

Signs of the Times



RUTH AND NAOMI

“Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.” Ruth 1:16.



"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3089.—Sprinkle Clean Water upon You

Will you please explain Eze. 36:25? Does it have reference to baptism? B.

The text and its context read: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

That was God's promise to His backslidden, wayward, idolatrous people. It is also God's promise to all His backslidden children now. It contemplates complete change in life and character. The first requisite in that change is absolute cleansing from all past sins which condemn and hold the soul in bondage. Anciently in cleansing, as in the cleansing of the leper, for example, the priest took a branch of hyssop, and sprinkled the water of cleansing upon the leper seven times, and pronounced him clean. See Lev. 14:1-7. He was judicially clean. It was a sentence of authority. It was not a mere ceremonial form. It was absolute cleansing from his awful disease. For that the psalmist prays in the 51st Psalm: "Purge me with hyssop, and I shall be clean." That is, he pleads that God shall pronounce the sentence of cleansing upon him. That is what is meant in the text under consideration. At the time when God's people will return to Him with all their heart, He will pronounce upon them, as He did under that ancient ceremony, absolute cleansing from all their sins. One may be sprinkled a thousand times, or he may follow any other form, and that of itself does not cleanse. The only thing that can cleanse is God's Word saying, "Thou art clean;" and that is what is indicated by the use of the expression which carries us back to the old judicial cleansing of the leper. It has no reference whatever to baptism.

3090.—Not the God of the Dead, but of the Living. Luke 20:37, 38

Will you kindly explain this passage? Does it not show that after the body dies the soul lives? B.

If our inquirer will carefully read the scripture, and note the questions of the Sadducees which led up to our Lord's remark, we think there can be no question about it. See the record in verses 29 to 38. The Sadducees did not come and ask Jesus any question about the intermediate life or where such and such a one would be after death. They did not believe in the resurrection, and they thought they would puzzle Jesus by a question concerning the resurrection, and so they tell the old story which was one of their theological "posers" in those days, and then asked, Master, whose wife shall she be in the resurrection?

Now Jesus starts out to meet the cavil and to prove the resurrection; and yet immortal-soul people would have us believe that instead of proving the resurrection at all, He proved that the soul was immortal and lives during the death of the body, and that hence there is no need of a resurrection. This makes our Lord a pitiful logician, and utterly disproves the resurrection, in which the Sadducees did not believe. In other words, it justifies the Sadducees and condemns our Lord's argument. All believe that God is the God of the living. That was a general truth accepted by the Sadducees as well as all others who believed in God. God has called Himself the God of Abraham, the God of Isaac, and the God of Jacob, but Abraham and Isaac and Jacob are dead; and yet as God is the

God of the living, and as He has styled Himself their God, in His purpose they must live; therefore they are spoken of as tho they were living, for as Jesus declares, "All live unto Him." This is explained in Rom. 4:17, where it is declared that God "calloeth those things which be not as tho they were;" and so God called Abraham and Isaac and Jacob just as tho they were living, because in the resurrection they shall live, and His purpose can not fail. The scripture proves the resurrection, yet in proving the resurrection it certainly does not prove the conscious state of the dead, or the needlessness of a resurrection.

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3091.—Authorship of the Psalms

Please explain how the writers of the various psalms may be determined. What authority have we for saying other than David wrote them? I. B. B.

In many cases the psalms themselves are very clear as to authorship, because it is clearly stated in the title of the psalm. Take for instance Psalm 3, "The Psalm of David when he fled from Absalom his son." And that expression is repeated over and over again. In Psalm 50, for instance, we have "A Psalm of Asaph." Asaph was one of the great singers of Israel. The margin reads, "A Psalm for Asaph." It might have been written for Asaph to set to music, by David. We are left in doubt about this in our Common Version. The Revised Version gives, "A Psalm of Asaph," with no marginal reference.

Psalm 72 is a "Psalm of Solomon." Our Common Version, however, reads, "A Psalm for Solomon," with "A Psalm of Solomon" in the margin. It may have been a prophetic psalm of David. What would make it seem to be that is the last verse of that psalm, "The prayers of David the son of Jesse are ended." This may have application, however, to the first two books of the Psalms, including Psalms 1 to 72, because largely composed of the psalms of David.

Many of the psalms seem to have been written by Asaph, one of the great singers of Israel. Psalm 85 is said to be a psalm of the sons of Korah, inspired singers of God in the priestly tribe; also 86; and also psalms of David are found among the latter psalms as well. Psalm 90 is said to be "a prayer of Moses the man of God." Some psalms are not named at all. The authorship of these is simply conjectural. Most of them are attributed to David.

There seems to be good internal evidence that Psalm 119 was composed by Daniel. The whole psalm and the experiences set forth are so in harmony with the experience of the young man in Babylon, that it seems to fit perfectly. Psalm 137 was written by one of the children of God after the restoration from Babylon, who had endured the worst of the captivity.

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3092.—When Christ Comes

Will you please give a reason in the Question Corner for believing that there will be no first-day Christians alive at Christ's second coming? W. S.

We do not know what is not revealed. All that, we must leave with God. There is this, however, to be taken into consideration: God's great world-wide message as recorded in Rev. 14:6-14 and Rev. 18:1-4 will go to all the world, and all the world shall see and know and hear of God's last great Gospel proclamation. The heralding of that Gospel develops a class of whom it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." On the other hand there will be a demand from world-wide powers that men should turn from the worship of God to the worship of the beast;

from the seal of God to the mark of the beast. Looking forward to that great time the prophet says, "Multitudes, multitudes in the valley of decision: for the great day of the Lord is near in the valley of decision." Joel 3:14. Surely at such a time as that every Christian in all the earth having knowledge of such a movement, will cast his lot among the ranks of God's children, and will stand a true and faithful soldier in the last great reform under the banner which carries aloft the commandments of God and the faith of Jesus.

Now if that is a right interpretation of God's message—and it seems to us there can be no other conclusion—those who are looking for the Master will be among the faithful, children obedient to His commandments.

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3093.—"His Soul within Him Shall Mourn"

Please explain Job 14:22. It does not seem to agree with the 21st verse. T. J. C.

The 20th and 21st verses of Job 14 speak of the man's death. The 22nd verse speaks of his life up till the time that the change takes place. Job is telling of the troubles which come to him. The chapter itself opens with the thought, "Man that is born of a woman is of few days, and full of trouble." That continues on until at last God prevails forever against him and man passes. "Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." That is his death; and yet until that time "his flesh upon him shall have pain, and his soul within him shall mourn." This could not be applied to the death state, for even the most ardent advocate to immortal-soul-ism would not believe that man's soul was within his body during the intermediate state. The 22nd verse simply refers to man's life while he is here and before the change comes. It is simply a thought backward after the statement of verses 20 and 21.

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3094.—Now in Heaven

Who of the former inhabitants of earth are now in heaven? D. A. V.

First, Enoch, who was translated without seeing death; secondly, there are Moses and Elijah, Moses raised from the dead, Elijah translated, both of them meeting Christ on the Mount of Transfiguration; thirdly, those who were raised from the dead at the time of our Lord's resurrection (Matt. 27:53), and who were taken to heaven when our Lord Jesus Christ ascended. Eph. 4:8. "When He ascended up on high, He led captivity captive," or as the margin reads, "a multitude of captives," trophies of His victory. It is to this ascension that the latter part of the 24th Psalm refers. There may have been other special resurrections of individuals in God's providence, but of that we are not informed.

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3095.—Time of the Four Gospels

Please tell us in the Question Corner when the four Gospels were written. W. E.

Our Bible Band would have no trouble in answering this, for the book-mark given this year tells the story; not absolutely, but as nearly correct as could be ascertained. Matthew was written about the year 50; Luke, between the years 50 and 60; Mark, between the years 60 and 70; and John about the year 90, ranging all the way from 19 years after Christ's resurrection to 59 years. Referring to other points in our inquirer's question—all of the evangelists ever call the seventh day by the term which God gave—"the Sabbath;" while the first day of the week is simply known by the plain, common term of the "first day of the week."

Sigms 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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Acquainted with God

By Mrs. E. G. White

QUR Saviour said, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." And God declared by the prophet, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that *he understandeth and knoweth Me*, that I am Jehovah, which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

No man, without divine aid, can attain to this knowledge of God. The apostle says that "the world by wisdom knew not God." Christ "was in the world, and the world was made by Him, and the world knew Him not." Jesus declared to His disciples, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

In the last prayer for His followers, before entering the shadows of Gethsemane, the Saviour lifted His eyes to heaven, and in pity for the ignorance of fallen men He said, "O righteous Father, the world hath not known Thee: but I have known Thee." "I have manifested Thy name unto the men which Thou gavest Me out of the world."

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life.

When Philip came to Jesus with the request, "Show us the Father, and it sufficeth us," the Saviour answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God.

"God was in Christ, reconciling the world unto Himself." Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of His love; but the gift of God to save the guilty race, alone reveals the infinite depths of divine tenderness and compassion. "God so loved the world, that He gave His only-

begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

While the law of God is maintained, and its justice vindicated, the sinner can be pardoned. The dearest gift that Heaven itself had to bestow has been poured out, that God "might be just, and the justifier of him



Jesus Walking by the Sea
Gronvold

which believeth in Jesus." By that gift, men are uplifted from the ruin and degradation of sin, to become children of God. Paul says, "Ye have received the spirit of adoption, whereby we cry, Abba, Father."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into His family! We may address Him by the endearing name, "Our Father," which is a sign of our affection for Him, a pledge of His tender regard and relationship to us. And the Son of God, beholding the heirs of grace, "is not ashamed to call

them brethren." They have even a more sacred relationship to God than have the angels who have never fallen.

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and breadth, the depth and height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it.

Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe."

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The Gift of God

MANY professed Christians to-day have an idea that they must by some act on their part earn the eternal reward. It is by this deception that Satan leads many into doubt and discouragement. Eternal life is not earned; it is the gift of God through Jesus Christ. By nothing that we can do will we merit the favor of God. We can only reach out by faith and take from Him the blessings that He stands ready to bestow. To Jesus Christ belongs all credit for the blessings we enjoy in this world and for all the fulness of blessings we shall enjoy in the world to come.

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LET us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.—Lincoln.

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BE noble! and the nobleness that lies in other men, sleeping but never dead, will rise in majesty to meet thine own.—Lowell.



WE are now to begin a study of that wonderful period preceding the first advent of Christ, when God set His people to the special task of restoring and rebuilding the city and temple of Jerusalem. Because of the idolatry of God's chosen people, He had allowed them to be carried captive to Babylon. He had appointed seventy years for their captivity; but when these seventy years were fulfilled, true to His word, the message was given for them to return to their home land.

And when the time came for God's people to go forth from Babylon, it was just as imperative for them to go as it was before necessary for them to enter that city.

At the appointed time, through His prophets, the Lord gave the proclamation for them to leave the city of the Chaldeans and return to the city which He had chosen: "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed His servant Jacob." Isa. 48:20. "In those days, and in that time, saith Jehovah, the children of Israel shall come, they and the children of Judah together; they shall go on their way. . . . They shall inquire concerning Zion, saying, Come ye, and join yourselves to Jehovah in an everlasting covenant that shall not be forgotten. My people have been lost sheep. . . . Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans. . . . Behold, I will punish the king of Babylon and his land, . . . and I will bring Israel again to his pasture, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon the hills of Ephraim and Gilead." Jer. 50:4-6, 8, 18, 19.

Those who remained behind at such time in the city of Babylon, did so at their peril. The providence of God at last opened the way for the chosen people to return to their own land; and those who for riches, possessions, business considerations, remained behind, failed thereby in walking in the opening providences of God. Sooner or later they would be engulfed in the ruin of the ill-fated city of Babylon.

