

SIGNS OF THE TIMES

Our Lord's Invitation

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the people. . . .

"Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:1-9



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2527.—The End of the Law.

Will you please explain Gal. 3:19, as some quote this to show that is the end of the law, as the Seed spoken of has come.

C. W. S.

The verse reads in the American Revised Version: "What then is the law? It was added because of transgressions, till the Seed should come to whom the promise hath been made; and it was ordained thru angels by the hand of a Mediator." The thought is, what then is the law in connection with the promise? with the covenant? What is its purpose? In our Common Version: "Wherefore then serveth the law?" What is its purpose? Rotherham renders "Why then the law?" In other words, What did God come down upon Mount Sinai for and write it on tables of stone if we are not to obtain salvation by it? And yet the apostle's argument is that salvation does not come in that way. We are justified by faith, and only by faith. "The just shall live by faith." The law here mentioned is the law which points out sin. It was added because of transgressions; or as expressed in Rom. 5:20: "Moreover the law entered, that the offense might abound." In Rom. 7:13: "That sin by the commandment might become exceeding sinful." But does it mean that the law was just then given?—Not at all. The term is used in the sense of being spoken, given to them in a written form. Man's heart had become so unresponsive to the law which God in the beginning wrote in the moral nature of man, so unresponsive to His Spirit and conscience, that it was necessary that the law should be engraved upon stone and spoken by God's voice from heaven in order that men might not question its immutable precepts; therefore, God gave it from Mount Sinai; and when the Ten Precepts were spoken, it is distinctly said, "And He added no more." Deut. 5:22. That this term "added" is used in the sense of "spoken," is shown in Heb. 12:19 where the same Greek word *prostithemi* is used, that "the word should not be spoken to them any more." That clearly has reference to the Ten Commandment Law. One of the definitions given in Berry's Lexicon is "spoke again." That law was given to point out sin, as before remarked. It was not to show the sinner that he was just; it was not to mock him by saying, If you will only keep this and be righteous you will be saved; it was to show him that he was such a fearful transgressor that there was no salvation in himself at all, and that the only means by which he could be saved was to come to God, who would justify. That justification is proved to be the true and only justification of the law's witnessing to-day. Thru that same faith God writes that same law upon the heart, so that the child of faith delights in obedience to God's law. Now how long shall the law fill that office? how long shall it point out transgression? The answer is, "Till the Seed should come, to whom the promises were made." Who is the Seed?—Christ. "He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Gal. 3:16.

That Seed has not yet come. The Seed came in a partial sense when the Lord Jesus gave Himself to die in behalf of humanity, but He did not come then to reap the promises, or inherit the promises. Promises to Abraham include the heritage of the earth (Rom. 4:13), but not until Christ comes the second time does he take possession of the inheritance promised, and therefore, until Christ the Lord shall come the second time, the law still serves its purpose of condemning all who transgress it, and of leading to Christ as the only justifier of that law those who have sinned against God. See Eze. 21:25. There is no stronger text in the New Testament which shows the perfection of the law

of God. When the Lord shall come, it will no longer be used as a monitor to point out sin; because of God's children from that time forward it shall be said, "Thy people are all righteous," and that law is written in the heart of every one.

2528.—The Sabbath Day.

Which day is the Sabbath day, Saturday or Sunday, and why? M. F. M.

Neither one. The Sabbath of the Lord is the seventh day. God's day begins at sunset, and ends at sunset. This is shown in the first chapter of Genesis, and also in Mark 1:32 and in Neh. 13:19. The common civil day begins at midnight, and ends at midnight. Therefore, as the days are not synchronous, neither Sunday nor Saturday can be wholly the Sabbath of the Lord. The Sabbath of the Lord begins at sunset of the sixth day, and lasts until sunset of the seventh day. The first day of the week is considered by all, Sunday. Inasmuch as Sunday begins at 12:00 o'clock Saturday night, it is, on the average, at least six hours removed from the Sabbath of the Lord.

The query will probably arise, Do we know that the seventh day from Friday at sunset, till Saturday at sunset, is the seventh day of the Bible? In reply we would say that we have every reason to believe it to be the seventh day. First, it would be unreasonable for the Lord to set apart a day to be kept holy, demand that men should keep it, and then permit the knowledge of it to be hidden from them. This is not like God. The record of the making of the Sabbath is found in Gen. 2:2, 3. Twenty-five hundred years after, a command was given to keep it, based on the same identical reasons. Ex. 20:8-10. Previous to the giving of this command, the Sabbath was known. Exodus 16. By a threefold weekly miracle for forty years the Lord marked the definite day, so that for forty years the people of God could keep no other day for the Sabbath, save the seventh day.

When Jesus died upon the cross, the Inspired Record states that the holy women kept the Sabbath "according to the commandment." Luke 23:56. Therefore, we have the identical Sabbath day of the Lord brought down to the time of our Saviour's death on the cross. Since that time there has been no question whatever among the nations of the earth, or chronologists, regarding the seventh day. The seventh day of that time is the seventh day of now, and the first day of that time is the first day of now. Therefore, whatever loss of knowledge may have come to the world during the patriarchal ages, or in those periods of which we have no history, it matters not. The Lord Himself has clearly and definitely fixed the day so that men may know if they desire.

2529.—Sodom and Gomorrah.

Will the people of Sodom and Gomorrah who suffered the vengeance of eternal fire be brought into judgment at the last day?

J. H. A.

The judgments of God upon cities and nations thruout all the past are, first of all, temporary to the cities and nations as such, upon the community, upon the aggregate. All of them are more or less typical of the great judgments of God of the future. The destruction and affliction suffered by those who are counted with them in these judgments are not those which come to them directly for their particular sins, but because they are identified with the city, or the nation. Out of Sodom God called Lot, and he followed. It was possible for all Lot's relatives to have come out, and all the other Sodomites, had they believed God; but the time had come when the influence of that city

must be blotted from the earth, and those who perished there chose to identify themselves with that city in its destruction. There will come a time when the graves will give up their dead. There shall be a resurrection, both of the just, and of the unjust, and in that resurrection will be the inhabitants of Sodom and Gomorrah.

The expression "suffering the vengeance of eternal fire" has to do with the city as a whole. It occurs in Jude 7. The apostle there tells us that the destruction of these cities is "set forth as an example, suffering the punishment of eternal fire." Peter tells us in his second epistle, second chapter, sixth verse, that this eternal fire turned "the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that live ungodly." The "eternal fire" is used not in the sense of forever burning, but eternal in its effects. That fire is not now burning. The Dead Sea rolls its heavy waters over the place where the proud cities of the plain once stood.

2530.—Iniquity of the Fathers upon the Children.

Please explain these two passages of Scripture: The second commandment says, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." Eze. 18:20 says "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." How do these harmonize? A. H. B.

There are results of some sins that are inherited that effect posterity physically and mentally. For instance, the man who utterly ruins his health thru whisky, drugs, or vice, may leave a weakened and diseased constitution to his children. Physical defects of father or mother may be perpetuated for three or four generations; thus, it seems to us, the commandment is to be understood. The results of the iniquities of the fathers are visited upon the children. Sometimes the fathers are wicked, and God has suffered them to go into captivity, or slavery, and when their children are born, they are born slaves; thus also the result of the father's iniquities are visited upon the children.

On the other hand, the actual sins which the father commits will not be charged against the son. The son will not be held responsible for the actual deeds of wickedness which the father does. The second commandment has reference to the results of the sins of the parents, while the passage in Ezekiel has to do with the very motive in the sinning, and yet God is able to save the children from the results of their fathers' sins. "Where sin abounded, grace does much more abound."

2531.—Flesh Meats.

Is there more wrong done to eat flesh meats on Good Friday than on any other day, and why? Is Good Friday the anniversary of Christ's crucifixion, and Easter Sunday of the day He arose from the dead? M. F. M.

The Scriptures know nothing about the term "Good Friday" or "Easter Sunday." It knows nothing about abstinence from flesh foods on Good Friday more than on any other day. All these things have been built up by the superstition of men who have thought to do works which would win favor of God. All such things are superfluous, and the Lord will ask as He asked His people of old, "Who hath required this at your hand?" The fact that the day of the year does not correspond with the day of the week is sufficient evidence to show that no day of the week is an anniversary of a yearly event. Consequently there is no such thing as anniversaries of Christ's death, or resurrection, being kept on any day of the week. Men may fast from certain things on certain days, but the Lord does not require it. To us it seems to be a good thing to abstain from flesh meats on Good Friday, and all other Fridays, and all other days of the week. We have followed that practise for many years, and know that we have been benefited by it. The true memorial of Christ's crucifixion is the Lord's Supper, and the true memorial of Christ's resurrection is a life which begins at baptism, and which speaks forth to all the power and righteousness manifest in the resurrection of Christ.

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
Vol. 34, Number 24

Mountain View, California, June 10, 1908.

Weekly, \$1.50 per year
Single Copies, Five Cents

Gems Scattered Along the Way

By Emma Hildreth Adams

Notes with the Bible Band.

THOSE who have been reading the thrilling chapters of Old Testament history, day by day, the past four months, with minds open to the quick, penetrating impressions of the Spirit, must often have been aroused by the powerful setting forth of some great object attained; by the lucid, pungent portrayal of some noble incident; by the gathering of some golden fruitage, after sorrowful sowing and nurturing; by the granting to a heavily burdened heart some cheering stimulus when courage was about to fail; by the ministering to a heart, smitten by enmity, censure, or ingratitude, some soothing comfort in an hour of despondency; or by the visiting of swift, telling punishment upon some wilful, hazardous infractor of God's intents and commands.

Conspicuous among the many striking deeds and events, recorded down to the days of Samuel, was the building of the wonderful tabernacle at Sinai.

We are apt to conceive of Israel—ready, waiting to move out of Egypt the night their chains were broken—as a destitute, urgent, inquisitive body, just emerging from slavery, bearing their unbaked bread upon their shoulders. But it will pay us to study the remarkable company later.

It is the third month of the year of their marvelous release from the land of Pharaoh. We observe the slow-moving throng as it emerges from the wilderness of Sin, lying between

Elim and Sinai, in Western Arabia, ever since renowned above all other summits of earth.

Its fourth encampment thereafter took place at Sinai, the most celebrated of all earth's mountains, because of the majestic scenes it witnessed; because of the words of power to which it listened.

To Israel that mountain became a school-house of flame, from whose lofty, burning doorway spoke the Teacher of the universe,

giving out to that lowly, amazed throng many momentous lessons of LIFE if received and obeyed, lessons of DEATH if disobeyed.

Here, during the year which followed, was constructed the tabernacle, that most singular of all earthly buildings, a structure the like of which no human architect had ever designed. Its original occupied eminent place in the heavens, where dwelt the God of Israel. And of this original there was entrusted to Moses, on the great mountain, a pattern definite, careful, in the extreme, with rigid instructions not to deviate therefrom.

Reader, bear a little urging. Take seat. Read slowly, carefully, very thoughtfully, the book of Exodus, from chapter 25 to 31 inclusive, bringing to the surface, with aid of your mental microscope, the multitude of invigorating and instructive ideas, suggestions, lessons, which flood that wonderfully itemized text.

The depths of all its meaning we can not see, perhaps. All the reasons for the extreme exactness, the minute detail we can not fathom, may be. The complete motive for the profuse use of gold, silver, costly gems, and fine linen in the structure of the tabernacle, and the priestly attire for Aaron and his sons, we can not appreciate, possibly; but in the study there will be served us enough vitalizing food to strengthen our famishing hearts; enough water of life to refresh our worn spirits thru long, long days.

At the very beginning of chapter 25 the reader finds himself amazed at God's



free, ready, unhesitating request—order—that the encamped people bring Him an offering, so varied, so bountiful, of materials so precious, of fine goods rarely possessed by a host just released from toilsome bondage.

But God knew in what state they had come out of Egypt. He had not forgotten the consoling pledge He made to Abraham, His friend, more than 400 years before, touching this very body of people now tented before Him, Abraham's descendants. Listen to the promise. Gen. 15: 14, "That nation, whom they shall serve, will I judge, and afterward shall they come out *with great substance.*"

And thus, at Sinai, we find them able to comply to the uttermost with God's request that they bring Him "an offering," a gift, with which to build Him a marvelous dwelling-place among them. And they responded without grudge or stint or objection; but promptly, willingly, freely, gave their treasured things, gold, silver, fine brass, precious jewels—cut and uncut,—fine twined linen, costly skins of animals, "principal spices" for the anointing oils, and "sweet spices" for the fragrant perfume, of neither of which were they ever to make the like for themselves.

