

SIGNS OF THE TIMES

The Angel of Patience

A Free Paraphrase of the German

By J. G. Whittier

To weary hearts, to mourning homes,
God's meekest Angel gently comes:
No power has he to banish pain,
Or give us back our loss again;
And yet in tenderest love, our dear
And Heavenly Father sends him here.

There's quiet in that Angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will!

O thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that Angel kind,
And gently whispers, "Be resigned:
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

*"Thy word is a lamp unto my feet, and a light unto my path."
—Psalms 119:105.*

"God is light, and in Him is no darkness at all."—1 John 1:5.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2545.—The Word "Soul."

Will you be so kind as to define the word "soul"? Is it proper to use it in so many different forms? R. J. R.

The word "soul" in the Old Testament generally comes from the Hebrew word *nephesh*, that, from a primitive root meaning "to breathe." That word is translated in the Old Testament by "any," "appetite," "beast," "body," "breath," "creature," "dead," "desire," "discontented," "fish," "ghost," "greedy," "he," "heart," "life," "lust," "man," "mortally," "one," "own," "person," "pleasure," "self," "mind," "slay," "soul," "tablet," "they," "thing," "will," etc., etc. This certainly is confusing. It would seem to any one that there ought to be a great deal more uniformity in the translation of the word *nephesh*; but it is never called immortal, deathless, or never dying. The Revised Version has endeavored to help this; but on the ground of not departing more than necessary from the Common Version, it has not been able to reduce greatly the number of English terms.

In the New Testament the word "soul" comes from *psuche*, from *psucho*, meaning "to breathe," and is defined as the animal, sentient principle only, corresponding to the Hebrew *nephesh*. It is translated in the New Testament by the words: "heart," "life," "mind," "soul," "us," and "you." The term "soul" can generally, however, be held to these three meanings:

1. A person or persons. "Man became a living soul;" that is, a living person. Gen. 2:7. Eight souls were saved in the ark, that is, eight persons. 1 Peter 3:20. "Every living soul died in the sea;" that is, every living creature. In the same way we have "dead souls" spoken of in the Scriptures, that is, dead persons. For instance, in Num. 6:6 in our Common Version "dead body" is literally "dead soul." Also in Num. 9:6, 7, 10; 19:11, 13, 16. All these texts clearly show the truth of the scripture, "The soul that sinneth, it shall die."

2. It may mean simply "life"—the life which every living creature has, the vital breath of the physical organism, as in 1 Kings 17:21, "Let this child's soul come into him again." A little before in the same chapter we read that there "was no breath left in him." In other words, the vital breath was given back by the Lord. The same thought is in Matt. 16:26, "Gain the whole world and lose his own soul;" that is, "life," so rendered in the Revised Version.

3. Sometimes "soul" is taken to stand for the emotions, affections, ambitions, etc., of the heart, as in Ps. 103:1, "Bless the Lord, O my soul," and many other passages.

It certainly will be seen that these three meanings are necessary, but these three will probably include all the others.

2546.—"What Shall This Man Do?"

Will you please explain John 21:21, 22? In the 21st verse what did Peter mean, and in verse 22, whom is Jesus talking about? Whom did He mean when He said: "If I will that he tarry till I come, what is that to thee? follow thou Me?"

H. F. W.

Verse 20 tells us that Peter saw the disciple whom Jesus loved, and it was concerning this disciple that Peter asked, "What shall this man do?" This disciple was John; as he states in the 24th verse. The Lord had told Peter what to do—feed His sheep; feed His lambs; live for Him; teach His truth. Peter, with curiosity, like many at the present time, wanted to know about John. "Lord, what shall this man do?" Jesus did not tell him. He did not satisfy his curiosity; He as much as

said, It is none of your affairs, Peter, as to what this man shall do, or what shall become of him; there is simply one thing for you to do—"Follow thou Me." The answer that Jesus gave did not state anything at all. "If I will that he tarry till I come," in other words, if it is My will that he live till I come again, "what is that to thee?" Note that John expressly says that Jesus did not say, "He shall not die," but simply, "If I will that he tarry till I come;" in other words, He told Peter that his curiosity could not be satisfied. Peter was to die, John also was to serve Him even as Peter did. If John should die, that was the Master's business; if he should live on till Christ came the second time, that was the Master's business. That is all that is meant by it.

The one lesson, however, which we ought to get from it is this, that God gives us each work to do, and it is our privilege to know that work. If He gives our brother a different work than He does us, leave that with God; "to his own Master he standeth or falleth."

2547.—Work on the Sabbath Day.

In the sixteenth chapter of Exodus we are told that the children of Israel should gather manna six days; on the seventh day, the Sabbath, they should not gather it, but remain in their place; implying that they should do no work. In Num. 15:32 we read that a man was found picking up sticks on the Sabbath day and they stoned him to death, showing there was a penalty for violating the Sabbath law. In Ex. 20:10 we are commanded: "Thou shalt not do any work." The question is, Was this penalty removed? Does the taking away of the penalty change the law? If so, would that be a jot or tittle passed from the law? C. F.

God's commandments are never designed to work hardship to humanity, but benefit. The Sabbath was made, not against man, but for man; not to be a cross, not to be a yoke of bondage, but always a helpful benefit. God does prohibit work upon that day—work for our own selfish purposes, or selfish pleasures, but He does not prohibit anything that is necessary for the maintenance of human existence or comfort. The prohibition, or the story in the fifteenth chapter of Numbers, was the story of not an ordinary transgression, not an infraction of the Sabbath law in order to meet one's need, but a presumptuous sin. That is shown in the fact that Moses did not know what to do. He had to place the man in ward until the Lord had specially declared what ought to be done. Now if it had been given as a general law in Israel that men were to be stoned to death for building fires or cooking food, Moses would have known just what to do. But he did not understand this case. This one case is given to illustrate what is stated in verse 30, "The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people."

In the warm weather of the wilderness journeying, the children of Israel needed no fires. Their food, given of God, was prepared the day before according to His direction; and to build fires during that time in the wilderness was presumptuous sin against God. We have no record whatever that the prohibition against fire-building had to do with any other part of their existence as a nation, save in the wilderness wandering.

Isa. 58:13 and the example of our Lord Himself as recorded in Matt. 12:1-12 and other places are God's own divine comments on the meaning of the Sabbath law as given in Ex. 20:8-11. This shows that the work that should not be done is our own work, for our own profit and pleasure, but

it also shows that the Lord does not ask us to deprive ourselves of necessary food, or that we should not do work that would minister to the needs of those who are sick and suffering.

The penalty of the transgression of all God's laws is found in the very transgression itself. "The wages of sin is death." "Sin when it is finished bringeth forth death." The laws which God gave to Israel as a nation while in this world did not take from, nor add to, the spiritual law which is given to every soul upon earth. In the transgression of that spiritual law is death.

2548.—Baptized for the Dead. 1 Cor. 15:29.

One of our correspondents, G. W. G., suggests the following translation and comment from Martin Luther: "Else what shall it profit them who are baptized in the place of the dead; that is, the subjects of baptism were taken to the cemeteries and baptized there, thus showing their faith in the resurrection."

Dr. Adam Clarke, whose comment we have before quoted, remarks:

"(1) The doctrine of the resurrection of our Lord is a grand doctrine among the apostles; they considered and preached this as the demonstration of the fruits of the Gospel. (2) The multitudes which embraced Christianity became converts on the evidence of this resurrection. (3) This resurrection was considered the pledge and proof of the resurrection of all believers in Christ, to the possession of the same glory into which He had entered. (4) The baptism which they received they considered as an emblem of their natural death and resurrection. This doctrine St. Paul most pointedly preaches, Rom. 6:3-5. (5) It is evident from this that all who died in the faith of Christ died in the faith of the resurrection; and therefore cheerfully gave up their lives to death, as they took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance. Heb. 10:34. (6) As is the body, so the members; those who were properly instructed, and embraced Christianity, believed that as all who had died in the faith of Christ should rise again, so they were baptized in the same faith."

Then after referring to the martyrs and those who were living in imminent danger of death, baptism being used as an emblem of sufferings, Dr. Clarke sums up as follows: "If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under the water; so they receive it as an emblem of the resurrection into eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

2549.—Least in the Kingdom of Heaven.

Please explain Matt. 5:19. It would seem one could enter heaven even tho he did break the least command and teach men so. Which one could be considered least? B. A. M.

If our inquirer will read the text carefully he will see that it does not say that such ones will enter the kingdom of heaven, but "He shall be called least in the kingdom of heaven." Those who look upon loyalty to God in the right way and who only are prepared to give correct estimation will estimate that man the least of all. The Syriac version renders: "Shall be called little in the kingdom of heaven." Another version: "Shall be counted of no esteem in the kingdom of heaven." Doctor Albert Barnes in his comment on the text declares that they "are unworthy of the kingdom of heaven," and that is the thought of the text. Doctor Adam Clarke understands the meaning to be: "He who, by his mode of action, speaking, or explaining the word of God, sets the holy precept aside, or explains away its force and meaning, shall be called least—shall have no place in the kingdom of Christ here, nor in the kingdom of glory above. That this is the meaning of these words is certain enough from the following verses."

SIGNS OF THE TIMES

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

For Terms, See Page 15
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Christ Our High Priest

By Charles Lindsay Taylor

WHEN our Lord Jesus Christ as the prophet of Jehovah, as God's human messenger, as man among men, had accomplished His earthly mission, He ascended on high, there to continue, in another capacity, the great work of redemption.

Here on earth, He lived and worked, suffered and died. As prophet, He bore His message; as a man, He overcame in our behalf; as a son, He ascended the cross; and, by the offering of Himself as a vicarious sacrifice, He made it possible for all men to come close to the throne of the Infinite and there find pardon, peace, and power. At the cross He destroyed Satan's last hope, and having provided an offering by which all those who wished life might obtain forgiveness, He departed to the Father there to act as man's Priest-Mediator.

His work as prophet laid the foundation

and opened the way for His work as priest; and together His work as prophet and priest will open the door to His becoming, by and by, the King of nations. As prophet, priest, and king, He will bring to the fulness of perfect completion the glorious plan of salvation.

Turning to the good Book, we find these truths amply set forth. Speaking of our Lord's prophetic-human experience, the letter to the Hebrews says, "Tho He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him." And the next step in His great work of "fulfilling all things" (Eph. 4:10, marg.) is stated to be, "called of God an High Priest after the order of Melchizedek." Heb. 5:8-10.

It was to be Priest, to be our great Advo-

cate, that Jesus ascended to heaven and took His place at the Father's right hand. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14. He is now "the Apostle and High Priest of our profession." Heb. 3:1. His appointment to this office came from the great God Himself, being a part of that plan laid before the foundation of the world. The Scriptures say, "The Lord sware and will not repent, Thou art a priest forever after the order of Melchizedek." Heb. 7:21.

Over and over again Inspiration repeats the thought that Jesus is Priest after the order of Melchizedek. And as the word is given for our encouragement, there must be in this assurance some special blessing for us. What is it?

In the days of Israel, God instructed His people to erect a sanctuary that He might "dwell among them." Ex. 25:8. He desired to dwell *among* His *people* with His glory shielded by the sanctuary building, that thus He might remove from their lives their sins and so make it possible for Him to dwell *in* them.

