1913

Sunday	August 17	Ezekiel 10, 11, 12
Monday	" 18	" 13, 14, 15
Tuesday	" 19	" 17, 18, 19
Wednesday	" 20	" 20, 21
Thursday	" 21	" 22, 24, 25
Friday	" 22	" 26, 27
Sabbath	" 23	Psalms 54, 55, 56

The week's reading begins with the 10th chapter of Ezekiel, in which the vision of the first chapter is in great part repeated, showing that the great God has a care over His work and over His people. This is followed by some of the most searching moral instruction to be found in the Word to chapter 27. Many of these are predictions of the last days. Chapters 16 and 23 present the awful sins of Judah and Israel, under the figures of lewd women. We would suggest that they be read in private, altho some passages in them are properly read anywhere. Chapter 20 is very striking indeed, as showing the importance of the Sabbath, revealing God not only as God, but as Sanctifier and Redeemer. The 21st chapter points out the destruction of the kingdom of Judah, and the change in human dominion. Three more overturnings were to take place, by Medo-Persia, by Grecia, by Rome, and then Christ would come and the kingdom would be His.

Beginning with the 25th chapter, we have prophecies regarding other nations from which we may learn much. Ammon, Tyre, Moab, and others around Judah, had rejoiced at her humiliation. They had said "Aha!" when God's sanctuary had been made desolate, and therefore the Lord points out the specific destruction which should come upon them. Rabbah, the capital city of Ammon, was to be a "stable for camels," a "couching place for flocks." Tyre, the merchant city of the Mediterranean, was to be "a place for the spreading of nets in the midst of the sea," and the end of the great instigator of Tyre's wickedness is also predicted in chapter 28, the first of our readings next week.

We close this week with Psalms 54, 55, and 56.

# 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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## The Touch of Faith

By Mrs. E. G. White

WHEN Jesus returned across the sea with His disciples, a great crowd were waiting to receive Him, and they welcomed Him with much joy. The fact of His coming being noised abroad, the people had collected in great numbers to listen to His teaching. There were the rich and the poor, the high and the low, Pharisees, doctors, and lawyers, all anxious to hear His words and witness His miracles. As usual, there were many of the sick and variously afflicted, entreating His mercy in their behalf.

At length, faint and weary with the work of teaching and healing, Jesus left the multitude, in order to partake of food in the house of Levi. But the people pressed about the door, bringing the sick, the deformed, and the lunatic, for Him to heal. As He sat at the table, one of the rulers of the synagogue, Jairus by name, came and fell at His feet, beseeching Him: "My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live."

The father was in great distress, for his child had been given up to die by the most learned physicians. Jesus at once responded to the entreaty of the stricken parent, and went with him to his home. The disciples were surprised at the ready compliance with the request of the haughty ruler. Altho it was only a short distance, their progress was very slow; for the people pressed forward on every side, eager to see the great Teacher who had created so much excitement, begging His attention and His aid.

There was one poor woman among that crowd who had suffered twelve long years with a disease that made her life a burden. She had spent all her substance upon physicians and remedies, seeking to cure her grievous malady. But it was all in vain; she was pronounced incurable, and given up to die. But her hopes revived when she heard of the wonderful cures effected by Jesus. She believed that if she could come into His presence, He would take pity on her and heal

her. Suffering with pain and weakness, she came to the seaside where He was teaching, and sought to press through the crowd that encompassed Him. But her way was continually hedged up by the throng. She began to despair of approaching Him, when Jesus, in urging His way through the multitude, came within her reach.



The healing of the woman who touched the hem of Jesus' garment. The artist, Paolo Veronese, here represents her as healed and well, confessing her faith and the Master's power.

The golden opportunity had come; she was in the presence of the great Physician! But amid the confusion, she could not be heard by Him, nor catch more than a passing glimpse of His figure. Fearful of losing the one chance of relief from her illness, she pressed forward, saying to herself, If I but touch His garment I shall be cured. She seized the opportunity as He was passing, and reached forward, barely touching the hem of His garment. But in that moment she felt herself healed of her disease. Instantly health and strength took the place of feebleness and pain. She had concentrated all the faith of her life in that one touch that made her whole.

With a thankful heart she then sought unobtrusively to retire from the crowd; but suddenly Jesus stopped, and all the people, following His example, also halted. He turned, and looking about Him with a penetrating eye, asked in a voice distinctly heard by all, "Who touched Me?" The people answered this query with a look of amazement. Jostled upon all sides, and rudely

pressed hither and thither as He was, it seemed indeed a singular inquiry.

Peter, recovering from his surprise, and ever ready to speak, said, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" Jesus answered, "Somebody hath touched Me: for I perceive that virtue is gone out of Me." The blessed Redeemer could distinguish the touch of faith from the casual contact of the careless crowd. He well knew all the circumstances of the case, and would not pass such confidence and trust without comment. He would address to the humble woman words of comfort that would be to her a well-spring of joy.

Looking toward the woman, Jesus still insisted upon knowing who had touched Him. Finding concealment vain, she came forward tremblingly and knelt at His feet. In hearing of all the multitude, she told Jesus the simple story of her long and tedious suffering, and the instant relief that she had experienced in touching the border of His garment. Her narration was interrupted by her grateful tears as she experienced the joy of perfect health, which

had been a stranger to her for twelve weary years. Instead of being angered at her presumption, Jesus commended her action, saying, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." In these words He instructed all present that it was no virtue in the simple act of touching His clothes that had wrought the cure, but the strong faith that reached out and claimed His divine help.

The true faith of the Christian is represented in this woman. It is not essential to the exercise of faith that the feelings should be wrought up to a high pitch of excitement; neither is it necessary, in order to gain the hearing of the Lord, that our petitions should be noisy, or attended with physical exercise. It is true that Satan frequently creates in the heart of the suppliant such a conflict with doubt and temptation that strong cries and tears are involuntarily forced from him; and it is also true that the penitent's sense of guilt is sometimes so great that a repentance commensurate with his sin causes him to experience an agony that

finds vent in cries and groans, which the compassionate Saviour hears with pity. But Jesus does not fail to answer the silent prayer of faith. He who simply takes God at His word, and reaches out to connect himself with the Saviour, will receive His blessing in return.

Faith is simple in its operation and powerful in its results. Many professed Christians who have a knowledge of the Sacred Word, and believe its truth, fail in the child-like trust that is essential to the religion of Jesus. They do not reach out with that peculiar touch that brings the virtue of healing to the soul. They allow cold doubt to creep in and destroy their confidence. He who waits for entire knowledge before he can exercise faith, will never be blessed of God. "Faith is the substance of things hoped for, the evidence of things not seen."

The diseased woman believed that Jesus could heal her; and the more her mind was exercised in that direction, the more certain she became that even to touch His garment would relieve her malady. In answer to her firm belief, the virtue of divine power granted her prayer. This is a lesson of encouragement to the soul defiled by sin. In like manner as Jesus dealt with bodily infirmities, will He deal with the repentant soul that calls on Him. The touch of faith will bring the coveted pardon that fills the soul with gratitude and joy.

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### A Predicted Power

**I**N Dan. 7:25 God through His inspired prophet foretells a power that would arise among the kingdoms of earth, that would speak great words against the Most High, and think to change the times and the law. This power was to manifest itself after the fourth universal earthly kingdom had been divided into ten divisions, or kingdoms; and it would subdue three of these kingdoms, and establish itself. This power would make war against the saints of God, and would assume to legislate for the God of high heaven, and make the people obey its laws or be put to death.

Here are a few words quoted from a standard work, published by this power, entitled, "A Catechism of the Catholic Religion," translated from the German of the Rev. Joseph Deharbe, S.J., edited by the Right Rev. P. N. Lynch, D.D., bishop of Charleston, published by the Catholic Publishing Society Company, 9 Barclay Street, New York, page 115, paragraph 411:

"Can the church do more than give commandments? She also has a right to see that these commandments are obeyed and to punish those who disobey them."

Thus this power declares to the world her assumption of right to legislate for the church of the living God, to compel all to obey her commandments, and to punish those who will not submit to her authority.

All this authority she exercised in her palmy days before the Reformation, when millions were proscribed and many were banished, starved, burned, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the church and state prisons. All this is not because Roman Catholics are worse than or different from their fellow men; for Protestants, following

the same principles of church and state union, have also persecuted and put to death those deemed guilty of heresy.

That same church, with the same principle, is now bidding for power in this country; and if that is once obtained, we may look for the same cruel oppression and persecution in our fair land. Then the import of the words attributed to the archbishop of St. Louis, will be realized. He said, "When the Catholics once, which will surely happen sometime, obtain the majority of votes, then there will be no religious liberty." But that will be too late to protest successfully. Now is the time to defend our God-given liberties, and be true to the principles of the gospel of Christ.

ANDREW NELSON.

*Sanitarium, California.*

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### Does Not Indicate Greater Morality

**W**E have organization after organization that is working for the moral uplift of society. We have civic leagues; we have vice commissions; we have peace societies, church federations, and so on to the end of the long, long list. We are assured that this great army of organizations is working to one great, common end of bringing humanity to such a high moral plane that the millennium will be ushered in. They expect, through publicity, to cast such odium upon crime and wickedness of every sort that these evils will be completely cured. But does this multitude of organizations indicate that we are going to have a greatly improved condition of things in this world? Does it not rather indicate that the world has become so manifestly filled with immorality that one doctor after another arises, thinking that his particular remedy is the one thing needed to cure the social ailments?

There seems to be a general consensus of opinion that things are going very much wrong; and under the exciting and exhilarating influences of some of the large conventions that are held for the purpose of finding and administering a remedy for the ills of society, it is very easy to see that people under the intoxication of the occasion might be led into the belief that they are going to do some wonderful things. But when the excitement dies down, and each one of those individuals who has attended the convention settles into the actualities of real life, they must be convinced that conditions are growing worse and worse.

