

SIGNS OF THE TIMES



Our Lord's Teaching

Matt. 5: 2-12

And He . . . taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3195.—Catholic and Protestant Bibles

Why is it the Catholics have the Apocrypha in their Bible? J. H. F.

1. The Catholics include in their Bible what we call the Apocrypha, composed of books like Tobit, Judith, Esdras, Maccabees, etc., because some of the early fathers placed them in the canon of Scripture. We know of no other reason. Other of the early fathers rejected them; and there is good reason to reject them, because there are things in them that are utterly different in character and in form and dignity from the other Scriptures. Many of the deeds recorded may have happened. Doubtless some of them did. Some of the things recorded there probably never happened, simply the imagination of some unknown writer.

2. These books were not written in the Hebrew, but in the Greek, and after the regular canon of Old Testament Scripture closed, at the time of Malachi.

3. Our Lord never quotes from these books, nor do the writers of the New Testament. Their quotations are from the recognized canon of Scripture as held by the Hebrews.

4. The Septuagint was translated from the original Hebrew Scriptures, but it did not translate any of the Apocryphal books from the Hebrew, because they are not written in the Hebrew. If you have access, as you must in your town, in some good library, to McClintock and Strong's Religious Encyclopedia, or to Schaff-Herzog Encyclopedia, you will find the history of the canon of Scripture, with fuller reasons for rejecting the Apocrypha than we can possibly give in this department.

5. The Latin Vulgate is not recognized as an original version of the written Word of God. It has undergone a great many changes in the Catholic Church itself. Certain versions have been set aside, even the most ancient, and a new version made, and later the new version set aside, and the church has reverted to the more ancient versions of the Latin Vulgate. The oldest versions of the Scripture are not in Latin; nor is the Latin Vulgate the best of the early copies.

6. The only account we have of Daniel's being thrown into the den of lions is given in the book of Daniel, and we have no reason to believe that he was cast there any other time.

7. Some Protestant Bibles, especially the large Bibles sold by subscription, have the Apocrypha simply to make it a selling feature, and to sell to Roman Catholics if their subscription can be secured. It is not placed in Protestant Bibles as inspired Scripture.

8. The verses in 2 Maccabees 12:43-46 are simply a record of that time. The faith of the Jews had been greatly perverted even at that time. They had mixed with the Grecians, and had imbibed more or less of the heathen philosophy. That is shown in their own traditions as well as in the Apocryphal books. They probably did just what the record says they did; but they were a long way from God, and had so intermixed His truth with heathen philosophy, that we must not look to their belief as the truth. This is shown in their holding the parable which our Lord used against them of the rich man and Lazarus. Josephus records it as a belief which they themselves held. Heathen philosophy had intermixed and perverted the truth of God.

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3196.—Blind Watchmen

Please explain Isa. 56:10, "His watchmen are blind: they are all ignorant, they are all dumb dogs, they can not bark; sleeping, lying down, loving to slumber."

L. H.

Reading the prophecy and the context it will be seen that it refers to the last days when God's "salvation is near to come" and His "righteousness to be revealed." Verse 1. Compare Luke

21:28; Ps. 50:1-6. At that time surely His watchmen ought to be awake. They not only ought to be awake, but they ought to give warning of evils to come. Like the faithful watch-dog, they ought to bark and rouse the master if the foe is near. The meaning of the scripture is that they are faithless to their trust; they are not giving warning of the times in which God's people are living. They are not seeing, themselves, the conditions which the Lord has portrayed. Being blind, they are ignorant; being ignorant, they do not give warning.

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3197.—The Sheep and the Goats

Who are represented by the sheep and who by the goats in Matt. 25:32-46?

L. H.

It would seem from verse 32 that the sheep and goats are inclusive of all who shall render account at the judgment-seat of Christ; the sheep representing the righteous, the goats representing the wicked. Many of these, of course, have made high profession; and yet when tested by the lowliest deeds of service, they have failed to represent the Master whom they professed.

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3198.—The Sabbath and the Jews

A preacher declares that the seventh-day Sabbath can not be binding on any one now except the Jews in their own land, as the sun does not set at the same time in all places. Are we dependent on the sun for the days, or is the light independent of that?

M. L. B.

The day is ruled by the sun. This is emphatically stated in Gen. 1:16, the greater light, the sun, to rule the day. This is also indicated in Matthew, Mark, and Luke, where it is clearly shown that the Sabbath closed with the setting of the sun. See Matt. 8:16; Mark 1:32; Luke 4:40. Evening came with the setting of the sun, and the day begins at evening. The Sabbath therefore begins at any place when the sun sets in that place; not when it sets in some other place.

During the time when the Bible was written, when no one denies that it was the duty of the Jews to observe the Sabbath, the Jews were scattered all the way from Babylon on the east to Rome, Italy, or Spain on the west, a difference of more than forty-five degrees longitude, or three hours of time. Daniel could keep the Sabbath in Babylon just as well as Paul could keep it in Rome. No one questions this. If they could keep it with one hour's difference of time, they could keep it with three hours' difference of time, or twenty-four hours' difference of time, if duty called them so to do.

The whole trouble will resolve before the simple fact that God does not ask any one to keep the Sabbath in two different places at one time. We are all so constituted that we can occupy only one place at one time. If we are here we are not in Palestine; if we are in Palestine we are not here. We are not to keep the Sabbath as it comes to Palestine while here, nor are we to keep the Sabbath as it comes here while we are in Palestine. Wherever the Jews were scattered, they kept the Sabbath if they were loyal to God. They do the same thing still,—keep that day, scattered as they are all over the face of the earth. Surely Christians can do the same thing.

The Sabbath was not made for the Jews alone. It is nowhere called in the Bible the Jewish Sabbath. It is said to be the Lord's holy day, "the Sabbath of the Lord thy God." It is given as a memorial of creation. As creation pertains to every soul which lives upon the earth, every soul is under obligation to keep God's memorial of creation. More than this. The only promises there are of salvation are to the Jews, to Israel through Christ. Christ the Jew declares that salvation is of the Jews. Paul tells us that the true Jew

is not the Jew outwardly, but one who is circumcised in heart. Consequently the Sabbath is for all the Israel of God; and only the Israel of God, the truly converted in Christ Jesus, can keep it, for the Sabbath is a holy day, and only a holy man can keep a holy day. No Gentile, unless converted, could keep God's holy Sabbath; and just as soon as a Gentile is truly converted he is by that very fact one of the Israel of God. See Eph. 2:11-20. To the Gentiles as such there is not a promise in God's Word. The promises come only as they take hold of the Lord's covenant.

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3199.—The Christian Era

Are we as true Israelites altogether in keeping, and in harmony, with God's plan when we use the Anno Domini reckoning of time instead of the Anno Mundi? History tells us that in the year which is now numbered A. D. 532 Dionysius Exiguus, a Scythian by birth, and a Roman abbot, who flourished in the reign of Justinian, invented the Christian era. But it was not established till the time of Pope Eugenius IV, A. D. 1431.

This change of time undoubtedly did not receive divine approval, or else there would not be a discrepancy of nearly four years between the birth of Christ and the Christian era.

The prophet points out very forcibly in Dan. 7:25 that the papal horn would "think to change times and laws;" and as time is there mentioned in the plural, is not one of the times brought to our attention by this prophecy, the change of computing the time from God's creation to the vulgar era, as well as the observance of the Sabbath from sundown to sundown?

R. J. M.

This would be quite plausible did the Lord give us any positive directions in regard to the reckoning of time. But He has given us no epoch whatever. He has not told us to reckon time from the beginning of the world or the time of the Exodus or the beginning of the Christian era. If we trace the Bible through we will find that sometimes the time was recorded from some great promise which God gave; sometimes it was reckoned from the giving of the law; sometimes from rulers among God's own children, and sometimes from foreign rulers; but nowhere are we told that we should reckon time from any one particular date or epoch. So we can not see that the modern Christian era is out of harmony with the proper reckoning of time if we will take into consideration the mistake which was made. We would not take the matter of a mere mistake on man's part as indicative of sin in such a matter as reckoning dates, nor would one's correctness in reckoning dates be any evidence of God's approval.

The times and laws referred to in Dan. 7:25 seem to have clear and direct reference to times clearly set apart, to laws clearly enjoined. This is true of the day and the week, both of which are connected with the Decalogue; but this is not true of eras or ages.

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3200.—Hours in a Day

How many hours each were the first seven days?

R. W. T.

About twenty-four. The Bible does not measure the day by hours, but by the sun. They were from sunset to sunset, we learn from Genesis 1. There is no reason to believe that the days were different from the days now.

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3201.—The Altar of Incense.—A. K.—Heb. 9:3, 4 does not mention the altar of incense, but the censer, a movable instrument in which the priest burned incense, and not the altar of incense itself. The American revision has "the altar of incense," but the margin is "censer."

Signs of the Times

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

For Terms, See Page 15
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Doubt Not God's Pardoning Love

By Mrs. E. G. White

BE ye therefore perfect, even as your Father which is in heaven is perfect." As our heavenly Father is perfect in His sphere, so also those for whom Christ died are to be perfect in their sphere. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in

ished death, and hath brought life and immortality to light through the Gospel."

The Lord wills not the death of any sinner, but that all should come to repentance. His mercies are without number; and He will not leave those for whom He has given the ransom of His life, to become the sport of Satan's temptations. All heaven is given

Father which is in heaven, that one of these little ones should perish."

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn to pieces. He is ever strengthening His own in their weakness. He delivers those who are tried and tempted, from the power of Satan.

The Lord Never Forsakes

the soul that puts his trust in Him. Those who claim to be the sons and daughters of God must trust always in Jesus. To do



THE LAST SUPPER

Zimmermann

Him should not perish, but have everlasting life." We are to believe in salvation through Christ, and make manifest that faith in our life, not by our own strength, but by trusting in the strength and efficiency of Christ. "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him." "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abol-

ished death, and hath brought life and immortality to light through the Gospel." The Lord wills not the death of any sinner, but that all should come to repentance. His mercies are without number; and He will not leave those for whom He has given the ransom of His life, to become the sport of Satan's temptations. All heaven is given to those who believe in Jesus Christ as their personal Saviour. No soul can more dishonor God than by professing to believe in Christ, and yet going in mourning and sorrow to present to the world the aspect of orphans. "The Son of Man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your

otherwise is to disown the fact that He loves us. When we go mourning and full of depression, covering ourselves with the garments of heaviness, we represent Christ to the world as a hard, tyrannical Master. But this is untrue. This is misrepresenting the One who gave His own life for us, that He might make it possible for us to believe in Him, and trust in His interest and love for sinful man. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Speaking of His watchful care over us He says, "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."