The matter of removing their sin and of



The Tabernacle in the Wilderness, the Services and Priesthood of Which Were Typical of the Sacrifice and Priesthood of Our Lord Jesus Christ for Sin.

bringing into their experience His "everlasting righteousness" was carried forward by Jehovah thru the work of the priests. Man, in his sinfulness and impurity, could not approach into the presence of God except thru the person and work of one who had been divinely appointed and prepared. The priest alone could enter the dwelling-place of the Most High, and by the shed blood of the sinner's offering make reconciliation. See Lev. 4:27-35.

The earthly sanctuary was but a type. Our God dwells in the heavens. As sinners, as those who have been appointed to death, we can not see God, can not enter into His presence, and so we greatly need a representative at the divine tribunal. But this we are assured we have. "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous." 1 John 2:1. "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle." Heb. 8:1, 2. There, in the presence of the great God, where ten thousands of holy angels minister, where sins are recorded and forgiven, our Christ-Priest appears "for us." Heb. 9:24. In Him the faces and forms of lost men are brought before the Ancient of Days, and His precious blood becomes for them an everlasting, sin-canceling power.

But, mark! He is a High Priest "after the order of Melchizedek." Of Melchizedek it is written that "by interpretation" he was "King of Righteousness, and after that also King of Salem, which is King of Peace;" and that he "abideth a priest continually." Heb. 7:2, 3. "Consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Verse 4. And what a wonderful view this gives us of our Priest. Certainly He is our King of Righteousness, our "Prince of Peace." He "continueth ever" in "an unchangeable priesthood." Heb. 7:24. And *because of this* we may know that "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Verse 25.

In the olden time the fact that priests were only human and had their work cut short by death meant much to God's people. The "cities of refuge" appointed to shelter and protect needy ones were but temporary at the best. Num. 35:25-28. Our "Refuge" is eternal, and saves to the uttermost, because our Advocate "continueth ever."

In the courts of glory our Friend to-day pleads for us. His pleadings are all-sufficient, *provided* that men will believe. He is still the Son of Man, and with outstretched arms He calls upon the sons of men to identify their interests with His, that when the day of His kingship shall come, He may reign over them eternally.

It is beautiful to understand even the theory of truth concerning our Saviour's priesthood; but, brother, sister, it is of the greatest importance that you and I, in our practical, every-day experience, *know* Him as *our* great High Priest, our Advocate and Friend. "For we have not an high priest which can not be touched with the feeling of

our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

The Repairer of the Breach.

(Isa. 58:1, 12.)

God's holy law is like a wall
About His church below;
It warns men of the paths of sin
In which the wicked go;
And yet unhallowed hands have made
A breach within that wall,
And those who stumble at the breach
Full soon without will fall.

A cry is made for workmen skilled
To haste to build the wall,—
To build where it is broken down,
O hear the Master's call!
Lift up thy voice with trumpet sound
And show the child of God
Wherein he sins, wherein he fails
To honor Christ his Lord.

The Sabbath day, sweet day of rest,
The day the Saviour kept
In life and death (for in the grave
That day He calmly slept)
Is by the church ignored and called
A Jewish day of naught;
Another day is lifted high
And as a Sabbath taught.

Untempered mortar has been used
To mend the breach man made,
But better far it would have been
If God had been obeyed,
And now, O house of Israel, hear,
Thy pleasure do no more,
But keep the day that God has blessed
And blessed forevermore.

Repair the breach with God's own word,
In paths of safety dwell,
Delight thyself in Christ the Lord
And of His glory tell.
The heritage of Jacob thine,
A watered garden fair;
Proclaim the message of thy God,
And of His blessings share.

ELIZA H. MORTON.

The Kingdom of Christ.



WHAT sort of a kingdom did Jesus come into the world to establish? The Socialist says: "A state of society in which all have all things in common," that is, communism. Question the man who, like the old deists, saw in the world nothing except the beautiful; Christ to him is an enigma. Even the gay theologians of to-day fail to recognize this dark enigma of sin in the human race and Christ's relation to those who are in bondage.

Of late a deal of comment has passed from mouth to mouth over the words of Dr. Smyth, of New Haven, who in a Christmas sermon said among other things: "It is not merely worldliness that is coming in (the church), but much religion is withdrawing itself from the church." He indicates that these are signs of a new age.

Go where we will, we find men excusing themselves, and we all are cognizant of the fact that there is death and decay in the church. Is God's arm shortened that these conditions exist? Has the Holy Spirit withdrawn Himself?—No! God is the same God, immutable; but poor, mutable man is at fault,—he will not hear and act. Matt. 13:15, "For this people's heart is waxed gross." We must come into an experience where we recognize the fact that nothing save perfect obedience to His will can save

us and make us influential citizens of His kingdom. We can not trust in mere rites or machinery. False zeal on the part of the people in the days of Amos led Jehovah to say: "Come to Bethel, and transgress; to Gilgal, and multiply transgression," because theirs was a service void of spirituality.

Christ came not into the world to take part in the bickerings and strifes of men, as the Socialists claim. "The Gospel," as a great German scholar remarks, "is not one of social improvement, but one of spiritual redemption. Forms of government were not for Him to change; 'Render therefore unto Cæsar the things that are Cæsar's.' He came into the world realizing that man had gone astray; He came not as a Socialist, but as a Saviour, to bring men into the new and living way."

In a lecture given by the last Bampton lecturer, St. Mary's Oxford, he said, "I see the signs of a new religious order, the greatest the world has known, drawn from all nations and classes." Does this mean a new Catholicism? Some of us believe we are living in the last days. We see the signs of His coming. It will be the consummation of His spiritual kingdom. We read in the word His message. Thank God for the light.

One thing we must do. We must not be deterred by the lethargy of others. Let us strive to possess the ingredients of character portrayed in Matt. 5:3-12. We must be "pure in heart;" and with this purity shall go out of our lives an influence which shall powerfully affect men. Matt. 5:13, 16.

Past history shows us that there was a time when men piled up bulls and goats and thought they were serving God. Men marched under Christian banners to fields of carnage to destroy their fellows. Men have gone out in the interest of science, and have forgotten that man is God's masterpiece, and that it is our supreme duty to save men.

In Luther's day, men were saying, Faith is a power vested in the church by mere outward authority. Luther went back to Paul. Paul was a runner. Faith to him was not an act but an activity. Luther caught Paul's meaning. He said, Faith is a living, busy, active thing. We must be runners for God. Such living faith saves men.

Brethren, the doors of helpful opportunity are open before us. Christ stands calling for helpers. May we, armed by the divine panoply of God, go forward to deliver this message of truth to the world; then He shall come, and we shall hear Him say, "Well done," and at that just bar find a joyful acceptance. GORDON F. GRANGER.

—♦—

I WOULD sooner walk in the dark, and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned.—*C. H. Spurgeon.*

—♦—

"We can never do a great work unless we put into it a part of our lives. Extract of soul must be mingled with every work that is to go into eternity."

Gain That Is Loss

By Mrs. E. G. White

AND He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

By the parable of the foolish rich man, Christ showed the folly of those who make the world their all. This man had received everything from God. The sun had been permitted to shine upon his land; for its rays fall on the just and on the unjust. The showers of heaven fall on the evil and on the good. The Lord had caused vegetation to flourish and the fields to bring forth abundantly. The rich man was in perplexity as to what to do with his produce. His barns were full to overflowing, and he had no place to put the surplus of his harvest. He did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of His goods, that he might help the needy. He had a blessed opportunity of being God's almoner, but he thought of ministering only to his own comfort.

The situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention; there were many places in which to bestow his goods. He could easily have relieved himself of a portion of his abundance, and many homes would have been freed from want, many who were hungry would have been fed, many naked clothed, many hearts made glad, many prayers for bread and clothing answered, and a melody of praise would have ascended to heaven. The Lord had heard the prayers of the needy, and of His goodness He had prepared for the poor. Abundant provision for the wants of many had been made in the blessings bestowed upon the rich man. But he closed his heart to the cry of the needy, and said to his servants, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

This man's aims were no higher than those of the beasts that perish. He lived as if there were no God, no heaven, no future life; as if everything he possessed were his

own, and he owed nothing to God or man. The psalmist described this man when he wrote, "The fool hath said in his heart, There is no God."

This man has lived and planned for self. He sees that the future is abundantly provided for; there is nothing for him now but to treasure and enjoy the fruits of his labors. He regards himself as favored above other men, and takes credit to himself for his wise management. He is honored by his fellow townsmen as a man of good judgment and a prosperous citizen. For "men will praise thee, when thou doest well to thyself."

But "the wisdom of this world is foolishness with God." While the rich man is looking forward to years of enjoyment, the

"The First-Begotten of the Dead."

COME, see the place where Jesus lay,
And hear again angelic watchers say,
"He lives, who once was slain.
Why seek the living 'midst the dead?
Remember how the Saviour said
That He would rise again."

O joyful sound! O glorious hour
When by His own Almighty power
He rose and left the grave!
Now let our songs His triumph tell,
Who burst the bands of death and hell,
And ever lives to save.

The First-Begotten of the dead,
For us He rose, our glorious Head,
Immortal life to bring;
What tho the saints like Him shall die,
They share their Leader's victory,
And triumph with their King.

No more they tremble at the grave,
For Jesus will their spirits save,
And raise their slumbering dust:
O risen Lord, in Thee we live,
To Thee our ransom'd souls we give,
To Thee our bodies trust. Amen.

—Christian Record.

Lord is making far different plans. The message comes to this unfaithful steward, "Thou fool, this night thy soul shall be required of thee." Here is a demand that money can not supply. The wealth he has treasured can purchase no reprieve. In one moment that which he has toiled thru his whole life to secure becomes worthless to him. "Then whose shall those things be, which thou hast provided?" His broad fields and well-filled granaries pass from under his control. "He heapeth up riches, and knoweth not who shall gather them."

The only thing that would be of value to him now, he has not secured. In living for self he has rejected that divine love which would have flowed out in mercy to his fellow men. Thus he has rejected life. For God is love, and love is life. This man has chosen the earthly rather than the spiritual, and with the earthly he must pass away. "Man that is in honor, and understandeth not, is like the beasts that perish."

"So is he that layeth up treasure for himself, and is not rich toward God." The

picture is true for all time. You may plan for merely selfish good, you may gather together treasure, you may build mansions great and high, as did the builders of ancient Babylon; but you can not build wall so high or gate so strong as to shut out the messengers of doom. Belshazzar the king "feasted in his palace," and "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone;" but the hand of One invisible wrote upon his walls the words of doom, and the tread of hostile armies was heard at his palace gates. "In that night was Belshazzar the king of the Chaldeans slain," and an alien monarch sat upon the throne.

To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Wherefore He says, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

The Law Is Holy and Just and Good.

By Mrs. E. J. Hildom.

WHO can doubt this? Who would wish his family to disregard every precept of the law of God in their lives? Who would wish his neighbors to transgress these precepts continually? How could there be any order or safety in society except they were observed?