So to-day there is a great call for God's people to come out of Babylon. This proclamation is represented under the vision of an angel making the mighty call to the chosen ones: "I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." "And I heard another voice from heaven, saying, Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities." Rev. 18:1-5.

This proclamation pertains to that mystic

Babylon of the apocalypse of John, and is acknowledged by Christian people generally to represent the apostate church. Since that vision was given to John, the old city of Babylon, in Chaldea, has had no important place in the history of the world. But this mystic Babylon is the place where there are still some of God's chosen people, some honest souls; and the proclamation to them is, "Come out of Babylon," come out of her confusion of doctrines, her babel of false teachings, out of her sins and her iniquities.

He who remains in Babylon after hearing this proclamation, does so at his own peril. For the word is to flee, "that ye have no fellowship with her sins, and that ye receive not of her plagues." And so to-day there is a call, similar to that call of old out of Babylon. God's people are now to flee from the mystic city of confusion; they are to set their faces Zionward. They are to go for-

The Law of God

By Mrs. Pauline Alderman

It stands secure tho man ignores,
A mighty rock on time-bound shores.
The waves of sin that on it break,
Its holiness would from it take;
Still 'tis complete and strong in God,
His mighty, never-failing Word.

My soul sweet consolation draws
While bowing 'neath these sacred laws,
To-day and yesterday the same,
And naught in time can them defame.
The nations go at death's demand;
Jehovah lives; His truth shall stand.

Agas have not a promise dimmed
Of all His Word, tho man has sinned;
They just as brightly shine to-day
As when the martyrs passed away.
To what shall we compare His Word?
Jehovah speaks — let Him be heard.

ward in the path that leads them not to the old city in the land of Palestine; but they are to fix their eyes upon the city which has foundation, whose builder and maker is God, — the glorious New Jerusalem. The gates of that city are soon to open to admit the nation that keeps the truth. "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

And so this call now out of Babylon to the heavenly Jerusalem, is a work of reformation, just as that work back there under Josiah and Zerubbabel, Ezra, Nehemiah, Haggai, Zechariah, and Malachi was also a work of reformation. When God calls for His people to walk in His opening providences, He asks them to line up their lives with the true principles of righteousness.

And so, after the seventy years of captivity, God's people were to go back to the city of Jerusalem to raise up the foundations that had fallen down, to build the walls and the temple that had fallen into decay. And similarly, God calls on those living in the last days to become restorers, repairers. "And they that shall be of thee shall build the old waste places: thou shalt raise

up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Isa. 58:12, 13.

The temple now to be completed is the great soul temple of Christ's body, the church. This spiritual temple is to be completed and to stand forth in all its transcendent beauty before our Lord shall come. As in that time God's people were to prepare the temple and the city for the first advent of the Messiah, so God's people now are to restore and rebuild the great temple of truth for the second coming of the King of Glory.

Can you doubt, therefore, the importance of knowing the history and the lessons of that pre-advent reformation? God help us to study the time, and gain lessons that we need in these days, and to know the work that He has for each of us to do.

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Saved by a Wireless

THE steamer Kentucky, bound for Seattle, had sprung a leak off Cape Hatteras, February 4, and was filling rapidly. At once the wireless apparatus, which had been often in use, flashed out the distress signal, "*We are sinking, latitude 23:10, longitude 76:30. — The Kentucky.*"

Those terrified words told exactly what was wanted. It was no eloquent plea, but expressed an eloquent need, and brought immediate assistance. Another vessel, the Alamo, many miles away, heard the message, flashed back an answer, and putting on full speed, reached the desperate crew just in time to save every person on board.

Are you in the position of the Kentucky, my brother? Flash a wireless to the great life-saving station. Let your cry go up to a tender-hearted and all-powerful God. The Master will not suffer you to perish. Keep your "wireless" ever ready by daily use, lest it be not in tune with heaven. When the great need comes, there may not be time to put the mechanism in order. Fear not for lack of eloquence — your need is the greatest possible persuasion with God.

MILTON K. DYMOT.

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Religion as a Worthy Guide

MAN has a Godward side. He thirsts for the eternal and the infinite. And it is in the proportion that religion keeps to her sphere of ministering to this want with her unique, divine, and mysterious truths, that she will be a trusted and worthy guide to lead the soul to its everlasting home. — Rev. James B. Remensnyder.

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THE Sacred History doth not a little provoke us to mutual love, by teaching that we are all of us born of the same first parents. — Hugo Grotius.

One of Earth's Great Vicissitudes

By Emma Hildreth Adams

WHEN the planet — named Earth by the Creator Himself — was brought into existence, it was pronounced, as was every creature upon it, **VERY GOOD**.

Yet, at a period when considerable less than two sevenths of the total week — 1,000 years constituting each day of the week — of the planet's history had elapsed, there occurred a stupendous and most radical change in its external conditions and its internal structure.

It was a transformation momentous in its results, and was due to some highly polluting and destructive influence, some grievous tainting, some defiling infection, which vitiated the divine product beyond its Author's endurance — a product very special, of intent very distinctive, for a purpose very exalted, the becoming the dwelling-place of the Creator Himself!

That corrupting power was **SIN**, the mightiest of all harmful potencies, since, unrepented of, it extinguishes **BEING**. Its force strikes deeply, attacks life at the very heart. Only an act equivalent to a re-creation can render void its deathful work.

Hence there occurred at the Flood such a renovation, such a cleansing, washing away of the results of sin, as involved changes and overturnings in the Earth for which even the profoundest geologists can propound no reason more convincing than that asserted by the Bible.

Yet, the cruel, mysterious element of sin was not thereby banished from the baptized Earth; for the all-sufficient reason, undoubtedly, that God's marvelous plan with reference to the planet, to the author of sin himself, and to the race of man, included centuries more of time; involved a second and more fearful chastisement of the finally disobedient, and a second, lasting purification of the darkly stained Earth itself.

Of Interest to All

Now, since the writer of this article, and all who may read it, will certainly have a part — on one side or the other, at one stage or another — in the awe-inspiring, soul-trying program, arranged ages ago, for this never-to-be-repeated cleansing of the Earth, it behooves us to heed the ringing warning, to grasp the startling information God Himself has sent out touching that great time.

The prophet Isaiah had some very clear views of that transaction. Hear him in chapter 24: "Behold, the Lord maketh the Earth empty, and maketh it waste." "He perverteth [changeth] the face thereof." "The Earth is utterly broken down, the Earth is clean dissolved, the Earth is moved exceedingly. The Earth shall reel to and fro like a drunkard, and shall be removed like a cottage; . . . it shall fall, and not rise again." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

Jeremiah also paints for us, in language which almost takes away one's breath, the

same dreary scene, desolate beyond our conception. Notice the words: "I beheld the Earth, and, lo, it was without form, and void. And the heavens, and they had no light. . . . I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, . . . all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. . . . Every city shall be forsaken, and not a man shall dwell therein." For "I have purposed it," saith the Lord.

Possibly these almost inconceivable conditions, visitations, and punishments had secondary reference to the sweeping castigations visited upon Palestine and other lands because of the flagrant sins of the people. Yet were they but typical and prophetic of the great final day of reaping after

The Fall of Lucifer

Eze. 28:12-17

By Henrietta Edgar

How fair was thy beauty,
Thou angel of light,
Thou sun of the morning,
Thou day-star so bright —
A covering cherub of angels the head,
In music celestial the angel choir led.

Thy beauty was perfect,
Till marred by sin's trace.
Thou didst dwell with thy Maker,
And lookedst on His face.
By thy beauty uplifted,
Thou didst fall from thy place,
And plunge into ruin
The whole human race.

Thou didst take by thy wiles
Man's dominion and power,
And drive him in shame
From his Edenic bower.
Thou beginner of evil,
Thou source of all wo,
Soon wilt thou be vanquished,
To oblivion go.

Then Jesus our Saviour
Will evermore reign,
And will banish all sorrow,
All death, and all pain.
Flint, Mich.

ages of haughty, contemptuous sowing to Satan, from the Garden of Eden down to the dark dawning of "that great day."

Let us walk back a little and note carefully while Zephaniah paints in dismal tints the sore retributions which will distinguish "the great day of the Lord," altho his sharp threatenings and warnings applied aptly to headstrong Israel, to idol-worshiping Judah, to the sinful nations far and near.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

"I will bring distress upon men, that they may walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's

wrath. . . . He shall make even a speedy riddance of all them that dwell in the land."

Woful as is the canvas, the prophet paints farther. Observe this picture also: "I will consume man and beast; I will consume the fowls of heaven, and the fishes of the sea, and the stumbling-blocks ["idols," margin] with the wicked; . . . and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for Him."

Again, using the rounded-out punishment of Babylon as a type of the final chastisement that should be visited upon the Earth, God declares, through Isaiah: "I will punish the world for their evil, and the wicked for their iniquity. . . . I will shake the heavens, and the Earth shall remove out of her place. . . . It shall be as a chased roe, and as a sheep whom no man taketh up."

And in similar strain wrote Haggai, almost three centuries later: "Thus saith the Lord of Hosts; Yet once, it is but a little while, and I will shake the heavens, and the Earth, and the sea, and the dry land; I will shake all nations, and the DESIRE of all nations shall come."

New Testament Evidence

But the foregoing pictures, visions, descriptions of the terrific changes yet to be experienced by the Earth and its inhabitants, convey but partial idea of its destiny because of sin.

The shaking, overturning, and speeding away into vast distance, as the orb is now doing, with the sun and its whole family of planets in company, convey but a partial idea of the radical test and trial awaiting it.

Let us glance at 2 Peter 3:7. There, made by an apostle whose knowledge did not come second-hand, we find the following arousing statement:

"But the heavens and the Earth, which now are, by the same word" — the word of the Lord, verse 10 — "are kept in store, reserved unto fire against the Day of Judgment and perdition [utter loss] of ungodly men."

"But the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the Earth also, and the works that are therein shall be burned up."

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, . . . looking for and hasting the coming [margin] of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Doubtless Peter had heard, years before, from the lips of the Master, all those thrilling words recorded in Matthew 24, which to-day stir our hearts most powerfully. And probably, on other occasions, he had heard Christ converse on the absorbing subject. Therefore he was qualified to make the decisive declarations we have quoted.

But why should the Earth's second great renovation be an ordeal by fire? Many passages in the Word of God assert positively that the Earth and its atmosphere

"shall pass away"—meet with some extreme, possibly elemental change.

If in the cleansing by water, nettles and thistles, and other fretting and noxious growths, failed to be eradicated, some agency more drastic will be required, in the second purifying, to render the planet a suitable abode for beings redeemed from sin.

Let us now recall that for six thousand years sin has had sway on the Earth. Over all its surface diseased men and diseased animals have been returning to the ground, mingling with the dust, polluting the soil.

These maladies are one giant result of sin. Therefore, from pole to pole the sphere is infested, corrupted with—SIN. Can any instrumentality less affective than flame exterminate its malign power?

In thousands of minds, to-day, there exists the idea, the belief, that close at hand there is destined to occur, upon the Earth and in the Earth, a change of conditions which will affect mightily the status, the welfare, the beatitude of man thereon.

The Everlasting Rock

By Ernest Lloyd

IT is no argument with a skeptic, yet it is so encouraging to a Christian, that in noticing what may be considered pledges of the success of Christianity one grand fact stands out most clearly—*Omnipotence is on its side.*

This is our security and our strength. Modern infidel philosophy may utter its blasphemies in the colleges and universities, skepticism may prosecute its subtle schemes in society, and, as the consequence, our ranks may be thinned by the desertion of pretended friends; the faith of many of the sincere may be shaken by the severity of the conflict; our adversaries may institute more powerful organizations, and employ far greater talent than we can command; humanly speaking, Christianity may seem doomed to perish; but it is nevertheless safe in the hands of One who is able to protect it, and who will cause it ultimately to prevail.