Many of these organizations may be doing much to retard the progress of the disease in the social patient, but nevertheless the malady continues to become more alarming, and in reality these many organizations are only so much evidence that the patient is extremely sick and that it has become necessary to have a multitude of doctors. This condition will keep up until finally it will seem necessary to have a world-wide consultation of these social physicians. When they come together, they will embody a great many ideas along all the lines of religion, sociology, polities, etc., and eventually we will have a combination of all of these organizations with one great, overweening power taking the lead in things. When we look about for the one leading power that is world-wide and dominant in this field of activity, our minds naturally go to the great church that has its headquarters on the Tiber

in Italy. It will be the one power that will cause all of these organizations to cohere in one supreme effort to advance the many reforms that they are seeking to put forward. And then we will have the greatest religious combine that this world has ever seen. And we will have a short, sharp conflict that will put in the shadow all similar conflicts of the past ages, because we are in times when nervous energy is keyed to the highest pitch. In this high-tension condition, movements go with swiftness and intensity.

This is no fanciful picture that will never come, but any one is able to see that the great movements that are forming in society are headed clearly in the direction of one great central world-movement that will undertake to be all-embracing in its ideas of reform. As this movement progresses, the notions of many men will undergo much change. They will throw away a great deal of that to which they are now holding. And they will do it because we are rapidly coming under the spell of federation, and are being taught with great enthusiasm and little reason that we want to subordinate our "little differences and come together on some great common platform." That means that a few strong minds will subordinate everything to themselves, and a federal despotism will finally be reached. Such a world-wide organization would be a grand thing if it could be formed on correct lines and upon a sound basis and permeated with true principles, but such will not be the case. All of the similar religio social and political organizations of the past have been despotic, bigoted, and narrow; and such will be that which is forming in these times.

If any one desires prophetic evidence for the statements made in these paragraphs, he needs only to study carefully the second chapter of Isaiah and the fourth chapter of Micah. There are many other scriptures that are of the same general import, but these two are very concise and specific in telling of the great world federation that shall be drawn together in the last days under the influence of the "many people" who will be stirring popular sentiment in a world-wide movement.

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### The Touchstone

NEVER was there a period in the history of the world when the followers of Christ had need of greater watchfulness than at the present. Deceptions are abroad in the land, and on every side men are striving to draw away disciples after themselves. With feigned words they would make merchandise of souls, and they do lead away the unwary. But none need be deceived. The Lord says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The law and the testimony mean simply the commandments of God, and the testimony which from time to time He has given through inspired men. These are the touchstone, and whoever rejects any part of God's truth is not to be trusted. However plausible the teaching, however smooth the words of such teachers, the Lord says, "There is no light in them." This is the test to which everything must be brought, and that which will not stand the test must be rejected.

# THE WITNESSING OF GOD

## THE BASIS. OF OUR CONFIDENCE

By the Editor

### XIV. God's Witness in the Church To-Day

IRST of all, let us say to our readers that this series of articles have not been all they were planned to be in the beginning,—in breadth, in fulness, or in strength. We need not recite the hindrances—they are largely personal; and we are sure that our readers, did they know, would believe them sufficient. There is a tremendous field of scripture along these lines. We hope that sometime it will be more fully developed.

In this article, let us note some of God's specifications concerning both the true church and the counterfeit, concerning God's loyal legions in the earth and the great apostasy for these last days, these times, reader, in which we live.

#### Evidences of the Last Days

Do we need to furnish evidences that we are living in the last days? Not less than twelve lines of prophecy, having clear and definite beginnings, varying from the days of Babylon of old to those of the apostle John on the isle of Patmos, attest that we are in the last days. Each and all of these have met partial fulfilment, nay, almost plenary fulfilment. So far as this earth in its present condition is concerned, we are in the last stages of all these various prophetic lines. According to the prophetic timetable of each, we are nearing the close of the journey. At the end of these prophecies lies the destruction of all earthly kingdoms and the setting up of the kingdom of our Lord Jesus Christ. Besides these, there are numerous evidences, foretold by prophet and seer, of various special signs, conditions, omens, which shall occur just previous to the second coming of Christ. These precursors are in the heavens and in the earth, in national and social life, in commercial and religious circles; in fact, everywhere. When we see all these things fulfilling before our very eyes, we may know that Christ's coming is near. This is His own declaration. See Matt. 24: 33-35.

Surely at such a time as this He has not left men to themselves with no knowledge of the way. As in ancient days, God has always men who have "understanding of the times, to know what Israel ought to do;" but emphatically in these times He has given us His word. Of course we know there are those who exalt tradition above the Word, and there are those who make the Word of none effect by their very learned criticisms—of none effect in the minds of men. The Word itself is effectual always, effectual for righteousness in the hearts of all those who receive it, and effectual for destruction in the hearts of those who resist and reject it. That Word has clearly foretold us just where apostasy

should stand in the last days, and where God's true church would be. If we heed the prophecy, we shall see the fulfilment.

#### I. The Apostasy

The epistles of the apostle Paul to Timothy are designed, in the providence of God, to be of universal application among all God's ministers down to the very last days. It was not to Timothy alone that the instructions were given, but he was to pass them on to others, that others might pass them on still to others, until the work of Christ in the earth should close. The express charge given to Christian ministers is to "preach the Word." They are told that the time should come when men would not endure sound doctrine, but after their own lusts would heap to themselves teachers, having itching ears, and that these should turn away men from the truth to fables. See 2 Tim. 4: 1-5. As the result of this teaching, when the last days are reached we would not see a converted world, the heart of which was athrob with love of souls and service for Christ. On the other hand, we would find a world in the deepest peril, because professors of religion, those who should be the salt of the earth, have lost their savor. Read the apostle's picture in 2 Tim. 3: 1-5:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

The reader will note that the perils are not because of wickedness and violence, altho the world shall see its fill of this, but because these eighteen different sins are found among a class of people who ought to be holding aloft a high religious standard. If we compare this list of sins with that given in the last part of Romans 1, we find it almost identical with what the apostle Paul tells us existed in the heathen world of his day. The power of godliness is the power to save men from sin; yet here is the mass of religionists that have the form of godliness, but deny its power in their lives.

James tells us that the reason of this is that they are united with the world. In their spiritual relationship they are adulteresses; they have made friends with the world in the sense of partaking of its spirit and yielding to its follies, and "friendship with the world is enmity with God." James 4: 3, 4. It is this class mentioned numerous times in connection with last-day prophecies that form the great apostasy—Babylon, against which God warns us in the book of Revelation.

"Babylon" itself means *confusion*. That name is applied to the church of God during the Christian dispensation because of the confusion which exists over Scripture truth and doctrine. It is to heal all these divisions of Christendom that "the everlasting gospel" message of Rev. 14: 6, 7, declaring that God's judgment is impending, is given to the world. God desired to save Babylon; and to save Babylon, He must save her out of her confusion, and out of the sins and errors which led to it. But the great church is rejecting the everlasting gospel, and putting in its place a gospel that is denuded of its strength through higher criticism, or buried under the traditions of men; and therefore the cry goes forth to the world that "Babylon is fallen." She will not partake of the remedy which will heal; she must go on to destruction. Consequently the only thing that God can do is to use His gospel and call His children out of Babylon.

That picture of Babylon is found in Revelation, chapters 17 and 18. It is found in the great apostate Church of Rome, and all the other churches that are following in the wake of Rome.

It is with no feeling of joy that we pen these words. Would to God that all the various churches of the earth were seeking God, coming out from the errors of the world, and yielding themselves to Him! But the sad thing is that they are not, but are drifting farther and farther away; and the only means of salvation, the only power which can heal and restore, is the gospel, and that is set aside.

And yet that apostasy is represented in the seventeenth chapter as a woman riding in triumph, rich, proud, popular, living in luxury, consorting with the kings of the earth, holding out in her hand a cup filled with the doctrines and glories and visions which come by worldly fornication, pleading with the nations to come to her. Apostasy thinks it is converting the nations. God's testimony is that she is making the nations drunk with the wine of the wrath of her fornication. Such is the picture which God gives of the apostate church in the last days.

## II. Regarding the True Church

First of all, many of the true church of God are scattered throughout great Babylon. This is indicated by the call. In the eighteenth chapter of Revelation and the fourth verse, after the statement that Babylon had fallen, because of her rejection of the only thing that would heal her, and was becoming filled with the things that were contrary to God and to His word, the prophet declares, "I heard another voice from heaven, saying, Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." Rev. 18: 4. Therefore to look for God's people in these days, before that call is completed, is to look for a scattered people, true souls that are loyal to God and the best light they have everywhere. From all parts of the world are they to be gathered. Jer. 16: 14, 15; Matt. 24: 31.

2. Those who are called out from Babylon will be a mere remnant, for it is always the remnant which is saved. "And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is *the remnant* that shall be saved." Rom. 9: 27, A.R.V. And therefore the argument of the eleventh chapter of Romans,

in which God cites the type of His people in this time, Elijah, and the type of apostasy in this time, Israel. Elijah the prophet, standing alone as the center of loyalty to God, laments in his own heart that he only is true to God; yet God tells him that He has a remnant even in Israel: "I have left for Myself seven thousand men, who have not bowed the knee to Baal. Even so then at this present time also there is a remnant according to the election of grace." Rom. 11: 4, 5.

This remnant is referred to again in Micah. After telling us one of the phases which apostasy shall take in the last days, proclaiming a false peace throughout all the world, God declares of His true church: "In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; and I will make that which was lame a remnant, and that which was cast far off a strong nation: and Jehovah will reign over them in Mount Zion from henceforth even forever." Micah 4: 6, 7.

## A Little Flock

3. A small people. That people, as compared with the great mass of nominal religionists, will be a small people. This is intimated in the text already given. The strong nation which the remnant will be made, of course, refers to the ultimate salvation of all God's children, in which there shall be added to the remnant all those who sleep in the Lord Jesus Christ, who will be raised at His coming. But the little company in the last days, when our Lord comes, will not be a large number; and as compared with the rest of the world, God's children have never been a large number. It is our Lord Himself who declares: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." Matt. 7: 13, 14.

