





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3240.—Sinneth Not. 1 John 3:9

Will you please explain 1 John 3:9? When does this birth take place? Can a person lose it? And if he lose it, can he have it again? H. A. C.

We quote the scripture from the American Revised Version: "Whosoever is begotten of God doeth no sin, because His seed abideth in him: and he can not sin, because he is begotten of God." One reading the context will see very clearly that the apostle is contrasting two different characters and two different sources of character: the one of the devil; the other of God, and making the doing of God's will his business. The apostle is not speaking of detailed deeds, but of essential character. The one is as he is because he is born of the flesh and is led and controlled by the devil. The other is as he is because a new life has come into his being, a new power has taken possession of him. The living Word of God has been received. The old life has been given up, and the new seed has taken root and is dominating his life.

We have no desire to shade down the meaning of the apostle. "Born" would be better as in the Revised Version, "begotten." The full birth of the child of God is not completed till he shall come forth in the resurrection; but he is begotten here by the Word. That change takes place at conversion, when the man yields himself to God and receives the righteousness and life of Jesus Christ. The "can not sin" does not express a physical inability to sin, but it expresses the strength of the purpose in the soul. We read in Shakespeare an expression, "Look you, what I will not, that I can not do." We have the same thought phrased in these words in Luke 14:20: "Another said, I have married a wife, and therefore I can not come." Not that it was a physical impossibility for him to come, but he had no desire to come. He did not will to come. He preferred his wife to the invitation to the marriage feast. So it is in regard to the converted child of God. He does not practise sin. That is not his object, his purpose. We would not understand the text to mean that he can not fail. He may not see all things clearly. Alford remarks that one's having been born is in danger of becoming a mere fact of the past instead of a fact in the present. The apostle does not say that he *was* born of God, but *is*. It is the present life with which he deals. Alford tells us that almost all the expositors understand, "because he is born of God," and "because His seed remaineth in him," in the sense of, "in so far as he is born of God he can not sin." It seems as tho this very thought must be understood as expressed in the text, because there are many souls that truly enter Christ's service and truly persevere unto the end, yet who fail; fail through ignorance of understanding God's will; fail in not knowing their own weakness and His strength in certain particulars; fail to know how to apply His grace to the particular sin; yet God counts them His children all the way because it is in their heart to do His will, and if they sin they show that they are His children by the godly sorrow which is wrought in them.

Luther has expressed it as saying that a child of God in this conflict receives indeed wounds daily, but never throws away his arms or makes peace with his deadly foe. Sin is in the flesh; and if the flesh be allowed its way, sin will remain in the flesh. It is sinful flesh that man possesses. Its tendency is to corruption, ever downward. The difference between the begotten child of God and the child of the flesh and of the world is that in the latter sin is dominant, a controlling element or power. In the former the Spirit of Christ is dominant. Sin is compelled to take the place of prisoner. But God gives His life, His Spirit; and the child of faith by that Spirit crucifies or puts

to death daily and constantly the deeds of the flesh. Rom. 8:12.

"If one shall lose his living connection with God, can he gain it again?" It seems to us that the whole tendency of the Scripture teaches that he may. Take Jeremiah 2 and 3 for instance, in which God tells Israel that they had departed from Him as a wife departs from her husband, willingly, wickedly, sinning against Him; and yet read the plea that the Lord makes: "Return, ye backsliding children, and I will heal your backslidings." Take the parable of the prodigal son, the son who left his father's house and spent all his living with the wicked and the dissolute. Yet when he came to himself he returned and was welcomed and clothed with the best robe.

God would have the living seed abide in the hearts of His children so that they may be kept from sin. He writes His wonderful Word of life that we may not sin. "These things write I unto you, that ye sin not," or as rendered by some, "that ye may not sin," that is, be kept from sin, have within you that power which will enable you to overcome sin. But He continues, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." He will forgive the sin, restore the standing, and count us still His children. It is the abiding life which God desires. Read in connection with it the first seven verses of John 15.

3241.—The Length of a Generation

How many years are there in a generation? Does not Matthew 1 teach that there are about forty-two years in a generation? May we not take that as fixing the time of a generation? R. M. G.

