



SIGNS OF THE TIMES

Christ Is Risen



Christ is risen! Tell the tidings!
 Tell it to His own who wait
 In Tradition's darksome guidings,
 By the tomb disconsolate.

Tell it to the sinner, sunken
 In the depths of sin and crime;
 To the pleasure-seeker, drunken,
 Killing self while killing time.

Tell them there is life and blessing,
 Power o'er vice and death and sin;
 Life for each His name confessing,
 Righteousness and peace within.

Christ is risen! Tell the story
 To the multitudes that go,
 Hoping still to find the glory,
 In the paths of long ago.

Tell them paths of old tradition,
 Leading to the holy grave,
 Can not bring the sin's remission,
 From the self it can not save.

Christ is risen! lo, He goeth
 Ever, ever on before;
 Truth and light He ever soweth,
 As He sowed in days of yore.

For His Word can fail thee never;
 Follow Him; His truth makes free;
 From His love naught can thee sever,
 In His service thou shalt see
 Him, the Christ of Galilee.

M. C. W.



Question Corner

Please Be Definite.—For instance, a question comes to us asking us to be so kind as to explain the meaning of the latter part of "the 28th verse of Hebrews." But the question is not definite enough so that we may know what chapter is referred to. There are five chapters in Hebrews which have 28 verses or more: chapter 7, chapter 9, chapter 10, chapter 11, chapter 12. If our correspondent will tell us what chapter is referred to we will be glad to answer the question if we can.

3079.—Church of the First-Born. Heb. 12:23

What do you understand by the church of the first-born?
B. G. B.

The term "first-born" is not always used as regards time. Esau was the first-born, but Jacob is called the first-born. Ephraim is called the Lord's first-born, altho Manasseh was older than Ephraim. It sometimes means *preeminence*, as well as *priority* in time. Jesus Christ is the First-Born preeminently. God's children are the first-born; that is, they are God's first-born, those who are preeminently His. There may be thousands in the world who profess to be His children; some that are nominally so, like Israel of old, according to the flesh. Such ones have not been really born again. They have not that birth which is pre-eminent, and which comes from God on high. Consequently those who are born from above, tho they may be born later as regards time, yet are preeminently the Lord's, and are therefore counted His first-born; and so the church of the first-born are those who are preeminently the Lord's—the entire church of Christ. No, we do not understand that the name of the Lord's church is "The Church of the First-born," but we do understand that all true members of the church of Christ are the church of the first-born; all whose names are written in heaven. The term "first-born" does not apply to Christ because in His very beginning He was born or created. Of that we know nothing. We read of Him before He came to this earth that His "goings forth have been from of old, from everlasting [or "from the days of eternity"]." Micah 5:2, margin. It is very much easier to understand the term "first-born" as it is used in the Bible referring to preeminence rather than priority.

3080.—Our Lord and the Repentant Thief. Luke 23:43

Please explain Luke 23:43. Did the thief go to Paradise on that day?
B.

The scripture reads as follows: "And Jesus said unto him, Verily I say unto thee to-day shalt thou be with Me in Paradise." First of all note the request of the thief, "Lord, remember me when Thou comest into Thy kingdom;" not when You die, not when You ascend to the Father, but "when Thou comest into Thy kingdom." The wild, roving robber had doubtless been in the crowds where Jesus had preached, and where He had preached of His coming kingdom in this earth. See Luke 19, for instance, and other discourses of our Lord. His heart had doubtless been touched on those occasions, and he had longed for the time to come when the oppressor would no more be found among God's children, and when there would be peace and happiness; and now when he saw how Jesus had met patiently in His mock trial all the contumely, buffeting, and cruelty, the repentant robber was convinced that Jesus was indeed the Christ, the Saviour of men; that He was there dying for men, and that He would come again to take His kingdom. Hence his prayer, "Lord, remember me when Thou comest into Thy kingdom." Did Jesus answer that question?—He certainly did. His answer was, "Verily I say unto thee to-day,"—this day, when My own nation have rejected Me and are putting Me to death through the hated Roman power; this day, when to all seeming purposes I Myself have no power at all; this day, when I am dying as a malefactor upon the cross; this day of seemingly utter defeat, I promise thee that thou shalt be with Me in Paradise.

What lends this more force is the fact that the thief in all probability did not die that day. It was

common for criminals to linger upon the cross two or three days; and when the soldiers came near at the set of sun to take the thieves down, lest they might escape, their legs were broken, and they were left to suffer and die, crushed and bruised in that way.

Jesus Himself died,—the spear thrust proved that,—but He did not then ascend into heaven. We read in John 20:17 that when Mary came to worship Him He told her to touch Him not, for He had not yet ascended unto God. Shortly after this evidently He ascended to the Father, because He allowed His disciples to embrace Him. He must first ascend, after His resurrection, to the Throne of Heaven, and be accepted of the Father in behalf of the work that He had done for fallen man.

Inasmuch as He had not ascended to His Father, He certainly had not ascended to Paradise, because Paradise is in the third heaven, where God dwells. See 2 Cor. 12:2-4; Rev. 2:7; 22:1, 2, by which texts it will be seen that the Tree of Life is in the midst of the Paradise of God, and hard by the Tree of Life is God's throne. Consequently Jesus did not go to Paradise on that day. Therefore the only conclusion we can draw from His words is that He said to the thief *that day*, that that repentant soul would in the future, when He came into His kingdom, be with Him in Paradise. Sometimes this is objected to by the form of the expression "shalt thou be with Me in Paradise." It is simply an old form of placing a part of the verb before its subject, but just as truly in the indicative mode as "thou shalt be with Me in Paradise." It is simply an old English form of which there are many in the Scriptures. The text could just as well read, "Verily I say unto thee to-day, thou shalt be with Me in Paradise." Rotherham renders: "Verily I say unto thee this day: With Me shalt thou be, in Paradise." The Syriac, "Thou shalt be with Me in Paradise." "With Me thou shalt be in the Paradise" is the literal word-for-word rendering.

3081.—Who Are the Twelve Tribes?

Will you kindly explain as to the twelve tribes; what is meant by the two lost tribes, and who are they; and what is meant by the other ten tribes, and who were they? And are these tribes mentioned in James 1:1?
E. G.

The twelve tribes are the twelve divisions of the children of Israel as set forth over and over in the books of Moses. Jacob had twelve sons, and each of the twelve sons became the head of a tribe. When these tribes were settled in the promised land, after the death of Solomon, there came a division. Two of the tribes, Judah and Benjamin, held the kingship. Rehoboam the son of Solomon reigned over them. Ten of the tribes revolted and formed a kingdom of their own under Jeroboam the son of Nebat. Those ten tribes went on into idolatry worse and worse, God sending them prophets and warnings; but these were unheeded until at last, according to the 17th chapter of 2 Kings, the larger part of them were carried away into captivity, and people from other lands were brought in and settled in the territory formerly occupied by the ten tribes. From that time forward there was no kingdom among them. These ten tribes are called the lost tribes; not the two lost tribes. The Bible does not give them that name. Jesus speaks of "the lost sheep of the house of Israel." By that He evidently means the wandering ones and those who are away from the fold of God.

These tribes were not lost, because the record tells us just where they were taken and how they were scattered. Many of them never went back; some of them came back and joined with Judah. When the children of Israel went back from the Babylonian captivity under the proclamation of Cyrus, which proclamation included all of the tribes of Israel (see Ezra 1:1-3), we find the twelve tribes represented in the building of the temple. See Ezra 2:70; 6:16, 17, which passages show that the twelve tribes were recognized among those who returned. We learn by Rom. 11:1-5 that it isn't

the wandering, apostate ones whom God recognizes as His children, but it is the remnant who abide with Him, however small that remnant may be. They constitute His children. God also has a record of these tribes in heaven. He remembers them there; consequently the true Israel before God is the Israel by faith, those who are grafted in by faith. See Rom. 9:7, 8; 11:17-24.

So these same tribes are represented in the twelve gates of the city (Revelation 21 and 22), and all who enter those gates come in under some one of the tribes of Israel, spiritual tribes, and in God's reckoning there are none lost; all are complete in Him.

3082.—Lead Us Not into Temptation

Please explain the expression in the Lord's prayer, "Lead us not into temptation."
INQUIRER.

It isn't the meaning of the text, "Leave us not into temptation," as some would wish to read it. The Greek word *eisphero* rendered "lead into" means to carry inward, and is rendered "bring," "lead into." See Luke 5:18, 19, where it is rendered "bring;" and in Acts 17:20, "bringest." All the versions so far as we know render, "Bring us not into temptation," or "Lead us not into temptation." God is said to do sometimes what He permits to be done. There are those who court temptation. God can not keep such. The true spirit is, "Do not suffer me to be tempted, for I am weak." The prayer is an expression of the disposition we ought to cherish. It is the right expression of the human soul. It shows distrust in human strength. Great dangers lie before the man who courts temptation and feels anxious to meet it. Sooner or later his strength will be found weakness, his wisdom folly, and his self-sufficiency a broken reed. The Lord's prayer inculcates humility.

3083.—The Spirit at Death

Will you please tell us what beomes of the spirit when one dies? Does it still live, or does it go direct to God?
B.

To this question Eccl. 12:7 furnishes a good reply: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The real trouble regarding spirit or soul is a wrong conception of what spirit is. "Spirit" used in this sense simply means life and only life. It came from God life, it goes back to Him life, just as the body came from the dust and goes back to dust again. It does not go back a living, breathing body in the dust; it simply disintegrates and goes back to dust. The spirit is the life-giving power of God in that body, the breath of life which God breathed into it. Gen. 2:7. When the body dies, God takes that life back to Himself, and holds it there until the resurrection. The idea that man is dual, that he consists of two parts, one of which can exist separately from the other, is entirely unscriptural. It comes down wholly through paganism from the author of that first falsehood, "Ye shall not surely die."

3084.—A Lesson Incident

I would like an explanation of Ex. 4:24-26. I can not understand why such a complete change of subject is introduced there, or what lesson it is designed to teach.
L. R.

The lesson is that Moses had neglected a duty. God had revealed this duty to His children, and evidently Moses understood just what his duty was respecting his son, but he was going on his mission regardless of his duty. He seems to have failed to do this on account of the objection on the part of his wife; but when it is found to be necessary, and that his very life is endangered by it, she herself does what she had seemingly prevented her husband from doing. Read "Patriarchs and Prophets" upon the subject.

Signs of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
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The Triumph of the Ages

"Christ Is Risen;" "Christ Is Risen Indeed"

IT is God's message of light and cheer to the captives of sin and death. By its inspiring, vitalizing, death-destroying truth souls are set free, blind eyes are opened, deaf ears are unstopped, the dead are raised. It is an absolutely vital essential of the Gospel. For "if Christ hath not been raised," declares His great apostle, "then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that He raised up Christ." 1 Cor. 15:14, 15.

How the old story needs repeating! How the living truth needs ever to be renewed in life and character! For the resurrection of Christ Jesus is not a mere historical event. It is not a mere wonderful incident among many others, belief in which may be set aside as non-essential in character-making. It is not a mere dogma of a creed; for all the cold, dead declarations of the ages can not save a soul. The story of Christ's resurrection is a life-story. "Christ-is-risen" is a warm, living, vitalizing truth to him who receives it.