Again, in referring to the time of His second coming, Jesus uses these words to His children: "Fear not, LITTLE flock; for it is your Father's good pleasure to give you the kingdom. . . . Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. . . . Be ye also ready: for in an hour that ye think not the Son of Man cometh." Luke 12: 32-40.

4. It will be a people upon whom reproach shall be visited because of their small numbers, their poverty, their insignificance, their lack of the things which the world calls great. Nay, more, but the very reproof of God will be visited upon His people, not for destruction, but for correction. Read of the last phases of God's church in Rev. 3: 14-21. Those who heed that fearful reproof will be among those that shall stand in the condition of the Philadelphia church, against which God has nothing, who will hold fast that which they have, knowing that He is coming quickly. The same thing is taught us in the last chapters of Isaiah; for instance, in Isa. 57: 17: "For the iniquity of his covetousness was I wroth, and smote him; I hid My face and was wroth; and he went on backsliding in the way of his heart. I have

seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith Jehovah; and I will heal him." See Isa. 57: 14-19.

But healing comes through humility of heart, for it is with the humble in heart that Christ dwells. When humbled under the reproof and warnings of God, they will say, in the words of the prophet, "Wo is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage." Looking out upon the world, they will feel as did the prophet, "The godly man is perished out of the earth, and there is none upright among men." Looking at their own unworthiness in the light of God's presence, they will say: "But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, Jehovah will be a light unto me. I will bear the indignation of Jehovah, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. Then mine enemy shall see it, and shame shall cover her who said unto me, Where is Jehovah thy God?" See Micah, the seventh chapter.

That is what the great apostasy shall say to those who are endeavoring to walk in God's ways in the last days, when it will seem that every earthly support has been taken away, and the church, like her divine Lord, stands forsaken of all; and yet that very day is "a day for building thy walls." God has promised that His flock shall be fed. He tells them: "As in the days of thy coming forth out of the land of Egypt will I show unto them marvelous things;" and then, to cheer and comfort them, comes that wonderful, blessed passage to all souls who hope in God's mercy: "Who is a God like unto Thee, that pardoneth iniquity, and passeth over the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in loving-kindness. He will again have compassion upon us; He will tread our iniquities underfoot; and Thou wilt cast all their sins into the depths of the sea." God will restore the years during which reproach has been visited upon His children, and those who humble themselves under His mighty hand will receive fulness of glory when He shall come.

## A People of Reform

5. That remnant body will be a called-out church, a church bearing a great message of reform, one that, in the language of Isaiah, will "go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples. Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His recompense before Him. And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out." See Isa. 62: 10-12.

These people yield themselves to God's call as the result of the message outlined in Isaiah 58, beginning with the words, "Cry aloud, spare not, lift up thy voice like a

trumpet, and declare unto My people their transgression, and to the house of Jacob their sins." This reform takes hold upon the inner life and motive, as we may learn by the reading of the entire chapter. And to those who heed that message it is said: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in." That is what God's people will aim to do in the last days. That is what His small remnant church will be doing for Him, as He closes His work in the sanctuary above. They will bear to the world His last great threefold message, found outlined in Rev. 14:6-14, the heart of which is "the everlasting gospel."

#### A Commandment-Keeping Church

6. That reform work will make of them a commandment-keeping Christian church. Refer again to Isaiah 58. Those that are called "The repairer of the breach," and "The restorer of paths to dwell in," turn away their foot from God's Sabbath, which has been trampled underfoot for generations and centuries. They see in that Sabbath the sign of the great power of God to create and to re-create, and therefore they call it "a delight, and the holy of Jehovah honorable." And they honor it, not doing their own ways, nor finding their own pleasure, nor speaking their own words. They find a wonderful delight in the observation of that token of God's goodness in giving man this earth, and of God's goodness and love in re-creating man, redeeming him from the power of sin, and sanctifying him to His own service. Eze. 20:12, 20.

These commandment keepers, like Elijah of old, form the nucleus, or center, from which all the called-out from Babylon shall gather in the last days. In them shall the truth of God find restoration. Not only in their message shall the holy word of God be preached, but in their lives shall the holy word of God be lived. Therefore there shall arise against them wrath from those who are reproved by the message and life. Of that remnant church it is said, "And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus." All the downtrodden truth of Christ's teaching regarding the outpouring of His Spirit, and this Spirit manifest in various spiritual gifts, will be held by this church. They are imperfect humans, it is true, but they are imperfect humans that are yielding themselves to the mighty, masterly, perfect workmanship of God; and He is working out in them, gathered as they are from all phases of belief and non-belief, from all races of mankind, from paganism and infidelity, but gathered by the one gospel, holding aloft the one standard, God's holy law, presenting as the only means of reaching that standard the righteousness of Christ by faith, and the power of His Spirit in the inner life. So believing and so working, they come at last to the coming of the Master, when He shall say of them, "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus."

It could not be said of any body that they kept the commandments of God who were breaking that precept which declares, "Thou

shalt not kill," or "Thou shalt not make unto thee any graven image;" but the same law which said, "Thou shalt not make unto thee any graven image," and "Thou shalt not kill," said also, "Remember the Sabbath day, to keep it holy." Those, therefore, who form that remnant church, keep all God's commandments through the faith of Jesus Christ, the fourth commandment among the rest. In other words, they have taken God's Book for their standard. They are not afraid to walk in the footsteps of the Lord Jesus Christ. This means endurance—not mere patience in the limited, small sense of meekness and tolerance and sweetness under every-day perplexities, but patience in the larger sense of enduring for God amid all the trials and temptations of the last days.

These are some of the characteristics, reader, which God has portrayed in His word, of His church in the last days. When she is found, she will be found bearing all these characteristics. Her witness will witness with the Word. She will not be found lording it over the kings of the world; she will not be found united with the state; she will not be found clamoring for power in legislative halls. She will be found humbly doing her Master's will, and proclaiming to all the world that there is salvation from sin in Him. Do you know of such a church? Then with all your heart yield yourself to that which will make you a member of it, and walk on in glorious triumph till the Master shall come.

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#### When the Lord Cometh

*By Mrs. E. J. S. Keen*

When the Lord cometh, His face we shall see.  
We then shall our Saviour adore,  
Our cares and our sorrows all banished shall be,  
And we shall rejoice evermore.

CHORUS

Evermore, evermore,  
On that beautiful shore,  
With our well-beloved Lord  
We'll rejoice evermore.

When the Lord cometh in garments of light,  
We shall praise His dear name o'er and o'er.  
The light of the morning will scatter our night,  
And we will rejoice evermore.

When the Lord cometh, the wicked will see  
The One who the cruel cross bore.  
They will cry to the rocks, to the mountains  
they'll flee;  
But we shall rejoice evermore.

When the Lord cometh, He'll bear us all home—  
Home to that beautiful shore.  
From that land of glory soon, soon He will come,  
And we shall rejoice evermore.

Missoula, Montana.

—★—

#### My Daily Bread

*By Delwin Rees Buckner*

Crisp crust of whitest pounded, powdered wheat,  
For thee I strove till sun sank in the west,  
While bleeding sweat swept down my swarthy  
breast;

Restorer of my strength, my daily meat,  
Of all the varied viands which I eat,  
Thou art the morsel which I deem the best,  
Choice prize, transformed within an oven nest,  
And purified by its perfecting heat.

Thou answerest the earnest, urgent prayer  
Which constantly my lip with longings speaks  
To Him who calls us children, and will bless  
Our faith, not raining manna through the air,  
Perhaps, or sending crumbs in raven beaks,  
But still miraculously, none the less.

Diamante, Argentina.

—★—

#### Go or Give

*By John Francis Olmsted*

Would you help the blinded heathen  
Beyond the trackless ocean wide  
To find the meek and lowly Jesus,  
And in His love fore'er abide?  
If we're willing to assist them  
To find a better way to live,

Then we must consecrate our all,  
And either go ourselves, or give.

We doubtless will be loath to leave  
Our home and friends and native land  
To cross the briny azure ocean,  
And thus obey our Lord's command;  
But we who love the Master's coming,  
And would each precious promise live,  
Must ever, ever willing be  
To go ourselves, or freely give.

Then let us open now our coffers  
To send the living witness there,  
To tell them of the Master's coming,  
And thus their hearts and lives prepare,  
But we must share the Master's burden  
In teaching men the way to live.  
We still must help our weaker brother,  
And either go ourselves, or give.

Columbus, Ohio.

—★—

#### From out the Fog

*By L. E. Stratton*

From out the fog, I see a ship approaching,  
That's been upon the sea the whole night long:  
And on the deck, I hear the people cheering—  
Their hearts are filled with joy and cheerful  
song.

From out the fog, they reach the land all safely.  
They "thank their Maker" as they reach the  
shore.

They know His hand it is the helm controlling,  
His watchful eye that ever goes before.

From out the fog, O, come, both men and  
maiden,

From childhood's hours to old and hoary head,  
Stop not to gaze upon earth's sin and folly,  
But by the Saviour's hand be ever led.

From out the fog—yes, Master, we are coming,  
Before time's current bears us farther down;  
By Thy help we will do our duty bravely,  
And bear the cross, that we may wear the  
crown.

From out the fog! Dear Father, help us onward,  
And make us perfect through Thy chastening  
rod,  
That we may soon see that eternal city  
Whose Builder and whose Maker is our God.

—★—

#### Shade and Shadow

*By Dr. J. Fare*

I stood beneath a shining light,  
And with effulgence crowned,  
My soul did bound  
With buoyancy and sweet delight,  
For all around was bright.  
Beyond—was night.

But mortal, we with earth remain;  
For since the long ago,  
When asp of wo  
Spewed in the cup its deadly bane,  
We've ever supped of pain,  
And worn its chain.