What great injustice is done to the Saviour, who gave His life for us, when those who profess to believe in Him walk in the shadow of darkness. Jesus has said, "He that followeth Me shall not walk in darkness, but shall have the light of life." If you have been walking in darkness, you have been following another leader than Jesus, and it is time for you to turn about and follow Jesus, the Truth, the Life, the Way, and the Light of the world. Is the Lord pleased to have you tossed about as the restless waves of the sea? — No, no. I tell you

He Wants You to Be Strengthened

established, rooted and grounded in the truth, and built up in the most holy faith. You are not your own; you are bought with a price which can not be estimated. You belong to God, the mighty God, bought with the price that was paid for you on Calvary's cross. Then when you keep yourself in a

state of fluctuating fear and doubt, you grieve the heart of Christ, who has given you unmistakable evidence of His love, and of His desire to have you with Him in His kingdom. He says, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you."

Do not lose sight of Jesus, and separate from His companionship, and keep company with the prince of darkness, entertaining his suggestions, and heeding his directions, and acting out his plans. Cling to Him who has promised, "I will never leave thee, nor forsake thee." That you should take up with Satan, the apostate and traitor, and do after his works, after you have had a knowledge of Jesus Christ, is a mystery to the universe of heaven.

Man's Sin and Saviour

By E. J. Hibbard

III. A Saviour Given

THE first effect of sin was to alienate man from God, to make him afraid of God; and this alienation and fear led man to hide himself from the presence of his Maker. This effect was seen immediately, even on the first day that the experiment of sin was made. And how much more has this effect been intensified as the years have passed.

It seems that it had been customary for the Lord to meet with Adam and his wife in the Garden of Eden from day to day, or frequently at least; for at this particular time of which we speak, "They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Sin produces guilt, and guilt generates fear. Hence the hiding.

"And the Lord God called unto Adam, and said unto Him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

O, the nakedness of soul which the pure life feels, always, on the first experiment with sin! Even to-day we find it, now and then, among children, and even those of older years, whose lives have been pure and undefiled. But how much more did the alarm of conscience, and the remorse of sin, strip the heart of Adam from all its covering, and leave it naked and undone. His physical nakedness was not all, I am sure, which led to the hiding when they heard God coming.

Mercy before Justice

Another effect produced by sin, and not found among such as are free from it, is that of the justifying of self, and the accusing of others. So Adam justified himself, and accused Eve. Eve in turn just-

fied herself, and accused the serpent. And both, indirectly, as we saw last week, cast the ultimate blame upon God. But notwithstanding this, the Lord had compassion on them, and in tender sympathy offered a way of escape. In their helplessness, He offered them a Saviour.

"And the Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her Seed; it [the Seed of the woman] shall bruise thy head, and thou shalt bruise His heel." This was the first intimation of a Saviour. And in this way hope was kindled in the hearts of the transgressors before sentence against their misdeeds had been pronounced; mercy before justice, then, now, and always. This is our God. Who can but love Him?

Man had fallen; his nature had been changed; he could not save himself from himself. So he must have a Saviour. His very nature being estranged from God, man must needs be reconciled; and he could not reconcile himself. Hence he must have a Saviour. With soul defiled, and body filled with the seeds of death, the image of God was marred; and none could restore this save the One who had created it. It therefore appears that no one could redeem, save the One who had power to create. Redemption is nothing short of re-creation.

That the very first man, Adam, who made the experiment of sin, lost, by this, the image of his Maker, is manifest in the fact that we, who are now in the image of Adam, are not in the image of God. Had Adam retained that image, then to bear the image of Adam, would still prove one in the likeness of God. But that divine likeness was lost; and it is now the work of Jesus Christ, through the Gospel, to restore this image of God. And here is the record:

"The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they

also that are heavenly. And as we have borne the image of the earthy [the first man, Adam], we shall also bear the image of the heavenly." This is the work of Christ. This is the entire object of the Gospel—to restore that which was lost. Man lost innocence, character, dominion, life; and his home was cursed. The Saviour, for this reason, must be able to redeem and restore both man and his home, and make them as good as they were before sin entered. And I bless God that He will do this abundantly; that Christ will exalt *both* to a place higher than they occupied at first. But the proof of this must be left to future studies along this line.

The Philosophy of the Saviour's Death

Since, therefore, as we have observed, the first effect of sin was to *alienate* man from God, the first work of the Gospel must be to *reconcile* man to God, to bring him back to his heavenly Father. And in order to do this, it was necessary that Christ should take upon Himself man's nature, to be "found in fashion as a man;" to be "tempted in all points like as we are;" and in it all, not even *once* to yield to the promptings of sin. And since man is tempted even to the point of death, Christ must also meet this extreme of man's trial and suffering, without murmur or complaint—without yielding one point to the enemy of our race. It required all this, that we might be reconciled to God, and not, as it is so often misunderstood, that God might be reconciled to us. Man had alienated himself from God, not God from man.

And so the Scripture reads: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10. Thus the death of Christ was not to appease God's anger toward us, but to take away our anger toward God, our "enmity" toward Him.

Now in human affairs, if, by doing another a wrong, we get the idea that the one against whom the wrong is committed is angry toward us, we shun him, a barrier grows up between, and we are continually watching for him to "get even" with us; thus we embitter ourselves, and become his enemy. But let this supposed enemy of ours put himself out of his way to do us favors, and never once seek retaliation; let him even risk his life to save ours,—and at once we are convinced of his love toward us, notwithstanding our continual misdeeds; and, perceiving his love, as manifested in risking his life for ours, our enmity is consumed by his love; we love him in return, and we are reconciled. And so it is written again:

"Hereby perceive we the love of God, because He laid down [not simply risked] His life for us." And, "We love Him because He first loved us." And having become lovers again, the man who *perceives* God's love in this, is reconciled to God. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13); "but God commendeth His love toward us, in that, while we were yet sinners [God's

enemies], Christ died for us." Rom. 5:8. This is love unbounded; and if "perceived," it can not be resisted.

Another feature in the reconciliation is this, "To-wit, that God was in Christ, reconciling the world unto Himself, not *imputing* their trespasses unto *them*." Men had come to blame God for it all; and so the Lord said, "All right, I will take the blame." Not that God was in the wrong; not that He took the blame in that sense; but He "made *Him* to be *sin* for us, who knew no sin; that *we* might be made the *righteousness* of God in *Him*." "The reproaches of them that reproached Thee, fell on Me," said the prophet, speaking of Christ.

Also in this, Christ assumed the place of Adam, as head of the human race, won where Adam lost, redeemed Adam's failure, and, as father of the race, has made it possible for His nature to be transmitted to us who believe. "As many as *received* Him, to them gave He power to become the sons of God, even to them that *believe on His name*: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

By the natural birth, the first Adam's fallen nature became ours. And by the spiritual birth, the second Adam's divine nature is fully and freely ours. And the spiritual nature of Christ consumes the carnal nature of Adam. This is the way men are "converted," "regenerated," "redeemed," "born again." And thus it is that "as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Some Queries

But why, you ask, is even the condition of believing made a prerequisite to our salvation? Why not take us back to Adam's former estate en masse? There are many reasons for this; but two or three are sufficient. First, God will not govern any one against his consent. He can have no persons in His kingdom who do not want to be there. And if selfishness and greed should enter the realms of Eden restored, it would be "hell on earth" with a vengeance. Second, without faith, which is simply another word for "believing God," he must needs continue to believe the devil; and that is the way he first got himself into trouble. Eve believed the devil in a saying which was exactly contrary to the Word of God. To believe this, was only to disbelieve God. To disbelieve God, was the way to disobey God; and this second part followed precisely on the heels of the first. Adam followed suit; and that is the way sin entered. Now the way to get out of trouble, is the exact opposite to the way you got in. Unbelief, disobedience, sin. Belief, obedience, righteousness.

But why did not God kill the devil?—He will, when the time is ripe for it. And that is what He meant when He told Eve that her "Seed" (a descendant of hers) should "bruise" the serpent's "head." But first He came to "destroy the *works* of the devil" (sin) out of our hearts, as it is written: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works

of the devil." 1 John 3:8. What are the works of the devil?—Sin. Then sin must be destroyed. Next, Christ will destroy the devil, for so it is written:

"Forasmuch then as the children [ourselves] are partakers of flesh and blood, He [Christ] also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14. Thus the devil will eventually be destroyed; but inasmuch as man voluntarily chose him as his ruler and guide, God can not, in justice, destroy him until all mankind have declared openly

and finally for the cause Satan advocates, or for God. And at that time probation will close. And then we shall see how God will deal with the devil. But that is another story, and will claim our attention more fully before this series of articles closes.

Let us, then, who read these lines, declare for God. Let us dare to believe Him. Tho men and devils dispute Him, let us believe God's Word. Adam failed by believing one lie. Now the devil has flooded the world with lies and liars. And we are safe only as we believe, and implicitly trust, the Word of that God who "can not lie."

Higher Criticism

By Earle Albert Rowell

XII. Higher Criticism and the Supernatural

FROM the material point of view this is an age of progress; from the social, an age of travel; from the intellectual, an age of science; from the medical, an age of hysteria; from the political, an age of democracy; from the judicial, an age of crime; from the commercial, an age of advertisement; from the social, an age of "publicomania;" and from the religious, an age of doubt.

Van Dyke comprehensively states the religious situation thus: "The questioning spirit of to-day everywhere asks for a reason, in the shape of a positive and scientific demonstration. When one is given, it asks for another; and when another is given, it asks for the reason for the reason. The laws of evidence, the principles of judgment, the evidence of history, the testimony of consciousness—all are called in question."—"*Gospel for an Age of Doubt*," page 8.

By the broad and liberal man is always meant the man who minimizes or flatly denies the miracles and all things supernatural. He disbelieves all evidence, however well attested, that contravenes his article of faith that "miracles do not happen." The Higher Critic, equally with the agnostic and infidel, is bound by his theory to reject as absurd all accounts of miracles, and endeavor to account for the recorded phenomena as either the delusions of a disordered mind, or the deliberate invention of a malicious deceiver.

While under the name of psychology scientists of the most "liberal" type are proclaiming marvels equal to the miracles of the Bible, they are bound by their materialistic dogma to deny the Bible miracles. They no longer regard the wonders of Spiritism as the vagary of a deluded mind, or the trickery of a charlatan, but they are accounted for as a manifestation of the power of the "subconscious mind," the "inner self," the "unfettered soul," etc.

The Fetters of the "Free Thinker"

Right here I take issue with those who boast that disbelief in the supernatural is any evidence of a "liberal mind," or a "free thinker." Since, as Gilbert Chesterton says, "*a miracle is the liberty of God*,"

those who discard the supernatural, not only bind God, but fetter themselves to a certain contracted creed, for they are not free to believe miracles. So instead of doubting miracles being an evidence of liberty of mind and freedom of thought, as the Higher Critics so loudly proclaim, it is just the reverse; for the man whose mind is ruled by adherence to a scientific pronouncement that he must teach in face of all contrary evidence, can not possibly be as liberal-minded as the man who has left his mind free to be impressed by the weight of any evidence. To claim as broad-minded a disbelief in miracles, is a delusion; for it is a hide-bound bigotry, propagated under the name of scientific freedom, in which vagueness of expression is taken for depth of thought, and learned phrases pass current for science.