Well, if no one would wish all of them transgressed around him, why ignore any one of them? Each one is a part of the whole. If one can be set aside, so may all of them. One is just as sacred as another! Why not? "By the law is the knowledge of sin." The commandment was given "that sin by the commandment might become exceeding sinful." Some assume the right to mutilate the law of God because it crosses their practise. Has not some other one as much authority to take out another precept which crosses *his* practise? and some one else, another? until nothing would remain of this standard of right that is even recognized by civil authority. This would let the whole social structure fall in ruin around us, and what would be the result?—Chaos which no person could endure! Let man beware how he destroys the protection which the Creator has erected over his head.

If I could destroy to-morrow the desire for strong drink in the people of England, what changes we should see. We should see our taxes reduced by millions sterling. We should see our jails and work-houses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war.—*Mr. Joseph Chamberlain, the great English statesman.*

The Beginning of the Inquisition in Portugal No. 2

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



LITTLE was necessary to merit oneself the honor of being persecuted by the Holy Inquisition. The least pretexts were sufficient.

A word, a gesture, a shadow of a thought, carried to the dungeons of the Holy Office. The denouncement was accepted without responsibility to the informer. To the Dominican censorer, infamy was the only crime for which punishment was not known. Anonymous documents were made bases of processes. Upon an infamy, a relic of a vengeance, the remains of a hatred, the perverse caprice of the first that might pass, a gibbet was erected, a funeral pyre was raised. Generally—almost always—the inquisitorial processes had a ridiculous and miserable base. In 1591, a gentle dame, Violante Mendes, and her husband, Francisco Borges, were sent to be burned by the inquisitor of Braga because their little son was seen playing with a little ivory calf that had its legs and little horns broken. In 1602, a poor Jew, Steven Nunes, was released to the secular arm, gibbeted, and burned in an *auto de fe* in Lisbon for the great crime of having ordered a beaver hat lined with silk.

Upon a phrase, upon the intention of a word, the denouncers, the consulters, the censorers of the Holy Office erected immense, complicated, Byzantine, and endless processes. Of all the creatures that passed, rapid as shadows, crossing themselves and trembling before the dark walls of the inquisitorial palace, there was not one that could have



The Tortures of the Inquisition.—An Engraving of the Time.

the certainty of not going there to sleep the day following. It was a real Terror; it was the Dominican Terror; it was the Terror of the church, the Terror of the black scapulary, the Terror of rich ornaments. The people suffered the consequences of their work.

But so that the unfortunate might remain at night in the inquisitorial prisons, the information of an enemy or the calumny of one who had hated was not absolutely necessary. The Holy Tribunal possessed a real secret police system, wisely and systematically organized, that introduced itself into families, that insinuated itself, that infiltrated itself under the vague title or form of confessors, doctors, jewelers, foremen; captivating, involving, provoking confessions, entering private lives,—finishing by denouncing, by shutting up in convents, by assassinating. This infamous and mysterious police, who had everything that the



A Procession of an "Auto de fe" in Goa.

inquisition required, from the nobles of the highest rank to the Italian or Spanish adventurer, was constituted as *Familiars* of the Holy Office. A word, a simple nod of one of these men, and a life was condemned. There was no remission or mercy. Declared suspect, the poor being that fell into their hands was either immediately conducted to the palace of the inquisition by three or four dark creatures, with enormous white mantles in the Holland style, or in case of flight his capture was required by the secular power. Once in the place, the summary of guilt was made to him; this ended, the same *Familiars* in black, somber as statues, silent as specters, threw him in a rotten cloth to the depth of the inquisitorial dungeons. Then commenced the tragedy with all its terrible particulars. The flaming sword of Saint Domingos never pardoned.

After a century of pacificating intrigues, no one calculates in the least what were the dungeons of the inquisition. They exceed the most repugnant that human perversity has produced. It was a wonder that one lived there, or that one breathed there, or that these sordid, deep holes were compatible with life. The most terrible secret prisons of the Holy Office would have a length of about five and a width of about three feet, a little more space than that occupied by a



Reading of sentences by the Holy Office for an "Auto de fe," on the great square of Madrid. 1. King Philip and his court. 2. The inquisitors and their familiares. 3. The reader reading the sentences. 4. The culprit in special dress and cap. 5. Other prisoners.

dead body. Dimly lighted by an opening high and narrow, enclosed by the wall of an interior court, the darkness within lasted eighteen out of the twenty-four hours. The arched ceiling weighed low upon the heads of the prisoners, the humidity congealed on their bones, and the exhalations of the two receptacles of filth, that only every eight days were removed, diminished little by little the existence, and created these hundreds of creatures into so many squalid and dried mummies, that a black *samarra*¹ recovered. They were not permitted to speak to their own lawyers; fire was denied them in the coldest winter nights; they were not allowed a light from 4 P.M. until 7 A.M. Many became insane, and—infamy against which human nature revolts!—were carried in this condition to torture. Others died of infections, a form of typhoid, and their bones were carried in a small *tumba*² to the first *auto de fe*, being piously carbonized with all ceremony and pomp. The strongest resisted to their own misfortune and suffering; and some—not a few during our three years of black Terror—sought in suicide freedom from the tortures that awaited them, smashing the cranium, with cries of pain and desperation, against the thick, rough stones of the prison walls.

This was what happened in 1685 to a poor Jew, Marcos Sommer, a seller of skins, accused of *heinous sin*, and awaiting in irons the establishment of the process, in the inquisitorial dungeons of Lisbon. With the horror of torments worse than death itself, the unfortunate one turned to suicide on his entrance, biting the wrists to open the arteries, finishing by bursting his cranium in a barbarous way against the solid masonry of the walls. At the end of fifteen days he showed signs of life; even as he was, two *Familiars* with masked faces, carried him in their arms to the torture.

In the meanwhile, in the palaces, full of laughter and gaiety, the inquisitorial bishops were carving fine roast pigs upon enormous silver trays, and the cardinal inquisitor continued to nurse, evangelically, the breasts of Maria de Motta.

(To Be Continued.)

¹ *Samarra* was a sort of garment worn by the captured ones in the procession called *auto de fe*, which was the punishment for those that were penitent or relaxed to the secular arm.

² *Tumba*, a small coffin in which were carried in procession the bones of those who died in prison.

What Sunday Laws Involve.

IT seems hardly possible that those who are asking the government to assume jurisdiction over the subject of religion by the enactment of Sunday laws can understand what is really involved in their course of action. The logic of it, as demonstrated by all the past, if put into words and addressed to the Creator, would read something like this:

"O Lord, our Creator, we have lost confidence in Thy government; we can not trust Thee any longer. Thou hast not punished the wicked as we think they ought to be punished. Thou hast been especially lax on this Sunday question. Thou hast permitted the base-ball and the foot-ball teams to run full blast every Sunday. Even the church-members employ the day very largely in picnicing, visiting, and merry-making. It was in Thy power to destroy or frighten them with lightning, tornado, earthquake, or pestilence, but Thou hast allowed them to go on undisturbed. When we scold them, they simply mock us, and we feel very much disturbed by their irreligious practises. We have seen for sometime that something would have to be done. After due deliberation, we have decided to transfer our allegiance in moral and religious affairs from Thee to the civil government. We believe we shall get better results. Several Congressmen have agreed to help us, and we hope to frighten the others into submission. The President has promised to do all he can to stop Sunday labor. Hereafter we shall get our religion from the civil government. We shall not need to read the Bible, or pray (except occasionally as a matter of form), for Congress and the courts will tell us what to believe and what to do. We intend, however, to keep our names on the church record, and continue to make a profession, because it looks better. We shall offer Thee a great many empty compliments, and continue to hold oyster suppers, bean socials, and fairs in Thy honor and in Thy house. We are going to restore the motto 'In God We Trust,' but we shall depend for practical assistance upon the army and navy. All Thou wilt need to do in the future is to govern the other worlds and get the mansions in heaven ready to receive us in case we should ever desire to change our residence. But probably Congress or the President will make arrangements for that. We would like to have Thee hold in check the earthquakes, tornadoes, floods, and other terrible disasters unless they are sent to punish Sunday-breakers. Hoping Thou wilt see the reasonableness of our decision, we bid Thee adieu, and join in a lusty chorus of 'Hurrah for Uncle Sam.'"

For a person to ask the civil government to assume jurisdiction over his own soul is high treason against the government of God. That is certainly bad enough. But what shall we say when a person shows a determination not only to deliver his own soul into bondage, but also the souls of all other people? That is exactly what any law on the subject of religion is designed to do. Any person who obeys the civil power in a religious matter, thereby transfers his allegiance from God to the civil power in that particular matter; and to admit the principle that the civil power may govern in one religious matter is to admit that it may rightfully govern in all religious matters. Hence to ask for a Sunday law or a Sabbath law is to declare that we divorce ourselves from God and render to the civil power that which belongs to God; and not only that, but we will try to force all others to do the same.

Thus it is plain that when a man asks for a Sunday law, whether he knows it or not, he is asking for a law to divorce other people from God, and to force them against their wills to transfer their allegiance in religious matters to the state. And the only

alternative to this sacrilegious proceeding is religious persecution.

Christ said that "no man can serve two masters." It is therefore certain that no man can serve God and also serve the state at the same time and in regard to the same matter. And to choose to serve the state instead of to serve God is to set the state above God, and to disobey that command which says, "Thou shalt have no other gods before Me." A person who will assume such a responsibility, who will turn his back upon God and renounce his hope of eternal life by such a step, is a thousand times more to be pitied than any victim of religious persecution.

A few quotations of Scripture directed especially against this wicked proceeding will suffice to show its character:

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. 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." See Jer. 17:5-8.

"Wo to the rebellious children, saith the Lord, that take counsel but not of Me; and that cover with a covering but not of My Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." See Isa. 30:1-3; 31:1.

"Put not your trust in princes, nor in the son of man, in whom there is no help." See Ps. 146:3-5.

"Not by army, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6, marginal reading. Read also 2 Cor. 10:3-5; Matt. 26:51-53; Luke 9:51-56; Ezra 8:21-23; Eph. 6:10-20.

A. DELOS WESTCOTT.

Our Bible Reading

Christ's Coming.

What It Is Not.

1. His coming is not death; for at the time of the death of Lazarus He did not go to take the earthly life of Lazarus and give him a heavenly life, but to bring him from the dead.

Proof:

"Lord, if Thou hadst been here, my brother had not died." "He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said Jesus unto them plainly, Lazarus is dead." Verses 11, 14. "I am the resurrection, and the life; he that believeth in Me, tho he were dead, yet shall he live." Verse 25.

Again, when Jesus was about to go away He said of John, "If I will that he tarry till I come, what is that to thee?" "Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" See John 21:20-23.

NOTE.—It will be seen by these scriptures that the coming of Jesus means not death but life. His absence means death, and therefore His children die. When He comes the second time as the resurrection and the life, then shall they live.

2. Death is an enemy.

"The last enemy that shall be destroyed is death." 1 Cor. 15:26.

3. His coming is not an outpouring of the Spirit.

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7.

4. When Jesus comes He comes to give life to His children.

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4.

5. He comes to give reward to His children, and not until then will they be rewarded.

"For the Son of Man shall come in the glory of His Father with His angels: and then He shall reward every man according to his works." Matt. 16:27. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

6. At His coming the nations and governments of earth will be destroyed with the wicked.

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

7. His coming will begin the reign of eternal righteousness. 2 Tim. 4:1.

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

Your Relationship with Christ Jesus.