"Both men and women, as many as were willing-hearted, brought bracelets, earrings, rings, tablets, jewels of gold. And every man with whom was found blue, purple, scarlet, fine linen, goats' hair, red skins of rams, and badgers' skins, brought them, with silver, brass, and acacia wood, an offering unto the Lord." "All the women that were wise-hearted did spin with their hands, both blue, and purple, and scarlet, and fine linen, and brought that which they had spun." And the rulers brought onyx stones, and stones to be set, for the ephod and for the breastplate, and oil for the light, for the anointing, and for the sweet incense.

And this varied, affluent giving continued until "much more than enough for the work which the Lord had commanded" had been contributed.

But when, where, and how, did Israel obtain this munificent provision for the undreamed-of building in the desert? And whence came the many animals for daily sacrifices and offerings as soon as the tabernacle was finished?

In Exodus 12: 31 we have these pressing, urgent words from the mouth of Pharaoh, as from the lips of a man in sore peril, weighed down with fear. They were spoken to Moses and Aaron *in the night*: "Rise up, and get you forth from among my people, ye, and the children of Israel. Go, serve the Lord, as ye have said. Take all your flocks and herds, and be gone; and bless me also!"

In verse thirty-five we read: "And the children of Israel . . . asked of the Egyptians jewels of silver, and jewels of gold, and raiment, and Jehovah gave them favor in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians."

Here then, we learn, in part, certainly,

how the children of Israel left the land of their captivity with GREAT SUBSTANCE, as God promised Abraham they should. And perhaps, too, we here discern a reason for the overflowing abundance they contributed toward the building of that unique edifice at the foot of Sinai. Freely they had received. Freely they gave.

There is one point more—the effect upon Moses of those many days of nearness to

God in the mountain, while he was being shown how to construct the building God was to honor with His presence. The most vivid imagination can not conceive the full result,—the enlargement of aim, purpose, endeavor, for the future of his life; the glad expanding of ideas Godward; the rapid increase of ability to comprehend God; the blessed lessening of the magnetic drawing power of this world.

Unreserved Surrender

By Mrs. E. G. White

THOSE who would at last be received into heaven as members of the royal family must here give themselves—body, soul, and spirit—to the service of Him who paid the price of their redemption. All that we have and are belongs to the Lord. "Ye are not your own," the apostle declares; "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Christ declares, "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and the Father's, and of the holy angels."

By the casting of grain into the earth, the Saviour represents His sacrifice for us. "Except a corn of wheat fall into the ground and die," He says, "it abideth alone; but if it die, it bringeth forth much fruit." Only thru the sacrifice of Christ, the Seed, could fruit be brought forth for the service of God.

So with all who bring forth fruit as workers together with Christ, self-love, self-interest, must perish; the life must be cast into the furrow of the world's need. But the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So the life that will be preserved is the life that is freely given in service to God and man.

The fulfilment of the promise that we shall be joint-heirs with Christ rests upon our willingness to deny self. When Christ takes possession of His kingdom, it will be those who on this earth have followed Him in self-denial and self-sacrifice that will receive the reward of everlasting life.

Christ's call to sacrifice and unreserved surrender means crucifixion of self. In order to obey it, we must have unquestioning faith in Him as the perfect example, and a clear realization that we are to represent Him to the world. The characters of those who work for Christ are to be conformed to His character. They are to work in His

lines; they are to live His life. His call to unreserved surrender is to be to them supreme. They are to allow no earthly tie or interest to prevent them from giving Him the homage of their hearts and the service of their lives. Earnestly and untiringly they are to labor with God to save perishing souls from the power of the tempter.

Those who are thus connected with Christ learn constantly of Him, passing thru the successive stages of progress in Christian experience. Difficulty and perplexity come to them that they may learn more perfectly the will and way of Christ. But they pray and believe, and by exercise their faith increases.

"Take My yoke upon you," Christ said, as in human nature He lived and worked upon this earth. Constantly He wore the yoke of submission, meeting the difficulties that human beings must meet, bearing the trials that they must bear. The enemy will constantly assault as he assaulted Christ, bringing against us strong temptation. But for every one there is a way of escape. "Take My yoke upon you," Christ says, "and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

God's true workers accept their calling with an understanding of the conditions on which they serve the Master who was crucified for them. They stand ready to go where God sends them. They hold their possessions at His disposal, regarding themselves as stewards of His grace. Such Christians Christ counts worthy of a place in His kingdom. Their hearts throb in unison with the heart of Christ. Hearing the Macedonian cry, they say, "Lord, here am I; send me." Desire ripens into earnest endeavor as they move forward in His strength. They delight to testify of their loyalty to Him whose goodness they can never repay. Their hearts are filled with thanksgiving to Him whose mercies are too numerous to be numbered; and their great desire is to do something for Him who loves them and calls them His friends.

CHRIST must be your door by which you go in to God and out to man.—*Van Dyke.*

Christ the Leader of Israel

By C. L. Taylor

PATRIARCHAL days were ended. Abraham, Isaac, and Jacob had passed away, and Israel, the people of God's choice, were suffering the horrors of Egyptian bondage. From the human standpoint it appeared that the knowledge of Jehovah was soon to become extinct.

But that hour of midnight darkness and wo was but the "fulness of time," when the covenant promise, made to Abraham centuries before, could be fulfilled. The clock of time had struck the hour of deliverance; and as Moses, the man of God's opportunity, fed his flocks at the base of Horeb, suddenly "the Angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush." Ex. 3:2. He who had walked with Enoch, preserved Noah, tested Abraham, and encouraged Jacob, now came to sustain and uphold His aged servant in one of the greatest crises of earth's history. Men lived and died, ages came and went, but "the Angel of Jehovah," "the Messenger of the covenant," the Son of God, still continued in charge of His Father's plans, and brought blessing to the world.

"And Jehovah said, I have surely seen the affliction of My people that are in Egypt." Ex. 3:7. He who spake from the burning bush was the same as He of whom the prophet wrote: "For He said, Surely, they are My people, children that will not deal falsely: so He was their Saviour. In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isa. 63:8, 9. The message to Moses came thru "the Angel of His presence," the Lord Jesus Christ, thru Him who was "their Saviour," and by whose hand Israel was to be "redeemed."

The story of the deliverance, when Jehovah "by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors" (Deut. 4:34) took His people from Pharaoh's land, is therefore but a part of the greater story of redemption—the story of the Christ, the world's Redeemer. And to every child of God it must be a matter of tremendous encouragement to know that He who wrought for His oppressed people in those ancient days, to the end that He might lead them "into a land flowing with milk and honey" (Ex. 3:8), is the One who in these last days has "set His hand again the second time to recover the remnant of His people" "from the four corners of the earth" (Isa. 11:11, 12) that He may establish them in the heavenly land, where "the children of wickedness shall afflict them no more." 2 Sam. 7:10.

From the day that Israel went forth from their bondage, the Angel of God's presence

ever went before them. "And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night; the pillar of cloud by day, and the pillar of fire by night, departed not from before the people." Ex. 13:21, 22. And this was the pitiful constancy of the Son of God.

This same beautiful truth, stated in other words, is set before us by the apostle to the Gentiles: "I would not brethren, have you ignorant, that our fathers were all under the cloud, and all passed thru the sea; and were

Emmanuel.

He is coming! He is coming!
When the winter days appear,
When the trees are gaunt and leafless
At the closing of the year—
When the snowflakes softly falling
O'er the earth their mantle fling,
Hark! the sound of voices calling—
"He is coming! Christ our King!"

He is coming! He is coming!
Tho the night is wrapt in sleep,
Yet the air is full of music,
And the stars their watches keep;
And the winds that murmur weirdly
And the giant branches swing,
Seem replete with voices calling—
"He is coming! Christ our King!"

He is coming! He is coming!
Yes, we feel it in our hearts;
At the sound our pulses quiver,
And the very life-blood starts—
O, the time of mirth and gladness!
O, the words that sweetly ring
Thru the vista of the ages—
"He is coming! Christ our King!"
—Rev. J. I. Cameron.

all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:1-4.

Bearing in mind that the Leader of Israel was the Son of God, how intensely interesting becomes the entire history of the journey from Egypt to Canaan! The passage thru the Red Sea, the healing of the bitter waters of Marah, the falling of the manna, the building of the tabernacle, and the smiting of the rock, these and many other incidents connected with the experiences of Israel all speak loudly of the goodness, the mercy, and the forbearance of the Lord Jesus Christ in His dealing with rebellious, ignorant children. Knowing that it was really He who led the people, we may gather great encouragement and hope as we review the history of the wilderness march.

Christ, the Leader of Israel, the Angel of Jehovah's presence, was therefore the One who in thunder tones proclaimed the law from Sinai's Mount. He who had led them forth from bondage was He who gave them those wonderful commandments. Indeed, then, the law "was ordained thru an-

gels by the hand of a Mediator." Gal. 3:19. For there is only "one Mediator between God and man, Himself man, Christ Jesus." 1 Tim. 2:5.

When we thus think upon Sinai, it loses its terrors. Our Lord was there even as truly as He was at Calvary. In God's great economy, Sinai and Calvary stand together to accomplish man's salvation. Well did Bishop Simpson declare, "The congregation should be gathered as around the base of Sinai, as from the summit is heard the voice of God in those commandments which are eternal and unalterable in their character. . . . The law must be followed by the Gospel. The awakened sinner must be pointed to the Saviour that he may see that deep as his transgression may be, the blood of Christ can wash it away."—*Yale Lectures on Preaching*.

Christ is still the Leader of Israel, the spiritual Seed of Abraham. For "if ye are Christ's, then are ye Abraham's seed." Gal. 3:29. Brother, sister, are you acquainted with Him? and do you follow Him? As "an Israelite indeed" may He ever know you, and as your Leader in Israel may you ever know Him.

The Sure Word of Prophecy.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

ADAM the first had not yet left Eden, till prophecies began. That first prophecy has been in process of fulfilment all thru the ages to the present time, but will not be completely fulfilled till Christ, Adam the Second, shall begin His everlasting reign, with all His saints in the restored, rebeautified, and glorified new heavens and new earth.

Prophecies pertaining to this world and its inhabitants in all ages have multiplied. We may truly say that a goodly portion of the written word of God is prophetic. Very many of these prophecies have already been fulfilled, and hence have passed into history. The number and accuracy of these fulfilments furnish a solid and immovable basis for faith in the predictions that still await their fulfilment. With Peter, we may confidently rest and trust in the *sure word of prophecy*.

As prophecies have increased in number, the light of their unfolding has proportionately increased. And from this source alone, a great flood of light from the prophetic word is flowing in upon the last generation. Those who reject it and turn from it will be in greater moral darkness than any people that ever lived upon the earth. Greater light brings greater illumination to those that take heed to it and walk in it, and greater darkness and condemnation to the willingly ignorant and disobedient. This class will be so numerous on the earth in the last days that it is prophetically declared that darkness covers the earth, and *gross darkness the people*.

But the remnant church of Christ, who have heeded the counsel of the faithful and

true Witness, will be all light in the Lord. In them, all the truth of the everlasting Gospel will be made flesh, and dwell among the people. And as they run to and fro in the earth among all nations, tongues, and peoples, the last message of Gospel truth will truly run and be glorified. It is thus that the earth will be lighted with the glory of all the revealed truth of the ages. And that glad day hasteth greatly.

The remnant church, dangerously lukewarm tho they have been, will have turned over to Christ all their assets of wretchedness, misery, poverty, blindness, and nakedness. By zealous repentance they are enabled to exchange all their worthless things wherein they had trusted for the gold tried in the fire, the white raiment, and the eyesalve. Thus they have opened the door of their hearts, and Jesus comes in, bringing all His graces. And Jesus is the Day-star, the bright and morning Star, and when He comes, it will be the Day-star arising in their hearts. All such souls will then be fully conscious that they have entered the dawning that precedes the perfect day of eternal glory. They will thus "arise and shine," and in that shining they will rejoice to know that they are revealing Christ as the bright and morning Star in the very dawn of the revelation of Christ as the Sun of Righteousness arising with their everlasting healing in His wings.

H. A. ST. JOHN.

Overcoming Sin.