From 'neath the light—still in its ray  
My earth-bound feet did turn,  
And turning, yearn  
For twilight's realm across the way,  
That shady rim of day,  
Where shadows play.

When, lo! from feet as from a womb  
There came a child of shade—  
From nothing made—  
That soon upon the ground did loom,  
As if 'twere stone of gloom  
To mark a tomb.

And from the earthy breast of Rue  
A phantom nutriment,  
That strangely lent  
Its power to grow, it quickly drew;  
And as we neared the blue,  
O, how it grew!

And I was chilled. So to the light  
I turned my ashen face,  
And found kind grace  
With arms outstretched—rays to invite  
This poor deluded wight  
From land of night.

And blanched with fear, I sped away;  
But Shadow, it remained,  
Like hound well trained,  
Close to my heels. But I was gay,  
For Love's inviting ray  
Showed me the way.

And hope within began to bloom,  
For it had strength regained;  
And Shadow waned,  
And waning, hastened to its doom,  
That earthy house of gloom,  
The phantom's tomb.

# BIBLE STUDIES

## Object-Lessons of God's Mercy

### Types, Shadows, Symbols

#### 1. What is the condition of all mankind?

"For all have sinned, and come short of the glory of God." Rom. 3: 23.

#### 2. What is the sure result of sin?

"Sin, when it is finished, bringeth forth death." James 1: 15.

"The soul that sinneth, it shall die." Eze. 18: 4, 20.

#### 3. Yet for what does mankind, good or bad, continually long?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul [life]?" Mark 8: 36.

"Yea, all that a man hath will he give for his life." Job 2: 4.

**NOTE.**—The above is the true diagnosis of man's case. Proud man does not like to believe it. It is not flattering to the strong, the wise, the proud. They would rather believe, "I am, and there is none else beside me." They prefer to believe that man did not fall, that he is not a sinner; that he is not subject to death, but rather a child of nature on his upward way. Yet all of life, all relationships of life, all man's best consciousness of himself, go to show that he is a sinner, one who has "missed the mark," and therefore has come short of the glory, or goodness, of God. (Ex. 33: 18, 19.) "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12: 28. God can not die, because He is absolute righteousness. Man does die, ever dies, because he is a sinner. Why not, then, accept of God's diagnosis of our case, when there is so much in our own experience to confirm it? Man's longing for life, man's fear of death, are the evidences of his instincts, whatever his theories, that man is a sinner and subject to death. Satan declared what is everywhere obvious, when he said, "Yea, all that a man hath will he give for his life." Job 2: 4.

#### 4. Can not our brother, or friends, or great men help us?

"None of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49: 7.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3.

#### 5. In whom alone can man be saved?

"Neither is there salvation in any other: for there is none other name under heaven given among men [save that of Jesus Christ], whereby we must be saved." Acts 4: 12.

#### 6. Whom does He undertake to save?

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15.

#### 7. How early was His sacrifice?

"Redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1: 18-20.

"The Lamb slain from the foundation of the world." Rev. 13: 8.

**NOTE.**—Lucifer, the day-star, sought his own glory, and aspired even to the throne of God. The Son of God gave Himself in the

creation of the race, and He gave Himself for the redemption of His creation. It was not upon the cross He gave Himself; it was not in the desert of temptation; it was not when He became flesh, but in the beginning, when the first intimation of a charge came against the government of God. All later developments came in the fulfilment of His purpose. He is therefore in purpose "the Lamb slain from the foundation of the world."

#### 8. How fully did He give Himself?

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name." Phil. 2: 5-9, A.R.V., margin.

#### 9. How far down did He stoop to save His creatures?

"Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" Eph. 4: 9.

#### 10. Why did God thus give His Son?

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

#### 11. What part had the Son in this giving?

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2: 14.

#### 12. What was the worth of this offering?

"For He [the Father] hath made Him [the Son] to be sin for us, who [the Son] knew no sin; that we [the sinners] might be made the righteousness of God in Him." 2 Cor. 5: 21.

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53: 5.

**NOTE.**—It was love on the part of the great Jehovah which moved Him to give His Son; it was love on the part of the Son which moved Him to give Himself, offering His own life for a race of sinners, and so demonstrate the love of God to men, and the holiness, the beneficence, the perfection of God's government. The purpose of God as well as the sacrifice of Christ was all-inclusive. It embraced not only man and this earth, but all creation. From the time the Son of God gave Himself in that far-away beginning, there began His self-abnegation, His vindication of the divine government, His desire to save all. Therefore He became an angel among angels,—Michael the Archangel,—chief only because of more devoted service; demonstrating that angels could live for God. His next step brought Him to the human family, where He went to the very lowest depths, even death. That death was the climax of the sacrifice of the ages. But in all His experiences He faltered not, failed not, and so "became the Author of eternal salvation unto all them that obey Him." Heb. 5: 7-10.

#### 13. How may the sinner avail himself of the benefits of Christ's sacrifice?

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 21.

"I acknowledged my sin unto Thee, and

mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Ps. 32: 5.

"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.

#### 14. How did men formerly show faith in Christ's offering?

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Gen. 4: 4.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11: 4.

#### 15. What was there in Abel's offering which recognized sin and the sacrifice of the Son of God for the sinner?

"Without shedding of blood is no remission." Heb. 9: 22.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." Lev. 17: 11; Gen. 9: 4.

#### 16. But does the blood of beasts take away sin?

"For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10: 4.

#### 17. What did this blood typify?

"The precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1: 19.

"Unto Him that loved us, and washed us from our sins in His own blood." Rev. 1: 5. See also Heb. 9: 14; 1 John 1: 7.

**NOTE.**—The above scriptures, and many others which might be given if we had the space, clearly show that all God's appointed offerings were made in faith in Jesus Christ. Every lamb offered in faith for sin in the past was offered in virtue of "the Lamb of God, which taketh away the sin of the world." John 1: 29. The blood represented the life. The blood of Jesus shed for man represents His life. "The good Shepherd giveth His life for the sheep." John 10: 11, 15. Whenever a sinner brought to the altar a lamb, he laid his hand upon the head of the innocent beast, and confessed his sin before God; he presented that offering as standing for himself, who was worthy to die; the lamb was slain and its blood offered in the sinner's behalf. The sinner by faith saw through that sacrifice God's offering on his behalf, and God accepted him, counting his faith for righteousness.

#### The Earthly Sanctuary

#### 18. When Israel was called out of Egypt, what center of worship was built?

"And the Lord spake unto Moses, saying, . . . Let them [the children of Israel] make Me a sanctuary; that I may dwell among them." Ex. 25: 1-8.

**NOTE.**—The making of this sanctuary and its furniture is described in Exodus, chapters 25 to 30; 36 to 40. A brief description (see cover) is as follows: It was an oblong building 30 cubits long, 10 cubits high, and 10 cubits wide, made of upright boards of acacia wood, overlaid with gold without and within. It was divided into two compartments, the holy place and the most holy, separated by a heavy curtain, or veil, the former compartment twice the size of the latter. Ex. 26: 33. It opened toward the east, so that

# OF VITAL IMPORT

the priest in his ministrations faced to the west. Num. 3:38.

Before the sanctuary was the altar of burnt offering, where the victims were slain, and the laver, where the priests washed. Ex. 27:1-8.

On the right as one entered, the north side, was the table of showbread, representing the word of God. Ex. 25:23-30; John 6:48, 56, 63. On the left, the south side, was the seven-branched candlestick, representing the fulness of the Spirit of God. Ex. 25:31-40; Rev. 4:5. In front of the veil separating the holy places, was the altar of incense, the incense representing the grace of God which makes His people's prayers effectual. Ex. 30:1-10; Rev. 8:3.

Within the second curtain, or veil, was the most holy place. Here was the holy ark. In that ark were the tables of stone upon which God had written with His own finger His holy law of Ten Commandments. Ex. 24:12; 32:15, 16; 25:21; Deut. 10:1-5. The transgression of this law is sin. 1 John 3:4; Rom. 7:7. The cover of this ark was the mercy-seat, upon which abode the glorious Shekinah over which spread the wings of the covering cherubim. This was symbolical of God's throne between the cherubim (Ex. 25:17-22; Ps. 99:1), where mercy and truth meet together, and righteousness and peace kiss each other (Ps. 85:10).

Over all the sanctuary was a richly woven linen curtain, blue, purple, and scarlet, in which were wrought with gold, figures of cherubim. This formed the ceiling. Over this curtain was one of goats' hair; and as a tent over the sanctuary were placed two curtains of ram skins and badger, or seal, skins. All these were made after a heavenly pattern, which the Lord showed to Moses. Ex. 25:40; Heb. 8:5.

Holy garments were prepared for the priests, and very particular rules were given for their ministrations.

19. What did all these sacrifices, the priests, and the priestly services typify or symbolize?

"An High Priest . . . holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once, when He offered up Himself." Heb. 7:26, 27.

**NOTE.**—All these things are object-lessons of the God who "delighteth in mercy," and who "taketh pleasure in them that fear Him, in those that hope in His mercy."

[The meaning of these symbols and what they symbolized in Christ's work will be our next study.]

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## Civilization and Crime

UNDER the above caption, the *Christian Evangelist* has the following paragraphs:

"Does civilization promote crime? All the love of Christianity in us arises to protest such an accusation. But the facts are startling and demand explanation. It will doubtless be found, not in civilization, but in some of the flaws involved in the civilizing process. Christianity must seek to account for the amazing increase in crime in the United States. It is not a political and police problem so much as it is a moral problem. The churches need to be interested quite as much as the government.

