

SIGNS OF THE TIMES



*Putting New Labels on Old Cans—A Trick of the Impure
Spiritual Food Manufacturers*

(See Page 8)

With Our Inquirers

"If ye will inquire, inquire ye."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2514.—Empty Forms. Isa. 1: 12-14.

Please give me some light on the first chapter of Isaiah, verses 12 to 14.

The whole of the first part of the first chapter of Isaiah is God's setting forth of the spiritual condition of Israel. They had turned from the Lord until from the sole of the foot unto the head there was no soundness in the body of the people. Their desolated country, their burned cities, were all evidence of their departure from God. Their spiritual condition was like Sodom and Gomorrah. And yet they came before the Lord with their burnt offerings and their worship and their ceremonies, the keeping of the Sabbath, and all of that; and the Lord tells them in verses 12 to 14 that all those empty forms and ceremonies were not the things that He asked of them. Their oblations were meaningless; their new moons and Sabbath-keeping and calling of assemblies He did not want. His soul hated them because they were full of hypocrisy. That is all the passage means.

It is just as true in this age as it was in that age. The Lord does not mean by what He says that He would not have His children keep His ordinances. He does not mean by it that He would not have them observe His Sabbath, or offer to Him thankful oblations as tokens of their gratitude to Him. But all these things which He has given to His children, if they are filled with hypocrisy and selfishness, become hateful indeed. It would be better to throw off the very cloak of righteousness than to fill it with that which is evil. If one is going to be a wolf, he had better cast off the sheep's clothing. God does not mean by this that He had rejected His people; altho if they remained in that condition, He would not hear them; yet He pleads with them to put away their evil, learn to do well, and come to Him and have their sins washed away. We have thought by the letter that our inquirer probably referred to the eighth chapter of Isaiah instead of the first, but the letter very clearly says the first chapter.

2515.—The Deception of the Wicked.

You say at Christ's coming the righteous will be raised, all the righteous made immortal, and then taken to heaven, the wicked will be slain, the earth is left desolate, the wicked, dead. At the close of the thousand years the wicked dead are raised and Satan is permitted to deceive them again. Of what use to deceive the man who has already gone beyond redemption. It would almost seem from the reading that the New Jerusalem and the righteous are on earth while it is being burned and melting "with fervent heat."

E. P. H.

There are two reasons which appeal to us, among others, as to why the wicked should be raised at the end of the thousand years. Many have gone down in death in their iniquity, yet deceived as to the future; while cherishing the iniquity in their own hearts they have also cherished the idea that they would be saved because they had trusted in their own devices or the devices of men, while their hearts were not really converted to God. In the great and final day of punishment all will be undeceived as regards this. Many of these souls who have thus died have seemed to the righteous who have lived upon the earth to be righteous persons. The Lord wishes to demonstrate to His own people that all His ways are just.

Secondly, one of the great falsehoods of Satan, told in the beginning, and persisted in with an ever-growing following, is that man himself is divine, that he has within himself the potency of everlasting life, and the right formation of character. On the other hand, the Bible teaches that no man can come to Christ except the Father draw him;

that there is no salvation outside of the Lamb of God; that only by the Spirit of God are men drawn to Him. This will be demonstrated not simply for the future inhabitants of this world, but for all the universe, that men left to themselves still have hearts of enmity against God. Notwithstanding God's power to bring them again from the dead, notwithstanding the presence of the Holy City before them, notwithstanding the multitudinous evidences of God's power, there is in their hearts no repentance or submission to Him, while their selfishness throws them open to the deceptions of the enemy who makes them believe they can take the city of God and become possessors of the eternal throne.

Thirdly, Satan has made them believe that no element of destruction coming against the real man can destroy him; while, on the other hand, God has taught that only in righteousness is persistence of being. Therefore the New Jerusalem and the people of God within it will be unharmed amid all the surrounding fires, while sin and all identified with sin will be consumed.

2516.—At the Resurrection of Christ.

Please explain Matt. 27:50-53. The scripture reads, "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." (a) When did these saints arise? (b) When did they go into the city? (c) What became of them? A. L. M.

1. By a careful reading of the scripture you will see that the graves were opened at the time of the earthquake at Christ's death; but the resurrection of the saints did not take place until after Christ's resurrection. You will notice that there is but a comma separating verses fifty-two and fifty-three, "and many bodies of the saints which slept arose, and came out of the graves after His resurrection."

2. It was immediately after the resurrection that they went into the city and appeared unto many, or during the forty days that Christ was here upon earth before His ascension.

3. When Christ ascended up on high, He "led captivity captive," or as the margin of Eph. 4:8 reads, "a multitude of captives." They were the trophies of His triumph over sin and death. His ascension with them and His reception at the capital of the universe are described in the last part of the twenty-fourth Psalm.

2517.—The Annual Feasts of the Jews.

Are the three feasts of the twenty-third chapter of Leviticus to be fulfilled in their season? H. S. W.

We do not know to what particular three feasts of the twenty-third of Leviticus our inquirer refers—whether to the feast of the passover, the feast of pentecost, the feast of trumpets, or the feast of tabernacles. These, of course, when the Jews were living as they should before God, were celebrated from year to year. They were all typical of the great fulfilment in Christ. The passover lamb was fulfilled when Christ died; not necessarily, however, the whole passover feast. The feast of pentecost also met a fulfilment in the outpouring of the Spirit. But all of these feasts, in fact, all the ceremonies of the Levitical law, were met in our Lord Jesus Christ, and in His work as priest. There will come a time when the day of atonement will be over, and also when the feast of tabernacles will be met in the great antitype

of the home-coming in the New Jerusalem. We do not see, however, that these feasts should be celebrated year by year until the time of their complete antitypical fulfilment. These are all met in the ministrations which are given of our Lord Jesus Christ and in a consistent celebration of Him in walking in newness of life.

2518.—Oath-taking.

Is the taking of an oath by witnesses in courts, as before a notary public, as a legal test, a violation of the Lord's command to swear not at all? B.

Very evidently it is not. It refers to those extra-judicial oaths in which so many people indulged very commonly in the days of the Saviour, even more commonly in the heathen world than among the Jews. Men swore by their heads, swore by the altar, swore by various things which they considered sacred. All these added nothing. "Let your communication be, Yea, yea; Nay, nay." But when the law demanded the judicial oath, that was another thing. We know nothing whatsoever in the Scriptures which forbids that. In fact, we have the very best examples of the solemn affirmation by the oath in the fact that God Himself swore to Abraham, by Himself, because there was no higher, as stated in Heb. 6:17; and also the example of our Lord Himself at the time of His trial. To the various questions which were put to Him He answered nothing at first. Finally the priest said to Him, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." That was the form of taking the oath. Jesus said to him, "Thou hast said."

2519.—The Marriage of Cousins.

What is the meaning of the 37th and 38th verses of Gen. 24? Is it, therefore, right for cousins to marry? M. F. M.

Gen. 24:37, 38 simply give the words of instruction to Abraham's servant, that he was not to take a wife for Isaac from the daughters of the Canaanites, but that he should go unto Abraham's father's house and to his kindred, and take a wife for his son. He, therefore, went and found Rebekah, a cousin of Isaac's, and brought her to him. There is nothing in the Scriptures, so far as we know, to forbid cousins marrying, and yet constant intermarriage always tends to the degeneracy of the race. The prohibition, however, of Abraham's was not as regards relatives, but religion. The Canaanites were idolaters, and very gross idolaters; therefore not one of their daughters was to be taken as a wife for Isaac. While Abraham's relatives were tintured, to some extent, with idolatry, they were not to be considered with the Canaanites; and from this class, those who believed in the true God, a wife was to be taken for Isaac.

2520.—Crossing of Diverse Animals is answered in Lev. 19:19. As to what bearing and force that text should have at the present time in either principle or prohibition is for the individual himself to decide. The Lord was very careful with His people anciently in endeavoring to keep all things connected with their administration and national life pure. Idolatry entered into almost every phase of the life of the heathen. The object-lessons which God has given us concerning His own people are that in all their daily avocations and their business relationships, everything should tend to the one great lesson of keeping God continually before them and His worship pure.

2521.—Concubines.—M. F. M.—Regarding Gen. 25:6 and other passages; certainly it was wrong to have concubines, or plurality of wives, for such they were. They were not to be considered as the first wife, whose children heired the property, but they were after all legitimate second-class wives. God suffered these things. Abraham himself did not see the wrong of it clearly, but we do see over and over that it never worked out for good. Abraham's taking Hagar brought trouble into his family; Jacob having two wives brought trouble into his family; David's many wives brought trouble into his family; and Solomon's many wives led him astray. Plural marriages have always been a curse.

Signs of the Times

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

For Terms, See Page 15
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Unto You Is Born a Saviour

By Mrs. E. G. White

THE King of glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled that the majesty of His outward form might not become an object of outward attraction. He shunned all outward display. Riches, worldly honor, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to His side. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the word of God.

The angels had wondered at the glorious plan of redemption. They watched to see how the people of God would receive His Son, clothed in the garb of humanity. Angels came to the land of the chosen people. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. Already to Zacharias the priest, as he ministered before the altar, the nearness of Christ's coming had been announced. Already the forerunner was born, his mission attested by miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not preparing to welcome her Redeemer. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these, heaven's embassy was sent.

Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. The decree of imperial Rome for the enrolment of the peoples of her vast dominion, has extended to the dwellers

among the hills of Galilee. As in old time, Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Caesar Augustus is made the agent for the fulfilment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the son of David must be born in David's city. Out of Bethlehem, said the prophet, "shall He come forth . . . that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." But in the city of their royal line, Joseph and Mary are unrecognized and unhonored. Weary and homeless, they traverse the entire length of the narrow street, from the gate of the

true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by.

God declares, "I will pour water upon him that is thirsty, and floods upon the dry ground." "Unto the upright there ariseth light in the darkness." To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine.

In the fields where the boy David had fed his flocks, shepherds were still keeping watch by night. Thru the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And lo, the angel of the

Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling-clothes, lying in a manger."

The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness, he had given them time to become accustomed to the divine radiance. Then the joy and glory could no longer be hidden. The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and Heaven stooped to listen to the song,—

"Glory to God in the highest,
And on earth peace, good-will toward men."

As the angels disappeared, the light faded away, and the shadows of night once more fell on the hills of Bethlehem. But the brightest picture ever beheld by human eyes remained in the memory of the shepherds.



"And they came with haste, and found both Mary and Joseph, and the Babe lying in the manger." Luke 2:16.

city to the eastern extremity of the town, vainly seeking a resting-place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born.

Men know it not, but the tidings fill heaven with rejoicing. With a deeper and more tender interest the holy beings from the world of light are drawn to the earth. The whole world is brighter for His presence. Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. Had the leaders in Israel been

“And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.”

Departing with great joy, they made known the things they had seen and heard. “And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God.”

The story of Bethlehem is an exhaustless theme. In it are hidden “the depths of the riches both of the wisdom and knowledge of God.” We marvel at the Saviour’s sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man’s nature, even as it was when Adam stood in his innocence in Eden. But Jesus accepted humanity as weakened and defiled by four

thousand years of sin. Like every child of Adam, He accepted the results of the working of the great law of heredity. What those results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life’s peril in common with every soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life’s peril. He longs to shield his dear one from Satan’s power, to hold him back from temptation and conflict. To meet a bitterer conflict and more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. “Herein is love.” Wonder, O heavens! and be astonished, O earth!

Eden, inhabited by holy characters formed after the divine similitude. And “from the foundation of the world” these character-names were “written in the book of life.” Rev. 17:8.