"In estimating our strength," says one, "we must not look at that which is seen only, at the array of talent and wealth and influence ranged on either side—we must look to the invisible helpers of the faithful, the horses and chariots of fire which surround the church, as to the eye of his servants they appeared to surround the prophet of old; we must remember the omnipotent arm of which prayer lays hold; we have only to pray, and that arm will be moved, and a power will be called into exercise which will baffle the skill and the might of our adversaries, and render our cause triumphant." The deluded skeptics and sophists may sneer at our weaknesses, and talk contemptuously of the "expiring of Christianity," and of "Jew-stars now gone out;" but *our King reigns.*

"He who has fought the battles of His church during centuries past, lives to

Still Another Change

The apprehension, indefinite, but full of weight, dwells in many minds which have given the subject no *testing* study in the Word of God. Such a study would reveal the fact that two changes—each of vast import—await place in the future history of the Earth.

One will be the far-reaching purification by fire, because of sin. The other will be a restoration far exceeding Edenic condition, because sin will have passed away.

Hear the beloved apostle in Rev. 21:1, 2: "And I saw a new heaven [atmosphere] and a new earth: for the first heaven and the first earth were passed away. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, And God *Himself* shall be with them, and be their God. . . . And there shall be no more death. . . . **THE FORMER THINGS ARE PASSED AWAY!**"

fight her battles still." His vainglorious adversaries can not contend successfully against Him. He sits in the heavens and laughs at them; He holds their best schemes in derision. Ps. 2:4. Tho far distant, and invisible to them, His ear is open to our prayers; His eye watches the conflict; and in due time He will come forth with great power, and clad in the robes of His imperial majesty. The sound of His voice, as in days of old, will give courage to His people, but strike terror into the hearts of His foes; and "*while their exultation will be followed by their overthrow, our feebleness will prove to be the prelude of our victory.*"

In these days of unsettlement and uncertainty among men, a deeper study of the Word, combined with fervent prayer, will tend to increase our confidence in the triumph of Protestant Christianity.

Whatever sneering sophists may vauntingly affirm about the "expiring of Christianity" and "the passing of the Bible," let us thankfully remember that the wonderful progress of the Gospel message during the past decade tells most nobly that an almighty Power is leading it on to certain victory. The triumph of the right will soon appear. "The morn will break, the dawn of peace is nigh." "All other religious systems are indeed tottering, because there is no life in them; but simple, Protestant Christianity, even amid the storm and earthquake of nations, is striking deeper into thousands of humble hearts, which are preparing for conflict and for victory." "*This is the Lord's doing, and it is marvelous in our eyes.*" God will not leave Himself without a faithful host of witnesses in these cloudy days of doubt and mysticism.

It is the short-sightedness of man which leads him to suppose, from the objections with which skeptics obscure the light of God's Word, that that Word no longer exists as

the guide of mortals; but, as William Ladd truthfully said, "as surely as the winds disperse the passing clouds, and we see that the stars are not blotted out, but are shining still in their serene heights, lighting the traveler on his lonely way, and guiding the mariner in his course over the pathless deep, so surely shall the objections with which Christianity is assailed be dissipated, and that star of the world's hope be seen shining with an ever-increasing brightness in its mystical night, guiding not the sages alone, but inhabitants of every land, to lay their offerings, and pay their homage, at the feet of the world's Redeemer, there to find that heart's ease after which they have been panting so long, a solace under all their sorrows, and the supply of all their wants."

The billows of error, superstition, and infidelity have dashed against the Bible for a thousand years; but they have only shown, on the one hand, the impotency of their fury, and on the other, the impregnability of the foundation against which they have broken.

We have no fear for the Bible. It can not be damaged. It can not be shaken. Heaven and earth shall pass away, but the Word of God shall not pass away.

It may be assailed by objections which we can not always satisfactorily refute; clouds may surround it which our reason can not penetrate; and we may even hear some songs of triumph wafted from the skeptical camp, where they are exulting over what they call its defeat; but we will feel confident that that exultation is premature, and that it will be speedily followed by wailing. We will be able to say, with another: "I can not answer all of your objections; but I have tried this Word, and felt its power. It must be true, for it has done for me all that it promised, it has satisfied all my longings, and relieved me of my load of wo; it must come from God, for it has led me to Him; and being the Word of truth, and being the Word of God, I know it can not fail."

"Tho the tempests of man's wild unrest
Have raged around this Book, and all the power
Of human intellects that would not bow
Before the Man Christ Jesus—ay, and all
The stronger powers of darkness have been joined
To hurl Him from His place—He stands to-day
Unmoved, unchanged, within the reach of all,
With outstretched hands and tender voice, and
calls
To us who far off in the shadows grope
For light: 'I am the Way, the Truth, the Life.' "

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Patrick Henry and the Bible

PATRICK HENRY, eloquent beyond comparison, amiable, virtuous, temperate, never rude, never known to utter a profane expression, valued earthly things more than he did the spiritual life.

Not long before his death his eyes were opened to see this; and to a friend who found him reading the Bible he said:

"Here is a book worth more than all the other books which ever were printed; yet it is my misfortune never to have found time till lately to read it with proper attention and feeling."

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EACH day is the scholar of yesterday.
—Publius Syrus.

The Sabbath Through the Ages

XVI. The Sabbath in Eternity

By Charles L. Taylor

ABOUT six thousand years ago the record of time began. It was then that God, by His own creative word, spoke light and life and symmetry into the darkness, death, and chaos of earth. It was then that in His own image He made man, and set him to have dominion. It was then that Jehovah pronounced His completed work "very good," and gave to man a memorial of His glorious creation in the gift of the Sabbath.

Without fear of successful contradiction it may be said here, on the strength of Inspiration, that the Eden in which our first parents found a home was *not an experiment*. "Whatsoever God doeth, it shall be forever." Eccl. 3:14. The life given to man — the life in uprightness — was to measure with the life of God; and his dominion, as a part of God's *greater* dominion, was to be everlasting. The earth, perfect in all its proportions, and glorious beyond description, was formed "to be inhabited;" and, as the home of an eternally upright ruler, was to abide forever. Eccl. 1:4. Eternity was stamped upon the face of the whole Eden plan.

What of the Sabbath?

All this is so plain that even a child can see and know it. But what shall be said of the Sabbath which was so wonderfully placed at the close of creation week? Have we not seen very clearly that God instituted the Sabbath day as a monument to His Creatorship, that through it man might always be kept in touch with his Maker? Was not the Sabbath the spiritual crown of a completed creation, a halo of divine beneficence encircling the handiwork of the Eternal? But so certainly as that great truth is taught in the Scriptures, so certainly the Sabbath was to continue without end.

That was before sin entered. Has the coming of sin caused the Almighty to discard that creation arrangement, and adopt some other not clearly revealed? Is earth to be abandoned? Will Satan really succeed in holding the ground which for a short time he has occupied as a usurper? Will man never be restored to his lost estate?

The very day when sin made the first breach, that day the Son of God, the "Seed" of the woman, threw Himself into the gap, and by the gift of Himself insured the restoration of all that had been lost. In all its purposes, plans, and parts the Edenic concept will through Him be carried out. Man's life, man's righteousness, man's home, and man's Sabbath gift will all be given back.

That the foregoing statements are correct may be seen by reference to the Gospel plan as revealed in our Lord Jesus Christ. He came to seek and save that which was lost. Luke 19:10. To Him, the second Adam (1 Cor. 15:45), "the first dominion" will be restored. Micah 4:8. Unto Him all

things shall be subdued, even as at the first. 1 Cor. 15:27, 28. The day will come when our Lord's priestly work shall be finished, and when the kingdoms of this world shall become His. Rev. 11:15. At that time He will call all His redeemed ones to share with Him the inheritance, even the kingdom prepared "from the foundation of the world." Matt. 25:34. That kingdom will be this world (Matt. 5:5; Rom. 4:13), and will therefore be "under the whole heaven"

What the Methodist Episcopal Church Teaches

(From Catechism No. 2. Articles 5 and 6 are substantially the same.)

"86. What is the rule of our obedience?

"The moral law. 'If thou wilt enter into life, keep the commandments.' Matt. 19:17.

"87. Where is the moral law given?

"In the Ten Commandments. Ex. 20:1-17."

(Dan. 7:27), the earth in its length and breadth.

To bring about that wonderfully blessed state, our heavenly Father has covenanted to "make all things new." Rev. 21:5. By the mighty workings of His grace, by angel ministration and Spirit power, the Son of God draws man to Himself, and makes him a "new creature." The "old things" of life are destroyed, made to pass away; and the "new" and better take their place. 2 Cor. 5:17. By the presence of His own

The Teachings of Albert Barnes

(On Matt. 5:17-19)

"We learn, hence, (1) that all the law of God is binding on Christians (compare James 2:10); (2) that all the commands of God should be preached, in their proper place, by Christian ministers; (3) that they who pretend that there are any laws of God so small that they need not obey them, are unworthy of His kingdom; and (4) that true piety has respect to all the commandments of God. Compare Ps. 119:6."

consuming power in the soul, the dross of character is consumed, the being is purified, and made ready to stand "face to face" with the Eternal. Thus is man made ready for home, — the home beyond.

A Renewed Earth for a Renewed People

But this is not the all of Gospel creative power. Earth itself is to be made new. Isa. 65:17; 2 Peter 3:13; Rev. 21:1. Man having been made ready for home, so will home be made ready for him. The same creative power which made him a new man, now makes a new earth. In that renewed state, made clean by the purifying fires of

God's own kindling (2 Peter 3:10-12), neither sin nor sinner shall find the least place; all that marred is forever removed. Rev. 5:13. There, Eden will again be found; there the Tree of Life, and there the River of Life. Rev. 22:1-5. And God Himself shall dwell among men. Rev. 21:3.

In that day of life and peace and joy, in that country all undefiled, the blessed Sabbath will also hold a large and honored place. Listen to God's great announcement: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

How wonderfully this parallels the plan followed when earth first came from the hand of the Almighty! Of that time we read: "Thus the heavens and the earth were finished, and all the host of them. And . . . He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:1-3. And just so it will be again. When "the new heavens and the new earth" shall be completed, when new men and women and children, created anew in Christ Jesus, shall be found in Eden's recesses, then again God will rest, and give to a sinless people an unchangeable and eternal Sabbath.

Hindered but Not Thwarted

The blessed design of the first Eden was marred and for a time lost because man, on probation and test, proved unfaithful to the trust committed to his care. But when Paradise shall finally be restored through Christ, the testings will all be past, and character fixed. Sin shall not rise up the second time. Man will then be immortal, and beyond all possibility of falling. And thus it will be that the Sabbath, by choice of unchangeable people, shall be observed throughout ceaseless ages.

How beautifully fitting is the thought of eternal Sabbath-keeping! God's eternal power and creatorship will constitute an eternal reason, and call for an eternal Sabbath memorial. Every pulsing of every redeemed heart will be a reminder of the goodness and mercy and power of Divinity; and thus indeed "all flesh," out of the very spontaneity of overflowing and ever-increasing enjoyment of creative results, will gather "from one Sabbath to another" and join with the "morning stars" in ascribing praise to the Author of redemption.

Then, in truth and in all fulness, Ex. 31:16, 17 will find its fulfilment. In the experience of eternal "Israel" — the overcomers of all the ages — Sabbath-keeping will prove a "perpetual covenant" of life and peace.

"There remaineth therefore a Sabbath rest to the people of God." Heb. 4:9. That which was given at the very "foundation of the world," when "God did rest the seventh day from all His works," has been kept

throughout the ages. The oppositions of sin, the unbelief of God's professed children, and the rivalry of a corrupt sun-worshipping day, have sought to obliterate both the fact and the time of Jehovah's "rest;" but it still remains, held in trust for God's triumphant church.