1. IS THERE any neutral ground in our relationship with Christ?

"He that is not with Me is against Me."

2. How much of the affections does God demand?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

3. How may we be assured that we will find God?

"And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29:13.

4. What is necessary in order that He may be our personal Saviour?

"Except a man be born again, he can not see the kingdom of God." John 3:3.

5. How may we come into this new relationship with Christ?

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

6. What evidence may he have that he truly believes?

"If a man love Me, he will keep My words: and My Father will love him, and We will come unto him and make Our abode with him." John 14:23.

7. Is it worth while to serve God?

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

8. Are you with Christ or are you against Him?

A. L. MANOUS.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

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Will the World Be Converted?

WOULD God that it might. Many believe that it will be. The bishops of the great Methodist denomination in their address to the recent General Conference at Baltimore, declare, as printed in the *Daily Christian Advocate* of May 8:

"The Gospel will win and is winning the world. The student of God's word and providence can see it. We do not believe His message a failure. We dare not preach that His promised victory is to be won by His sudden appearance after the failure of His Gospel and the coming of a new heaven and a new earth by a tremendous act of power. Christ works and wins thru men. He comes in and thru and by His church. 'Even so, Lord Jesus, come quickly. Amen.'"

Surely such a statement as that by a body of men so eminent is worthy of examination. Thousands will say, Amen, and rejoice at the utterance. But the thoughtful, clear-eyed student of the Bible and of world-conditions will ask, Is it true? Does God's word teach it? Do present conditions indicate the world's conversion? Is the world being won to Christ? The question of the failure of His Gospel is another matter.

Again, we say we would that the world might be converted by the preaching of the Gospel. We would that the old wreck might be so renovated *en voyage* by those on board that it might sail into port a new ship, laden only with the fruits of righteousness, decks clean swept, masts and spars straight and stanch, stays taut and strong, sails full-spread to a fair wind, bearing no marks of her sixty-century conflict with sin and Satan; not manned with a crew of blood-stained heroes, with gory swords and smoking guns, but strong and stalwart Christians, blood-washed and guilt-free. We would that all this might sometime be, aye, in the near future.

Did the world's conversion rest in God's willingness and power to save, it would be accomplished; but it does not. God in His infinite wisdom drew around mankind the sacred circle of free will, and into that domain even Deity will not enter to compel. Life and death, blessing and cursing, righteousness and sin, have ever been set before man, but he must make free choice; and the history of sixty centuries has demonstrated what the choice of the majority has been. God has manifested in warning, entreaty, in sacrifice, an unfathomable love. Christ, the Creator, gave Himself to die to save rebel man; but how few comparatively have responded to His love. Divine justice has been visited upon the transgressor, yet the careless world laughs on, and goes its way. Many have given their lives for the truth's sake, but the great mass

trample upon their graves heedless of the truth for which they died, or if mindful, garnish their sepulchers and despise their teaching.

But what saith the Scriptures? Our Methodist brethren believe the Bible. One of the resolutions they passed was preceded by the preamble: "Whereas we recognize the Bible as the authoritative word of God, the 'entrance' of which 'giveth light.'" Surely, better than our desires, better than any human "optimistic" visions, is the truth of God, however unwelcome. It is better to tell the man afflicted with a fatal malady his true condition that he may set his house in order, than to deceive him with false hopes, and let him die unprepared. True "optimism" does not build on false hypothesis, however desirable. It looks on the best side of things *as they are*; but it does not call error truth. But what does the Bible teach?

1. The teaching of the prophecies of Daniel. The second chapter portrays before us in the form of a great image the great world empires of Babylon, Medo-Persia, Grecia, and Rome, to the end. That closes with the utter destruction of the image, and the setting up of the Stone-Kingdom which crushes and pulverizes, but does not convert.

The seventh chapter presents the same successive empires under symbols of cruel, rapacious beasts, growing more and more unnaturally cruel to the end, when they "by a tremendous act of power" are destroyed and burned.

The prophecy of the eighth and ninth chapters, and that of the tenth and eleventh, covering the same history, closes with violence, and then—the reign of Michael. But in none of these is there a suggestion of conversion, but ever of the opposite. In the prophecies to date every particular has been fulfilled. Surely, they will not prove false in teaching the destruction of a cosmos, even tho men are looking for its conversion.

2. The prophecies of the Revelation belie the theory of the world's conversion. Read the description of the seventh typical church—Laodicea (Rev. 3:14-21); of the sublime and awful events under the sixth seal (6:12-17); of the angry nations and sure judgments under the seventh trumpet (11:18); of the remnant persecuted church (12:17); of the dominant beast power, the impending judgment, of which God faithfully warns us, just preceding the second coming of Christ (13:8, 15-18; 14:6-14); of great, dominating, world-enthraling Babylon, intoxicated with power and steeped in iniquity, destroyed by sudden judgment, when she is rejoicing as a queen, out of whom God calls His people (18:4-8, 16, 19-24); of the triumph of God's children and of the regnant Word of God, tho all earth's foes are listed against them (15:2, 3; 19:11-21). The "no more curse" comes when God by a "tremendous act of power" destroys sin and incorrigible sinners from the universe.

3. Our Lord in a great discourse recorded in Matthew 24, Mark 13, and Luke 21, and

in other scriptures, depicts the last days as evil, and likens them to the times of Noah and Lot, where historic concrete illustration emphasizes His clear declarations.

4. In the parable of the Wheat and Tares (Matt. 13:24-30, 37-43) the wicked are likened to tares, the righteous to wheat. The tares are not converted, nor weeded out. Both grow together till the time of harvest; then they are separated, the tares are burned, the wheat gathered into the garner. "The harvest is the end of the world." Verse 39. We know not how such teaching as this of our Lord can be fitted to the Whitbyan theory of the world's conversion.

5. The teaching of the apostle Paul and his coworkers is equally conclusive. "All that would live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:12, 13. He declares that the "last days" will be "perilous times," because of the wickedness and sinfulness tolerated among those who have a form of godliness, but deny the power thereof. 2 Tim. 3:1-5. Those who cry, "Peace," he declares, will be deceived. 1 Thess. 5:1-3. Peter, James, John, Jude, all bear similar testimony of the same import.

Whether the Gospel is a failure or not depends on God's purpose, and God's purpose includes man's free will and his possible rejection of the Gospel. To say that the Gospel is a "failure" if the world is not converted is to set the power of Christ over against that of Satan struggling for the possession of an object having no choice in the matter. On the same supposition the Gospel is a failure if one soul is lost, if Lucifer himself is not saved. For it would be as much a test of lack of power to lose one soul as to lose a million.

The Gospel of God is not a failure. The eternal purpose of God proposes a sinless earth, filled with a righteous people, saved in accordance with His own perfect, gracious plan in Christ Jesus. Those who yield to His purpose are saved. They are the elect. Those rejecting His purpose are lost. They become no part of His election or purpose. There is no question of the success of all He has purposed in Christ Jesus. The grief of the Heart of the Universe is that men will not yield to it and be saved. The purpose will stand; but the conversion of wicked kingdoms and men is no part of that purpose.

Like a rift in that optimistic Methodist lute, played so skilfully by the bishops, comes a speech on a resolution concerning the "Social Problem." That resolution was presented by a committee representing six conferences, and the speech was made by William M. Balch, of Philadelphia, who said:

"It is a crisis in the conflict which confronts us. On the one side are predatory monopolies, with no less than continental sway, and luxury so shameless and enervating as almost to recall that of the Roman empire in its decadence; on the other side, extreme filth and misery of oppressed and disinherited multitudes and the DEADLY AND INCREASING CLASS HATRED which daily moves underneath our deepest foundations like unmeasured volcanic energies. . . . In such an emergency nothing can be more deplorable

than the **MANIFEST FACT** that the **MASSES** are not only **INDIFFERENT** to the church, but also suspicious that the church is indifferent to themselves."

"Be not deceived." Notwithstanding all that God and His people are doing, men, the mass of them, within and without the church, are multiplying humanly tolerated and "respectable" sins, multiplying "scientific" heresies, which take the edge from the

Gospel sword, and hearts are hardening against truth. Old-time piety and integrity are rare. Faith in the great Bible facts of the atonement is wanting. The world is drifting on to its doom.

But, soul, Jesus Christ and the Gospel are not failures. Christ is able to save to the uttermost if you desire salvation. Help us to win souls from the wreck of sin.

He raised him to the throne of Egypt at that time, or as suggested by some of the best commentators, He caused him to stand there. Pharaoh was used by the Lord to show His power, and in this way to reach and save men. The Lord is intent on reaching and saving people, and He will use any instrumentality that will serve this purpose the best. In that particular time it was Pharaoh.

"What if God, willing to show His wrath and to make His power known, endured with much long-suffering vessels of wrath fitted unto destruction: and that He might make known the riches of His glory upon vessels of mercy, which He afore prepared unto glory, even us, whom He has called, not from the Jews only, but also from the Gentiles?" The Lord had to endure the character of Pharaoh. He had to suffer long with the stubbornness and wickedness of the rebellious king of Egypt. The Lord manifested infinite patience in making one display of power after another in order to induce him to allow His people to go peaceably. If Pharaoh had heeded these entreaties and warnings, he would have been saved much suffering and affliction, both for himself and also for his nation. But he was stubborn and refused to yield, or to be entreated of by the divine messengers.

All these things are placed in the Bible for lessons for us who are living in these days. God is entreating you now to turn to Him with the whole heart. Will you heed the entreaty? or will you resist it as Pharaoh did? T.

Studies in Romans

Abraham's Faith and Pharaoh's Stubbornness.

"For this is a word of promise, According to this season will I come, and Sarah shall have a son. And not only so; but Rebecca also having conceived by one, even by our father Isaac—for the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated.

"What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee My power, and that My name might be published abroad in all the earth. So then He hath mercy on whom He will, and whom He will He hardeneth.

"Thou wilt say then unto me, Why doth He still find fault? For who withstandeth His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? What if God, willing to show His wrath, and to make His power known, endured with much long-suffering vessels of wrath fitted unto destruction: and that He might make known the riches of His glory upon vessels of mercy, which He afore prepared unto glory, even us, whom He also called, not from the Jews only, but also from the Gentiles? As He saith also in Hosea,

"I will call that My people, which was not My people; And her beloved, that was not beloved. And it shall be, that in the place where it was said unto them, Ye are not My people, There shall they be called sons of the living God." Rom. 9: 9-26.

THE foregoing quotation begins by referring to the "word of promise" that was made to Abraham that "Sarah shall have a son." When this promise was made to Abraham, he was about ninety years old, and Sarah was an old woman. And then after the promise was given to him there was a long period of waiting and testing. It was not finally fulfilled until Abraham was a hundred and Sarah was ninety. It was the believing of this simple promise of God when everything from the natural and scientific standpoint would have said to him, It is impossible for it to be carried out, that gave righteousness to Abraham. Abraham believed God. He could not conceive of God as promising an impossibility. There is where the great success in Christian life and Christian experience is to be found. It is in taking the word of promise just as it

comes to us from God and standing upon it. To those who do this, God will fulfil His word every time.