HERE is no one who reads the Bible who has not a desire to "enter in thru the gates into the city" of God in the eternal world. There is but one thing which will keep anyone from doing so, and that is unforgiven sin. Those who enter there are "they that do His commandments." Sin, which is "the transgression of the law" of God, unless repented of and forsaken will forever close those pearly gates against the sinner.

One sin which will turn many away from that heavenly city is the indulgence of appetite. Both gluttony and drunkenness are condemned, and we are plainly told that drunkards shall not inherit the kingdom of God. 1 Cor. 6:10.

"Thou shalt not kill," is the command transgressed when we eat or drink that which injures the body, whether it be the taking of enough poison to kill in an hour, or indulging in smaller doses often repeated as in the case of the "moderate drinker." The latter finds in time that appetite has become his master, for "his servants ye are to whom ye obey." Rom. 6:16.

Many, when they realize this, and that unless this sin is overcome they can not be saved, give up in despair and make no further effort. But there is still hope. "Jesus Christ came into the world to save"—the righteous? No, thank God, He came "to save sinners."

When here upon earth, He was "tempted in all points like as we are" and His great heart of love "is touched with the feeling of our infirmities." Heb. 3:15. The record

says that He was "without sin," so that altho tempted in every way by His subtle and implacable enemy, He never once yielded to him.

Now, how did He succeed in withstanding the temptations of Satan? We find an example in Matt. 4:3, 4, in which He overcame on this very point—appetite. After a fast of forty days, He was assailed by Satan with the temptation to prove that He was the Son of God by turning the stones lying about Him in that wilderness retreat into bread.

He was "an hungered." O, how He must have longed for bread! We who every day have such abundance of food can not

In the Forest.

I HAVE knelt in a vast cathedral,
And in silence worshiped God;
And my heart went out to its Maker,
As I knelt where saints had trod.
But I never knew the quiet
That can steal o'er the hearts of men,
Till I stood in the summer woodland
Of a peaceful forest glen.

The world and its cares were forgotten,
And the peace of God, from on high,
Filled the earth with His loving-kindness,
And beamed from the vaulted sky.
The burden of sorrow rolled from me,
And life's passions seemed all at rest;
And I almost knew the glory
That will fill the souls of the blest;

When the trump of the great Archangel
Shall ring thru the halls of Time,
And the dead shall arise in their glory
From every age and clime;
When the vileness of sin is forgotten,
And all of life's worry shall cease,
And the heart know only the beauty
Of God's wonderful love and peace;

When friendship's cord is ne'er broken,
And hearts that are severed here,
United in God's sweet presence,
Shall be filled with trust and cheer;
When the shadows of sin can not enter
The heart that is weary and worn,
And we shall all stand in the splendor
Of the resurrection morn.

Sweet Christ, we pray Thee to hasten
That wonderful advent day,
When earth and its sinnings forgotten,
We bask in the beauteous ray
Of peace, and love, and friendship,
And bliss without alloy,
And the blessed smile of Thy presence
Shall fill our hearts with joy.

Let the lesson of peace Thou hast written
In this forest, old and dim,
Remain forever with me,
Like the grace of a parting hymn;
Fill my heart with truth and patience,
With mercy, and trust, and love,
Till we meet in Thy wonderful mansions
In the glorious heaven above.

B. L.

understand the power of this temptation. "All things were made by Him," and He could instantly have provided for His need; but He was not a servant of Satan and would not obey him. His answer was, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

So we find that when tempted to sin, Jesus remembered what "is written" which met that temptation; it strengthened Him to do right, and with it He silenced the tempter on that point. The word of God is "the sword of the Spirit," and was the weapon which Jesus used in conquering sin.

And, tempted one, this is the sword that we are given to use constantly in our warfare

against the enemy of our souls. "The word of God is quick, and powerful, and sharper than any two-edged sword." Heb. 4:12. Christ, who is the Captain of our salvation, overcame him with this sword, and if we "hide His word" in our hearts that we "sin not," the Holy Spirit will bring to our "remembrance whatsoever He has said," just when we need it, and enable us to escape by the way which He always makes for the tempted. 1 Cor. 10:13.

There are wonderful promises in this book of God to the overcomer:

"Him That Overcometh"

1. "Will I give to eat of the Tree of Life."
2. "Shall not be hurt of the second death."
3. "Will I give to eat of the hidden manna."
4. "I will give him a white stone and in the stone a new name written."
5. "Will I give power over the nations."
6. "I will give him the morning star."
7. "Shall be clothed in white raiment."
8. "I will not blot out his name out of the Book of Life, but
9. "I will confess his name before My Father, and before His angels."
10. "Will I make a pillar in the temple of My God, and
11. "He shall go no more out."
12. "I will write upon him the name of My God, and the name of the city of My God, . . . and My new name."
13. "Will I grant to sit with Me in My throne." Rev. 2:7, 11, 17, 26, 28; 2:5, 12, 21.

O, brother, sister, is it not well worth the battle against sin, in whatever form it assails us, when we may look forward to such complete victory and eternal joys? Then shall we join the heavenly throng in praise to God because "in all these things we are more than conquerors thru Him that loved us." Rom. 8:37.

LOUISE M. STORMONT.

The Sabbath.



AND on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." Gen. 2:2. The Revised Version reads, "And on the seventh day God finished His work." It has been said by some that the rendering of this text in the King James Version is incorrect; and we have been referred to the Septuagint, the Syriac, and the Samaritan translations for a more correct understanding of this scripture, which we are informed reads, "And on the sixth day God ended His work which He had made," etc.

Our Saviour said, "The Sabbath was made for man." Mark 2:27. And we are frequently asked when the Sabbath was made, and we reply that it was made at the end of the creation-week. Therefore as God made the Sabbath, it must have been a part of His creative work. We have been told that man was the crowning work of God's creation in the beginning. But God could

have made man on some other day of the week besides the sixth day and he would have been man just the same. But the sixth day could not have been made the Sabbath at its close, from the fact that God did not rest on that day. Neither could the first day of the week have been made the Sabbath, for that would imply rest before labor, and rest from labor before the labor had been performed would be impossible.

But God, after He had made the world and all things therein in six days, then, in order to make the Sabbath for man, rested on the seventh day from all His work which He had wrought on the six days, and then He made the Sabbath by resting upon the seventh day. And as rest and sabbath are synonymous terms, the seventh day was not only God's rest-day, but it was His Sabbath day. And as He had rested on the seventh day, He blessed the seventh day and sanctified it; because that in it He had rested. And thus the seventh day became His holy rest-day or His holy Sabbath.

Therefore we can see no trouble with our English translation, which says, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." Gen. 2:2. For His resting on the seventh day made it the Sabbath, and His blessing and sanctifying the Sabbath made it the holy Sabbath for man. And as we are to "Remember the Sabbath day to keep it holy," it is a gentle reminder, not only that God is the Creator of the heavens and the earth, but that in making the Sabbath, blessing and sanctifying it on the seventh day, was the crowning work of the Creator accomplished. Therefore God ended or finished His work, and the whole arrangement of God's creative work was completed on the seventh day.

J. N. WILKINSON.

The Sabbath in History.

Testimony: Divine and Human.

THE fourth commandment says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Sunday is the first day, and not the seventh. Why should Protestants follow the lead of the Roman Catholic Church in worshiping on the first day of the week, which the Bible says came "when the Sabbath was past"? Mark 16:1, 2. It is beyond question that when Christ said "The Sabbath was made for man" and "The Son of Man is Lord even of the Sabbath day," He referred to the seventh-day Sabbath instituted at Creation and kept by God's people till the close of the Bible history.

Allow me to call attention to some statements from reliable historians and Biblical scholars who can not be accused of being prejudiced against Sunday observance.

Dr. Coleman says: "No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Ancient Christianity, chapter 26, section 2.*

The Augsburg Confession declares: "The observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church."—*Cath. Sabbath Manual, part 2, chapter 1, section 10.*

Sir William Domville of the Church of England says: "Centuries of the Christian era passed away before Sunday was observed by the Christian church as a Sabbath. His-

Some Day.

SOME day all doubt and mystery
Will be made clear;
The threatening clouds which now we see
Will disappear.

SOME day our weary feet will rest
In sweet content;
And we shall know how we were blest
By what was sent.

And looking back with clearer eyes
On life's short span,
We'll see with wondering, glad surprise,
God's perfect plan.

And knowing that the path we went
Was God's own way,
We'll understand His wise intent,
Some day, some day.

—Anon.

tory does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, A.D. 321."—*Examination of Six Texts, page 291.*

"Unquestionably the first laws, either ecclesiastical or civil, by which the Sabbatical observance of Sunday is known to have been ordained, is the Sabbatical edict of Constantine, A.D. 321."—*International Encyclopedia, Art. "Sunday."*

Is it not passing strange that the murder-stained hand of a half-Christianized pagan should be the first to frame a law compelling people to rest on Sunday?

Just one word more from Cardinal Gibbons: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*Faith of Our Fathers, page 111.*

Why not honor the Sabbath of the Lord?

B. F. KNEELAND.

THE vision of the awakened church, with all our members alive to the joy of the missionary obligation, and with the bending of all our energies to the enterprise of the evangelization of the world, is a noble dream, but the prosecution of the enterprise does not need to wait for the realization of the dream.

—Robert E. Speer.

The Second Coming of Christ.

How? When?

1. JESUS CHRIST the Son of God once came to this world in literal, visible, human form. He is coming again.

"So Christ also, having been once offered to bear the sins of many, shall appear A SECOND TIME, apart from sin, to them that wait for Him, unto salvation." Heb. 9:28.

2. He Himself promised that He would come again.

"Let not your heart be troubled: believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I COME AGAIN, and will receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

3. His angels left us the promise that He would come again.

"THIS SAME JESUS, who was received up from you into heaven, SHALL SO COME IN LIKE MANNER as ye beheld Him going into heaven." Acts 1:11.

4. When He comes, it is to raise to life the sleeping saints and gather them to Himself.

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in nowise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the DEAD IN CHRIST SHALL RISE first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

5. Not until His second coming will His people receive their reward.

"For the Son of Man SHALL COME in the glory of His Father with His angels; and THEN SHALL HE RENDER UNTO EVERY MAN ACCORDING TO HIS DEEDS." Matt. 16:27.

6. Not until His second coming will Jesus Christ take His own throne.

"But WHEN the Son of Man shall come in His glory, and all the angels with Him, THEN shall HE SIT on the THRONE of His glory." Matt. 25:31.

7. This coming will be literal, personal, visible.

"Behold, He cometh with clouds; and EVERY EYE SHALL SEE HIM, and they that pierced Him; and all the tribes of the earth shall mourn over Him. Even so, Amen." Rev. 1:7.

8. To His own children, that coming will be a source of joy and gladness.

"And it shall be said in that day, Lo, this is our God; WE HAVE WAITED FOR HIM, AND HE WILL SAVE US: this is Jehovah; we have waited for Him, we will be GLAD AND REJOICE IN HIS SALVATION." Isa. 25:9.

9. It is for this event the children of God are taught to look, as the glorious consummation of their hopes.

"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for THE BLESSED HOPE AND APPEARING OF THE GLORY OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST." Titus 2:11-13.

THE will of God, as expressed in His law, is the rule of duty to moral agents.—*Rev. Chas. G. Finney.*



MOUNTAIN VIEW, CAL., JUNE 10, 1908.

Manuscripts should be addressed to the Editor.

For further information see page 15.

EDITOR - - - - - MILTON C. WILCOX
 ASSOCIATE EDITOR - - - - - A. O. TAIT
 ASSISTANT EDITOR - - - - - MAX HILL

"The Blessed Hope."

THE second coming of our Lord is the hope of the church. To set aside the promises and prophecies which have been given of that event is to set aside the Scriptures as the word of God. By no just principle of interpretation, by no sound logic, can the predictions and declarations concerning His first advent be received as literal and those concerning His second advent be spiritualized away. Was His first coming literal?—So will His second coming be. He whom the opening heavens received was the literal Jesus with whom for years His disciples had companied, under whose instruction they had sat, whose blessed ministry they had enjoyed. "This same Jesus" is coming again. The open heavens will disclose Him, coming in the very manner He ascended—with power and great glory.

Over and over, the Old Testament voices the hope of the church. On an average of one verse in twenty-five, Mr. Moody declared, the New Testament refers to that crowning event of the ages. The words of our Lord Himself repeatedly assure us that He is coming again. Do you believe the Bible? then why not believe that our Lord Jesus Christ is coming again, literally, personally, visibly? Then will the Christian hope be realized. Are you looking for, longing for, expecting, His coming? If not, why not?