Dear brother, sister, think carefully upon these things. They are more than mere tales to be heard and soon forgotten. The day of life is near at hand. Soon "He that shall come will come, and will not tarry." Make sure of right relationship to God, that in the glorious new earth, where Sabbaths shall have no end, you may join in the holy service of the redeemed which, week by week, shall enlist the interest and enthusiasm of the entire universe.

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The Roomy "Narrow Way"

THE narrow way is just as roomy *horizontally*, straight ahead. It seems sometimes as if no other track were ever so beset with obstacles. How they loom up — opposition, disaster, barriers that can not be passed. But the beauty of it is that the obstacles are always more than one step ahead. There is always room for that one step. Who wants more? If this does not always seem so, one has only to take the step, and he discovers that what looked like solid, formidable rock was only a shadow cast by his own fears or the enemy's frown. Never yet has there been a rock in the narrow way. It is the channel, the path of duty, the way where the sailing is. Breasting some unknown river, one sees ahead of him the stubborn mountains closing in till there is no sign of an outlet; but all he has to do is to follow the Pilot's directions, and he will find the formidable gateway unclosing just where it seemed the most unyielding. We hesitate to run our boat into that slender lane between the ice-floes. We are sure we shall be crushed. But a mighty Hand holds the floes apart while we pass through, and makes them the buffer that wards off more fearful blows. The narrow way seems a lane, but it is an avenue. The broad way which appears to have so much room ahead is always leading us into unexpected difficulties; we are forever crashing into unlooked-for rocks, the sure result of our selfishness, or blind ambition, or unspiritual desire, or other and deeper sin. It seems an avenue, but it continually proves "no thoroughfare."—*Sunday School Times*.

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What Suffering Should Be

SUFFERING in the truest sense can not fairly be pictured by a crushed and baffled, pain-smitten wreck of a man, but rather by the vision of a form erect and competent, sturdily set up for the lifting of loads and the carrying of cares, pushing on enduringly as conqueror and not as captive. To suffer is to bear up into the teeth of things, painfully if need be, but with no unstringing of fiber, no liquefying of the bones, no shuddering lapse into a mere quiver of aches and pains.—*Anon.*



MOUNTAIN VIEW, CAL., APRIL 12, 1910.

Manuscripts should be addressed to the Editor

God Wants the Heart

THE eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." Thus spoke the seer of God to King Asa of Judah, who in his fancied extremity turned from his God to Syria. He put the seer in prison, but did not destroy the truth.

It is a solemn truth to the hypocrite, to the dissimulator. Men often, nearly always under some circumstances, try to act better than their heart. In thus doing, they often deceive men, but never God. "Man looketh on the outward appearance; but the Lord looketh on the heart," and discerns the inward motives, the springs of action. He knows whether the outwardly good act was prompted to deceive or to win some coveted prize, or whether it was the fruit borne by a heart yielded to God.

But the text is a blessed, comforting thought to the true man who makes what seems to him such slow progress and does such poor work for God. He knows that the will is his to do, that the heart responds to God's love; and the Master knows. He will cleave to the Infinite One, who is strong in his behalf.

It is the time of trial which tests, trials where great moral principles are involved.

When God told Jonah to go to Nineveh, Jonah petulantly refused, and sought to run away from God. Yet he did not deny Him; and when the ship was imperiled on his account, he came forward nobly, acknowledged his fault, and told the shipmen to cast him overboard. To him it meant certain death, and he met it bravely; but God knew that after all Jonah's heart was true, and He showed Himself strong on behalf of the petulant prophet.

It is good for the Christian to know that God knows the heart. Sometimes we meet impatient men, nervous men, dyspeptic men, passionate men. They profess to be Christians, and God seems to use them. But we wonder if they really are. But some great test comes into the life, and they meet it faithful to God; and our self-complacent, self-conceited heart sinks in shame at our littleness of soul, at our assumption in judging. God knew that the heart was perfect all the time; but the training was not yet complete.

Remembering this will help us to see the reason of God's dealing with Abraham, David, and others. Abraham's concubinage was sin. David failed often. Yet deep down below all the mistakes, were the hearts true to God in every test, tho involving sacrifices dearer than life.

It is "throughout the whole earth" that God searches. Not only among His own professed people, but out in the great, dark, heathen world God searches to find the men

of single, true-heartedness. They may be ignorant of many things; but if the heart is yielded to the highest conception of God, the Master will lead on to glorious and eternal light and victory.

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Never Forget

NEVER forget God's nature; God is love. Never forget that He "is no respecter of persons;" that He loves you just as truly as He loved Paul or Luther or Wesley. In Christ Jesus He loves you as He loves His Son.

Never forget that "He delighteth in mercy;" that He "taketh pleasure" "in those that hope in His mercy."

Never forget that Jehovah has sworn by His very life that He has "no pleasure in the death of the wicked; but that the wicked turn from his evil way and live."

Never forget that it is He who says: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Surely, with all these assurances and many more, the Christian need never be discouraged. Nay, more, no man need ever be discouraged. If the man be not a Christian, God will make him one, if he so desires; and in covenant relation with Christ, all the promises are his.

O, there is no god like our God, Creator, Redeemer, Preserver, Friend. He will never cast you off as long as there is hope; then why should you reject Him? With Him only is "the fountain of life." "The Spirit and the bride say, Come."

In all the dark, hard places of life, never forget the goodness, the love, the mercy, the power, of God.

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Our Bible Band

Schedule for Week Ending April 23

Sunday	April 17	1 Samuel 17, 18
Monday	" 18	" 19-21
Tuesday	" 19	" 22-24
Wednesday	" 20	" 25-27
Thursday	" 21	" 28-31
Friday	" 22	2 Samuel 1-3
Sabbath	" 23	" 4-7

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THE week begins with the war with the Philistines, and passes on to Goliath's challenge, David's triumph over the Philistine, Jonathan's love for David, and Saul's anger and jealousy, the story of David's fleeing from Saul's wrath, from one stronghold in forest and mountain to another; Saul's inconsistent and awful madness; David's going at last to the Philistines to escape Saul's anger; and Saul himself reaching that place of degradation in spiritual things that God leaves him, and he seeks the counsel of one who has a familiar spirit. Then comes that last great, sad battle, in which the hosts of Israel are defeated. Saul himself is slain, and the news is brought to David by one who thought that David would rejoice in that news, but who for all his part in it is slain by the now king of Israel. One wonderful mark of character manifest in David all the way through is his submission to the government that was. Hunted, despised, hated by Saul; himself already anointed as king,—yet he will not lift his hand against the Lord's anointed; he will leave all this judgment with God, who, David knows, in His own time will bring to naught all those who had conspired against him and kept him back from his own right. Very beautiful is the song David composed over Jonathan and Saul.

BOOK NOTICES

"The Valor of Ignorance." By Homer Lea. Illustrated with specially prepared maps. Cloth, gilt top. Price \$1.80 net. Harper and Brothers, publishers, New York and London.

A better understood title of this striking book would be "The Control of the Pacific," or "The Future Mastery of the Pacific;" for General Lea very clearly sets forth who the master of the great ocean might be regardless of the United States in her present unprepared naval condition.

The matter composing this book is not a hasty, ill-considered utterance. It was written before the Portsmouth Treaty (between Japan and Russia), signed in September and October, 1905. It was laid aside by the author, that sufficient lapse of time might verify or disprove its theories. He now feels that his views have been confirmed, and that he is justified in giving his conclusions and the reasons therefor to the public. Some of the chapters appeared in *Harper's Weekly* last year, and we gave them quite extended review at the time. They are before us now in book form. The author is himself a military officer, and evidently writes whereof he knows. Lieutenant-General Adna R. Chaffee, late chief-of-staff, United States Army, writes the "Introduction," and says of the work, "We do not know of any work in military literature published in the United States more deserving the attention of men who study the history of the United States and the Science of War than this—*The Valor of Ignorance*." A second introduction by Major-General J. P. Story, a retired officer of the United States Army, echoes the same thought.

The object of General Lea's book is to show the utter unpreparedness of the United States, in case of war with Japan, for instance, and therefore her utter inability to defend or retain her possessions in the Pacific, or to prevent Japan from seizing and holding for indefinite time her entire Pacific Coast region. He shows that the United States is lacking in colliers and complete naval equipment, in transports, in men, in disciplined soldiers, in effective plans, to meet possible attack or invasion. He shows that Japan is now the great military power of the Pacific, and that it would be perfectly possible for her to seize and safeguard with defenses the Philippines, Guam, the Hawaiian Islands, and Alaska. That little island empire has sufficient transports to land on the Pacific Coast, within three months, 400,000 troops, and seize all its large cities, defended with "insignificant resistance," before the United States could muster an army to repel or even to check her. And then if the army and the navy of the East were sent to the West, the East itself would be open to the invasion of an army of 250,000 from Germany, which according to the German General Staff could be landed in two weeks. Under latter-day transportation conditions America is indeed isolated no longer.

The first part of the book is an able philosophical treatise on the underlying reasons of the rise and fall of nations. The author keenly dissects and analyzes the different forms of patriotism, the commonest of which "is to be found in uncompromising and general contempt for all nations, together with an inveterate prejudice against some one of them." Another is that which condones or conceals national faults and crimes, and indulges in vaingloriousness. Conversely, the true patriot is the one who recognizes the strength and power of other nations, notes the faults and crimes and weaknesses of his own, and seeks at all times to correct them. To quote:

"If there is any patriotism worth having, it belongs alone to the primitive principles of the Republic, to the militant patriotism of those who in simple, persistent valor laid with their swords the foundation of this national edifice, and who after seven years of labor cemented with their own blood the thirteen blocks of its foundation. The continuation of this building, and the endless extension of the Republic, the maintenance of its ideals, and the consummation, in a world-wide sense, of the aspirations of its founders, constitutes the only pure patriotism to which an American can lay claim, or, in defense of, lay down his life."

The author recognizes that many will be bitter against him for the writing of the book, for laying open the faults and weaknesses of the great Republic; but this very thing he believes it duty to do. The book presents conditions pregnant with awful possibilities. Fear of untoward complications—to our mind, God's supervision over the affairs of nations—will postpone war for a time—then Armageddon. The conditions in America, her unpreparedness for war, her heterogeneous, unstable population, her ignorance of actually changed conditions, seem to demand from the patriot lover of his country just such a warning as this. It is eloquent of the truth of divine prophecy.

"The Wrong and Peril of Woman Suffrage." By James M. Buckley. Bound in red cloth, back and side stamp in white. Price 75 cents net. Fleming H. Revell Company, New York, Chicago, and London.

He who writes on the other side of the woman suffrage question under the present trend of opinion, must be brave, and willing to become unpopular in large circles. Dr. Buckley, the editor of the *Christian Advocate* (New York), has the courage of his conviction; and he presents some strong, clear arguments against woman suffrage. He presents these arguments not because he despises woman, or does not to the full recognize her superior gifts, her rightful position in life, her power, her great influence for good, but because he does so recognize the rightful exalted place of woman. The book is "dedicated to men and women who look before they leap." In twenty-five short, pointed chapters, the author quite thoroughly covers the ground. He reviews the movement in different lands, discusses the nature of womanhood in relation to society, gives us five chapters in the refutation of arguments for woman suffrage, shows the results of trials, and presents seven chapters of vital objections against it. The last article of Dr. Buckley's "creed" is as follows:

"I believe that there are two objects in nature alike obnoxious—a mannish woman and a womanish man; also in the wisdom as well as the wit of the toast offered at a banquet, a day after woman suffrage went into effect in one of the states of the Union: 'The ladies: Our superiors yesterday, our equals to-day.'"

Those who wish an instructive handbook on the subject, will not be disappointed in the above work.