The man who denies the supernatural, is neither liberal nor logical. For, the moment a man admits the existence of an Omnipotent Power, and then denies the possibility of a miracle, he has contradicted himself; for if he binds Omnipotent Power, it is obviously not omnipotent. The man in this case has conceived as absurd an idea as the man who asked what would happen if an irresistible force came in contact with an immovable body.

Those who accept the supernatural in the Bible do so because there is ample evidence for it. Those who deny it do so mainly because they have swallowed a creed, usually in the form of Evolution, whose very life is dependent upon the denial of miracle. Thus, it is the Christian who is broad-minded enough to accept all evidence; but it is the learned scientist, or arrogant philosopher, or doubting divine, who is so creed-bound he must refuse to give credence to all evidence tending to prove the fact of miracles. Thus it is the Christian who rebukes the skeptical scientist, and doubting philosopher, and infidel theologian, as the narrow-minded thinker, when not the creed-bound bigot.

Renan says that "it is because they relate miracles that I say the Gospels are legends." This is the attitude taken by the majority of those Higher Critics who so glibly deny, in the name of Christianity, the foundation principles of Christianity, and who so arrogantly maintain, in the name of Christian-

ity, principles that would absolutely annihilate Christianity.

Essence of Christianity—Supernaturalism

When we read of the creation of the earth, of the animals, and of man in God's image; when we are charmed with the account of the Exodus with its numerous attendant providences; when we marvel at the fulfillment of numberless prophecies, made hundreds and even thousands of years before the event; when we are awed by the divine mystery of the incarnation of Christ; when our hearts are thrilled by His grand, triumphant miracles, and our souls are enraptured by the accounts of His glorious ascension—when we read these things, we see that they are more than marvels and signs and deeds of power; that they are the very essence, the kernel, of the Bible. We see that to eliminate, as do the Higher Critics, these and many other of the so-called "impossible" or legendary accounts, would be to cast away Christianity entirely.

On nearly every page of the blessed Book we find in the accounts of the supernatural the comforting evidence of the care of our Father for His children. And to eliminate the supernatural would not only so mutilate the Bible that it would be impossible to recognize it as the "good news" of God to a fallen race, but would give us the uncaring, unloving god of the Agnostic philosophers, or the inconceivable, adamant "Unknowable" of Herbert Spencer.

The supernatural permeates every page of the Bible. It is present in every prayer, in every action of Christ, and it will be present in every hour of the Christian's life. Christianity without the supernatural is as impossible as Christianity without Christ.

Not only did Christ perform occasional miracles, but He performed them repeatedly, continuously, thousands of them. Matt. 4:24; 12:15; 15:30; 19:2; Mark 1:34; 3:10; Luke 6:17; 9:11. Not only that, but He gave similar power to the twelve and the seventy. In fact the supernatural is so essential to the life of Christianity and to the Christian, that the most surprising thing about Higher Criticism is the fact Higher Critics actually deny all the essential foundation truths of the Bible and yet stand in the pulpit and claim to be the only real exponents of true "up-to-date" Christianity.

A Babylon for the Honor of Their Name

Higher Critics themselves recognize the fact that they are entirely changing the face of Christianity; nay, they boast of it as their work, with the same pride manifested by Rome in claiming to have changed the Sabbath from the seventh day to the first day of the week. Says W. J. Savage: "There never has been any fall of man, but there has been ascent from the beginning. . . . This one fact alone, logically carried out, compels a complete reconstruction of ALL the theological theories of the past; for there is NOT A SINGLE ONE OF THE DOCTRINES that enter into and make up the schemes that have been taught by the churches for hundreds of years that did not come into being as part of a plan to save man from the fall. If there

has been no fall, . . . then all the doctrines which are logically a necessary part of this plan of salvation must be reconsidered."—"Religion for To-Day," page 28.

Since every part of the Bible has to do directly or indirectly with the salvation of man from the fall, it is evident what havoc Higher Criticism would make of the whole Bible, and how dry the few husks it would leave us.

To deny and discount the supernatural is both narrow-minded and unscientific; for as A. T. Robertson says, "After all, what we call the laws of nature are merely our notions or discoveries of God's ways, and these laws worked before we discovered them, as do many others that we have not yet found out."—"Life of Paul," page 41. The humble Christian, then, need feel no alarm at the onslaught on the Bible narratives of the supernatural, at the hands of theological professors, or ministerial infidels. Their attacks only make more evident to the child of God that those who have "tasted the good Word of God" (Heb. 6:5) can rest eternally sure and secure upon the fact that "the Word of our God shall stand forever." Isa. 40:8.

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The Dawning of a New Day

By Delwin Rees Buckner

THE meadow-lark sings from some tuft of grass,
And from his perch the wakened rooster crows;
For in the east the sun in glory glows,
But toward the west Night's train of crape doth pass.

The happy lambs frisk in the morning air,
But beasts that prowl at night—as in a cage—
Are gone; the wolf hides off amongst the sage;
The mountain-lion sleeps within his lair.
The glory of the rising sun, a type
Is of the coming Sun of Righteousness
Whom we expect to hail with loud acclaim;
But men in wickedness and sin full ripe,
Before that One they hated to confess,
Will flee with an eternal, endless shame.
Ambato, Ecuador.

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"Assuredly Gathering"

BE careful not to take visions and mere happenings as sufficient indication of God's will.

There are some who, when in much doubt, or when they have matters of much importance to decide, and have a dream, or a vision when they are not sleeping, according to that dream or vision, decide the matter. Be very careful; it might or it might not be from God. A vision alone ought not to decide us. You may think of many passages in Scripture where a vision seemed decisive. There is one that nearly everybody would think had seemed to decide the apostle Paul, in Acts 16:6-11,—the vision of the man of Macedonia calling him to come over into Macedonia. Now, you say, "Was not there a place where the apostle did not know, and where God gave a vision, and he followed the vision?"

Paul says concerning his action in the matter, "assuredly gathering." If you "gather," you take more than one thing into consideration. Notice also that it does not say, "He assuredly gathered," but "We assuredly gathered." That is, the apostle not only had this vision, but he considered the

rest of the party. We must take every fact into consideration. They were forbidden by the Holy Ghost to preach the Gospel in the eastern part of Asia Minor, and they tried to go in another direction, but "the Spirit suffered them not." They came down to Troas, the only direction that seemed open to them. They might have gone in a southeasterly direction had God led in that way. Everything was taken into consideration by them. They "assuredly gathered." They must have counseled. Paul had the vision, but, "We assuredly gathered."

Be very careful in deciding things by happenings. The enemy has just as much chance as the Lord in letting you know his will. One decision that took place in the great revival of Wesley and Whitefield, was decided by the way that Wesley opened a book. They did not know any other way to decide at that time, so they decided in that way. Sometimes God's children resort to "lots." There may be some Scriptural ground for "lots," but we do not see, in the New Testament, much good that came from the casting of "lots." God has so clearly promised in His Word to guide us, that we do not need to resort to that kind of thing. It gives Satan almost an equal chance with the Lord. The devil gives many visions and dreams; also God gives dreams and visions; but do not let them alone decide you. The "assuredly gathering" brings in sanctified common sense, which is very much needed among Christians in all their decisions.—Rev. C. H. Pridgeon.

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A Glad Song in Life

TO LIVE each day as tho it were our last—our last to pay the debt we owe; to aid in making the world happier—by blending earth and heaven in His kingdom; to remember that the kingdom of God is righteousness, peace, and joy, and a joyful life is an expression of gratitude to God; that there are more mercies than ills, and ills are sometimes blessings in disguise; to help others to live nobly and beautifully, and so to emulate the Master; to be charitable in judgment, and to maintain a chivalrous honor in business relations; to crush out of the heart a tendency to a pharisaic spirit; to be calm in anger, and repress the sarcastic retort, tho it scintillate with brilliancy; to face men with a consciousness of perfect integrity and a heart filled with the love that thinketh no evil; to bear disappointment, weariness, and suffering without murmuring; and to recognize the good that is often the child of sorrow, this will make each day one glad, sweet song.—Cumberland Presbyterian.

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True Obedience

A MAN sincerely obedient will not pick and choose what commands to obey, and what to reject. He will lay such a charge upon his whole man as Mary, the mother of Christ, did upon all the servants at the feast,—“Whatsoever He saith unto you, do it.” Eyes, ears, hands, heart, lips, body, and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it.—Anon.



XVI. "These Seventy Years"

"Against which Thou hast had indignation these seventy years."

WHAT is called the "Jewish captivity" has been made a matter of more or less unprofitable speculation, owing to a misconception of the prophecy itself, and an attending effort to make the facts fit this misconception. But facts are stubborn things.

The prophecy of the seventy years did not of itself include any captivity in reality for the Jews. That came upon them because they did not believe in Jeremiah's prophecy of the seventy years of Babylonian dominance.

As soon as Jeremiah had prophesied that God had given the nations into the hand of the king of Babylon, a false prophet arose, one Hananiah, the son of Azur (Jer. 28:1), and told the people that God had broken the yoke of the king of Babylon, and that in two years' time they would be released from his rule. But Jeremiah, at the risk of his life, declared the period of Babylonian rule to be seventy years.

By a careful reading of the prophecy, the period of the seventy years is found to be very clearly defined. In 2 Chron. 36:20-23 we read:

"And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years.

"Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up."

Here we are plainly told that the days ended in the first year of Cyrus, and that the decree of Cyrus for the Jews' return to Babylon was an end of the seventy years, a fulfilment of the prophecy of the seventy years. This decree in the first year of Cyrus was given in 536.

After the fall of Babylon in 538, Darius the Median had reigned in the city of the Chaldeans. Since the seventy years, according to the Word, ended with the decree of Cyrus, it is an easy matter to ascertain when they began. By simply adding 70 and 536 we have 606.

Appealing to the prophecy of Jeremiah itself, and to history, we ask, What occurred in 606 to designate the beginning of the years? In Jer. 25:1, we read,

"The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah,

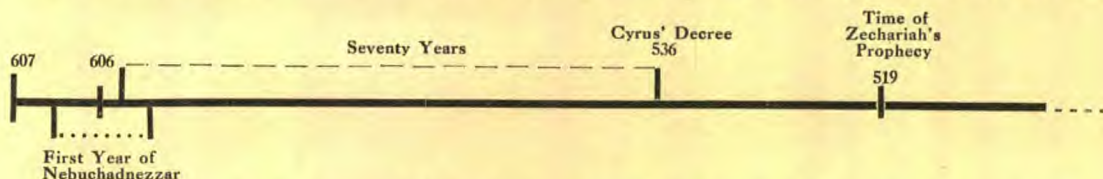
that was the first year of Nebuchadnezzar king of Babylon."