The Bible gives us no method by which we may definitely fix a generation. The very fact that it gives different lengths of time of a generation shows that it would have us fix up no definite time. The generation in Noah's time seems to have been 120 years. At least God placed that limit upon that generation. Coming down to the days of Abraham, then we have it stated in the 15th chapter of Genesis that his seed should be a stranger in a land that was not theirs, and should serve that nation where they were strangers, 400 years, but in the fourth generation they would come back to Canaan. That would fix the generation there at one hundred years. In Matthew 1 we have a record of 42 generations from Abraham to Christ. From the time that Abraham begot Isaac, which would be the beginning of the next generation, it was about 1898 years. That divided by 42 would make a little more than 45 years to a generation. From Abraham to David was about 898 years of 14 generations, which would make more than 64 years to a generation. From David to the carrying away into Babylon, 394 years of 14 generations, making about 28 years to a generation; while from the carrying away into Babylon to Christ, a period of 606 years, covering 14 generations, would make about 43 years to a generation. So you see there is no uniformity regarding the length of a generation. God has purposely hidden from us this fact in order that men in the last days may not be setting time for Him to come.

3242.—Matt. 17:1; Luke 9:28

Please explain the comparison of Matt. 17:1 with Luke 9:28. R. W. T.

There is no real difference between the two. The exact time is not stated in either of them. The one says, "And after six days Jesus taketh Peter, James, and John." The other, "And it came to pass about eight days after." The Bible is not always exact as regards time, because the time is not important. So we read regarding the trial, crucifixion, and resurrection of Jesus. Many times this is spoken of as "in three days," "within three days," "after three days," "the

third day." All these expressions are used, between which there might be some difference if we were to hold technically to the exact wording. The Lord gives us just such instances as this to show that we should not do that. After Jesus had told them that there were some standing there who should not taste of death until they saw the kingdom of God come, Matthew then says that after six days—not just six days—but "after six days" the transfiguration scene came, and Luke tells us "about eight days after." We may clearly see that there is no contradiction, but simply a little legitimate latitude in speech.

3243.—The Brothers of Jesus

In replying to a question concerning the brothers of Jesus a few weeks since it was not thought necessary to say that the brothers were probably children of Joseph by a former wife. These in the Jewish law would be termed brothers even tho they were not the actual blood brothers of Jesus. Joseph was the father of Jesus in law, and Joseph's children were the brothers of Jesus in law. They belonged to the same family. The circumstances given in that reply would seem to indicate that they were older. The Bible does not expressly say. There are a great many other things which it does not expressly say. It does not satisfy our curiosity, but the reasons given are very probable. We did not intimate that His mother was not a virgin. We supposed every one understood that. Jesus was her first child, and presumably tradition may be correct in saying that He was her only child. Joseph seems not to have been living at the time of the crucifixion, or Jesus would not have commended His mother to John for his care and protection. The act of our Lord would also indicate that she had no other sons herself.



Schedule for Week Ending September 24, 1910

Sunday	September 18	Matthew 9, 10
Monday	" 19	" 11, 12
Tuesday	" 20	" 13, 14
Wednesday	" 21	" 15-17
Thursday	" 22	" 18-20
Friday	" 23	" 21, 22
Sabbath	" 24	" 23, 24

OUR readings are wholly in the book of Matthew, beginning with chapter 9, ending with chapter 24. Note the miracles. See in them just what God designs that we should see in them—evidence of His power to save from sin. We would not be understood by this that He is not just as willing to heal now as He ever was, for He is; He has the same power to heal in answer to faith as when He personally touched the blind eyes, laid His hand upon the withered form, spoke to deaf ears, and full and complete healing came; but He would have us understand also that the greatest of all diseases that afflict humanity, the very root and foundation of them all, is sin, and He who healed the palsied man is also able to say, "Thy sins are forgiven thee."