With sad and grief-filled hearts came the holy women to Joseph's lent sepulcher nearly nineteen centuries ago. They expected to find it closed. They did not know that the chief priests, under the evil principle that "the end justifies the means," had stretched their tradition-bound consciences enough to ask Pilate to seal the sepulcher and guard the place where reposed the Christ. They did not know that the strongest power on earth had stamped the closed tomb with the seal of authority. Neither did they know that the omnipotency of righteousness had prostrated Roman guards, broken Roman seal, opened the grave, and called to life Him who died for all. They did not appreciate the encouragement of the psalm predicting the triumph of God, which they had so often heard chanted by the great choir in the temple:

"He that sitteth in the heavens will laugh:
The Lord will have them in derision."

Eternal character could not long abide the darkness of death; "it was not possible that He should be holden of it."

As His devout disciples drew near to the rock-hewn tomb, closed with the ponderous stone, they asked themselves, "Who shall roll



"He is risen; He is not here."

us away the stone?" They would perform the completing task of embalming Him before He was shut from their sight forever. Therefore they sought Him in the tomb. Other disciples also sought Him there. Hence the reproof of the angel: "Why seek ye Him that liveth among the dead? He is not here, but is risen."

Let it be history no longer. Let it be

a living message for the needful NOW, just as God designed it should be in every age. If "historical Christianity" had learned this truth, all the empty traditionalisms of the past would have perished forever. We should not have had the sevenfold surges of two centuries of crusades beating against the Moslem borders for the recovery of a traditional spot concerning which the heavenly messenger had forever said, "HE IS NOT

HERE." The vast amounts of money lost in costly shrines, the vast cost of pilgrimages and the maintenance of armies of priests by the traditional churches, the yearly spectacles of fighting sects, held in check only by Mohammedan soldiers, would have been spared us. "The Holy Sepulcher," they call it, and "The Church of the Holy Sepulcher;" but above all their mad worship and fierce zeal, the child of faith hears the cry of Christ's messenger,

"HE IS NOT HERE."

But God pities these blind worshipers, as He pitied the disciples of old. A great void is in their hearts, which formalism can never satisfy. To many of these, as to them, He commissions His servants to say, "He is not here." He is not in the old, rock tomb, worn smooth, mayhap, with touches of devotion. He is not in the cast-off ceremonies of traditionalism. He is not in narrow, worn-out methods of work, tho once He blessed them; He is not in human creeds and human plans and human organizations, tho He may have blessed honest heart and honest work in them. He is not in the dead past ever. Matters it not that He *was* there or *has been* here; where is the Saviour, the Master, the Leader, *now*?

Thank God, He leaves us not with negations. The negative is to disabuse our minds; but the great positive, living truth is to fill them, fill them to the full,

and flow out and on into other lives and hearts.

"He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him: lo, I have told you."

There is life in the Word. The grave could not hold Him. He died for the sinner. He lives to justify, to save. Tell it, soul. Say to all that Christ is risen. Let your

new life in Christ Jesus tell it. Let your loyalty and faithfulness tell it. Tell it to the sinner. There is hope for him. Go out into "Galilee of the nations;" say to the blind, wandering seeker for light, for

pleasure, for happiness, for gladness of heart, for rest of soul, for power over sin—say to them all, "Christ is risen;" "Christ is risen indeed," and there is hope and strength and life for all in Him.

ological reasoning to see that success will one day crown the effort.

But when the world *does* enforce the claims of Rome in respect of the sun-day, it will be doing exactly what the prophecies states; namely, compelling men by law to do homage to the power which first gave the day its usurped place,—requiring men to worship the beast, the Papacy.

The Sunday-sabbath is the mark of papal authority. She points to it as evidence of her right to "command men under sin." And when, in the soon-to-come final conflict, Sunday is placed before the world as a *compulsory* rest day, in opposition to God's claim for the Sabbath of His law, its keeping will mark one as being opposed to the commandments of God, and as standing for the authority of the beast. To keep *Sunday, as enforced by law at that time*, will be to receive the "mark" of the Papacy, against which God has warned.

God's Sign

Now all through the Scriptures God's Sabbath has been set forth as *His sign*, His mark of authority. "It is a sign," said He, "between Me and the children of Israel forever." Ex. 31:17. Again, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12, 20. And as we have seen in former articles, God made that Sabbath-sign the one all-important test of loyalty to His law. See Ex. 16:4, 27, 28. The history of Israel was a demonstration of the fact, that to disregard the sign, the memorial, of God's creative power invariably meant to lapse into idolatry.

The words "seal" and "sign" are used interchangeably in the Bible. Of Abraham it is said, "He received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had." Rom. 4:11. *The Sabbath is God's "sign," or "seal."* It is the sign of His creative power, and the seal of the law of which it is a part.

As brought to view in the Bible, the seal was always used in connection with *law* and exercise of authority. When Joseph was given the king's signet (sign) ring, he became ruler. Gen. 41:42. When the king's seal (the impress of his signet ring) was placed upon Haman's decree for the destruction of God's people, it then became law which no man could reverse. Esther 8:8. See also Esther 3:10, 12; 1 Kings 21:8; and other scriptures. The seal, or sign, of the earthly ruler, placed the stamp of authority upon the legal documents of which it was made a part. In the same sense does the seal of God give authority to *His* law.

Seal the Law

Direct reference to this truth is found in a message of the prophet Isaiah. Speaking to His servants living in the last days, when they are looking for the Lord's return, God says, "Bind up the testimony, *seal the law* among My disciples." Isa. 8:16. God's law is to be sealed, or, in other words, have its seal restored. And this restoring of the seal is to be "among My disciples." If the Sabbath be the seal, as has been stated, then this is a direct command to restore the

The Sabbath Through the Ages

XIV. The Seal of God

By Charles L. Taylor

AFTER these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

This scripture brings to view a most important time in earth's history. Great troubles are impending. The "four winds" of commotion, strife, and bloodshed are about to be let loose; and the day spoken of in the prophecies—the day of angry nations, the day of wrath, the day of judgment—is soon to dawn. But ere that day comes, whose coming pronounces the end of time and the close of probation's hour, messengers are hastened from the throne of the Infinite with the burning command to hold everything in abeyance until the seal of God has been placed upon the foreheads of His children.

A Finishing Work of Character

The work of sealing is therefore equally important as the time. It is one which puts upon the people of God the finishing touches of character preparatory to their being ushered into the presence of the Almighty, to receive the glorious gift of immortality. Evidently it is the last part of Heaven's great Gospel work for man, which immediately precedes the second coming of Christ and the end of the world.

Without going into many interesting and easily furnished details of Scripture proof, let it be said here that the sealing of God's servants, which takes place in the closing hours of time, is identical with the great message of Sabbath reformation brought to view in the previous article. The Sabbath of Jehovah is His "seal;" and faithful observance of the Sabbath in the times of stress and trial and persecution and death which come just before our Lord's return, will place upon men the stamp of perfection and holiness—"the Father's name"—which will fit them to enter into glory.

An Opposing Work

It may not have occurred to you, dear reader, that coincident with this sealing of God's people, there is to be carried forward on earth a tremendous world-wide work of opposition. At the very time that Heaven is placing *its seal* upon the hearts of men,

another power is forcing upon them *its mark*. Says the Scripture, "He causeth all, both small and great, rich and poor, free and bond, *to receive a mark* in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17. And God specially warns men, under pain of suffering His un-mixed wrath, not to receive this mark. Rev. 14:9-11.

Before turning to a further study of God's "seal," note that "the beast" is the power which enforces the "mark." That

As We Go

LET us walk in simple kindness,
'Mid earth's darkness and its blindness;
O, so carefully, so gently, let us go.
Be it ours to bless and brighten,
Be it ours to cheer and lighten,
Toiling faithfully within a world of wo.

With a patient, calm endurance,
With an earnest, strong assurance,
Let us lift the weak and weary as we go,
Till our happy eyes, beholding
God's eternal plan unfolding,
All the beauty of His mysteries shall know.
CARRIE PHELPS.

Rock Creek, Ohio.

"beast" is the Papacy. In the last days, therefore, the papal power is to be restored; and when it shall have succeeded in regaining its lost prestige, it will, according to the prophecy, take its final stand against God's law of truth. Did it not in earlier days, through apostasy and wanton attack, set itself *against* God and *above* God in changing His law and substituting the Sunday for the Sabbath? Does it not now boastfully claim that it alone made that change? Is it not true that it points to the change which was made, as evidence of its supremacy over the Word of God and His commands?

Just as apostasy once brought the Sunday to the front in opposition to the authority of the fourth commandment, so it will do again. Even now we are upon the eve of that accomplishment. Papal influence and teaching are leading men backward; and everywhere, the world over, the Sunday rest day is crowded to the front, and both Protestant and Romanist are joining in the cry for laws to enforce its observance. To-day, as never before, the papal sun-day is pitted against the Sabbath of the Lord. And when an international federation of Protestant churches in league with a like federation of Catholic societies sets about the task of securing from earthly governments a universal recognition of sun-day sacredness, it requires no stretch of imagination or hair-spun the-

Sabbath in the experience of God's people, and thus put the seal of God upon their foreheads. The Sabbath, torn from the law by the high-handed blasphemy of papal assertion, is again to be seen in the law of God and in the life of the people.

Any complete seal showed "the name, the authority, and the realm of the law-giver, thus: 'Edward, king of Great Britain and Ireland.' The name is Edward; the authority, *king*; the realm, Great Britain and Ireland. God's law, the only document He has ever spoken or written to men, is found in Ex. 20:1-17, in ten different precepts. In six of these precepts, the first, sixth, seventh, eighth, ninth, and tenth, *not one* of the necessary features of the seal is given. In the second, third, and fifth, only the name and authority are given,—'Jehovah thy God.' But in the fourth commandment we have every characteristic of the seal,—the name, Jehovah; the authority, 'thy God;' the extent of authority and right to command, 'the Creator of the heavens and the earth.'"

"Seal the law among My disciples," is God's command. Why?—Because even the law of Jehovah, without its seal, is void. Take the Sabbath commandment from the Decalogue, and it ceases to be a heavenly statute. It is through the fourth commandment *alone* that the heathen, who know not the true God, the Creator, can be introduced to Him.

But when the Papacy changed the day of the Sabbath, and put its false substitute into the place of the true, it did exactly what Inspiration says,—it took away the seal of Jehovah's statutes. It robbed God's people of their greatest bulwark against the ever-increasing flood of idolatry and worldliness. Hence, when the great conflict is about to close, and the church faces the period of her greatest need and sorest danger, the Lord thunders forth to the world the command to *restore* the seal, and give the true Sabbath its place among His waiting people.

The Great Issue

The issue is on. God's Sabbath-seal is right now being heralded to the world. Into all lands the message has gone. Persecution has come and will come to some, calumny and reproach to others; but nothing can prove a bar to the great onward work. Sunday is being shown up in its true light, and men and women are turning from its falsity to the Sabbath truth.

On the other hand, men are showing greater determination to force the claims of the papal Sunday-mark. Laws are sought to make it obligatory upon all the people of earth. Those laws will finally materialize, and those who refuse to bow down to the decree will be ostracized and disfranchised. Earth will afford no place of refuge for those who do not, at least in form, submit to earthly papal dictation.