In harmony with the beautiful design, the Creation took place. Formed in the image of God, our first parents were placed upon test, every advantage being given them to demonstrate their loyalty to Him who had given them life. Had they continued faithful, every character-name would have found its human dwelling, multiplication would have ceased, and mankind would have been immortalized.

But the sad record of man’s failure is familiar to all. “By one man sin entered into the world, and death by sin.” Rom. 5:12. It appeared that Heaven’s plans had ended in failure. Yet it was not so. The mighty stream of omnipotence and infinity was destined to flow on, even tho an enemy maliciously sought to check its course.

The Development of the Purpose.

As we have seen, the eternal purpose of God had set forth Jesus Christ as surety, and thus had provided against every emergency. And so it was, that in that day of sin, that hour of world calamity, the divine resources, brought forward from the days of eternity, were called into requisition. True to the responsibility which “from the beginning” He had assumed, the Son of God threw Himself, with all the divine “fulness of the Godhead,” into the void which sin had made.

The “foreordained before the foundation of the world” (1 Peter 1:20), it was not until earth’s crisis actually came that the Son of God, in that mysterious “counsel of peace” between Himself and the Father, surrendered Himself as man’s Substitute and announced to the universe the glorious plan of redemption. But in that day of doom, He took man’s place. Where death was, there He placed life; where sin was, there He established righteousness. In God’s plan He was that day offered up; He was henceforth “the Lamb slain.” Rev. 13:8.

From the very foundation of the world, therefore, “the precious blood of Christ, as of a lamb without blemish and without spot,” was thus made available to man. The virtues of the Christ-character were imparted to believing sinners. In the promise of the coming “Seed” which should “bruise” the head of all evil (Gen. 3:15), our sorrowing first parents were made to know of the Redeemer. To them the “Child” was even then born; to them the “Son” was “given.” In their hearts was placed the enmity; in their lives the Lord Jesus Christ found an abiding-place. Over them the second Adam began to reign.

The beautiful story of John 3:16 was first told in Eden. And when Adam and Eve were driven forth from the garden, they were not without the comforts of faith, hope, and love. They saw the cross, and met it in their own lives. Their faith in the Coming One was expressed in their offering up of the lambs of the flock, and day after day and year after year they

Christ, the Lamb Slain from the Foundation of the World

By C. L. Taylor

GOD is eternal. Deut. 33:27. He “inhabiteth eternity.” Isa. 57:15. The psalmist says of Him, “From everlasting to everlasting, Thou art God.” Ps. 90:2.

God is infinite. Eternal in all His attributes, He is infinite in all His ways. “Touching the Almighty, we can not find Him out.” Job 37:23. Infinitude has been stamped upon all His work.

But while men by searching can not find Him out, yet He has been pleased to reveal to them thru His word somewhat of His greatness as comprehended in His purposes and plans. He desires that man shall by faith enter into the secrets of divinity (Ps. 25:14), and thru both time and eternity join with Him in fulfilling the divine will (Eph. 2:7).

The Scriptures speak of God’s “eternal purpose, which He purposed in Christ Jesus our Lord.” Eph. 3:11. This glorious purpose, in which man has a place and part, was laid “before the foundation of the world” (Eph. 1:4),—before worlds sprang forth and before angels came to be. Not only this world but all worlds thruout illimitable space were provided for in its wonderful fullness of righteousness and life.

This glorious purpose, all-embracing and never-ending, was “purposed [that is, laid] in Christ Jesus our Lord.” He was to be its foundation and assurance. Of necessity

this had to be; for an infinite and eternal plan called for infinite and eternal resources and support. In Jesus Christ alone could be found a sufficient pledge that such a purpose should not fail.

From the days of eternity, therefore, the Son of God accepted the responsibility of maintaining the uprightness of all things in all God’s universe, of providing a safe-conduct, as it were, for every world which should move thru space, and for every life which should be brought into existence.

Creator and Preserver.

In pursuance of the great and eternal plan of God, the Son became the Creator of all things (John 1:1-3), the Upholder of all things (Heb. 1:3; Isa. 40:26); by Him they consist (Col. 1:17), from Him they receive their name (Eph. 3:15), and, finally, in Him all will be gathered together (Eph. 1:10).

Like the great whole of which they were but a minute part, the specific plans for this world were laid for eternity. “What God doeth, it shall be forever.” Eccl. 3:14. And as for the whole, so Jesus Christ was pledged to maintain earth’s purity and freedom, to preserve its original uprightness forever.

What were earth’s plans?—Under the fashioning hand of the divine Architect, earth was to be made a glorious and eternal

saw more and more clearly the love of God, and knew more fully that power which saves from sin and sinning.

Thru the gift of His Son, God maintained His purpose. That purpose, as originally designed before worlds were created, will

be carried out. Sin may apparently triumph, but its time is short. The day is soon to dawn when with open face we shall see that the eternal purpose of Jehovah has been fully realized in "the Lamb slain from the foundation of the world."

feel that way about the Bible. So much has been said to discourage and hinder that I marvel that any one has the courage to attempt its study.

But having shown that the Old Book is as scientific, and more so, as the methods of men, we are content to leave it with the reader to decide whether or not it will be wise for him to give it the same careful attention he would and does give to the common sciences relating chiefly to this life. If half the time were given to the Bible prophecies that is given to the study of mathematics alone, there would be an end of infidelity and skepticism, and men would be more numerous of whom the apostle Peter speaks: "Therefore, beloved, seeing *ye know these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

The Bible Scientific

By G. D. Ballou

(Concluded.)

MODERN science has developed a system of object-lesson teaching for kindergarten work which has proved most effective in keeping the attention of the little folks, and impressing on their plastic minds the preparatory development so necessary to mold them for advance work.

A few simple objects, as toothpicks, kernels of corn, beans, or grains of wheat, are given names of persons or animals, and even character is ascribed to these representative objects. A story is told, and they are made the actors. The law of association is successfully involved by the skilled teacher, and many a lesson is deeply and lastingly impressed on the receptive child-mind.

This is considered to be the very acme of science. Now God the Creator, in His word, endeavoring to open up the future to the minds of His little children, uses precisely the same method. Note particularly those two books which have been so unsparingly criticized by the modern pulpit,—Daniel and the Revelation. Both have been pronounced incomprehensible mysteries which the heavenly Father never designed His patient, trusting children should ever bother with. Yet in these is a complete illustration of the kindergarten science. In Daniel 2 is an image made of four metals, which is smitten by a stone. The God of heaven reveals to the prophet the meaning of each metal part and of the stone, and he tells the simple story to the king. That object-lesson, revealing the coming of three other universal monarchies and the utter passing of all, and the establishment of the kingdom of God in their stead, produced a most profound impression on the mind of Nebuchadnezzar. How simple it all was! Just a kindergarten story, and no more; but it was God's kindergarten method of making impressions on a giant mind which could not have been so thoroly aroused by any other statement of the same truths. This, with a later personal experience, where another lesson of the same kind is taught, in which the king was likened to a tree, even to a stump, resulted in Nebuchadnezzar's conversion.

In chapter seven occurs another object-lesson. The kingdoms of this world are represented by beasts. Just as the teacher tells the children that the kernels of corn are sheep, and that a toothpick is the shepherd, so God said that these beasts, the lion, the bear, the leopard, and that awful beast with nails of brass and teeth of iron, were the same four kingdoms about which He had told Nebuchadnezzar.

Again, in chapter eight are two beasts

and a horn that grew wonderfully great: The angel said that the ram represented the Medo-Persian kingdom, and the goat, the kingdom of Greece.

So we might go on in the book of Daniel and all thru the Revelation. Object-lesson after object-lesson is introduced to make lasting impressions on the human mind and to make it easy for the understanding to grasp the great lessons of future things. Shall we call our work and our ways scientific, and not acknowledge the ways of the Lord to be also scientific? There must be something worse than color-blindness in him who can see light and wisdom in modern human methods and pronounce the same methods dark and mysterious when God sees fit to use them. Each line of prophecy is as distinct and clear in itself as ever was any lesson of science, and the only thing

That Cutting Word.

It came like a flash from a summer sky,
It sank in a heart like a leaden die;
The impress was made like a brand of fire,
A livid mark from a living wire.

And no one will know the bitter tears,
Of the homesick cry adown the years;
Be careful, soul, of the words you speak,
For the time is short, and the flesh is weak.

ELIZA H. MORTON.

God has left for us to do is to compare these different lessons He has given, and thus search out the whole chain of truth.

Each great truth is set forth clearly and simply, and God would have us use our intellects in finding the relationship of these various truths.

I can not better illustrate the manner in which the men and women of this generation have been induced to discredit the Bible, especially the prophecies, than by supposing that a certain young man had been told by his grandfather and master and his own parents and his school-teacher, that he would never be able to understand geometry. It was all a mystery, never designed to be understood, there was no use for him ever to meddle with it, and that the old neighborhood surveyor knew of it all that was necessary for the good of the community. Do you think that young man would have much ambition to study geometry? So it has been with the Bible. The ministry of the churches has not hesitated to pronounce the prophetic portion of it mysterious, dark, profound, and beyond human comprehension. I do not wonder that my fellow men

True Christian Science.

How One Person Views It.

THE following paragraphs are excerpts from a letter written to a friend by a young lady who has been a patient at one of our sanitariums. She is a member of one of the large evangelical churches. As to whether she is a Christian or not, her own words will convey better the idea. She says:

"These Adventists are certainly a peculiar people. When they go in to teach people religion they teach them how to live. They do not believe that belonging to a church will save a person. They do not believe a person can be a Christian if he is filthy in clothing or in personal habits; they do not believe that a man can hope for a better condition, and keep on chewing or smoking tobacco, or putting poison into his system and making a hog of himself. If all these things are corrected, and he will take a bath, eat to live, take care of his physical strength, living right in every way, then he is fit to be a church-member."

Of course in this the young lady is somewhat mistaken, because the one essential thing above all others in order to be a Christian is faith in the Lord Jesus Christ. All these other things ought to follow as the fruit of faith.

She remarks to her friend to whom she writes:

"I think of old B. — at F. —, and all those other 'bums' the Methodist church took in regularly at revivals, and who joined about twice every year.

"I have some respect for religion as the Adventists practise it. It is something plain and simple, and a practical solution. I used to be taught, or given to believe, that sickness and distress and trouble were punishments sent by God on people who disobeyed Him; but I believe now that these things are not from God, or in His plan, but we were made subject to laws and given the power of choice. A man can not be given the power of reason without having the power of choice; so all sin and sickness come from laws broken. If we kept

all the laws of health, and if our ancestors had done so, we would not be sick.

"I think the churches do a great deal of harm in giving the people the idea that they can come from a disorderly, dirty home, and from saloons, and from idleness and neglect of duty, and simply by joining the church be given a spiritual life and right to a reward to come. If they were told—especially the young people—how to live, and what true Christianity is; if they were taught physiology, and that a person can not have a brain capable of healthy action unless he lives right and normal; and that mental and moral power depend to a great extent upon physical power, better characters would be developed.

"The idea that I had in the past was that the church could save men. But I do like the idea of health reform and right living; and the church for the purpose of holding enlightened people together, and

for the purpose of teaching others, is a good thing. This is the first place I have seen applied Christianity. They make a practise of it in everything. Perfectly truthful and honest, never any disturbance or unpleasantness, and things go so nicely. It is infinitely more than I could see ahead a short time ago, that I could have health. I have not worried about anything here, and everything about the place gives me confidence that there is no need of worry. Life is not so hard among such people as these. I have seen lots of new things, and have come at such a time as to see and appreciate. I have some books on hygiene I want you to read."