God's power enables Him to tell the character of individuals before they are born, and therefore He can tell what they will do. He was able to say of the sons of Isaac before they were born that "the elder shall serve the younger." And knowing what their characters would be He could love Jacob and hate Esau. But notwithstanding all this foreknowledge, the Lord does all that infinite power can do to help the very characters that He hates. For if Esau will yield as does Jacob, the Lord will be able to give him the righteous character the same as He has given it to his younger brother.

"He saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." This text standing alone might lead a person to think that God's salvation is an arbitrary matter, but a careful study of the illustration that is made of the case of Pharaoh will help us to see the facts. "For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee My power, and that My name might be published abroad in all the earth." God desired to have His name published abroad in all the earth. He came to the powerful and influential King Pharaoh to offer him the privilege of doing it, but he refused to acknowledge Jehovah.

The Lord did many mighty things in the king's presence that were intended to inspire faith in the true God, and that would have resulted in his complete conversion. But instead of allowing these things to influence him as the Lord desired that they should, Pharaoh hardened his heart. He resisted the very influences that were sent from heaven to save him, and in resisting those influences he cut himself off from doing the work for the salvation of men in the world that he might have done. For if the king of Egypt, with all the influence he had in his realm, had proclaimed in favor of the true God, as did Nebuchadnezzar with a similar opportunity, there is no telling how many of his subjects might have been turned into the ways of salvation; and besides the king himself could have been saved.

God knew the opportunities the character of Pharaoh would afford for manifesting the divine power to the world, and for this purpose the Lord raised him up. That is,

Religious Socialism.

A PRINTED article has come to us from the officers of what is called "The Christian Socialist Fellowship" which met in New York the last of May. The organization is only two or three years old, but already they declare that the Protestant churches are rapidly being honeycombed by the Socialist movement. Fully three hundred of the clergy of the country are already openly allied with the movement. Hundreds of others are secretly in sympathy with it. The object of the "Christian Socialist Fellowship" is declared to be "To permeate churches, denominations, and other religious institutions with the social message of Jesus; to show that Socialism is the economic expression of the Christian life; to sound the class struggle by established industrial democracy; and to hasten the reign of justice and brotherhood upon the earth." While it is declared that the movement is not political, yet it is admitted that thru political actions its principles are to become operative.

We note this as a matter of news, yet we would remark that there is no such thing as the "social message of Jesus." The only message which He gave, and still gives, is to the individual heart—the Gospel, which is "the power of God unto salvation." There are social fruits flowing from it; there are many other blessed consequences of the reception of that Gospel which follow as a matter of course, but the prime end of the Gospel is the individual salvation or regeneration of character of the individual.

Rhode Island started under Roger Williams a preeminently Protestant state, founded on purely Protestant principles, absolute separation of church and state. According to the *Western Watchman* (Catholic) the state census of 1905 shows that "more than half the population is Catholic; and the proportion of Protestants are dwindling gradually." And the item closes by saying: "The Protestant oak is dying at the root."



THE OUTLOOK

Watchman,
what of
the night?

Sunday and the Civil Law.

[Kansas City, Mo., is the storm-center for a medieval Sunday law. The following from the Kansas City Journal of May 19 lucidly discusses the question]:

IN all that has been said in the public prints concerning the Sunday-law enforcement crusade in Kansas City, the uppermost question has been,

"What is, and what is not, permissible on Sunday? What constitutes 'labor' on the 'Christian Sabbath' according to the act of assembly?" whereas, it seems to the writer, the larger question relating to the matter of Sunday laws ought to have been, and is:

Should Sunday as a religious institution be protected at all by civil law?

It was well stated, as early as 1829, in the memorable United States Senate report adverse to the discontinuance of the mails on Sunday: "Our government is a civil and not a religious institu-

tion. . . . The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy." In singular contradiction to the American system of government separating absolutely the respective spheres of the civil and the religious, we find the several states, with rare exceptions, requiring the people to accept, and to observe, a religious institution; and the grand jury of Jackson County is summoning certain Hebrew storekeepers before it, and demanding "in the name of the people" that Saturday or Sunday—one or the other—be observed as a day of rest. All know that the Jew observes Saturday solely for religious reasons: the Sabbath with him since the days of Sinai rests alone upon a divine command; and now that the grand jury is willing to accept—agreeably to the Missouri Sunday statute—the religious seventh day in lieu of the Sunday, it can no longer be claimed, in justice, that Sunday is a civil institution and that only, and its enforcement wholly a "local question of the police power of a state," designed for the physical and moral benefit of its citizens.

quences of such a system; in the last analysis, the wreck and ruin of empires.

In 1848, in a religious-liberty convention in Boston, William Lloyd Garrison offered a resolution, which was adopted, as follows:

"Resolved, That if the Legislature may rightfully determine the day on which people shall abstain from labor for religious purposes, it may also determine the place in which they may assemble, the rites and ordinances which they shall observe, the doctrines which they shall hear, the teachers which they shall have over them, and the peculiar faith which they shall embrace; and thus entirely subvert civil and religious freedom."

As true to-day as it was in 1848! But how remedy the situation? Certainly not in the criminal court presided over by Judge Wallace, nor in the grand jury room. They—the officials—in enforcing the Sunday law are following the direction, and carrying out the will, of the people as expressed in



From Stereograph Copyright 1908, by Underwood & Underwood, N. Y.

Photograph of Recent Governors' Congress in Washington, Including the President, Vice-President, Governors and Guests, Probably the Most Notable Group of Statesmen Ever Photographed.

This photograph was taken at the front of the White House. From the left, are Governor Dawson of West Virginia, Governor Hughes, Governor Davidson of Ohio, Andrew Carnegie, William J. Bryan, James J. Hill, John Mitchell, President Roosevelt, Vice-President Fairbanks, Justice Harlan, Justice Brewer, Justice White, Justice McKenna, Justice Holmes, Justice Day, Justice Moody, Secretary Cortelyou. The most prominent figure in the background, second from the doorway on the right, is Governor Johnson of Minnesota.

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tion of "unalienable rights" in religion, in a sentence: "Every man who conducts himself as a good citizen is accountable to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

Protection of men in their equal rights—not enforcement of law-enshrined dogmas—is the desirable thing, to the end that the individual may enjoy the privilege "to worship God according to the dictates of his own conscience," and this should be the common denominator or collective of the state policy. The sovereign people should not leave to that inquisitorial relic of barbarism—the grand jury—either power or discretion to say to any man that he shall receive a religious institution of the people; that he "shall esteem one day above another, or esteem all days alike holy."

The danger—to the state—is not so much that of Sunday enforcement; it is, in fact, the larger and far more serious question of religious legislation. Sunday laws prove to be the entering wedge of a church-and-state system, the ecclesiastical dominating and speaking thru the civil institution. History furnishes an awful warning of the conse-

the act of assembly—the crystallization of public opinion.

To remedy the situation, let the law be repealed. 'Tis the only consistent course. At a single blow in the right place the people may be delivered from an intolerable condition, and return to a fundamental principle of government, under which the religious right of the individual, and hence of all individuals, is fully safeguarded.

California has set a splendid example to the states—with no Sunday law whatsoever; the people are prosperous and contented, and lawlessness and crime are far less in actual proportion to population than in states where Sunday laws are severe. Repeal the law, and there can be no possibility of a return to those early colonial days, when (June 10, 1650) the general court in solemn assembly enacted the following: "Further be it enacted, that whosoever shall profane the Lord's day by doing servile work, or any such like abuses, shall forfeit for every default ten shillings, or be whipped." Let it be remembered that from the "fine of \$1.00 and costs" imposed in a Kansas City criminal court it is but a step to the public whipping-post, and that, too, "in the name of Christ."

JOHN S. WIGHTMAN.

Let Them Be the Witnesses.

WE received just recently a long letter from a Christian Scientist who takes issue with the articles appearing in the SIGNS OF THE TIMES some time ago on Christian Science. Those articles stated that Christian Scientists held "Science and Health," Mrs. Eddy's book, of higher authority than the Bible. This was clearly shown in these articles. If our inquirer wishes more definite proof he can take his own letter. He declares:

"We believe the Bible, we believe the truth about the truth, and we believe the truth about error. We know as much about the prophecies as you do. 'Jesus came to do away with the prophetic dispensation. He said all who came before Him were thieves and liars.' Now you would take us back to that **thieving, lying dispensation**, would you? How do you harmonize that saying of Jesus?"

We do not need to quote further. The whole letter is in perfect harmony with these contradictory statements. It is sufficient to say to this mistaken soul, as to others, that Jesus did not refer, in the expression quoted, to His own servants, the prophets thru whom the Spirit of Christ spoke (1 Peter 1:10, 11), but to the deceivers, who claimed that salvation was to be found in them. The Gospel of God is built upon "the foundation of the apostles and prophets" of which the chief corner-stone is Christ. To say that the teachings of the former dispensation were lying teachings is to repudiate Christ and His teaching, for He declared to His own people: "Had ye believed Moses, ye would have believed Me: for he wrote of Me; but if ye believe not his writings, how shall ye believe My words?"

A Plea for Equal Rights.

THE following is part of a long argument on a Sunday ordinance in Collingswood, N. J. The writer is not a Sabbath-keeper, tho evidently a Christian. His words ought to commend themselves to every fair-minded man:

"On Sunday you wish to pray in the closet. It does not interfere with me. You do not think it either necessary to ask my consent, or proper for me to deny you the right to exercise your wish, do you? On Sunday I wish to play in the open, or perhaps engage in a game of chess in my home. It does not interfere with you. Why should you think your consent necessary or that it should be proper to deny me the right to exercise my wish? The ordinance does so deny me.

"On Sunday you wish to spend a portion of your time in a church in devotional exercise. The noise you make should not be permitted to interfere with me. You do not think the granting or withholding of my consent that you may do this necessary or proper, do you? On Sunday I wish to spend a portion of my time, say, in a bowling-alley. The noise I make must not be permitted to interfere with you. As is proper, I pay for the use of the equipment and the place: you do the same in your collections. Why should you think it necessary to grant or proper to withhold your consent that I should exercise this wish? The ordinance does so deny me."

Tuberculosis.—According to Dr. Frank Billings, President of the National Tuberculosis Association, there are one million persons in Illinois who are suffering from tuberculosis in some degree. For eleven months of 1907, 4,076 persons died in Chicago from that disease; and yet it is not an inherited disease. He states that "there are only twenty or thirty cases of authenticated inheritance in medical history. The disease is acquired, but often the soil for its growth is inherited." It is spread to quite an extent by carelessness on the part of those who are afflicted, and by their friends. Dr. Billings says that "we can not get at the exact extent of the disease in this country. In Vienna between 60 and 70 per cent of all the patients in the hospitals are tuberculous." But just recently we have been told by physicians that pneumonia is making even more rapid progress than tuberculosis.

What a comment this is on man's deterioration on account of sin! When created, man had control over all forms of creature life; all were below him, and he was master; and now he succumbs to the very lowest forms of life, so infinitesimal that some are almost indiscernible by the microscope. And

these facts of Scripture and science point to the remedy. Man must have life sufficient to overcome all these infinitesimal parasites that would prey upon him. That life is waiting for receptive faith in Jesus Christ.