"Fifty years ago there was only one criminal to every 1,647 of our population. To-day there is one to every 300 of our people. We have in our penitentiaries to-day more than 10,000 murderers, and we convict far from all of them. The homicides have grown two and one half times as rapidly as our population. Chicago averages twenty times as many murders per thousand as does London, and Chicago's

average is little above the average for the cities of the nation. Strange to say, the Southern cities have the worst records, their average being three times that of the foreign-filled Eastern cities. This may be due to colored population, but the fact that Middle and Western cities are twice as bad as Eastern makes it appear that murder is more an American than a foreign crime. Increase of petty crimes is due to the foreign populations. They are guilty of from three to four times as many minor offenses, with the exception of burglary, as are native-born folk. It must be said in justice to them, however, that it is their children who are mostly guilty.

"Where is the fault? One half of all crimes are committed by those under twenty-five years of age, and three fourths of them by those under thirty, the great majority of them boys. Over against these appalling facts are the counter facts that there are few boys and young men of those ages in our churches. Our Sunday-schools lose them when they come to adolescence. Experienced judges are telling us that it is the rarest occurrence to find a young person before the bar of justice who is either in church or in Sunday-school. If old methods have failed here, new ones must be found. The churches can find a way. The means to use are not sacred,



FURNITURE OF THE SANCTUARY

In the upper row the table of showbread, the ark of the covenant, and the golden seven-branched candlestick; in the lower row the altar of incense, the altar of burnt offering, and the laver

but the lives to be saved are sacred. There is no hope for these young men except in religious education.

"The sensational newspaper acts like an intoxicant to the excitement-loving nature of youth. The public school puts all emphasis on fitting a man to contest the world. The children of the foreign-born break away from the old country restraints, and mistake the liberty of the new land of freedom for license. The moving-picture scenes of crime and revelry multiply the 'Diamond Dick' novel's deadly influence by ten in their direct appeal to imagination. The church must fill the breach and counteract the anti-social influences that educate criminals."

These conditions in society will grow worse and worse, and then the tendency and the temptation of the churches will be to unite for the enactment of human laws to correct evils that can only be corrected by divine power. We have frequently pointed out, in these columns, the prophecies which show that these times are to witness a great world-wide religious federation. The papal power will be a leading factor therein in this country, and will be the dominant influence in the Old World. But when that federation is accomplished, it will be a man-made scheme to do a work that can only be done

through the simple teaching of a pure gospel, under the administration of God's Spirit, and witnessed to by His power.

God's word presents the remedy that His church is to use for these evils, and that remedy is the gospel preached under the promise that "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

The one thing for the church to do is to seek that purity of life and that divine righteousness which will open the channels for the display of this mighty power; and wherever that is done, the preaching of the gospel will be attended with results to-day just as much as it has ever been. The trouble with so many is that they have a tame message, the central thought of which is to entertain the hearer or the reader, rather than to arouse him to his sinful condition and lead him to call for the only salvation that is offered to the sons and daughters of men.

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## Heresy and the Ministry

UNION SEMINARY, the *Literary Digest* of June 14 says, is "regarded as a very hotbed of heresy." We are told further that as the New York Presbytery is largely recruited from its graduating classes, they do not escape the same suspicion. The controversy includes such questions as: "Did Christ have virgin birth? Did He rise from the dead in bodily form? Did Lazarus rise? What part of the Bible is to be believed, and what not?" It is not now under the General Presbytery—it is out; but the New York Presbytery is endeavoring to force it in. But whether the seminary itself shall be taken in bodily or not, or whether the request shall be shelved, as it was at the last meeting of the presbytery at Atlanta, the graduates of Union Theological Seminary are continually presenting their credentials before the body of the presbytery.

Recently four graduates were accepted by the New York Presbytery. Some of them could form no definite opinions concerning the virgin birth of Christ, the authenticity of the Pentateuch, the canonical standing of the Gospel according to St. John, and the resurrection. Among these is Tertius Van Dyke, son of the Rev. Dr. Henry Van Dyke. Dr. Van Dyke defends the boys, and tells the assembly if they want a heresy trial, they should try it on a grown-up man, and not on eager-hearted, sensitive boys. Among other things he said: "Whatever comes of the protest, I wish to take my stand with these young men. They are my brothers in the faith. If they are unfit for the ministry, I am unfit."

Dr. Francis C. Montfort, editor of the *Cincinnati Herald and Presbyter*, denounced "the Baal of Hindu philosophy" as enthroned in Union Seminary, and called on the church to choose between that philosophy and the gospel of Jesus Christ. The *Literary Digest* says that "he is practically the only one we can find to quote on this side. He declared: 'The time has come for the church to draw the line. The issue lies between true faith and Hindu philosophy masquerading under the guise of Christianity. Here is a Hindu philosophy in a modern theological school. Shall we allow this to continue?'"

But it does continue, and it is leavening more and more the entire Christian church. The real issue lies not between two schools of *Christian* thought, but between Christianity and infidelity.

# THE OUTLOOK

"Watchman what of the night?"

## Physiologic Signs of the Times

By George Thomason, M.D.

"For we know that the whole creation groaneth and travaileth in pain together until now; . . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

**P**ROBABLY never before, in the history of the world, has it been so emphatically true that the whole creation groans under the weight of physical distress and wo. And this universal physical decay carries with it the evidence of a most important sign of the times. The decadence of spirituality in the last days, as illustrated in the Saviour's words, "When the Son of Man cometh, shall He find faith on the earth?" finds its counterpart in the physical condition of men, indicating the positive necessity, from a physical standpoint, that the great day of God should hasten greatly, and also that "except those days should be shortened, there should no flesh be saved."

### Important to Emphasize

It is becoming increasingly more and more important to emphasize the physiologic signs of the times, as it is evidently the studied purpose of the devil to blind men's eyes to

the evidence of these things. Just as the "peace and safety" cry is abroad everywhere, to lure men into a false sense of security as to their spiritual condition, so we hear on every side, that the world is growing better physically; that the average span of human life is lengthening; that man is triumphing over disease and death. But this security is

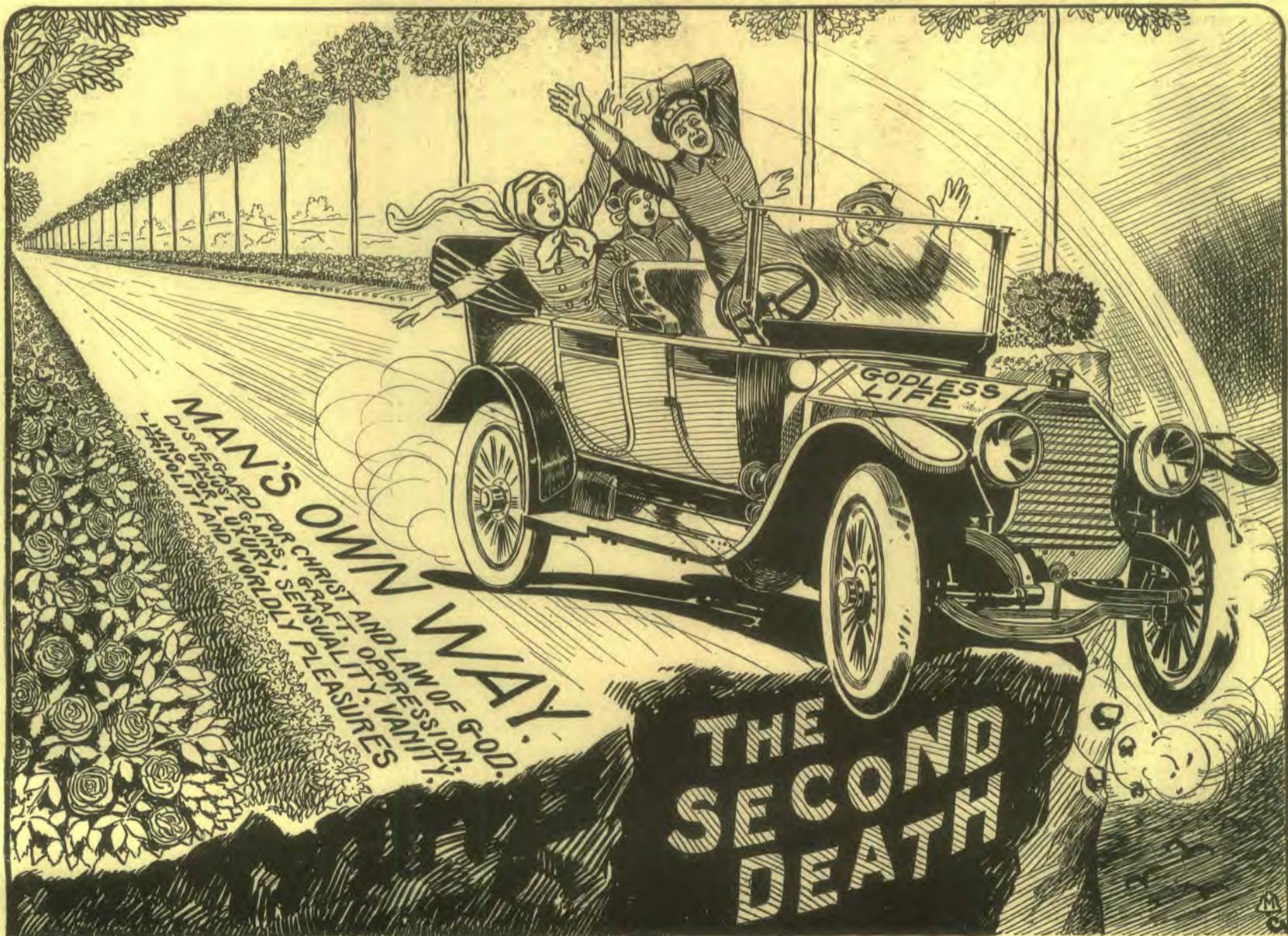
### Only Apparent and Not Real

Men have triumphed over the decimating plagues of smallpox, cholera, and allied scourges. The emphasizing of hygienic principles and the enforcement of improved sanitary laws, the discovery of the immunizing principle and serum treatment of various diseases, the marvelously great surgical triumphs of recent years, have all certainly contributed to the saving of a countless number of human lives. There has also, undoubtedly, been a great decrease in infant mortality. These things have combined to produce a slight increase in the average length of human life—enough to persuade the casual observer that there is an improvement in the general physical condition of man. But in the light of a more searching investigation of the subject,

there is no justification for this optimism. While there has been a great decrease in the devastating plagues of a few years ago, there has been a corresponding increase in the diseases due to subtle tissue changes in the vital organs, which are infinitely more significant, in that they are the results of dissipation, and erroneous and artificial habits of living, in response to the temptations of the great deceiver, and a furtherance of his purpose to destroy the image of God in man.