MATTHEW 24 is a threefold prophecy in answer to the disciples' questions as to the second coming of the Master; the first having to do with the various events which would take place before the consummation of the age or the end of the Christian dispensation. Verses 15-20 are especially upon the destruction of Jerusalem, tho there are references to it elsewhere. Then from that time we are carried on through the great tribulation which comes upon God's people to the second coming of our Lord and Saviour Jesus Christ. Special signs are given of that coming; and so far as this chapter is concerned the shaking of the powers of heaven and Christ's coming are the next great events awaiting us.

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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Man's Sin and Saviour

By E. J. Hibbard

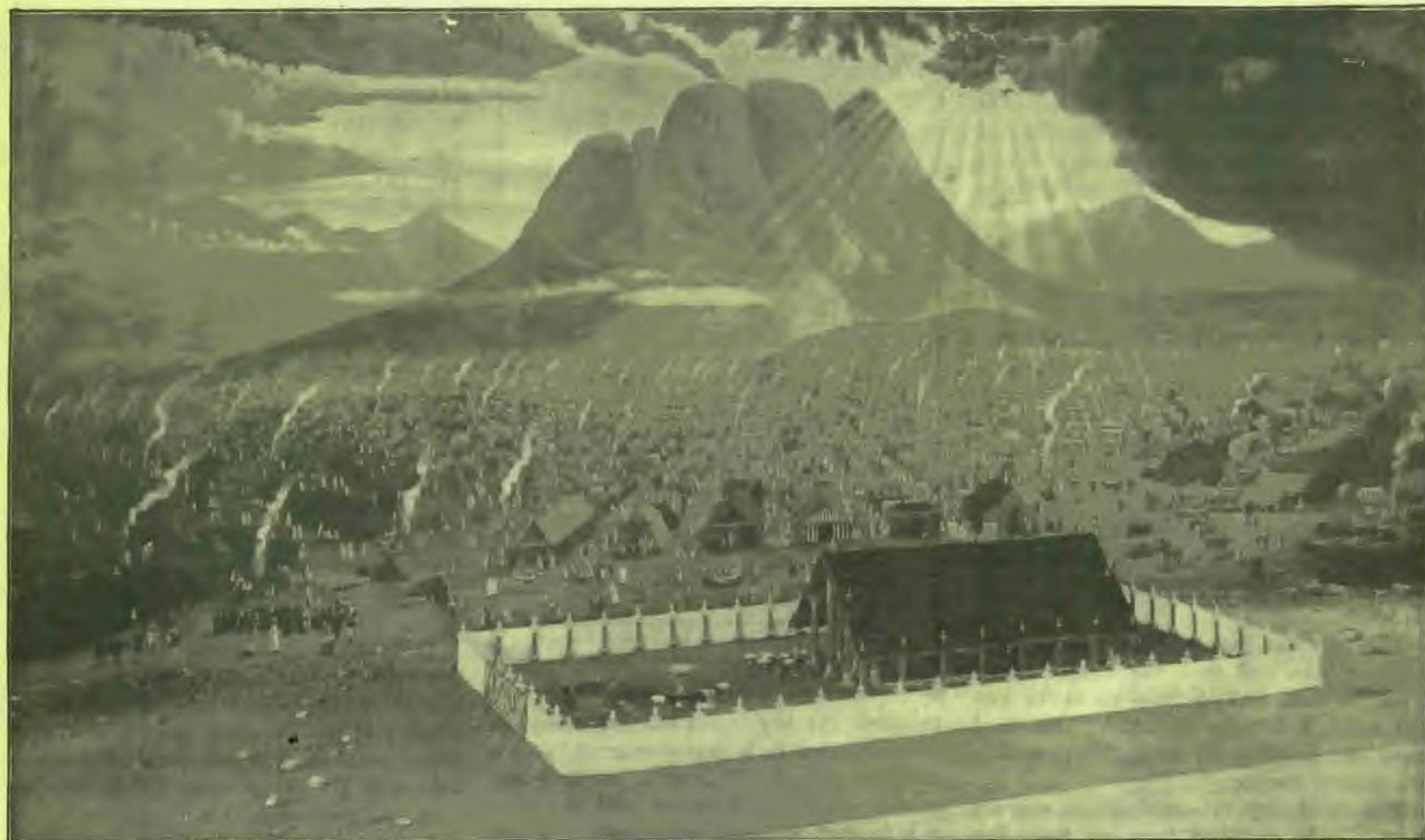
X. Christ's Sacrifice and Priesthood

IT has been found, by a careful study of the sanctuary service, that the temple itself, and the articles of furniture contained in the holy and most holy places, together with the sacrifices and priesthood, each and all typified something concerning the life and sacrifice of Christ. The temple, as a whole,