This 25th chapter of Jeremiah contains the prophecy of the seventy years. These years therefore begin with the first year of Nebuchadnezzar. Appealing to history, we find that Nebuchadnezzar's father died in 604, and Nebuchadnezzar then became the sole king. This looks confusing.

The Solution of the Enigma

By reading further in the twenty-fifth chapter of Jeremiah, we find that the prophecy was given before the conquest of Syria, Egypt, and Phenecia. Nineveh was taken in 606. The Egyptian king was defeated later. The seventy years began before the conquest of these countries; for Jeremiah sends to them a cup of wine to drink as a token of coming humiliation at the hand of Nebuchadnezzar.

It is therefore plain that the prophecy



counts 606-607 as the first year of Nebuchadnezzar. What historical reason is there for this?

By appealing to history we learn that in the year 607 B.C. Nabopolassar associated Nebuchadnezzar with himself as king. Commenting upon this expression, "that was the first year of Nebuchadnezzar king of Babylon," Boothroyd says: "That is, according to the Jewish mode of computing his reign from the time of his being associated with his father in the empire, before he set out on his Syrian expedition. But the Babylonians do not reckon his reign to have begun till two years after, upon his father's death." — *Boothroyd's Notes on Jer. 25:1.*

In 607, this same year, Daniel and his fellows were taken captive, with part of the vessels of the house of God. This is referred to in a prophecy of Jeremiah, Jer. 27:16:

"Also I spake to the priests and to all this people, saying, Thus saith the Lord; Harken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the Lord's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you."

Why there Need Not Have Been Severity

Some had hoped that this was to be the end of their trouble; but the Lord tells them, through Jeremiah, that all the rest of the vessels will be taken by Nebuchadnezzar; but if they submit, he will not take them captive, and the city will not be destroyed. "Serve the king of Babylon, and live: wherefore should this city become a desolation?" Jer. 27:17.

For twenty-three years Jeremiah had warned the people, but in vain. Now their troubles had begun; yet even now, if they would repent, the city would not be des-

troyed. But rebellion had made such headway that they did not listen. They revolted against Babylon, and Jerusalem was left a heap. The flower of the people were taken to Babylon. God suffered long with high-handed rebellion, and the evil could not at last be put off.

In this prophecy of the sovereignty of Nebuchadnezzar, recorded in Jeremiah 27, we read:

"Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of Hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by My great power and by My out-

stretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore harken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein."

The seventy years of Babylonian control is therefore a clearly definite period, beginning in 606 B.C., and ending in 536.

In the twenty-fourth chapter of Jeremiah reference is made to the captives who had already been taken to Babylon. The Lord promises that He will set His eyes upon them for good, and will bring them back again. But those in Jerusalem, Zedekiah the king and his princes, were to be given up to become a reproach. Nebuchadnezzar would come again as he had come already once, and the whole land would become a desolation because of their continued obstinacy.

"And these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished,

that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it desolate forever. And I will bring upon that land all My words which I have pronounced against it, even all that is written in this book." Jer. 25: 11-13.

By this we see that there need not have been the destruction of life and property, and the captivity and suffering, that ensued, had God's people obeyed the decree of seventy years of the rule of Babylon. By refusing allegiance to Babylon, by attempting to go on independent of it and of God's providence, they came into trouble. The first captives that went into Babylon at the beginning of the seventy years, were treated like princes. They were given the best in the kingdom. Daniel and his fellows, tho tried severely, came to honor. The people of God need not have suffered under the rule of the Chaldean king, and they would not have so suffered had they believed God's word through His prophet.

The seventy years is therefore the period of time in which God's people were to be subject to a heathen king. If faithful to Him, at the end of that time they might return to Jerusalem and dwell anew in Zion.

The Lesson

Thus we see how God writes the history of the nations in advance of the events; and the prophecy and history accord.

Referring back to this time of apostasy and long continued rebellion, the prophet Zechariah says:

"Be ye not as your fathers, unto whom the former prophets cried, saying, Thus saith Jehovah of Hosts, Return ye now from your evil ways, and from your evil doings: but they did not hear, nor harken unto Me, saith Jehovah. You fathers, where are they? and the prophets, do they live forever? But My words and My statutes, which I commanded My servants the prophets, did they not overtake your fathers? and they turned and said, Like as Jehovah of Hosts thought to do unto us, according to our ways, and according to our doings, so hath He dealt with us." Zech. 1: 4-6.

Yes, the word of God had all come true. Nothing had failed that had been predicted. As God had said ages before:

"All these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hast hearkened not unto the voice of Jehovah thy God, to keep His commandments and His statutes which He commanded thee." Deut. 28: 45.

God now calls their memories back to this His word pledged to them so many years before, and He says, Did not My word overtake your fathers? Yes, it pursued and overtook them. They could not make God a liar.

But now the Intercessor, referring to that fulfilled word, importunes:

"O Jehovah of Hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years?" Zech. 1: 12.

God's pledged word was fulfilled. The seventy years were fully past. God could now say:

"I am returned to Jerusalem with mercies; My house shall be built in it."

Keeping Insulated

THERE are a thousand death-dealing currents of electricity playing around us as we live our lives out day by day. We must live among the forces of evil; we must be close to them, and rub up against them, and feel them touch us as they pass to and fro on their restless course. But we do not need to let them enter into our systems, or affect our nerve centers, or stimulate our wrong desires, or burn death into our hearts. We can not dodge them, but we can be insulated from them. The insulation of God's presence in our lives, and His encircling care,

is the only safeguard that will effectually keep these currents out of our lives. That insulation will not be forced on us; but we may have it, and keep it daily renewed, if we will seek it as eagerly as we would seek protection from physical death. The man who rises from his knees every morning after a season of loving reconsecration of himself and all his purposes to God and God's service, and who renews his prayer silently many times in the thick of the day's turmoil, has wrapped himself about with a force through which no evil can flow. The insulation of God's presence fails only when we cast it from us.—*Sunday School Times.*

Our Bible Reading

Death and the Resurrection

1. Death is the result of disobedience.

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof THOU SHALT SURELY DIE." Gen. 2: 16, 17.

2. Through Adam's transgression death comes to all men.

"By one man sin entered into the world, and DEATH BY SIN; and so DEATH PASSED UPON ALL MEN." Rom. 5: 12.

3. Man is unconscious in death.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3: 19.

"THE DEAD KNOW NOT ANYTHING, neither have they any more a reward; for the memory of them is forgotten. Also THEIR LOVE, and THEIR HATRED, and THEIR ENVY, is now PERISHED; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

4. Spiritual death is a condition in this world.

"And you, being DEAD IN YOUR SINS and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." Col. 2: 13.

"Except ye eat the flesh of the Son of Man, and drink His blood, ye have NO LIFE IN YOU." John 6: 53.

"TO BE CARNALLY MINDED IS DEATH; but to be spiritually minded is life and peace." Rom. 8: 6.

5. The Son of God suffered death for us all.

"When we were yet without strength, in due time CHRIST DIED FOR THE UNGODLY." Rom. 5: 6.

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste DEATH FOR EVERY MAN." Heb. 2: 9.

6. Christ regained life through a resurrection.

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that HE ROSE AGAIN the third day according to the Scriptures." 1 Cor. 15: 3, 4.

"Declared to be the Son of God with power, according to the spirit of holiness, by THE RESURRECTION FROM THE DEAD." Rom. 1: 4.

7 So we can gain a future life only through a resurrection, or translation at the coming of Christ.

"Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so IN CHRIST SHALL ALL BE MADE ALIVE." 1 Cor. 15: 21, 22.

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the DEAD IN CHRIST SHALL RISE first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

8. Christ has the power of the resurrection.

"As the Father hath life in Himself; so hath He given to THE SON TO HAVE LIFE IN HIMSELF. . . . Marvel not at this: for the hour is coming, in the which ALL THAT ARE IN THE GRAVES shall hear HIS VOICE, and shall COME FORTH." John 5: 26-29.

"I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell ["hades," the grave] and of death." Rev. 1: 18.

9. The resurrection is shown in baptism.

"We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6: 4, 5; also Col. 2: 12.

10. There will be two resurrections.

"ALL THAT ARE IN THE GRAVES SHALL HEAR HIS VOICE, and shall come forth; they that have done good, unto THE RESURRECTION OF LIFE; and they that have done evil, unto THE RESURRECTION OF DAMNATION." John 5: 28, 29.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the FIRST RESURRECTION. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20: 4-6.

"For the WAGES OF SIN IS DEATH; but the GIFT OF GOD IS ETERNAL LIFE through Jesus Christ our Lord." Rom. 6: 23.



MOUNTAIN VIEW, CAL., JULY 26, 1910
Manuscripts should be addressed to the Editor

Some "Whys"

GOD does not reveal His truth to satisfy mere human curiosity. In the first place this would be humanly impossible, and in the second place it would be entirely apart from His great purpose in revelation—the salvation of souls.

Neither does God answer directly the many questions which it is helpful for His children to know; yet He answers them not less emphatically and much more fully in the development of His plan and in the lives of the actors in the great drama of His Word. A few illustrations will help to make this clear.

1. One of the queries which our worldly wisdom might raise, and which doubtless came to the mind of the young man Abraham, is, Why did God call Abraham from Ur of the Chaldees to the land of Canaan? from a wonderful land of fertility, from a seat of civilization and culture, from the world's great center of learning, to sojourn in the varied climate of Canaan, among idolatrous and degenerate tribes?

The secret is learned in the life of Abraham. He was there a missionary. Wherever he pitched his tent, he built an altar to the true God, and in that and his holy life proclaimed the Gospel. Gen. 12:1, 2, 7; 13:18. In so doing he gathered souls out of idolatry to the worship of the true God. Among the devoted worshipers in his family was Eliezer of Damascus. Gen. 15:2. We may well believe that "the souls they had gotten in Haran" were multiplied in Canaan. Gen. 12:5. A little later he could summon from among them, for the rescue of Lot, three hundred and eighteen men. Gen. 14:14.

He and his household were in all their sojournings a light to the people of that dark land. All his days he had no certain abiding place, because the "iniquity of the Amorite was not yet full." Gen. 15:16. God desired to save the Canaanites, the people of the land; therefore as long as there was hope, they must not be dispossessed, and Abraham, the father of the faithful, must share with God the burden-bearing of labor in their behalf.