Almost everything of note is taking on world-size in these days, and is becoming world-potent for good or evil. For instance, the World's Sunday-School Association, of which the Rev. F. B. Meyer, B.A., of London, England, is president, has an army of workers estimated to be equal to the full time of 2,000 field secretaries, without pay, besides its general officers and employees, and the officers of the auxiliary associations. The president visits Africa this year in the interests of the Association, and Australia next year. The Twelfth International Convention at Louisville, Ky., June 18-23, 1908, gives promise of being the largest Sunday-school convention ever held. The general secretary is Marion Lawrence, Hartford Building, Chicago.

Religious Legislation.

Now are the days of Roman hate returning,
When Christians unto beasts were thrown to die.

Now are the hearts of men and women yearning
For human law to aid (?) the law most high.

Why stand ye, thoughtless citizens, debating
A question you should never yield to men?
Ah, history is even now relating
The evils that thru you have come again.

Free-born am I, and equal with my neighbor;
No set of men—"reformers"—in their dreams

Can fix my day of rest, nor limit labor,
Nor legislate for me on holy themes.

No priestly despot can define nor alter
The tenets of my fealty to God;
Nor all his maledictions cause to falter
My footstep, while I dwell upon the sod.

To work, to rest, to worship at my pleasure,
Is e'en a choice bequest from One on high;
Then will I to the last defend the treasure,
Nor render it to men, tho I should die.

Nor will I bow, nor bend in weak submission
To man, nor woo the right to buy and sell—
In neither hand nor forehead bear permission—
The beastly mark of bondage unto hell;*

But will, as I have strength, essay to render
To God His own; and unto Caesar, too,
The whole of Caesar's—service, legal-tender; **
And unto others as I'd have them do.

But vicious laws are filed—our rights denying—
By evil forces join'd in church and state,
Which, in the name of Heaven—God defying—
Maintain injustice, and engender hate.

FRED PARDEE HANCHETT.

* Rev. 13:15-18; 14:11.

** Matt. 22:17-21; Luke 20:24, 25.

Dr. L. D. Mason, vice-president of the American Society for the Study of Inebriety, Alcohol, and Drug-Necrosis, raises warning against other things besides whisky drinking. "Thousands," he declares, "are victims of patent-medicine drunkenness," and states that one prominent temperance lecturer of his acquaintance drinks so much of this stuff that he is constantly under the influence of this intoxicant. Most of these patent medicines are seventy-five per cent cheap whisky. He remarks that it is a serious question for temperance societies, and when they secure pledges, they should include the use of patent medicines. Tea and coffee drinkers also are generally intemperate, keeping themselves constantly under the influence of these stimulants, with injury to their sight and other senses. This is known to a great many physicians, but not all of them are ready to speak out.

American meat is to be shipped from England to America, a despatch from London under date of June 5, states; 210,000 pounds of this American meat will be shipped from London, Glasgow, and Liverpool by fast steamer to supply a shortage in this country.

It is not long ago that the largest clock in the world was in London. That was exceeded a few years back by a twenty-five-foot dial on the Philadelphia City Hall. Now that has been far surpassed by a clock erected on the Colgate Soap Company's factory at Jersey City, which has a dial thirty-eight feet in diameter by day and forty by night; that is, the periphery of the day-time dial is rows of electric lights which show only by night. The hour- and minute-hands are fifteen and twenty feet long respectively. The minute-hand weighs with its counterpoise 640 pounds; every half minute its tip moves eleven and one-half inches, and in the course of a day travels the distance of more than half a mile.

Bubonic plague still continues in Venezuela, La Guaira, the seaport of Caracas, being closed to traffic with the interior. New cases are reported daily.

Anarchy has received a blow in Spain. The Senate has passed stringent laws for the suppression of newspapers which publish news of anarchism, suspected clubs are to be closed, and citizens who propagate anarchism are to be expelled.

Four hundred men were thrown out of employment of the Southern Pacific Company by the closing of machine shops in West Oakland, Cal., June 5. The indications are that the company will concentrate a large part of its shop work in large centers.

Despatches from London dated June 1 report the rumor of a collision of the Red Star steamship "Vaderland," carrying 1,600 persons, with an unknown steamer in a storm on the North Sea. Other wrecks are reported, but the fate of the crews and passengers has not been learned.

Tornado in Charles City, Iowa, June 7; 200 buildings destroyed; one man killed; four children missing. Tornado, same date, in Wisconsin, near Mauston, killing farmer and son, and destroying farm buildings. The storm in Montana caused drowning of eleven persons, and \$1,000,000 loss of property. June 7, street-car jumps track in St. Louis, four fatally injured.

French census reports for 1907 show that last year the mortality in France exceeded the birth rate by 19,000. The mortality among young children is causing alarm. Ignorance and poverty of the parents are the causes given for many deaths, and it is estimated that 60,000 to 80,000 babies could be saved annually in France if the state took the necessary preventive measures.

It is simply enormous the amount of wood that is used every year in the manufacture of paper. Almost four million cords, the exact number 3,962,660 cords, were used in the United States last year in the manufacture of paper pulp; twice as much as was used in 1899. Of this, 3,700,000 cords were spruce. Paper manufacturers are now looking toward hemlocks, and other woods, but how this slaughter must affect the forests!

The Associated Press of June 7 reported six men dead, eight in a dangerous condition, and twenty-five or thirty others confined to their homes from breathing foul air in the Gold King mine at Gladstone, six miles from Silverton, Colo. The burning of the engine house cut off the power supplying fresh air to the mine. All but three escaped at the first warning. The other victims were from the rescuers who endeavored to save their companions.

The Presbyterians have voted to hold their next general assembly in Denver in 1909. At its recent session it voted \$1,200,000 for home missions, and \$1,600,000 for foreign missions. There was also planned an immense evangelistic campaign to reach every part of the world under the general direction of Rev. J. Wilbur Chapman. Mr. John H. Converse, President of the Baldwin Locomotive Works, is the financial head of the movement, having given more than a quarter of a million of dollars to that kind of work during the last seven years. He has been supporting Dr. Chapman especially.

The Famine Situation in India.—The *Oriental Watchman*, published at Karmatar, India, has this to say concerning the famine in that country: "According to the last reports, there are now in various parts of India upward of 2,000,000 on the famine relief. This is notwithstanding the harvest of the early spring crops. Conditions in the main are rapidly growing worse." The same paper states that "the American board of commissioners at Boston for foreign missions has received advices from the interior of Turkey showing unusually severe famine conditions. Bread is double its usual price; wheat and other cereals are considerably higher than last year, and prices for other necessities are four or five times higher than fifteen years ago."



Send It.

"SEND the Gospel of salvation
To a world of dying men;
Tell it out to every nation,
Till the Lord shall come again."

Enter Bibles, Exit Opium in China.

REV. G. H. BONDFIELD reports an astonishing increase to the already great circulation of Bibles in China. During last July and August, usually slack months, the British and Foreign Bible Society's depot at Shanghai sent out 96,000 volumes more than during the corresponding months of 1906. The total issues from Shanghai for the first eight months of 1907 were over 943,000 volumes. Mr. Bondfield adds: "I do not know where we shall be if this demand continues. It upsets all calculations, makes estimates of little value, and brings gray hairs to those responsible for meeting the demands."

Bonfire of Opium Pipes.

In contrast to this, H. B. Morgan writes

dry straw was piled around the stacks, and the whole deluged with oil. Then mandarin-chairs began to arrive, and large numbers of people poured up the various pathways leading to the hill. At the hour appointed the torch was applied, and the two piles of doomed instruments disappeared forever."—*Missionary Review*.

Fear and Respect for the Dead.

AN OLD carpenter had had his shop by our church in Tsicheo for twenty-seven years. He did well in business for many years until flood, disease, and two opium-smoking sons brought the family to poverty. For two years they have not been able to pay the rent, which is 40,000 cash, or about \$22.00, per year. The old carpenter died a few weeks ago, and was buried in a coffin for which he had been offered 400,000 cash. This amount of money was sufficient to hire eight carpenters for a year, or pay his rent ten times over. The family could have pur-

It is sad to see the lack of true religion indicated by the big funerals, with their firecrackers, drums, gongs, and cymbals; with their paper cash, images for burning, streamers and decorations. Do they think by the noise to frighten God and compel entrance of the soul into paradise? Or is it that they think to show how popular and wealthy the deceased is, and so make God afraid to shut out a man of such a wealthy and powerful family? The real reason is not difficult to discover. They desire by making a great show before the world to ward off the thought of death in their own hearts, and erect bulwarks against an accusing conscience. And the pity of it is that they so nearly realize complete success in this gross materialism.—*World-Wide Missions*.

THE grand old Book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—*James D. Dana*.



Hospital "Monteagle."
Showing effects of typhoon in Hong Kong, Sept. 18, 1906. Ocean liners washed ashore, and general wreckage.



Coaling H. M. S. "Terrible" in Hong Kong Harbor.
Looking from the "Terrible" down into the Sampans and the crews at work. Great Britain once used her power to enforce the opium traffic. She is now aiding its suppression.

that the great autumn festival which was kept all over China in the week ending September 28 was celebrated in Hang-chow by a civic function—the burning on the City Hill, in view of the whole city of Hang-chow, of all the opium-pipes and wooden trays from the recently closed opium-dens. Gorgeous banners floated in the breeze. Each side of the pyramid of pipes was about six feet at the base and about seven feet in height. They were wrapt in bundles of thirty or forty, and the total number must have been between five and six thousand.

Mr. Morgan says:

"When I arrived, at 9 o'clock, a considerable number of people had gathered, some on the balconies of the tea-houses and other points of vantage. As time passed, various squads of uniformed students with the banners of their schools drew up at different spots to witness the proceedings. At 9:30

chased a very good coffin for one twentieth of this sum. Nevertheless they obeyed what I suppose was his request and buried him in the most expensive coffin that has been in Tsicheo for many a year.

Again, a very poor woman, a member of the church, died recently. Relatives owed her more than 30,000 cash, which is a year's wages of an ordinary laborer. She pressed them to give her even a part of the debt to relieve her distress, but they would do nothing for her. Almost the only help she had at last came from the church. It was expected that the burial expenses would have to be met by subscription also. Hence it was quite a surprise when these same relatives, who had been so indifferent to her suffering while she lived, now came and provided her with a fairly good coffin, and allowed her to be buried according to the usages of the church.

Those for Whom Christ Died.

[Delavan L. Pierson, in *Sunday School Times*.]

IN Banza Manteki, Central Africa, no converts had been won to Christ, tho a missionary had preached to the people patiently for seven years. He had proved that they were sinners and deserved death, and that God was good. The people acknowledged all he said and their interest was growing, but they were not ready to give up their evil habits. At last in translating to them the Gospel of Luke, Mr. Richards came to the story of the crucifixion. As he told of the wisdom, and power, and love of Jesus, and of His kindness to sinful and suffering men, and described His death on the cross between two thieves, he said: "Jesus, the Son of God, died there for your sins and mine. Now He asks us to receive Him as

our Lord and Saviour." This made a deep impression on the African minds, and not long after the missionary heard Lutale, his translator, singing: "I do believe that Jesus has taken away my sins; I do believe that He has saved me." As he sang, his dark-skinned face lighted up with joy, and from that day he began to tell others what Christ had done for him and was ready to do for them.