The day of supreme test in this matter is not far away. Now is the time to lay strong and deep our foundations for life. The mighty question of whether we shall receive the seal of God or the mark of the Papacy, is being determined by present decisions.

By right relation to truth, we may now settle all in favor of God's complete law, and thus have it said of us, "Here are they that keep the commandments of God." Rev. 14:12. And when the final victory is won, and character for heaven has become fixed

and unalterable, we, having our Father's name written in our foreheads (Rev. 14:1), shall, with those who have gotten the victory over the beast and his mark, stand upon the sea of glass before the throne of God. Rev. 15:2.

The Sign of Loyalty

By Mrs. E. G. White

IN the issue of the great contest between the forces of good and of evil, two parties are to be developed,—those who "worship the beast and his image, and receive his mark," and those who receive "the seal of the living God," and have "the Father's name written in their foreheads."

In the fourth commandment is found the seal of God's law. This only, of all the ten, brings to view the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there

throughout your generations; that ye may know that I am the Lord that doth sanctify you."

The mark of the beast is the opposite of this,—the observance of the first day of the week as the sabbath enforced by human law. This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God.

Claimed as Her Mark

As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of, . . . because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin."

The Roman church thus declares that by observing the first day of the week as the sabbath, Protestants are recognizing her power to legislate in divine things. And it is true that those who, understanding the claims of the fourth commandment, choose to observe a false sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded.

The Roman church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome,—that "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

With rapid steps we are approaching this period. When the Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution; when the state shall use its power to enforce the decrees and sustain the institutions of the church,—then will Protestant America have formed an image to the Papacy, and there will be a national apostasy which will end only in national ruin.

God Rather than Man

The laws of nations should be respected as long as they do not conflict with the laws of God; but when there is collision between

(Continued on page 14)

"If Any Man Will"

NO SLAVES in the kingdom of glory,—
The home of the free and the pure;
Love reigns, and His servants serve gladly;
Love's throne will forever, forever endure.

CHORUS

My heart does rejoice as I hear the sweet voice
Of the Master o'er mountain and sea:
"If any man will," is the message,
"Let him come, let him come unto Me."

And Jesus, the Friend of the sinner,
Gave freely a ransom—His life,
That every heart longing may seek Him,
And conquer Sin's bondage, its folly and strife.

The voice of Jehovah is calling:
"America, land of the free!
Seek not to force men to do homage—
If any man will, let him come unto Me."
FLORA E. WARREN.

is nothing in the Decalogue to show by whose authority the law was given.

The Sabbath enjoined by the fourth commandment was instituted to commemorate the work of creation. Had the seventh day always been kept, there would never have been an idolater, an atheist, or an infidel. The sacred observance of God's holy day would have directed the minds of men to their Creator, the true and living God. Everything in nature also would have brought Him to their remembrance; and would have borne witness to His power and love.

The Seal of God

The Sabbath of the fourth commandment is the seal of the living God. It points to God as the Creator, and is the sign of His rightful authority over the beings He has made. Those who obey this law will bear the seal of God, for He has set apart this day as a sign of loyalty between Himself and His people. To Moses on Mount Sinai He said, "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you

Christ Is Risen

By Abdiel

ALL over Christendom March 27 will be observed as "Easter Sunday" in honor of the resurrection of Christ. The very term "Easter Sunday" should arouse investigation on the part of every lover of God's Word, of every true Protestant, of every disciple of the Lord Jesus Christ; for neither one of the terms is Christian or Scriptural. The word "Easter" occurs once in the Bible (Acts 12:4); of which the original is "Passover," and is so rendered in the Revised Version. The origin of the word is "Eostre," the name of a heathen goddess worshiped in the springtime by our pagan Saxon ancestors, whose votive offerings consisted of vernal plants and flowers, for Eostre was the goddess of spring, and the worship rendered her was nature worship, the character of which is well known to those versed in mythological lore. The spring or Easter festival is wholly of pagan origin.

The term "Sunday" has a similar origin. It is the name given by our pagan ancestors to the first day of the week, dedicated by them to the worship of the sun. Losing sight of God, the Source of all light, who is light, they turned to worship the creature made by God as a light-bearer. The first day of the week became the sun's day. The worship of the sun is also nature worship, and can be traced back into remote pagan times farther than any other form of idolatry. Sunday has no place in Scripture. It is neither taught as a duty nor revealed as a privilege. It is never presented as a holy day, either by express declaration or by inference.

So much for the term "Easter Sunday." The words are both of pagan origin, pointing us back to the dead heathen worship rather than to a living Saviour.

Not a Matter of a Day

True, the feast of the Passover came in the spring; but the object of the Passover ceased when "Christ our Passover" was "sacrificed for us." 1 Cor. 5:7. True it is that Jesus rose from the dead in the spring of the year, just after the time of the Passover; but what is there in that event which calls for the celebration of a *day*? He was

not a day in coming forth from the tomb. In fact, the Scriptures place no emphasis upon the day of His resurrection, thus showing that the particular time is not in any-wise important. The resurrection of Christ has in it nothing which would connect it with a particular *day* of the *week*; for the types of which our Lord was the antitype fell on various days of the week.

But apart from any positive declaration of Scripture to that effect, is it not well

signed to be a memorial of any work of God for which God has given a memorial, the acceptance of the human makes void the ordinance of God, and so the one error leads to many others.

Other evils which need not be named follow in the wake of Easter Sunday as a memorial in honor of the resurrection. A large amount of human energy, which should be devoted to God, is expended in the introduction and observation of the day. It exalts the yearly day, by the very manner of its observance, above the simple faith of the Gospel, by appealing to the sordid motive of pleasing God by works which He has not commanded. And finally it blinds the church and the world to the importance of the very thing which Infinite Wisdom set apart as an abiding evidence of a *risen* Christ.

A Memorial of Christ's Resurrection

All that God asks that we may be received into His family, is willingness on our part. This implies submission and faith; but Biblical *faith* comprehends it all. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "He that believeth and is baptized shall be saved," are the words of Christ in Mark 16:16. But baptism is not a *work of the man* which saves or helps to save him; it is an act of faith. The properly instructed soul will count it a privilege. When a true woman has won the love of a noble husband, her next desire is to show the union of their hearts, the trueness of their love, before the world. She has espoused him, given herself to be his alone, and she desires the world to know it. Therefore the marriage ceremony; therefore the privilege of the



Scene in Jerusalem on "Easter Sunday" at the "Church of the Holy Sepulcher." No one can prove that our Lord was here buried.

to set apart a day in honor of the resurrection? Is it not well to draw the minds of the church and the world to that great event of Christendom at least once a year? To this last query I would reply most emphatically that it *is* well; but how shall it be done? by human devices, or in the way revealed of God in His Word? In devising and carrying into effect human plans and institutions, these evils arise: (1) Not having the Word of God, much more human energy is expended, and always unsatisfactorily, in securing their adoption and observance by the people. (2) This extra energy placed upon a purely human ordinance tends to exalt it above the divine, about which less is done and said. And if the human is de-

signed to name the day. So it is that when we have accepted Christ, when we have yielded all to Him, we wish the world to know it. We desire the truth of the union to be made known. We have become dead to the world, we have renounced its sin, that we might "be married to another, even to Him who is raised from the dead." Rom. 7:4. See also Acts 8:35-38. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. Baptism is therefore the marriage ceremony between the believer and Christ.

But the marriage is "to Him who is *raised from the dead*, that we should bring forth fruit [by the power of that risen life] unto God." Rom. 7:4. Baptism has direct ref-

erence, therefore, to the risen Christ. Here is another testimony: "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6:4, 5.

The great facts of the Gospel, Christ's death, burial, and resurrection (see 1 Cor. 15:1-4), are the very facts set forth in the ordinance of baptism; and in going forward in that ordinance we declare to the world that we accept of Christ's death and life for us. He died for our sins; His burial was proof of His death; He lives for our justification and victory. Our baptism shows that we should henceforth "walk in newness of life;" and we are married to Him, that "we should bring forth fruit unto God."

An Abiding, Daily Evidence

Now as death came by sin (James 1:15; Rom. 5:12), the triumph over death is the triumph over sin (see Rom. 8:1, 2; Rev. 1:18). The reason why the grave could not hold Christ, was because He was righteous. Acts 2:24. He triumphed over sin in the flesh, and His resurrection was a proof of His power. This is the power for which Paul relinquished all else,—“the power of His resurrection,”—and this power, this “newness of life,” this “fruit unto God,” is the proof to the world that there is a risen Christ, who has triumphed over sin and death, and who by His grace gives in answer to the faith of His people the same power to them. It is this very righteousness which He longs to put upon them in answer to faith. See Rom. 3:22. It is this very power which He desires them to have in answer to faith. See Eph. 1:15-23. It is this manifestation of the righteousness and power of God which reveals to all men that “Christ is risen indeed.” And because the celebration of a day either weekly or yearly, hides this great and all-important fact, we are opposed to it and protest against it as a part of that mystery of iniquity which would make void the mystery of God.

Christ is risen! Proclaim that Christ is risen, but not once a year alone, not once a week alone, but every day and every hour of the day, in the manifestation to the world of “the power of an endless life”—His

life who died for us, and who lives to intercede in our behalf, who lives in all those who trust Him. Reader, when, how, where, are you proclaiming that Christ is risen? He is our Passover; let Him be manifest to the world every day.

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The Miracle of Galilee

WE stand at the northern end of the lake and witness a strange phenomenon. The waters of the upper Jordan have journeyed down mountainside and through morass and past modern village and ancient ruin to gather to themselves the impurities

makes every other drop of water instantly clear and clean.

This is the striking parable of the heart of Christ. The moment another life touches His life, the result is inevitable and miraculous. Nature has no phenomena to surprise us and no reality to change us like this. To come into contact, with the purity of Christ, is to become pure. We have named it something else and harder to be understood, but this is the great change. This is the supreme wonder. This is the glorious possibility in human life—the muddy stream made pure enough to reflect heaven, by touching Christ. This is the power of

Christianity and the demand upon every Christian life. The Christian life is the Christ life, and that is the purity of the upper world. Character, and nothing less than His character, is the result in any life which pours itself into the divine life.

—Cortland Myres.

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To-Day's Test

THERE is no hardship ahead of us in life that may not be made easier by our doing the hard thing of to-day with unflinching faithfulness. And every hardship that lies ahead will be the harder to meet by any failure of ours in to-day's test. This day's testing and trial is sure to be severe. It probably seems unfairly so. It may be the hardest we have ever yet known. It is sure to seem dull, and unattractive, and utterly lacking in those elements of picturesqueness or heroism or adventure that seem to mark the achievements of the world's great victors. But that is what makes it hard to the point of being worth while. And here is another reason

for taking up its challenge manfully: “For this commandment which I command thee this day, it is not too hard for thee, neither is it afar off.” How we ought to rejoice that there is something close at hand that is big enough to test us but not big enough to break us! — *Great Thoughts*.

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“THE Lord brought Abraham up from Ur of the Chaldees, but he stopped half way. He had no blessing till, having set out to go to the land of Canaan, to the land of Canaan he came. He was safe and alone, even in the midst of foes. Lot was not safe in Sodom, tho in a circle of friends. Our safety is in dwelling apart with God.”