2. Another "why": Why did Abraham go down into Egypt during his sojourn in Palestine? Gen. 12:10. Obviously because there was a famine in Canaan. But God permitted the famine, perhaps caused it, that men might learn not to trust in false gods, but to see the True. But He had another mission for Abraham. It was not that Abraham should seek knowledge in the great empire of Mizraim. It was not to learn of the priests some new, sacred mysteries of religion. It was not for these. His visit was but another step in the carrying out of God's purpose in Abraham. "I will bless thee, . . . and be thou a blessing." Gen. 12:2. Abraham was to be a blessing to

Egypt, to bring to that land, to its king, even, the knowledge of the true God. He had naught to learn from Egypt; he had the Gospel of life to give.

God may disturb our nest, call us away from place, business, associations, pleasant and dear to us, to less congenial country, clime, and neighbors. But our mission is not one of self-pleasing, but of finding pleasure, strength, and greater blessing in doing the Master's work, in holding forth the light of His truth. Our selfish, half blind heart may question why; but the after years will answer.

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The Simple Power of the Word

THE camp-meeting had been several days in progress. The preaching had been strong and searching. The law had had its place with the Gospel, or, rather, in the Gospel; for apart from the law there is no Gospel. The Spirit of God had tipped the arrows of the law with living light which revealed the exceeding sinfulness of sin and the selfishness of the human heart. Men saw themselves lost, hopelessly, humanly lost.

But Christ the Healer, the Saviour from sin, the Restorer, had also been lifted up, and souls burdened with sins were finding Him. They came to the cross with the crushing load of iniquity; they left it with songs of praise upon their lips. They came to the meeting clothed in the filthy rags of their own righteousness; they cast them aside and were clothed in the sinless garments of salvation.

The clear light of conviction revealed to all their sin, and all alike were humbled before the Master. Sins were confessed, such as were public to the public, in the open, and such as had to do with individuals to the ones wronged, and all to God. Faith in His promise grasped the sequel, "Whoso confesseth and forsaketh" his sins "shall obtain mercy."

There was one man into whose heart the probe of conviction went mercilessly deep. He saw himself a horribly repulsive sinner, and felt himself without hope, one for whom there was no forgiveness. He had committed the unpardonable sin; there was no hope for him. He saw nothing but a black, sin-stained past, and a hopeless, impenetrable future. His friends who had found Christ pleaded with him, but their words had no effect. Yet the preacher felt that light must break, else why the conviction? But the day closed with the soul in despair; what would the morrow bring to that soul chained by the power of darkness? Would the preacher leave him there? He could not. He felt that God must give power to snatch that soul from the demons of despair.

Some retired to their tents to sleep; others to praise God for deliverance; some to pray, among whom was the preacher, weary, yet hoping that God, who had given some victories, would give more and greater; that He whose glory brought conviction would reveal to the despairing soul the greater glory of justification.

What the morrow brought forth we will tell next week.

THE Sabbath of the Lord can not be destroyed by men any more than can Christ, its Author. It may be ridiculed, rejected, trampled upon, crucified between two thieves, and the devil and his allies may rejoice as it seemingly perishes and is buried under the rubbish of tradition, locked in its creed-bound tomb with papal keys; but it has in it "the power of an endless life." It does not need human laws to revive it, guard it, or keep it from desecration. It is above man's power. Its foundation is God's eternal throne.

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THE character of a government is expressed in its constitution and laws. The law is the reflect of the government. So it is with God's law. It is the reflect of His character. We may not be able to see it all in that law, because sin has blinded our minds and hardened our hearts; but it is there nevertheless. It is a good prayer to pray, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

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THERE is no bondage in Christ's service; therefore, brother, if you feel bound or enslaved in your work, you are not doing Christ's service. You need either different work or a different spirit.



Schedule for the Week Ending August 6, 1910

Sunday,	July 31	Lamentations	3-5
Monday,	August 1	Ezekiel	1-4
Tuesday,	" 2	"	5-8
Wednesday,	" 3	"	9-13
Thursday,	" 4	"	14-17
Friday,	" 5	"	18-20
Sabbath,	" 6	"	21, 22

—★—

Six days of the week are taken up with Ezekiel, who prophesied among the captives of Israel between the years 595 and 574, beginning and closing his work just a little later than Jeremiah. Ezekiel also belonged to the priestly family. He presents before us the wonderful visions in which God revealed to him His glory before he began his prophetic work. The great majesty of God was impressed upon him before he was sent with his awful messages of warning and reproof. When one once gets a sight of God, he does not fear the face of man; and therefore God revealed His own glory, that Ezekiel might not fear to meet the sinners among his own people.

—★—

VERY clear, strong principles the prophet presents of sin and righteousness; of the true nature of repentance. Wonderfully graphic are some of his descriptions, as in the seventh chapter for instance, the prophecy which reaches down to our own day. Chapters eight and nine are also typical of the great sealing work brought before us in Revelation 7. First of all the sins of Judah are pointed out, and among the greatest which the prophet sees is that of sun-worship. Then follows the man who marks the true worshipers, and following him are those who cut off the men who have been judged worthy of condemnation.

—★—

IN chapter 10 is again presented a wonderful vision of God's working among the nations. The four living creatures are the same as the four standards under which Israel pitched, a lion, an ox, an eagle, and a man. These were not four different creatures formed in this way, but they represented by these typical orders of creation just how God is working among the nations of the earth.



THE OUTLOOK

"Watchman,
what of
the night?"

The World Missionary Conference

From Our Own Correspondent

THE World Missionary Conference held in Edinburgh, Scotland, June 14 to 21, was a remarkable and important occasion.

First, it was notable for its magnitude. Some twelve hundred delegates were gathered from all parts of Europe and America, and, in smaller proportion, from all the great mission fields of Asia and Africa. Besides these official delegates meeting in the Assembly Hall, there also gathered daily some two thousand missionaries, ministers, and Christian workers in the capacious Synod Hall, for the purpose of studying the great problems that confront the missionary cause to-day. Every night during the conference a further large audience gathered in a third hall to listen to addresses from the more prominent delegates. For ten days some three thousand five hundred people gathered together from the ends of the earth to engage morning, afternoon, and evening in considering the demands of missions at the present time.

interest in view of the fact that it represented the world-wide church of Christ, meeting together after nineteen centuries of its existence, to consider how far it had obeyed its Lord's commission to preach His Gospel to every creature; and to consider further what could be done to hasten and finish the evangelization of the world. Viewed in this aspect, the conference assumes a tenfold interest for those who realize that the end of all things is at hand, and that the time has fully come for the fulfilment of the words uttered by our Saviour when He said that His Gospel should be preached in all the world for a witness unto all nations, and that then the end would come. Even the multitudes of those who share the greatly increased interest in foreign missions, do not realize that they are helping to fulfil this Word, the divine plan is being carried out, and the World Missionary Conference at Edinburgh takes its place as a great and striking sign of the times.

It would be impossible, in the limits of a

to discredit the idea of seeking to save individuals, and laid special emphasis upon the need for making the heathen NATIONS Christian. They seemed to suggest that no great success could be looked for in the work until the nations in the home lands became more truly Christian and ceased to send out to heathen countries unworthy representatives of their commerce and the degrading products of their manufacture.

The Crisis of Our Time

The thoro investigation carried on before the conference met made it clear that the work of evangelizing the world was still very largely unaccomplished; hundreds of millions had still been untouched by the Gospel, and vast multitudes had never yet heard the name of Christ. Seen in something like its exact proportions, and contrasted with the work already accomplished, the task before the missionary forces appeared stupendous. Present conditions in the world, too, were not entirely promising. True, there were at the present time wide-open doors everywhere, but conditions were arising in Asia and Africa which indicated that the doors now wide open would ere long begin to close to missionary effort so far as white missionaries are con-



Secondly, the Missionary Conference was noteworthy for the attention it received from people of prominence. The archbishops of Canterbury and York were present, and took an active part in the proceedings; and other leading men of many nations were present in large numbers. The king of England and Ex-President Roosevelt both sent lengthy expressions of their deep interest in the conference. Mr. W. J. Bryan was a frequent speaker, and a message was also received by the gathering from the prime minister of Japan.

Thirdly, the conference was entitled to respect because of the very thoro preparations that had been made for the purpose of laying exact and well-digested information before the delegates. The subject of missionary effort among non-Christian peoples had been divided into eight departments, each of which was placed in the hands of a large commission of influential and expert men and women. These commissions have been at work for nearly two years, and each commission has compiled a report dealing with its branch of the subject which represents a vast amount of investigation and analysis and carefully worked out conclusions. So complete and exhaustive were these reports that the twelve hundred delegates assembled were able to find but little room for criticism in their discussions.

A Sign of the Times

Fourthly, the conference was one of supreme

brief article, to convey an adequate impression of the conference — of the many good words spoken, of the attractive personalities revealed, of the reverent and enthusiastic spirit that marked the occasion. Much emphasis was laid upon the importance of prayer, and every day there was a special period of intercession. One of the principal devotional features of the conference was the frequent resort to silent prayer. The conference, indeed, may be said to have been marked in a large degree by the spirit of prayer.

Throughout the meetings one could not help realizing that the speakers grouped themselves into two divisions. There were those who saw the work of foreign missions in its simplicity, who held up Christ as the unique and unapproachable Redeemer of sinful men, His Gospel as the one outstanding remedy for the ills of the human race, and the power of the Holy Spirit as the one equipment which could prepare the church for the task of carrying the Gospel to every land.

On the other hand, there were some who dwelt rather on the necessity for what they called "wise statesmanship" in the conduct of foreign missions; who, while they acknowledged the Lord Jesus Christ, thought also that there was much to be learned by the church of Christ from other faiths, and that it would derive from other religions almost as much as it imparted. This latter class seemed rather

cerned. It was vividly impressed upon the conference that the present time is one of wonderful opportunity, but also of grave crisis, and that vast issues would depend upon the course taken now by the church of Christ. Mr. John Mott, who presided at the meetings of the conference, declared his fervent conviction that the church was now entering upon the grandest opportunity that had ever been given her. Appealing to the young men to arise and throw themselves into the opportunity, he said that if he could have his choice, he would rather live during the next ten or fifteen years than at any similar period in all the past history of the world, not even excepting the years in which our Saviour exercised His ministry upon this earth.

Interdenominational Union

One of the causes that at present hinder the work of missions is the division existing between the workers. This leads to duplication of effort, to waste, and to unchristian rivalry. It was said by more than one speaker that if only the churches could be united in their missionary work it would have the effect of immediately doubling the efficiency of the existing forces. One of the eight commissions had been entrusted with the subject of cooperation and unity. From the beginning of the World Conference every reference to unity was received with applause. On the

day appointed for the consideration of that subject the Assembly Hall was crowded to its utmost capacity. Officials and delegates had felt from the beginning that here was the central point of the whole conference, and that unless something definite was accomplished in the direction of securing a greater unity, the conference would have proved a failure. As a part of its report, the commission on cooperation presented a resolution to the conference calling for the appointment of a central advisory board which should be in effect a continuation of the Missionary Conference. The resolution ran as follows:

"That a continuation committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the conference itself [which are interdenominational and do not involve the idea of organic and ecclesiastical union], the following duties:

"1. To maintain in prominence the idea of the World Missionary Conference as a means of coordinating missionary work, of laying sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelization of the world.