### Lessening of Infant Mortality

The sparing of a large number of infants that, under previously prevailing conditions, would have died, contributes in no small measure to the apparent lengthening of the average human life. But this in itself may constitute a menace to the human race, in that in a sense it nullifies the principle of the "survival of the fittest," and preserves alive many who are weighted down with physical infirmities and deficiencies that will later be transmitted in an exaggerated form to their children. As has been pointed out by Professor Cunningham, testifying before the Committee on Physical Deterioration, in England, "There can be little doubt that the addition of these to the population must have tended to lower the general physical average of the people." The preservation of the physically unfit, while humane and altruistic, nevertheless consti-



"There is a way which seemeth right [pleasant, prosperous, convenient] unto a man, but the end thereof are the ways of death." Prov. 14:12.

tutes a menace to the human race, in contributing mightily toward further and increasingly more rapid deterioration.

#### Fewer Old Men

The real and convincing evidence of the increasing physical resistance of the race is not in the number of its individuals that are spared to live, but in the ACTUAL and RELATIVE number of those who attain to old age. Statistics gleaned from all civilized countries indicate a steady falling off in the number of persons attaining to even fifty years of age. As Frederick L. Hoffmann has expressed it: "There is, of course, no question whatever that the American death-rate, using the term in a very comprehensive sense, has substantially declined within the last fifty years; but it is equally evident that this decline has been at the younger ages, and not during the period of life which, economically, is of the greatest value. There is no doubt that the mortality of adult ages is still decidedly excessive."

The vital statistics of Massachusetts show a great increase in the number of deaths of men over forty years of age; that is, that the deaths of old men have increased much faster than the number of old men during the same period. The report of the registrar-general of England shows great improvement in the mortality rate of children, but the death-rate over thirty years of age has greatly increased.

The number of centenarians in various civilized countries has markedly decreased. In this country, at the present time, there are four thousand centenarians, or one in twenty-five thousand of the hundred million people. In France, there is only one person in every one hundred and ninety thousand who is a hundred years of age; in England, only one in two hundred thousand; and in Germany, one in seven hundred thousand. It is a significant fact that in Bulgaria, where the habits of life are simple, there are three thousand centenarians among only three millions of people, or one centenarian in every one thousand people, seven hundred times as many as among their neighbors in Germany. It was this fact that led Metchnikoff to study the habits of the Bulgarian peasants as to their diet, in ascertaining the probable explanation of their greater average longevity.

#### The Great White Plague

Further evidence of race degeneracy becomes only too apparent as we look a little deeper into the subject. It is with the greatest satisfaction that we note some decrease in the number of deaths from tuberculosis; but it is still the "great white plague." Nearly five hundred people die in this country every day of this awful scourge, a total of one hundred and fifty thousand every year. Five hundred thousand people in the United States are constantly suffering of this disease. More than seventy thousand persons die in England of this same affliction every year. Two out of every three of these cases could be easily prevented by ordinary attention to an improvement of the natural vital resistance.

#### Scourge of Cancer

Cancer, the very name of which strikes terror to the heart, is increasing at an appalling rate in spite of the tremendous efforts made to stay its progress. Probably more men in the scientific world are to-day engaged in an attempt to discover the cause and cure of cancer than is the case with all other diseases combined. A few years ago an eminent surgeon stated that if cancer increased during the next ten years as it had during the previous ten, there would be more deaths caused by cancer than by any other disease. This prophecy is fast approaching fulfilment. More than seventy thousand people died of

cancer in this country last year. It is now estimated that one in every seven women over the age of thirty-five, and one man in every eleven over the age of thirty-five, will die of cancer. This is a disease of civilization, being practically unknown among uncivilized nations. It has increased five hundred per cent during the last fifty years; and it is estimated that in this country not less than three hundred thousand people constantly are suffering of this terrible malady.

#### Heart-Disease

During the past ten years, the mortality from heart-disease has increased over fifty per cent in this country. The report of the United States Census Bureau shows that the mortality from arteriosclerosis, or hardening of the blood-vessels, during the past ten years, has increased nearly two hundred and fifty per cent; or in other words, more than three times as many people die in this country of diseases of the blood-vessels to-day as ten years ago. "A man is as old as his arteries," and the earlier age at which this condition is occurring is indicative of increasing physical degeneracy and premature old age. Authenticated cases are now on record of pipe-stem arteries in patients only twenty and twenty-five years of age.

#### Other Diseases

Bright's disease of the kidneys, a disease of degeneracy, shows an increase of a hundred and thirty-one per cent in the United States during the past ten years. Diabetes, a disease principally associated with degenerative changes in the liver, has increased fifty per cent during the past ten years. Pneumonia, which is responsible for eleven per cent, or about a hundred and fifty thousand, of the deaths in the United States annually, while a germ disease, preys especially upon alcoholic and otherwise debilitated persons, and therefore may be classed among the diseases of degeneracy.

#### The Great Red Plague

Venereal disease, aptly called the "great red plague," is more and more gnawing at the vitals of the human family, and is responsible for greatly augmenting the tide of moral and physical degeneracy. Diseases of immorality are not only responsible for degenerative changes in the bodies of those directly infected, but the hereditary taint is transmitted to the family of the victim. Neisser, the distinguished German authority, states as his opinion that "fully seventy-five per cent of the adult male population contract gonorrhea, and fifteen per cent have syphilis." Other eminent authorities give even higher percentages than these. Noted specialists in gynecologic disease, estimate that seventy-five to ninety per cent of the operations they perform are directly due to gonorrhreal infection. Dr. Prince Morrow says that the number of syphilitics in the United States has been estimated at two million. This is probably a very conservative estimate. This disease is not only in itself a danger, but it also causes a great number of diseases of the circulatory and nervous system. Dr. Morrow says that the extermination of social disease would probably mean the elimination of one half of our institutions for defectives. The loss of citizens to the state from the paralyzing influence of gonorrhea upon the procreative energy of the family and the blighting effects of syphilis upon the offspring, are enormous. In the opinion of very competent judges, social diseases constitute the most powerful of all factors in the degeneracy and depopulation of the world.

#### Increase of Insanity

Insanity, indicating brain degeneracy, has increased in this country more than three hundred per cent during the last fifty years.

There are now three hundred thousand insane persons in the United States, confined in asylums, and a hundred and thirty-five thousand in England and Wales. Dr. Forbes Winslow, one of the greatest of the world's authorities on mental disease, recently stated in a public address that in his opinion the entire race is destined to become insane. In New York State alone there are thirty-three thousand insane persons confined in asylums, or more than double the number there were in 1890. This represents an increase of more than one hundred per cent in twenty years; while the population of the same state during this period has increased only fifty-two per cent. There are at least half as many more people outside of asylums who are more or less mentally defective. In addition to this great army of insane, there is also a great army of imbeciles in this country, numbering not less than three hundred thousand. In England and Wales there are a hundred and twenty-five thousand feeble-minded children, confined in institutions for this class of patients, and eighty-five thousand of these are physically as well as mentally crippled. The New York Bureau of Municipal Research reports a careful examination of fifteen hundred school children in New York City, of which ninety per cent were found to be defective either mentally, physically, or both. Examinations in other large cities give results very similar. No restriction is placed upon the intermarriage of these defective classes, and they in turn reproduce families more degenerate than themselves, and in much greater numbers than the families of the mentally strong. This in itself is a constantly increasing menace to the race, an absolutely certain physiological sign of the times, and an indication of the positive necessity for the soon coming of Christ.

(Concluded next week)

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#### Aged Preachers in Germany

THE shamefully inadequate provision made for the support of the aged ministers of the gospel of most denominations in this country is in marked contrast to the superb provision made for them in Germany. There, it is stated, the young minister gets a minimum salary, usually \$500, and a parsonage. This salary is increased every few years until, at sixty-five, the minister, even if he has changed his parish, receives \$2,500, the largest compensation permissible, to which is to be added the use of the parsonage and certain fees given him. At sixty-five the minister can withdraw on a pension if he shall so elect, or if the parish shall so desire. Or he can continue, by general consent, five years longer. On withdrawing, he receives as a pension for the rest of his life two thirds of his last and highest salary. On his death, his widow receives an adequate pension for the remainder of her days, and also each of her children until their sixteenth or eighteenth year.—*The Christian Herald*.

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A NEW YORK paper points out what is certainly true,—that the city, and most large cities too, can supply beautiful drives and bridle-paths and speedways free for the rich, but O, how little it does for the poor! It asks why ice, in this fearfully hot summer, can not be given to the poor, if all these things are given free to the rich. The parks are kept beautiful with fine highways for those that have automobiles, but the children and the women are driven from the lawns, that their beauty may not be spoiled for the automobile owners; and then it declares that the city could not spend even \$50,000 to give—not free, mind you, but at a fair price—the ice that means salvation to a sick child in summer, that means one cruel tax of a trust taken from the necessities of the very poor. It is these things which cause discontent.



# THE HOME

## Innocent Enemies

By Adelaide D. Wellman

**C**HILDREN, take every one of those weeds to the kitchen and put them into the stove. Be sure that not one escapes."

"Weeds! Why do you call them weeds, papa? They are flowers, and they are pretty!"

"You would not think them pretty if you had seen the harm they can do."

"What harm can they do, papa? They are not poisonous, are they?"

"No, they are not poisonous; but—"

"And they have no thorns."

"True; yet they are very objectionable, because they simply take the land."