The ordinance of feet-washing was instituted by our Lord as recorded in John 13. It was celebrated in the early church in connection with the Lord's Supper. See note on last page.

and muddiness of a fast-running, unattractive stream. Now the miracle is on. Those yellow waters plunge into this pure water of Galilee, which reflects in its bosom the sapphire glory of the upper world, and immediately the stream is lost, and becomes at once purified. Where it pours itself into the lake, you can look down twenty feet and see the bright pebbles and shining fish. In no other place in the world does this seem to be paralleled. The great streams like the Ganges push their colored waters eighty miles and more into the sea, a distinct current. Smaller rivers sometimes make their yellow track across the entire lake; but the marvelous purity of Galilee

The Call of the Night

THERE'S a cry in the wind to-night
From the lands where the Lord is unknown,
While the Shepherd above, in His pitiful love,
Intercedes at His Father's throne.

There's a call from the dark to-night,
That haunts the lighted room,
From His "other sheep" on the broken steep
At the edge of eternal doom.

There's a pain at my heart to-night —
From the heart of God it came —
For I can not forget that He loves them yet,
And they've never heard of His name.

There's a sob in my prayer to-night,
When I think of the million homes
Where never a word for the Lord is heard,
Nor a message from Jesus comes.

— Author Unknown.

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A Purpose for the Ministry

By Bertha Bellows Streeter

WHAT if every preacher could realize the truth of the assertion made by the young minister's aunt in regard to the audience he would address the first Sabbath after assuming his pastorate? "Ye maun mind, laddie, that they're no clever and learned like what ye are, but just plain country fook, ilka ane wi' his ain temptation, an' a' sair trachled wi' mony cares o' this world. They 'ill need a clear word tae comfort their herts and show them the way everlasting." What makes this passage so striking is the fact that it is descriptive of the needs, not alone of that little kirk in Drumtochty, but of every church in the world.

Would that every pastor might be impressed as was John when his devoted aunt concluded: "But, O, laddie, be sure ye say a gude word for Jesus Christ." Under the influence of this counsel, John burned the learned discourse he had prepared; and on that memorable Sunday, his congregation quietly left the house of worship feeling a nearness to God and love to their fellow men, instead of awe and admiration for the young preacher's learning and studied eloquence. You remember that Donald remarked, as he went thoughtfully homeward: "There was a man sent from God, and his name was John."

It is a fact greatly to be deplored, that many pastors forget that the Gospel alone can satisfy the hearts of men. Thousands of their flocks are starved on lectures fed to them. If discourses upon such topics as "When Silence Is a Virtue," "Long Beds and Short Bedclothes," "Where Shall We Live?" were occasional ones; if they were interspersed with sermons that warm one's heart to the Saviour, that inspire greater faithfulness to Him and His cause, the reason for regret would not be so great. But these topics are illustrative of the constant diet provided by many ministers for their Sunday morning congregation; and in some such lectures to which I have listened, not once even was the name of Christ mentioned.

Now, we are not intolerant of all except the oldest of thought and method, but rather, are inclined to be as liberal as the rest of the college-bred young people of to-day. In our opinion, a certain amount of such discussion is all right, provided it does not exclude the preaching that centers around Christ. It is the exclusion of the Gospel

sermon that is growing so prevalent in some localities, to which I wish to call our pastors' attention. It seems as if a large part of the Sabbath desecration of to-day were due to this fault. It has been shown from investigation during the last fifteen years that on account of this lack of something worth going for, thousands of young men do not attend church; and that the preachers who prepare sermons with the single purpose of winning souls to Christ, have the largest congregations and the best results in their general church work. The man who lifts up Christ, will never fail to draw hearers; the man who has a real message, will never lack an audience.

The efficiency of the Gospel sermon is attested by the foreign mission reports. The true missionary realizes that there is at least one in his congregation who has never heard of Christ and may never again do so. To him he preaches. That one may go from that service to his home in some hamlet never reached by a Christian; but the missionary for Christ has tried to tell him enough in that sermon so that he will want to learn more and can lead others to Christ.

In point of conversions, the method of preaching employed by the missionaries pays about fourteen per cent. Here in the home land, pastors almost without exception (and these exceptions are so noticeable that we call them "evangelists," a name we ought to be able to apply to all ministers) take it for granted that all in the audience have been brought up in Christian homes, know the Gospel story by heart, pray and read the Bible every day, and have such a knowledge of and love for Christ that on Sunday they need a change of thought, something "liberal," something "broad." And many prayers seem to be offered for oratorical effect, many "sermons" preached to pander to the supposed tastes of the whole congregation, because, perhaps, one or two of the least spiritual have expressed a desire for lectures. And these methods, in point of conversions, pay us one and three tenths per cent.

Do not these facts, added to other observations we can make for ourselves, give us a hint as to how we are to accomplish the purpose of the church—the evangelization of the whole world? In every other business there is an aim, to the accomplishment of which every part of the organization is contributory; but, strange to say, some very important parts of our organization seem to have forgotten the purpose for which they have been called to our pulpits—to lift up Christ, and Him alone.

Now, we do not have to think that this is something that we, as laymen, can not help. If you feel a deep need of the Gospel, tell your pastor so. There is not a man in our pulpits to-day who does not desire to please his people. And if these same people ask for the talks that will bring them closer to Christ, just that kind of sermons will they get. But it is Gospel sermons that the pastor ought to preach anyway, "not as pleasing men, but God, which trieth our hearts." 1 Thess. 2:4.

Jackson, Mich.

"In the End of the Sabbath"

"IN the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. See also Mark 16:1, 2. One writer says of this text, "The right translation of Matt. 28:1, and kindred scriptures, gives us the Christian Sabbath, and leaves Saturday-worshippers without a foundation to stand upon."

Then he proceeds to give us what he calls a "right translation of Matt. 28:1," as follows:

"Now, in the end of the sabbaths at the dawning toward the first day of sabbaths, came Mary Magdalene and the other Mary to see the sepulcher."

Now we can not agree with this so-called "right translation," for all scholarship is against it, as will appear by reading a few other translations of the phrase in question.

"Now late on the Sabbath day, as it began to dawn toward the first day of the week."—*American Revised Version*.

"Now after the Sabbath, as it was dawning to the first day of the week."—*Emphatic Diaglott*.

"And after the Sabbath, when it began to dawn on the first day of the week."—*Sawyer's Translation*.

"Now after the Sabbath, as it began to dawn toward the first day of the week."—*Wesley's Translation*.

"Sabbath being over, and the first day of the week beginning to dawn."—*Campbell, Macknight, and Doddridge's Translation*.

"After the Sabbath, in the early dawn of the first day of the week."—*Weymouth's Translation*.

"After the Sabbath, as the first day of the week began to dawn."—*Twentieth Century New Testament*.

"And the Sabbath being over, in the dawn of the first day of the week."—*Norton's Translation*.

"And the Sabbath being over, as it began to dawn toward the first day of the week."—*Noyes's Translation*.

From the above we judge the so-called "right translation" to be in error, and the assertion a mistake. ARTHUR L. MANOUS.

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The Divine Order

FIRST made pure, then sacrificial. This is the normal life. It is not something to be feared. It is to be experienced with delight. This is life at its best and its happiest. Without it Galilee becomes a Dead Sea;—no beauty, no music, no life; death everywhere. We live by dying. We save by giving. We find by losing. The man who keeps his religion has not a religion worth keeping. It is a strange statement but true, that Christianity must be given away in order to be kept.—*Cortland Myres*.

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How Do You Work?

MAN must work. That is certain as the sun. But he may work grudgingly, or he may work gratefully; he may work as a man, or he may work as a machine. He can not always choose his work, but he can do it in a generous temper, and with an uplooking heart. There is no work so rude that he may not exalt it; there is no work so impassive that he may not breathe a soul into it; there is no work so dull that he may not enliven it.—*Henry Giles*.

SIGN OF THE TIMES

MOUNTAIN VIEW, CAL., MARCH 22, 1910
Manuscripts should be addressed to the Editor

Men versus God

MUCH is made nowadays as to what learned men may have to say concerning a doctrine or belief. The majority of Christian scholarship, it is said, is against the "Higher Criticism." What of it? Suppose they were for it? Would that affect the truth? It may be that one man knows a fact, and one thousand others do not believe it; does that change the fact? So far as the Gospel of Jesus Christ is concerned, the men of worldly wisdom have always been found against its work for their day. The children of the Exodus doubtless believed in God's work through Abraham and Joseph, but not through Moses. The Pharisees and scribes and learned doctors of the law in the time of our Lord's sojourn on earth, believed in God's work through Moses, or thought they did; but they rejected Him whose coming Moses predicted. Many learned men will tell us to-day that they believe in the work of Jesus and the apostles for their day, but they do not believe the things which Christ and His apostles taught for our day.

The only true faith is a present, living faith, which lays hold of a present Saviour, a present truth, a present Gospel. "All flesh is grass, and all the goodness thereof is as the flower of the field; . . . the grass withereth, the flower fadeth; but the Word of our God shall stand forever." "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence." But those who trust in God will find Him in Jesus Christ "wisdom, and righteousness, and sanctification, and redemption." "He that doeth the will of God [not of men] abideth forever."

Vindicative and Vindictive

THE judgment of God in the punishment of the finally impenitent will not be vindictive in its nature, but rather vindicative. God will not punish a man because He has a grudge against him, from petty spite, or through feelings of revenge. This would be vindictive, the same spirit that prompts man to revenge on his fellow some real or fancied wrong. In the destruction of the wicked will be manifested the highest exhibition of God's love. "God is love," and

every act and attribute of His character is one of supreme love for all His creatures. Sin produces sorrow, misery, and wo. To prolong the lives of the impenitent would be but to prolong their misery and suffering. God in love takes from them that life which of itself has become a burden. In all this He vindicates His own honor, and contributes to His own glory and the happiness of His people.

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The Unfathomable Fulness

THE eternal ages of the future will fail to reveal to our minds the fulness of one single attribute of the character of our blessed Lord. So long as God shall be higher than man, which will be so long as He maintains His character of God, there will be in Him unexplored and unfathomable depth and greatness. One of the joys of the eternal state will be the study of God and of His matchless love as manifested in the gift of His Son. And every time the arches of heaven resound with the praise of the redeemed, there will be revealed to their minds some new phase of heavenly beauty and loveliness, which will call forth from them fresh expressions of delight and holy, enraptured joy. Thus it is that those whom John saw round about the throne cry day and night, "Holy, holy, holy, Lord God Almighty."