"2. To finish any further investigations, or any formulation of the results of investigations, which may remain after the World Missionary Conference is over, and may be referred to it.

"3. To consider when a further World Missionary Conference is desirable, and to make the initial preparations.

"4. To devise plans for maintaining the intercourse which the World Missionary Conference has stimulated between different bodies of workers; for example, by literature or by a system of correspondence and mutual report, or the like.

"5. To place its services at the disposal of the home boards in any steps which they may be led to take (in accordance with the recommendation of more than one commission) toward closer mutual counsel and practical cooperation.

"6. To confer with the societies and boards as to the best method of working toward the formation of such a permanent international missionary committee as is suggested by the commissions of the conference and by various missionary bodies apart from the conference.

"7. And to take such steps as may seem desirable to carry out, by the formation of special committees or otherwise, any practical suggestions made in the reports of the commissions."

The continuation committee was to consist of thirty-five members distributed as follows: ten from North America; ten from the continent of Europe; ten from the United Kingdom; and one each from Australasia, China, Japan, and Africa.

Some of the most interesting speeches delivered at the conference were devoted to elucidating the idea of cooperation and unity. Some saw in it the necessity of approaching the Church of Rome with a view to union of effort, and expressed the hope that the next World Conference would see her taking her proper place in the proceedings. One bishop of the Anglican Church thought that the position of the body to which he belonged, midway between the Church of Rome and the Nonconformist sections, rendered it peculiarly suited to the task of bringing the two extremes together. Other suggestions were to the effect that the churches in a district should come together with a view to cooperation, providing for the proper pastoral care of all in the community, and then setting free such of their pastors as were not needed under the new arrangement, for work in the mission field, supporting them there.

The resolution regarding cooperation was adopted without a dissentient vote, and the conference joined in singing the Doxology.

A Possibility of More Bible Study

The division already noted seemed to be apparent also in the different views taken by

the speakers as to the probable effects of an attempt at cooperation. Some saw in it a chance to bring greater pressure upon governments for the purpose of advancing the work of missions. Others saw in it a call to more thoro Bible study in order to determine how many of their present convictions were actually founded upon the requirements of the divine Word, and how many were merely the creation of human traditions; in order that all that was not absolutely essential to the Gospel should be sacrificed in behalf of closer and deeper unity.

The decision of the conference in behalf of cooperation will accomplish good or evil according to the spirit in which it is carried out. Some, if the speeches made at the conference furnish any indication, will earnestly seek to compare their own beliefs with those of sundered brethren, in order to arrive at a common understanding of what is essential truth; while others will see in the combining of forces a possible increase of political power and a chance to exercise compulsion where they think it will be in the interests of Christian civilization. One speaker suggested that in the future those who were asked to contribute to foreign missions should ascertain first whether the mission appealing for help was acting with the others on lines of cooperation, and if the answer was in the affirmative the subscription should be increased by fifty per cent. This was, of course, the least offensive form in which to make the suggestion, but in effect it means to refuse all assistance to missionary efforts that decline to enter into the cooperative scheme. Cooperation will put a powerful weapon in the hands of those who secure control of it, to drive out all missionary effort that for any reason finds itself unable to agree with more powerful bodies.

Doubtless both these influences will develop in the mission field and in the church. Those who desire the unity for which Christ prayed, will seek it more earnestly than before on the basis where He placed it, namely, in the sanctifying and unifying power of divine truth (John 17: 8, 14, 17); while those who desire power for its own sake will increasingly seek to use it in an unchristian spirit and for unscriptural ends. W. T. BARTLETT.

Sugar Trust Frauds.—While criminal prosecutions have demonstrated again and again great fraudulent transactions in connection with the sugar trust, it is remarked that no matter how many minor officers and employees may have been implicated in the conspiracy, these gigantic stealings could hardly have been continued year after year unless there was a working alliance between political corruption and sugar trust corruption, but that how far this alliance went and who were the parties on the congressional side has never been revealed.

According to a bulletin of the department of commerce and labor, meat prices will continue to advance. In May, 1910, canned beef was 12.1 cents a pound, 11.1 cents in January, and 10.7 cents in May, 1909. Nearly all meats have likewise increased during the last year. Experts look forward toward a further increase. This is certainly an argument *ad hominem* against meat-eating. On the other hand, the prices of grains have decreased, the bulletin affirms.

How Catholics Regard It.—*The Western Watchman* has this note: "Two prominent Catholics in different parts of the country married Protestants before heretical ministers. Of course there was no marriage. We soon shall have more mistresses in the United States than they have in France." We wonder if these two prominent Catholics so regard their wives. If they are loyal, and the *Western Watchman* editor, who is said to be the dean of Catholic editors in the United States, is

correct, they certainly so regard their wives. If he is correct and they do not so regard their wives, but do hold them as their own lawful wedded wives, then they ought to break away from the communion that would so pervert the marriage bond.

A despatch from Colorado Springs, July 5, states that P. J. Carrigan, a seaman and former Alaska miner who was at the place above named searching for a former mining comrade, said that he had ascended Mount McKinley in Alaska and had there found the records which Dr. Cook left on the summit of the mountain. He found a copper tube containing records and an American flag sticking out of a crevice in such a way that he declares it would attract the attention of any one within a hundred feet of it; and he also says that he did not learn until his return from Alaska that Dr. Cook's story of his ascent of Mount McKinley was doubted.

A number of Catholic societies of the United States have sent congratulations to King George V for his attitude on the coronation oath. All true Protestants will agree that a religious declaration has no part in the oath of a king; yet why did not the same Catholics likewise protest against the oath Queen Edna of Spain took? They are about parallel—the oath of the English king declared Catholicism untrue, the oath of Edna declared Protestantism anathema.

Dr. John Henry Haynes, who contested with Professor Hilprecht the discovery of the Temple Library at Nippur, is dead. He was born Jan. 27, 1849, and has devoted much of his long life to Semitic archeology, having held positions on the Wolfe expedition to Babylonia, as well as on those of the University of Pennsylvania.

Mosquito swarms have invaded Port Arthur, Texas. As a result of bites, 700 are ill, five seriously so. One woman had to have a foot amputated. The oil companies of the neighborhood are trying to stamp out the pest by covering near-by ponds and streams with oil. Ten thousand barrels have so far been donated.

A news item from England tells us that now no wedding in London is complete without the gift of a cigaret-holder, and continues, "Exceptions to this rule are distinctly rare." There have been reports before that English women smoke, and it is sad indeed to see that the custom is becoming established in this manner.

This is a report of the federal treasury department for the fiscal year ending June 30, 1909, in four words: A deficit of \$126,375,438. This year, according to experts, there will be a surplus of \$500,000.

An ancient manuscript of religious poetry has been discovered. One scholar regards it as written by a Christian in the apostolic age, another as written by a Jew of that time and later revised by a Christian.

The railroad from Konakry, French Guinea, to Kurussa, Uasulo, will soon be completed. The difficulties of its construction were exceedingly numerous. It is a part of the French system of colonial railways.

Two deaths have recently occurred in the Senate of the United States.—John W. Daniel, senior senator from Virginia, June 29, of paralysis, and Samuel D. McEnery of Louisiana.

"Germany is appeased. . . . The pope says he did not wish to wound the sensibilities of the Germans. . . . But the pope did not take anything back."—*Western Watchman* (Catholic).

The appropriations of the present Congress have been \$39,000,000 more than ever before.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XXI.—The Water Made Wine

THE next morning, Chuza, the bridegroom, related a strange tale to a belated guest, whom all at once recognized as Jazer the scribe, of Jerusalem. The sallowness and the deep sunken eyes were always the same. But as he greeted his invalid sister, Huldah, gently and lovingly, the deep eyes grew soft and tender, and a light entered into them.

"Thou comest late, Jazer," began Chuza, greeting his guest.

"I have tarried, Chuza, that I might attend a council of the scribes and Pharisees at Jerusalem; for they be much perplexed concerning one Jesus of Nazareth, whom John the Baptizer preacheth to be the Messiah. But now we know," declared Jazer, elaborately waving his hands, "we do know that signs and miracles shall be performed by Shiloh when He cometh; and verily this Man hath done no miracle;" and with a self-satisfied nod, Jazer seated himself and waited complacently for Chuza to commend his superior wisdom. But he was surprised and chagrined to observe that his words were ignored, or at least passed over in silence, as Chuza seated himself by the side of his guest and replied:

"I have somewhat to say unto thee, Jazer; and when thou hast heard me, then thou shalt judge concerning the wisdom of my words.

"This Jesus of Nazareth hath been one of my guests—nay, thou needst not be affrighted," he continued, observing an expression of embarrassment and alarm in the small sunken eyes, "thou needst fear nothing. He hath departed; and tho His mother still remaineth, she heareth not our words. Yesterday when the table was spread, about the sixth hour, and my guests had seated themselves, it was discovered that the wine had failed—tho I knew it not. This had indeed happened through some strange and unaccountable mistake. But it was not made known unto me until many hours thereafter. I knew it not," again repeated the bridegroom, gazing fixedly at his guest, who exclaimed in astonishment:

"Thou knewest it not! How canst thou say that thou knewest not that thy guests had no wine? Hast thou no care for thy guests, Chuza? Then indeed hast thou been humbled in the eyes of these thy friends."

"Call me Caleb, the butler," commanded the bridegroom, addressing one of his servants.

"What wouldst thou? Behold, I am here."

"I would that thou shouldst relate before this man, Jazer, my guest, concerning the miracle of the wine; for verily I knew not of the failure, neither knew I of the supply, until many hours thereafter. But thou, O Caleb, thou sawest the miracle."

"Thou sawest no miracle!" exclaimed the scribe, scornfully regarding the butler; "thou speakest foolishly."

"Hear thou me, and then thou shalt judge, O Jazer. Yesterday, at the sixth hour, the wine failed. The guests were at table, and I went to draw, to supply their need. When I saw that there was none remaining, I was much perplexed. Mary of Nazareth, she of the hair of gold and the eyes of blue, stood near me, while I made this known unto the servants; and I saw that a look of astonishment

and dismay overspread her face. But it was only for a moment. At once she turned and spake to a Man who stood near her. He turned as the woman spake unto Him, and His eyes looked full into mine own." Here Caleb paused for an instant, and slowly passed his hand over his brow, as if to gain a moment's time in which to frame his words more forcefully. Then he repeated:

"The eyes of the Man looked into mine own. I can not describe the Man—much less His wonderful eyes. Were I a Roman or a Greek, I should declare that the gods had come down to us in the likeness of flesh.