"Come Unto Me."

THIS is the invitation of our blessed Lord to every weak, sinful soul. "Come unto Me" really means contact with Christ. It is not "Come toward Me," or "Come right near Me," but "Come unto Me." "Come right up to Me, right up to My side. Here is My yoke, put that on, the other end is with Me; yoke up with Me." The invitation of Christ embraces all that. The weary soul finds rest in the presence of Christ.

Nothing can keep the soul who heeds that invitation back from Christ. He may be immured in the lowest dungeon Rome ever builded with double-barred doors. They can not prevent the soul's union with Christ.

Man may anathematize and curse the soul for its sinfulness; that will not shut him away from Christ. Men may close and bar church doors, may proclaim the soul outside of the bounds of mercy, may count him as an enemy and a heretic; but that does not shut him away from the compassionate Christ. "Behold, I have set before thee a door opened which none can shut."

Christ uses men and churches to win and

bring souls to Him, that they may be saved; but neither men nor churches can shut away the souls from Christ who go to Him in simple faith. Salvation lies wholly between the soul and God.

The One Saviour.

THERE is but one Saviour from sin and its consequences in this universe—Jesus Christ. He of God is made unto us—sinners—"wisdom and righteousness and sanctification and redemption." And this was done that man might not glory in himself or any other

creature; but "he that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31.

Any religion, therefore, any system of philosophy, which offers man salvation in himself or in itself, is false. The Roman Catholic Church in practise, whatever it may teach in theory, makes that Church a saviour. Christian Science, and New Thought, and Theosophy, and other cults, make man divine and place his salvation within himself, where he is told to seek it. As well may he seek sweet water from a bitter fountain, or speech from the closed lips of the dead. Christ is the way, the truth, the life; and all salvation is from Him.

Studies in Romans

The Intercession of the Spirit.

Rom. 8:24-27.

THE book of Romans contains climax after climax in its presentation of the deliverance from sin. In the study of previous verses in the book, we have learned, among other things, of the plan by which the Lord gives us His own righteous life in exchange for all our past life of sin; we have learned of the plan by which He gives power to keep us in the life of right-doing; how He gives us control over every fleshly lust; how He adopts us into His own heavenly family as sons and daughters, making us "joint-heirs" with His own Son; and then we come, in the next verses to be considered, to the further climax of the knowledge of the fact that our heavenly Father has arranged for His own Holy Spirit to pray for us:

"For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.

"And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which can not be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Rom. 8:24-27.

We are saved in hope. "But hope that is seen is not hope." The life that is beyond can not be known by sight. Neither do we have the knowledge that comes by sight in our salvation from sin; this knowledge comes by faith thru the operations of the mind. This knowledge that comes by faith fills us with hope. And so we are willing to wait patiently for that which has inspired our hope.

While in this waiting, testing time, knowing the strength of the sinful tendencies that we have to combat, we might be tormented by fear lest we should eventually fail of reaching that for which we are striving; therefore the Lord gives us the strong and assuring promise: "In like manner the Spirit also helpeth our infirmity." The mighty power of the Spirit of God is given

to help our infirmity. Our weakness is recognized, and the Lord sends His own omnipotent strength into that very weakness so that we may be sure of constant victory. Human weakness can not successfully combat sin; but divine power can, and this power comes to each of God's children thru the agency of the Spirit.

A hundred pounds would seem an impossible load for the average man if he were asked to carry it half a mile; but the same hundred pounds would not be felt by a powerful locomotive in case the weight were thrown upon a car of its moving train. And so it is in the matter of overcoming sin. If we have power enough with which to combat sin, the task is not only rendered possible, but it is handled with ease. The gift of the Spirit of God is also the gift of the mighty power of God.

Said the Master to His disciples, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8. Here is the secret of the whole matter: "Ye shall receive power." The question is not in regard to the magnitude of the sins we have to combat, but it is the plenitude of the power that our God sends to us and places within us. The task of overcoming the sin may seem to us an insurmountable one. The clamorings for gratification and indulgence may seem so strong as to be past the possibilities of control. But all of these clamorings, these besetments, these lusts, are swallowed up in the infinite ocean of divine power.

Then we need not, and we should not, live in the agony of fear lest we should not be able to overcome. We should live amid the delights and the adorations produced by the knowledge and the experience that pervades the soul thru the indwelling of the Spirit of God.

"For we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which can not be uttered." Christians are often asked to pray for people; but we may have the

Spirit of God Himself to make intercession for us. He goes into the very depths of our inner hearts and lives, and brings forth those things that can not be uttered—longings and yearnings that we have no power to express; He goes even deeper than that and brings petitions before the throne of God for things that we do not understand and that we can not appreciate the need of, “for we know not how to pray as we ought.”


Then when the Spirit presents before the throne of God these deep things—things that our fellow men who live the most intimately with us could not understand if we should try to tell them, yes, even things that we ourselves do not understand about ourselves and about the far-reaching possibilities of our defects and failings, yet are they intelligible to our Father. For “He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.”

God searches our hearts. He knows what they contain. He knows what we each and every one need in order to perfect our characters. And so He sends His Spirit into our hearts to search out everything that stands between us and perfection, and this is all brought before His throne so that it may be put out of the way, destroyed forever thru the atoning blood of Christ.

Then those who are afraid that there may be some sin that they will overlook and so not have it confessed and put out of the way may take courage. We are not left to the task of searching our own hearts in our finite strength. If we but place our cases in His hands, the divine Father will do this searching, and every hidden spring of evil will be uncovered, and strength and wisdom will be imparted to put it all away. If we place our cases with Him and keep them there, we may rest assured that there is no possible chance for failure. He who is infinite in power and wisdom can assure success in each case.

T.

Sunday-Law Propaganda.

 It is neither local nor ephemeral. It is not, however, a disease indigenous to American soil, if research and diagnosis lie within the times when the government was founded on the Declaration of Independence and the Federal Constitution. But it is fast becoming chronic in every state; and in some sections, owing to unwholesome local conditions, it is periodically epidemic.

From the view-point of either the church or the state, it is anomalous that such a thing as a Sunday law should have an existence. Setting aside the much mooted question as to whether Sunday is a holy day or not, it is an institution of a great part of the church. It is a religious institution. The churches who hold to its sacredness ought to believe that the power of God's Gospel is behind it, as it is behind every Christian institution—the Lord's Supper, for instance. Never has His Gospel needed the help of the civil arm. In fact, the civil arm has ever proved a curse to the church. It has led the church to look to man instead of to God; and “thus saith Jehovah: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.” “Wo to them that go down

to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out His hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together.” These are the lessons God would teach His children in all ages.

Tho Sunday-keeping be right, and tho it be the duty of the church to teach it, it is not her duty to condemn those who do not observe it or to seek to compel them to observe it. Jesus said: “My kingdom is not of this world.” He said again: “If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world.” And one of His great apostles declares: “Not that we have lordship over your faith, but are helpers of your joy; for in faith ye stand fast.” That church who turns from her Lord for power to enforce in any way religious dogmas or institutions upon men, is forsaking Christ and committing fornication with the state. And the end of that is death.

The state can not afford to admit the demand for religious legislation made by religionists under any plea whatsoever. As soon as this is done the state becomes a party in religious controversies. It must decide as to which of two parties is right. It assumes the place of God and becomes the judge of conscience. It is forced to belittle, demean, humiliate, censure, penalize, and incriminate a class of its own subjects, who may be equally good citizens and as truly Christian as those whose side the state espouses. The state which once yields to such demands begins a downward road which ends in destruction. All history has writ the warning large; it is sad to see men like Justice Brewer, of the Federal Supreme Court, and Judge Wallace, of Kansas City, Mo., carried away by such religious prejudice and pressure.

Every patriot, as he loves his country, ought to oppose Sunday-laws, or religious legislation of every kind. Every Christian should not only be ashamed to ask such a thing, but should protest against it with all his might. Agitate, agitate, to one's content; but leave the decision between the soul and God.

Number of Battle-Ships Building.—According to current literature, the total number of battle-ships of the huge type demanded by President Roosevelt which are built, or are building, or have been provided for, now totals forty-eight. Of these, Brazil is getting three; Japan, three; Great Britain, ten; United States, six; Germany, seven. China proposes three more; Chile, two. The whole tendency thruout the world is in direct fulfilment of what the divine prophecies have for centuries predicted of the very times in which we are living. “Prepare war, wake up the mighty men.” “Let the weak say, I am strong.” See Joel 3:9-12; Jeremiah 25.

The so-called newly discovered letter, said to have been written by our Saviour to Abgar, the toparch of Edessa, may be set down as a fake pure and simple, one of the imaginary creations of the early centuries.

Our Bible Band.

Schedule for Week Ending June 20.

Sunday	June 14	2 Chron. 7, 8	Proverbs 12
Monday	“ 15	“ 9, 10	“ 13
Tuesday	“ 16	“ 11, 12	“ 14
Wednesday	“ 17	“ 13, 14	“ 15
Thursday	“ 18	“ 15, 16	“ 16
Friday	“ 19	“ 17, 18	“ 17
Sabbath	“ 20	“ 19, 20	“ 18

Suggestive Notes.

Our lesson this week begins with the manifestation of God's approval after the prayer of Solomon in sending down fire from heaven to consume the sacrifices. The remainder of the chapter gives an account of the feast that was held, the finishing

of the house of Jehovah, and God's gracious message to the king.

Chapter eight records some of the various buildings erected by Solomon; his treatment of the Canaanites that were left in the land, incidents connected with his wife, the daughter of Pharaoh; and the appointments of the priests; also the fact that he had ships which were sent to the land of Ophir for gold. This Ophir is supposed by some to be in South Central Africa.

Chapter nine records the visit of the Queen of Sheba; the vast riches of Solomon, and the luxury and magnificence of his court, some of the very things which led him astray.

Chapters ten to twelve inclusive are a brief record of the reign of Rehoboam, the son of Solomon; his foolishness in taking the advice of the young men instead of the old; the rebellion of ten tribes; the cities which he builded; the wives which he married, and his humiliation under Shishak, king of Egypt, the first one who despoiled the temple of the gold which Solomon had placed there. King Rehoboam put shields of brass in the place of the shields of gold; an evidence that the glory had already departed from Judah. Chapter thirteen is an account of the reign of Jeroboam in Israel, covering the reign of Rehoboam, and a part of the reign of Abijah. Between these kingdoms there was war in which Judah conquered.

Chapters fourteen, fifteen, and sixteen record the acts of king Asa, one of the truly great kings of Judah, yet one who ended his days in foolishness, his wrath having been aroused by the prophet of God who reproved him. He died of sore diseases, the record stating that he sought not to Jehovah, but to the physicians. That he was loyal to God is evidenced in the character of the son who followed him, a greater king even than his father. The story of his reign is given in chapters seventeen to twenty. Jehoshaphat was truly a great king. He appointed teachers thruout the land of Judah to teach the people the right way. The great mistake that he made was in entering into alliance with Ahab of Israel, for which he was reproved by the prophet. His loyalty and devotion to God show that when he was reproved he humbled himself under the reproof; when in trouble he sought to the God of his fathers. The twentieth chapter is a blessed record of victory by faith; a victory assured by faith before it was actually accomplished.

While Jehoshaphat was the best of kings, the great mistake that he made in allying himself with the house of Ahab was the means of the corruption of his own household. Jehoram, his son who followed him, as told in the 21st chapter, married the daughter of wicked Ahab and Jezebel. The beginning of his reign was signalized in the destruction of all his brethren, the sons of Jehoshaphat. Edom, which had been subject to Judah, revolted under his reign, as did also Libnah. God could no longer impress upon the subject peoples His fear. He also led the people away from the worship of God to idolatry and finally died of an incurable disease after a brief reign of eight years. It is said that he departed without being desired. The people would not give him burial in the sepulcher of the kings. Ahaziah, his youngest son, followed him, beginning his reign at the age of forty-two, reigning one year only, following in the footsteps of his mother Athaliah, the grand-daughter of Omri. He was slain by Jehu, who found him with the king of Israel when he came to execute the Lord's vengeance upon the house of Ahab. The fiendishness of his mother is manifest in the destruction of all the seed royal when she heard that her son was dead. She slew all the king's sons with the exception of one infant which was stolen by his nurse and brought into the temple and nourished therein.