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The Unchangeable God

THE following excerpt is from a sermon by the Rev. D. S. Phelan, D.D., editor of the Roman Catholic *Western Watchman*, and is published in that paper in its issue of February 10 last:

"Men tell us that everything is changing; that development is the universal law; that the world is changing; that men are changing; that the moral system is changing; that everything is undergoing a process of change. Therefore, religion must change, the Gospel of Jesus Christ must change, the world needs now another Redeemer. Men demand a new Gospel. Now what has changed? Has anything changed? Has the sun changed? Does he not rise and set as he always did? Have the stars changed in their courses? Have the rivers changed? Have the mountain ranges changed? Have the seasons changed? Do they not follow each other in regular course, and have they not been doing it from the beginning? Have the animals changed? Are not the bears what bears always were? Are not lions what lions always were? Are not the oxen, and the sheep, and the domestic animals, what they always were? There is nothing changed there; nothing changed in the heavens above, nothing changed in the earth beneath. Then what has changed? Has God changed? **God is the same yesterday, to-day, and forever; He knows no change; upon Him never falls a shadow of alteration. God is essentially immutable. Has truth changed? Has the multiplication table changed? Have men's minds changed? Have men's hearts changed? No, men are the same as they always were; men are the same inconstant and inconsistent beings they always were. Men to-day love what is good and run after what is bad. Men to-day approve the right and do the wrong. Men to-day are false to themselves and false to each other, as men always were. If we read the history of the world aright, we will find that men are the same in every age, and there is no change in humanity."**

All of which is generally true, and as re-

gards God's immutability emphatically true. "I am Jehovah; I change not;" "with whom is no variableness, neither shadow of turning," are the words of Holy Writ. How is it, then, that the Roman Catholic Church would presume to change the holy law of God in the substitution of Sunday, the first day of the week, for the Sabbath, the seventh day of the week? She claims authority to do that. Does not that very claim, prove, demonstrate that she is not the true church of the unchangeable God?

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One of the German societies conducting investigations in the Holy Land, are making excavations in Jericho, the city whose walls fell down before the marching of Israel. They claim that the evidences which they have unearthed show that the city was a strong city before the day of Israel, as the Bible intimates. The most remarkable result of the excavations was the finding of a double wall embracing the whole city of Jericho. This double wall may have been erected by the Jews at a later date.



Schedule for Week Ending April 2

Sunday	March 27	Joshua	5-8
Monday	" 28	"	9-11
Tuesday	" 29	"	12-14
Wednesday	" 30	"	15-17
Thursday	" 31	"	18, 19
Friday	April 1	"	20-22
Sabbath	" 2	"	23, 24

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OUR week's reading begins with Joshua 5 and closes with the book. It will be noted that the first thing that Israel did after crossing the Jordan was to carry out the ceremony of circumcision, which was the indication that they had cut themselves off from all unholy intercourse with the world, and had dedicated themselves to God. We have the record after this of the Captain of the Lord's host appearing to Joshua, showing that He was cooperating with him in the work that God gave him to do.

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THEN follows the encompassing of the wicked city of Jericho. God is no respecter of persons; and every time that Israel marched around that city, there was opportunity for the inhabitants of Jericho to open the gates of that city and welcome them in. But every time, their hearts grew harder, until the time came that God's host threw down the walls of the city, and only Rahab and her household were saved.

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THAT city God devoted to destruction, and Achan committed the awful trespass of taking what belonged to God. He showed how one traitor to God in a church or an assembly can turn away the blessing of God from all connected with him; a great and awful fact, which has been repeated many times since.

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THE remainder of the book tells of the wars of Israel, the division of the land, Joshua's solemn charge before he lays down his burdens. Very touching and forcible is his plea to halting, unbelieving Israel. He had served when others had failed; and at the very last he declares, "If it seem evil unto you to serve Jehovah, choose ye this day whom ye will serve; . . . but as for me and my house, we will serve Jehovah."

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ONE can but reflect, as he reads the experience of Israel during the days of Joshua, that had they been faithful to God, He would as truly have driven out or destroyed their foes from before them, as He did the city and inhabitants of Jericho. They would not have needed to imbrue their hands with blood; God, who saw all hearts and knew all conditions, would have fought for them.



THE OUTLOOK

"Watchman, what of the night?"

Mexico

THERE has been running for some time in a popular magazine a series of articles entitled "Barbarous Mexico," charging that country with thousands of cases of chattel slavery, with peonage, with inhuman treatment of Yaqui Indians, etc., etc. Not long ago we inquired of a gentleman who had been for some time in Mexico, and who was conversant with conditions in all parts of the republic, regarding the truthfulness of these articles. His reply was in substance that some of these things were in a measure true, and that many things occurred which would not be done in America, but conditions were vastly different in the republic of Mexico than they were in America, and the government found that some things were absolutely necessary that would not be tolerated in the older republic of the North. This gentleman considered, however, that on the whole Mexico was getting as good a government as could be expected, and he doubted very seriously indeed whether a course opposite to that pursued by the present government would get better results.

The government meets constant and persistent opposition from the Roman church and also from the lawless classes; and many of the reports of cruelty and unjustifiable severity are greatly exaggerated. The above is confirmed by an article in the *Literary Digest* of February 26 which has just come to hand, and which quotes from Mr. Elisha H. Talbot in a series of articles in *Moody's Magazine*. It declares that the articles referred to above are a libel upon a "much maligned and sadly misrepresented country." Some of the details mentioned by the above series of articles are pronounced "wicked fabrications" by General Torres.

"No peaceable Yaqui was ever deported to Yucatan or elsewhere; only such are deported as have been guilty of criminal acts; and no Mexican families have ever been deported—only Yaquis, and these after many appeals have been made to them to obey the laws of the land, and after repeated warnings to cease pillaging and murdering."

David E. Thompson, former United States minister to Mexico, is quoted as saying, "The Mexican government has dealt more kindly with these bloodthirsty Indians than justice demanded."

An American lawyer, Robert J. Kerr, says:

"During the period of nine years covered by my personal experience there have been in that district two or three instances of improper treatment of laborers by their employers; but these were investigated as soon as reported, and the offenders were severely punished."

Mr. Talbot has this to say regarding the charge that President Diaz is a despot:

"I doubt if there is a country on earth that can point to a cleaner record in this regard [that is, in the matter of amassing great wealth at the expense of the country] than can Mexico."

The Decadence of France

WE have received advance sheets of the *North American Review* for February containing a striking article on "The Decadence of France," by Mrs. Bellamy Storer, in which Mrs. Storer goes on to show that France is rapidly degenerating into absolute infidelity; that the secular schools, instead of being purely secular, are not only non-religious, but really anti-religious; more than this, are making a religion of infidelity. She gives samples of how in books expressions which refer in any wise to God or providence have been cut out, and nature or the state has been substituted.

For instance, she tells us that in the events of Robinson Crusoe, when he came to a time of great

namely, during the Reformation period. But the Protestants were driven out, France was held to Roman Catholicism, and the Revolution followed. Now that Revolution is being repeated. The reaction has swept back again, perhaps not as aggressively as in the eighteenth century, but nevertheless as truly. Infidelity is but the reaction of extreme traditionalism. One puts a man and history in the place of God, and the other puts the living, carnal human in the same place, and both tend to degeneracy.

— ★ —

The Star of Bethlehem

THE question is asked by Prof. Garrett P. Serviss, in the *San Francisco Examiner*: "Was it Halley's Comet which was the guiding star of Bethlehem?" And any Bible reader can answer just as definitely, "No, it was not." Why it is that men who profess to believe the Bible, will endeavor to fix up some combination of stars, or will suggest or believe that some particular comet must have appeared at that time, is beyond our comprehension. The whole Biblical account is contrary to any such supposition. If the contention was that it was a meteor, there would be some ground for that; but the idea of a comet or a star acting as the light which guided the wise men is preposterous.

That star guided them for days in their journey from the East to Jerusalem; it was not seen when they were counseling with the chief priests and Herod. When they came from that consultation with the king, that star went before them about two miles, out to the little city of Bethlehem, and came and stood over the house where the young Child lay. An utterly preposterous supposition regarding a star or a comet.

Then what was it? By those who believe in God's Word, who believe in angelic ministration, who believe in His miraculous interposition, it can very easily be believed that it was a bright and shining company of heavenly messengers which guided those wise men across the trackless wastes and led them to the very house where the Child appeared. When the mission of those angels was over, their glory became invisible to mortal eyes.

— ★ —

At an experiment in Arizona, February 27, Mr. Charles K. Hamilton, using a Curtiss biplane, rose to the height of 4,500 feet, and flew over the international line into Mexico. He was in the air twenty minutes, and covered a distance of nearly fifteen miles.

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March 4 gives us the information that Fuego, the great volcano of Guatemala, is in eruption, and the people surrounding it are in great fear. The volcano is situated about forty miles northwest of Guatemala City.



This cartoon is not meant to include all colleges; for there are honorable exceptions, especially among the smaller schools. The expressions on the banners, however, are actual quotations from the teaching of various educators in great universities and colleges. This teaching tramples under foot the very essentials of Christianity. Religious anarchy breeds political and social anarchy and fosters crime.

need, he prayed, "Lord, help me, for my need is great." Then he remembered that he had tobacco in a trunk, and in searching for tobacco he found a Bible, in the Bible a promise, and he pleads the promise, and his fever leaves him; but the revised edition of the book in the schools of France omits all mention of the Bible and everything connected with it, and the idea is left that the tobacco cured him.

Of course Mrs. Storer, a devout Roman Catholic, feels that the condition of France is awful beyond description; and it is. It is a sad, sad thing when infidelity is openly and aggressively taught; and yet there is one thing, it seems to us, which Mrs. Storer and other good Catholics ought to think about in the study of the question.

What drove France to infidelity was the recoil from the conditions brought about by the church of Rome, which had ruled it for years. If Protestantism stood where it ought to stand, it would save many of the French from infidelity; there was a time when God desired to save France from her infidelity;

Good

THE Reverend Doctor A. Rücker has lately entered emphatic protest against the theory that it makes no difference what our religious beliefs are. He concedes that differences of opinion on subordinate things have practically little or no effect upon the character and life of men as long as they agree on fundamentals; but on the other hand it is a fact beyond dispute that a man's religious ideals and ideas will consciously or unconsciously be transferred into practical life as molding forces, and preeminently it is true that a man will be what he believes. Absolute indifference as to religious belief can not help affecting what a man is and does. The popular claim that doctrine and dogma are nothing, while life is everything, is entirely untenable. And then illustration is given that the atheist who believes nothing greater or better in the world than humanity, becomes practically his own god, and consequently there follows self-deification, with all that grows out of the imperfect human.

The summary of Dr. Rücker's article is given in *Current Literature* for March, 1910. We hope that it may get strong grip on those who are preaching the senseless and utterly unchristian, unbiblical theory that it matters not what we believe.

Oriental Powers

REFERRING to war forces in the Far East, we learn from the *Literary Digest* of February 26 that Russia continues to maintain 200,000 men in the Far East, which could be quickly reinforced by 100,000 more. Japan maintains her army on a peace footing of 250,000 men who in time of war could be reinforced by 750,000 men. Japan has also on the stocks several great cruisers of the Dreadnought type, so that at the present time, she holds the fifth place among the naval powers of the world; and it is quite probable that by 1911 she will have attained the fourth place.

China, on account of her military feebleness, has not been considered as of any consequence in the political estimation of the Far East; but now she is organizing her army on a European basis, and in accordance with this project the Chinese army will comprise, on a peace footing, some thirty-six divisions of 20,000 men each. These statistics are taken from the Prussian General von der Boeck in an article appearing in the *Deutsche Revue*. The nations of the East are also getting ready for Armageddon.

The "Christian Advocate" declares that four fifths of the membership of the church is recruited from the ranks of the Sunday-school. From 1846 to 1909 4,712,225 conversions were reported from the Sunday-schools by the pastors, an average of 73,600 per year. The statistics for 1909 report 154,346 conversions in the Sunday-schools, and 63,047 net gain in the total membership of the church. That is, the deaths and excommunications were less than one half of the conversions from the Sunday-school, on the supposition that there were no other conversions from other sources. This of course has to do with the Sunday-schools of the Methodist Church alone.