Our readers may be interested to know how the teaching of God's laws of health and hygiene looks to one who has never known them in the past. They may also see how they are truly connected with Bible Christianity, true Christian science.

Their Second Great Leader

By Emma Hildreth Adams



IN the administration of affairs in all the strong countries of the globe, men are appointed by kings and other rulers to positions of vast trust and responsibility.

Such positions demand incumbents who possess qualities, accomplishments, and powers, of the very highest order. Men are chosen to fill them who have had distinctive, if not extraordinary, training in the lines of duties they are to perform, in the class of affairs they are to transact.

They must be men of acumen, and of wide experience, men self-controlled and of broad mental grasp, men who can discern the distant and sometimes dim outcome and consequences of astute propositions and courses of action.

A man, all of whose strong years had been spent in the study and practise of agriculture, would hardly be selected by the President to aid in the adjustment, on the puzzling field of diplomacy, of a subject tangled, complicated, and perplexing. He would choose a citizen skilled in international affairs, a man who would adhere to a just path in spite of the sometimes devious ways of plenipotentiaries. Moreover, he would equip him with all true data, documents, and information needful to success in his mission.

And, so, also, when circumstances and events led to the decision to send out over the great seas the stateliest armada upon the longest cruise ever attempted in time of peace or time of conflict, supreme command thereof was not committed to a man picked from civilian circles, however skilled in trade or profession. No call was made for the millionaire owner of railroads; none for the greedy manipulator in stocks and bonds; none for the great body of learned law-makers of the country; none for the artist whose brush entrances by its almost speaking products; and none even for him, who, thru his telescope, lives nightly amid the

dual streams of flashing worlds, ever speeding into infinite distance. But there was notified to be ready, the one man, who, in rank, knowledge, skill, versatile experience, extended practise, and habit of command, gave clearest assurance of success to the unique and striking adventure—Admiral Robley D. Evans.

Kindred, in a sense, to this summons, was

These Selfish Hearts.

THESE hearts of ours are selfish hearts,
They always crave for more;
We count our blessings one by one,
Our mishaps by the score.

We never seem to be content
At labor or repose;
We write God's mercies on the sand,
But catalog our woes.

—John R. Grooves.

that which, over thirty-three centuries ago, drew from amid the Israelitish host into remarkable publicity the man who was to conduct the immense, eager throng of men, women, and children, that day crowding the eastern edge of the Jordan, into their home land, a land long promised, waited for thru forty wearisome years, and now teeming with excited, alert, and powerful enemies.

But that man's summons came not from a leader of one of the great nations of the world. His call came from the lips of the King of Kings, from the Lord of the whole earth. Listen to the ringing, the wonderful words of that appointment to office. They form a most intensely interesting and highly fitting introduction to the instructive book of Joshua.

"The Lord spake unto Joshua, Moses' minister, saying: Moses My servant is dead; now therefore arise, go over this Jordan,

thou, and all this people, unto the land which I do give to them, even to the children of Israel. . . .

"There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage, for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them. Only be thou strong and very courageous, . . . to do according to all the law, which Moses My servant commanded thee. . . . This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, . . . to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

Truly, there was enough in the task thus suddenly set for Joshua to fill the mind of an ordinary man with fear and dismay. To have been ordered to enter, occupy, and subdue, successfully even an unoccupied wilderness land would have been to face a feat that would have demanded nerve, awakened dread, suggested inability.

But to be told to arise and transfer into the domain of an apprehensive and vengeful enemy a body like that of Israel—numbering millions—craving no permission, offering no compensation therefor, but claiming the beautiful, blooming, and productive territory as their own, was an undertaking full of threatening, great like the mountains of Lebanon.

There is scarcely a chapter in the book of Joshua which does not record some act or event, some incident or occurrence, of intense interest connected with the remarkable passage of the Jordan—then overflowed far beyond its banks—by the hosts of Israel, their impressive and startling entrance into Canaan, their quick and multiplied victories over the inhabitants, and the actual division, among the twelve tribes, of the land of milk and honey.

All thru the changeful and fascinating narrative one notes the true greatness, the steady courage, the calm triumphs, and the clear, wise decisions of the new leader. One realizes that he was completely equipped to be the successor of the great Moses "whom God knew face to face."

The conducting of that trying multitude of enslaved men and women out from sharp, stinging bondage in Egypt, over deserts, around mountains, amid watchful enemies, onward to the very doorway of smiling freedom beside the Jordan, bearing nobly, meanwhile, their censure, their criticisms, their murmurings, thru the forty years of wilderness wandering, was a magnificent display of successful generalship.

But not less imposing, not less worthy of admiration, as an exhibition of superb ability to command, was that stepping promptly to the front of that waiting, probably impatient multitude, and shouldering the appalling responsibility of conducting that

host into its home land on the other side of that wide, impetuous tide, illuminating the pathway to settlement with brilliant victories over their enemies, and all the days holding the hearts of the now freed men faithful to God and to His law.

It is said of Joshua, as of Moses, that he was "full of the spirit of wisdom." Aside, then, from *natural* traits and abilities, both men must have been quite faultless as lead-

ers. The circumstances under which they wrought their great deeds were different. Only infinite wisdom, then, can judge them impartially. Both men seem to have possessed, in a remarkable degree, that peculiar characteristic which Mr. Henry Drummond terms "capacity for God," that is, power to estimate, to comprehend God, the being, the nature, the inherent qualities of God.

it follows that a man must *be* good before he can *do* good; he must *be* righteous before he can *act* righteously. Until our hearts and natures have been changed, we can no more obey the law of God than a sour crab-apple tree can bear peaches. Every attempt in that direction will result in failure because of the weakness of our flesh. "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin."

There is no method by which we can manufacture or earn righteousness for ourselves. We can receive the righteousness of Christ as a gift, and that is the only way we can get it. The word of God tells us that we can have it; all we have to do is to believe the word, accept the righteousness, and thank God that He has given it to us. Then there will be no trouble about our works. Obedience to God's law will be the natural fruit of the righteousness of Christ which is in us. "Thru sanctification of the Spirit, unto obedience," we shall be able to say with Paul, "I can do all things thru Christ which strengtheneth me." "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The good works which God hath before ordained are enumerated in His law.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, thru the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, thru Jesus Christ; to whom be glory forever and ever. Amen." "For what the law could not do, in that it was weak thru the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The "righteousness of the law" is the only righteousness that can be witnessed by the law and the prophets. "Harken unto Me, ye that know righteousness, the people in whose heart is My law," says the Lord thru the prophet. See Isa. 51: 6, 7. "Do we then make void the law thru faith? God forbid: yea, we establish the law."

Never Mind the Marks.

WE all like to get credit for our services, but such recognition should not concern us at all. In "The Altar Fire" we are told how disappointed the writer was "when old Hoskyns, in whose class I was, threw an essay, over which I had taken a lot of trouble, into the waste-basket before my eyes without even looking it over. I see now I got all the good out of the essay by writing it, and that the credit of it mattered very little; but then I simply thought he was a very disagreeable and idle old fellow." How true to life! We all want to have our papers examined and to get as many "marks" as possible; but as our lives deepen we shall covet the chance to do our part in quiet, where

"Only the Master shall praise us,
And only the Master shall blame."
—*Sunday School Times*.

"THE secret of success is constancy to purpose."

The Method and the Standard of Justification

By A. Delos Westcott

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3: 20.

WHAT is it that men can not be justified by the deeds of the law? Is it because the law of God is an imperfect standard, and its deeds are therefore not acceptable in His sight? To affirm that would be to charge God with folly. Besides, the Scriptures declare, "The law of the Lord is perfect." Ps. 19: 7. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7: 12. There is nothing wrong, then, about the deeds of the law; they are absolutely perfect; and Christ has said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Why, then, can we not be justified by the deeds of the law? A nobleman of vast estates has a large number of debtors to whom he has loaned money, every pound payable in gold. Famine and pestilence sweep over the land devouring the substance of every one. "It is plain to my mind," says the nobleman, "that by the payment of these debts in gold, there shall no debtors be justified." Why not? Is it because gold is no longer acceptable in the nobleman's sight?—Ah, no; it is because the debtors are unable to bring forward the gold. God is the nobleman, we are the debtors. The deeds of the law were always, and are now, acceptable to Him; but the trouble is, we are not able to perform the deeds. So our heavenly Father has placed on deposit, subject to our demand, the righteousness of Christ, which is in very truth the righteousness of the law, that we may draw out and discharge our obligation to the government of heaven.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2: 16.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference; for all have sinned, and come short of the glory of God." Rom. 3: 21-23.

Here is where the trouble lies; we have all come short, and God can not accept anything short of absolute perfection. Notice that the righteousness of God, which we may receive by faith, is witnessed by the law and the prophets. This shows that it

is in perfect harmony with the law; that it is, in fact, the righteousness of the law, else the law would not be able to witness in its favor.

As we can not be saved by the works of the law, because we are unable, in our own strength, to do the works, neither can we be saved by our *own* works, because they are not the works of the law. The Jews promised to obey the law of God, and thought they could do it. They thought their works would be the works of the law, but they fell far short. Paul says, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore?—Because they sought it not by faith, but as it were by the works of the

"O God the Lord, the strength of my salvation, Thou hast covered my head in the day of battle." Ps. 140: 7.

God of love. 2 Cor. 13: 11.

God of hope. Rom. 15: 13.

God of peace. 1 Thess. 5: 23.

God of patience. Rom. 15: 5.

God of praise. Ps. 109: 1.

God of all grace. 1 Peter 5: 10.

God of glory. Acts 7: 2.

God of knowledge. 1 Sam. 2: 3.

God of mercy. Ps. 59: 17.

God of truth. Isa. 65: 16.

God of faithfulness. Ps. 119: 89, 90.

God of deliverance. Ps. 32: 7.

law. For they stumbled at that stumbling-stone."

The Lord never found any fault with His people for seeking to be in harmony with His law, for that is just what He has commanded them to do. Their method of seeking is the only thing criticized. Instead of seeking by a method which was sure to bring success, they have often adopted a method which was certain to result in failure.

For an unrighteous man to undertake to do the works of the law, and to act righteously, is to undertake to reverse a law of nature. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."

From this law of nature, plainly stated,



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Manuscripts should be addressed to the Editor.
For further information see page 15.

EDITOR - - - - - MILTON C. WILCOX
ASSOCIATE EDITOR - - - - - A. O. TAIT
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Our Cover-Page Cartoon—"New Labels on Old Cans."

MR. MAYBELL'S cartoon speaks for itself. The present-day theology, of which Mr. Campbell, of London, is an exponent; the New Thought which places man's salvation within himself, and which is deluding thousands with its fairy assumptions of half-truths; "Christian Science," which is neither Christian nor scientific, and which also makes man his own saviour by making him divine; modern Spiritualism, which brings its devotees within the influence of malefic spirits under the guise of the spirits of the dead; and Mr. Maybell might have added Esoteric Buddhism, Theosophy, and other cults, which are finding so many followers, are all as old as error, finding their root in the first great falsehood, told in that ancient Garden of Delights, "Ye shall not surely die; . . . ye shall be as God." Very new and enticing are all these names. Why not "New Thought" and "New Theology" in these progressive days? Why not the "ism" which is "spiritual"? Theosophy—God wisdom—why not? and surely the blending of Christianity with science—a problem of the centuries—must be a good thing!