Our lessons in Proverbs are from the 12th to the 18th chapter inclusive. Intensely striking and practical are all these wonderful sayings, full of wisdom for every walk of life.



THE OUTLOOK

"Watchman,
what of
the night?"

The Sunday-Law Agitation in Kansas City

[We wrote our esteemed contributor, John S. Wightman, for a report of the progress of the Sunday-law movement in Kansas City, and elsewhere in the Mississippi Valley. We found him so busy in his campaign as Secretary of the Central States Religious Liberty Association that he could not write up a report, but he sent us some facts from which we present the following article. We have some further very interesting matter to follow from the same source. The battle in that field is truly on in earnest.]

AS is well known to the readers of the **SIGNS OF THE TIMES**, Kansas City has been for quite a while a strong storm-center for the Sunday-law movement. Judge William H. Wallace, of the criminal court, is the leader of the aggressive forces. He has aided and encouraged the making of a number of arrests, and at the present writing his court has a vacation and he is out campaigning in the Sunday-law interests, and incidentally for governor.

In a recent report of his work, Judge Wallace said that 40,000 people who seven months ago were laboring on Sunday are now resting on that day; business places to the number of 5,000 in addition to 700 groceries that were selling on Sunday have been closed during the same time; many small places of business, as well as barber-shops, have been closed on Sunday; of the eight theaters that were running wide open on Sunday, the judge says he has been successful in closing six.

Mr. Wallace is a criminal judge, and he began this campaign last fall by instructing the grand jury to indict any individual they might find violating the Sunday law. Three thousand indictments followed, and the theater people, managers and all, have taken the lead in the defense against the prosecutions. Some of the cases were carried to the United States court, but the judge refused to interfere, and discharged them.

Then there came an application for a change of venue, and the transfer of the cases to Judge E. E. Porterfield's court. A writ of mandamus from the Missouri Supreme Court was served on Judge Wallace, which he obeyed and transferred the cases.

The trial of the first case resulted in the disagreement of the jury. This failure to convict called from Judge Wallace some very caustic remarks concerning the jury, and he publicly threatened to have the grand jury investigate the petit jury that refused to render a verdict of guilty.

To this threat of Judge Wallace, Judge Porterfield replied in his court that no jury where he presided would be thus intimidated and threatened, and that there would be no further trials for infractions of the Sunday law until this language of the judge was modified. Judge Wallace then softened his remarks by certain explanations, and the almost immediate result was the *nolle prosequi* ("an entry of record in a civil or criminal case, to signify that the plaintiff or prosecutor will not press it") of the nearly 3,000 cases in Judge Porterfield's court in less than five minutes, an

unprecedented record for the withdrawal of suits. "Insufficiency of evidence" was the stereotyped remark of the public prosecutor as the cases were passed; but there is little doubt of the affair resulting as a rebuke to Judge Wallace.

But this is not the end of these cases. One hundred and forty fresh indictments were made during the week ending May 23, and motion was filed by each defendant for a change of venue to Judge Porterfield's court, where it is generally conceded that the defendants will have things pretty much their own way.

The manager of one of the theaters, however, was convicted in one of the first trials that were held, and he appealed his case to the United States District Court. If he is decided against in this court he is planning to appeal to the Supreme Court for a decision as to whether the statute under which he is convicted forbids theaters, plays, and the like; he wants to have it decided if acting on the stage is "labor" within the meaning of the statute.

It is clear, so far as the statute is con-



Convention Hall, Kansas City.

cerned, that the defendant has violated the law, and Judge Porterfield ruled as follows:

"If the jury believes that the defendant on Sunday, March 29, performed labor by selling tickets, you should convict the defendant, and assess his punishment to be a fine of not less than \$10.00. Selling tickets in a theater on Sunday is labor and is a violation of the law."

When a judge takes oath to enforce the law, he is expected to enforce it just as he finds it; he is not on the bench to make law but to enforce it. But what the mass of the people fail to see is that all such laws as Sunday statutes are religious legislation. They do not see or recognize that the observance of a sabbath or the non-observance of a sabbath is not a question as between man and man, but it is one that should rest wholly between the individual and God.

Unfortunately saloon men, brewers, theater managers, and also all that go to make up the "red-light districts" of our great cities have arrayed themselves against the Sunday law and its enforcement. This enables certain individuals to point the finger of scorn and contempt at all decent people who oppose these measures from principle and conscientious conviction.

Judge Wallace is appealing to the church people of his state on his Sunday-law record as the principal, if not the sole, reason why he should be nominated and elected as governor of Missouri this coming fall. Church federation between both Protestants and Catholics is being urged on every hand, and the central point on which all can unite, it is claimed, is the Sunday question. The con-

federation of large and powerful religious bodies to influence and control legislation has always been dangerous. When they have the power in their hands, they have invariably persecuted and oppressed those who differed from them.

Christ was put to death by the enforcement of law; the apostles were put to death by the enforcement of law; all the martyrs all thru the ages have been put to death to gratify some spite, and in nearly every case the prosecutor and the persecutor had the civil law on their side.

These facts should put all truly liberty-loving people on their guard; and in saying this we want to repeat and emphasize that we have no sympathy whatever with the clamors of the saloonist, the brewer, and the libertine, to have none of the impediments of law in the way of their iniquitous work. But we fail to see the consistency of giving these demoralizing purveyors of evil the sanction and the dignity of the protection of the law for six days in the week and think to atone for it all by shutting their places up on Sunday.

As the churches combine more and more to insist upon their wishes being enacted into law, the politician who has no ambition higher than to secure office will be a very obsequious and obliging servant. And the prophecies, as is pointed out continually in the pages of this journal, show that the climax will be the cruellest and the bitterest persecution that this world has ever known. T.

Economic Reasons for Sunday Laws.

THE well-grounded opposition of the American people against a union of church and state, shown in the frequent rebuffs which the advocates of religious legislation have met, has led the Sunday-law agitators to seek for civil and economic reasons for their measures, which were formerly advocated wholly upon religious grounds.

But changing the name of a thing does not alter its character. And transplanting a religious institution onto civil ground does not make it a civil institution, any more than transplanting a peach-tree into an apple orchard will change it into an apple-tree.

Most of the so-called civil and economic reasons for Sunday laws are based upon the parental theory of government, which treats grown-up citizens as if they were infants without any rights, and with no capacity to decide personal matters for themselves.

For example, it is said that "The law of rest is deeply written in man's physical nature." Why, then, should it need to be written on the statute-book? The demand for food, for drink, and for sleep, are also deeply written in man's physical nature; but we do not hear anything about the necessity of a civil statute to compel people to eat



Jackson County Court-House, Kansas City.



City Hall, Kansas City.

when they are hungry, to drink when they are thirsty, or to sleep when they are sleepy.

The more you try to compel a man to sleep or to rest, the farther will sleep or rest depart from him. What is rest? Is it not a state of relaxation, of comfortable relief from everything that binds, or chafes, or annoys? How much rest does a child get while he is forced to sit still for one hour? Is that rest, or is it torment? Some people punish their children in that way. And now some of the professed Christian people are asking Congress and the state legislatures to punish all the grown-up people of the nation, and the children, too, in a similar way. I protest that bodily and mental comfort and repose can not be forced upon any one.

Enforced Labor.

But we are told that "many persons who desire to rest on Sunday are forced to labor against their will." For example, Jones signs a contract to work for Smith. He agrees to work for two dollars a day. He agrees to work on Sunday. He also agrees to work each Wednesday night. He is visited by the pastor of the church, who wants to know why he works on Sunday. Jones says that he can not help it, that he is forced to work on Sunday. Yes, Jones is forced to work on Sunday; he is forced to work on Wednesday night; he is forced to work for two dollars a day; and he is forced to work for a man by the name of Smith. How is he forced?—Why, by his contract, of course. And by the same contract Smith is forced to pay him his wages when the work is done.

But suppose that Jones did not agree to work on Sunday; but after he has worked awhile, his employer says, "I want some work done on Sunday; are you willing to do it? If not, I shall have to dismiss you and find another man." What shall Jones do? Well, suppose Jones did not agree to work on Wednesday night, and his employer was about to dismiss him because he would not work at night. What, then, shall Jones do? Shall he petition the Legislature for a statute forbidding any one to labor on Wednesday night? And would all the Christian people of the country join him in the petition? Why not?

"But is not a weekly rest-day for the benefit of all?"—Certainly. And retiring early at night is for the benefit of all. A daily bath is for the benefit of all. "Fervent effectual prayer" is for the benefit of all. But that is not a sufficient reason for enforcing these things by law. The right of each individual to decide personal matters for himself is for the benefit of all. Therefore, with the inspired apostle, we say, "Let every man be fully persuaded in his own mind." See Rom. 14: 4-12.

The assertion that the purpose of Sunday laws is to protect the rights of citizens is exactly the opposite of the fact. Rights are optional, while duties are imperative. To say that a person has a right to do a thing is to admit that he has an equal right not to do that thing. Now if the purpose of a Sunday law is to protect the right of a citizen to rest, then it should also protect his right not to rest in case he desires to work or to play. To compel a person to rest is to treat the matter as a duty and not as a right.

The difficulty in understanding this question arises almost wholly from the fact that few persons have a clear conception of the exact difference between "moral" and "civil," and between "duties" and "rights." The fact is that Sabbath observance is a civil right, while at the same time it is a moral duty. The state should treat the matter as a right, protecting each citizen in resting or in working as he may choose. In the final judgment-day, God will punish the Sabbath-breakers as He sees fit for their neglect of a moral duty, but He has not delegated this authority to any human court. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things." Rom. 2: 1, 2.

A. DELOS WESTCOTT.

Guarantee of Peace.

WE have received a circular letter from the National Farmers' Association asking us to advocate a powerful navy as a guarantee of peace. We have nothing to advocate in this line. The SIGNS OF THE TIMES is not in politics in any way. It does see certain tendencies which are fulfilling prophecy, and which, carried out to the ultimate, mean the destruction of earthly kingdoms. Over and over again God has predicted in His word a great coming war of Armageddon. In the fourth and twenty-fifth chapters of Jeremiah, and the sixteenth chapter of Revelation, and the fourteenth of Zechariah and elsewhere, we are warned of that time when all the nations of the earth shall be prepared for battle. It is utterly impossible for a nation to become what is considered well prepared, without stirring up a spirit of boasting and aggressiveness on the part of the people of such a nation. When one nation feels that it is prepared for its possible foes, other nations will prepare and feel the same way.

At the present time commercialism is ruling the world. Together with the war-ships, they are building ships for commerce, and the war waged in the commercial field is as tense and earnest as the war waged with musket and gun. And when commercialism demands, as it has again and again, battle-ships will be called to defend "our commerce," and the outcome is bound to be war. It may be delayed for a while; prophecies of God's word indicate that that is the case; delayed because nations wish to be prepared to meet other nations who are prepared; but sooner or later the great crash will come and will be all the worse because of the time and money which has been expended in preparation for it.

If we were to view it from a purely worldly standpoint, our opinion would be that if America would attend to her own business at home in the development of her own resources, she would not need any such great world-power navy. The products of her lands and industries would be so needed by the other governments of earth that there would be no desire to go to war with her. That, however, is not the dominant spirit in the world to-day. When pugilists train for combat, they are never resting in the assurance that the training is for ease and labor. The nations of the earth are becoming great pugilists, and they are training for war.

Plant Trees.

THERE has come to our table from the United States Department of Agriculture, circular No. 140 entitled "What Forestry Has Done," by Treadwell Cleveland, Jr., an expert in this line.

It is issued under the date of Jan. 28, 1908. The one who has charge of the department is Mr. Gifford Pinchot. We wish that those who have land could read the document. It goes on to show how whole countries have been denuded of their forests, and the steps that are taken in different parts of the world to supply this need. There are millions and millions of acres on farms throughout the East and West that are of themselves utterly worthless, stony and barren. There are trees like some of the species of the blue gum, or eucalyptus, that, once well planted, will grow and which nothing can kill. In a little while these bare places could be covered, moisture would be retained, rainfall promoted, and the country blessed in every way. If each farmer or ranch owner would decide to plant a few trees at least every year, and hold to his decision, he would become a greater blessing to the country in general. And governments could not do better than to plant large forests in the barren tracts which have been denuded of timber. Trees are indeed a blessing, as God's word has assured us.

