

SIGNS OF THE TIMES



"When it is evening, ye say, It will be fair weather . . . and in the morning, It will be foul weather: . . . Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:2, 3.

"His watchmen are blind: and they are shepherds that can not understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, . . . To-morrow shall be as this day, and much more abundant." Isa. 56:10-12.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2564.—The First-Born of Every Creature.

Does Col. 1:15-19 mean that Christ was really begotten in His origin? If He was not, how could He lay down His life?

J. H.

The passage in Colossians has to do not with the origin of Christ simply, but His humiliation also. He was born of woman and made a brother-man; therefore, He is the Head of the body of the church, kindred with them; "the first-born from the dead," not in point of time, but in the purpose of God, and in the preeminence shown in the next clause, "that in all things He might have the preeminence." As to how He could lay down His life, we do not know. He declares, "I have power to lay it down, and I have power to take it again." The whole sacrifice of Christ was not enacted on Calvary. When sin entered God's dominion, Christ gave Himself, laid aside His glory, took upon Himself the form of a servant, was an angel with the angels; still later He takes another step downward, and takes upon Himself the form and likeness of sinful flesh and becomes in all things like His brethren of the human family, and suffers with the infirmities of the human family upon Him, dying at last upon the cross. That act was but the climax of a series of acts, extending from the time when He gave Himself for man's sin, at the foundation of the world, till He died upon the cross. Human minds can never understand it. "Great is the mystery of godliness." How He who was "from the days of eternity" (Micah 5:2, margin) could become as His creatures, going down to the very depths of wo and sin, will be utterly incomprehensible to the creature. Just so long as endless ages roll, he will see new depths, new beauties, new glories, in the great love of God. As has been expressed, the plan of salvation will be "the science and song" of the redeemed thruout all eternity. But He did it all, and He did it for us; and while our minds can not comprehend, faith can apprehend the great fact, and so the means of another mighty miracle, Christ dwelling in us.

2565.—Easter Sunday.

When was Easter instituted and by whom? The claim, of course, is that now it is held in commemoration of the Saviour's resurrection.

J. C. V. S.

It is almost impossible to tell just when any of these voluntary feasts and practises crept into the church. It was at a comparatively early age that the celebration of Easter began. There is no doubt but that at an early date the primitive Christians celebrated, in a way, Christ's resurrection from the dead, but they never designed to set apart a day for that purpose. That is stated over and over again by the early fathers. The yearly celebration of that day they connected with the Passover, and it was called the paschal feast. It is an utter mistranslation which places "Easter" in the text of Acts 12:4. Instead of Easter it ought to be the Passover, as it is in the Revised Version. Therefore, the early Christians kept it at the time regulated by the Passover; but at an early day, the Roman Church endeavored to place the celebration of the resurrection on Sunday instead of on the day of the Passover. Victor, Bishop of Rome, about the close of the second century, attempted to lord it over his brethren of the East, Dowling tells us, by forcing them to follow the rule which was observed by the Western churches in the keeping of the paschal feast. He wrote them an imperious letter commanding them to observe the same days he did. But the Eastern churches answered the lordly summons by the Bishop of Ephesus, Polycrates, that they would by no means depart in this matter from the custom handed down to them by

their ancestors; upon which Victor, exasperated, pronounced them unworthy of the name of his brethren and excluded them all from fellowship with the church of Rome. This Dowling denominates the earliest instance of Romish assumption, but it was not even at that time called Easter. The term "Easter" comes from the Anglo, "Eost-ra," the name of a Saxon goddess, worshiped in spring, as exemplifying the fruitfulness and productiveness of nature, worshiped with flowers, eggs, and other symbolical characteristics, and, as with other heathen festivals, the rapidly apostatizing church thought it would be a good thing to connect the Passover celebration with the heathen feast of Easter, so it came into the church. There is no warrant of Scripture for it whatsoever. There is no sacredness in any way attached to the day; and those who observe it in memory of the resurrection of Christ can well bring home to their hearts the question which the Lord Himself asks, "Who hath required this at your hand?" But is it not well to celebrate the resurrection of Christ? some may ask. Surely it is; but the truest, grandest, most fitting memorial of Christ's resurrection is the godly life of His followers. The resurrection of Christ demonstrated His power over sin, and if His followers wish to keep His resurrection before the world, it will be by living Christ within, demonstrating the power of His people over sin. That is one constant, living representation of the resurrection.

2566.—Mark of the Beast.

What is the mark of the beast? Is it Sunday-keeping? Do Seventh-day Adventists teach that it is?

INQUIRER.

Seventh-day Adventists do not teach that Sunday-keeping is the mark of the beast. There are many thousands of God's children who have observed Sunday and are observing it. They have believed and do believe that it is a holy day, and that they are glorifying God in its observance.

In this they are in error. "The seventh day is the Sabbath of the Lord thy God." So the voice of God declared from heaven. So His finger wrote in the very heart of His holy law. The good of all Biblical ages from Adam to our blessed Lord and His apostles observed it; and we are over and over assured in the Book of God that His holy law is unchangeable, even to the jots and tittles. Ps. 111:7, 8; Isa. 51:6, 7; Matt. 5:17-20. Thus God has given us law and example for its observance, and its deeper study will show that it is founded on the eternal principles of the character of God.

Sunday is an interloper. It has neither divine command nor example. By no word of Inspiration is a sacred character for it predicted or assumed. It is one of the "six working days" and no more. Religiously, it is "the wild solar holiday of all pagan times," dedicated to the worship of the sun, among the seasons and times forbidden of God. It came into the Christian church thru that apostasy which should "magnify itself," and "think to change the times and the law." Dan. 8:11; 7:25; 11:36-39; 2 Thess. 2:3-7. The Roman Catholic Church declares Sunday-keeping in the church to be the mark of her power to command fasts and holy days. "That the (Roman Catholic) church hath power," she declares, is proved "by the very act of changing the Sabbath into Sunday."—*"Abridgement of Christian Doctrine."*

Protestants have no other authority than that of pagan and papal tradition. Yet many have not understood, many do not understand, that they are in error, and God blesses them, not because of the error, but notwithstanding the error; for "the eyes

of Jehovah run to and fro thruout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." True service is a matter of love; knowledge is a matter of revelation and instruction. There are many who know little but love much, and God is leading them on to greater light and knowledge. It is also sadly true that there are many who know much but love little or not at all. For them God waits. Unless the heart and affections are yielded to Him to be changed by His Spirit, knowledge will avail nothing, and the light which is in them will become darkness.

Now in God's providence and plan His great Threefold Message of Rev. 14:6-14 is going to the world to call men from darkness to light; is going to Babylon to call men from confusion of cruel dogma and tradition back to the word of God. Some in every nation, tribe, and people, will hear, and heed, and do; will return to "the everlasting Gospel," and be found among those who keep the commandments of God and the faith of Jesus." Rev. 14:12. Others will abide in Babylon, will in Babylon commit spiritual fornication by uniting with civil power to enforce the dogmas and traditions of error, among which will be Sunday. Around this all the union of church-and-state forces are gathering. This union and consequent conditions between church and state compose the beast and the image, till organized apostasy and church-and-state tyranny are world-wide. The mark and test of allegiance to this power will be the legal Sunday, the great mark of apostasy, the change in God's law; and he who in the light of God's word turns from that light, from that law, from that Gospel and its power, to the darkness of tradition and apostasy, to the power of the civil arm, receives in his very worship and yielded allegiance the character of the power he serves, and he crowns that with the badge of beast authority, the mark of his servitude, by the observance of Sunday as enforced by the beast and his image, in contradistinction to the true service of God in the Sabbath of the fourth commandment.

This is in principle the mark of the beast. Just the particular form it may assume in the future development, we do not know. Just at what stage of character development men possess that mark and cut themselves off from God, it is not for mortals to say. Judgment rests with God, not man. It is for us to proclaim the solemn warning against false worship, the dread consequences of sin; to set forth the eternal principles of the true; to plead with men to come to Christ in the faith that changes character; to entreat that Spirit which writes God's holy law upon the heart, and makes the doing of His every command a delight. But, praise God, the judgment of those who reject His truth rests not with us, but with Him.

2567.—The Pronoun "His" in Rev. 22:14.

Will you please explain what is the antecedent of the pronoun "His" in Rev. 22:14? Can this possibly refer to Christ? Is it the so-called revised code of the Ten Commandments which some of our Christian friends talk about?

A. L. M.

We can very easily understand to whom it refers if we will remember that it is Christ Himself who is talking. Read the 12th verse in connection with the 14th, between which there is no break. "Behold, I come quickly, and My reward is with Me to render to each man according as his work is. . . . Blessed are they that do His commandments, that they may have right to the Tree of Life." Connect this also with Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." There can be no question as to the antecedent of the pronoun "His," and that is God the Father. Note also the 16th verse which still holds the connection, "I Jesus have sent Mine angel to testify unto you these things for the churches." There is no such thing in all the Bible as a revised moral code, or a revised code, of the Ten Commandments. Perfection does not admit of revision in God's plan.

Sigmas 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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"God Is Our Refuge"

By Mrs. E. G. White

IN his long life, David found on earth no resting-place. In his manhood a hunted fugitive, finding refuge in the rocks and caves of the wilderness, he wrote:

"O God, Thou art my God; early will I seek Thee:

My soul thirsteth for Thee, my flesh longeth for Thee

In a dry and thirsty land, where no water is.

Thou hast been my help,
Therefore in the shadow of Thy wings will I rejoice."

"Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God;
For I shall yet praise Him,
Who is the health of my countenance,
And my God."

"God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear, tho the earth be removed,
And tho the mountains be carried into the midst of the sea."

In the ninety-first psalm is a most wonderful description of the coming of the Lord to bring the wickedness of the wicked to an end, in which He gives to those who have chosen Him as their Redeemer the assurance of His love and protecting care:

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress:

My God; in Him will I trust.

Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with His feathers,

And under His wings shalt thou trust:

His truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night;

Nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness;

Nor for the destruction that wasteth at noon-day.

A thousand shall fall at thy side,

And ten thousand at thy right hand;

But it shall not come nigh thee.

Only with thine eyes shalt thou behold

And see the reward of the wicked.

"Because thou hast made the Lord, which is my refuge,

Even the Most High, thy habitation:

There shall no evil befall thee,

Neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee,

To keep thee in all thy ways.

They shall bear thee up in their hands,

Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder:

The young lion and the dragon shalt thou trample under foot.

Because He hath set His love upon Me, therefore will I deliver him:

I will set him on high, because he hath known My name.

He shall call upon Me, and I will answer him:

I will be with him in trouble;

I will deliver him, and honor him."

The time has come when the righteous should understand that the judgments of God are to fall upon all those who transgress His law, but that those who walk humbly before Him will triumph with holy gladness, realizing constantly that they are under the assuring protection of His everlasting covenant of love. As Jehovah is holy, He requires His people to be holy, pure, undefiled; for "without holiness no man shall see the Lord." Those who worship Him in sincerity and truth will be accepted by Him. So long as God's people, in this time of peril, are sincere and upright, pure and undefiled, and trust alone in the One who is all-wise, all-merciful, and full of compassion, they walk in safe paths, and will not be turned aside. God is their defense, their front-guard and rear-ward.

Slighting God's Mercies.

At any moment God could withdraw from the impenitent the tokens of His wonderful mercy and love. O, that human agencies would consider what will be the sure result of their ingratitude to Him, their disregard of the infinite Gift of Christ to the world! Loving transgression more than obedience, the blessings of God, which they enjoy but do not appreciate, will become the occasion of their eternal ruin. Choosing to engage in worldly amusements and sinful pleasures rather than to check themselves in a course of sin and live for the honor of God, they learn too late what it means to be without God, without hope. Then they learn what they have lost by choosing to stand in rebellion to His commandments. In the past they have defied His power, rejected His overtures of mercy. When His judgments fall upon them they realize that they have lost happiness, life—eternal life in the heavenly courts. Surely they will say, "Our life was full of madness against God, and now we are lost."