Mr. West had never seemed to grudge ground for any play-gardening that his children wished to do; hence they were reasonably surprised that he should object to giving space for the showy plants they had brought from a remote nook they had found when on a jaunt that day.

"They wouldn't take much room," urged one of the girls.

"Ah, you don't understand! In a few years they would take the whole farm, if they were allowed to grow."

Then the father explained that those magenta blossoms stood for many ruined acres in that genial climate, whither they had been brought as ornamental plants. In the colder country from which they came, they had been inoffensive annuals; but the milder clime had permitted them to live through the winter, and multiply with disastrous rapidity.

What the old-time garden digitalis, or foxglove, is to Oregon, and what the carefully nurtured lantana of Eastern hot-houses is to certain tropic regions, such are divers habits to the lives in which they take root.

Said an intellectual young woman: "The reading of these books does not harm me, because I read them in a critical spirit, for the very purpose of discriminating between their sound features and their unsound. Certainly impressionable young people ought not to read any of them except such as are recommended by persons of discernment. But in my position, it is desirable that one be informed regarding the current literature." Sequel: Those objectionable books "took the land"—took invaluable time and invaluable mental vigor from a young life that would have yielded far better if not thus sapped.

"Ho, ho! This is harmless diversion!" declared a young man, when an acquaintance expressed scruples about joining in a pastime. And it was harmless, in the sense that it did not tend directly to the gambling-table or the race-track; but to say no more for a diversion than that it is harmless, is to "damn with faint praise." What "takes the land" is a pest, unless it returns commensurate value.

"I do not wear my clothes tight!" insists almost every individual whose feet,

body, throat, or hands, are unduly restricted. These persons refuse to recognize the fact that their members not only should not be compressed, but should have room to expand. Likewise minds and morals need more than protection from aggressive injury; they need every aid to development.

Beware of "harmless" diversions, which dissipate mental vigor or spiritual life. Beware of social customs that restrict development.

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## My Experience in Story-Telling

William McCormick in "S. S. Times"

**O**NE Sunday evening in the early fall, several years ago, I told stories to a group of boys. There were about fifteen in the crowd. They were nearly all lads who worked for wages; typical working boys, I suppose, from typical working men's families. Not poor families, you will understand. They were not neglected lads, in the usual understanding of that term. It was a Sunday evening, and all of them bore some evidence of Sunday sprucing up,—in red necktie, or celluloid collar, or signs of a hand-washing before breakfast.

They had come in groups of two or three from different parts of the town. The groups were practically unknown to each other, and the boys were unknown to me save for an acquaintance formed a few days previous. I had asked them if they liked to hear stories, and said I would tell them some if they came round of a Sunday evening.

So much for the personnel of my group. As to my stories, I started off with Elijah and his sevenfold prayer. I began with a little misgiving, in the fear that the story would fall flat because it was too well known to be really entertaining. I prefaced it with a warning that the boys who knew it should not give away the "plot" before I reached the end. Then I plunged in. The warning was useless. The story took me fifteen minutes in the telling, perhaps, and I never in my life saw a more eager audience. They listened almost breathless to the very end. Then I asked if none of them had ever heard it before. Not one. And they clamored for more.

The next story I prefaced with the same trite warning; for this one had been so familiar to me from my babbling childhood, that I could not see how it could be unfamiliar to any one. It was the story of the three boys in the fiery furnace.

There was no relaxing of interest here. They listened through to the end, if possible with wider eyes than before. Had any of them ever heard it? I asked, as they were digesting impressions. No, they hadn't; not one of them.

I was marveling a little now. I asked them how many went to Sunday-school. Their hands were promptly upraised. I would experiment on that. The day's Sunday-school lesson had been "The Crossing of the Jordan." I briefly told the tale of it, and I asked then if any of them had ever heard it. They hadn't, they said, except two, who

rather thought perhaps they had. They weren't quite sure. They had been at Sunday-school that afternoon, I learned. The others hadn't. They frankly admitted that they had been hunting chestnuts.

But as to the Jordan story. I had not told the name of the people's leader, and I asked if any one knew it. Nobody did, including the aforesaid two. I gave a hint then. It began with "J," I said. That made it promptly easy. "It was Jesus!" they shouted, almost in chorus.

I told them stories often after that. The listeners varied sometimes in personnel and intelligence. They never varied in attention, and they never embarrassed me by too profound knowledge. I relaxed my fear and relinquished my apology. It was no longer necessary to suggest that somebody might have heard this before. They never had. Whether it was the world drowned with a flood, or a fleeing woman turned into a pillar of salt, or a father about to sacrifice his son, it was all novel and strange and wonderful to this Sunday evening group.

I had almost exhausted my resources at last, and had to half apologize for what was coming now; for it was the time-worn story of Daniel and the lions. But only one hand went up when I asked who had heard that before. He was an unattached orphan, without a home. He said he "seen it in a picture once." He had never heard or read the story. He had just looked at the picture and imagined the rest.

Now here was the germ of an idea. It seemed to me worth cultivating. I nurtured it, and let it grow.

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**Believe and Climb**

It was growing dark in the old barn; and to the child straying in out of the fading afternoon light, it looked more shadowy still. But some one was moving about in the hay overhead, and the little fellow came to the foot of the ladder and called: "Is you up there, grandpa? I want to come up." "All right, come along then," was the cheery response. But the little foot placed on the bottom of the ladder paused, and a troubled face was lifted toward the dim loft. "Grandpa, I can't see the top step." A reassuring laugh answered: "Put your foot on the round where you are, little man, and climb up. The last step is here, and you'll see it when you get to it." It was only the old lesson that we all need over and over again—the faithless cry we are always sending out to be allowed to see the end from the beginning; and the answer that in one way and another, by inspiration, by experience, is always coming to us: Climb from where you are. Take the step that is next above you, and wait for the one beyond to be revealed in its time. Believe and climb.—Optimist.

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SOME of the brightest minds I ever met in China were those of the girls in our mission schools.—Dr. Martin.

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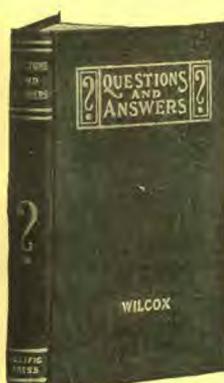
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### Helping Together

THERE are constantly coming to this office requests for this paper (1) for those who are poor and unable to take the paper; (2) for mission work among prisoners and others otherwise confined or secluded; (3) for public reading-rooms; (4) for general missionary work in foreign fields by our missionaries; (5) for general missionary work in various phases. Sometimes there are calls for tracts in foreign languages as well as English. It is not possible for the publishing house to meet all these requests. Publications are sometimes published at a loss to the house.

We felt sure that many more of our readers would be glad to help us in this work. Thus may we bring together those who have no time or opportunity to do missionary work, but who are able to help others, and those who have the time and opportunity, but not the means. Who will contribute to our Co-operation Fund?

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# MISSIONS

## Encouraging Items from the Orient

(From the "Asiatic News-Letter")

BROTHER GEORGE HARLOW writes regarding the work around Pakhoi, as follows:

"On Sunday E. other Bach and I left Pakhoi on wheelbarrows *en route* for Limhoi, which is about sixty *li* from Pakhoi. There we found the brethren waiting for us. All were of good courage, and we had several meetings. A church was organized, the second church in that district. I desired to go farther inland; but it was thought best not to attempt the journey at this season, for the plague is raging all through the villages. This, of course, made it unsafe to lodge in the country inns; so we returned to Pakhoi, where a general meeting was held. I was very glad to see the attention that was given to each study. Even at this time, when people are afraid to go out on account of the plague, the meeting-house was full at almost every meeting.

"The plague is raging fearfully in nearly all the towns around Pakhoi; and unless something shall intervene, it seems that the inhabitants will be

course this state of things made it very easy for robbers to break open the houses at night and rob the people. Two houses just beside our station have been robbed in this way, and the robbed people have no place to ask for help. One fellow was robbed and murdered just behind the law court, and seemingly no one cares. Altho the plague has been so fearful, not one of our church-members has died. One old woman got the plague boils, but recovered. A little girl started with fever, but got better. One of the inquirer women was three days sick, when we were notified by her landlord, and when we sent up to find out, it seemed that her last day had arrived. However, we brought her the next day to the French consulate physician, a very kind man, who stated that it was seemingly too late to do much for her, but he wanted to do all he could. He gave her six injections of anti-plague serum, the next day five, and so on. We had to find a place for her near the sea beach, where she stayed in rain and sunshine. Now she is recovered, and, thanks be to God, not one believer has died."

The following from Elder R. F. Cottrell

ing until the chapel was crowded, and the attendance was quite as good as it was a year ago. The second day, at the early morning prayer-meeting, we read some of the precious promises of the Word regarding prevailing prayer and its conditions, and then besought the Father of mercies to send rain. The following day came the response in a heavy twenty-four hours' downpour. This answer to prayer made a deep impression on the people; and when the need of the Yen Cheng intermediate school was presented, together with the appropriateness of showing our gratitude by a liberal thank-offering, the people responded with a gift of one hundred fifty-eight dollars, Mexican, in cash and pledges. This will be increased within a few days by money from others who were not present. Where has greater loyalty, thankfulness, or self-sacrifice ever been manifest by advent believers?"

When we consider that these natives receive wages of only four to eight cents a day, and skilled workmen receive only nine cents, we will understand something of what



Teachers and students of the S. D. A. Mandarin training-school,  
Nanking, China



Brethren and sisters decorating the grave of Brother Esta Miller,  
May 13, 1913, Bubbling Well Cemetery, Shanghai

wiped out, for they die off by hundreds. Every day coffin after coffin passed us, being carried to the burial-place. In some instances children are buried two and three together. All night long the gongs and drums are beaten to frighten away the evil spirits, which the people think are the cause of the disease. While seeing so many dead carried out, and hearing of so many dying, it was a comfort to read Ps. 91:7, and to trust the promise that 'a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.' As yet not one of our members has been taken away by the fearful sickness."