On One Page of a Daily Paper.—That death is in the land is evident from the records of crime, accident, and calamity found in the public prints every day. In a paper dated May 25, the following are recorded on the first page:

One man killed and fifteen injured in a street-car collision in San Francisco.

Three killed and fifty hurt in a wreck of trolley-cars in Philadelphia.

Denver man killed in collision of automobile and electric car in Chicago. Two others injured.

Maniac stabbed a priest at Salisbury, Mo.

Three drown while fording a river, in a buggy at Brimson, Mo.

Sixteen people hurt in air-ship accident at Berkeley, Cal.

Score drowned and many missing, with five thousand people driven from their homes by rise of Trinity River, Fort Worth, Texas.

Carryall with eighteen students rolls down Mount Hamilton, near San Jose, Cal., six seriously injured, one fatally.

An Expensive Smoke.—Smoking a cigaret in bed, a young man in San Francisco, May 23, fell asleep. The cigaret slipped from his lips, ignited the bedding, and the resultant fire destroyed the lodging-house where he slept, together with five other buildings, causing a total loss of \$80,000. Fifteen lodgers barely escaped with their lives, and a fireman was severely burned while fighting the fire. Slave to a filthy habit, one man destroyed the property and took away the means of livelihood of many people, jeopardizing many lives. Surely it costs too much.

Sixteen men seriously injured, two of them probably fatally, is the record of the attempted flight of a huge air-ship at Berkeley, Cal., May 24. The inventor was urged, on account of the flimsy character of the air-ship, not to make the ascent; but he was determined, and the 450-foot gas-bag was inflated. With sixteen men on board, the craft ascended about two hundred feet, when it suddenly collapsed and shot to the earth. About twenty of the five thousand people who watched the ascent were injured in the panic which ensued when the air-ship fell.

The Board of Foreign Missions of the Presbyterian Church reports 889 missionaries in 15 countries, with 3,129 native helpers; 441 organized churches; 70,447 communicants; 83,452 pupils in Sunday-schools. They have also 115 hospitals and dispensaries; 1,145 day-schools with 36,924 pupils. Printing-presses are in operation at Shanghai, China, and Beirut, Syria, which last year printed 136,051,647 pages of religious publications in 27 languages. Their hope is to raise \$6,000,000 a year.

Lord Gwydyr, who is known as "Father of the House of Lords," has just entered upon his ninety-ninth year. Hale and hearty, with a live interest in his duties in the English Senate, he attributes his long life to "God's blessing, no smoking, temperance in eating and drinking, and plenty of exercise." His own life is a strong proof of the efficacy of his prescription.

May 22, the "Lusitania" arrived at New York, having made the Atlantic passage in four days, twenty hours, and twenty-two minutes, breaking the average speed record. Her average speed was 24.83 knots. When her sister ship, the "Mauretania," reaches a speed of 24.5 knots, the owners will be given the British mail subsidy of \$750,000.

Despatches from St. Petersburg state that central Russia is being devastated by the most disastrous floods in the memory of man. Moscow and adjoining provinces are cut off from all communication, with light and power cut off in the city of Moscow, owing to the flooding of the electric station.

It is estimated that since the financial flurry of last October, five hundred thousand foreigners have left the United States for their former homes. The total for the week ending May 23 was upward of seventeen thousand. The steerage capacity of many steamers is constantly taxed to the limit.

Crop failure in British East Africa has resulted in severe famine, in which 40,000 natives are said to have died. The government is feeding 50,000 people until new crops come on.



My Confidence.

I WILL both lay me down in peace, and sleep,
For Thou, O Lord, Thy child wilt ever keep;
With Thee to guard me surely all is well,
In safety Thou wilt ever make me dwell;
Asleep or waking, Thou sustainest me;
Mine enemies, Thou makest them to flee;
I will not be dismayed tho thousands press;
I will not be afraid for Thou dost bless.

MAX HILL.

Our Workers in China.

MRS. ROBERTS, who recently went to China from the Pacific Press, writes us under date of April 10, 1908, from Shanghai, as follows:

"We are quite comfortably settled in our new home. Brother Anderson and Brother Hankins were here to meet us; in fact had been here for a couple of weeks and had been looking for a suitable house for us. Brother Winslow and his wife arrived just a week before we did. We have now leased a three-story house for one year, and we can all live in it, altho we will be rather crowded. Brother Winslow and his family have the top floor of three rooms, and a small kitchen; and Dr. and Mrs. Miller, Mrs. Miller's aunt, and ourselves [Mr. and Mrs. Roberts] have the two lower floors. We each have a room on the second floor, and will have our dining-room and kitchen on the first floor, or basement, as they call it here, for it is a cement floor that is laid on the ground. There are two large rooms and a tiny kitchen on the first floor. Dr. Miller will fit up one room for his dispensary, and we will use the other together as a dining-room, but will have separate tables. The kitchen is always the darkest place in the house here, and after one puts in a stove and a small table and a sink, there is very little empty space left in which to work.

Printing-Office.

"A very good place has been found in which to start our printing-plant until we have a building of our own. It is a native house and is owned by a Chinese Christian who built it for a printing-office, but as he has not succeeded as well with his business as he had hoped to, he is only too glad to rent it to Christian people. He talked with us about our views, and as to what we believed before renting us the building. This place is fitted up already for our machinery, and it is not far from where we live. Before finding this place we made it a subject of earnest prayer. When we found

it we knew that the Lord had guided. Part of the machinery has reached us, and the rest will be here soon.

Our Workers.

"Sister Westrup and her little boy were down here taking a rest when we arrived. Dr. Selmon and his native evangelist came down to meet Professor and Mrs. Cottrell and Miss Schilberg who were in our party, and who go to the mission at Chang-sha. We greatly enjoyed hearing the workers from the interior tell of their work and its progress. The Lord is in such a marked manner bringing souls into the truth who will make efficient workers among their own people. Brother Pilquist and his family will return on the 'Minnesota' for a rest in America as they are greatly broken in health. They have been thru some severe trials and hard sickness the last year.



Drs. A. C. and Mrs. A. Selmon at the Siang Cheng Mission in Honan.

Japan.

"We stopped about ten days in Japan and had a pleasant visit with the workers there. Brother Field came down from Tokyo to Yokohama to meet us, and we spent a couple of days at his home. It is in a quiet part of the city, near the Imperial University. Brother Field is doing considerable work among the students. The sanitarium at Kobe is doing very well, and the workers there spared no pains to make it pleasant for us during our three days' stay. We visited with Brother and Sister Benson the old capital of Japan, where we spent a day in sight-seeing. Some of the largest temples in Japan are there. Here also we got our first glimpse of heathen life and worship, and we truly felt that we had never before known the awfulness of heathenism. We enjoyed meeting some of the Japanese Christians. Altho we could not talk with

them, yet the expression on their faces is so different from that of their heathen brethren that one can see what a change the love of God makes in them.

"Our friends may be wondering why we did not go to Sin Yang Cheo, as we had expected to do for a short time. But when we reached Yokohama, Dr. Miller received word from Brother Anderson that the mission at that place had been sold, as it had been decided that it would be preferable to put the publishing work and the headquarters of the China mission field in Shanghai.

"Rents are very high here, and it is difficult to get a building suited to the needs of the work, and we are all looking forward to the time when there will be sufficient means to buy land on which to build a house for the printing work. Our address will be, United States Post-Office, Shanghai. We can send mail at United States rates, thru the American Post-Office, and I have been told that mail from America can be sent at the same rate."

We are thankful, indeed, for this good letter from Sister Roberts; we pray that the special blessing of God may rest upon our few workers in that great field.

In a Typical Day.

LAST week we gave a little sketch of Brother J. D. Baker's work among the Kavirondos of Africa. We meant then to say that he was formerly one of our own boys, and his father is still engaged in work at the Pacific Press. He has given his life for the heathen, as

the article from him indicated last week. This little note is from a letter which he writes to his father, giving the idea of a day's work in assisting the natives around them: "Our typical day's work usually begins immediately after breakfast, and for an hour or an hour and a half, one and sometimes both [himself and wife] are kept busy. One man with a suppurating ulcer about the size of my hand comes to us; another, with a sore foot, the odor of which you can discern when he is coming; a boy with an ulcer on the ankle; and a baby which had its foot badly burned. Following these came two men and a woman with colds; and then a boy who came bringing four cents for medicine for his brother who is sick; and this afternoon two other men with coughs. One of them had a cough sometime ago. We treated him and he was perfectly well, but he comes pleading for 'yet.' Know-

ing he is well, I mixed a quart of saline solution. He was very soon sick enough, and did not want more medicine. We only wish we were better qualified to help them. These awful ulcers, together with fevers, pneumonia, tuberculosis, diphtheria, and other troubles, tax our abilities to the utmost. To see these poor people come with sore eyes, some of them blind with cataracts, makes us wish we were able to give them their sight. Some of them, after cleansing out the sores and giving them treatment, when we tell them that we can do no more, are so disappointed."

Another interesting item in the letter is the mention that he makes of the garden that he is trying to grow there, teaching the natives also how to raise vegetables. He speaks of his corn, melons, squashes, and beans which are growing nicely, but of his tomatoes he tells us that he had planted them four times. The first lot the natives tramped out; the next the white ants ate; "the first of the week we put out another that were up nearly two inches, unfortunately the grasshoppers have taken most of these." And he hopes to get some from the fourth crop. Surely we ought to pray for those who are out in the great needy, dark fields. May God give him fruit, not simply in his garden-patch, but in the greater field which he is cultivating, the souls of the Kavirondos.

The Sower, the Seed, the Results.

THE New York Bible Society is working especially in New York City, and among the sailors and immigrants. Among the last-named class, 47,000 volumes of scripture were distributed last year. Here is an instance of seed-sowing years ago, and its fruit, showing the power of the word:

"A Swede was recently coming into our country thru Ellis Island. As he landed, a worker of the New York Bible Society stepped up to him offering him a Swedish New Testament. The Swede stopped, apparently startled, and stared at the worker, saying, 'Weren't you here twenty-six years ago? I think you are the same man,—yes, you are the same man.' The worker told him he had been engaged for twenty-eight years distributing the Scriptures to the immigrants and giving to each one a book in his mother-tongue. 'Well,' said the Swede, 'twenty-six years ago I landed here a stranger, and you gave me a New Testament in the Swedish language, just as you offered me one now. I read it, and thru reading it I became a Christian. After a few years I made up my mind to become a preacher, and for twenty years I have been preaching the Gospel in Colorado. It all began with your giving me a New Testament.' 'The sower soweth the word,' Mark 4:14; this seed fell in good ground and is still bringing forth fruit. This is only one of many interesting results of the work that is being done every day in the harbor and city of New York."

The treasurer is James H. Schmelzel, and the secretary is Rev. G. W. Carter, 66 Bible House, New York City.

Our Work and Workers.

FIVE were recently added to the church at Fort Scott, Kan.

BROTHER AND SISTER H. C. GILES report eight additions to the church at Bath, Maine.

BROTHER H. W. REED has been laboring at Cranston, Wis., and reports five accessions to the truth there.

"A LETTER from Brother Stebbins brings the cheering news of four additions to the church in Superior, Wis., by baptism."—The Wisconsin Reporter.

SISTER JENNIE EDWARDS, Bible worker at Chanute, Kan., has a good interest. Three of her readers have united with the church, and others are deeply stirred.

PUBLICLY reviewing a tract written against the Sabbath truth, Brother W. F. Martin, a worker at Roseburg, Wash., demonstrated its errors in so convincing a manner that six were led to the truth.

GERMAN workers at Cleveland, Ohio, Brother and Sister H. F. Graf and Brother G. P. Gaede, have been meeting with success in their labors. Six of fourteen baptized late in April were Germans, and four more were almost ready to take the step.

"ON Monday, May 11, following the close of the Lodi (Cal.) camp-meeting, thirty-one candidates were taken to the river near the town and buried with their Lord in baptism. A number of these were from the church school. Elders Luther Warren and A. Brorsen had charge of the ceremony."—Pacific Union Recorder.

Book Notices.

"Our Misunderstood Bible; Common Errors about Bible Truths and Texts." By H. Clay Trumbull, late editor of the *Sunday School Times*. Price, \$1.00, net. The Sunday School Times Company, Philadelphia.