Mr. Thomas W. Lawson sends out a strong, characteristic appeal to the New York Stock Exchange, to Governor Hughes, and to President Taft, to stop above all things else the most serious phase of gambling in Wall Street, which he designates "a matched trade;" in other words, to expel from the Stock Exchange any member who directly or indirectly executes the buying or selling end of a trade which he knows or has good reason to know is a matched trade; and a matched trade he defines as one where the stocks, bonds, or securities involved do not in fact change ownership by or because of the transaction. It is pure fraud. And he declares that if that action were taken by the Exchange, there would be little trouble arise from

it. In his appeal to President Taft he cites instances of how money is fraudulently piled up in this way. Wall Street is one of the storm centers. Supreme Court Justice Wesley O. Howard, of New York State, truly says, "While the extremest penalties are being provided for the suppression of penny-ante and kindred crimes, a gambling institution rivaling Monte Carlo in magnitude and audacity, and rivaling it in the wild uproar of its conduct, in the colossal magnitude of its stakes, and in its astonishing freedom from official interruption, is said to flourish in the very heart of the metropolis."

The Comet A 1910

"A 1910" is the name given to the recent wonderful comet, which appeared unexpectedly, to indicate that it was the first important comet seen in the year. Prof. Garrett P. Serviss gives us the following characteristics of this wonderful visitor as science looks upon it.

First, it is a brand new comet.

Secondly, it is composed of sodium, or practically common table salt, and radium, the rarest known element.

Thirdly, its orbit is like a hairpin, which is why it could creep up behind the sun unperceived.

Fourthly, it ran only 3,000,000 miles from the sun—closer than any other comet known.

Fifthly, it was heated, by this proximity, to a temperature equal to about 600 times that of the hottest summer day on earth, which is why it could be seen in the daytime.



The course of A 1910, showing how it came up behind the sun, swerved toward the earth, turned a little toward Venus, but was held by the sun. It shows also how its tail diminished.

Sixthly, it showed at one point of its orbit an unusual desire to break away toward the earth; manifested the same desire as it approached Venus.

Seventhly, it had first one tail; then two tails; and at last one tail broke near the top and fell away at an angle of 70 degrees.

Eighthly, it is the fastest comet known, having a speed of forty miles a second. The earth's circumference is about 25,000 miles, and the earth turns once in 24 hours, or, roughly speaking, a thousand miles an hour; but A 1910 moved at the rate of 144,000 miles an hour.

Ninthly, it has been estimated that its size is 500,000 times that of the earth; yet if its substance were condensed to that of the earth, it might not weigh more than 100 tons.

Tenthly, if its radium-laden tail had swept earth, it might have produced extraordinary phenomena. It might have destroyed life by injection of deadly gases, or by intense radio activity. This, however, is all supposition. The last supposition that he gives is that it isn't likely ever to return.

Meeting of Public Educators

THE SIGNS OF THE TIMES is in no sense a local newspaper, not having to do with town, county, or state matters. It is a religious journal with a worldwide constituency, and its aim is to preach the worldwide Gospel. But it is published in Mountain View, Santa Clara County, California, and because of this its editor and his wife had the pleasure of attending the annual meeting and banquet of the Santa Clara County Editors' Association, held in Mountain View the last day of February. This association does not include the city editors of San

Jose; yet Mr. E. K. Johnston, managing editor of *The Mercury*, met with them and gave an interesting and forcible address on the independence and worth of the country papers, which ought to be recognized. San Jose editors will probably be included in the future meetings.

Most of the papers in the county were represented by about a score and a half of gentlemen and ladies, mostly editors and their wives, as follows: Palo Alto *Citizen*, by Mr. and Mrs. L. P. Hathaway; Palo Alto *Times*, Mr. and Mrs. H. W. Simkins, and Mr. and Mrs. W. H. Kelly; Mayfield *News*, Mr. and Mrs. Frederick Ostermeyer; Sunnyvale *Standard*, Mr. W. K. Roberts; Santa Clara *Journal*, Miss Bernice Downing; Santa Clara *News*, Mr. and Mrs. Henry R. Roth; Gilroy *Advocate*, Mr. and Mrs. Will F. Blake; Gilroy *Gazette*, Mr. and Mrs. L. C. McKenney; Campbell *Interurban Press*, Mr. and Mrs. Lewis C. Dick; Los Gatos *News*, Mr. W. H. B. Trantham; Los Gatos *Mail*, Mr. and Mrs. A. B. Smith; Mountain View *Register*, Mr. and Mrs. Charles A. Miller; Mountain View *Leader*, Mr. and Mrs. P. Milton Smith. Other gentlemen and ladies were present from Mountain View and near-by towns. The election of officers for the association for the following year resulted as follows: Mr. P. Milton Smith, president; Mr. Will F. Blake, vice-president; Miss Bernice Downing, secretary; Mr. W. H. B. Trantham, treasurer.

The banquet given by the Mountain View Board of Trade was all that could be desired. Sufficient and ample was the unique menu. There was nothing stronger than water, nor weaker than tea. After the banquet followed speech-making; all of which were sensible, kindly, suggestively helpful, and genial. The chairman of Mountain View City Council, Judge B. E. Burns, welcomed the editors in his peculiarly happy vein, and was responded to in an excellent speech by Mr. L. P. Hathaway, the out-going president. After the banquet a ride in automobiles in the vicinity of the town, closing with a brief visit to the home of the SIGNS OF THE TIMES, completed the day.

We were glad to meet this clean, genial body of public educators. May the shadow of each never grow less, and may they ever keep before their constituencies with whom they come in such direct and living contact, all that makes for true manhood and womanhood and for the highest type of liberty-loving citizenship.

There has come to our table a pamphlet which attempts to disparage the inspiration of the Scripture by casting ridicule upon various things which seems to the great wisdom of the writer ridiculous. The writer starts out in the very beginning by showing his utter ignorance of the Bible when he states there were only two animals of a kind on earth, for they had just come out of the ark. A casual reading of the record shows that Noah took into the ark clean beasts by "sevens." The Hebrews have a dual number, and the "sevens" indicates that there were two sevens. They went in two and two; fourteen of each kind of clean beasts, instead of two as this brilliant writer declares. Of the unclean beasts there were simple pairs. This is generally characteristic of critics of the Bible. Many, very many of them are ignorant of its teachings.

A number of scientists ate some of the steak from the mammoth the carcass of which was discovered in Russia some time ago. Some scientists declared that this mammoth was alive before the glacial period, and their estimate is that the steak was about 250,000 years old, but the meat was pronounced excellent. So states the news item, but all of it can doubtless be taken as was the aged meat, *cum grano salis*.

Horse Flesh for Food.—In 1908 2,000 horses were shipped from Leith, Scotland, to the European continent for food. Most of these horses were old, broken, poor. There are seventy shops in Paris which advertise by the sign of a gilded horse head that horse meat is for sale. Much of it is made into sausages and "dried beef."

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter IV—The Plotting of Herod

NOW," continued the prophet, turning to the young man Bar-jona, "I will tell thee where I beheld Him—the Desire of the nation. Not many days ago, as I was praying in my house, the Holy Spirit came upon me, and the angel of the Lord said unto me, 'Arise, O Simeon, and go into the temple of the Lord; for there thou shalt behold the Holy One, even the Shiloh of Jacob.' Then I arose, and threw my mantle about me, and entered into the temple. Then the Spirit led me to a young Babe, the first-born of His mother. In an ecstasy of spiritual delight I listened to the simple prayer of the Nazarene carpenter, as he presented the Child unto the priest according to the law:

"Blessed art Thou, O Lord our God, King of heaven and earth, who hath sanctified us with Thy commandments, and commanded us to perform the redemption of a son. Blessed art Thou, O Lord, our God, who hast maintained us, and preserved us to enjoy this season."

"When he had left off praying, I took the Babe in mine arms, and lifting up mine eyes toward heaven, I blessed the Most High that He had verified His promise toward me, and that mine eyes beheld His Anointed."

The aged prophet settled back upon his couch, and his voice grew faint and fainter. The roll of parchment slipped from his stiffening fingers; a gray shadow passed over the wrinkled face; the long, white locks fell over the bolster, and surrounded the noble head like a halo; the lips moved in prayer. A gentle breeze stirred the light draperies at the window, which seemed to the spellbound visitors like the soft rustling of an angel's wing. Suddenly the dim eyes opened for a moment and rested upon Bar-jona.

"Young man, understandest thou the words of the Lord which I have read unto thee?"

"They are very plain, O prophet of God."

A look of perfect peace rested upon the marble countenance, as the dying man whispered:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and tho' after my skin worms destroy this body, yet in my flesh shall I see God.' Now, Lord, lettest Thou Thy servant depart in peace; for mine eyes have seen Thine Anointed."

The eyes closed once more; the flickering lamp of life had gone out. The silver cord was loosed. Hurriedly the attendants glanced into the peaceful face, and at once broke out into loud and plaintive wailing for the dead. The chamber of death echoed with their mournful cries, as Sylvanus and his young companion sought the streets of the sacred city.

As they passed out of the chamber, they noticed a man standing in the outer doorway, who stepped back hastily as they passed, as if he would avoid them. Something in his appearance arrested the attention of Sylvanus, who glanced quickly into his face:

"Ho, Demas, thou servant of Jozarus the high priest, how earnest thou in hither? Verily, I believe thou wast in the chamber, and I saw thee not—eh, fellow?"

"Wherefore should I refuse to go whither my master sendeth me, especially when he maketh my heels nimble with a coin? Verily, the aged patriarch speaketh well but he will speak no more. But, behold, all Jerusalem is filled with his idle tales,

and those of Anna the prophetess, who is so aged that she babbleth like a foolish child; so saith my master. What sayest thou, Sylvanus? Believest thou that the carpenter of Nazareth hath indeed departed into Egypt? And pray," continued Demas, sneeringly, "why tarry the wise men of the East at Bethlehem, that they return not hither, even to the palace of our lord King Herod?"

"Verily, Demas," replied Sylvanus, "the princes of the East tarry not in Bethlehem. But I believe thou art a spy, suborned by Jozarus thy master. I thought it not of thee," he continued; while his young companion, Bar-jona, panting with excitement and indignation, exclaimed hotly:

"Give me thy staff, Sylvanus, that I may lay this

frowning towers of Herod; and finally pass out of the sacred city. As they journey on over the road toward Bethlehem, glancing backward they see the all-glorious temple with its royal porch white and dazzling, as the rays of the westering sun linger lovingly upon it; on over the far-famed Valley of Hinnom, with its perpetual fires and its ascending smoke; past the beautiful mansions of the lordly Pharisee or Sadducee, or the more sumptuous palaces of their Roman conquerors. Now they pass the "Valley of Giants," where were the magnificent gardens of Solomon, climb the hill on its western slope, and gaze with reverent awe over the historic mountain of Zion.

"Seest thou how the bloody theater of the apostate King Herod looms up against the sky?" questioned Sylvanus. "The unholy house is adorned with pagan ornaments, and is an offense unto Jehovah."

"Ah, surely," replied Bar-jona, "when Shiloh shall take to Himself the kingdom and shall reign over Jerusalem, then shall He subdue all the heathen, and Israel shall rejoice over her enemies."