In the time when God's judgments are falling without mercy, O, how enviable to

the wicked will be the position of those who abide "in the secret place of the Most High,"—the pavilion in which the Lord hides all who have loved Him and obeyed His commandments. But when probation has ended, the door of mercy is closed to the wicked. No more prayers in their behalf are answered.

There Is Yet Time.

But this time has not yet come. Mercy's sweet voice is still heard. The Lord is still calling sinners to come to Him. As the light of truth reaches their hearts, will they repent and be converted? Will they, in humility, in meekness and lowliness of heart, come to the foot of the cross to learn of Jesus? Will they say to Him, "I will wash mine hands in innocency; so will I compass Thine altar, O Lord: that I may publish with the voice of thanksgiving and tell of all thy wondrous works"?

The righteous understand God's government, and will triumph with holy gladness in the everlasting protection and salvation that Christ thru His merits has secured for them. Great joy will come to them in that day when every man shall receive according to his works; and songs of joy will burst from their lips as they recall all that God has done for His people.

Until that day of final triumph comes, it is the privilege of every trusting believer to join in the song:

"The Lord is my light and my salvation;
whom shall I fear?

The Lord is the strength of my life; of whom shall I be afraid?

When evil-doers came upon me to eat up my flesh,

Even mine adversaries and my foes, they stumbled and fell.

Tho an host should encamp against me,

My heart shall not fear:

Tho war should rise against me,

Even then will I be confident.

One thing have I asked of the Lord, that will I seek after;

That I may dwell in the house of the Lord all the days of my life,

To behold the beauty of the Lord, and to inquire in His temple;

For in the day of trouble He shall keep me secretly in His pavilion:

In the covert of His tabernacle shall He hide me;

He shall lift me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me;

And I will offer in His tabernacle sacrifices of joy;

I will sing, yea, I will sing praises unto the Lord."

"KEEP all your being open to all the sympathy of Christ. Do not banish Him from your earth and He will not shut you out from His heaven."

The Seventh or One Seventh

A Review of the "Christian Statesman"

THE Pacific Press Publishing Company publishes a little tract entitled "The Seventh, or One Seventh; a Sabbath Query." By illustration and scripture it clearly shows that the seventh day is the Sabbath, the day commonly called Saturday, from sunset Friday night, of course, till sunset Saturday night. The little tract also shows that the seventh-day Sabbath is the seventh day of the week.

Utterly ignoring this, however, *The Christian Statesman* for May makes a long and labored argument of eight columns, nearly, to endeavor to prove that the seventh day of the commandment means the seventh after six days of labor, or the seventh day in any series of seven. The core of its argument is found in the following expressions which we number (italics are ours):

From the "Christian Statesman."

1. "It is *not true* that God has given specific command in the Fourth Commandment to keep the *seventh day of the week.*"

2. "The expression 'the seventh day' occurs about fifty times in the Old Testament. In fifteen of these Scripture passages the *undoubted* reference is to the *day of rest*. The thirty-five other texts in which the day of rest is not named should be first examined so as to determine the significance of the term from its use. If the argument of the observers of the seventh day is of any value, they must show that the expression 'the seventh day' is a specific name for the Sabbath and that it invariably means the seventh day of the week. If there is failure in a single instance to show this, it becomes possible that such is not its meaning in the Fourth Commandment."

The Statesman then refers to the days of the Passover, of the glory of the Lord abiding upon Mount Sinai, of the days of the shutting up of the leper, of the days concerning the Nazarite, of the days of purification from touching a dead body, where the term "the seventh day" is used, in which it says:

3. "In all cases it denotes, not the seventh day of the week, but the *seventh of a series* which might begin on any day. It is highly probable, therefore, that in the Fourth Commandment and elsewhere when the Sabbath is designated as the seventh day the meaning is the *seventh of a series* which might or might not begin on the first day of the week. The fact that the Sabbath of the Hebrews was observed on the seventh day of the week is no doubt the cause of confusion in many minds."

The fifteen references to the seventh-day Sabbath are given by *The Statesman*, and Gen. 2:2, 3; Acts 16:26, 27, 29; Acts 20:10, 11 are referred to as examples of the use of the term "seventh day," and again it is declared:

4. "In all the places where the language 'the seventh day' is found without a specific reference to the Sabbath it means simply the seventh after a series of six which might begin anywhere in the week. . . . The only logical inference is that the inspired writers did not use it as a *distinctive name for the Sabbath*, but only to denote the seventh after six other days previously described."

5. "The Fourth Commandment needs no amendment to continue its authority when the rest day is changed, no matter on what day of the week it may be fixed. There is need, however, for *divine authority* for any change that may be made. One chief difficulty with seventh-day observers is that they consider the Fourth Commandment and similar scriptures as fixing the day of rest irrevocably and are not able to feel the force of the argument for the change. God has His own way of appointing religious institutions and of making changes in

the same. The Sabbath was set apart at the first *not by command, but by example*. God rested after finishing the work of Creation. Similarly by *example* the day of rest was changed *from the seventh to the first*. This example was given by Jesus Christ, who claimed to be the Lord of the Sabbath. This example is repeated in His frequent meetings with His disciples on the first day of the week. (Matt. 28:1-10; Mark 16:9; Luke 24:1, 13, 36; John 20:14, 19, 26.) The apostles so understood it and acted accordingly. (Acts 20:7; 1 Cor. 16:2; Rev. 1:10.)"

6. "But some people are not satisfied with this proof and demand more specific evidence that the day was changed. They ask for a command declaring that the first day is the Sabbath just as they claim that there is a command stating that the seventh day is the Sabbath. When people *presume to dictate to the Lord the manner* in which He shall appoint and change His institutions, they take a position which prevents their understanding His word. The proof that God Himself changed the day of rest is as clear as the proof that He ever appointed such a day."

Here are six reasons which *The Statesman* has advanced. It gives another, but it is extra-Biblical. We may refer to it later on. We reply to the above statements categorically.

Has God Commanded It?

1. Is it or is it not true that God has commanded the seventh day of the week? In the first place the Sabbath makes the week. We would have had no week at all were it not for the Sabbath. After six days of labor, God made the Sabbath. Gen. 2:2, 3. The septenary cycle has without any break whatsoever come down from Creation to the present time. There may be a thousand other periods of seven days; that has nothing to do with this *particular seven days*, the last of which is the Sabbath. To use an illustration of our own time: Men do not become confused when we speak of the seventh-day Sabbath, or the first-day sabbath. We never need to say, the first-day-of-the-week sabbath, or the seventh-day-of-the-week Sabbath; the seventh-day Sabbath is perfectly understood. No one declares for a moment that that may mean *any* seventh day—the seventh day of a law-suit, or the seventh day of a case of sickness. It is understood by every soul that it has reference to the seventh day of the week.

The Seventh Day.

2. Seventh-day Adventists never contend, nor so far as we know, seventh-day observers of any class, that the expression "the seventh day" always means the Sabbath. That were folly. Nor can *The Statesman* point to one single instance where such contention is raised. That journal has had no trouble at all, at least in its own mind, in segregating the texts which refer to the Sabbath, and the thirty-five instances which do not.

Of the Week.

3. *The Statesman* admits as a "fact" that "the Sabbath of the Hebrews was observed on the *seventh day of the week.*" It was; for the language can only mean the seventh day of the week, because the week was made with especial reference to that day. In the monumental chart prepared by the noted antiquarian, Rev. Wm. Jones, of London,

it is shown that *the seventh day of the week* has been regarded by nearly all Oriental nations as the Sabbath, and the days of the week are numbered with reference to that: "the first toward the Sabbath," "the second toward the Sabbath," "the fifth toward the Sabbath," "the sixth toward the Sabbath," "Sabbath eve," and "the Sabbath,"—the crowning day of that septenary cycle, which we call the week.

The Origin of the Sabbath.

4. The origin of the Sabbath is more than the designations of a mere day. It does *not* rest on a mere arbitrary command: (1) God labored for six days; on the seventh day He rested; not on *no particular* day, but on *some particular* day, because it is impossible to rest on a day without resting on a particular day. (2) That day He sanctified, or set apart, from the other days, holy unto Himself; for this is the meaning of the word *sanctify*. (3) He blessed that day as the day upon which He rested, the day which He had set apart, placing His blessing upon it for His people for all time to come. It was that which made the seventh day of that cycle a holy day. Not any seventh day, after six of labor, but the seventh day which God had invested with His own example, sanctification, and blessing. That the seventh day is not the seventh after six other days previously described, that is, some indefinite seven, is clearly shown by Inspiration in Matt. 28:1, Mark 16:1, 2, and other scriptures. Note there, that the first day mentioned is "the first day of the week," and that the Sabbath comes the day just *previous* to the first day of the week. Therefore we are not stating an un-Biblical truth or one which can not be clearly proved by the Scriptures, when it is said that the Sabbath is the seventh day of the week.

God's Own Way.

5. God has His own way of appointing institutions, as shown in our previous statements, and that way He has condescended to reveal to His children. Not only has He condescended to reveal it to them, but He has taken express pains to reveal it to them in order that they might see and know the nature of the institution itself.

He has revealed that the Sabbath rest is not mere cessation from work. "The Most High fainteth not, neither is weary." "On the seventh day He rested and was refreshed," we are told elsewhere. He received satisfaction, delight, in contemplating His own work, and so He has asked His people to make the Sabbath day just what it was to Him, a delight in contemplation of the works of the Lord. He has made "His wonderful works to be remembered," we read in the 111th psalm, and that memorial of His works is the seventh-day Sabbath as given in the Fourth Commandment, to be kept holy to the Lord, honorable, as interpreted by Inspiration in Isa. 58:13.

Nor did He give us simply His example. To "sanctify" is to set apart, or separate, as before remarked, but it would be manifestly impossible for God to set apart or separate a day for an institution made for man (Mark 2:27) and not give instruction concerning it. This is very clearly evident

from Exodus 19, when God sanctified Mount Sinai. He did that by setting bounds about it, separating it from the adjacent country; and gave command to the children of Israel that they were not to pass those bounds; and so Lange's Commentary on Gen. 2:2 declares that the very record there must imply a command. It could not be understood otherwise.

Such a command we have not concerning the first day of the week, *neither* have we *any example* for the first day of the week such as we have for the seventh. *It is expressly stated* that God *rested* upon the *seventh day*. It is *never* stated *anywhere* that *Christ rested* upon the *first day of the week*. It is *not* stated *anywhere* that He *honored* the *first day* of the week in any other way than He did the other days of the week. He merely appeared to some of His disciples in the early morning of that day, and then He leaves them alone in doubt and perplexity until *the very close of that day* before He manifests Himself to them. With brooding, sad hearts some of them remarked toward the close of that day, "We thought that it had been He that should have redeemed Israel, but now this is the third day since these things were done," bringing from the Master's lips Himself: "O fools, and slow of heart to believe."

We ask the reader to faithfully, slowly, and carefully read all the New Testament references given in the quotation from *The Statesman* above, and find, if he can, *one* utterance in any one of them which would indicate that the *first day* was to be regarded as a holy day.

What Should Satisfy.

6. There are some people who are not satisfied with such proof as *The Christian Statesman* offers, and, believing the Bible, one does not wonder that they are not satisfied. They *do* ask for a *command*; God has *taught* them that they *should do this*. *The Statesman* says, "When people presume to dictate to the Lord the manner in which He shall appoint and change His institutions, they take a position which prevents their understanding His word." But we would ask in this case, Who is presuming to "dictate to the Lord the manner in which He shall appoint and change His institutions"? Those who hold to the seventh-day Sabbath are simply taking *God's word* for it. They are neither presuming nor dictating as to how He should set apart the Sabbath for man, they are simply taking it just as He has given it in His word. They have no *ifs* nor *ands* nor *presumptions*, nor *assumptions* connected with it. It is simply the straightforward word spoken from heaven by the voice of God and lived out in patriarch and prophet, and above all else, in our Lord Jesus Christ. Then to say that if we do not accept of a rival institution which has neither command nor example to sustain it we are presuming "to dictate to the Lord the manner in which He shall appoint or change" it, is worse than begging the question.