The devil knows the longing of the human heart. He knows that man wants salvation as he does riches in some easy way. He knows that man wants the honor and glory of doing it all himself. He knows that the human heart loves to be persuaded that sin is not sin; that man is not a fallen creature; that he is not doomed to die—therefore all the old substitutes for the plan of salvation in Christ Jesus. Therefore the old theories under new names to catch the moderns. Yet every one of them has been found wanting, as the history of peoples whom they have dominated proves. Let no sophistry paste cover the delusive errors of the past. The food of God is fresh every day. Pluck it from the hand of the Life-giver, as it comes fresh from the Tree of Life. Drink from life's living fountain. Let the age-canned foods rot in their own corruption; go direct to the great storehouse of grace, to the ever up-springing fountain of life. In Jesus Christ and the Spirit-filled word is life and salvation. Search elsewhere for redemption from sin and death will be as fruitless of results as the fabled quest for the Holy Grail, as Ponce de Leon's hope in the fountain of perpetual youth. The quest leads to death not life. In Jesus Christ is life.

In righteousness only is continuance of life.

The Meaning of the Resurrection.

IT is a sad, sad thing that Christian journals, or professedly so, are coming more and more to deny the literal resurrection of the body. The Old Testament declarations to this effect are considered as mere myths or traditions, and the resurrection promised in the New Testament is made to refer wholly to the individual life. For instance, *The Independent* of April 16 quotes the saying of Jesus, "I am the Resurrection and the Life," and remarks:

"The saying is not, I will accomplish hereafter a resurrection. The true resurrection is in this present world. It is the SPIRITUAL ELEVATION which is manifested in the rise from low-thoughted earthiness to a life of moral endeavor and self-sacrificing love."

Now in a certain kind of a way that is true, and yet it forms a half-truth that is the very worst of errors.

Jesus Christ died, Jesus Christ rose again from the dead. He who died was buried, and He who was buried rose again nevermore to die. That was the great evidence of His power over sin and death. That power is to come into the life of the believer, not in a mere "spiritual elevation" which is manifested in the rise from low-thoughted earthiness to a life of moral endeavor and self-sacrificing love,—a tremendously cheap way of putting it,—but in a regeneration and recreation of the soul of him who has given himself to Christ, and who rises from baptism to walk in a new life, because the resurrection power has come into his life. That resurrection power is not an earnest of something in the past, but an earnest of something in the future, by which the whole individual, physical as well as spiritual, shall rise to a new life. This resurrection the apostle Paul does not speak of as in the past, but one which will take place when Christ the Lord shall come; and he gives the lie to those who said that the resurrection was already past, and so overthrew the faith of some. 2 Tim. 2:16-18.

But as *The Independent* has set aside the second coming of Christ, naturally the resurrection goes with it. We do not know how its editor can more than half believe in anything whatsoever taught by the New Testament, for if the New Testament teaches any one thing, it teaches the literality of the physical resurrection—a demonstration of the power of God to save from sin.

A Message of Preparation.

READER, is there not to-day need of a God-ordained, God-inspired message of preparation? The Lord sent a message thru Noah before the Deluge to prepare men to meet their God. He sent one by Moses to Egypt, before the plagues fell upon that people. Nineveh was warned. Christ's first advent was heralded. John the Baptist, a voice crying for God in the wilderness, heralded our Lord's first advent, and warned the Jewish people. Just as truly, reader, is God sending to His professed people and the world a message of preparation for the last days. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let

all the inhabitants of the land tremble; for the day of Jehovah cometh, for it is nigh at hand." Joel 2:1. "The lion hath roared; who will not fear? The Lord God hath spoken; who can but prophesy?" See Amos 3:7, 8. "Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14:6, 7. If His people will not give His message to the world, He will raise up others to do the work.

The Seal of God's Law.

THE seal of a legal document is that which validates or authenticates the document, which tells who executed it, and his authority so to do. God has a law, and His law has a seal.

The one distinguishing characteristic of the true God is His creative power. "All the gods of the nations are idols, but Jehovah made the heavens." This great fact is repeatedly emphasized in both the Old and the New Testament. This characteristic must be revealed in His law, and in the seal of that law.

The great constitution of God's government is the Decalogue. In that great document, as spoken by His voice from heaven, His name, "Jehovah," occurs eight times; namely, in the first five commandments. In the first, second, third, and fifth precepts we are simply told that He is "Jehovah thy God." In the precept guarding His name that name occurs twice. In each of the others referred to, it occurs once, except in the fourth commandment, where it occurs three times. In that precept we are not alone informed that He is "Jehovah thy God," but that He made "heaven and earth, . . . and all that in them is." This shows who He is and that His jurisdiction is the heaven and the earth. The fourth precept of the Decalogue, the Sabbath precept, is therefore the seal of God's law.

That seal therefore becomes "the seal of the living God;" for the seal is the authentication of the law, on the maintenance of which the stability of His government rests. Rev. 7:1-4; Isa. 8:16.

But no man is sealed with a mere acceptance of the fact of the Sabbath, or by its nominal observance. He only is sealed when that law is written in his heart, and that seal becomes a part of his very life. But this can only be done by the Spirit of God; and therefore the Spirit becomes the sealer, but not the seal. "Ye were sealed with the Holy Spirit of promise." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The Sabbath may well be nominated God's seal; the sealer is the Holy Spirit; while its reception is the writing of God's law in all its fulness upon the heart of him who bows to all the authority of the Most High.

WHICH is the safer way—God's word, command, example, or the traditions of men?

Studies in Romans

Deliverance from the Power of Fleshly Appetites and Lusts.

Rom. 8:9-13.

LAST week Romans eight, verses 4-8, were considered. Those verses speak of the "mind of the flesh" and tell us what will be the result of yielding to it. They also tell us of the "mind of the Spirit" and show the blessed results of following it. The next verses in the chapter give much comfort and help by showing us something of the method by which the "mind of the flesh" may be barred out, and the "mind of the Spirit" retained instead.

"But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies thru His Spirit that dwelleth in you.

"So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." Rom. 8:9-13.

Living under the Spirit's power depends upon the Spirit of God *dwelling* in us. "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." Note that the statement is made only of those with whom the Spirit of God "*dwelleth*." For the Spirit of God to dwell with us, it must be with us all the time. It will not do to have the Spirit with us merely when we are in trouble or distress; He must abide with us continually if we would be successful in our warfare against the flesh and its lusts.

"If any man hath not the Spirit of Christ, he is none of His." This is a simple, direct statement of a plain truth. In order to belong to Christ we must have His Spirit. And the verse before this one shows that this Spirit must "*dwell*" with us. Then it is not only very essential that we have the Spirit of Christ, but it is equally essential that we know that we have the Spirit dwelling in us.

The Spirit of Christ will lead us to do as Christ has given us the example of doing. We will live the life of His gentleness and power. We will manifest His kindness and unselfishness. We will labor as He labored for the good of others. In a word, our lives will be built upon the broad foundation of His righteousness, if the Spirit of Christ is a dweller with us.

We must live in the very atmosphere of a realization of this indwelling presence of Christ. We must keep His promise before us all the time, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. The presence of Christ, and the indwelling of His Spirit must be a constant living reality to us. It is only when we remember our Saviour in this way that we can have the manifestation of His power in our lives.

Speaking of Moses, the record says, "By

faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Heb. 11:27. Then the secret of the life of meekness and power that Moses lived was due to the fact that "he endured, as *seeing* Him who is invisible." He did not endure because he *had seen* Him who is invisible, but he lived in the presence of his God by "*seeing*" Him thru faith. We may not understand just how it is accomplished; but if we will give ourselves up to it, we may know that in this way the Lord has arranged to keep the uplifting influence of His personal presence with us all the time. He has arranged that in this way we may live in the very society of Heaven all the days of our existence here, and thus be prepared for the still greater existence that is just beyond.

When David became truly converted to God, he also had the experience of living continually in the presence of God. "For David saith concerning Him,

"I beheld the Lord always before my face; For He is on my right hand, that I should not be moved." Acts. 2:25.

It is the faith that can behold "the Lord always" before us that brings the life of power to do right. The life of righteousness does not come thru some power that we can generate in ourselves by resolutions or something of the kind; it comes by the indwelling presence of the Christ of God. Praise His name that He has made it possible for us to have Him dwell thus with us every moment of the day!

Verse eleven of the text from Romans still further emphasizes the necessity and importance of having the Spirit of Christ to dwell with us. "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies thru His Spirit that dwelleth in you." This text twice refers to the "*dwelling*" of the Spirit with us. And thus it is emphasized over and over again that God designs for us to have His presence with us all the time, so that we may have the power of His life all the time.

Every provision has been made for us to have the benefits and the joys of right-doing. Our heavenly Father has arranged a plan by which He brings His very personal presence into the life of the child of faith. "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." Rom. 8:13. T.

It is an easy matter to connect a lot of texts by a jumble of statements, and call them a message; but that does not make them God's message. Ignorance may misinterpret the word of God, and its blunders may be fatal. Blindness and sin and prejudice may do the same. Because one uses many scriptures is no evidence of truth. There is truth in the scriptures used, taken by themselves in their proper connections; but in wrong connections they may be made to teach lies. Satan knows how to misuse scriptures.

The only hope for this old earth lies in the second coming of our Lord Jesus Christ. He will destroy Satan and sin, and sweep from His creation the polluting marks of transgression. He will usher in the reign of righteousness, peace, and eternal life and immortality. Thru the millenniums of the past men who have forgotten God have been seeking out ways of their own, which have led only to soul-darkness and ruin. There has always been the one shining way, always open, leading out of the quicksands of sin. That way is Christ. That way is open now for all who will leave self and receive Christ. Come, soul, press in to-day.

Our Bible Band.

Schedule for Week Ending June 6, 1908.

Sunday	May 31	1 Chron. 4, 5	Psalm 148
Monday	June 1	" 6, 7	" 149
Tuesday	" 2	" 8, 9	" 150
Wednesday	" 3	" 10, 11	Proverbs 1
Thursday	" 4	" 12, 13	" 2
Friday	" 5	" 14, 15	" 3
Sabbath	" 6	" 16-19	" 4

Suggestive Notes.

Our lessons in *Chronicles* extending from chapter four to nineteen are usually considered dry and uninteresting, having to do largely with chronology; yet every now and then some beautiful gem crops out illuminating the long, tedious record of names. There is this thought, the preservation of the records of God's children and the integrity of the tribes. Note especially how carefully the genealogy of the tribe of Judah is preserved. Thru that Christ came.

One of these nuggets of gold is found in the fourth chapter regarding Jabez who was "more honorable than his brethren," whose prayer is recorded: "O that Thou wouldest bless me indeed, and enlarge my border, and that Thy hand might be with me, and that Thou wouldest keep me from evil, that it be not to my sorrow." And the declaration is: "And God granted him that which he requested."

In chapter five it is stated that the birthright became Joseph's. This refers to one particular phase of the birthright, the double portion. Joseph's two sons were counted as tribes in Israel. The rulership went to Judah, the priesthood to Levi. Another helpful thought comes in the twentieth verse where the children of Reuben, Gad, and Manasseh cry "to God in the battle and He was entreated of them, because they put their trust in Him." Note also in chapter nine the division of work among the priests and those who had charge of the service of the temple.

From chapters ten to nineteen we have the same ground covered, with more or less omitted or added, which we have already passed over in 2 Samuel, concerning the reign of David. In chapter 10:13, 14 we have the reason of Saul's utter rejection; because he asked counsel of "one that had a familiar spirit, to inquire of it; and inquired not of Jehovah." This certainly is sufficient to show that Saul did not converse with the dead Samuel, but with a lying spirit who pretended to be Samuel.