Brother Bach, who is laboring in Pakhoi, writes of the plague conditions as follows:

"The work here has been greatly hampered by the plague. To give a description to any one who has not experienced these days of worry and anguish, and seen the ravages of the sickness, is nearly impossible. People one had seen at morning were buried by evening, and one was nearly afraid to ask for a man, lest he were dead already. This spring's plague here has carried off nearly three thousand people, old and young, and that means one out of every ten of the Pakhoi population. The houses are closed by four o'clock in the afternoon, and people did not dare go out. Even in broad daylight some streets were deserted. Of

will touch the hearts of those in the home land who know nothing of the poverty and sufferings which these poor natives are obliged to endure, and we trust will incite many to liberality in helping to better the conditions among these people:

"At this writing I am waiting at the Yen Cheng station for the Hankow train, which is six hours late. On my way from Hankow last week, scenes of poverty and distress were on every hand. At the railway stations there were scores, and often hundreds, of famine refugees; and at such places as Sin Yang Djou and Dju Ma Tien, there could not have been less than a thousand. It seemed to me that their pinched faces would have moved a heart of stone, and my soul in its helplessness yearned to do something for the poor people. I prayed earnestly that the Lord would quickly send copious showers upon these parched plains, and also that the relief work that is being undertaken might quickly become effectual to alleviate this awful distress.

"The following evening, I reached Chow Kia Kow. Altho for the present that city is just outside the real famine belt, there will hardly be a quarter of a wheat crop in that vicinity. Brother Westrup told me that owing to conditions, he did not look for more than about one hundred at the general meeting; nevertheless, the people kept com-

a sacrifice such a large donation means to them. From a letter from another worker we learn that there had been no rain in this district for eight months.

A later letter from Brother Cottrell contains the following:

"A further indication of growth was the Hunan offering to the Mission Board of \$225 Mexican, in cash and pledges, making a total for the three provinces of \$455 Mexican. Our Sabbath-school offerings for the first quarter of 1913 amounted to \$56.76. Those in the home land who are giving for missions may observe that their brethren and sisters on this side of the Pacific are, to the extent of their ability, beginning to share the financial burdens of the work.

"The most of the students who were in the Nanking training-school have returned, and are full of courage and zeal. In planning for the summer's campaign in Hunan, we are sending fourteen evangelists and twenty-nine canvassers into the field. Twelve out-stations are being manned, and earnest pleas have come to us from six other places where there are interested companies. We confidently believe that the Lord is about to do a great work in Central China, and the needs and magnitude of the work bring us often upon our knees to confess our helplessness and to plead for strength and wisdom."

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

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**Personal.**—My relationship with this journal as editor will close with the last issue in September, for several months' vacation. I mention this thus early that those who have been addressing communications to me but designed for the paper may send them to the proper parties. All moneys and subscriptions should be addressed to the SIGNS OF THE TIMES or the Pacific Press Publishing Association, with business and purpose distinctly stated. All designed for the editor should be addressed, "Editor SIGNS OF THE TIMES."—My personal address will be, for the present, Mountain View, California.

MILTON C. WILCOX.

On August 3 four persons were killed and several others severely wounded in a clash between officers of the law and about five hundred strikers in the hop fields in the neighborhood of Wheatland, California. The strikers were demanding more pay and protesting against the introduction of labor-saving machinery and Japanese laborers. The despatches say that the I. W. W. were the prime agitators in the rioting, and that they had sent out a general call for other members from various parts of the state to come to their help. But troops were sent in to supplement the forces of civil officers, and quiet was promptly restored. The continued and sudden outbreaks of violence in these times are causing thousands of people to ask earnestly, "What are we coming to?" It is well to sense and to face properly the gravity and significance of this situation.

The long strike in Paterson, New Jersey, lasting for five months, closed by the defeat of the workers; they go back to the mills at their old pay and hours. It is said that there has been a loss in wages since February 25 of \$5,600,000; the city of Paterson is out about \$50,000 spent for extra police protection; and manufacturers estimate their loss at \$1,000,000, and admit that it will take years for the silk city to regain its prestige as a manufacturing center. Hundreds of merchants, doctors, lawyers, bankers, and small capitalists, who have faced

ruin during this industrial war, when sixty per cent of the working population was not earning a dollar, are trying to recoup their losses. The real core of the trouble, seemingly, those that kept it boiling to the very last minute, have been the I. W. W.'s. The I. W. W. leaders have now left the city, it is said. Haywood, the chief, is reported as "very sick." Surely there are better ways of settling troubles than such as this.

The despatches from London say that Turkey is preparing for a new military campaign on a prodigious scale. She is drawing reinforcements from Asia Minor to complete an army of 300,000 men that she proposes to use in the Balkan struggle. And in the meantime the Greeks and Servians have rejected the proposals of the Rumanians for a provisional armistice during the conference at Nish, and furthermore Greek troops are reported to have burned the buildings of the large settlement of American missionaries in the town of Bausko. Both the Old World and the New have their war broils that are chronic and that baffle every effort at pacification. These conditions are strikingly significant.

The demand for war with Mexico, the New York *World* points out, does not come from missionaries, students, investigators, and travelers for health. It comes, on the most part, from those who are in Mexico only with their money. They have agents and employees in Mexico, but personally they are absent. The *World* says that moneyed men are in Mexico not because of the fabulous value of Mexico's undeveloped resources, but because they can get men there to work for a pittance. It is the cheap labor that they are working in Mexico for a profit, rather than the great, undeveloped resources of nature. And the *World* concludes that before we talk seriously of war with Mexico we must be sure that Americans have been wronged in that country because they are Americans.

President Wilson has made public his policy for the pacification of Mexico. He proposes to exhaust every possible means for the peaceful settlement of their troubles. To this end the good offices of the United States are tendered to assist in preserving order while both parties to the revolution cease hostilities and hold a general election for president. This will allow the people to decide the matter by their votes, and their decision is to be final. Permission is asked that the United States oversee this election, to insure that it be fair to all concerned; all this work to be done in the open, before all the world, so that the powers of Europe and the Orient may not be in the dark. If Mexico refuses this plan, then all embargo to furnishing arms and other military equipment is to be removed, and all parties be permitted to buy as they please, and fight it out, the United States holding all factions responsible for the safety of the lives and property of all our citizens and of foreigners. No foreign power will be permitted to have any voice in the program marked out. In case of the failure of mediation, and the continuation of the revolution, the United States will step in with armed intervention only when it becomes apparent that neither party can succeed in establishing order and law.

The powers of the world do not want war. Eminent statesmen tell us this again and again. There really is no need that they should go to war. We have a standing demonstration of this in the Perry Peace Monument now in progress of building at Put-in-Bay, on Lake Erie. It is second only in height to the Washington Monument of the national capital,—335 feet from base to the top. It is there to commemorate the one hundred years of peace between Great Britain and the United States. It also commemorates the one hundredth anniversary of the naval battle on Lake Erie, September 10, 1813, won by Oliver Hazard Perry, who captured the British fleet under Barclay. But pre-eminently it is designed to commemorate the sign-

ing of the Treaty of Ghent, which has kept peace ever since between Great Britain and the United States, and preserved the neutrality of the Great Lakes for a full century. During this entire century there has been one of the longest boundaries in the world between different powers, but no armed soldiers or patrolmen have been needed to keep the peace, notwithstanding the fact of the rigid customs laws which prevail on either side. And yet despite this example, the nations of the world are continually preparing for war, fitting themselves for the great Armageddon.

**Is It "Meaningless" to You?—Says the Christian Herald:** "There is a tendency, even on the part of many very good Christian people, to regard the Lord's coming as an event still very remote, or improbable. Its actuality has no recognition in their daily lives. They pray, 'Thy kingdom come,' but it is to many a meaningless phrase. That which was the dearest and most precious hope of the early church has faded, so that it is now to many but a dim tradition, if not wholly obscured. We need, more and more, to realize the fact of this great truth, to study it in the light of the revealed Word, and to make it a part of our own lives." To which we respond, Amen.

**Will Not Hypnotize.**—A correspondent sends us a cartoon, from the *Washington Star*, in which Mr. Bryan is represented as a professional hypnotist. On the floor at his feet is his great hat, from which are flitting forth white doves. Before him sits the world in military uniform, armed, mounted, and spurred. Holding magic hands over the great head of the world, Mr. Bryan asks, "Now can't you see doves of peace filling the air?" and honestly the world answers, "Not yet." Men may cry "Peace," but peace comes by righteousness, and the world's for war. Peace is "not yet."

Twenty-five persons were killed and a number of others were injured by a dynamite explosion in an anthracite mine near Tower City, Pennsylvania, on August 2. The explosion seems to have been accidental. Fearful accidents of this and a similar character are becoming more and more common and appalling. How much of this is due to the criminal carelessness that is produced by the grasping hand of greed, and by the general lowering of the moral tone of society? Lawlessness and carelessness are twin evils that stalk hand in hand.

On August 2 the Catholic Church at Morenci, Arizona, was wrecked by dynamite, and the priest, who was sleeping in an apartment near the sacristy, narrowly escaped injury. The work is believed to be that of a young Mexican who recently swore that he would destroy all institutions maintained by contributions from the poor.

The great and important subject of the sanctuary, the priesthood that is effaced, and the putting away of sin, as revealed in types and shadows, is greatly illuminated in our Bible reading department this week. A study of our first page cover will also help to an understanding of the subject.

**Czar Ferdinand of Bulgaria pleads with Europe to stop Turkey, but Turkey does not stop.** Russia would be glad to check her, and would have the support of France and England in doing it, but she has not the consent of the Triple Alliance; consequently Turkey is yet safe.

The California camp-meeting at San Jose closed with splendid interest. Nearly a score who had not made profession yielded to the message. Twenty-one were baptized. A strong force of workers will continue the meetings.