It is God Himself who has declared that His law is *unchangeable*. He has said that it can not be changed in one jot or tittle, the smallest letter or smallest point of a letter,

which would affect the precept, the obligation. He has enjoined upon us that we should not add to or take from that which He has spoken in order that we may keep His commandments. Deut. 4:2. And the necessary inference is that to add to or take from is to place ourselves in that position where we can not observe His law.

To demand acceptance and observance of an ancient institution because kept by good men, would be to demand that the government use and accept as genuine a counterfeit note because good men passed it as genuine. On the same *supposition* the children of Israel could have demanded the worship of the serpent of brass which Hezekiah ruthlessly and justly destroyed, calling it Nehushtan, "a piece of brass." "Why," the idolaters could have said, "that was made originally according to God's command,"—something which by the way could not be claimed of the Sunday Sabbath,—"and we have paid adoration to that ever since the days of Moses. Who are you that should 'presume to dictate to the Lord the manner in which He shall appoint and change His institutions'?" Presumably there were those who offered just such arguments in the days of Hezekiah, but they did not change the course of the true-hearted king. It is Jesus our Lord who says, "**Ye are My disciples if ye do whatsoever I command you.**" And again, "**If ye love Me, keep My commandments,**" and again, "**Why call ye Me Lord, Lord, and do not the things which I say?**" And He justly rebukes His ancient people who had multiplied fasts and feasts, and thought that by so doing they were honoring God, with the words, "Who hath required this at your hands?"

The Statesman remarks that "the proof that God Himself changed the day of rest is as clear as the proof that He ever appointed such a day." But all that it condescends to give us is its own statement. The proof they present is just as clear as the rest of their argument.

Unscriptural Positions.

7. The reference to Colossians bears just as strongly against *The Statesman's* position as it does that of seventh-day observers; for if the expression, "Let no man, therefore, judge you in meat, or in drink, or in respect of a feast day or a new moon, or a sabbath day," applies to the weekly Sabbath, and, if it is true, as *The Statesman* declares, that "it is sufficient to say that the Fourth Commandment is as binding now as any other precept of the Decalogue," and that the first day of the week is now the Sabbath, then Paul's letter to the brethren in Colosse applies with equal force to the first day as to the seventh. But those who are familiar with God's word know that there were certain annual sabbaths, all typical in their nature, pointing forward to Christ Jesus, the body and the substance. When the substance was reached, the shadow ended, in the very nature of the case, expired. Some of the Jewish Christians observed those annual feast days and sabbath days, others did not. They concluded every day was alike outside of the Sabbath of the Lord. The injunction of the apostle is not

as to whether one ought to keep them or ought not to keep them, but let no man judge you or condemn you in the doing of those things. Neither did some of the Jewish Christians keep both days, as *The Statesman* declares. Church historians tell us that the first day of the week was never observed as the Sabbath, nor was it called the Sabbath until we come down hundreds of years this side of Christ. Tertullian tells us that they had no command whatsoever, only custom, for the early morning services which were held in his day, two hundred years after Christ.

Early Christian Churches.

It is generally conceded by all candid church historians that all of the early Christian Jewish churches kept the seventh-day Sabbath. Paul, in the 28th chapter of Acts, challenges his Jewish brethren to bring anything against his own example concerning the law of God; and he commends the Christian church in Thessalonica for becoming "followers of us and of the Lord" (1 Thess. 1:6) and for becoming "*followers of the churches of God which in Judea are in Christ Jesus*" (1 Thess. 2:14). This certainly shows that the customs among the Thessalonian brethren, converted from the Gentiles, were similar to those of the Judean Christians.

The passage in 1 Cor. 16:2, as every one knows, refers to the reckoning up of accounts and the laying aside at home whatever each was able to do, as the week went by; and this was done as a purely business matter on the first day of the week.

Acts 20:7, if the context is studied, clearly shows that Sunday was used as a regular working and traveling day by the apostle. And Rev. 1:10, if interpreted by the Scriptures, refers not to Sunday, but to the Sabbath of the Lord; for the Lord's day, interpreted by the Lord's word, is demonstrated to be the Lord's Sabbath, or the seventh day of the week. This much for "The Seventh, or One Seventh."

He who gave the *day* also designated the *time* where the day should fall. To say that it is indefinite, is to charge God with the confusion which human beings, wise above what is written, have brought upon themselves.

We plead with our readers to be loyal to that law, before which they must stand in the last great day. For our judgment will not be as to what human custom was, but as to what the Lord Himself taught. "So speak ye, and so do as they that shall be judged by the law of liberty."

ABDIEL.

The Divinity of Christ.

CHRIST'S divinity accounts for His exaltation to the right hand of God, justifies the worship of angels and the confidence of mankind. It makes clear His right to the throne of the universe, and enables the mind to understand why He is exalted in providence, in grace, and in judgment. It is the unifying truth that harmonizes all other teachings of Christianity, and renders the entire system symmetrical and complete. —George C. Lorimer.

Christ the Eternal King

By Charles Lindsay Taylor

FOR six thousand years earth has been a battle-ground. The supremacy of the world, the kingship originally given to Adam, is the stake for which Christ and Satan, as leaders of mighty opposing forces, have contended. Strange indeed it appears that heaven should have entered into controversy with one whose power is limited and who in justice might have been blotted from existence.

Why the controversy has been so long drawn out may be partly understood when we consider that this world is but "the lesson-book of the universe." See 1 Cor. 4:9. The influence of Lucifer's fall in heaven was wide-spread, and Infinite Wisdom saw that to overcome this influence "the whole universe must see the deceiver unmasked." "Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence." And to convince all created intelligences of the horrors of sin and the blessedness of righteousness, Satan has been given a free hand and much time to manifest the true character of his effort. There can be but one outcome, therefore—the complete triumph of the principles of mercy and love. Jesus Christ will take the throne.

Just how thoroly our Redeemer shall put down and eradicate sin, just how fully He shall one day "reign in righteousness" (Isa. 33:1), is beautifully told by another: "The work of redemption will be complete. . . . The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world under the curse of sin, the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of Glory lived and suffered and died; here, when He shall make all things new, the tabernacle of God shall be with men, 'and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.'"

Regarding this glorious ending of the great controversy, already closing, the word of God abounds with many strong assurances. Said the angel to Mary, "The Lord God shall give unto Him the throne of His father David. And He shall reign . . . forever." Luke 1:32, 33. The prophet Isaiah wrote, "The government shall be upon His shoulder. . . . Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9:6, 7. And Jeremiah adds: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper,

and shall execute judgment and justice in the earth." Jer. 23:5.

The extent of His glorious dominion is also pictured: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72:8. This is the whole earth. Just as to the first Adam was committed the dominion over all, so to the second Adam is given universal control. This agrees with the prophetic promise of Micah, "And Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." To Daniel it was said, "And the kingdom and dominion . . . under the whole

The Chimney-Sweep and the Lilies.

So keenly he felt that he matched in his heart
The soot and the grime of his dolorous art,
That his soul-windows opened to catch all the
airs
That are poisoned and heavy from sin's thoro-
fares.

And the sight of the lilies that bloomed by
the wall
Seemed to lie on his heart like the snow on a
pall;
The thought of their purity glistened and
gleamed
On the night of his conscience till darker it
seemed.

But the lilies they bloomed by the wall in their
place,
Nor thought of their loveliness, sweetness and
grace;
And the Sweep read their lesson each night
as he passed
Till, within, he resembled the lilies at last.

And tho he still toils mid the soot and the
smoke,
His heart is as pure as the lilies that spoke
With such eloquent silence, not dreaming at all
Of the good they were doing just there by the
wall.

—Anna R. Crever.

heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27.

His will be an eternal reign. "His seed also will I make to endure forever, and His throne as the days of heaven." Ps. 89:29. Even "as the sun," "established forever as the moon," thus His throne shall be. Verses 36, 37. In that day the people "shall be all righteous." Isa. 60:21. And "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

Now all this is comprehended in God's great plan of salvation thru the Christ. The Son of Man came "to seek and to save that which was lost." Luke 19:10. The lost dominion, the lost home, must be restored together with the man himself. And while to-day we see that "the whole world lieth in wickedness" (1 John 5:19), and the wicked rule with iron hand, yet in the gift of the Holy Spirit we are given "the earnest of our inheritance until the redemption of

the purchased possession." Eph. 1:13, 14. By His sacrifice Christ purchased both man and inheritance, and, therefore, so surely as sin is removed from the life of the man, so surely it shall be taken away and destroyed from off the face of the earth. How shall it be done?

Until the close of this world's history, sin and righteousness will continue together. Matt. 13:30. But the end will come, and "the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Verses 40 to 42. Sin and sinners shall be destroyed utterly. Mal. 4:1. And that baptism of fire which destroys sinners will by direction of Jehovah cleanse the earth from its defilement. 2 Peter 3:10.

In Edenic Beauty.

Forth from the fiery elements the world will come in its Edenic beauty made new. 2 Peter 3:13. "All things" will then have been rejuvenated and regenerated. Rev. 21:5. There will be the New Jerusalem, there, the throne of the Infinite. Rev. 21:1-3; 22:3. There the curse shall be no more; no more tears, nor death, nor sorrow, nor crying, nor pain. Rev. 21:4. The Gospel of the great Physician will have done its full healing work, and men shall be strong and glad forever.

For that day Christ, the King-Priest, is now waiting. Read carefully 1 Cor. 15:24-28. To-day He serves as mediator upon the throne of mercy, and in that work He will continue until Jehovah has put all things under Him. Then He will cease to be priest and will take His own throne, His own kingdom, and begin to reign. Then Rev. 11:15 will be fulfilled—the kingdoms of earth will become His. Then every knee shall bow, whether saint or sinner (Phil. 2:10, 11), for as "King of Kings and Lord of Lords" He will come with His rewards and punishments (Rev. 19:11-20; 1 Thess. 4:15-18).

That will be a day of exaltation for "the Son of Man." "The throne of David," the throne of eternal glory, is His. And as before Him gather His people, other sons of men, others who, like Him, have overcome, He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Then the righteous shine forth as the sun in the kingdom of their Father. Matt. 13:43.

In truth, it will be the kingdom of the Father. Even the Son Himself will be "subject" unto God, that thru the eternal ages "God may be all in all." 1 Cor. 15:28. And when in that glad day men shall stand side by side with their King and Brother, they shall see with immortal vision something more of the glorious eternal purpose which was laid in Christ before the foundation of the world, and with all the redeemed they shall ascribe "blessing, and honor, and glory, and power" "unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Faith—Growth.

FAITH is a matter of growth. Abraham, the great example of faith, was a faithful seeker of truth in the midst of the error of heathenism. God found him to be sincerely worshiping, teaching, living; and He called him out from his heathen surroundings that He might reveal to him greater light. "So Abraham departed, as the Lord had spoken unto him," not knowing whither he went, but with faith that he could follow safely. God rewarded his faith by giving him a view of the land of Canaan, where He renewed the promise of the inheritance and the great nation. With the renewed promise came another test, the long wait for the promised son. The old patriarch became impatient at times, and in his human strength and wisdom endeavored to do for himself that which only God could do; but at length Isaac was born.

Thru all the years that Isaac was growing to manhood, the Lord was training Abraham in obedience that prepared him for the greatest test of his life—the offering of that beloved son on the altar of sacrifice. In all the years that he had walked with God, Abraham had become stronger and stronger in faith; so when the command came, without delay he "rose up early in the morning," and started toward Moriah, where with the same unflinching trust he bound his only son upon the altar, and raised the gleaming knife to slay him.