"Only for an instant His eyes rested upon mine, with a look of vast love in their clear depth. I wondered why He should so regard me, a stranger, and a servant. But in that instant my heart was melted within me, and I loved the Man—and verily I love Him still. Then I heard the voice of the woman as she spake unto Him. I have since understood that He was her Son, whom men call Jesus of Nazareth. And the woman—"

"I care not to hear this man further. He is thy servant. Bid him pass on, O Chuza. Behold, in these days every man's servant doth magnify him-

and said, 'Whatsoever He saith unto you, that do.'

"We stood near the door which led into the court. At the side of the door stood the accustomed large water-pots of stone. The Man led the way, beckoning me to follow Him; and I indicated to several of the servants to follow also, for from the appearance of the Man, I felt that there was some strange thing about to come to pass.

"At once He pointed to the water-pots, and I wondered greatly when He commanded:

"'Fill ye the water-pots with water!'"

"Strange as was the command, to obey which necessitated considerable labor, we felt that the Man must be obeyed. In a few moments, the vessels were all filled to the brim, with the clear water of the fountain just outside the court. Then, O Chuza, my heart stood still, when the Man commanded—and verily His voice was like unto the voice of a god:

"'Draw out now and bear to the governor of the feast.'"

"I saw the servants glance the one at the other, at these strange words, and hesitate; and one said unto his fellow: 'What! shall we obey the voice of a madman? Behold, why should we bring water unto the guests of my lord?' But another turned unto me, saying, 'The Man is a great prophet, and I wot not but He be the Messiah; for even thus saith the Baptizer!'"

"Then," continued Caleb, the while Jazer sat in his seat uneasily, "then we each drew, every man for his vessel,—and behold! even as we drew, we saw that it was no longer water, but good wine, sweet and pure, which, when we had quickly tasted, we bare to the steward, who as yet knew not that the wine had failed. Then said the steward unto the bridegroom: 'Wherefore hast thou kept the good wine until now?'"

"But no man said aught of the miracle, until after the Man had departed; and when we would have found Him, behold, He had gone His way."

When the butler had finished his story, there was one face among the guests who had been listening to the conversation—one face—pale, careworn, pain-drawn, which grew radiant with hope, and bright with eager anticipation and desire. It was the face of the gentle invalid, Huldah, the sister of Jazer the scribe.

Let us mark her face well; for it will be some time before we meet her again.

But the countenance of the scribe was a study. Envy and hatred, bitter and deep, had written their ugly lines upon his face, as he rose and went out into the court.

"Thy miracle worker is a sorcerer!" he muttered.

(To be continued)

—★—

If you were poor, if you had lost your father when a child, if you had lost your eyesight when six days old, and if you had often felt the blight of bad circumstances, would you still say with Fanny Crosby?—

"O, what a happy soul am I! Altho I can not see, I am resolved that in this world, right happy will I be.

How many blessings I enjoy that other people don't! To weep and sigh because I'm blind, I can not and I won't."



Marriage at Cana

Paul Veronese

self; and verily this fellow hath a glib tongue," interrupted Jazer, while his small eyes blazed fiercely, and he would have turned hurriedly away, had not Chuza, the bridegroom, detained him almost forcibly.

"What aileth thee, O Jazer? Verily, I thought to do thee an honor, and now, behold, thou art wroth—and thou one of the scribes of the holy temple!"

At these words an expression of dogged helplessness came over the face of the scribe, like that of a caged animal, and he exclaimed morosely as he again seated himself:

"The Man! the Man! Jesus of Nazareth! Everywhere I find Him. The world is already going after Him. Even when a mere Lad, the lawyers in the temple preferred listening to His words rather than mine. But proceed with thy foolish tale, Caleb. Why should I interrupt thee further? What said the woman unto Him?"

"What said she? There was a look of tender love and perfect confidence upon her face as she said quietly, turning toward Him: 'Behold, the wine faileth. Verily, they have no wine.' And I heard the voice of the Man as He replied: 'Woman, what have I to do with thee? The hour in which I must receive the honor which thou desirest for Me, is not yet come.' These words spake He in a voice of tenderness, and He regarded the woman lovingly. Then turned she toward me,



OUT OF DOORS

"OUT-OF-DOORS, under the blue dome of heaven, where the sun shines and the fresh breezes blow, where the grass springs up under foot, and the silent stars look down by night—here amid life's great 'primal sanities,' with energy, gladness, and health teeming on every side, man had his ancient home. Here he toiled, and here he also enjoyed the fruits of his labors, his wants being few and easily satisfied, his pleasures natural and wholesome." So reads the first paragraph of this beautiful little volume by M. Ellsworth Olsen. Its chapters are as follows:

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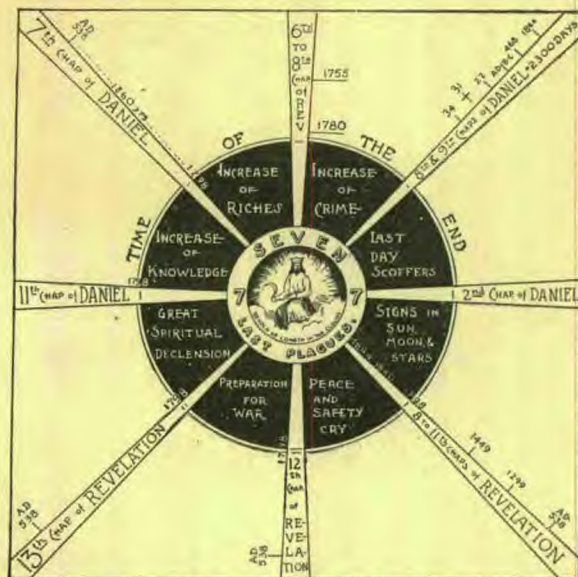
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From "Heralds of His Coming"



The Sea-Bird

By Madie E. Barnitz

AS THE gray sea-bird sails aloft,
In single impulse free,
Unmindful of the tempests, or
The torrents of the sea,

Without a back returning glance,
It starts off from the shore,
Leaving the wake of gray behind,
And endlessness before—

A light which lifted rises higher,
In faith's own impulse free,
An exultation owning all,
Unto infinity—

Without the motion of a wing,
Between the sea and sky,
A speck of gray hung out in space
In two immensities.

And since it pauses not for storms,
And fears not so to dare,
The great tides tend to do its will,
The currents of the air.

And as its efforts and its will
With Nature's own are blest,
The forces of the earth and air
Still lend to its intent.

Shall I for lack of strength to dare,
Or fear of what may be,
Lose portion of my part which is
Within infinity?

Cleveland, Ohio.

— ★ ★ —

"I'm Sorry I Spoke Cross"

If we only knew how many sore hearts there are around us, we would be more patient and tender in our speech.

A writer in the *Wellspring* tells of the experience of a street-car conductor:

"People were cross and not at all kind that day. Women snapped at him—women who meant to deserve the name of ladies. It is so easy to snap when it is muddy and drizzling, and you don't feel just right. A big, fat, red-faced man came puffing and panting up the car steps, and rated the whole company because his peremptory signaling had not been seen as promptly as he thought it should have been.

"A little maid opposite in a blue tam-o'-shanter took it all in with her grave, round eyes. She had a bunch of nodding clove-pinks in her hand—all colors. She had dainty little short skirts, like flower petals held downwards. She made you think of a flower, anyhow.

"Children are such imitative things. I was not at all surprised to see how soon my little flower lady found it 'catching.' Her baby brow drew together, and her dainty feet spurned a big brown bundle that happened to touch the tips of her tiny toes.

"How dwdfful crowded vis car is!" I heard her say, in the funniest disgusted tone. She gave a good scowl to somebody hanging by a car strap, whose long, loose sleeve happened to touch the tassel of her cap, and so brushed it a trifle forward. Her mother or aunt, who was with her, did not seem to notice her little air of vexation. By and by the conductor came around, and, in edging his way along from seat to seat,

managed to hit the large doll which she carried in the hand that hadn't the pinks in it. The red slipper fell off on the floor.

"'Nare!' she cried angrily, for all the world like the older ones around her, 'now, see what you've done! Knocked my dolly's slipper off!'

"The conductor stooped instantly to pick up the tiny thing, and for one instant his eyes were on a level with the child's. In that instant she seemed to see something in them that melted her. Quick as a flash her mood changed.

"'I'm sorry I spoke cross!' she said in her sweet, shrill, childlike voice.

"And then the rest of us who were near enough saw something. A quiver of grief, and then a swift setting into rigid lines, that even children know meant tears, on a man's face. He did not speak, but baby held up her pinks to him.

"'Take some! My papa gave me 'em. Has you got a little girl?'

"The man picked out two white ones. His face was thanking her. His voice was low and husky, so that not many heard it:

"'I'll put them in her hand,' he said. 'My little girl died yesterday.'"

— ★ ★ —

For Mother

HE was only a mite of a boy, dirty and ragged, but he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were plainly in evidence on every side, but this little fellow attracted the attention of a group of visitors; and one of them, reaching over the child's shoulder as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled; but the eyes were the only thanks as he looked back to see from whence the gift had come, and then turned his face away again, too shy or too much astonished to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear; he looked at it; and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance, he tucked the prize safely inside his dirty little blouse.

"Why don't you eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for me mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever else Tony lacked—and it seemed to be nearly everything—he had learned humanity's loftiest lesson; he had another dearer than himself, and knew the joy of sacrifice.—*Young People.*

Every-Day Heroism

It calls for more real heroism to be true to Christ and His standards in our ordinary, every-day life, than to stand the test of physical martyrdom for Christ in a foreign missionary field. To be confronted with the opportunity of dying for our faith is a challenge that usually calls out the best in us. Merely to face the opportunity of living for our faith, and that in what seem to us the commonplace, uninteresting circumstances of a humdrum home or business life, year after year, with no great change in prospect, does not seem like a challenge to heroism at all. For this very reason it is the more of a challenge. Endurance is more heroic than a spurt; it takes endurance to live the Christ-life for thirty, forty, sixty years of uneventful service. Such a life honors Christ, and He honors such a life, as the most convincing evidence of the power of Christ that the world can know.—*St. Louis Christian Advocate.*

— ★ ★ —

Don'ts for Mothers

Don't fail to insist on good table manners. They are so easily taught and promptly acquired.

Don't make a promise unless you are sure you can fulfil it. Should some untoward reason prevent you from so doing, apologize to your child as courteously as you would wish him to apologize to you. Like begets like.

Don't give your children a chance to question your absolute justice. Children have long memories.

Don't deceive your children when a physician or a dentist is required. Tell them the truth, and give them your moral support.

Don't tolerate "whining" or "talebearing."

Don't fail to instil honor and truthfulness. To "face the music" often requires courage, but it pays.

Don't fail to teach kindness to all dumb creatures.