"Crime and Criminals." By the Prison Reform League. 330 pages; cloth-bound; illustrated; price \$1.00. Prison Reform League Publishing Company, 443 S. Main St., Los Angeles, Cal.

The object of this book is to demonstrate the truthfulness of its text, an utterance from President William H. Taft: "I believe, and I regret to say it, that throughout this country the administration of the criminal law and the prosecution of crime are a disgrace to our civilization."

The book in its fourteen chapters and appendix abundantly evidences the truthfulness of the text. It shows from governmental and official reports that crime is increasing. It discusses capital punishment and its motive, and the cruelty of deterrent measures. It reveals the awful inwardness of life in San Quentin, in both its male and female departments, by reports from those who know. Southern convict camps, county and city jails, and in fact most of that which pertains to crime and criminals, are set forth strongly, clearly, in order if possible to arouse the public conscience, that a reform may be effected. The truth of the text from President Taft is forcibly, horribly, tremendously, yet dispassionately, judicially, demonstrated. Every chapter demands reform in dealing with crime and criminals. We wonder if this clear note by Colonel Griffith, the secretary of the Prison Reform Association, will be heard by those who have it in their power to help the fallen and the weak.

"The Child and His Religion." By George E. Dawson, Ph. D., Professor of Psychology, Hartford School of Religious Pedagogy. 124 pages. Price, cloth, 75 cents net, 82 cents post-paid.

The book is a summary of magazine articles by the author. Many who have read the articles and listened to the addresses have wished that the material be put into accessible form, and this book is a response to that request.

The scope of the work is fairly well expressed by the chapter headings, Interest as a Measure of Values, The Natural Religion of Children, Child's Interest in the Bible, The Problem of Religious Education. The author recognizes the fact that it is a theoretical as well as a practical demand of the Christian religion that the Bible should be a principal source of religious culture material, and that that reasoning is not apt to be questioned by any one who thinks seriously upon the subject. The author evidently feels no deep conviction in respect to this. He simply admits it in a general way. His conclusion is that, everything considered, it is probable that the typical boy or girl from nine to fourteen is more attracted to the Old Testament than to the New. But we do not know how any Biblical reader or lover could agree with him in his statement that "fear, anger, jealousy, hatred, revenge, etc., are conspicuous attributes of God and men in the Old Testament; while sympathy, compassion, trustfulness, and love are the most prominent attributes of God and men in the New." He reads the Bible in a very shallow way indeed who can not find the love and tenderness of God in an abundant measure in the Old Testament as well as in the New.

There are some suggestions in the book which may be helpful to the wise teacher. On the other hand, we believe that the sympathetic teacher will find greater benefit in instinctively grasping the needs of the child, and meeting its genuine spontaneous longings by feeding the simple faith upon the blessed truths of the Word of God and the teachings of nature in harmony with that Word.

"Decisive Battles of America." Edited by Ripley Hitchcock. Illustrated. Price \$1.50. Harper and Brothers, New York and London.

This book is not a mere list or catalog of noted battles of America. It gives a general view of the country, and its principal events, chiefly military, in its development. Not less than fourteen writers, historians and military men, are laid under tribute in the building of the book. It covers the history of the country from the earliest "territorial concepts," shortly after the discovery of the continent, to the last conflict in the war with Spain. Battles which are noted in most accounts by the barest facts, are herein told in strong and graphic sketch. The intervals between the "decisive battles" are filled by a synopsis of events. There are 22 chapters, 16 half-tones, and several maps and diagrams. It is an interesting book to read, as well as a useful handbook of reference.

"Practical House Framing." A Simple Explanation of the Best Methods of Laying Out and Erecting Balloon and Braced Frames. By Albert Fair. Price, cloth, 50 cents. Industrial Book Company, New York City.

Mr. Fair is also author of the "Steel Square as a Calculating Machine," and other useful works. The book contains a house framing chart which is decidedly instructive, and numerous text illustrations. As indicating the scope of the work, some of the chapter headings are, The Frame House, Sills, Joists, Studs, Balloon Framing, Floors and Joists, Framing the Floor, Framing the Walls, Partitions, Bay Windows and Towers, Special Forms of Sills, Principles of Bracing, Braced Frames, Fire Stops, Sheathing. It seems to us a decidedly practical little book in every way, for both the experienced and the inexperienced carpenter. It has also an excellent index.

"Martyrs in All Ages; or a Persecuted People." Compiled by F. L. Potter. Metropolitan Church Association, Waukesha, Wis.

The object of this little work is to call to memory, through representative cases, the martyrs of the Christian dispensation who have stood boldly and suffered gladly for Christ rather than deny the faith. The time covered is divided into five periods: From the early disciples to the Reformation, during the Reformation, in Scotland and the Huguenots, of the modern Inquisition, and since the Inquisition. There are many persons enumerated, and there are various illustrations, which we do not believe help much. It seems to us that the thing which needs emphasis is the faith and endurance of the martyrs, not the wickedness of their persecutors. Victims themselves of a vicious system, they are more to be pitied than the martyrs. The book is of value in the list which it gives, if data are correct. An index would be helpful. May the recorded faith inspire faith to endure.

"The American Prohibition Year Book for 1910," edited by Charles R. Jones, Alonzo E. Nilson, and the editor of the *Prohibition Press*, Fred O. L. Squires, published by the National Prohibition Press, 92 La Salle Street, Chicago, comes to our table filled with all sorts of information which every temperance worker, as well as political Prohibitionist, needs.

The minister and social reformer will want it. The politician and statesman ought to weigh its arguments and facts. We have not space to list a tithe of the good things it contains and the information it gives on the temperance question; it is *multum in parvo*. It contains 256 pages of latest data, tables, diagrams, facts, and arguments, arranged for ready reference. The diagrams are very forcible, and figures we are assured are accurate. Cloth, 50 cents; paper, 25 cents.

"Sermons on Bible Characters." By Rev. Edw. L. Harvey. Metropolitan Church Association, Waukesha, Wis.

There are eleven sermons in the book, upon Belshazzar, Jacob, Jabez, Joseph, Jonadab, Moses, Achan, Abraham, Rahab, Lazarus. We do not, can not, because it is utterly unbiblical and unchristian, unjust, and unreasonable, endorse the theory of an ever-burning hell filled with the never-dying damned. Apart from this the book contains good practical lessons.



THE OUTLOOK

"Watchman,
what of
the night?"

Causes and Remedy

FROM time to time the **SIGNS OF THE TIMES** has, with no desire to criticize other denominations, with no desire to point out existing sins, set forth the trend in religious life in the Christian world. It has shown conclusively from the testimony of men in the great churches themselves that the whole drift is away from the Word of God; away from the simplicity of faith; away from the great moral standards. It mourns because of this; and yet if faithful to the Gospel and to the prophecies which have been given by the Lord Jesus Christ and His apostles, it must point out these signs of the times. That there has been increase in vigorous, virile Roman Catholicism in America during the last thirty years is admitted by nearly all. The record which has been made by Christian Science has been a marvel. Other isms, such as Spiritualism and Buddhism, have gathered thousands of converts. It seems strange on the face of it that this is so; and yet when we come to look more deeply into the matter, it is seen that Protestantism itself is lacking in that decided faith, that conviction in its preaching, that grasp of the great need of mankind, that burden for men's souls, which would win the world to its standard, and strengthen faith in the Word of God.

Not long ago the editor of the *St. Louis tian Advocate* of spoke of various sermons which he had NOT heard,—sermons on vital subjects, sermons which it would seem that a true pastor must preach if he wishes to save his flock. In the *"Christian Advocate,"* of February 24, the matter is referred to the second time. It has elicited a great deal of correspondence.

Some ministers think that the editor of the *St. Louis paper* is altogether too pessimistic, and yet the New York editor is bound to feel that this minister who thus speaks is himself perhaps an exception. Some of those who write upon it declare that they preach just such sermons as the *St. Louis "Christian Advocate"* editor did not hear. That of course would be the experience of a few; but another, a layman, a business man, who is in a city for several months at a time, away from home, visits various churches. The *"Advocate"* says that he visited successively eight out of nine of the Methodist Episcopal churches in a certain city, and "only heard one discourse that could either comfort a mourner, convict a sinner, or help a penitent. In a large suburban town he found a similar condition; and after

trying the Methodist churches two or three Sundays, he went to those of another denomination, and found but one minister who preached with any spiritual power.

"An aged brother declares that there is a vast difference between the preaching of former years and that of to-day; that the burden of souls in the ministry in those days was the salvation of the people; that the cry of the preacher was, 'Flee from the wrath to come,' and their prayer of faith, 'Thy kingdom come.' He says he has lived where he now dwells for several years, with twelve churches in the vicinity, and with one exception there has not been a revival. He attributes it in large part to the fact of the dying out of the class-meeting, family prayer, and prayer-meeting, and the conse-

"Yet it seems apparent that the great problems of sin, personal salvation through Christ, the work of the atonement, the renewing power of the Spirit, do not take such a deep hold upon their own convictions as to be the ruling passions of their lives." The editor says further he thinks that the pinions of their spirituality are clipped by **TOO MUCH PSYCHOLOGY** of regeneration from irresponsible sources.

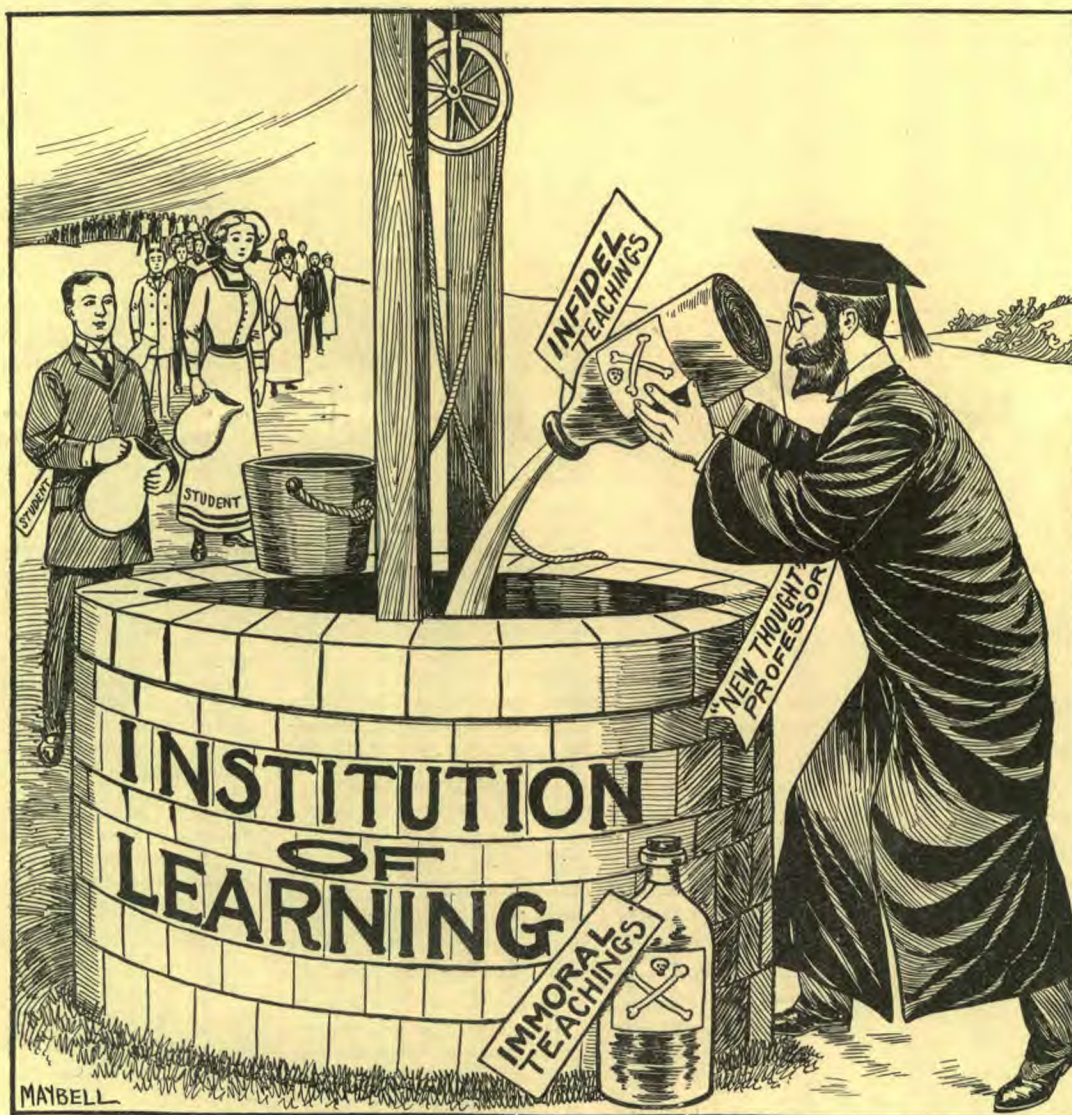
Some of this can be traced back to the Higher Critics, those who have so mutilated God's Word that the ministers, many of them, looking to these learned men, have lost real conviction themselves. How can they preach with conviction if they do not themselves possess it? Many of the young men who have come into the pulpit the last score of years, are those who have received this pseudo-scientific critical education in the universities and theological seminaries.