This was the climax in the life of Abraham, and he met it; not because his faith was strong that day alone, but because with a foundation of a life of faith, his character was fixed. The death on the cross of Calvary was the climax in the earthly career of the Saviour of men; but the suffering of that hour was but the culmination of a life filled with cruel crosses and crowns of thorns. Day by day the life of the Christian must be such a growth in faith and consequent strength of character that the crucial tests will find him strong to endure the most fiery trial.

H.

O. H. M. S.

THE following story is told of Henry Drummond when at school in Stirling:

"Our present king (then Prince of Wales) was married, and the boys in Stirling school celebrated the event with many festivities and decorations. Among other things, they cut out designs of Prince of Wales' plumes in pink and blue paper, and pasted them in the windows. The supply of pink paper running short, a sixth-form boy said to Drummond (then a small boy), 'Drummond, run down-town and buy two-penny worth of pink paper,' to which he replied, 'Shan't.' Then the big boy looked at him, and he knew what that look meant, as he said, 'Drummond, you'd better skip, and remember it's "O. H. M. S." (On His Majesty's Service.)' Then, says Drummond, I started off. And I didn't let the grass grow under my feet as I fled to the town for that pink paper, and all the way down and back I kept saying to myself, 'O. H. M. S.' And many times in my Christian life, when I've had hard, uninteresting duties to perform,

I've said to myself, 'O. H. M. S.,' and this has made them easy and light."

A Song of Cheer.

Mrs. L. D. Avery-Stuttle.

I STROLLED one morn up the mountainside,
Ere the sun had the valley kissed,
And the village spires in the quiet dell
Gleamed white in a veil of mist.

But the winding stream with its grassy banks,
And the vine-clad cots as well,
Were hid from sight 'neath the veil of white
Which covered the verdant dell.

But while I gazed, the fiery steeds
Of the crimson god of day
Their race began; and the mighty sun
Quick scattered the mists away.

E'en thus, I said, is the path of life;
Tho the flowers are hid from sight,
And the mist comes down o'er our sorrowing
hearts,
And we grope in the shades of night,

Still let us smile for our brother's sake;
'Twill lighten his heavy load;
Let us laugh and sing till the heavens ring
As we journey along the road.

Look up, and hope! for the sun will shine,
And the mists be rolled away,
And the shadows black in the onward track
Give place to eternal day.

The Test of Life.

LOVE is the sure test of your spiritual life. The man or woman who does not love has no spiritual life. "We know that we have passed out of death into life, because

we love the brethren. He that loveth not abideth in death." Hate or indifference is the attitude toward others that the prince of death tries to make us assume. We need not hate every one, either; if he can get us to hating only one or two with a good, warm hatred, that is enough for his purposes. He knows that then death has begun to set in. The love of which John writes is not possible in our own strength; it must come from the Lord of Life. But we may make sure of it, if we want it. It is not a feeling; it is the unselfish preferring of others, putting them always ahead of ourselves, in thought and word as well as in act. When, in Christ's strength, we are winning the fight that it takes to do this, we have begun to live as He meant we should live. For God is love, and love is life.—S. S. Times.

I WOULD as soon relinquish all hope of salvation and of heaven and immortality, as give up the expectation of seeing the Saviour in person on the earth, just as His disciples last saw Him near Bethany. Surrender the second advent of the Messiah?—Never. It is the one sublime event.—Rev. G. W. Bosworth, D.D.

"AUTHORITY is the revelation of character; give a man office and you will see what is in him."

Our Bible Reading

The Second Advent—Adventists.

1. What does the word "advent" mean?

"The coming or arrival, as of any important event or person. The coming of Christ."—*Standard Dictionary.*

2. What is an "Adventist"?

"One who lays special stress on Christ's second coming."—*Standard Dictionary.*

3. Who was one of the first Adventists?

"Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousands of His holy ones." Jude 14.

4. What was the faith of the patriarch Job?

"As for me I know that my Redeemer liveth, and at last He will stand up upon the earth." Job 19: 25.

5. To what event did David look forward with joy?

"Our God cometh, and doth not keep silence." Ps. 50: 3.

"Let the hills sing for joy together before Jehovah; for He cometh to judge the earth." Ps. 98: 8.

6. What is Isaiah's view of the advent?

"Behold, Jehovah will come with fire, and His chariots shall be like the whirlwind." Isa. 66: 15.

7. What hope did Jesus Himself offer to His disciples?

"If I go and prepare a place for you, I will come again, and will receive you unto Myself; that where I am, there ye may be also." John 14: 3.

8. What is the great theme of Paul's teaching?

"The Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4: 16.

9. What message from the Lord did John bear?

"Behold, I come quickly; and My reward is with Me, to render to each man according as his work is." Rev. 22: 12.

10. What, then, should be the prayer of every believer?

The advent cry, "Amen: come, Lord Jesus." Rev. 22: 20. H.

"Written with the Finger of God."

1. What command did God give Moses at one time?

"The Lord said unto Moses, Come up to Me into the mount, and be there." Ex. 24: 12.

2. What should he there receive?

"I will give thee tables of stone, and a law, and commandments WHICH I HAVE WRITTEN; that thou mayest teach them." Ex. 24: 12.

3. How were these commandments written?

"He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, WRITTEN WITH THE FINGER OF GOD." Ex. 31: 18.

"The tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and THE WRITING WAS THE WRITING OF GOD, graven upon the tables." Ex. 32: 15, 16.

4. When Moses broke the tables of stone, what command did God give him?

"The Lord said unto Moses, Hew thee two tables of stone like unto the first: and I WILL WRITE upon these tables the words that were in the first tables, which thou brakest." "And He [God] wrote upon the tables the words of the covenant, the Ten Commandments." Ex. 34: 1, 28. See also Deut. 4: 13; 5: 22; 9: 10; 10: 4; Rom. 3: 4. ARTHUR L. MANOUS.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

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The Signs of the Times.

NOT this paper and its name, but that which Jesus denominated "the signs of the times," the events indicative of world-conditions and the progress of development in God's purpose of the ages. In His day it was the first advent and its meaning to the church, sunken in tradition and spiritually dead in formalism. In our day we should read in the signs of the times, in the light of His word, the proximity of His second advent, and the necessity of preparation for that great event.

The artist has pictured on our cover-page not less than a quarter-hundred of commonly recurring and widely prevalent omens in the world to-day. Study the picture. It is not pleasant, we grant, but it is highly instructive if you will let God's word illuminate it. We need not name these signs; the artist has done this. We do, however, wish to call your attention to certain scriptures which foretell all these things for the last days. We have not space to quote the scriptures; but we will tell you where they are found. Please read them.

For increasing sin and wickedness, for violence and brutality, read 2 Tim. 3:1-5, 13; Matt. 24:37; Gen. 6:11; Isa. 59:1-12, 20.

For deception and conspiracies to deceive and defraud, read in the Revised Version Micah 7:3, 4.

For extravagant living, heaping up riches, and strife between labor and capital, read James 5:1-8; Hab. 1:13 to 2:13.

For men's desires to save themselves by confederating, read Isa. 8:9-17.

For Spiritism and other false isms of Satan's working, read 2 Tim. 5:6-8; 2 Peter 2:1-3; Rev. 13:13, 14; 16:14; Isa. 8:19, 20.

For false teaching and smooth stories, read Acts 20:28-30; 2 Tim. 4:2-4; Jude 10-19.

For great world-wide war preparations, read Jer. 25:15-33; Joel 3:9-12; Rev. 16:12-14.

For the synchronous peace cry by the ministers of God who ought to be sounding the alarm instead of soothing God's people with falsehood, read Isa. 2:3-6; 1 Thess. 5:3.

All these and much more are foretold in the "more sure word of prophecy" for these days in which we live. It is not pleasant, but sad to say this picture is so common in the daily press that it is no longer a matter for serious consideration.

Laws innumerable have been placed upon the statute-books to stop the fraud, the deception, the violence, the strife, the inequality; they are but mild and laughed-at protests, which are forgotten on the morrow,

while some prince of grafters poses as a world benefactor, and is "honored" by the multitude because he is "successful."

We are not pessimistic; these are only occurrences of the night of sin and evil. But "the night is far spent; the day is at hand."

This picture, these scenes, should teach the child of God these lessons: (1) He should not be deceived by any smooth story which popular preachers might tell. The preacher is himself a sign that his message is false.

(2) The Christian should do all in his power to enlighten and save the souls in darkness, before it is too late.

Christ is coming. Men may deny it. Inspiration said they would; and the very denial becomes a sign of the great event. For "there shall come in the last days scoffers . . . saying, Where is the promise of His coming?" Read 2 Peter 3:3-5.

Christ is coming. Be glad that the reign of sin is about to end. The glad dawn of eternal day is at hand.

Studies in Romans

The Medium of Salvation.

GOD has a definite plan for the salvation of men. This plan is set forth in many portions of His word, and among the scriptures that tell the story clearly is the following:

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

"But they did not all harken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,
 And their words unto the ends of the world.

"But I say, Did Israel not know? First Moses saith,

I will provoke you to jealousy with that
 which is no nation,

With a nation void of understanding will I
 anger you.

"And Isaiah is very bold, and saith,
 I was found of them that sought Me not;
 I became manifest unto them that asked
 not of Me.

"But as to Israel He saith, All the day long did I spread out My hands unto a disobedient and gainsaying people." Rom. 10:13-21.

"Whosoever shall call upon the name of the Lord shall be saved." This is the plain and comforting promise. There is no respect of persons with God. We do not need to have some influential friends to present us to Him, but whosoever will may come to Him.

But the apostle immediately raises the question, "How then shall they call on Him in whom they have not believed?" There must be belief in Him before they can call on Him. This fact is perfectly apparent. It would not be possible for an individual to call on, or make request to, a person that he believed did not exist.

Then the next questions to be asked are, "How shall they hear without a preacher? and how shall they preach except they be sent?" And from all these questions the apostle draws the conclusion, "So belief cometh of hearing, and hearing by the word of Christ."

Belief must come of hearing the word of Christ. It is the word that imparts the intelligence that enables the individual to lay hold on salvation. Securing salvation is not a blind leap in the dark. It is a definite thing, to be secured in a definite way. The individual is to hear the word of God, and hearing that word he is to believe it and act upon it. This will bring salvation to every one who follows the divine plan.

The individual who has taken the word of God as his guide, and who is intelligently following it, knows that he is secure of salvation if he continues faithful. He has found something that gives him perfect satisfaction and complete rest. He is no longer filled with an awful dread of death or of the future; he looks into the future with perfect joy because he has made the acquaintance of Jesus the Saviour of men, and he knows that His Lord will save every one who reposes trust and confidence in Him.

But do not lose sight of the fact that this desirable prize is not gained in a haphazard, come-by-chance way. "Belief cometh of hearing, and hearing by the word of Christ." We can not get this belief—we can not hear the things that bring it—except by the word of Christ. We must read that word. We must reverently listen to that word. We must pray to God to impress that word upon mind and heart, if we are to have salvation.

There are thousands of people who know about the word of God. There are thousands of people who know that there is such a book as the Bible. But there are very few comparatively who have read that Book till they know its wealth of promises and instruction. And it is only those who reverently read and study the Book that can receive its benefits. We may hear about the delights of a goodly land, but that does not give us a personal knowledge of it. We must actually enter that land and taste of its rich fruits, and breathe its blossom-perfumed breezes, in order to really know anything about it. It is thus with the word of God. We must have an experience that comes from reading and studying it ourselves if we would really know the solid foundations that our God has placed beneath His plan of salvation.

The apostle quotes from the nineteenth

psalm to show that God has given evidence to every one. There is the great universe that the Father in heaven has created, and it tells of His existence. There is no excuse for any one. God brings His existence before us thru the things that He has created, and in this way He sets us to inquiring after Him. Then He brings us in contact with His written word so that we are left without excuse. Every one may find Him if he will, and may rest securely in the deep and abiding joys of an assured salvation. This salvation depends upon the Mighty One who controls the universe, and He can not fail.