A beautiful psalm we have in chapter sixteen, a wonderful Gospel psalm, in which God's people in that day were called upon to show forth His salvation from day to day, "Declare His glory among the nations, His marvelous works among all the peoples," which certainly shows that it wasn't the teaching of the Old Testament that Israel should be saved alone, but that Israel should be in God's hands the means of saving others.

Psalms 148 to 150 are songs of praise and exaltation to God. With June 3 we begin the book of Proverbs, a collection of wise sayings, gathered out largely from the writings of Solomon. The object of the book is stated in the first six verses of the first chapter. One of the great dangers in reading Proverbs is in passing over it too hastily. Each of its sententious sayings will bear thought and meditation.



The Eternal Law of God

II. Opposition to It and Why?

THE previous article on the law of God is both scriptural and Christian. Its propositions have been recognized by Christians generally.

Why, then, do we find the opposition to that law to-day, as it is given in the Scriptures of truth? The reasons may be stated under two heads:

Some Biblical “Reasons.”

1. The first is thus stated by the apostle Paul: “Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh can not please God.” Rom. 8:7, 8. The natural, unregenerate heart of man loves its own way. The lust of the flesh, the lust of the eyes, and the pride of life, hold him. He desires to eat, drink, and be merry, to please and gratify his tastes and appetites, to get and gather of the world’s varied hoard to his heart’s content, to make natural things, which perish with the using, his object in life. Such is the unregenerate sinner, ranging in all grades from the esthetic, refined ranks of what is sometimes called the better class, to the drunkard and libertine. They will often admit the perfection and grandeur of the law, but they do not, nor can they, observe it. They never will observe it or love it till they see the death which inevitably awaits its rejection, and will come to Jesus Christ, lay that carnal heart upon the altar for crucifixion, and let Christ come in with all His blessed righteousness of character, wrought out by faith in obedience to that law. He will then write that law upon the changed heart, and the erstwhile sinner will say, “O how love I Thy law! it is my meditation all the day.”

Another class, while professing Christianity, not knowing the power of God, have opened their minds to the poison of “higher criticism,” until faith in both the Bible and the law is gone. The foundation reason is found in the words of the apostle Paul quoted in the preceding paragraph.

2. Many sincere Christians, we believe, have found the whole “Christian” world keeping the first day of the week, contrary to the fourth precept of the Decalogue, and they have believed that somehow, somewhere, that commandment has been changed. “Multitudes, multitudes in the valley of decision” are wrestling with the question to-day.

Contradictory Positions.

That they have no satisfactory Bible proof is clearly evidenced by the contradictory positions their divided ranks take upon the question. “It is Jewish,” say they, “and was not designed for the Gentiles.” But every Bible truth of salvation came to us, as did the Sabbath, thru the Jews. Jesus our Lord and all His apostles were Jews. If we reject the Sabbath because it so came, why not also reject “the Lord of the Sabbath”—Jesus?

“A seventh part of time,” they tell us, “is all that is necessary;” but the God who gave the PROPORTION of time gave us the very DAY of the seven, in order to test our faith, bring harmony in His universe, and bring to His people the double blessing of the day. It is a strange fact that so many who argue for the seventh part of time, with no part par-

ticularly holy, demand a definite day, Sunday, to be established by civil law, because harmony is necessary. Why not give to God the credit of as good sense as humans possess, and take His definite day, upon which He definitely rested, which He definitely blessed and sanctified? Gen. 2:2, 3.

“The world is round,” they tell us; “and we can not keep a definite day on the round world.” Yet they demand the keeping of the definite Sunday, on the same round world. Did not God know that the earth was round when He made the Sabbath for man; and did He not know that mankind would scatter over the earth, as He commanded them to do? The charge is not against man but God. The earth is round, but man can not be at one time in two places.

“The law was abolished at the cross,” we are told. Why? It is just as good now as it ever was. And where is the proof to that effect?—There is none. At the cross all ceremonial and typical laws expired by limitation, but not God’s moral law.

“Redemption is greater than creation,” we are again told, and Sunday is the sign of redemption as the Sabbath is the memorial of creation. But, again, there is absolutely no proof that the first day of the week is a sign or memorial of redemption. Redemption, regeneration, IS creation (Eph. 2:10), and the Sabbath is God’s memorial and sign of His creative and redemptive work, while HIS memorials of redemption and resurrection are the Lord’s Supper and baptism, followed by a regenerate, godly life.

Sometimes all these self-devouring positions are taken by one and the same opponent of the Sabbath of the Lord. Like the false witnesses against our Lord, their witnesses agree not together.

Let us plead with all our Protestant brethren to cling to the old principles; stand by the eternal law of God; let His truth lead you. If there are revealed sins and mistakes, there will also be revealed the truth to take their place. If the idol Sunday be demolished with the hammer of the word, let it fall; truth will erect in its place God’s own Sabbath temple, radiant with His glory and filled with the power of His endless life.

Our Catholic friends claim to hold to the unchangeable law, and then permit poor, erring, blind, fallible tradition to substitute for a day founded in a precept of that law, by which we must be judged, another day which as a holy day has no semblance of recognition in the truth of God, but bears every evidence of a usurper and counterfeit. Protestants who depend upon tradition for one single moral duty are on Catholic ground, and can give no reason why they should not yield all, and accept the Catholic rule for everything. We plead with both Protestants and Catholics to walk in the light of His word. That will reveal to us the whole truth, the change which God has not wrought but has permitted apostasy to make, and the great fact that His truth, hidden by apostasy, is yet to shine out in the last days in clearer light than ever before for acceptance or rejection. Why not accept it, and stand with Him?

The Results of Opposition.

It is seen in the rampant, increasing lawlessness in the world to-day; in the increase of crime among the criminal classes; in the increase of criminals from all the various

grades of society; in the corruptions in municipal, state, and national organization; in the greed and graft of every phase of commercial enterprise; in the dishonesty confessedly existing in religious circles—all these are sadly yet mightily evident in declaring that lawlessness abounds, and the love of the many has waxed cold. The eighteen sins of Paul’s declaration among those who have a form of godliness but deny its power, are everywhere in witness. “The law is slacked.” Those who profess His name are joined with transgressors in breaking down God’s barrier to open sin and shamelessness. “The priest’s lips should keep knowledge, and they should seek the law at his mouth;” but what shall they do when those who should stand loyal to God, professed ambassadors for His government, standing nominally in the place of Christ, are themselves not only transgressing the law, but opposing and denouncing it? Let it be said, as true it is, that at the feet of the religious teachers of the time, who should be the salt of the earth, will be laid the greater part of the responsibility of the awful flood of wickedness which is sweeping over the world.

It is time to return and seek God; and we plead with our brethren in the ministry, by whatsoever name called, to preach the whole Gospel, the whole law of God, and so bring souls before the judgment-seat of God, where alone they can behold His love in Christ Jesus in saving them from the awful doom of sin.

The Peace of the World and Changing Sentiment.

THE theory that the world is coming to the place that will free us from the alarms of war has been a cherished one with many peace-loving people. In presenting the claim that the world has grown to an eminence of civilization that should preclude war, it has been urged that the equipping of armies and navies should be largely, if not wholly, discontinued. “The money that is being wasted in the building of great navies, and in the organization and equipment of great armies,” it has been urged, “should be saved for the development of the occupations of peace.”

But regardless of the good work of those who have been laboring to bring about peace among the nations, the spirit of war preparation is rising higher and higher. More powerful battle-ships and in greater numbers, are being built each succeeding year. More powerful guns, torpedoes, and other weapons of destruction are being designed and built. More and more of the revenues of the world are being turned into the insatiable demands that seem to be coming from somewhere that the armies and navies shall be kept up to the highest standard which the latest developments can suggest. Much more than half of the revenues of the great nations of earth are being eaten up by the war-gods.

Formerly it was the most popular to say that we should not prepare for war because the world was surely coming to an era of peace. But the facts of the awful preparations for war are before the world, and men can not close their eyes to them. And now the line of argument is shifting. The theory is being urged that we ought to make every preparation for war in order to insure peace. A characteristic statement along this line is the one made by Admiral Evans in a recent short speech in San Francisco. He said, “If you want to preserve the peace of the world, give us plenty of battle-ships and fewer statesmen.”

There seems to be a feeling in the world that some great war is inevitable. Men do not seem to be able to shake off the conviction that it is

coming on with an irresistible power, and definitely sure. Many good people have talked against it, and have done, and are still doing, all they can to hold it back, yet they have the impression that it is coming. They have hoped that we could depend upon the humanity and the civilization of the age to stop it, but now the talk is beginning on every hand that we will have to have mighty fleets and well-trained armies if we are to secure and hold the peace of the world.

With such a sentiment as this coming in, and the sentiment is growing in every nation in the world, it is perfectly plain that war preparations will continue to increase in a most marked manner. And when these mighty navies and mighty armies are built up by all the nations, there will come some question that will lead them all into a most terrible war. Some nation will think that it can take its mighty facilities and win, and so it will precipitate the international conflict.

Good men and women have fought this awful war spirit, and they are still fighting it. They have hoped to win, and many of them are still heroically working with that end in view. There can be no doubt but that the Prince of Peace is using all such efforts to hold in check the demons of war. But if we will take the pains to study the prophecies of the Bible, we can see that all of this strong tide of sentiment that incites the preparation for war has been clearly pointed out for hundreds of years. The great war of Armageddon is one of the plain prophecies of the Scriptures, and that we are living just before the time for it is equally as plain.

But no one need be terrified by the thought of such a war. The ones who stand with God will be strongly protected. They will meet with no disaster, and they will be absolutely freed from all fear. We have the Lord's own promises for this protection, and His promises can not possibly fail.

Those who are working to keep the peace of the world should not slacken their efforts, and every one should hold up their hands in the noble work. They are agencies of the Lord in holding the strifes of the battle-field in check until all can have the privilege of learning the great truth of the Lord's soon coming. For all the prophecies make it very plain that the Lord will soon appear in the clouds of heaven; the second advent of Christ is right at hand. And this spirit of war is to grow stronger and stronger until the end. Indeed, it will become so strong that no power short of the second coming of the Lord Himself will be able to put an end to it.

We need to know the meaning of all the portentous events of this time, not merely in the field of war preparation, but in every other line as well so that we may stand in the security of the protecting power of God. He has issued the decree that none of His children shall be afraid before the stern perils that are incident to the closing conflict between truth and righteousness, between Christ and Satan. But to be His children we must study His word and learn to obey His will. T.

Drifting.—A writer in the London (England) *Daily Chronicle* avers that America is fast drifting toward monarchy. He notes, in proof of this, the changes that have been made in Washington society, especially that which revolves around the White House. Various rules have been evolved, and certain customs established, which serve to guide each successive occupant of the White House. Even the number of State dinners and receptions that the President has to give is now definitely fixed. It is also understood that an invitation to lunch or dinner at the White House is the equivalent of a command, as would be the invitation of a king. Then, too, if he has consented to dine at the house of one of his cabinet ministers, a list of the proposed guests should be submitted to him in advance. All these things show the tendency and drift of the present time. While some of the Old World governments are endeavoring to work toward a purer and sounder democracy, the United States, which was destined of Providence to lead them from the old, arbitrary governments of the Middle Ages, is becoming the pedagogue to bring them back.

The "Crime Wave" Still Spreading.

THE Homiletic Review, always optimistic, is compelled by facts to say in its May issue:

"Since we commented on the 'crime wave' last summer, the situation has not improved. Bomb outrages have increased. Large districts of Kentucky have been terrorized by an oath-bound organization numbering thousands of men, whose head, says the governor of the state, has the power of life and death over the members, who freely employ the torch and bullet to gain their ends.