Mr. Harold Bolce showed in his articles last year, that were widely copied and commented upon, that many of the teachers in the large schools were men who were openly and unqualifiedly infidel. There were many noble exceptions to this charge; but on the other hand it was clearly shown that these teachings had permeated schools throughout the entire country, and in most cases the great molding institutions of learning. While all professors would not agree with these professors, yet at the same time the skeptical professors are retained, oftentimes very bright men, with a great show of learning and experience which they do not really possess.

It generally seems smart to the young men to hear criticism and doubt raised concerning the established ways of the past. We think that our cartoonist on this page has given something of a representation of the

actual facts of the case. The great institutions of learning which are turning out the teachers and the professors, are themselves poisoned by the skeptical teachings of some of the brightest tho not the deepest men on the faculty. Because of this, isms which are considered false and misleading prosper.

The Roman Catholic Church has something positive to say. It may not be true, it may be unscriptural; but her teachers believe it, and they teach it with conviction. The same is true of Christian Science advocates, and of the heralds of Mormonism; and the great sad fact is that the people in the so-called orthodox churches are not sufficiently grounded in Bible truth to be able to meet the teachers of these various cults and beliefs. Because of this the churches are honeycombed with a



Poisoning the Wells of Knowledge

quent worldliness which prevails. Young ministers, he observes, frequently try to imitate by language and manner some college professor or noted preacher; that a short time ago some person from another part of the country preached, and one of the members said it was the first Bible sermon he had heard for years."

Another brother who writes clearly, strongly, and with penetration, is of the opinion that the complaint of the editor of the *St. Louis "Christian Advocate"* is "undoubtedly well founded even if the indictment is not applicable to all preaching."

This last correspondent says, "I believe the problem lies deeper than the subject; for when these topics are preached upon, it is not often that they bring heartfelt conviction to the soul." And the editor closes the quotation by saying,

decadent faith in simple Biblical Christianity. There is a remedy for it; that remedy lies in return to the Word of God; lies in the teaching of the doctrines of that Word as they were taught by Christ and the apostles; lies in the return to the great standard of human conduct, the detector of all sin, God's holy law; lies in simple faith in that Gospel which will save from sin, and which will bring men into harmony with the government of God; lies in the preaching of the prophecies of God's Word which point out the times in which we live, and point out also all the various delusions which the children of God will meet in the closing days of the world's work. That last great reform is embraced in the great threefold message of Revelation 14,—a message so broad that it compasses the whole Word of God, the truths of which are demanded for these times. It is in these days, the apostle declares, that Satan will work with "all power and signs and lying wonders" among those who receive not the love of the truth that they may be saved. And when Satan works in that way, it needs all the great truths of God which have met his devisings and his workings in the past to meet his working now. And that message will develop a class who are ready for His coming, of whom He declares, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." God points out the awful disease, and correctly diagnoses it. He reveals in that diagnosis the

countries there is almost infinite waste. This has been especially manifest in America. New methods will have to be used to secure more of the product of the soil.

Coffee and Tea Drinking

DR. W. C. WHEELER, health commissioner of Kansas City, declares that "to permit a child to drink tea or coffee or to eat too much cheap candy, cookies, and cakes, is a crime. When you feed your boys and girls," he says, "on that kind of trash, you are laying a foundation for a family of weaklings who may be afflicted by nervous disorders and diseases that may finally cause their death." One of the reasons, he declares, why many children are deficient in their school studies, is because they drink tea and coffee and eat too much sweet trash. Many cases have come before him where children are mentally deficient on account of the foods they have eaten. The serious responsibility of this he charges upon the parents. He says that tea and coffee are terribly injurious to the growing child. Parents under no condition should allow their children to partake of these beverages. "Do you wonder," he asks, "that the insane asylums are being filled with the products of parents' ignorance and folly?" Certainly these words are worth heeding.

Is It Growing Better?—It is true that the manners of the world have improved wonderfully during the last two or three generations; that there is very much more veneer; that wickedness in many

other city, 187; while New York City has but 138; Brooklyn has 110; Philadelphia, 99. There are 4,845 parochial schools, with 1,237,251 pupils. The total attendance at Catholic schools, including convents, colleges, and asylums, is 1,450,448; a net gain of 53,101 over the previous year. This does not include the seminaries and the training-schools of the various Catholic orders. There are 16,550 priests in the United States; 12,274 are secular, and 4,276 regular; a net gain of 457. Nor does it include the priests of the Philippines. The Catholics have 217 colleges for boys, and 709 academies for girls. Doubtless many of the girls in attendance at these academies are from Protestant families. 51,541 orphans are supported in 289 orphan asylums. The *Western Watchman* thinks that these statistics are below actual conditions rather than above.

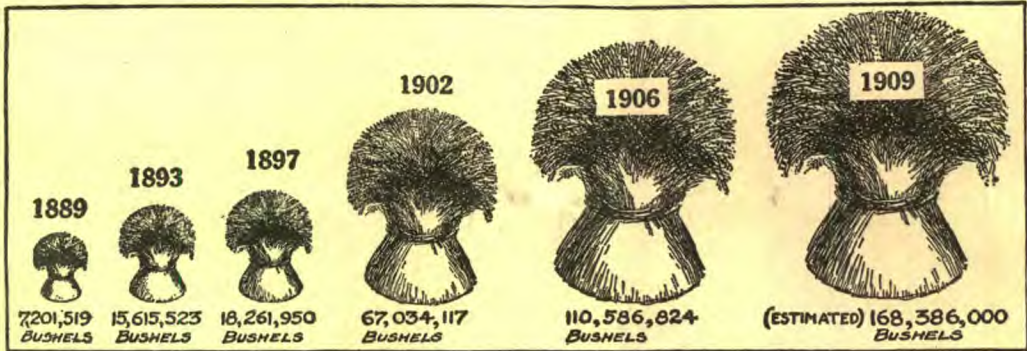
Mr. Fairbanks and the Pope.—There is still more or less discussion over the pope's refusal to receive Mr. Fairbanks after he had spoken to the Methodists in Rome. According to some of the papers that reach us, Mr. Fairbanks approved of the action of the pope, and thought that the pope acted properly in not receiving him. Mr. Fairbanks's friendliness to the Papacy seems to be more than mere courtesy. The *Burning Bush* of March 10, for instance, points out that "the celebrated Methodist vice-president, Charles W. Fairbanks, assisted the Catholic archbishop Quigley in dedicating the new parochial building in connection with the St. Stanislaus Polish Catholic Church of Chicago." The worst feature of the case, after all, is Mr. Fairbanks's reported attitude.

The National Association for the Study and Prevention of Tuberculosis asks that April 24 be set apart as a national Sunday in which preachers all over the country shall set forth the dangers of tuberculosis, and how the great white plague may be eliminated and conditions of sufferers ameliorated. We are not advising it. Just now there are so many Sundays advocated for this, that, and the other, that we wonder how the preachers can find any Sundays for the Gospel. Some association will have to recommend that one Sunday be set apart for the preaching of the old-fashioned Gospel. Really, if Christianity were truly preached, it would take in the whole man, physically, mentally, spiritually, and it would make persons intelligent regarding the care of the body; and that is what we gather that the Anti-Tuberculosis Association wants.

Volcanic.—March 8 it was reported that Mount Etna had begun erupting; but a report from Catania, March 24, declared that it was in a state of violent eruption, and a mighty torrent of lava twenty feet high and fifteen hundred feet wide was rolling like a river of molten steel down the side of the mountain. Earthquake shocks are heavy and numerous, and the whole mountain is torn open. Twelve new craters appeared, out of which poured floods of lava. More than fifty heavy earthquake shocks were recorded in the twenty-four hours of March 24. One little peasant village of San Leo is reported partly destroyed, and other towns were in imminent danger. At last reports, it is thought the worst is over.

A Questionable Medium.—All astronomical phenomena are viewed through this earth's atmosphere, and in all ways measured except in distance by things earthly. There are said to be seventy-one elementary substances on this earth enumerated by chemists. Thirty-two of these, we are told, are found in the sun, with a trace of ten or fifteen more. But if these sun elements were ascertained, measured, and analyzed outside of this atmosphere, the result might be vastly different.

The wreck on the Rock Island Railway near Marshalltown, Iowa, March 21, was a fearful thing—forty-five persons killed and thirty-eight injured. It would seem that there must be carelessness somewhere when a train would go to wreck running only thirty miles an hour in an open country.



THE REMARKABLE INCREASE IN THE WHEAT YIELD OF CANADA SINCE 1889

causes; but praise to His name, He also gives the remedy. The question, reader, comes home to you, and to every soul, Will you accept of His plan?

Undeveloped Fields

AS THE partial failure of wheat crops in California, Kansas, and other states has been recorded from year to year, the wonder has been where the world's supply of wheat would come from. Just now Canada seems to be the great American wheat-field. While there are millions of bushels raised in the United States, the great Northwest of Canada, once thought to be so cold and severe a climate that little could ever be expected of it, is developing into a tremendous granary for the world. We give herewith a diagram showing the increase of wheat from 1889 to 1909 as shown by the *Monetary Times* of Toronto. In the last ten years, ending with 1909, the area under cultivation has increased in the provinces of Manitoba, Saskatchewan, and Alberta, from two million acres to nearly seven million acres. And the Department of the Interior at Ottawa declares that eleven hundred miles of railroad were built in the year 1909 alone.

The first day of 1910 it was said that there were 24,104 miles of railroad in operation in the dominion. It is not simply in wheat-fields alone that Canada is increasing, but she has immense forests and rich mines. The great Northwest is among the promising fields of the world. Looking at it from a purely physical point of view, when Canada has developed her resources and they begin to decline, where is the next great field for the feeding of the millions? The world must learn how to produce more from the older lands. In new

cases is not so open and flaunting; church-members do not openly drink as they used to at the conventional barn-raising and logging-bees. Yet on the other hand there has come into society in general a sophistry that is doing away with all great moral standards. The world has become enlightened more than it has improved, and it is breaking the mirror rather than correcting the person. Of course the world has always been the world. The heart of the natural man has always been unregenerate, and is still. The sad thing is that the wickedness comes in through those who profess better things. And when the men who profess better things, do the wrong things, they do not confess them. Constant effort is made to prove man better, instead of admitting just what he is, and seeking God for justification; until we have, as set forth by the apostle Paul in 2 Tim. 3:1-5, a great list of sins among those that have the form of godliness but deny the power. The failing, flexible, inconsistent standards of men have in many cases religiously taken the place of the standard of God.