A New Reformation.

It has many times been said that a new reformation is demanded. It is. Many are looking for it to come by a union between Roman Catholicism and Protestantism. Others think that it will come thru Socialism. Many are expecting it by the means of civic righteousness. But all these are futile.

A union between Roman Catholicism and Protestantism means the triumph of the Papacy, and centuries of the past have demonstrated the unworth of its rule.

Socialism is looking for a purely mechanical regime, which does not, can not, change the human heart with its ambitions, passions, and lusts. All civic measures fall into the same category. Hopeless, utterly hopeless, is every change which does not change the unregenerate, carnal, sinful, easily deceived heart of man. Such a movement may promise the gold of heaven; it will pay in the dross of earth.

Friends, workers, brethren in Christ, and all wishers for the better, why not take the reformation which God has given in His word for these very times? There it is, written in the fourteenth chapter of "the Revelation of Jesus Christ." It is all based on "the everlasting Gospel" with its setting for *this time*. It calls from giving glory to men, calls from human fear and worship to the fear of God, to the glory of God, to the worship of the Creator.

Why not turn from the perishing, confusing creeds of Babylon to the sure word of God? Why not turn from Babylon's fornication—false relationship with the world—and unite with Christ Jesus?

Why not cast off the beast and his image—all world-powers and worldly combinations of church and state which seek to enforce worship—for the pure worship of God—heart worship and voluntary, for "the commandments of God, and the faith of Jesus"?

There is reform, true reform, in this message from God for this time. It is greater than creed, greater than church, greater than all combinations of men.

This message is potent and vibrant with all the might and power and life of the eternal Creator. It will save the sinner. It will blot out his sin and write righteousness in his heart. It will make him honest, devoted, self-denying, a help to his community, a blessing to his race.

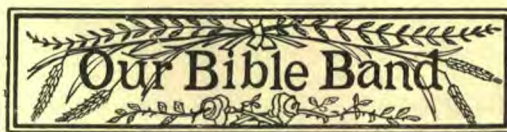
It will take men from every creed and nationality, and race and nation, and land

and clime, and make them one in Christ Jesus, not to rule or to be served, but to serve the Lord Christ. And this has been demonstrated for more than a quarter of a century.

Why not then accept God's message of reform?

How the Bible Is Going.—The last report from the American Bible Society states that that noble organization has issued of the Scriptures or Scripture portions, 82,316,323 copies. Last year's issues numbered 1,895,941 copies. There were distributed in China last year 491,280 copies; 91,100 volumes were circulated in Japan; 151,230 in Korea; 102,999 in the Philippines; 117,791 in the Levant. The society last year spent \$562,700, while its receipts from sales, made always at individual cost, amounted to \$230,000, the deficit being supplied by contributors desiring to assist in the increased circulation of the Bible. Let the blessed work go on.

Bible Study Day.—In 1900, William Rainey Harper and John Henry Barrows sent out an appeal to ministers to preach "one sermon a year in the early autumn devoted to setting forth the claims of the Bible upon the time and energies of the Christian." Ministers are asked to pledge to observe such a day. We are glad that men are pleading for even one day; but is it not strange that such a plea needs to be made? Every Christian minister, every week, whether that is his sermon topic or not, ought to manifest, in no uncertain way, his position regarding "the claims of the Bible." Only one Sunday out of fifty-two for the Bible, the word of God!



Schedule for Week Ending Aug. 1, 1908.

Sunday	July 26	Job 32, 33	Matt. 25
Monday	" 27	" 34, 35	" 26
Tuesday	" 28	" 36, 37	" 27
Wednesday	" 29	" 38, 39	" 28
Thursday	" 30	" 40, 41	Mark 1
Friday	" 31	" 42	" 2, 3
Sabbath	Aug. 1	Eccl. 1 - 3	" 4, 5

Suggestive Notes.

Our readings for this week finish the books of Job and Matthew. In Job 32 to 36 we have the instructive discourses of Elihu. In chapters 38 to 41 God speaks to His servant. Job had asked that the Almighty should come and speak to him as a man, and the great God condescends to speak to His servant, bringing to him so many common things, things that were constantly before Job which he could not understand, and showing Job's folly in questioning the providences of God. And yet while He aims to speak to Job's understanding, how many wonderful revelations are disclosed in these few chapters!

Read verse 31 in the Revised Version, rather than in the Common Version, "Canst thou bind the cluster of the Pleiades?" There was an old heathen tradition that as the Pleiades appeared in the northern hemispheres in the spring, their influences had their effect upon the earth. That is not the thought of the passage. "Canst thou bind the cluster of the Pleiades?" The naked eye can discern six stars in that cluster. A common opera-glass will show fifteen or twenty, but a large telescope presents before us a great cluster of living diamonds of light, some of them perhaps millions of miles apart, and yet God's hand has bound that cluster of the Pleiades and kept them in their relative places during all the centuries. "Or loose the bands of Orion?" In the constellation of Orion are many mighty suns, stars of a peculiar character, which are called Orionic stars. It would seem as tho the great constellation would separate and the stars go different ways, but it is not possible for man to change them. The bands of Orion can be loosed only by Him who created them.

The last of the 32d verse in the Revised Version is: "Canst thou guide the bear with her train?"—the great dipper of the North; but in our Common Version it is: "Canst thou guide Arcturus with his suns?" Here are thoughts which none of the astronomers of ancient times knew, revealed in the word of God. It is only lately that astronomers have found that the great size and immensity of Arcturus was holding with him many other stars which were seemingly separated from all other constellations. God's challenge to Job is, Canst thou guide this immense sun with his retinue of followers? One astronomer who had delved deeply into the various modern sciences told the writer that one of the great reasons why he believed in the inspiration of the Bible was the wonderful truths told in the book of Job which were so far beyond his age, and which scientists at the present time had only to see.

Job acknowledges his littleness, "Behold, I am of small account" (chapter 40:4); admits his folly and lack of knowledge, and repents in dust and ashes. His three friends are forgiven because Job prays for them, and the Lord turns the captivity of His servant as he prays for those who had condemned him so bitterly; blessing his latter end more than at the beginning. The whole book is a noble, inspired poem.

The closing day of the week begins a new book, that of Ecclesiastes. The title in the Hebrew is "Koheleth." Our word "Ecclesiastes" comes from the Greek, meaning one who speaks in the *ecclesia*, or public assembly. There are two things set forth in the book: the one, human life from a human view-point, or its emptiness and vanity, striving after the wind; the other, God's hand is recognized over all His works. And despite all that men can do, God will carry on His purpose. God has given to man the power to enjoy life. The book was evidently written by Solomon who has expressed here his own opinion. He had sought by power and riches and wisdom, and all things influential which wealth could give, to obtain happiness, but he found it all vanity and vexation of spirit. But he concludes in bringing the reader to God as the only source of light and happiness, the only One who can solve the complex problem of life. That is stated in the last chapter: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." And this he must do in the light of the judgment. If it was written by Solomon, and the internal evidence goes clearly to show that it was, for he calls himself the son of David, it would clearly show that after all his wanderings, led away as he was by his idolatrous wives, he repented of this wickedness and returned to the Lord.

In the New Testament, our readings cover the last four chapters of Matthew and the first five of Mark. The Gospel of Mark is the shortest of the four. It was not written by one of the twelve, but rather by a young disciple, nephew of Barnabas, whose full name was John Mark, and by this he is referred to in the epistles, as in Acts 12:12; 13:5, 13; Col. 4:10. It is supposed that he learned these great facts of the Gospel from Peter (1 Peter 5:13), but we may also believe that the Spirit of God inspired his words. It was probably written between the years 63 and 70, A.D. Its style is altogether different from that of Matthew. While giving some details not found in either Matthew or Luke, the writer passes very swiftly over the story, very clear and incisive is his style. The divine power of the Lord, His great living energy, stands out prominently in the story. One of his favorite words is "immediately," occurring not less than forty-one times. The tense which he seems to prefer is the present, the actors standing out before you as living, moving characters. He has very little preface to his work, but plunges into the story immediately.



THE OUTLOOK

"Watchman,
what of
the night?"

Our London Letter

LONDON is in gala dress. The most brilliant season of the year has opened, and the city is thronged with interesting people and celebrities from many parts, and those who come to see them. The weather, moreover, has been favorable, and Hyde Park, St. James Park, and all the other breathing places, with their fine, green turf and magnificent trees and flowering shrubs, form scenes of vernal loveliness which it would be difficult to match. Whatever be said of it during the other months of the year, London is truly beautiful in June.

Orient and Franco-British Exhibitions.

This year there are a number of special attractions. Agricultural Hall houses the Orient Exhibition, a very interesting and extensive object-lesson showing the manners and customs of the Orient, and giving some intelligent idea of the conditions among which missionaries must work. At Earls Court the Hungarian Exhibition is attracting large crowds daily. But far surpassing either of these, and forming the chief topic of conversation for the last two or three weeks, is the mammoth Franco-British Exhibition, covering some two hundred acres at Shepherd's Bush, in the west of London.

The Exhibition, interesting in itself, and second in size and importance only to the three great world exhibitions of Chicago, Paris, and St. Louis, takes on added interest from being the outward embodiment of the very popular *Entente Cordials*, which is cementing the friendship of the French and British people in a way that would have been thought impossible a few years back. Visiting the place, one is reminded at every turn of its Anglo-French character. Commercial exhibits of the two nations occupy the eight large industrial halls, exhibitors representing the

two countries stand side by side, and all over the grounds one hears French and English spoken alternately, while the official interpreters are numerous. The two peoples are undoubtedly coming together in a very pleasant way, and it is to be hoped that their mutual respect and good-will may be enhanced by this means.

Ground was first broken for the Exhibition something over a year and a half ago. The situation is a most happy one, being within fifteen minutes' ride on the electric tube from the center of London; and thus far the attendance has been all that could be expected. On the opening day it rained hard, and the grounds being in a general state of unreadiness, there was a good deal of mud to contend with; but even then the architectural effects were seen to be of a very fine order;



Court of Honor, Franco-British Exhibition, London.

and from that day to the present the crowds have kept coming, seemingly interested at first to see an exhibition in the making.

The King and the President.

On May 26, when the king and queen and the French president visited the place, the grounds were looking splendid, and there were few signs of incompleteness. The august visitors spent some four hours in the place, and expressed themselves as highly pleased with all they saw. The writer arrived just as the royal party was about to enter the last building in the itinerary. A sign hung at the entrance stating that the building was closed to the public. Presently an attendant comes out and proceeds carefully to remove the dust from a red carpet which has been laid to the place where the carriages would stop. A large crowd soon gathers at the barriers in front and on the sides. Policemen and orderlies come trooping up. Presently the royal carriages appear around the corner, and all hats come off as the band renders in succession "God Save the King" and "Marseillais." In the first carriage are the king, the French president, the Prince of Wales, and the Duke of Argyll, who is honorary president of the Exhibition.

The king, it must be admitted, carries his years well. About medium height, straight as an arrow, of generous proportions, but not corpulent, and of a quiet, dignified bearing, he well embodies the kingly ideal to the British people in all parts of the great em-

pire. President Fallieres looks distinctly older, a kind, genial personality but lacking the self-possession and decision of character which seemed most prominent in the king as he stood there on the steps waiting a moment for the arrival of the second royal carriage containing the queen, who also bore out her reputation for looking younger than her years.

The Buildings and Arrangements.

Turning a moment to the Exhibition itself, the first thing noticeable is the taste evident in the arrangement of the buildings and in the harmonious whole which the grounds present. On entering, there is first a spacious industrial hall, after emerging from which one soon stands in the Court of Honor, consisting of a group of beautiful buildings surrounding a fine artificial lake, with a pretty bridge, and dainty aquatic pavilions; at the far end stands the Congress Hall, from which a flight of crystal steps leads down to the lake.