"On April 4 the president of the American Federation of Labor informed a Congressional committee that either Congress must enact the demands of the Federation into law, or 'there will spring up secret organizations bound by oath to the service of the cause of labor and to the fight we have already waged.'

"All this is disquieting enough; and besides, we have in consequence of a financial panic, a large army of the unemployed, many of them bitter and desperate. The social atmosphere is evidently full of electricity. The public peace is in a condition of unstable equilibrium, which, like dynamite, a sudden shock may upset destructively."

This is a mild and conservative view of the situation. God foresaw it and predicted it. "This know also, that in the last days perilous times shall come," "distress of nations with perplexity," "men's hearts failing them for fear, and for looking after those things which are coming on the earth," are all predictions of these times, and the conditions precursors of the "coming of the Just One."

"Too Much Money."—Not long ago the son of one of the great Standard Oil magnates of the country was locked up in a felon's cell in a city in Pennsylvania. He stated the cause of it in three words: "Too much money." He had nothing to do but spend money and gratify selfish propensities. The end of it was prison. If he had had to earn his living or make his own way, he probably would have been a sober, industrious man. Millions are longing for wealth, and are seeking to obtain it by every get-rich-quick scheme possible, thinking that wealth will bring happiness. Happiness does not come in that way, as is evident from the sad record of the rich. Those who have had all the wealth which they could spend upon their own selfish ambitions and desires, are constant witnesses that money does not bring happiness. Better the prayer left us by the wise man than an inordinate desire for riches: "Give me neither poverty nor riches; feed me with the food that is needful for me, lest I be full and deny Thee and say, Who is Jehovah? or lest I be poor and steal, and use profanely the name of my God."

A Successful Air-ship.—A despatch from Manteo, N. C., states that the Wright Brothers of Ohio have perfected an aeroplane, or a war air-ship, which will fly, and is under the perfect control of those who manipulate it. On May 8 it flew out over the sea for a distance of eight miles; made many evolutions with the wind, against the wind, arose, descended, made sharp and decisive turns in all directions, and showed that the machinery was entirely under the control of its master. At one time it was said to be at least three thousand feet in the air. France has made an offer for it, it is said, of \$250,000, but this has been refused. The Wright Brothers desire to sell it to the United States Government. Mr. Hiram Maxim, an inventor, tells us that the war-ship of the future will be the air-ship; and certainly, if it can be manipulated in this way, it will be one of the great determining factors.

April 29 the Japanese training cruiser "Matsushima" met with a terrible disaster off the Pescadores Islands. Only meager details have come of the catastrophe, so that it is not possible to tell how it occurred. This only we know, that the cruiser went down with about four hundred persons on board. Of these four hundred, only one hundred and seventy-five persons were saved. There seems to have been a fearful explosion which rent the cruiser asunder. Two sons of titled Japanese were among the dead. Her tonnage was five thousand.

Often Compared.—Joaquin Miller, the poet of the Sierras, writing of the marching of the marines at the reception of the men and fleet at Los Angeles, says:

"The boys, with their swords and guns, stepped quick and strong. The beauty of California was looking on, cheering, applauding, breaking their parasols and bursting their gloves. It was like the final great day of the carnival in the city of Rome."

Rome is frequently used as a striking simile of the United States. That great republic had many features of this great republic, and the dominant elements of greed and luxury and pleasure and corruption which carried that first great republic to destruction are operative now.

A Newport (Ore.) despatch of May 4 states that the "Minnie E. Kelton," a passenger steamer, met such terrific storms that twelve of her crew were swept from her decks to death, and others were greatly injured. The deck cargo, an immense quantity of lumber, shifted, a bulkhead was started in the fire room, fires were put out by the water under the boilers, and the ship was left to the mercy of the storm.

Despatches from New York, April 30, tell of one of the most terrific storms that ever occurred in the city, and all thru the Middle West there have been heavy falls of snow which have greatly injured crops and impeded traffic. May 4, Colorado was having the heaviest snowfall of the season. Trees have been broken down, and telegraph and telephone poles have fallen. Great damage has been done on account of frost.

Alcohol is not alone in its grip on humanity. Cocain victims are said to be constantly increasing, and its devotee becomes a veritable slave. A purveyor of the drug in Chicago recently had in his possession a baby's locket and twenty wedding rings which had been exchanged for the enslaving drug. Many of the French navy are said to be addicted to the drug.

A despatch from Butte, Mont., May 1, states that passenger train No. 6 was dynamited one mile west of there that night. It is supposed that the engineer is dead. One man riding on the blind baggage was rescued with both arms and legs broken. Who is responsible is not known. Desperation is one of the things which characterize the criminality of to-day.

Foreign Minister Pinchon has announced that France is supporting the proposals for Macedonian reform advanced by Russia, considering them preferable to those made by Great Britain. The minister further stated that France has joined Russia and Italy in supporting the Servian demand for a railroad concession from the Danube to the Adriatic.

The St. Louis express on the Pennsylvania Railway was held up near Pittsburg and \$10,000 in gold taken from the messenger. Ten masked men were said to have accomplished the robbery. These train robberies were supposed, largely, to be confined to the West. This incident illustrates how bold and desperate and numerous criminals are becoming.

May 3, at the burning of a hotel at Fort Wayne, Ind., ten lives were lost, and many others were injured for life, some fatally. As a common thing, it was found that there were very few fire escapes, and the hotel itself was a regular fire-trap. The same day a large tenement house was burned in Brooklyn, N. Y. Six persons were consumed and four others seriously injured.

Storms in Texas.—A letter from Elder C. Santee of Fort Worth, Texas, informs us that the daily papers greatly exaggerated the reports of storms, and hence our statement, based on this news service, was also inaccurate. We are glad to make this correction, and glad also that there was no such destruction of property in the "Lone Star State" as was reported.



Good News for You.

A MESSAGE of wonderful beauty,
A message of truth and of light,
A message of love and of duty,
Has come and dispelled all my night.

The Saviour is coming in glory,—
He stands even now at the door;
I would that this wonderful story
Might gladden your heart evermore.

He's coming with glory supernal
To bring every man his reward,
A place in that kingdom eternal,
Be ready to welcome your Lord.

Read, ponder, the Saviour's own warning,
The signs He has given to men;
Tho many salvation are scorning,
These show He is coming again.

The signs in the heavens are telling,—
In sun, and in moon, and in stars;
Earth's armies to millions are swelling
For bloodshed, destruction, and wars;

Formality, creed, and profession;
Impurity, squalor, and grime;
Distress of the nations, oppression;
Unfaithfulness, hatred, and crime.—

Tho these fill the earth to o'erflowing,
Look up, for redemption is near;
To all the glad Gospel is going;
His footsteps e'en now we may hear.
MAX HILL.

Porto Rico.

Its Religions.

PORTO RICO has always been a strictly Catholic country, and much of the time there has been a law prohibiting the entrance of non-Catholics. The first settlers came imbued with the Spanish idea of religion, advocating a union of church and state, and believing in persecuting dissenters; also that the church should support a large priesthood, and build churches in every city and hamlet. Morality has always been at a low ebb, for Rome has been slow in her protest against intemperance, profanity, theft, and adultery, as is shown by the practises of the people wherever she holds sway; but terrible are the punishments she has meted out to those who would presume to say aught against the dignity of the church or the founders of her doctrines.

There was a charge made of from ten to one hundred dollars for the marriage cere-

mony, and to force the people to pay these extortionate prices the civil marriage was condemned as illegal, and the children of such a union were called illegitimate. Very many of the poorest among the people could not pay, preferring to live in adultery; and so general had this practise become that it had lost its stigma, and the number of a man's wives was only limited by his ability to care for them.

But Rome has not always had fair sailing,



Road in Porto Rico.

for the people, tired of confession and penance, of the multitudes of saints, and the endless round of ceremonies which only mocked the longings of the soul, have now and then revolted and turned away; but the church, equal to the emergency, would find a remedy. Some saint would appear in miraculous manner on some high hill or in some isolated place and, after working some miracle, would order the erection of a temple or shrine, and the people would again take courage and, as a penance for their doubting, would be willing to carry the stone and timber to the sacred spot for the erection of the edifice. Later the saint thus honored would come to heal the diseases of the faithful; and thus Rome, by multiplying her saints, her holy days, and by means of her visionary

promises of absolution, has carried her unnumbered throng onward, they know not where.

About the year 1870 there began to be taught in Porto Rico a spiritual science similar to Christian Science, the doctrine of Allen Kardec, of Spain. It was neither political nor religious, but a sort of moral teaching which took fast hold of a large class of people tired of Catholicism, so that when the Americans came here, they found the people divided as regards religion about as follows: The men were about evenly divided between Catholics, Spiritualists, and free-thinkers; and the women were probably two-thirds Catholics and one-third Spiritualists, and there was a church of about forty members of the Anglican faith in Ponce.

As soon as the stars and stripes were fairly waving over the island, the Protestant missionaries came and began the work of distributing the Bible, which the people had never before been allowed to read, and selling religious books and tracts, and preaching the word to the few most common people who at first timidly gathered, doubtless led by their curiosity to know what the new teaching was like.

There are now representatives of all the greater Protestant denominations, such as the Baptists, Methodists, Presbyterians, United Brethren, Congregationalists, Episcopalians, Disciples, Lutherans, Christian Alliance, and the Christians. Catholics have also been sent down from the States, and in some parts these workers have reorganized the work, adopting the system of the American church, and have established large schools and hospitals.

The Protestant missionaries have done good work in the ten years that they have been in the island, and every city and almost every village has a place of worship, preaching, and Sunday-school. In some places there have been opened church schools, and there are three orphanages. The medical missionary work is receiving attention, and there is one well-equipped sanitarium and two or three good hospitals, and in the smaller towns dispensaries have been opened. Some of the larger denominations are each



Compound Locomotive of American Railroad Company Drawing Train Loaded with Sugar, Porto Rico.



Constructing Bridge of Toa Alta-Corozal Road, Porto Rico.

spending more than one hundred dollars annually for the advancement of their work, and this is having a telling effect upon the people, so that everywhere in the island the Gospel is preached, the Bible is read, and to-day there are thousands of people in Porto Rico who are members of the Protestant churches.

The work of the Seventh-day Adventists began after the work of the other denominations was established, therefore we were not only unwelcome, but were told that there was no place for us. One of the leading ministers offered to use his influence to secure for me a place in a mining company that was beginning to operate here a little at that time; but we neither returned home nor accepted the proffered position, for we knew that the Lord had sent us with a message for the people and that the restrictions of man must not hinder our work of proclaiming to all the great message of the soon-coming Lord.

Thru the lack of stability on the part of the people we have raised up no strong churches, but, by the help of the Lord, we have gone to the remotest corners, and talked with the people, and carried them the printed page, until our doctrines are well known in every part of the island.

In concluding this article, let me say that I love Porto Rico, and I love her people. They have taught me many precious lessons, and the cry of my heart is that I may so live before them that they may seek the Saviour whom we in our weakness try to represent.

B. E. CONNERLY.

An Experience in India.

[The following is an extract from a letter from Pastor W. A. Barlow, who is now in England on account of ill health, after serving for eighteen years as a missionary in India. It shows conditions that are all too prevalent in that sin-darkened land.]