Don't scoff at the tribulations of little people. They suffer very keenly.

Don't forget that when the ten-year milestone is reached, the personal education between mother and child should be very nearly perfect.

Don't forget that school life opens a new world. Fit your child to enter it morally as well as mentally.

Don't send your child to the first school which comes handy. Remember that much depends upon its daily association.

Don't fail to invite your children's confidence. Live so close to their hearts that all sense of years is obliterated.

Don't strive to divert a natural desire to learn the why and the wherefore of our be-

ing. Make the story so beautifully chaste, so true, that it becomes a matter of course. Don't as you value your motherhood, and would bind your children to you, permit others to make these precious disclosures.—*Selected.*

— ★ ★ —

Prompt People

DON'T live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost.

And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the first one that comes to hand, and you will find the rest all fall into line, and follow after, like a company of well-drilled soldiers; and the work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, "now!"—*The Lutheran.*

— ★ ★ —

Wasting Time

If a person were so foolish as to throw away a valuable piece of money into a pit, or in the sea, he would not literally throw away anything but the metal; but virtually he would throw away whatever best thing it would have purchased, as bread, clothing, refreshments, medicine for the sick, instructive books, etc. Even so, a person wasting time throws away, not the time itself only, but the opportunities and the privileges which that time presents.—*John Foster.*

— ★ ★ —

The Chautauqua Salute

THE Woman's Christian Temperance Union has done and is doing and is to do a great work for God and humanity, and its latest step is one of the best. It has set its influence against the Chautauqua salute. We never see an audience starting to shake its handkerchiefs with their millions of dry microbes in the air without a wild desire to run, and to shout to all who value life and health to run, and escape with their lives.—*The Watchman.*

— ★ ★ —

Uncertainty of Time

A MINISTER requested a lady to engage in a charitable work to which he thought her adapted. She declined, saying: "My stay here will be probably too short to be of use. I do not know that I shall be here three months." He answered her, "I do not know that I shall be here one." She felt his reproof, and accepted the proffered duty.

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A Short Story

¶ A few hundred years ago there lived two men who were devoted to God and one another. One, Huss by name, bravely gave his life for his belief and utterances, by burning at the stake. The other, Jerome, learning of his friend's fate, and after being subjected to a year's imprisonment, where he suffered untold tortures, weakened and renounced his so-called heretical ideas, and promised to submit to the exactions of the church. Jerome proved himself a man, however, as was shown by his subsequent actions. Once the enormity of his mistake was fully seen, he again boldly declared his confidence in Huss and the truths which they both taught. Result: he too was led to the stake, where amid the leaping flames he prayed God's forgiveness for even thinking of denying the cause which he loved. This same spirit prompted millions of others to lay down their lives for the truth's sake. Out of these centuries of bloodshed came a new order of things—Protestantism was born. It has grown popular and powerful. But alas, it too now shows signs of decadence.

¶ Interesting so far, isn't it? Two articles in the August SIGNS OF THE TIMES MONTHLY introduce these thoughts. One tells the story of the martyrs. The other, entitled "Protestant Degeneration," dovetails nicely into this story and clearly shows that history is repeating itself. Well, these are but two of the several interesting, helpful things to be found in this number. Altho known as an "Educational" number, articles bearing these titles may also be found:

"Shall We Fly?"
"Hell: Where Is It?"
"Astronomy—the Moon."

¶ Some of the very things you wish to know more about, aren't they? Other subjects of equal interest and importance every month. Get your name on our subscription list now. Only \$1.00 a year; 8 1-3 cents a month. Single copy ten cents.

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Order through your tract society, or SIGNS OF THE TIMES, Mountain View, California.



MOUNTAIN VIEW, CAL., JULY 26, 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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Articles on Higher Criticism close with this issue. There have been requests to put them in permanent form, and this is under consideration.

The "seventy years" captivity predicted by Jeremiah, over which there have been doubts and difficulties in the minds of Bible students, is made clear in the article on page 7. We trust it will be studied by students of prophecy.

There left us July 11 to take a position in the editorial and literary department of the International Publishing House at College View, Neb., Brother G. W. Erfurth, who has for some time been connected with the Pacific Press. Our sister publishing house will find him an efficient helper, a Christian gentleman, a devoted, whole-souled worker. So has he been among us. May God bless him in his work there.

We have received a neat little booklet containing a poem, "The Larger Hope," published some time ago in the SIGNS OF THE TIMES. It was suggested by Lord Salisbury's remarks on living and dying nations in a speech before the Primrose League in 1898. The author is Prof. George McCready Price. It is printed by the College Press Print, Loma Linda, Cal., on deckle-edged paper, tied with silk cord, and transparent flowered cover. The poem is an excellent one, and presents a great deal of needed truth for the present time. Prices can be had by addressing the author.

Just as we go to press the news of a disastrous fire in Portland, Oregon, reaches us. Five blocks have been swept by the destroying element, and the fire is still spreading. It is expected that the loss will exceed \$1,000,000.

A serious wreck occurred on the Southern Pacific coast line near Metz, thirty-six miles south of Salinas, July 12. Cause—too high speed in rounding a curve. Both engineer and fireman were killed. Many of the passengers were injured. Most of them were in their berths.

Among the many air accidents of late is that of the German dirigible balloon *Erhloeh*, which collapsed July 13 at Leichlingen, falling a distance of 1,000 feet, killing its five occupants instantly. The cause was the bursting of a benzine tank. The day before, Captain Charles S. Rolls, the aviator who flew over the straits of Dover and returned, was killed.

City of the Sun.—Prof. Pierre Rovada of Milan has a new plan for towns which he calls cities of the sun. Each block is to be circular. A great public building occupies the center. Radiating from that are twelve great avenues. Sweeping around nearer the circumference are two great circles; the segments between the avenues in the two outer circles are built with large blocks of houses, airy, sunny, and hygienic in every respect. From the inner circle to the center the sections of the circle are smaller and are to be arranged in the form of parks. It certainly is a splendid suggestion. Such a city as that, with entire absence of everything which would tend to engender disease and sickness, would be a wonderful blessing to the race. But this is too much to hope for in the present commercial conditions of the world.

Fake Consumption Cures

THE National Association for the study and prevention of tuberculosis have issued a warning which ought to be heralded far and wide. In a bulletin sent out under date of June 23 of this year they declare that over fifteen million dollars annually is poured into the coffers of those who exploit and advertise fake consumption cures, and worse still, most of this money is paid by those who can least afford it. The National Association has investigated several hundred so-called cures and treatments for tuberculosis now being advertised throughout the country, and finds that more than three million dollars a year is spent in soliciting the patronage of the public.

On examination it is found that the great majority of these cures contain harmful and habit-forming drugs such as morphin, opium, and chloroform. None of them will cure consumption; and the writer says—what the SIGNS OF THE TIMES has emphasized for years—that the only cure for this disease that has ever been discovered is the combination of fresh air, rest, and wholesome food; and we would add to that, abundance of sunshine. All of the cures that attempt to destroy the tubercle bacillus without these or to stop progress of the disease in some mysterious way are branded as frauds and impositions. They mention three classes of cures:

In the first class are included devices and drugs which can be bought for any sum ranging from ten cents to five dollars in a drug-store. The United States Department of Agriculture has just issued a bulletin in which some of the most used of these drugs and remedies are analyzed and condemned.

The second class of cures include the "institutes," "professors," or companies of "doctors," that is, "cures" and "institutes" and "professors" and "doctors" who, for a consideration, guarantee to cure consumption by some secret method of which they are the sole proprietors. There are nearly one hundred and fifty of these institute frauds in the United States cheating the people out of millions of dollars annually.

In the third class of "cures" are placed a number of home-made remedies which through either

ignorance or superstition have been advanced as treatments for tuberculosis. Some of these are onions, lemons, rattlesnake poison, coal dust, lime dust, pig's blood, dog oil, milk "strippings," and even alcohol; but these will not cure consumption.

The association says: "No drug, gas, or other material has yet been discovered which when eaten, inhaled, or injected into the body will kill the germs of tuberculosis. Fresh air, which contains more oxygen than any substance known, will destroy the germs of tuberculosis if it is breathed continually for a long enough period, and if rest and wholesome food are employed at the same time to build up the body." We gladly pass this information on. We hope that our readers will take note of it.

The Wretched Conditions in Our Cities.

The tenement-house department in New York have just reported that there are more than one hundred thousand living-rooms in that city absolutely without windows. Besides this there are nearly three hundred thousand living-rooms with inadequate light and air. More than one hundred thousand New Yorkers live in cellars, barred from both sunlight and air. In these quarters, inhabited largely by foreign population, children have a death-rate almost five times that of the city as a whole from preventable diseases. The past year it has been conservatively estimated that there have been twenty-seven thousand deaths from scarlet fever, cerebrospinal meningitis, measles, whooping-cough, intestinal diseases, tuberculosis, and other communicable diseases, which might have been prevented if proper conditions had been observed. And yet New York is supposed to be one of the most highly civilized cities in the world. But the whole city plan is unnatural. The old saying is forever true, "God made the country and man made the town," and he made the town in order that more money might be made from his fellow creatures. The sad fact is that thousands upon thousands will flock into the unbearable living places in the large cities when the country just a little way out will furnish them with pure air and sunshine. Better a tent or a shack out in the open, away from the cities, than living in many of the city flats even.

William A. McKeever, professor of philosophy in the State Agricultural College, Manhattan, Kan., is issuing a series of helpful bulletins. No. 1 is "The Cigaret Smoking Boy;" No. 2, "Teaching the Boy to Save;" No. 3, "Training the Girl to Help in the House;" No. 4, "Assisting the Boy in the Choice of a Vocation." No. 5 is "A Better Crop of Boys and Girls." A portion of this was given in a public address, and there has been such a demand for it that it has been issued as Bulletin No. 5. The first four have had a large circulation. The price of the bulletin is not given, but information concerning it can be obtained by addressing Prof. Wm. A. McKeever, State Agricultural College, Manhattan, Kan. In the last bulletin Professor McKeever demands that there should be courses in home training, in matrimony, and legal enactments demanding examinations of those who would enter matrimony. One may not agree with all that he says, but he certainly has given some splendid food for thought.

We have received a little pamphlet written by an earnest Christian minister entitled "My Lodge Experience; The Secret Order and Why I Left It." By George O. States. Published by the Southern Publishing Association, Nashville, Tenn. The price of it is 15 cents. It is especially addressed to ministers and members of the Seventh-day Adventist Church, and yet the author believes that these principles would be helpful to every sincere Christian. He takes up the lodge question in the light of Christianity. The pamphlet is certainly worth reading.

The Oxford University Press will issue a commemorative edition of the King James version of the Bible in May, 1911, in honor of the first printing of this version 300 years ago. English and American scholars are working to correct obsolete words.