Catholicism in America

THE *Western Watchman* reports that St. Louis is 35 per cent Catholic, and tells us that the percentage of the whole is declining. Its relative strength is going backward. In the same article it states that the Catholic population of New York is 2,722,647; of Pennsylvania, 1,496,766; and Illinois, 1,433,752; while little Massachusetts, the great Puritan state, comes next with a population of 1,373,773. Ohio has in round numbers 619,000; Louisiana, 557,000; Wisconsin and New Jersey, each 496,000; California, 391,000; Kentucky, 194,000. Chicago has more Catholic churches than any

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter VI. Rachel Weeping for Her Children

UOOK thou, Varro," cried Achan, one of the most brutal appearing of the soldiers, "it hath been rumored that the house of Sylvanus hath concealed the carpenter of Nazareth, with the Babe whom we seek. Of a truth Herod will have the head of the centurion who returneth to Jerusalem not having fulfilled his command."

"Thou hast much wisdom, Achan," replied the centurion as he gave orders to return to the house of the shepherd. Instantly a score or more of soldiers broke down the outer gate, and forced an entrance. But the house was evidently deserted, save for little Perpetua, whom the rude soldiers found sleeping the sound, deep sleep of childhood, and Eliab, the patriarch, propped with bolsters upon his bed, his wrinkled hands clasped, and his trembling voice muttering a prayer.

Sylvanus and Bar-jona his guest, having heard the commotion, and missing Esther and the babe, had hastened into the street, hoping to be of some assistance to them and possibly to their wretched neighbors. A sickening fear for the safety of Esther and the babe Matthias haunted them, and Sylvanus

"Go search the land of the Pharaohs, for the mother and her Babe. The magi have also turned into their own land again," replied the old man.

"Verily, I will stop thy lying tongue!" exclaimed a soldier, as he dealt the old man a savage blow with the back of his sword. "Where then hast thou hidden the Babe?"

"Said I not that He has gone into Egypt? Go tell the king, that the words of the prophets must be fulfilled; and verily, now, this voice of the weeping women which soundeth in mine ears is that spoken of by the holy seer Jeremiah,—it is even the voice of Rachel weeping for her children."

"Come, old man, wherefore pratest thou? Verily, because thou fearest Herod, thou hast hidden the young Child, and now thou sayest falsely that He has gone into Egypt," cried the centurion angrily, seizing a torch and applying it to the old man's quivering flesh. "It may be this flame will limber thy rebellious tongue."

"I would not deliver the young Child into the hand of Herod tho thou give me all the gold of the temple. And neither will I worship the gods of Rome. Jehovah alone is the true God, He who made the heavens and the earth. O Varro, centurion of Herod, Jehovah will protect His Son."

"What care we about the Son of thy God? See,

and again a wild shriek of a maniacal laugh rang among the hills and out over the quiet valleys.

But the aged vampire over in his palace at Jerusalem was satisfied.

From her hiding-place without the walls of Bethlehem, whither she had fled with her babe, Esther, the wife of Sylvanus, watched the soldiers disappear toward the north. But not until the last faint gleam of the burnished helmets had faded in the distance, as the morning sun shone upon them, did she venture forth.

We mark well the faces and forms of the two centurions,—Marcus, the kindly, the humane; Varro, he of the giant form, the man of blood,—for you and I, reader, will not meet them again for many days.

With a prayer of thanksgiving that her babe had been spared, Esther clasped him tenderly in her arms, and hastened homeward. Of the gruesome sights and sounds which greeted her as she entered the city, we already know. But we will follow her to her own home. At the outer gate she met Sylvanus. His garments were torn and blood-stained; and crimson drops were slowly trickling from a wound in his temple and hiding themselves in his beard.

"Everywhere have I sought thee, mine Esther; blessed be the God of our fathers that thou livest,—and the babe; else verily I should have said, 'Now hath the God of Abraham forsaken us.'"

"Nay, Sylvanus, say not so," replied the faithful woman, as they entered the silent home. "Thou He slay me, yet will I trust in Him. See, here is our sweet babe Matthias; see how he regardeth thee with his pretty brown eyes; not one brown curl from his young head hath fallen. Surely thou art a goodly child, my Matthias. And little Perpetua—thou sayest she still sleepeth? And thou too art spared to me, O mine husband!"

Without further speech, except to mention that their guest, young Bar-jona, had already started on his homeward journey toward Bethsaida, they entered the open door; for Sylvanus had not the heart to speak to her of the agony yet to come.

Anxious, first of all, doubly to assure herself of little Perpetua's safety, Esther failed to notice, in the darkened room, the quiet, blood-stained figure upon the couch. Suddenly she turned her head, and discovered the old man, Eliab, her father. With a cry of horror she approached him. Then, also, for the first time she saw the young lad, Heber, fallen prone upon the floor by the bedside, but still clasping one of the old man's hands in his own. Gently Esther raised him in her arms, and tried but vainly to pillow his dark head upon her breast. But he only shrieked and cried unintelligibly. The light of reason had fled from the gentle eyes of young Heber, the son of Sylvanus.

(To be continued)

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That Dangerous Hatpin—500 Eyes Sacrificed!

LET our ladies stop and think for a moment what probabilities there are of their doing a most painful and irreparable damage to their associates by wearing the prevailing hatpin.

According to *Current Events*, a paper having the largest circulation in the educational world, over 500 persons in this country alone have lost an eye each in the last year from this dangerous custom. Think of it! 500 eyes lost in one year in one country! Think of the severest suffering, the inestimable loss, the most painful regrets on the part of the innocent(?) offender! Could a woman ever forgive herself? It is almost too barbarous and sickening to contemplate.

Lady, who knows but to-morrow you may be in a crowd, or an automobile, a rail-car, or some carriage, and by some accident be quickly jostled or thrown against your associate, and the same acci-



Bethlehem, five miles south of Jerusalem, the city where David dwelt, where Jesus was born, where the slaughter of the innocent children took place. The modern town has 5,000 population.



rushed on and on in the semi-darkness of that awful morning, wildly calling their names; but his voice was lost amid the din and confusion, the babel and horror of the streets.

"Ho, grandsire, where is Sylvanus the shepherd?" cried a soldier brandishing a sword over the old man's head.

"Hush, you fellow," exclaimed Varro. "What cares King Herod for the shepherd? Verily, grandsire," he continued, "if thou wilt tell us where hideth the carpenter of Nazareth with the Babe, I swear to thee, we will take but Him only, and will depart."

"Whom seek ye?" questioned the old man, closing his dim eyes as the glare of the torch fell upon them.

"Have I not told thee that we seek the hiding-place of the Babe, whom the princes of the East called the King of the Jews? Hast thou knowledge of Him? Tell us, or we spare thee not—for all thy gray hairs!"

"The Babe? the Shiloh of Jacob? why seeketh King Herod the Babe? Will he come and worship Him also, as did the magi?"

"Verily, old man, thou hast a knowledge of this young King. Tell us what thou knowest, or of a truth thy gray hairs shall not protect thee."

Achan, how easily do I hush the prating tongue of this son of Abraham."

Still the trembling voice of the old man was heard once more: "O that I might have lived to see with mine own eyes Shiloh the Messiah, even as did Simon the prophet of Jerusalem. But Jehovah knoweth best."

While he yet spoke, one of the soldiers stood over him with a drawn sword; and even as he was uttering the last sad words of prayer, the shining sword of the assassin was crimson with the blood of the patriarch.

The rising sun glimmered faintly above the mountains of Moab and the nearer hills of Judea, as the executioners of the bloody king made their way out from the gates of Bethlehem, and hastened northward toward Jerusalem. But they had left behind them desolation and blood and agony untold. All day long little groups of white-faced women met and passed one another in dumb agony in the narrow streets, still filled with debris and confusion and awful reminders of the night of horror. Strong men moved about as if in a dream. Little children, the sad survivors of the night, ran about screaming after their mothers. The bright eyes of young men and maidens were still distended with horror. Now

dent effectively occur from your pin! It is quite possible one of your loved one's eyes may be sacrificed. Have you thought, too, that the next accident might be your own eyes? What can replace their usefulness and beauty, not to mention the suffering?

Let us illustrate this execrable destruction from the hypothesis of a peaceful village of 500 inhabitants. This happy little village this year must meekly submit to the (kind and thoughtful) women of our land coming to it and going from house to house, and with a shocking hatpin jabbing out an eye from each member, and year by year repeating the atrocity! Could words be too denunciatory, or punishment too severe?

Immediately our good sisters reply, "Why, what could we do without them? What can we have in their place?" Sad, indeed! What can the 500 persons who have each lost an eye have in their place?—Why, a staring, deathlike glass eye, of course.

"And then, my pretty and costly pins were gifts from my dearest friends!" Lamentable thought! Yes; but our eyes of untold beauty and value,—are they not a most precious gift from our dearest and greatest Friend? Can you longer ruthlessly jeopardize them?

Who doesn't shudder at seeing the sharp ends of from one to four hatpins projecting from two to six inches beyond the band of a lady's hat?

It must be a lamentable thought to a woman of heart to know she has, by wearing such a dangerous device, been the means of depriving her own or somebody's else sweet babe of one of its most lovely and precious gifts for usefulness and beauty,—the eye!

There are several devices that are efficient and perfectly harmless. Why not get them, and save yourself from possibly a most sad and everlasting blame? One device is made in nickel, silver, or gold, in the shape of a large and long hatpin held in a slotted piece of metal that is fastened to the inner part of the hat. Two are required. They are entirely free from that fierce, warlike, and blood-curdling appearance that surrounds the usual ugly pin. Whoever the man is that invented this humane device, he deserves patronage.

Now, good lady, for the sake of humanity, will you be one who will lead out against this cruel destruction, and help in this much-needed reform by word and deed?

Written by one who just barely escaped the horrible effect of "that dangerous hatpin."
G. E. LANGDON.

Wanted

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On the Way to China

LEAVING San Francisco for a trip to the Orient, is not to be dreaded as it formerly was. In fact, it is to-day regarded as the popular vacation for the person of time and means to take a pleasure trip to Japan, China, and Manila. And it is indeed a pleasure long to be remembered to step aboard one of the magnificent Pacific liners and feel the pulsating of the great engines which carry one through the Golden Gate on the way to the Far East.

Such a pleasure was ours on November 16, 1909, when we bade all our friends goodbye and went aboard the China. Her captain is D. E. Friele. "Commodore of the Pacific" he is styled, as he is the oldest commander in the Pacific Mail service.



Brother and Sister F. E. Stafford and the little one leaving San Francisco

The China is long and slim — 440 feet long, 48 feet beam, 33 feet depth — and is called the greyhound of the Pacific. This trip is her ninety-fifth, and she has never had a serious accident. I have seen the water so high it washed on the promenade deck and yet she did not pitch much, she is so well balanced. She is a magnificent floating hotel, very elegant in all her appointments; but especially noted for her excellent cuisine and spacious cabins, our stateroom being 7 x 10 feet and 10 feet high by actual measurement.

She carried 129 passengers; and after counting a hundred we found the extra twenty-nine were missionaries, representing nearly every denomination. A few were



A glimpse of Kapiolani Park, Honolulu. Palms grow with wonderful luxuriance. Larger palms we could not photograph.

bound for India and Japan; but the majority were for China. To our great surprise and delight we found two sent by our own mis-



On the way to the Orient

sion board, Brother and Sister C. Sparks, of Nebraska, on their way to Shanghai.

After a very pleasant voyage of seven days we found ourselves in the heat of the tropics, with Honolulu, the "Paradise of the Pacific," spread out before us. Words can not describe the scene that we saw that morning as we were piloted in through the coral reefs that surround the island of Oahu.