Finally, about a mile from Bethlehem, they pass the sacred place where Jacob buried his loved wife—the tomb of Rachel; and just before reaching the northeastern gate of their home city, they pause to drink at the well of David, the same cooling waters of which were brought to the king by his three mighty men more than ten centuries before.

At last, just as the sun is sinking behind the hills of Judea, our travelers enter the gate of Bethlehem.

"Come in, come in, Sylvanus, and thou, Bar-jona," cried Esther joyfully, while the little child Perpetua hastened to unfasten the door.

"Surely, my husband, thou didst not tarry long at Jerusalem. Didst thou find the carpenter, Joseph of Galilee?"

"What news, my son?" questioned the patriarch eagerly. "Verily, I wit the young Child is safe; surely He who is compassed about with legions of angels, needeth not the protection of feeble arms like thine and mine. But didst thou find the Babe?"

"Nay, father Eliab, the holy Babe journeyeth afar into the land of Egypt; so said Simeon the prophet this day ere he died."

"Is Simeon of Jerusalem dead?" cried Esther and the old man in one voice, while the former, with the babe Matthias in her arms, seated herself by the side of her husband, listening intently as he and Bar-jona related the adventures of the day.

"Yes; they bury him to-morrow in the sepulcher of his fathers. But father Eliab, it is plain from the rolls of the prophets, that not only hath Shiloh already been born, but that He must appear as Messiah, the Anointed, when He is thirty years old. But dost thou remember Demas, the servant of Jozarus the priest?"

Then followed a minute description of the chance meeting with the man servant Demas, of his strange words and still stranger conduct.

"I tell thee, my children," said Eliab, "words of this Demas are cruel; but this I know am assured of, the God of Jacob will protect His Son. But the heart of Herod is filled with chief, and Jozarus the high priest deviseth evil. Well saith the prophet David: 'Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers



H. Hofmann

On the Way to Egypt

fellow low. What!" he demanded, as his more prudent companion slipped an arm about him, and compelled the young man to follow. "What! shall the fellow stir all Jerusalem with his prating tongue? Wherefore should the priests and rulers persuade Herod to pursue either the magi or the carpenter of Nazareth?"

"Verily, Bar-jona, Herod the king needeth no persuasion; surely his crown already resteth un-easily upon his gray head," replied Sylvanus.

Conversing thus, the two men passed on toward the eastern gate of the city, while the servant Demas hastened in the opposite direction, his sneering laugh echoing unpleasantly in their ears. We follow them as they pass Mount Moriah, where almost two thousand years before, the patriarch bound his son,—the mountain over which echoed the welcome voice of the angel, "Lay not thine hand upon the lad."

Hastening onward, they pass the bridge which crosses the Tyropeon vale, past the palace of Herod and the hill Zion. Now they reach the gate called Gennath, over which hang the shadows of the three

take counsel together, against the Lord, and against His Anointed.'"

Esther pressed her babe closer to her heart, and murmured, "May the God of Israel protect His Chosen!" But that night as she laid herself down to sleep, a feeling of unrest and insecurity haunted her. The dream of the magi, which they had related to Sylvanus and Heber but the day before, together with the strange conduct of Demas, was sufficient to arouse the fears of her timid and gentle heart. Why should the angel of the Lord have been sent with a warning to the princes of the East, unless there were arising grave dangers? Again, for what purpose had Jozarus sent his servant Demas to the chamber of Simeon to act as spy? What could have been the real object of the high priest?

Meanwhile, over in Jerusalem, at the palace of Herod, there is excitement and unrest. Lights flash through the latticed windows, and dart and gleam from one end to the other of the sumptuous grounds. Servants gather in little groups, and speak to each other in whispers.

In an inner chamber, closeted with the king, are two centurions. The aged monarch, as cruel and unscrupulous as he is suspicious and jealous, is giving his parting instruction and orders to these officers before they set out upon their murderous errand. The deep, dark eyes of the angry monarch are bloodshot and terrible; and often, as he speaks to his officers, he thrusts his trembling and bloated fingers into his gray hair, while his voice shakes with a passion which he makes no effort to control.

"Look thou, Varro, and thou, Marcus; let not one child escape. It hath also been told me by Demas, the servant of Jozarus the priest, that the Persian princes have already left Bethlehem two days since. I suppose they be now hiding—perchance in the mountains of Moab. But for them I care not, tho I should pursue after them and spill their treacherous blood. But the Babe of Bethlehem—He that is born King of the Jews—hear-est thou, Varro—let Him not escape. And hark ye; it hath now been a long time since by their own confession the strange star first shone upon the magi. So, slay ye all the males, from two years old and under; thus shall I make sure the work, and teach the treacherous princes of the East, that I, King Herod, reign over the land of Judea;" and again the bloated fingers coil themselves among the gray locks.

"But hear, O king!" exclaims Marcus, the younger of the two soldiers, while his dark eyes flash indignantly, and the blood surges to his temples; "how knowest thou that the Babe is yet in Bethlehem? Did not Demas tell thee that the old man Simeon, a prophet of the Jews, declared that He was gone into Egypt? Why wouldst thou slay an hundred helpless babes for naught?"

The wrinkled face of Herod grows livid with passion, and his voice shakes with rage, as he turns upon the young centurion:

"Ha! and thou failest me also, thou son of a Roman father. One would think thee a Jew. Verily thou art no Roman soldier; thou wouldst weep like a woman, at sight of blood! What thinkest thou, Varro?" he continued, turning to the other officer, a gigantic man of ferocious aspect; "thinkest thou not that this fine tale concerning the journey of the carpenter of Nazareth into Egypt, is but a cunning fable devised to save his life? Thinkest thou not that the Child still bideth at Bethlehem! Speak, Varro; what sayest thou?"

"Thou speakest well, O king," replied the centurion. "Great is thy wisdom; and, by the gods of Rome, what are an hundred babes, more or less, of a Jewish spawn,—to the will of him whom the Lord hath appointed king?"

"But, O king," interrupted Marcus boldly, "thou forgettest that thou art a Jewish proselyte—aye, more; thou hast thyself a young babe, thine own son, who bideth in Bethlehem with his young nurse. Verily, if one hair of his head perisheth, we shall endanger our own heads. Wo be unto the

man whose hands drip with the blood of the son of Herod the king!"*

The young centurion hoped by mention of this fact, to rouse some faint spark of pity or paternal tenderness in the callous soul of the despot. But the centurion knew not the depth of wickedness in the black heart of the royal Edomite. Once again the claw-like fingers bury themselves in the gray locks:

"I know not, and I care not. Disobey the orders of the king at thy peril. Hearst thou, young man? To-morrow morning at rise of sun, King Herod hath no rival in Bethlehem."

* It was well known that the infant son of Herod the Great, was at this time in Bethlehem.

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The Sign of Loyalty

(Continued from page 5)

them, every true disciple of Christ will say, as did Peter when commanded to speak no more in the name of Jesus, "We ought to obey God rather than men."

Paul wrote to the Romans, "If it be possible, as much as lieth in you, live peaceably with all men." But there is a point beyond which it is impossible to maintain union and harmony without the sacrifice of principle. Separation then becomes an absolute duty.

Christ never purchased peace and friendship by compromise with evil. The life of Jesus, the suffering which He endured from a perverse nation, demonstrate to His followers that there must be no sacrifice of principle. Peace is too dearly obtained if purchased by the smallest concession to Satan's agencies. The least surrender of principle entangles us in the snares of Satan.

The Sabbath question is to be the issue in the great final conflict, in which all the world will act a part. Men have honored Satan's principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each Sabbath institution, both true and false, bears the name of its author, an ineffaceable mark that shows the authority of each.

The great decision now to be made by every one is, whether he will receive the mark of the beast and his image, or the seal of the living and true God. And now, when we are on the very borders of the eternal world, what can be of so much value to us as to be found loyal and true to the God of heaven? What is there that we should prize above His truth and His law? What is so necessary as a knowledge of "what saith the Scripture?"

— ★ ★ —

How to Breathe

By Mrs. H. A. St. John



CORRECT understanding of this question, and a faithful application of the knowledge obtained, are very necessary for our physical well-being. I will not enter into a full description of the process of proper respiration, being neither qualified nor desirous to do so; but this much I will say,—there are two essentials to the maintenance of the health of our pulmonary systems; namely, the breathing of *pure* air, and a *full* and *constant* inflation of the lungs with the same. To a disregard for these rules are due troublesome colds, the dread pneumonia, which carries off hundreds in the winter season, and a long list of other lung troubles, some more, some less pernicious.

These results are serious enough; but the question of how to breathe, in another sense, is of still *greater* moment. By breathing foul air, or even good air in insufficient quantities, and thus inducing some fatal disease, we affect only this present, physical life; but by a neglect to place ourselves in a pure spiritual atmosphere, and to inhale sufficient quantities of that life-giving ele-

ment, we dwarf and enfeeble our higher natures, and become so morally diseased that the result is the loss of life eternally. Hence, let us live in and by this heavenly atmosphere, which is as free for us all as the air we breathe. The one is invisible; so is the other. If the latter is potent for good, the former is *much more so*.

Therefore let us expand our souls heavenward, breathe in the revivifying atmosphere of faith, salvation, hope, and love, in wholesome, refreshing draughts. The Spirit of God is for all who sense their need, and simply ask for and receive; then we will *breathe out* with the natural *breath* that which we have taken in spiritually, even *praises to our God*.

David evinced what kind of air he had been breathing when he said, "I will praise the name of God with a song, and will magnify Him with thanksgiving." Ps. 69:30. And with him we would say, "Let everything that hath breath praise the Lord." Ps. 150:6. For He says, "Whoso offereth praise glorifieth Me." Ps. 50:23. It is only when we have breath that we can thus glorify our Maker and our King. Of man we read in Ps. 146:4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. These thoughts pressed themselves so forcibly upon Hezekiah's heart, he was led to exclaim, "The living, the living, he shall praise Thee, as I do this day." "For the grave can not praise Thee, death can not celebrate Thee." Isa. 38:19, 18.

A Higher Atmosphere

There is another kind of figurative atmosphere, which we will do well to shun—the miasma of self-love, error, and hatred. Belshazzar, dwelling in such an atmosphere, received this rebuke from the prophet of the Lord, upon that fateful night of the hand writing his doom on the wall: "The God in whose hand thy breath is, . . . hast thou not glorified." Dan. 5:23. And others not only fail to glorify God with their breath, but are active in "breathing out cruelty," as were the enemies of David. Ps. 27:12.

Saul the persecutor had an extremely bad breath; for was he not "breathing out threatenings and slaughter against the disciples of the Lord"? This he did ignorantly. Are not many of us just as blind as to what kind of spiritual atmosphere we are breathing? And will we not continue in that ignorance until our minds shall be illuminated and transformed by the divine Spirit? O, that we would take earnest heed to the following exhortation: "Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state, to spiritual soundness."