The scope of this suggestive little work may be well indicated by some of its chapter headings: "Bible Words Not Always a Safe Guide;" "Principles Rather Than Rules in the Bible;" "Love in the Old Testament, Law in the New;" "The Holy Spirit's Mission to and thru Believers;" "Needless Worry As to Being Born Again;" "Bearing the Cross, Not Bearing Crosses;" "Clergymen Not the Chief Preachers;" "Mizpah a Barrier, Not a Bond;" "Love Not a Matter of Feeling." The author points out that there are words of Satan in the Bible as well as words of God. We should discriminate. Angels are shown not to be young women, and cherubim are not babes. The reader may not always agree with the author, but he will find the book a tremendous thought-sharpener and plenteous in good things.

"The Spirit of American Government." By J. Allen Smith, LL.B., Ph.D., Professor of Political Science, University of Washington. Half leather, \$1.25, net. The Macmillan Co., New York and London.

This is one of the latest numbers of the Macmillan Co.'s "Citizen's Library of Economics, Politics, and Sociology." The special subject of this volume is the study of the Constitution, its origin, influence, and relation to democracy. The purpose of the author is to trace the influence of our Constitutional system upon the political conditions which exist in this country to-day. He thinks that there are features in the Constitution which are not in harmony with the present enlarged ideas as to democracy, and that it has been the practise of political writers for the most part to pass very lightly over these undemocratic features of the Constitution, leading the general reader to believe that universal suffrage, under our system of government, insures the rule of the majority.

The English government of the 18th century is outlined; the American government of the Revolutionary period, the Constitution as a reactionary document to limit the power of the majority; the significance of the amendment feature of the Constitution; the Federal judiciary, which he considers in some of its aspects as a monarchical survival, especially in its veto power; the checks and balances of the Constitution; the party system; changes in State Constitutions; municipal government; individual liberty in the Constitution modified by the economic system; the influence of democracy upon the Constitution; effect of the transition from minority to majority rule upon morality; and the democracy of the future are all fairly considered. It has also a copious index; the citation of various authorities can be easily found. Dr. Smith believes that the democracy of the future would raise government to the rank and dignity of a science; a thing which certainly is to be wished, but which one can hardly hope for in the light of present conditions. Some of the very evils which exist and which he points out in connection with the arbitrary power of the Supreme Court, and kindred evils, seem to us to be a drifting away from the basic principles of the government, rather than the application of them, and that there was more of real democracy in the early days of the Republic than is manifest at the present time. The spirit of monopoly is essentially monarchical or aristocratic. And while we have many organizations talking democracy, the trend of nearly all is to the gov-

ernment by the few or by the class which assumes to be the people. The publication, however, presents an excellent study of its subject, and should be read by those who wish to get a better knowledge of American institutions.

"Christian Theology in Outline." By William Adams Brown, Ph.D., D.D. 468 large octavo pages. Price, \$2.50. Charles Scribner's Sons, New York.

The author of this work is Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York; and the work itself is the outgrowth of the author's experience as a teacher of theology. The book is the attempt to meet a definite need, which his experience shows exists; a brief handbook, in which the subject-matter of Christian theology should be treated from the modern point of view. The work is divided into six parts, exclusive of Introduction and Appendix. These parts are as follows: The Postulates of Christian Theology; the Christian Idea of God; the Christian View of the World; of Man and His Sin; of Salvation thru Christ; the Christian Life; and a Classified Bibliography. It is a brief theological compendium, and is probably as good in its condensed form as many more elaborate works; and it is as conservative a view of modern theology as can be found. One feels as he scans the pages of modern dogmatic theology that it lacks in both authority and life, the two things which are found preeminently in Christianity.

"Races and Immigrants in America." By John R. Commons, Professor of Political Economy, University of Wisconsin. Illustrated; price, \$1.50, net. The Macmillan Company, New York and London.

Mr. Commons attempts to describe class conditions as they are in America and not as idealists would like to have them. He thinks there are castes now, and that "there is lacking but one essential to the [East] Indian system; namely, a religion which ascribes to God Himself the inequalities contrived by man." The thought is that democracy is passing, and mighty problems are before the republic, and Mr. Commons states these. Whether we agree with his suggested remedies or not, we may learn much of the problems in the negro, the various alien races of so many different types, the questions of labor and city life, and political conditions. Here is an array of problems at the present time which may well stagger the statesman. The book contains index and a valuable reference list.

"The Gang of Six." By Horace M. DuBose, editor of the *Epworth Era*. Price, 50 cents. Publishing House of the M. E. Church, South. Smith and Lamar, agents, Nashville, Tenn.

Mr. DuBose in this interesting little work has pictured a typical gang of youngsters, just forming in one of our large cities. A young lawyer, with a heart burdened for boys, becomes acquainted with them, enters into their hearts and plans, joins the "gang," and thus working, brings them to Christ and starts a decided reform movement for boys. The little book is full of hints, helps, and inspirations.

From Chas. H. Kerr & Co., of Chicago, we have received the following: "Evolution, Social and Organic," by Arthur M. Lewis, cloth, 50 cents; "Human, All Too Human," by Friedrich Nietzsche, cloth, 50 cents; "The Common Sense of Socialism," by John Spargo, cloth, \$1.00, paper, 25 cents; "Stories of the Struggle," by Morris Winchevsky, cloth, 50 cents; "Karl Marx—Biographical Memoirs," by Wilhelm Liebknecht, translated by Ernest Untermann.

Tremendously prolific in literature are the Socialists; some of it political, presented properly within political bounds; most of it based on the doctrine of evolution, and not a little of it positively irreligious and infidel. The first of the above works is along the line of pure human and creature evolution, with God left out of the question. The second of these is in perfect harmony with its title, "Human, All Too Human." From beginning to end it is human speculation, a cry of an unsatisfied human who could have found a solution of his perplexities in the revelation of God. The third, however, is a series of letters to an inquirer, in which the author has endeavored to clearly and simply define the principles and objects of political Socialism. In this small volume one can get a good idea of what political Socialism teaches. The fourth is composed of sketches and stories bearing upon the Social struggle. The last is a sketch of the life and personality of the great Jewish-German Socialist, Marx, written by one who worshiped at his shrine.



A Pleasant Smile.

THE thing that goes the farthest
Toward making life worth while,
That's worth the most, that costs the least,
Is just a pleasant smile.
'Tis full of worth and goodness, too,
With manly kindness blent,
'Tis worth a million dollars,
And it doesn't cost a cent.

—Christian Evangelist.

The Excellence of Labor.

[By Kathrina Blossom Wilcox, Read at the Mutual Edification Club].

THE subject of labor and its excellencies is one which has been food for thought for poet, artist, and author for ages, for we may trace its existence away back before the creation of the world. It is one of the few subjects which it is much easier to practise than to theorize upon, for we know the true excellence of labor only by actual experience.

It is so easy to think of labor as associated only with sin and weariness, suffering and pain and sorrow—a curse instead of a blessing. But labor is a blessing rather than a curse—one of the greatest blessings ever given to mankind, the means to an end, the panacea for sorrow, “the true alchemist that beats out in patient transmutation the baser metals into gold.” As William M. Punshon says: “Labor is not, as some have erroneously supposed, a penal clause of the original curse. There was labor, bright, healthful, unfatiguing, in unfallen Paradise. By sin labor became drudgery—the earth was restrained from her spontaneous fertility, and the strong arm of the husbandman was required, not to develop, but to ‘subdue’ it. But labor in itself is noble, and is necessary for the ripe unfolding of the highest life.”

According to the Standard Dictionary, labor is physical or mental effort, particularly for some desired or useful end, aside from recreation or pleasure. And we find that in the Garden of Eden man was not left in idleness—he was given work to do. He was to dress and care for his Eden home. That work was to be to him a pleasure, a delight,

teaching him of God. By his contact with nature he would learn precious lessons of life and love, and his Creator's wisdom and goodness.

But man fell, and the earth was cursed—it would not henceforth yield of its fulness. In the sweat of his face he was to eat his bread. He must labor for his daily food, but even this curse has proved a blessing. The loving Father saw that His children would not be happy in a life of idleness. They must have work to do to help them to drown, in a measure, their sorrow, to forget their trouble. And so He wisely planned that the highest joy, the truest happiness, should be found in service, in labor for others. Then self would be forgotten, and God would be exalted.



Milking-Time.

Julien Dupré

Our bountiful Father in His wonderful system of law and order has made ample provision for all of His creatures—but He has also given to every man his work. As Holland says: “God gives every bird its food, but He does not throw it into its nest. He does not unearth the good that the earth contains, but He puts it in our way, and gives us the means of getting it out of ourselves.”

It is our privilege to look upon labor either as a curse or as a blessing. We may be like the man who grumbles and complains at his work, making himself and every one around him uncomfortable at the bitterness of his lot; or we may be like the one who sings at his work, working for work's sake, for the love of the work, and for the love of those for whom he labors,

rejoicing in the new life and the new strength which labor gives.

What a picture idleness presents before us!—desolation pervades everything. The idle man is the most miserable of creatures—weak, selfish, morose, good-for-nothing.

But come with me to the home of industry: Up in the morning early, catching the first sweet notes of the song-birds, as bright and happy as they, the glow of health in his face, the light of happiness in his eye, the blood coursing thru his veins, the vigor of life in his footstep—his whole being testifying of the power within to accomplish a desired end, and at night realizing the truth of the promise, “The sleep of the laboring man shall be sweet.” 'Tis his to learn from nature lessons of industry from the bird,

the bee, the ant—all created things testifying of the beautiful plan of the gospel of labor.

In the legend of Heracles he was given his choice between a life of pleasure, and a life of virtue with promised future immortality. The latter meant a life of labor and toil. This he chose, and imposed upon him were twelve great labors which he must perform, and which he did successfully perform, rejoicing in each victory, and so becoming stronger for the next.

We have not been given the labors of Heracles, but we know that only by

the greatest healthful exertion of the physical and mental faculties can we attain the desired end.

Labor is alone noble, true, uplifting, a joy, a blessing, “the grand conqueror, enriching and building up nations more surely than the proudest battles;” and, as Johnson says, “Statues in every public place should record its wonders, oratorios should be composed in its honor, its insignia—the plough, the spade, and the loom—should decorate state carriages and ornament public halls; while its successful votaries should wear the honored decoration of ‘The Order of Industry.’”

With Christ the most menial tasks become a blessing, for we are colaborers with Him. Jesus said, “My Father worketh hitherto, and I work.” How much more should we,

as Christians, be workers together with God, working for the glorious reward of souls saved thru our labors.

"A Good-Hearted Fellow."

How often when the actions of some wild young man come in review, the recital is closed with the remark, "Well, he is a good-hearted fellow!" And, strangely enough, this in the minds of many is sufficient excuse for his misdeeds. Of course he is "good-hearted." The fact is, not one real criminal in twenty is a hard-hearted man. Their very good nature and free dispositions are often the characteristics that lead them to their present condition. They are altogether too "good-hearted." They allow their wills to be influenced so easily.

But suppose they are "good-hearted."—Does that in anywise excuse wrong? Sin is sin. There can be no compromise. The man who violates law, however slightly, does wrong, is a sinner. As a sinner, he must expect to answer for his actions, to suffer for his misdeeds. In spite of all the commendable points in his character, the slightest deviation from right will, if persisted in, lead to destruction. Then who can think of allowing the good-natured, "good-hearted," easy-going life to balance the actions that are wrong? It is not God's way of dealing with sin, and it should not be man's way. A sharp line must be drawn between right and wrong, and all who deliberately choose their way—and all have this power of choice—must expect to abide by the consequences; and their friends have a perfect right to judge them according to the same standard.

Because a man is "good-hearted" is no indication of a right heart. It may be that his good nature is supreme selfishness. It may mean that his whole thought and ambition is to please self by having an easy time, and the easiest way to do that is to be "good-hearted." It is every man's duty to be "good-hearted," but that can not be made to cover sin in any form, "for God will bring every work into judgment, . . . whether it be good, or whether it be evil." And it may be well to close with the question, Is that which is commonly called "good-heartedness," really and truly good after all?

M. H.

VOLUME 33, "SIGNS OF THE TIMES" FOR 1907, BOUND

The 1907 Volume of the SIGNS may now be secured substantially bound in either paper or cloth. This contains the 52 numbers published during the year, in which come the Gospel Series, The World's Mission-Number, and a portion of the Bible-Reading Series—832 large pages. With the help of a carefully prepared subject index this makes a most valuable book for instruction, study, and reference.

Price in cloth - - - \$2 50
Price in paper - - - 2 00

There are only a limited number, so we would suggest you place orders at once.