The early morning sunshine sparkled on the water and was reflected as a million diamonds from the harbor waves in front and housetops of the city. Everywhere were waving palm-trees and the vivid green of the tropical foliage. The hillsides were covered with banana and pineapple plantations, and back of these rose the volcanic peaks stretching up into the clouds. From sea-



The Seventh-day Adventist Church in Honolulu, with a glimpse through the trees of Brother Williams' house on the left.

level to 14,000 feet is quite a rise for a distance of a few miles inland, yet here we see it, there being two peaks of that height.

We were met at the dock by Brother and Sister Williams, who have had charge of our work in Honolulu for the last five years. They took us to their home and treated us to a delightful dinner, the delicious tropical fruits being much in evidence, most of which grew in their own yard.

We spent the afternoon seeing the city and surrounding country, and as the street-car service is very efficient, we covered considerable territory. The chief attraction to all tourists is the beautiful Waikiki Beach. This is the finest beach in the world,

there being no undertow; and the water averages 78 degrees temperature all the year. Here one sees the natives in their various aquatic sports of surfing and surf-boat riding.

Near the beach is Kapiolani Park, where one sees every variety of palm-tree and tropical foliage. In this park is a fine aquarium where we observed hundreds of specimens of various colored fishes.

One interesting point is the great cliff of Nuuanu Pali, where one has a wonderful view of the valley. Up this valley, Kamehameka the Great, the Napoleon of the Pacific, drove the Oahu army of 3,000 men, forcing them over the cliff, where they fell 1,000 feet into the sea.

We learned from Brother Williams that our work in the islands is going steadily on,



Pineapples growing, large, juicy, and with a flavor superior to those in the markets in the States

with a solidity which speaks well for its permanence. A chapel has been built which makes a home for the people. The tithe is quite regular and averages well with most companies of the same size. There is great need of more laborers, more literature in the Hawaiian language, more ship missionary work, treatment rooms, vegetarian cafe, and church school. It is simply impossible for one family to carry on the work on seven islands where the people speak eight different languages. While new fields may call loudly for help, we should not pass idly by the older ones which are in need.

We had a very pleasant visit with Brother and Sister Williams, and left them at five o'clock in the evening as our ship pulled out from the dock followed by a swarm of na-



The capitol, formerly the Royal Palace, at Honolulu. Note the brilliant sunlight in contrast with the deep green of the foliage.

tive boys swimming and diving for coins thrown by the passengers.

We are now midway between Honolulu and Yokohama, and our next letter will be a description of our visit to Japan.

F. E. STAFFORD.

Anti-Mormon

THE American Anti-Mormon Association, the organ of which, *The Sword of Laban*, is published in Pikeville, Kentucky, as also the Utah Gospel Mission, is doing strenuous work to check Mormonism. Yet notwithstanding this we are told that Mormonism is increasing and spreading. In fact the Utah Gospel Mission, the headquarters of which are in Cleveland, Ohio, declares that polygamy in Salt Lake County and City has far more than doubled in the last two decades, contrary to law. Polygamy and priestly polygamists, it declares, are only more under cover, but they are nevertheless prospering. But it points out that these two things are not the great thing, after all, but it is the absolutely pagan doctrine of the flesh and bones polygamous gods out of which logically comes the actual or practical denial of every fundamental Christian doctrine. It admits, however, that the Mormon people do not grasp this fact. They think it is the only true Christianity; and the appeal from the mission truly says that the remedy for this is not law, but the Gospel.

If one desires to obtain publications, he can write to the secretary, the Rev. John D. Nutting, Utah Gospel Mission, Cleveland, Ohio, or to R. B. Neal, Box 426, Pikeville, Kentucky.

There is certainly need of enlightenment. Mormonism is spreading, and is spreading rapidly. One recent Mormon paper told of eight places in Western Pennsylvania where elders were then working with success; and another Mormon paper brings reports from Northern Illinois, Eastern States, Southern States, Central States, Northern States, Northwestern States, California, and Australia, all reporting abundant labors and great success for the elders. Enlightenment is what the people need, and enlightenment means the preaching of God's Word in all its simplicity and purity and power.

SUE E. LITTLEFIELD and Ida Carmichael, 1854 Allasandro St., Los Angeles, Cal., would very much like the address of Sister Ione V. Carr. Will she herself or any one knowing her address communicate with old friends?

ELDER D. T. SHIREMAN, Hickory, N. C., Route 5, Box 26, wishes the address of Miss Malissa Harlan, formerly of Hildebran, N. C.

We have received from the authors and designers an illustrated game of Bible names for old and young. The object of this game is to acquaint the young with Bible facts and persons, and so spend a pleasurable hour now and then that probably would not be used so well in something else. The unique feature regarding this series is that each separate card—there are 100 of them—is a little gem of art. All are illustrated by reproduction of drawings, typical or connected with the character presented on the card. We find this little series of cards freer from historical and Biblical errors than others we have examined. While they are a little more expensive than some other Bible cards, the price being 75 cents, they are worth much more than that for their beauty and information. Address Lemos Brothers, 824 Athens Ave., Oakland, Cal.

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Signs of the Times Monthly

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Signs of the Times Monthly

Mountain View, California



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

Editor Milton C. Wilcox
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Mountain View, California

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MOUNTAIN VIEW, CAL., APRIL 12, 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 15.

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The articles on the Revelation will begin as the series "Out of Babylon to Zion" draws toward its close.

The Holy Spirit.—In our next issue we begin a series of articles by Mr. John Orr Corliss on the Holy Spirit, its gifts and its manifestations in the Christian church. Surely there is no subject which ought to be of greater interest than the study of the representative of our Lord in this earth, and we are sure that these studies will be of great interest to our readers.

In this issue we begin the study of the great pre-advent reformation and its typical lessons concerning our own time. These will run under the general head of "Out of Babylon to Zion." That is a great present truth now, and we hope that these articles will be faithfully studied. They will present no arbitrary interpretation of Scripture, but will develop the prophecy in a clear, logical, Biblical way.

We once more invite all our old subscribers whose terms of subscription are about to expire, to continue with us. We will have constantly more and better things as the weeks go by. One subscriber writes us that he would as soon go without his daily food as without the SIGNS. Surely the paper that contains more of Bible truth for this time than any other published in this world, ought to be in the homes of every lover of Christ's coming.

David Josiah Brewer, associate justice of the United States Supreme Court, died suddenly at his home, 1923 16th St., Washington, March 28. His death will likely affect the big trust cases of Standard Oil and tobacco which are before the Supreme Court, and may entail the time and expense of a new trial. This may be delayed until President Taft appoints a successor to Justice Brewer. It is thought that overwork hastened his death.

The Busy Man who will have charge of the Busy Man's Corner has been too busy to furnish it this week, and that may be the case for two or three weeks. But it is coming.

That one can not always believe what is found in the newspapers is very frequently demonstrated. It isn't often, however, that one finds stories that are based on absolutely nothing. Taking advantage of the more or less alarmist talk concerning Halley's comet, a reporter to the New York *Evening Journal* writes a very vivid and realistic description of the fall of a tremendous meteorite in the Connecticut village of Broad River, after the fall of which, it is reported, a great religious revival began. He tells us with circumstantial details just what the village meteorologist said about the terrifying visitor; that the effect of the heat generated by the meteorite's striking the earth was felt a mile away from where it landed; and that the scientist of the village concluded that it was Drake's comet. We wrote to one of our subscribers who lives a mile distant from Broad River, an intelligent lady, who writes us that she never heard a word regarding any such incident, nor has she found any one else who knows anything about it, and that the local papers which give the Broad River news make no mention of any such occurrence. A moderate conclusion of our correspondent is that "it must be false." And yet that is characteristic of a great many of the alarmist stories.

"Under the Law."—An exchange, referring to a Christian who at the age of eighty-six years accepted the commandments of God, together with the faith of Jesus, says: "After spending so many years under grace, is it not rather late to go back under the law? If the keeping of the seventh day was vital under the old dispensation, it has not been made vital under the Gospel dispensation. The one vital element under grace is to know Jesus Christ and the power of His resurrection." But to know Jesus Christ and the power of His resurrection, is to know salvation from sin; and "sin is the transgression of the law." Consequently to be saved from sin is to be saved to a loving, genuine, loyal obedience to every commandment of God. It is to follow in the moral footsteps of our Lord Jesus Christ; and He kept God's commandments because He loved the Father. "Under the law" is under condemnation of the law; and he only is "under the law" who transgresses the law. He only is "under grace" in whom grace has wrought the work of salvation from sin. The keeping of the Sabbath will not save one; the honoring of father or mother will not save one; but it is spurious grace which saves men to dishonor father and mother, and to break God's Sabbath. "Great peace have they which love Thy law: and nothing shall offend them."

We are glad to note that when men take the rational view of the subject, many times the

words of our Lord in Mark 9, Luke 9, and Matthew 17, concerning the appearance of Moses on the Mount of Transfiguration, are not used as a proof that the soul is immortal. Yet that is one of the standard proofs on the part of those who so believe. Somehow or other they never seem to connect that passage with what is said in Jude 9. We note that one writer, however, the Rev. J. M. Sweany, in the *Christian Advocate*, connects the two, and declares that when the devil disputed about the body of Moses, as recorded in Jude, it was to thwart God's purpose; and when the Archangel came and said, "The Lord rebuke thee," Moses' "body was resurrected, for he had just come from heaven to the mount. What else can the 9th verse of Jude mean? What else could the devil have been contending for about the body of Moses unless to prevent its resurrection before the time?" And that is good common sense as well as sound Bible exegesis.

A bill which menaces the liberty of the press, passed the Senate on the 17th of February, requiring all the corporations to appear in "any district of the United States in which a prosecution may be instituted against them, under the penalty of being proceeded against in default of such appearance, with the same force and effect as if they had appeared." It amends no postal laws, but criminal laws. Under its provisions, if it should become a law, a corporation could be prosecuted in any federal district, no matter how remote from the central place of business; and one after another prosecutions could be legalized from ocean to ocean. These facts we gather from the New York *World*. The bill should be killed outright.

A clipping is sent us by one of our correspondents, headed, "Claims Adam Had Several Brothers," in which it is stated that Adam probably had about four brothers that the Bible does not mention, and from one of these brothers came the Negro. Now any one who really believed the Bible and was conversant with the Bible, would gather from the Bible that the race with the exception of one family perished at the Deluge, sixteen hundred years this side of Adam. In that one family were three brothers, Shem, Ham, and Japheth, and from these sprang the different divisions of the human race. The Negroes descended from Ham.

Dr. Robert McDonald, a leading Baptist pastor of New York City, is reported as saying that baptism is not essential for entrance into heaven; that the true Spirit of Christ will lift the church above dogmatic lines; that the ideal church of the future will not have any part of the Old Testament incorporated into it; and the old beliefs he refers to as "denominational shibboleths and swaddling-clothes of ancient dogmatism." We are sure that many of his Baptist brethren will not go with him in this.

From present indications the fearful war in the "City of Brotherly Love," between organized labor and corporate interests, seems to have ceased. Surely if ever city belied its name, Philadelphia has the last few weeks. It could well have been called the City of Brotherly Hate. Political boss rule seems, however, to have brought it to an end, and compelled the street-car company to arbitrate.

Bible Influence.—Mr. Poultney Bigelow, in writing of his visit to Port Said on the Suez Canal, has this good word to say for England: "When first I visited this place it was a byword for wickedness, a refuge for outcasts and criminals. Today it is clean, law-abiding, and prosperous. What is the secret?—Nothing but plain old Bible teaching. The Briton has planted the seed of justice in Egypt, and his reward is in sight."

A report from Manila, March 28, declares that a breech lock blew out of one of the guns on the cruiser "Charleston," and as a result eight men were killed.