The cross is the emblem of Christianity. The death of Christ for sinners is the central, unique fact of the Gospel. Other religions tell of divine incarnations, of noble examples and exalted teachings, and even of heroic martyrdoms for faith, but no other tells of God Himself paying the penalty for man's sins and thereby opening to him the way of life and peace and power. This is the heart of the Gospel—the love of God in giving Himself for the salvation of men. It is not the Gospel to righteous men; but to sinners who feel their need it is indeed good news.

And what this Gospel means to us it may mean to the whole world. Christ was to be lifted up to draw *all* men unto Him (John 12:32); He is the propitiation for our sins: and not for ours only, but also the sins of the whole world (John 1:29; 1 John 2:2; 2 Cor. 5:15, 19; 1 Tim. 2:6). Christ's death has made life possible for all men. What is our responsibility? Eze. 33:8, 9.

Laymen's Missionary Movement.

THE laymen of the Baptist Church have organized what is called "The Laymen's Missionary Movement," the object of which is to stimulate the true missionary spirit in the membership of the church. Its history covers but little more than a year, but already advance steps have been taken as a result of its organization. The ambition of the founders of the organization is:

1. To bring all the men of all the churches into the fellowship of prayer for the speedy extension of Christ's kingdom.

2. To induce every layman to enjoy the privilege of proving his faith in Christ and his belief in the extension of His kingdom by contributing, according to his means, to the cause of missions.

3. To awaken and arouse in men a true sense of the awfulness of the needs of the heathen world, the enormity of the task of giving the Gospel to every creature, and to encourage them to immediate and energetic action by the certainty of success within a lifetime.

4. To secure the publication and distribution of literature on missions, written from the layman's viewpoint, and presenting the facts with reference to missions in a way that will appeal to business men.

5. To so interest many Christian men that they will personally visit the foreign fields in order that they may become acquainted first-hand with the problems that continually confront the missionaries.

It is certainly a good thing for Baptist laymen, and for the laymen of every evangelical Christian body of believers, a movement that will indeed help to sound the Gospel of the kingdom in this generation.

From Our Correspondents.

ONE earnest Christian writes: "I am not a member of your Bible Band, but I would like to suggest to you to ask the members of the band what verse in the first five books gave them the most comfort." She evidently follows the Band, for she writes: "Deut. 33:27 was of most blessed help to me. I have read the Bible thru as many as twenty times and I do not want any of the New Theology."

Another writes: "I have been attending meetings for about two weeks in Redlands. Have been trying to be a Christian for about ten years, but had about concluded that the Bible was of little worth. I see it all differently now, since it was so clearly explained to me by Brethren Whitehead and Hare. I asked the Lord to show me the way, and He has done so. I kept the Sabbath for the first time last week and the Lord wonderfully blessed me. Praise His glorious name."

How One Found the Truth.—A brother writes us: "I feel to rejoice and give thanks to God for what the great Threefold Message has done for me and my wife. Last year when on our way to the theater we saw a large tent, where a meeting was almost over. When we came along the speaker, the late Wm. Simpson, gave a pressing invitation to about 1,500 people to come back the next night. The subject he announced interested me, so I collected a goodly number of my neighbors together to hear why Satan was not destroyed in the beginning. We were members of the Catholic Church; my wife was very devout, and I thought there was very little truth except in the church of which we were members. A few weeks later I noticed that he was going to speak on Daniel and the Revelation, so I gathered my good Protestant friends together again and we went to the meeting and took a front seat, and as he explained the visions of Daniel we were intensely interested. He invited me back again, so I went with my wife for fifty-two evenings. I then made up my mind that I could not let the church do my thinking any longer. I saw how clearly God's word had pointed out the apostasy and its developments, and rejoice that I have found something better than going to the theater, using tobacco, and playing games. I praise God that there is power in His word to change me. So I would plead with my Catholic friends, Study the Bible, as each one of us is responsible for his own salvation; each one of us must give account of himself to God. I to-day rejoice that I have heard the books of Daniel and the Revelation explained."

An old pilgrim in the Christian way writes: "I must testify to the truth. Since I became a member of the Bible Band I have gained more light by the reading and study of the Bible than I had in twenty years of my past life. Two articles were of special help to me,—one on the "Outpouring of the Spirit," on page 8; and one, "Bound by the Law," on page 9.—Christ sets us free, was made so plain that an infant could almost understand it. While the Lord sees fit to spare me to journey on toward three score years, I hope to enjoy the privilege of journeying toward that beautiful city, the New Jerusalem, the home of every one who endures to the end."

Bible Band Member, No. 234.

Our Work and Workers.

AT a general meeting at Tunesassa, N. Y., seven candidates were baptized June 10.

TEN new members have been added to the church at Brenham, Texas, thru the labors of Brethren C. W. and B. E. Miller.

ON Sunday, June 3, Brother W. H. Randle baptized four candidates at Jack's River, Jamaica. Eight others were baptized by him June 17.

AT Sugar Run, Pa., where Brother E. W. Durkee has been laboring for some months, eleven have accepted present truth, eight being baptized May 21.

FIFTEEN responded to a call for those who desired baptism in the church at Mankato, Minn., at a recent Sabbath meeting. Twelve of these are young people.

SISTER E. E. PARLIN, a Bible worker in San Francisco, reports that eight of her readers have accepted the truth and are keeping the commandments of God.

WALLA WALLA COLLEGE (Wash.) closed a successful year's work May 17. The president of the college, Prof. M. E. Cady, delivered the address to the class, which numbered twenty-one.

"SABBATH, June 6, the Lord was very near in all the services of the day. Eleven good souls were baptized at the close of the morning service," says Elder G. W. Anglebarger, of Denver, Colo.

REPORT has been received of a lecture on "What Do These Things Mean?" by Brother Henry Wm. Rose, at Minneapolis, Minn., May 2, before a large audience. Animated criticism and discussion were provoked by the lecture.

BRETHREN E. J. DRYER and E. C. Townsend write from Buffalo, N. Y.: "May 30 we had the pleasure of baptizing seven more precious souls. There are at least as many more who we expect will be ready for baptism in a few weeks."

"THE Lord is surely blessing the work in this city. Friday, May 29, seven earnest souls were baptized by Elder Westworth at Ocean Beach and welcomed into church fellowship." So says Atlantic Union Gleaner, reporting work at New London, Conn.

"SABBATH, May 16, six students from the college and church school were baptized, and Sabbath, May 23, seven more from the college signified their desire to walk in newness of life by the ordinance of baptism," says Columbia Union Visitor, of the work in Mt. Vernon, Ohio.

INDIA is receiving the light of truth. Brother J. L. Shaw writes: "Our literature is being widely scattered. We are now issuing tracts, papers, and pamphlets in Bengali, Hindi, Urdu, Burmese, Tamil, and English, and are finding that small pamphlets can be sold even to the poor. Those who earn only five or ten cents a day purchase them."

WRITING of the work at Rosehill, N. Dak., Brother C. J. Kunkel writes: "One year ago there were only six souls holding up the light of truth at this place. Now there is a company of twenty-nine. Sabbath, May 23, was a good day, for the Lord came very near by His Spirit. On Sunday six souls were buried with their Lord in baptism by Brother Chas. Leer." Brethren Leer and Wm. Wentland sowed the seed for this harvest of souls.

Union College Calendar.—The successful work of Union College during the last year, its present outlook, and plans for future work, with courses of study, general information as to expenses, home life, etc., can be had by applying for the Annual Bulletin of the president, C. C. Lewis, College View, Neb.

Naples, according to the "Western Watchman" (Catholic), is a "very Catholic and a very religious city." Speaking of the observance of Sunday in that city, the editor says: "There was not a store in the whole city open yesterday. We were told that no purchases could be made on that day. We drove thru the city in an open carriage and saw all the people dressed for Sunday. There was not an exception. The people can best be seen in the streets, and of a Sunday afternoon few are found indoors. The whole city had a Sunday air not seen outside of Canada. This was a revelation." This is the Sunday that many Protestants desire.

France has held third place in the world's navies for decades, but now it is stated she has slipped down one place. The building of two new cruisers of the largest type, provided for in her budget for 1909, will not bring her back to her former rank. The decrease in population, slight as it is, is adding so much to the financial burden of France that she is unable to keep up her army and navy appropriations.

The Presbyterian General Assembly at its recent session in Kansas City passed strong resolutions in favor of the prohibition of the liquor traffic, and voted an appropriation of \$35,000 to meet the expense of the campaign they have planned to wage against it.

According to the "Philippine Christian Advocate" the Methodists of the islands demand protection or religious liberty. Why should they plead for it there and work against it here in their effort for Sunday laws?



Open the Door.

OPEN the door, let in the sun;
He hath a smile for every one;
He hath made of the rain-drops gold and gems;
He may change our tears to diadems—
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which will banish sin;
They will grow and bloom with a grace divine;
And their fruit shall be sweeter than that of the
vine—
Open the door!

Open the door of the heart; let in
Sympathy sweet for the stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware—
Open the door!

—British Weekly.

Regretting.

Some Good Common Sense to Mix with Genuine Christianity.

ONCE there was a good woman with a conviction that she was called of Heaven to lift a section of the slums of her city. She dropped her housework and lifted like everything. But she was hampered in her success by a distressing, domestic circumstance. She had a husband and some children and a home. While the mother's missionary face wore a perennial golden glow, the family and the home wore sackcloth and ashes. The home surroundings reminded you of the spot where the soldier of the legion lay dying in Algiers; "there was lack of woman's nursing; there was dearth of woman's tears." Mother finally recognized this hampering domestic limitation and fell to regretting that she had ever married, and so cut off a career of blessed helpfulness to the world. This chronic regret of course was a source of cheer to the husband and the children!

Years ago we had a little minister at our church in the country who had an abiding regret that he had never learned to read the Bible in the original Greek and Hebrew. He was sure he could have gotten so much more out of the text in the original; but his time for such study had gone by. A wife and three babies stood between him and a theological course. So he pined and mourned and finally got a fixed pathos in his daily vocalization like unto that in the voice of your invalid Aunt Isabel, who walked on the edge of the grave for eighty-four years and finally died in spite of her infirmities.

I once was in the home of a thrifty farmer of ninety-four years who owned a fine quarter-section in a beautiful valley near the St. Lawrence River. He had prospered and had much to thank Providence for; but he had a big smothering regret. "O, my boy," he said to me, "If I'd a' only took the Bealses quarter across the road when I come here fifty-four year ago I'd o' hit it! I'd o' hit it! But it was a dollar a acre more'n this, an' I couldn't seet no dollar's wuth

in that more'n this, and so I tuck this. Now Bealses is wuth nigh fifteen dollar a' acre more'n mine. Fifteen a' acre on a 160 acres makes \$2,400. Think on it! Me a lettin' \$2,400 slip out'n my fingers like a plumb fool!" The neighbors told me that the old man had been heaving that \$2,400 sigh for forty years.

If the farmer instead of raising his sigh had put his breath into raising an extra bushel an acre for fifty-four years he would have had the Beals place beaten to a batter. And if the little minister had used his breath preaching the good tidings out of King James' Version of the Scripture, instead of sighing for a diet of Greek and Hebrew roots, he probably would have won more men over to the higher life. And as for the woman with the blasted missionary career—the saving of a husband and a few children might have been as large a job as she was capable of doing in a lifetime. We count that quite large at our house.