I MUST tell you my last day's experience at Babolmohol. Having no pony, I walked over from Simultala to Babolmohol a few days before leaving for England. As I came thru a Hindu village not far from Babolmohol, I met a poor, half-starved woman and two children. The woman was suffering from hunger, and had had no proper food for fifteen days. One child was dying in her arms. The older child was suffering from some disease of the spleen. The poor woman pleaded for food and help. I asked her to send some one to our house for food as she could not go on account of weakness and dropsy, and with the dying child in her arms. No one came, but next day she with her two children came along in the afternoon. We gave her some milk, fruit, and rice, and they slept in the church-house for the night. Next morning we gave them more food and some clothing. I told them that we were leaving for England, and that they could go home slowly because no one was remaining to take my place. She with her two little ones started for their so-called home (only a hut made from a few branches and some straw to cover them). They had gone only as far as the Babolmohol River, when she lay down and died on the banks of the river. Her boy ran with his little dying brother to the village about two

miles distant to tell the sad news of the poor famine-stricken mother's death. I believe her body was burned that day, and her husband is away from home seeking work, I suppose.

Does no one hear the voice of God to come over and help these poor people around Simultala and Babolmohol? Are there not some medical missionaries who have a real love for the poor villagers? Surely the harvest is great, but the laborers are few. I trust that some one will offer himself for this needy field. There are two mission stations vacant, waiting for workers who are filled with love for these poor native people, and who will live and work for their salvation. God will surely reward them.

Our Work and Workers.

N. C. BERGERSEN reports the baptism of two at Newell and four at Sioux Rapids, Iowa.

SEVEN additions to the company at Corning, N. Y., are reported by T. B. Westbrook.

FOUR members were added to the Kansas City, (Kan.) church, Sabbath, April 18.

"LAST Sabbath I organized a Sabbath-school of thirty-eight members at Blackrock, Ore."—G. W. Pettit.

AS a result of the labors of Sister Benn, four persons have taken their stand for the truth at St. Thomas, Ont.

REVIVAL services conducted by Brother B. L. Diefenbacher at Greeley and Eaton, Colo., have resulted in the baptism of eight.

TEN or twelve are awaiting baptism at Chamberlain, S. D. Brother C. M. Clark is still laboring to advance the truth at that place.

AT Sharpsburg, Iowa, April 26, Brother M. W. Lewis baptized six children who had been taught the way of salvation by Brother R. E. Burke.

BROTHER W. R. FOGGIN recently had the pleasure of burying five precious souls in baptism at Walker, W. Va. Six more will be ready for baptism soon.

BRETHREN J. M. WILLOUGHBY and W. W. Steward recently closed a series of meetings at Ontario, Idaho, in which eight took their stand on the side of truth.

BROTHER and Sister G. R. Hawkins write from Muscatine, Iowa: "Since coming here, forty-five have united with the church, and the interest now is at its best."

NINE have accepted present truth at Corning, Cal., thru the labors of Brother and Sister Chas. Moler, C. N. Martin, and J. H. Behrens. The interest is still growing.

BROTHER CHAS. THOMPSON, president of Kansas Conference, writes of the organization of a little church at Essex, Kan., three of the members receiving baptism, April 26.

G. W. ANGLEBARGER, of Denver, Colo., writes: "We are glad to say that the work is still onward here. Since last September seventy-eight good souls have been added to the church."

TEN have taken their stand for the truth at Eddyville, Iowa, thru the labors of Brother E. W. Wolfe. Older believers were led to renew their consecration, and a Sabbath-school was organized.

"SABBATH, May 2, at a beautiful beach on the Long Island Sound, eight souls were baptized by the writer. Previous to the baptismal service, a church was organized, consisting of twenty-one members." J. C. Stevens, Bridgeport, Conn.

THREE months of public effort at Bossburg, Wash., have borne good fruit. A Sabbath-school of forty-five members has been organized, and about fifteen have taken a definite stand to keep all the commandments of God. E. H. and Mrs. Huntley have sown the seed.

THE Toluca Industrial Advocate is a little paper published by Brother D. T. Shireman in the interests of the Toluca Industrial School, at Toluca, N. C. Those interested in the education of the poor of that district should correspond with Brother Shireman. Financial and other aid will be much appreciated.

IN November, 1907, the first Seventh-day Adventist church in Hayti was organized, with a membership of twenty-five. There are now nearly forty members in this church, which is located at Grande Riviere. Brother U. Bender reports a membership in the island of more than eighty, most of whom have been won thru the printed page.

FROM Somabula Mission, South Africa, come reports of progress. Brother W. C. Walston writes: "Our teachers and older boys at the mission go out every Sabbath afternoon and hold services at seven kraals near here, and on these occasions we have, at times, over three hundred natives who listen to the message. Several of our large family are awaiting baptism."

"LAST Sabbath was a day when God's presence could be felt; a Sabbath day when ten precious souls united with the church and celebrated the Lord's Supper; a day when the members came together in love for one another, and praised God for His blessings the past quarter. Sunday afternoon ten followed their Lord in baptism."—East Michigan Banner, reporting a meeting at Hazelton, Mich., May 2.

Wanted for Missionary Work.

Tracts and papers in German, French, and English. G. W. Baldwin, R. F. D. No. 1, Smith's Creek, Mich.

SIGNS OF THE TIMES and Watchman. Mrs. James Wood, 322 S. Detroit St., Warsaw, Ind.

Denominational literature of any kind. Mrs. C. Frasee, Homewood, Ill.

Bethel Industrial Academy, Bethel, Wis.—Catalog for 1908-1909 has been issued, the school year having begun April 1. A full line of studies up to the eleventh grade is carried on in connection with the industrial work. Correspondence is solicited by the principal, A. W. Spaulding, Bethel, Wis.

LIBERTY

"LIBERTY" is the official organ of the Religious Liberty Bureau of Washington, D. C., a forty-eight page quarterly magazine, set as an exponent and advocate of true religious liberty; defending Christianity and the rights of conscience; upholding the Bible as the infallible word of God; recognizing the church and state as ordained of heaven for specific and distinct purposes, but vigorously protesting against an alliance of the church with the state in an attempt to advance religion. The second issue for 1908 has just come to hand. It presents authoritative and important utterances on constitutional limitations, and the rights of man, together with some strong protests before Congressional committees against religious legislation.

It is one of the strongest publications extant on the subject of civil and religious liberty, and is well illustrated. The subscription price of *Liberty* is only twenty-five cents a year; two to twenty-five copies to one address, five cents a copy; twenty-five to five hundred copies, four cents a copy. Special rates and inducements made to agents. Send for sample copy. Address "Liberty," Takoma Park Station, Washington, D. C.



The Outshining of Such a Home

By Mrs. L. D. Avery-Stuttle

WHAT do I mean by "such a home"?—I mean a home where Christ is recognized as Lord and Master. I mean a home where love dwells, and where hatred and selfishness are not tolerated.

Well, the good which always results from the outshining of such homes as these can not be measured,—for it is absolutely measureless. Because wonderful results are not always seen proves nothing. Eternity is long! and O my friends, when the dim veil which hides the blessed future shall be lifted, when *all* the records shall be read, and the hidden things made known, many a precious secret will be revealed. Many a quiet, unassuming man and woman—yes, and little child as well—will shine with dazzling beauty over there, where they who turn many to righteousness shall receive their reward. Then, and only then, will the real results of the outshining of such a home as described in our last be seen and fully comprehended.

But sometimes, even in this life, it is granted us to reap a little of the reward which over there we shall enjoy in all its blessed and eternal fulness. Sometime ago I read of a most wonderful experience in this connection. Despite the fact that some of my readers may have seen the same account, I will venture to tell the strange but beautiful story as I remember it, for it will bear repeating:

A number of years ago there lived, among the mountains of the Far West, a Christian family. The mother, an earnest, godly soul, was a woman of great faith, and one who watched for opportunities of doing good in her humble way.

Living about a mile from this family, was a poor old man who worked among the miners, and who was noted for his awful wickedness and daring blasphemies. This man lived all alone in a miserable cabin. So obnoxious had he made himself that he had no friends, even among the rough miners with whom he worked. One day the news came that this miserable creature was very ill with consumption. But so offensive and abusive was he, that the miners only came occasionally to the hut to throw his food in at the door, as one might treat a wild animal.

When the news reached the Christian family, the mother became so deeply impressed that she ought to visit this wretched man that she could get no rest. Her heart was touched at the thought of a fellow creature dying so near, and without hope in God. Finally she decided to visit him, taking with her something for his comfort. The next morning, with many misgivings, she approached and

entered the hut. But to her kind ministrations, the wretched sufferer responded only in curses. Still, day after day, the woman visited him and brought him food—always with the same result—until, finally, she became discouraged and decided to give up. But in that night the Holy Spirit revealed to her the infinite worth of the human soul for which the sinless Son of God had paid such a price. With this revelation, such a burden for the soul of this poor, desolate creature came upon her that she could not sleep. In self-abandonment and condemna-

 * Nature's Wonderland. *
 * O WONDROUS and grand are the mountains fair, *
 * That range away in the distant air; *
 * And touched with the sun's own colors rare, *
 * In the skyfields of eve and morn. *
 * And, Alp-like, some their summits raise, *
 * Their pinnacles and crowns ablaze, *
 * With glory beams and purest rays, *
 * As on temples old and grand. *
 * And others, hill-like, range afar, *
 * By golden seas, whose rippling bar *
 * Reflects, perhaps, the morning star, *
 * That gleams so pure and mild. *
 * And here and there the mountains thru *
 * Are placid lakes of deepest blue, *
 * And opaline, and crystal, too, *
 * That waveless, tideless, gleam. *
 * Then over all there softly grows *
 * A crimson light, or chance of rose, *
 * That flushes mount and lake, and glows *
 * Thru all the cloudland fair. *
 * And oft thru wonderland away, *
 * I go, at eve, or break of day, *
 * Where nature holds her wondrous sway, *
 * And charms my very soul. *
 * Thus God doth grant me here at home, *
 * By mountain, sea, and lake to roam, *
 * Till to Mount Zion's sea I come, *
 * And view His wonders there. *
 * GEORGE E. TACK. *

tion that she should have given up the battle so easily, she lay prone upon the floor. At last, peace came to her. She would take up her duty once more. This very day she would talk freely to the sick man about his soul; and if he still cursed her, she would at least have done her duty. Still in her heart she laid hold of the promise of God, and fully expected the conversion of the wretched man.

But in the morning, just as she was starting out, a neighbor called, with her little girl, and, learning of the purpose of the woman to visit the dying man, decided to accompany her, even taking the little girl with her.

"Now," thought the hostess, "how can I talk to the man as I intended? I can say but little in the presence of this woman and her child." So, with a sad and burdened

heart, she set out in company with her unwelcome guest.

Their reception was the same—only, if possible, more bitter. Meantime the little girl had remained outside the cabin. Suddenly, in the midst of the curses of the poor wretch, a childish laugh rang out.

An expression of astonishment and joy passed over the face of the sick man. "What is that?" he sharply demanded.

"A child? a little girl? may I see her? O, will she come in?" he cried eagerly. The door opened, and with a look of innocent wonder on her face, the child approached the bedside. Eagerly the great, bony hands were outstretched. Tenderly as a woman's the trembling fingers toyed with the golden curls, while the great tears rained down the hollow cheeks. The flinty heart was melted by the touch of a little hand. "I's so sorry for the poor man. Katie'll pray to God for him."

Then there followed such a scene as can but poorly be described. The groans of the sick man and his cries for mercy, mingled with the simple prayer of the child, reached the listening ear of the Infinite.