Conclusion

From the foregoing we learn that man is a trinity, consisting of body, soul, and spirit, and that he does not and can not

breathe *right*, in the fullest, truest, and *highest* sense, unless he breathes a *pure* physical, moral, and spiritual atmosphere. In this way, and in this way *only*, is the whole man properly nourished. Jesus breathed on His disciples, and said, "Receive ye the Holy Ghost." And when He was glorified with His Father in heaven, on the Day of Pentecost, He sent down the atmosphere of heaven like a rushing mighty wind, and the disciples were all filled therewith, and they went forth from thence everywhere breathing, *NOT* a spirit of foolishness or frivolity, malice or mischief, selfishness or sensuality, impatience or immorality, unbelief or uncertainty, carelessness or cruelty, deceit or deviltry; *no, no*. All such things are the sure indications of the worst kind of breath and breathing. On the contrary they went forth everywhere breathing a spirit of song and salvation, health and happiness, life and liberty, truth and tenderness, hope and holiness, grace and godliness, praise and prayerfulness, faith and fruitfulness, love and loveliness. Only such have learned *how to breathe* properly in this world; and *all such* have the immutable promise, that some day they will be privileged to breathe the atmosphere of the *holy city*, and of the new heavens and new earth, in the kingdom of immortal glory. Reader, are *you learning how to BREATHE for TIME and ETERNITY?*

— ★ ★ —

Our Lord's Coming

THE first deeply important point in connection with the subject before us is this,—it is certain that the Lord Jesus Christ will come again. It is certain that it is the will of our heavenly Father that the second coming of Christ should ever be the great hope of the church of God. Let us increasingly seek to meditate on this, to lay to heart and rejoice in the truth,—Jesus will come again; Jesus will destroy the works of Satan; Jesus will reign; *Jesus will be manifested in His kingly office*.

Another deeply important point is this,—are we prepared for the return of the Lord Jesus Christ? Are we, individually, truly converted? The question is not, Are we among the number of the professed disciples of the Lord Jesus Christ? not, Are we reckoned among the people of God? but, Are we able, on Scriptural grounds, to satisfy ourselves that, by the grace of God, we do trust alone in the Lord Jesus Christ for the salvation of our souls? Have we been made to see, under the teaching of the Holy Spirit, that we are lost, ruined, wicked, guilty sinners? Have we confessed this before God, and have we been enabled, after having passed sentence on ourselves, to trust in the Lord Jesus Christ for the salvation of our souls? If so, we belong no more to the world, but to the heavenly family. If so, we are regenerated, we are pardoned sinners, we stand justified before God, we have an interest in the intercession of our adorable Lord Jesus Christ at the right hand of God, and we need not be afraid to hear about His coming. But if this matter is not settled, so long as it is not settled, we have no real peace in our

souls. Let me entreat and beseech any not thus prepared for the return of the Lord Jesus, to see to it that they delay no longer to cry earnestly to God to have mercy on them, and to believe in Christ for the salvation of their souls.— *George Muller.*

— * * —

The Engineer Who Broke the Record

I WENT forward with others to congratulate the engineer who had drawn our special train in a glorious burst of speed between two stations where the track was smooth and straight and firm.

One enthusiastic passenger who was filled with enthusiasm (and other stimulants) passed up into the cab a pretty little flask covered with silver openwork, and said to the engineer, "Have a drink, old man, and keep the bottle as a souvenir." The gift was laughingly but emphatically declined, and the giver as good naturedly asked why. "Well," said the engineer reflectively, and without the faintest odor of preaching, "there are four reasons, and maybe more. In the first place, the company might fire me, for it is the theory of this company and every great railroad company in the United States that no man is fit to hold the throttle of an engine like this if he uses alcoholic drink in any quantity or form. In the second place, some of the passengers back in the coaches might object to me handling their train on a ticklish trip like this. In the third place, I am trying to make a good engineer out of my boy here who is firing for me, and his chances are better without brandy. In the fourth place, this train might

go in the ditch, as trains sometimes do, and a brandy bottle in the cab of the engine would look bad to the coroner's jury." The liquor traffic multiplies the perils of the railway.— *John G. Woolley.*

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SIGNS OF THE TIMES, Mountain View, California



MOUNTAIN VIEW, CAL., MARCH 22, 1910

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

For further particulars, subscription rates, etc., see page 16.

Contained in This Issue

Editorial	PAGE
The Triumph of the Ages	3
Men versus God	9
Vindicative Not Vindictive	9
The Unfathomable Fulness	9
The Unchangeable God	9
Our Bible Band	9
General	
The Sabbath Through the Ages (XIV. The Seal of God)	4
The Sign of Loyalty	5
Christ Is Risen	6
The Miracle of Galilee	7
A Purpose for the Ministry	8
"In the End of the Sabbath"	8
How to Breathe	14
Our Lord's Coming	14
The Engineer Who Broke the Record	15
Question Corner	
Questions Nos. 3079 to 3084	2
The Outlook	
Mexico—The Decadence of France—The Star of Bethlehem—Good—Oriental Powers—Comet A 1910—Public Educators—Notes	10, 11
The Story	
Shiloh: the Man of Sorrows (Chapter 4—The Plotting of Herod)	12
Poetry	
Christ Is Risen	1
As We Go	4
"If Any Man Will"	5
The Call of the Night	8

So-called Easter Sunday is always the first Sunday after the full moon which happens upon or next after the 21st day of March. If a full moon happens upon a Sunday, Easter day is the Sunday after.

On page 7 of this number is a reproduction of a photograph showing a custom which is observed on Maundy Thursday in Jerusalem. The ordinance of feet-washing was instituted by our Lord Himself as recorded in John 13. It has been continued in perverted forms in the church nearly ever since. In the seventeenth Council of Toledo in 694 it was made obligatory on the Thursday of "holy week" in the Catholic Church, throughout the churches of Spain and Gaul. In 1530 Wolsey washed, wiped, and kissed the feet of fifty-nine poor men at Peterborough. The practise was continued by English sovereigns till the reign of James II, and as late as 1731 the Lord High Almoner washed the feet of the recipients of the royal gifts at White Hall on Maundy Thursday. As instituted by our Lord, it was in connection with the last supper. Smith's "Dictionary of Christian Antiquities" tells us that it was performed in the early church with the catechumens, and said also that others engaged in it, but it seems to have occurred once a year. In fact it was more or less observed

until the year 306, when the Council of Elvira prohibited it. One can see, by referring to the Scripture record, that our Lord did not confine it to any particular class, as have the perversions of the ordinance ever since. He washed the feet of all His disciples, and told them that "ye should do as I have done to you." In Jerusalem it is one of the Pharisaic ceremonies performed on that day, some prelate washing the feet of beggars or penitents.

The Signs of the Times for the Year to Come

In our next issue but one, the SIGNS will enter upon a new plan in the publishing of the great Gospel message. Instead of making each number a symposium upon some one subject, it will carry these subjects through the year in serial articles and in book study.

Some of the books which will be especially covered in these studies are the Revelation, the book of Zechariah, the book of Haggai. These books are of remarkable interest. They are not dull, dry essays dealing with dead issues. Each and all of them contain living, present truth for this day, and our readers will miss much indeed if they disconnect from the paper now.

Besides these books, some of the great living subjects will be covered in serial articles, like the Sabbath, some of the great prophetic lines, the Lord's coming, the signs of the times, the great subject of Christ's priesthood, life in Christ, and His coming kingdom.

Our story, "Shiloh: the Man of Sorrows," has already begun. How do our readers like it? It will grow in interest as the weeks go by. In these days when there are so many voices calling away from God's Word, we appeal to our readers who love the old Book to aid us in every way they can in giving its mighty truths wider circulation.

Our Bible Band will continue through the year. Questions of paramount interest will be answered in the Question Corner; and the signs of the times daily and weekly occurring, almost every one of which are answers of the elements in the earth to the prophetic Word, will be faithfully chronicled.

The aim of the SIGNS OF THE TIMES will not be to please. It would become more popular by so doing, but we do not believe that our readers wish that; "but as we are allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, who trieth our hearts." We shall endeavor as best lies in our power to be true to our mission, true to our motto, true to the Gospel.

We would make the paper in the year to come, by His grace, a great soul-saving agency; and so again we appeal to our readers and friends to give it the widest circulation possible. The times demand it, and we believe that the worth of the paper in the year to come will not disappoint those who unite with us to increase its field of usefulness.

At this writing, March 10, the strike situation in Philadelphia looks exceedingly serious. The state Federation of Labor passed a resolution asking the American Federation of Labor, in the event of arbitration failing, to call a nation-wide strike of organized and unorganized labor. The resolution was offered by the leader of the strike in Philadelphia. Such a strike would paralyze trade and commerce, and bring untold distress, which would largely fall upon those who are not in any

way parties to the Philadelphia affair. March 9 a car loaded with passengers was blown up by dynamite deliberately placed for that purpose. While the car was wrecked and blown from the track, providentially the people on board were not fatally injured. It would seem that both state and national authorities ought to do all in their power to restore peace and safety in harmony with right and justice.

Young Anarchists.—The Kansas City *Journal*, in connection with the great strike in Philadelphia notes the fact that much of the riot, disorder, and violence has been done by boys and young men who were not personally concerned in the struggle; and further says that it is one of the most deplorable phases of strike situations. "The hoodlums and young ruffians always take advantage of the opportunity offered to commit all sorts of deeds of violence and rowdiness. Many boys yet in their teens, and utterly lacking in the sense of responsibility, have helped to stone and burn street-cars, and place obstructions upon the tracks." It is a sad and sorry situation. Many of the strikers without question are peaceable. Doubtless their grievance has a real foundation. They may not be receiving the wages which they should have from the wealthy company; but it seems as tho in some way they ought to discountenance the anarchy, the hoodlumism, the crime which is committed in their name or in sympathy with them. The *Journal* truly says: "The young rioters will grow up to be American citizens with a natural disrespect for law and order. They will have had a taste of lawlessness and blood, and they will form an exceedingly dangerous element in our population. The fathers and mothers of these irresponsible boys do not seem to realize what they are bringing their children. The evil effects of this strike will be reflected long after it has been all but forgotten."

The latest news from the terrible snowslide on the Great Northern at Wellington places the death roll at 115, and this may go still higher. The trains were swept 300 feet down the mountainside by the avalanche. Many of the dead will never be found, in all probability. The last two weeks have been weeks of fearful storms and wash-outs on nearly all the trancontinental railways. The Southern Pacific at the present writing are sending their Ogden trains by the short line to Portland and thence down the coast, and trains that had been sent as far as Nevada have been turned back to go east by the way of Portland.

The book sales of our various publishing houses in the year 1908 were more than \$820,000 in the United States and Canada, and in foreign fields they exceeded \$450,000. The total sales of 1908 were \$1,290,181.24. The gain in the United States and Canada during 1909 was \$120,324.77. Allowing for no gain in foreign fields, the sales for 1909 were \$1,410,506.01.

February 18 a severe earthquake was felt throughout the island of Crete, accompanied by violent subterranean explosions. A number of buildings were damaged at Canea, and a minaret of a mosque crashed through the dome. Six persons were buried in ruins at Varipetro.

The March "Watchman" is one that is decidedly given to the subject of present truth. The departments of Outlook, Editorial, General Articles, Mission Fields, as well as others, are well filled. Price, ten cents. Southern Publishing Association, Nashville, Tenn.

One of the latest things reported is the formation, or steps to that end, of an automobile trust of \$300,000,000, at the head of which is said to be John Pierpont Morgan.

Our thanks are due for catalog of Sperry's well-known seed house. Sperry's seeds are always reliable and bear true to name. They can be depended upon.