Over these steps the water ripples in a beautiful cascade, shining brightly in the sunlight, and at night by means of colored lights giving novel and pleasing effects. Beyond the Court of Honor lies a fine, open square, beautifully planted with trees and shrubbery, flanked on each side by the Decorative Arts Palace and the Palace of Fine Arts, respectively, and with charmingly designed smaller buildings occupying the four corners. Still farther on are the Elite Gardens, with dainty pavilions scattered about; on the left of them the enormous Machinery Hall; and on the right the Stadium, with its splendid facilities

for sports of all kinds, and accommodations for fully a hundred thousand spectators.

Going on further, we pass on the left the fine buildings devoted to Canada and Australia respectively, while we see off on the right the Senegales Village, the French Colonial Palace, the Indian Village, and other interesting features. At the far end of the grounds and a little to the left, lies the Irish



King Edward VII.



President Fallieres.

Village, known by the musical name, Bally-maclinton, which has thus far proved one of the most popular of the so-called side-shows of the Exhibition. Here, covering some thirteen acres, one sees the romance and the beauty as well as something of the poverty and suffering of the Emerald Isle.

Near the entrance is the little cottage in which the grandfather of the late President McKinley was born, the identical rafters and other timbers being used, while the cheerful old woman who sits in front of the peat fire and talks in her musical brogue gives a home-like touch to the picture. Side by side with ruinous cottages,—unsanitary, damp, and inconvenient,—one sees model cottages such as are now being built to house the poor; and beside a stuffy, tuberculosis-breeding bedroom, one sees the clean, airy, well-ventilated room which meets modern standards. Model cow-sheds are also to be seen, and their opposites. In the industrial buildings we have bright-eyed Irish maidens in national costumes weaving vari-colored carpets and rugs; out in the open some are deftly making the famous laces; and in the Village Hall there is music and good cheer.

In one of the largest buildings we see the famous McClinton's soap in process of manufacture. A beautiful reproduction of the ancient Irish Cross of Donaghmore and of the far-famed Tower of Kilcullen, give a very picturesque setting to the village, and when the health restaurant is completed and ready to do business, that will prove another very attractive feature at the same time spreading far and near a knowledge of right principles of diet.

A fact which gives added interest to the Village, quite apart from its inherent attractiveness, is that all the proceeds are to go toward the present campaign against tuberculosis in Ireland. Mr. Robert Brown, the proprietor, who is also honorary secretary of the Ulster Branch of the National Association for the Prevention of Consumption, in thus putting the whole enterprise on a philanthropic basis, has placed all friends of Ireland under obligation.

The New Theology.

Turning our attention from the Exhibition, again let us take a brief survey of the month's doings in other directions. The famous May meetings have been held as usual, but no longer in Exeter Hall, that historic edifice having to give place to a restaurant. I am glad to say that some of the meetings have been enthusiastic, and some of the reports of work encouraging; but viewed as a whole, it can not be denied that the mission spirit is not as strong as it was fifteen or twenty years ago. It seems to die out wherever the New Theology and the comparative study of religions penetrate. The urgent personal note, the feeling of responsibility, the sense of sin and of the absolute need of a Saviour,—these essentials to a real missionary spirit—are sadly lacking to-day. We see it very markedly in the light literature of the time. Says the "Church Times," in a recent trenchant article dealing with the ethics of popular writers: "In the six-penny twaddle of our day, whether it be prose or verse, no one is a hero unless he has made light of the Ten Commandments, and every transgressor, whether penitent or not, is depicted as an interesting prodigal to whom, when he has trampled on all his opportunities in this world, a complaisant Father is going to give another chance in the next." These words strike home. One of the saddest features of the time is the utter lack of sense of responsibility and of sound principles. We seem to have instead, as the writer already quoted says, a "kind of shoddy, quarter-educated sentimentalism, which substitutes for Christ and His cross a kind of maudlin ethics made up of scraps of kind-heartedness and good

nature." "To do it justice," the writer continues, "it has a vague admiration for Him who went about doing good, but it knows nothing of Christ as Mediator and as the atoning Sacrifice for sin."

Political Matters.

In politics things are getting a little more quiet. The enemies of reform are still working in all manner of ways to defeat the Licensing Bill, but it stands a good chance of passing into law, having the support of the bishops in the Upper House and of a large majority in the Lower.

The Old Age Pension Bill which provides a state pension of ten shillings (\$2.50) per week for all persons over 70 whose present income is less than that amount, is a fairly popular measure. It will place beyond the reach of want something like half a million deserving people, and later on the age limit may be lowered if thought best.

Churchmen and Nonconformists continue to differ materially in regard to the Education Bill. The government is willing to accept modifications, but holds out for a national system of education and the abolition of religious tests for teachers.

The Woman's Suffrage movement continues to show a good many signs of vitality, tho it still remains a question whether the women of Great Britain care for the parliamentary vote. There are to be a procession and a mammoth meeting in Albert Hall at the end of this week in which many prominent women will take part, the key-note being "Votes for Women."

Yesterday the king met the Czar of Russia at Reval, and thus performed another of those tactful, semi-official offices which have thus far at least always made for peace and good feeling. There was some strong opposition to this meeting on the part of the Labor Party, and something of a scene in the House of Commons when the matter came up for discussion. But the country as a whole is undoubtedly with the king. A friendly visit of this kind is not to be taken as endorsing all the methods that have been used, and are being used, in establishing peace in Russia; but the fact that the Russian Liberals welcome the visit and believe it will make for good, is the best evidence that it is a timely bit of courtesy and likely to prove beneficial.

M. ELLSWORTH OLSEN.

London, June 10.

Suicides and Murders.

EVERY day in the year the papers tell us of the suicides and murders in all parts of the land. These suicides tell in their mute way of the vast amount of suffering and disappointment that fill the world. Men and women have sought for the happiness that this world affords, but have not been able to find it. Loss of money, loss of position, or something of the kind, has filled them with distress and despondency; they see nothing in the world to hope for, and so they end their lives.

The current despatches make brief mention of a father who lost his fortune, and becoming despondent he decided on suicide. He made known his intention to his little twelve-year-old son, and the boy pleaded to be allowed to die with his father. The father finally consented, and took his boy's life with his own hand and then made the attempt to kill himself, but was not successful. He cut his own throat and became unconscious from loss of blood, but was resuscitated. Thus, if his reason returns, the father will have to struggle with the added remorse for destroying the life of his own offspring.

How the knowledge of such things as this should quicken the pace of every Gospel worker! How good it would have been if that poor man could only have been brought to Him who said, "Come unto Me, all ye that labor and are heavy-laden, and

I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30. The Master would have been more to him than all the property he had lost. There is no earthly disappointment that is not much more than met in the personal acquaintance of the Lord Jesus Christ. But we must learn to actually know Him. It will not do merely to know about Him; we must learn actually to know Him.

This personal knowledge of the Master must be had by a study of His word that will bring us into personal touch with the Lord of glory Himself. If you have not enjoyed the rich experience of it, you will doubtless be tempted to say that it is impossible for any one to come into personal touch with Christ by simply studying His word. But such is, nevertheless, the literal truth. God's word gives us a knowledge of His Spirit, and by appropriating this knowledge we may be filled with the Spirit, and that fills us with the presence of Christ. We are made actually to know Him, so that we no longer wander in vague uncertainty. We are not moved by disappointments and distresses, for we stand in the strength of the eternal Jehovah.

What a blessed experience this is, and how we should labor to impart it to every one! How many heartaches and sorrows would be soothed by the healing balm if men would only accept the Saviour who has given Himself for them!

T.

Rear-Admiral Charles M. Thomas (retired), U.S.N., died at Del Monte, Cal., July 3, of apoplexy. Death came unexpectedly, as his health had been generally good of late. Admiral Thomas was much loved by his men and respected by all; the flags of the fleet in San Francisco were placed at half-mast on receipt of news of his death. He was second in command in the cruise of the Atlantic Fleet; assumed the command during the sickness of Admiral Evans; succeeded Admiral Evans as commander-in-chief May 9; retired May 15, after a long and faithful service in the navy. His wife, one daughter, and one son survive him.

A terrible explosion of gas in a mine at Ysovo, European Russia, July 2, resulted in the death of about three hundred miners, two hundred fourteen of whom were recovered and buried July 3. The injured men who were rescued were frightfully mutilated and many of them died in the hospitals. Six of the rescuers were suffocated. Troops were called to protect the mine and to control the five thousand miners gathered about the head of the shaft.

Seven deaths and injuries to twenty-five are the results of a severe tornado which struck Clinton, Minn., June 27. A freight train just pulling into the station was blown from the tracks by the storm, and seventeen people in a passenger coach were injured. Twenty houses, a printing-office, and two churches were blown down.

Despatches from Tokyo state that owing to the attacks recently made by Marquis Inouye upon his future financial policy, the Premier, Marquis Saionji, resigned July 3. Marquis Katsura, a former Premier, probably will succeed to the position, altho Admiral Count Yamamoto is a strong candidate for the office.

Joel Chandler Harris, better known as "Uncle Remus," died at his home at Atlanta, Ga., July 3. For twenty-five years Mr. Harris was editor of the Atlanta Constitution, and for the past year has edited "Uncle Remus' Magazine." His negro dialect stories for children have made his reputation.

An explosion of fireworks in a department store at Cleveland, Ohio, July 3, killed seven, fatally injured two, and seriously wounded thirty. Most of the injuries resulted from the panic caused by the fire started by the explosion.

Murat Halstead, one of the leaders in American journalism for many years, widely known as a magazine writer, especially on historical topics, died at his home at Cincinnati, Ohio, July 2, in his seventy-ninth year.

At Sunnyside, N. M., July 2, a tornado killed five persons, injured forty, and wrecked practically every house in the town, rendering five hundred homeless.

A collision of trains in Oakland, Cal., July 4, resulted in the death of eight passengers and the injury of thirty.



George I, King of Greece, 1863—, Son of Christian IX of Denmark, brother of King Haakon of Norway, and uncle to Czar Nicholas. He is a Lutheran.

GEOGRAPHICALLY, Greece appears as one of the small things of earth, being but the ragged extremities of southernmost Europe, and containing two and a half million inhabitants. If we accept Hellas in the extended sense in which the ancient Hellenes used the term, and in which, in truth, the modern also regard it,—including all the Greeks, wherever found,—we must multiply the population by four, for there are ten million Greeks around the shores of the Eastern Mediterranean and scattered to the uttermost parts of the earth.

Athens, the present capital of the kingdom of Greece, and the center of free Hellenism, is a modern built city of 130,000 people, and is rapidly growing. But Constantinople alone, the old metropolis of the Greek world after the division of the Roman empire, and still spoken of familiarly by all Greeks as "the city," contains 500,000 Greeks, 100,000 more than the Turks themselves. Alexandria, Egypt, since the time of the great conqueror who founded it and whose name it bears, has always been largely Greek, and is still.

There are more than 125,000 Greeks in the United States, about 20,000 of whom landed there during the past year; while the ubiquitous Greek merchant may be found in far-off Honolulu, Australia, and the islands of the Pacific, as well as in the Orient. If the Greeks should all return at once to their fatherland, every square mile of its territory would contain four hundred people. If all should stand abreast in a line, with outstretched arms, they would form a Greek equator half way round the globe.

Her History.

Historically, Greece stands second to none.

Modern Greece

By Prof. W. E. Howell

The student of history will never cease setting a high estimate upon the service rendered civilization by the ancient Greeks in the early impulse given to letters and art, in their energetic activity in intellectual and physical culture, and in their heroic, and successful turning back of the tide of Asiatic barbarity and despotism which sought to extend itself into Europe in the time of Darius and Xerxes. Even their idolatry was superior to that of many nations, since they never worshiped animals, as did the Egyptians, and never made their gods in hideous shapes like the Hindus and Chinese.