Then, in broken tones, the sick man told his pitiful story. The memory of his mother and of his wife was but a memory of loathing and bitterness. His wife had been false to him and his mother a prostitute. But God had given him a sweet, golden-haired little girl. She had loved him. But after a little while He had taken her away. Then, and ever after, until the present moment, he had cursed God for the providence which robbed him of his child.

The conclusion is soon told, the sick man was soundly converted; and as if he would in some way atone for the past, he sent far and near for his old comrades. With wondering faces they entered his cabin. Tears stole down their rough cheeks as they listened to the story of what Christ had done for his soul; and finally, before the death of the poor penitent, he had the joy of witnessing the greatest revival which had ever been known in those regions.

O, it pays, it pays gloriously to be true to Christ. The influence of one pure and earnest life is like the shining of the eternal lamps of heaven; for "the path of the just is as the shining light, which shineth more and more unto the perfect day."

How Cigarets Are Made.

ONE night in San Francisco I went down in Chinatown to see the infamous opium dens. In a room not more than twenty feet square, down three stories underground, dimly lighted, where the air was so foul it almost overcame you, I found twelve Chinamen busy at work. In the midst of indescribable filth, they were rolling cigarettes for the American boy to smoke. There was

a great pile of material in one corner of the room. We struck a match to examine it. We found it was cigar stumps and quids of tobacco, mixed with the vilest of filth.

I said then, would to God I could take every boy in our land into that foul den. I am sure we wouldn't have to legislate against the evil. All cigarets are drugged to render their effect more deadening to the nerves.—*James L. Himrod.*

The Home Medicine-Chest.

F every housekeeper and especially mothers of small children would have a home medicine-chest and fill it with every available help and need for emergencies, there would be a great saving of doctors' bills and also of suffering. If the right remedies are used at just the right moment, they will sometimes do more than the skilled practitioner can accomplish later on.

A small tin can should contain flour and mustard, mixed in equal parts, ready to make into a paste for a mustard plaster. Every mother should have a bottle of peroxid of hydrogen in the chest; it is excellent to bathe wounds, sores, and bruises. No household should be without peppermint. A few drops of the essence on sugar will cure hicough, and nothing will relieve a burn or bee sting quicker than the application of a little of the oil; a few drops in warm water will often give relief for vomiting and headache. A box of powdered borax is very useful. The best way to keep the face and hands in good condition is to wash them every night in hot suds and then rinse in cold water to which a little borax has been added, as the borax softens the water and helps to keep the skin firm. There is nothing better for weak eyes, sore mouths, and small cuts than a wash of borax and warm water. A good application for a cold in the chest is a salve of equal parts of turpentine and lard. [White vaseline would probably be a better substitute for lard.—Ed.]

Have two small flannel bags filled with salt ready to use in case of toothache or severe pain of any kind. Heat the bag very hot in the oven before applying, and cover with another soft flannel, and the other bag can be heating while this is in use, and you will find this much better than a hot-water bag, as the salt possesses medicinal and healing qualities. M. A. T.

Pin-Money at Home.

YOUR call for articles on pin-money brings to mind the efforts of one girl who had not only earned money thru her own efforts to give her schooling for two years, but also helped at home during her father's illness.

During a visit to a general store, a lady was making inquiry for ferns. The dealer said he had frequent calls for ferns, but was unable to supply them, as few people cared to take the responsibility of their raising. This was the start she needed. Writing to her uncle, she explained her plan and asked the loan of twenty dollars. The answer came full of encouragement and accompanied by the draft.

Not a few hours were spent in studying fern catalogs, which resulted in an order for a hundred fifty plants, at ten cents apiece. The express on them amounted to a dollar and a half, and the remainder was invested in jars. Seventy-five plants were potted at once, the rest being left bedded in tubs. She tended them carefully, keeping them sufficiently moist, and occasionally added emulsion. A notice was inserted in her home paper, the same bit of information given to those of neighboring towns, to the effect that she would take orders for ferns to be distributed the first of September. The best of success rewarded her first efforts, sixty-seven dollars being cleared. By this time she had had considerable experience, and on the next growth she netted even more. This particular girl went from this small beginning into something larger in floral culture. —*From the Girls' Own Circle of "The Circle" for February.*

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It is quite easy to commend ourselves when we compare our "virtues" with the "faults" of our neighbors. But this is "not wise." 2 Cor. 10:12. We are to "examine ourselves," but ever to see whether we "be in the faith." 2 Cor. 12:5. Righteousness and life come by faith.

The normal, moral, aspiring man never satisfies himself. Whenever inclined to scrutinize critically his motives, he can ever find enough to condemn, even at his best. What must he be then in God's sight! And how hopeless is his own case in developing a righteous character within himself! How glad such a one ought to be to embrace the Gospel which is "the power of God unto salvation to every one that believeth"!

Flesh-Eating and Rheumatism.—We are sure that all our readers, especially in the West, have greatly sympathized with Rear-Admiral Evans in his sufferings from rheumatism. It is worth while to note the cause as given by his daughter in an interview with a newspaper man. She said: "My father is in pretty good health ashore; it is when he goes to sea that his rheumatism returns. Several years ago, Dr. Haigh, of London, prescribed a strict diet for the Admiral. He was not allowed to eat meat or fish, and was to take all the fresh vegetables that he could devour. At sea the milk and vegetable supply soon gives out, and then his sickness returns." It has been observed by many intelligent, progressive physicians that one of the great causes of rheumatism, gout,

and kindred diseases, is a meat diet. The system becomes clogged with poisons in the meat, or germinated by the meat diet. Practically all cases of ptomain poisoning are resultants from meat diet. How many rheumatic sufferers will heed the lesson? Personally we are glad that Admiral Evans has retired, and it is to be hoped that he may have return of speedy health when he can resume a normal diet. Man wasn't made to gorge himself with flesh. His original diet was fruits and grains.

The Betrayal of Christ.—It has been intimated that the Andover Theological Seminary is to be made a part of the University at Cambridge. The Andover Seminary has been considered a center of orthodoxy. The theology of Harvard is decidedly Unitarian. Christ is looked upon as a superior man, but not as a divine helper. *Zion's Herald* declares (we quote from the *Literary Digest* of April 4) that "the most unworthy and grievous feature of this betrayal is the dishonor put upon our Lord and Master, the Son of God. If Harvard College and Harvard Divinity School have stood, and now stand, for any one theological negation, it is an avowed disbelief in the Deity of Jesus Christ. There is no use beating about the bush. Every sensible, reasoning person knows that in removing Andover Seminary to Cambridge and incorporating it with Harvard, this fundamental natural truth concerning Jesus is abandoned." And yet according to the drift of the New Theology, this is just what we may expect. It is only doing on a little more general scale what is being done continually thru individuals that are preaching in the orthodox denominations.

"Never Needs Alteration."

THE Rev. D. S. Phelan, editor of the Catholic *Western Watchman*, of St. Louis, Mo., in a sermon on "What Must I Do to Obtain Eternal Life?" published in the *Watchman* in its issue of Aug. 8, 1907, says:

"God is truth. His law is the same and never needs alteration. Therefore, when the lawyer this morning asks our Lord: 'What must I do in order to obtain eternal life?' our Saviour answers him and says: 'Keep the commandments.' 'Observe the law.' And that answer is for all time."

The above is true. God's "law is the same and never needs alteration." That is true. The injunction to "keep the commandments" "is for all time." Mark it, reader.

Now if this be true, as it irrefutably is, why does the Roman Catholic Church presume to change that law and defend the change? Take for instance the command concerning the Sabbath: It is quoted in Butler's Catechism, an authoritative Catholic work, that "Remember that thou keep holy the Sabbath day" means "To sanctify the Sunday." All intelligent Catholics know that Sunday-keeping is not commanded by the Sabbath precept; and, moreover, the claim is directly made by Roman Catholics that the church made the change in the law. That change, then, certainly made of God's truth a lie. It declared that the law does need alteration. Now we believe the editor is right, because his statement is in harmony with the Bible; but the teaching of the church is wrong. Which will we follow, the law that "never needs alteration," or the changing, uncertain traditions of men?

Too Much.—A prominent Catholic paper says: "The man who drinks until he feels his liquor has drunk too much." But in the vast majority of cases that is what he drinks for—to feel it. The cursed stimulant is followed by reaction, and the reaction demands more stimulant, and the drinker drinks till he feels the stimulation. The man who drinks at all drinks too much. The normal man does not need the drink. This is demonstrated by the thousands of normal men of every kind of temperament, in every kind of employment, who do high-class work, but who never drink. Drink not at all.

Obedience IS Worship.—An article by James G. K. McClure, D.D., president of McCormick Theological Seminary, in the *Sunday School Times*, on "The Holy Spirit in Practical Life," emphasizes the necessity of obedience rather than worship. He says: "In a book lately issued by the Rev. D. P. Taylor Forsyth, entitled, 'Positive Preaching and Modern Mind,' there is a statement worthy of consideration. He distinguishes between what he calls worship and obedience. He claims that oftentimes 'Christolatry' is and has been substituted for 'Christocracy.' Christ is worshiped, but not obeyed; while Christ demands obedience, and does not demand worship." This is true in the generally accepted sense of worship; but Biblically, true worship IS obedience. Jesus says: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10. He never truly worships God who does not have the spirit of obedience. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

A writer in *The Advance* (Chicago), Dr. W. E. Barton, has been investigating plagiarism among preachers and the results are startling. Among the sermons preached two years ago in the East on the earthquake and fire of San Francisco, several were borrowed in their imagery from Beecher and Talmage on the Chicago fire of 1871. "The Brooklyn Eagle" had a special from Oakland, Cal., reporting a sermon by a leading Methodist preacher of that place, which was an eloquent description of the earthquake and fire, and lessons to be drawn from them. Now this sermon, telegraphed across the continent was pieced together almost bodily from sermons by Beecher and Talmage, especially from Beecher's sermon, down even to the last final appeal for help for the sufferers." It would be a good thing if our modern divines would "borrow" their theology from even farther back.

The Southern Pacific Railway has issued a beautiful little booklet, entitled "California Coast Country." The region covered by it is between San Francisco and Santa Barbara. Maps are given, however, as far south as San Diego. Quite a complete description is given of the Coast country as a whole, and also of various localities. These are illustrated by some beautiful scenes of towns and buildings along the way, of the Coast itself, and of the various productions of the country, as, for instance, the oil-wells, fruit sections, etc. The information, we are assured, is accurate. Any one wishing to get better acquainted with this section of the country may obtain the booklet by addressing Mr. Chas. S. Fee, Passenger Traffic Manager, Southern Pacific, San Francisco, Cal.

Our thanks are extended to Mr. Robert E. Lozier of the Department of State Agency of Guthrie, Okla., for the platform adopted by state prohibitionists of Oklahoma, and for Senate bill No. 61, by R. A. Billups. This bill is for the purpose of establishing a state agency and local agencies for the sale of intoxicating liquors for certain purposes, providing for referring the same to the people and for prohibiting the manufacture, sale, barter, giving away, or otherwise furnishing of intoxicating liquors, except as provided by the bill. It is designed to be a temperance act, tho it is far from a prohibition measure.

"The American Antiquarian" for March and April is an excellent number. Among the special articles worthy of mention are "The Vaulted Chambers of Petra's High Places" (illustrated), "Recent Excavations in Egypt," "Hilprecht's Recent Researches," "Native Tribes of South Australia" (showing how they are rapidly becoming extinct before the vices of the white man), "The Moose in America," etc., etc. The *Antiquarian* is edited by Rev. Stephen D. Peet, Ph.D., and published at \$4.00 per annum, at 438 E. 57th St., Chicago.