Regret is a dangerous medicine. One good dose is all that is safe to take for one complaint. Even then one should be dead sure he has the complaint. Taken regularly the effect is cumulative like that of opium or alcohol; it leads to the regret habit and to final and fatal soul-wilt. Have you lost the best chances in life? Very well; there is always a next best. Cheerfully go after that; make it your own. Did you lose it because of no fault of your own? Then that was not the best chance. Something better was intended for you. Did you miss it because of your own fault? Then put away the fault and get the best yet coming. Once there was an invalid man who seemed near his final collapse. "My constitution is all gone," said he cheerfully, "and I am just living on my by-laws. But I reckon I can patch out a year or two yet." And while he lived he handed out good cheer and a good example to his more husky neighbors. Such a brief life may come nearer success than the one that lugs a great big sighing, blubbering regret thru a long series of mournful years. If we find after taking our bearings that our life's way is walled in by unchangeable circumstances, let us not waste ourselves by butting the wall nor leaning against it to weep; but fitting our little plans to the larger plan, do great things with our small material. It is not what circumstances did to us, but what we did under the circumstances, that measures our life's success.—*Wheat Belt Review*.

Strawberries Canned Without Cooking.

HAVE your jars perfectly clean and dry, then take equal parts of fresh berries and sugar, and mix and mash thoroly. To accomplish this, take only a small quantity in a dish at a time, that you may be sure every

berry is mashed. Put into the jars, and seal immediately, inverting the jar for a short time before putting away.

The work is easily and quickly done, as there is no heating. My berries canned in this way last summer kept perfectly and have preserved their delicious flavor unimpaired. Strawberry shortcake equal to that of the summer has been an enjoyment whenever we wished thru the winter.—*Woman's Home Companion* for June.

His Clothes.

A NEAT, personal appearance means everything to every person, and neatness is a good thing for boys as well as girls, and if they do not learn it when they are young, perhaps they never will, and a mother whose money is not plentiful must study economy in order to keep her boy presentable. I often see boys, otherwise well dressed, with grease spots on their clothing.

These spots can be removed from woolen garments quite readily in the following way: Take half a teacupful of warm soft water, and pour one tablespoonful of liquid ammonia into it, then with a small brush scrub the spots with this solution, and before they are quite dry dip the brush into a small quantity of coal-oil and scrub the spots vigorously. If the cleaning is well done, there will be no spots on the cloth when it is perfectly dry.

If their coats and pants are not soiled enough to be washed, they can be cleaned with gasoline, but the only safe place to use it is out-of-doors. Put the garment in a large bowl and pour enough gasoline over it to saturate it thoroly, cover closely and let it stand for two hours, then press the fluid out and hang over the line. In an hour it will be perfectly dry and clean.

If it is necessary to economize closely, it may be worth while to examine the old garments before buying new suits, as an old suit or a woolen dress skirt will often furnish plenty of good material for a small suit. One economical mother fashioned a stylish suit for her small boy from a faded blue cloth suit of her own, but the pieces were first washed clean and then colored a rich dark-blue with diamond dye for wool, and a faded blue straw hat was renewed by dissolving some of the dye in a little alcohol and applying to the hat with a soft brush. When perfectly dry, the hat was given a coat of thin varnish, and with a new lining and a band of ribbon it was as nice as a new straw hat, and this stylish and serviceable outfit cost a very small sum of money.

A. M. H.

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Ready July 15, 1908



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At the late meeting of the General Conference Committee held in Washington, D. C., April 14 to 26, the whole question was carefully considered and the following resolution adopted:

"Whereas, There is a strong demand from the field for a monthly magazine covering all phases of the message, to be used by agents in pioneer missionary work; and,

"Whereas, For over a quarter of a century the SIGNS OF THE TIMES has been recognized as the pioneer missionary paper of this denomination; therefore,

"Resolved, That we approve of the action of the Board of Directors of the Pacific Press Publishing Company in deciding to issue a monthly edition of the SIGNS OF THE TIMES in magazine form, with cover, to retail at ten cents per copy. This edition to be used especially by agents to sell on the streets, in the stores, and from house to house.

"And we further recommend, That the Pacific Press continue to publish the regular weekly edition of the SIGNS for general missionary work, the same as heretofore."

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Soon the Fourth of July with its boom and rattle and roar will be upon us. Spread-eagle orators will declaim. Chinese fire-crackers and all sorts of fireworks will be burned by the millions, and Young America and Old America, too, for the matter of that, will have a good time for a few hours, save those of burned fingers, broken limbs, powder-burned faces, blinded eyes, and the mourning of friends for their dead. After the day of "patriotic" dissipation is over, the reaction comes.

We have no condemnation for those who find that their highest enjoyment, as Lincoln remarked of a certain thing, "for those who like that sort of thing that is about the sort of thing they would like." Such a manner of celebration is more often the impulse and indulgence of the flesh instead of a patriotic celebration. Independence and liberty are glorious things in which all who enjoy them should rejoice; and we do praise God for a free country. But all who enjoy liberty should also think of the other man who may be deprived of its blessings. Lowell has truly said that

**"They are slaves most base
Whose love of right is for themselves,
And not for all the race."**

While we cheer for Independence, we ought to ask ourselves what it means. When we shout for the Flag, we ought to remember what it symbolizes; that it stands for the broadest civil and religious

liberty for the individual consistent with the equal rights of all; that the oppression of one is the oppression of all; that the restriction of the rights and liberties of one is the restriction of the rights and liberties of all. Forgetting these things, and the Fourth of July is but a condemning tradition, and the Flag but a tricolored, meaningless cloth thrown to the breeze. It is not traditions which make men and nations, but living principles.

We wish to return our thanks to the South Lancaster Academy for their new calendar, beginning with the close of the school year, June, 1908. It is always welcome and we have come to want it as our desk calendar. It places the red-letter days at the close of the week where they belong instead of at the first of the week; also giving the time of sunset on the sixth day of the week for the latitude of South Lancaster. Together with the calendar comes the announcement for the year 1908 and 1909. This can be secured by addressing Mr. B. F. Machlan, business manager, South Lancaster, Mass. It presents splendid courses of study, and the academy is doing excellent work.

Prayer.—Dr. R. F. Horton in a recent address says that prayer is a lost art. He stated: "Our prayer-meetings are empty, and I am not surprised, for a prayer-meeting is often a dreary infliction. We have lost the art of praying. We want nothing more to-day than men who are good at praying." He went on to say that the "Mauretania," the great Cunard liner, was built by prayer. The architect who constructed it would not put in a single piece of that great ship without definitely asking God to aid him. Nor would he receive any part of the machinery without having the consciousness that it had also received the divine acceptance. If a man would do that in building a ship in which human lives would be risked, how much more ought those who are workmen for God in the building of His spiritual temple want the Master's guidance at every step.

Soul and Spirit.—The original terms from which these words come occur in the Hebrew and Greek an aggregate of about one thousand seven hundred times, and yet not once is soul or spirit said to be immortal, deathless, never-dying. All these expressions and the ideas they convey are anti-Biblical and anti-Christian. Life is found only in Christ. The soul without His life perishes forever. He is "the Way, the Truth, and the Life." Let not Satan deceive you thru a false and pagan philosophy which aims to exalt sinful man, and takes from Christ the honor that belongs to Him.

Submission and More.—It is thus that the *Western Watchman* puts it concerning the "Modernists" in the Roman Catholic Church and the papal decree:

"We do not want mere submission on the part of the cowardly little heretics; we demand an explicit acceptance of the letter and spirit of the decree. The bishops should now do a little weeding. They have a sharp hoe, and there need be no fear of injuring wholesome plants. All these 'moderns' in our seminaries and universities are tarred with the same stick. Give them a long retreat, and then employ them in lines for which their limited abilities better fit them."

Profane Swearing.—Of all open infractions of the Ten Commandments, profane swearing is said to have as little excuse as any other conceivable. For in the commission of most sins the devil presents before the sinner some apparent gain. It may be unlawful, but it has profit of some sort in it for the sinner. For instance, a man steals in order that he may get plunder; he drinks to satisfy a perverted appetite; he indulges in lust to satisfy passion; he tells falsehoods to avoid punishment; he kills for money or revenge; but swearing is said to be biting at the devil's hook without any bait upon it at all, or anything to

tempt the soul to do it. It has been well said that it satisfies no desire, gives no pleasure, acquires no property, makes no one happier, wiser, or better. Many times, of course, it is the result of an outburst of anger, but in many other cases it seems to be purely mechanical. Let the words be choice words.

Our Bible Band.

Schedule for Week Ending July 11, 1908.

Sunday	July 5	Neh. 9, 10	Matt. 2
Monday	" 6	" 11, 12	" 3
Tuesday	" 7	" 13	" 4
		Esther 1	" 5
Wednesday	" 8	" 2, 3	" 6
Thursday	" 9	" 4, 5	" 7
Friday	" 10	" 6, 7	" 8, 9
Sabbath	" 11	" 8-10	

Suggestive Notes.

The first three days of this week finish the book of Nehemiah, closing with the energetic marriage reforms of chapter 13. This chapter also clearly shows to us when the Sabbath began; namely, at sunset, when it would begin to grow dark under the deep shadows of the walls of the city.

One of the evils among God's people thru all the ages has been intermarriage with the people of the world. It led them astray before the Flood; in all the various ages of the history of the children of Israel, it always had the same effect. It was the means of overthrowing the greatest king that Israel ever had—Solomon. It has always worked to the destruction and impoverishment of souls in the Christian church. Any one who loves the Lord Jesus Christ with all his heart ought not to yoke up in one of the closest unions which humanity knows with an unbeliever.

Tuesday, July 7, we begin a new book; namely, that of Esther—a book of much interest from several view-points. Esther was a Jewish maiden, the niece of the Benjamite Jew, Mordecai. The Persian name is Hadassah, meaning "Myrtle," while Esther means "Star." Because of her beauty she became the queen of the Persian king, Xerxes who reigned from 480 B.C. to 465 B.C. Note these features connected with the book:

1. It records the history of a crisis in the lives of the people of God. Because of the wickedness of the Amalekites the Lord had sworn that there would be war between Himself and Amalek from generation to generation. There seemed to be the greatest bitterness among all the Amalekitish people toward the Jews. The reason for this is not given. It may have been jealousy; it may have been their first defeat thru Israel. At any rate that hatred was inculcated to all generations. If Saul had obeyed the voice, the Amalekitish people might have been utterly scattered. This would have been a blessing to the nations, but Saul did not, and the people became strong; so there seems to have been many of them scattered thruout the Persian kingdom in the days of Esther. Among them was Haman, a descendant of Agag, one of the king's counselors, who in his hatred of the Jewish people determined to destroy them, and by his influence over the king succeeded in obtaining a decree to that end.

2. The book was written to show how God saved His people from these plottings, and also to show the origin of the feast "Purim," from the word "Pur" (lot), "casting of lots." See the ninth chapter of the book.

3. The book does not mention the name of God nor use any pronoun referring to the Deity. The reason for this is thought to be that had the name of God been mentioned, it would have stirred up unnecessary hatred and prejudice on the part of the idolaters. The people of God would understand it written as it is, while the enemies of the Jews could take no advantage of it to bring persecution upon them.

Our lessons in Matthew will speak for themselves. Any questions which may arise concerning them we shall be glad to answer to our band members.