And not only this, but they pushed their own civilization into the western parts of Asia, and in the providence of God their language became the tongue in which our Saviour taught the eternal principles of holy living, and the medium thru which the New Testament, with its marvelous mysteries and revelations, was given to the world for all time. And who knows but that the untiring perseverance of many of the most intelligent modern Greeks in purging their language from its corruption during four hundred years of bondage to the Turk, and in endeavoring to restore it to its Xenophanean purity, is not within the divine purpose to keep alive a language to which have been entrusted the treasures of the Gospel in the last dispensation?

As to men of eminence, what nation, great or small, can produce a more splendid galaxy of illustrious characters than can Greece? One needs only to mention the names of Homer, Solon, Themistocles, Pericles, Phidias, Socrates, Demosthenes, and Alexander, to recognize men with scarcely a peer in their particular phases of greatness. The hardiness and pertinacity of the race is well attested by their heroic struggle for independence from the oppressive Turk (1821-9) and by the substantial progress they have made since their reestablishment as a separate nation, after seventeen centuries of servitude to foreign powers. As long as time and history continue, Greece and the Greeks will occupy no mean place in the attention of thinking men.

Greece Socially.

Socially, France is the ideal of modern Greece, especially of Athens, the hub around which revolves the wheel of the nation. Three fourths of the people in the capital



Olga, Queen of Greece, second cousin of the Czar of Russia, a Greek Catholic.

city speak French. French is taught in some of the government and all the numerous private schools. French fashions prevail. French gold is the principal medium of exchange with foreign nations. French literature abounds in all the book-stores and libraries, and French skepticism, atheism, and evolution permeate society among the educated classes. This bond with the French was recently strengthened by the marriage of Prince George, the king's second son, to Princess Marie Bonaparte, of the royal line; and the Greeks stoutly maintain that Napoleon Bonaparte was of Greek descent.

Social caste is well defined. A diplomat of nine years' residence in Greece has remarked that it is stronger here than in India. From the pluto-aristocrat at the top to the boot-black at the bottom, every one regards as his inferior the man whose lot for any reason has fallen in the next rank below. And from the lowest stratum to the highest every one caters in a servile way to his fellow being in the next gradation above. Nor is this idea of inequality, of being waited upon, any less noticeable among the common people than among the elite. For instance, there might have been observed the other day on the principal street of Athens a common dirt-begrimed workman, with a wrench in his hand, passing from post to post to turn off the gas from illuminating arches across the street. Altho free-handed himself, he had a waiter at his heels carrying a small hand-ladder which he would set up and take down at each post for his superior's use. Above the laboring classes no one is anybody who carries his own parcels while shopping or passing to and from a railroad station, or,



PANORAMA OF MODERN ATHENS.—(1) Parthenon, ancient temple of solid marble, dedicated to Athena, the protecting goddess of Athens; without question the most perfect kings. (5) The whole eminence on which Nos. 1 to 4 are situated, called the Acropolis. (6) Mars Hill (Areopagus), place of meeting for the highest ancient court and and Constitution Square, facing which are the chief tourist hotels. (10) Metropolitan Church. (11) Mt. Lycabettus, crowned with the Church of St. George, with a convent those on top of the Acropolis, and which still supplies the market to-day. The upper part of the ancient quarry is visible in the picture as a light patch on the side of beyond the buildings in the foreground is St. Paul Street, which as it passes around the Acropolis takes the name, Street of Dionysius the Areopagite. The Stadium, now



Prince George, second son of King George, formerly governor of Crete. Of fine physique and most kingly bearing of the king's five sons. Greek Catholic.

in fact, who turns his hand to anything that could be called menial.

The Greeks are hospitable almost to a fault, both to one another and to strangers. When one is a guest of another, or even calls on an errand, he must invariably have some light refreshment. When friend meets friend on the street, they must drop into the ubiquitous coffee-house and take a sweetmeat or a drink while they chat for a few minutes. If you are inquiring your way in the town, busy men will accompany you or send some one with you to the next corner or even several blocks to set you on your way.

Political Greece.

Politically, the kingdom of Greece has the same ambitions and disappointments, perturbations and pacifications, sorrows and consolations, as do her more powerful neighbors. In servitude to others for seventeen hundred years, four hundred of these to the drastic Turk, she has now enjoyed independence for eighty years. Much of her present glory and no mean part of her income grow out of the relics, reminiscences, and reflections of the past. Her most bitter political enemy is Bulgaria, her most active and stubborn contestant for supremacy in old Hellenic Macedonia. She aspires and confidently expects to annex the principality of Crete to her territory in the near future. Her limitations, as well as her strength and safety, lie in the concert of the great powers. Her present and sec-

ond king, George I, is now in the forty-fifth year of his reign, and looks young and vigorous still. Politics is the great topic of discussion, in the newspaper, in the coffee-houses, on the street corners, everywhere.

Greece Religiously.

Religiously, church and state are one. Every one is a member of the church. Every one calls himself a Christian, regardless of what his occupation or his daily life may be. Religion permeates everything, from the solemn deliberations of Parliament to the hawking of the most trivial article by the vender on the street. Religion regulates the class, quality, and season of many mercantile supplies, as also the daily bill-of-fare, because of the numerous feasts and fasts during the year. Religion appoints practically all the holidays, national and otherwise. Church ritual is a part of almost every public function. Religion calls to the church every day in the week, and often twice a day. The school-books are full of religion. The newspapers teem with it. Religion is in the very air.

But when we say "religion," what do we mean?—In a phrase, it is the observance of forms, feasts, and fasts. The buying of a taper, lighting and placing it before an icon, the kissing of a cross and a priest's hand, kissing and bowing before a picture or icon of Christ, Mary, or some saint, with the preference for Mary, and the making of the sign of the cross, not only while at worship in the church, but every time a church building or a chapel is passed on the street or on the train,—this is about the round of ordinary individual worship. In addition to this, on feast-days of importance, ritual and selections from the Gospels in the original Greek are read publicly, the same selections for the same appointed occasions, time after time, without explanation, with responses by the psalterers. During fasting seasons, varying in length from one to forty-eight days, certain articles of food are forbidden—a large item with which dealers in milk, butter, cheese, olive-oil, olives, and meat, have to reckon. Every day in the week is a feast day, of more or less importance, in memory of some revered person or event. The ritual for less important feasts the priest is allowed to read in his own home.

In short, this entire ceremonial system is one round of celebrating past events and of doing honor to canonized saints—a constant looking backward with little comfort or knowledge of the momentous future. It is a religion that perpetuates idolatry by the process



Princess Marie, wife of Prince George, great-granddaughter of Lucian Bonaparte, brother of Napoleon the Great. Roman Catholic.

of substitution—of Christian names and forms for those of pagan times; of Mary and the saints for the invisible gods and goddesses of the ancients; of images and pictures for statues and idols, with essentially the same abstentions and revelries at appointed seasons. And it produces the same crop of infidels, skeptics, agnostics, atheists, and devotees, as every other form of godliness without the power thereof.

The missionary has this situation to face: The translation and circulation of the New Testament in modern Greek is forbidden by law; that of the Old Testament is opposed, tho not absolutely prohibited. Proselyting is not permitted. Open public meetings are impracticable owing to disturbances by the populace. One door of entrance is open—a free press (outside the Bible itself), and one beam of hope and encouragement is discernible,—a few noble hearts are weary of the old regime and are seeking better things.

With this very cursory glance at the general situation in Greece, the presentation of special phases of interest in life among the Greeks must be deferred to another time.

God loves to be longed for, He loves to be sought,
For He sought us Himself, with such longing and love;
He died for desire of us, marvelous thought!
And He yearns for us now to be with Him above.
—Faber.



monument of ancient art. (2) Propylaea (front gate) to the spacious top of the Acropolis. (3) Beulé Gate, later entrance. (4) Erechtheion, ancient palace of Athenian for general assemblies. (7) Mt. Hymettus, on whose sides and base is produced the world-famed honey of Hymettus. (8) Present palace of the king. (9) Palace Square on its side. (12) The University of Athens. (13) Mt. Pentelikon, which has supplied the famous Pentelic marble for so many noted buildings in the world, including the mountain. (14) The Theseion, ancient temple, the best-preserved edifice of the ancient Greek world. (15) Astronomical observatory, built in 1842. The first street fully restored and in use, lies behind the Acropolis. Ancient Athens also lay behind and immediately around the Acropolis.



Books as Our Companions, and Their Influence

(An echo from the Mutual Edification Club by Ada M. Learned)

"He that loveth a book will never want a faithful friend."—Barrow.

IN considering the subject of books as our companions and their influence, we can not place in the same catalog with the many books listed on the shelves of libraries that most wonderful of all books, the Bible. Excluding all reference, therefore, to the Book of Books, and considering only those which are creations of man's mind and the product of his genius, there are five phases of this question which may be briefly mentioned as follows:

1. The spirit which some books breathe exerts a strong restraining influence over men and women to keep them from becoming careless and negligent of doing what they know to be right. The influence of these books really becomes almost an inner conscience speaking to the individual.

2. From the volumes of poems which have been written,—good, bad, and indifferent,—there are some which will never be forgotten, some which we all love to read and reread. In certain moods they bring to us consolation and comfort which at the time we may not be able to find anywhere else.

3. There is a type of books to which the general name, "Character Builders," might be given; books which make one want to do and to be; biographies, histories; books which cultivate a spirit of progress and growth—the kind of books that Theodore Parker had in mind when he said, "The books which help you most are those which make you think most."

4. There are many helpful books leading one away from the works of man, back to the creations of God. Some of Henry Van Dyke's beautiful little sketches are illustrations of this class. It is difficult to understand how one can read such books and not feel that he must get out under the blue skies and listen to the voice of the out-of-doors.

5. Then there are bright, happy little books, simply written perhaps, but perfectly suited to bring smiles to sad faces, to bring sunshine where there may be showers.

Perhaps the following overheard conversation may help to make clear a few thoughts along this line.

The Gossip of the Books.

It was only a row of well-worn books; silent usually, but on this dull and rainy afternoon something was needed to bring in cheer and to dispel the gloom in the old home. It made no difference to the books if

they had been relegated to a dark and dingy attic. Talk they *could*, and talk they *would*.

Many, many years ago an ambitious Sailor Lad, with eyes turned seaward, had bravely said good-by to the old home and mother. It was a dilapidated, water-soaked little book that was speaking just as we opened the attic door that rainy afternoon:

"Yes," the little book was saying, "you may smile, but I *did* get lonely. I was the only companion he had on all those long sea voyages. His mother slipped me into his little box just before he left. We stopped at many strange ports and heard many strange languages, and sometimes my Sailor Lad would be so interested in the new sights, amidst new peoples, that I feared I would be forgotten; but he did not forget me. I think his mother said something to him about me just before he left home, and



"Only a Row of Well-Worn Books."

occasionally he would take me out very tenderly, and read me very thoughtfully. I have grown old and worn, I admit. My Sailor Lad used to talk to me sometimes and tell me how I kept him from trouble, but I never understood just what he meant."

A sigh escaped the leaves of another well-worn book, a volume of sweet, old-fashioned poems. "Ah, I wish I had seen something of the world. Why, I can't remember that I was ever out of the house! A dear old white-haired lady used to keep me near her, but I haven't seen her for a long, long time. I well remember the morning she put you in that tin box. I was new then, and so proud that she didn't send me away!"

"And it was well that I did stay at home, for at times I was certainly needed. She used to take me down from the shelf, and read and read; and I know—or, I am pretty sure I know—what might have happened if she hadn't found some pleasure and consolation in my little verses."

"Well, I think I had a pretty hard life," spoke up a rather bulky-looking volume, bearing the imposing title "Character Build-

ers," badly thumbled and soiled. "I realize that I, too, look the worse for wear, but it is better to wear out than to rust out (casting a disdainful glance to a corner of the attic where a number of books, only paper-covered, were lying, dusty and not so badly worn). You are familiar with the old saying that sometimes one has to blow his own horn if no one else will blow it for him. Can any of you row of books tell me who that distinguished gentleman was who slipped in here one day not long ago, and when he espied me grabbed me by the back, he was so delighted to see me once more? Of course you don't know. He is called 'Senator,' and that day he told me a little secret that I am going to tell you.