Address

Pacific Press Publishing Company

Mountain View, California

German Reference Bibles

The Pacific Press have in stock at their factory and branch offices a select line of German Bibles which they sell at the following net prices, post-paid.

No. 1130—8½x5½x1½. Cloth, sprinkled edges, brevier references, heavy board covers, made in Berlin \$0.75

No. 1116—6¾x4½x¾. Limp leather, red edges, India paper \$1.25

No. 221—6¾x4½x¾. Morocco, red edges, round corners, India paper \$1.75

No. 214—6¾x4½x¾. Morocco flaps, gilt edges, paper-lined, thin paper, nonpareil, references, helps, maps, Elberfeld make \$2.25

No. 225—6¾x4½x¾. Morocco, Oriental cloth-lined, with flaps, red edges, thin paper, nonpareil \$2.50

No. 226—6¾x4½x¾. Morocco, gilt edges, with flaps, India paper \$2.50

Address Pacific Press, Mountain View, Cal.

Revised Bibles.

The American Standard Edition.

Northwestern Christian Advocate says: "There can be no doubt that in this version we are nearer the thought and therefore the Spirit of the Master than in any other version now existing in English."

The following have good, large type—Bourgeois—references and maps. The size of the book is 8x5¼ inches.

No. 160—Cloth boards, red edges \$1.00

No. 167—Thin leather cover, limp, round corners, gold edges \$1.75

No. 173—Bound in thin leather with overlapping edges, leather-lined, round corners, gold edges \$2.75

Address Pacific Press, Mountain View, Cal.

How a Little Girl Went to Africa. By Leona M. Bicknell. The story of a trip to Africa, told by a little girl of eight or nine years. She writes first of the long voyage, of the great sea, and of the great cities she saw at stopping-places; then of the far-off country, of the queer little African children and their home life, of the Boer War, of the ostrich farms and the diamond mines, of the strange tropical fruits and flowers, etc. The book is also finely illustrated with some of the strange, queer African scenes. 172 pages. Cloth bound, \$1.00. Address this office.



PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Manuscripts should be addressed to the editor. Address all business and make all money orders, etc., payable to the Signs of the Times, Mountain View, Cal.

Circulation Manager: C. H. JONES.

SUBSCRIPTION RATES.

Four months \$0.50
Six months75
One year 1.50
To foreign countries, including Canada 1.75

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.
Sample copies sent on application.

DATE OF EXPIRATION.

THE SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date. If herewith is an order-blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

S. S. Supplies.—We still have a good supply of S. S. Record F at 35 cents, for schools of 20 to 90 members; class records at 10 cents; S. S. Quarterlies at five cents each. If you need a Bible, send for our "Select List of Bibles." Address, Pacific Press, Mountain View, Cal.

Here and Hereafter, or Man's Nature and Destiny. By Uriah Smith. This work is a thorough canvass of the great questions of a future existence, and the nature of man in the present life. Every text in the Bible which has any possible bearing upon these points is taken up and carefully explained. Cloth, 357 pp., \$1.00. Address this office.

Imported Beauties

Special 100 Bible Cards \$3.00; 100 Heavy Paper Mottoes 12x16, \$6.00; (27,000 sold in April and first half of May). We have four languages: English, German, Danish, and Swedish. The more you buy, the less they are. 15 for \$1.00. Address with stamp.

HAMPTON ART COMPANY

Lock Box 257

Hampton, Iowa

FOOT-HILLS OF CALIFORNIA

The Most Beautiful Home Sites in the World

Why not live where the gold of the hills, the gold of the trees, and the gold of the sunshine combine to make life worth living?

COME WEST

For particulars write
C. S. Fee, Passenger Traffic Manager, San Francisco, Cal.

SOUTHERN PACIFIC RAILROAD COMPANY



MOUNTAIN VIEW, CAL., JUNE 10, 1908.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the *SIGNS* are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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

Contained in This Issue.

With Our Inquirers

Questions Nos. 2527 to 2531 - - - - - Page 2

General

Gems Scattered Along the Way - - - - - 3
Unreserved Surrender - - - - - 4
Christ the Leader of Israel - - - - - 5
The Sure Word of Prophecy - - - - - 5
Overcoming Sin - - - - - 6
The Sabbath - - - - - 6
The Sabbath in History - - - - - 7
The Second Coming of Christ (Bible-Reading) 7

Editorial

"The Blessed Hope" - - - - - 8
"Come Unto Me" - - - - - 8
The One Saviour - - - - - 8
Studies in Romans - - - - - 8
Sunday-Law Propaganda - - - - - 9
Our Bible Band - - - - - 9

The Outlook

The Sunday-Law Agitation in Kansas City - 10
Economic Reasons for Sunday Laws - - - 10
Guarantee of Peace - - - - - 11
Plant Trees - - - - - 11

Missions

Our Workers in China - - - - - 12
In a Typical Day - - - - - 12

The Home

The Excellence of Labor - - - - - 14
"A Good-Hearted Fellow" - - - - - 15

Poetry

Emmanuel - - - - - 5
In the Forest - - - - - 6
Some Day - - - - - 7
My Confidence - - - - - 12
A Pleasant Smile - - - - - 14

Wind and Storm and Wreck.—News comes from Hankow, China, that a disastrous typhoon had wrecked 1,000 junks, stranded steamers, and killed hundreds of people. A coal-mining disaster in Kwahh-Sai was the cause of the loss of a thousand lives. From Dallas, Texas, great damage is reported in storms in that state, and 100 lives lost. Chicago was battered by a fearful storm May 28, in which buildings were demolished by wind and lightning. Tornadoes were reported the same day from Lowell County, Kansas, and Guthrie, Okla. In Kansas seven were reported fatally injured.

Fake Photography.—There are many who, tho doubting the sensational news items in daily journals, have thought surely that the pictures told the truth. But with the trick photography of the present day, the pictures are just as likely to be misleading as are the dressed-up stories by the reporters. For instance, it was shown just recently in a sensational article on the conditions of the streets in New York City, how that trick photography played its part in exaggerating truth. A little pile of snow three or four feet high was made to appear like a small mountain of tons and tons of snow, fifteen or twenty feet in height; and a little crack in a stone wall was so exaggerated as to appear like the opening of a cave in the side of a hill, and was so printed. The cave was said to be miles away in the Adirondacks, where a person had lost him-

self, but the crack from which the photograph was made was in a wall near the photographer's house. It is one of the evidences of human degeneration that such things are becoming common.

An article in "The Literary Digest" of May 2 states, and seems to have good evidence that its statements are true, that many of our large journals in the cities are controlled in their policy by the big department stores and other great commercial institutions. Nothing is allowed to enter the columns that is antagonistic to the advertising which the paper is doing.

It is not "adding to the Scriptures" to insert one word or more into the text if it is designated as not a part of the text. There are two ways of doing this: First by curved lines or marks of parenthesis, thus: (), as, for instance, "Thou shalt call His name Jesus (Saviour); for He shall save His people from their sins." The word "Saviour" does not belong to the text. Most papers use these characters; but they are not accurate, as there are marks of parenthesis in the Scriptures. Secondly, the *SIGNS OF THE TIMES* and other careful journals use brackets instead; thus: "The trumpet shall sound, and the [righteous] dead shall be raised incorruptible." See 1 Cor. 15: 51-54. The word "righteous" is not in the text, and the use of the brackets shows that it is not, so whether right or wrong in its use, it does not make it a part of the Scriptures. It was thrown in to note the fact that the dead there referred to are the righteous dead; for only the righteous dead will be "raised incorruptible." This is also shown in Rev. 20:6. The interjection of one's own words is not always best, but the use of brackets clearly distinguishes between the text and the explanatory word.

The Catholic Centenary.—The Roman Catholic Church has just celebrated its one-hundredth anniversary of the founding of the New York diocese, attended by leading dignitaries of that denomination. Among the ceremonies was pontifical high mass in St. Patrick's Cathedral at which one archbishop, forty bishops, one hundred monsignori, and nearly eight hundred priests were present. One hundred years ago there were SIX priests in the New York diocese, only one Catholic church, and a few modest houses of worship; the Catholic population numbered about 20,000 souls. There were no colleges, academies, hospitals, or asylums that were worthy of note. To-day, in the same territory, there are one archbishop, nine bishops, 2,536 priests, fourteen churches, and a Catholic population of three million; and there are colleges, academies, schools, protectories, asylums, and hospitals galore. The diocese of New York to-day is said to be the most important see in the United States, and is second to few, if indeed to any, in the whole Catholic world. And this influence will be brought to bear, not upon religion purely, but upon politics as well.

War Preparations in Time of Peace.

SOME startling figures have been presented before the country in the recent debate in Congress over the President's request for four new battle-ships. Congressman Tawney declared that the United States is expending in military and naval preparations for war \$2,683,000 more than France, only \$35,884,000 less than Germany, and \$66,473,000 less than Great Britain. Reckoning in our pensions, we are expending for wars past and to come \$84,975,000 more than Great Britain, \$136,000,000 more than Germany, and \$152,859,000 more than France. And Senator Hale estimates that seventy per cent of our national expenditures are now made on account of wars of the past and future. The appropriations in this year's Congress foot up nearly \$1,000,000,000, and leave a deficit of \$60,000,000. The Boston Transcript remarks that if we are to enter into competition with European nations in our preparations for war, "conscription will soon become a necessity to us."

In Germany the Kaiser has had about as difficult a time to obtain the battle-ships which he wants; yet his power in the Reichstag led them to grant three "Dreadnaughts," and one "Invincible." A London journalist who professes to be acquainted with conditions thruout Germany declares that there is a tremendous ambition thruout the empire to build up a great navy. Great Britain, France, and Japan will certainly not lag behind Germany. The emperor's plan for some years to come is four capital ships each year. France has a program by which in twelve years the Republic will possess 38 modern battle-ships, 26 armored cruisers, 279 destroyers, and 131 submarines. And according to current literature, European authorities are concluding that the United States is far behind in building but two battle-ships annually; even Japan means to do better.

"Freedom of the Press."—We have received a little pamphlet from the Wilmer Atkinson Co., edited by Mr. Atkinson himself, entitled "Freedom of the Press." This is not a plea for anarchy, nor is it a pamphlet which has been inspired by personal feeling. Mr. Atkinson feels that thru misunderstanding, or by various pretexts, government officials have endeavored to exercise control over the public press. Mr. Atkinson believes that the publishers are, as all other men, subject to the laws, and if they commit crimes, they should be punished, but the government can go no farther than this. One of the valuable features of the little pamphlet is the clauses from state constitutions, which are given concerning the freedom of the press, and many quotations given from eminent men in authority. Mr. Atkinson is contending for a principle—a principle which every lover of freedom ought to indorse. This pamphlet may be obtained by addressing the Wilmer Atkinson Co., Philadelphia, Pa.

"The Collegian," published by the students in the interests of Pacific Union College, for May, is a very fine number. It is the last issue of the school year. It is in small magazine form, tied with gold cord, and embellished with many illustrations of scenery round about Healdsburg, of the graduating class, the president, and faculty, and the editorial staff. The various productions usual in commencement-day exercises have been published in *The Collegian*. There are articles on the founding of Pacific Union College, a brief history, intellectual progress, student activities, class history and prophecy, class poem, etc., etc., very nicely printed, and well gotten up. Friends of the college will be glad to obtain copies. The price, we understand, is fifty cents. Address Pacific Union College, Healdsburg, Cal.

A prospectus of the Hinsdale Sanitarium, located at Hinsdale, Ill., has come to our table. We were never there, but the photographic reproductions in the little prospectus indicate that the surroundings are very pleasant indeed, and the methods of treatment are rational and progressive. Ten acres of ground belong to the sanitarium, and these are so arranged as to make them of constant interest and proper change for those who are able to be out-of-doors. Different methods of treatment are illustrated. The physicians are Doctors David Paulson and Mary Wild Paulson, with skilled assistants. Information may be obtained by addressing the Hinsdale Sanitarium, Hinsdale, Ill.

When Jesus died upon the cross, "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 their graves after His resurrection, and went into the holy city, and appeared unto many." Matt. 27:50-53. It is thru death that Jesus destroys him that hath the power of death, that is, the devil. Heb. 2:14. He did not go into the grave a conquered victim, but a Conqueror. In death He gained the victory, as the opening graves testified. Thus it is that even in death itself "we are more than conquerors thru Him that loved us." Rom. 8:37.