"He said that when he was a boy he liked to read *stories*; spent hours reading 'blood and thunder' books, detective stories, nonsensical, imaginative tales. Finally one day he said to himself, This will never do. I must stop. I can't remember anything I read any more; I am getting so I don't care for good reading. I mean to be a great man when I grow up, and as people are not better than the books they read, I am going to read only good books—books worth reading.

"So he selected me (some of the row of books smiled rather sarcastically), and he told me the other day that he truthfully believed no small part of his success was due to the good, solid reading he had found within my covers. I know I'm considered 'dry,' and called 'dull reading,' but I have worn well, and I can

be read and reread to advantage."

The bulky volume straightened up so squarely after this long, conceited speech that a small book at the very end of the shelf almost fell off; but gaining its equilibrium, the little book ventured that they might be interested in its tale, and the row of books instantly looked "Attention!"

"I have always lived in the big, noisy, dirty, bustling city. I didn't like it, either, for I know what blue skies, and flowers, and green grass, and birds, and babbling brooks are. Why shouldn't I know? I tell people what they are. I'm called a 'Nature Book.'

"But the Boy decided he wanted to go to the city, and go he must. He took me along. I wanted to stay with the Boy, but how I did dislike that city! I was left alone in the room a great deal. When the Boy had a moment to drop into a chair, he seemed so tired, and it was so noisy there that he would pick me up, read a line, and then actually throw me across the room."

"No wonder your back is broken," interrupted the Book of Poems.

"But I still remember whenever he was

the most weary his hand always reached out for me.

"Finally after a number of such experiences—O, so many that I lost count!—he said one day, 'Little Book, I am going back to the country, back to God's country. I am going to leave this grind, and turmoil, and tumult, that people call *living*, and I am going back to the real country you tell about.'

"And he did go. I suppose that's why I have eventually found my way here. But I would rather be sitting here this rainy afternoon, quietly visiting with you, than to be in that dirty, noisy city. And I have hosts of brothers and sisters, and every one of them will tell you the same story. Somehow we get around the hearts of men and women until they respond to the call that we give to come back to Nature and to the simple life."

The next book we heard speaking was a volume called "Smiles" by its companions. It was not very large, but had bright cheery-looking covers, still intact altho the leaves certainly indicated hard and constant wear.

"Where do you suppose I have spent most of my life?" the cheery book was asking, "can you guess?"

"In some hot climate, I should judge, for you look well-baked," replied one book.

"Somehow I fancy from your peculiar odor that you have spent most of your days in a drug store," said another book.

Said the Sailor Lad's book, "Maybe you've been sea-voyaging, too, for you certainly look as tho you had had salt water or something even more destructive spilled on your leaves."

"You haven't guessed yet," replied Smiles. "I have made my home in a hospital. I think it is a fine place to live. One can do so much good, and really it is not such a dreadful place after all. Time and again the lady in white cap and apron has handed me to some long-faced, solemn, tearful-looking patient, and within five minutes you should note the change of

countenance! Sometimes they would smile, and more than once I have known the saddest to actually laugh out loud. I never knew exactly what there was about me that proved so amusing, but I know I always affected people that way. So you see I enjoyed my hospital life.

"My last case—you know after a time I really came to consider myself one of the nurses, I was so invaluable—was an especially querulous old fellow. I remember the first time he took me. He didn't keep me very long. But soon he called for me again; and after we were acquainted I hardly had time to visit any one else. He really quite fell in love with me, for when he left he begged the nurse to let me go with him, and she did after obtaining a promise that my twin brother should be sent to take my place.

"But I hadn't been at this home long before the old gentleman left very suddenly, and from all I could ever observe he took none of his belongings with him; and so here I am. But I am just as happy and cheerful as ever, and I am confident if I had a chance I could still do much good in this old world."

The books heard voices, real human voices, and immediately ceased their book talk; and when two elderly people entered the attic, the row of books were as demure and silent as only a row of old books can be.

"John," said the old lady, "let's take this row of books down to the living-room. They mean so much to us. They have been companions to all the family, and the influence they have had for good can never be measured. I feel as if they were almost human. You remember Charles Kingsley said, 'Except a living man, there is nothing more wonderful than a book.' Even now I often like to read one of them, and I do not think their days of usefulness are passed. A good book is the best of friends, the same to-day and forever."

The prospect of leaving the dingy attic and occupying their rightful place as mem-



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bers of the household appealed favorably to the row of books. They smiled, for they understood. They were books well worth reading.

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In its issue of May 16, 1908, the *Citizen*, of Boston, prints the following unsolicited commendation on its front page:

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Our European Letter will be of interest. It will be found on pages 10 and 11.

This issue of the SIGNS is a tremendous number. It ought to have extra circulation.

Our next issue will have a striking cartoon, conveying a wonderful lesson in these days of religious uncertainty. There ought to be many extra copies called for in the last four issues of our large-page weekly.

Read our Missions Department on pages 12 and 13 of this issue. Those two pages permit of the beautiful panorama of Athens. How that article by Professor Howell will call to mind scenes noted in the Acts of the Apostles and in ancient history! Yet it is a hard field. May God give power to the hammer and fire of His word.

A touching, earnest note comes to us from an aged laborer in the cause, Elder D. T. Shireman, of North Carolina. For fifty years he has been laboring in the missionary work, handicapped by a lack of education which he longed for, and yet reaching precious souls by the earnestness and devotion to the Master's cause. For a number of years he has been establishing schools for orphans and needy children in North Carolina. Having established them, he has moved on to a more needy field, leaving others to carry on the work established; he himself taking the hard part of gathering the children, building the schools, cultivating land, fitting the children for real work in life. Two serious accidents have happened to him of late, in one of which he fell into a well a distance of thirty feet with a mass of rock and cement. Recovering from this he had another fall which

injured him even more, but he is still pressing on. He always has a needy field; these have appealed to his heart more, and they may appeal to other hearts. His present address is Toluca, North Carolina.

War between Japan and the United States is the general theme of a "dreamer" of Berlin who has published the account of an imaginary war between these countries, a war in which the Japanese are the victors in many battles, both on sea and land, but the United States troops gain the final victory. While purely imaginary, such things tend to hard feelings where only good-will should exist.

Fourth-of-July fatalities were apparently not so numerous this year as formerly, and yet a small army of people—the small boy figuring conspicuously—suffered more or less serious injury in the strenuous celebration of the nation's natal day, and not a few were killed. In San Francisco all explosives were prohibited in the business sections, and not a fire occurred. No deaths were reported, and only one boy was seriously injured. In Oakland, across the bay from San Francisco, a mother and babe in arms were killed by an exploding bomb, and half a dozen were injured by fire-crackers and toy cannons.

"**The Philippine Christian Advocate**" (Methodist Episcopal) of May, 1908, tells us that from a Protestant point of view "the religious situation in the Philippines is full of encouraging promise." While there is not the enthusiastic thronging of multitudes characteristic of a few years ago, in which there were more or less political motives mixed, the stream of converts has become deeper and more permanent. They are coming fast enough, he tells us, and speaks of "the thirty thousand Filipino Methodists" which have been gathered, but which need the "deepening of spiritual life. They need to know the Holy Spirit, not as a name and a creed, but as a transforming power in personal character." We are glad that those laboring there recognize this need. He tells us further, however, that the Roman Catholic Church "feels the people slipping from her as sand slips between unwilling fingers. It is a fight for life, and she stubbornly contests every inch of ground surrendered. Persecutions are not infrequent; one Protestant Filipino preacher in Cebu; in Navotos, seventeen men, women, and children imprisoned for conducting religious services on the street; chapel burned in San Manuel, and another in Ilocos Sur. Such is a part of the record indicative of the spirit of religious intolerance with which the missionary has to contend." Now, if our Protestant friends will use only the Protestant weapons,—the sword of the Spirit, the word of God,—and conduct their work in the Spirit of Christ, not seeking state favor, or state aid, they will win, but if they turn to the state, they will find that ever in the end Rome will succeed.

Writing from Rome, Italy, "Father" Phelan, the editor of the *Western Watchman* (Catholic), speaks of "a strange freak of this infidel city government, presided over by the Jew, Nathan. Four months ago it passed an ordinance closing all places of business in Rome on Sunday. Now, you can not buy anything here on Sunday, except a drink of wine, not even a morsel of milk to color your coffee. Our opponents of a closed Sunday in America will take great encouragement from this. The spirit of our time is toward a day of rest and some sort of recognition of the Sunday." And all this the prophecy of God's word tells us, but it presents the movement, not as one based on the righteousness of God, thru the effect of His Gospel, but as the result of apostasy.

A wagon in which were three adults and eight children was struck by a trolley-car near Los Angeles, July 5. Five were killed and the others seriously injured. The driver was attempting to cross the track ahead of the speeding car.

Psychic Matters.—Prof. Edgar L. Larkin, of Mount Lowe Observatory, has an article in the *San Francisco Examiner* of June 13, 1908, entitled "Seven Thousand Questions," questions which have poured in to him. Many of these, of course, are scientific, many of them are of a religious character; but among the great mass of them are questions of the psychic nature, pertaining to Spiritism. He says that a great mass of questions which have come to him indicate some "deep-seated movement thruout the country." And this is true. There are souls who are seeking for evidences of immortality. The only book which has revealed it is God's Book, and that thru Jesus Christ alone and the resurrection. Satan is endeavoring to pervert this great truth and to substitute in the place of it the immortality of the soul, with all of the demon possessions and manifestations which have been connected with it in past ages. He who has the word of God will not be deceived.

The Twelfth International Sunday-School Convention, held in Louisville, June 18 to 23, voted to continue the uniform lesson system, and also to develop a graded system for the schools which desired it. There was great unanimity in the convention over the lessons. The new president of the association is Hon. John Stites, Louisville, Ky.; the secretary, Marion Lawrence, Chicago. One of the great features of the convention was the demonstration for the adult study of the Bible, especially men's study. We are glad to see it. The total enrolment in the Sunday-schools of North America is nearly 1,000,000 larger than it was three years ago.

In this issue we have an article entitled "The Seventh or One Seventh," by Abdiel, a review of an article which appeared in the *Christian Statesman*—a journal which has been the foremost exponent of definite Sunday laws in the United States. In fact, it has been the leading journal in this respect, demanding a national Christianity. We believe that the article will be read with interest. There is nothing of particular strength in the *Statesman's* article, but it has served to emphasize some points which are worthy of emphasis in connection with the Sabbath question.

Truth is of more consequence than creed. The living, inspired word of God is more important than men's endeavor to crystallize it into fixed declarations of faith. We believe that God's word is sufficient, if men will receive it, to lead into all truth. It is differences in human opinions which have split the church. When men are willing to take God at what He says, with His word as its own interpreter, they will not be led apart. Equally important is the life of the Master as the bond of union.

On the way.—A letter from Elder R. C. Porter, on his way to South Africa via Honolulu, writes, as he nears that port (June 26) that his party—Miss Trunk, Mrs. Porter, and himself—are all well, and proving to be good sailors, after the first day. The "Manuka" is a small steamer, only 4,500 tons, but a good ship with excellent service. All send Christian love to us and our associates, which means our whole SIGNS family. God give them a safe voyage.

"**The Western Watchman**" of July 2, 1908, intimates that Queen Alexandra of England is a Catholic. In her private bedroom is an ivory crucifix, posed as it would be by a mother superior of a convent, three paintings of the Virgin Mary, a holy water font—the whole room, it is said, presenting more the appearance of a shrine than a bedroom.

The intense heat in New York City was responsible for fourteen deaths and nearly one hundred prostrations in the two weeks ending July 4. Twenty-three died July 7. Counting those in Manhattan and Brooklyn, the number of deaths was increased to thirty. Other Eastern cities suffered from the heat also.