ceased by divine order. And hence we plainly read in Heb. 7:12, "For the priesthood being changed, there is made of necessity a change also of the law."

In a previous number we noted that in the plan of God there were two laws, the one pointing out sin, and the other prescribing a remedy therefor. This remedial law provided a priesthood, sacrifice, and the temple service — all shadows of good things

but His body instead. Hence His sacrifice was not according to the law of sacrifices; for in no case was the priest ordered to offer his own body a sacrifice for sin. Further, the law of the Levitical priesthood pertained entirely to men on this earth; but Christ began His priesthood in heaven. We therefore read that "if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the



MOUNT SINAI, THE CAMP OF ISRAEL, AND THE SANCTUARY AND COURT COMPLETE

From Kelchner's Model

represented the temple of His body; the sacrifice, His death on the cross; the showbread represented Him as the bread of life, and the candlestick the light of life. The altar of incense, with its odors perpetually rising heavenward, stood for His intercession; while the law enshrined within the ark in the most holy place was and is a transcript of His character. The Levitical priesthood was a type of His heavenly priesthood, tho these services could but dimly represent that phase of the mediation of Christ for sinners. And therefore at the commencement of Christ's priesthood in the heavenly sanctuary, the Levitical priesthood, *with all that shadowed forth Christ's sacrifice and work,*

to come. But the shadow did not bring perfection; it only pointed out the coming One, through whom alone perfection may be obtained.

Reason for the Changed Law of the Priesthood

The law of the priesthood made it impossible that any should act as priest unless he were of the tribe of Levi and the family of Aaron. But Christ came of the tribe of Judah, and hence could not be a priest according to the law. Again the law prescribed the offering of animals — bulls, goats, lambs, turtledoves, and the like — for sin; yet Christ offered none of these,

pattern showed to thee in the mount." Heb. 8:4, 5.

The Cross a Necessity

For several reasons it was necessary that Christ should die on the cross. First, because the wages of sin is death, and because sin is the transgression of God's perfect law, and because that law could not be changed to meet the necessity of man in his fallen condition. And that the statutes of heaven might be maintained before the universe, the penalty of sin must be met either by the transgressors or else by One whose life was equal to all of theirs. This was abundantly met in the sacrifice of Christ. It also was only by the death of Christ that

men could perceive God's love. In their fallen condition all men have conceived the thought that God is their enemy, that He hates them, and that He is always on the watch to get some reasonable excuse for punishing them. But this is the reverse of the truth. It is John the beloved who exclaims, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." 1 John 3:16. And the apostle Paul adds his testimony by saying that "scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. 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. 5:7-10.

This reverses the heathen idea of an offended God demanding the death of somebody to satisfy His own wrath; and because He could not justly wreak His vengeance on man, He vented His spite upon His own Son. Now it was not to satisfy God's wrath and to reconcile God to man, but rather to reveal God's love, that man's alienation and aversion to God might be reversed, and man return to His agreement and obedience to God, that Jesus suffered death.

Abolished the Enmity

In the words of Paul to the Ephesians, a third reason might be given why it was necessary that Jesus should die on the cross: "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, *having slain the enmity thereby.*" Eph. 2:14-16.

It is here seen that in order to make peace between man and God, the enmity which Paul, in Rom. 8:7, declares to be the carnal mind, had to be abolished. This Paul says was done by the cross, "having slain the enmity thereby."

But the enmity, or carnal nature, was not simply to be abolished from *our* flesh; but in the words of the scripture just quoted, "having abolished in *His* flesh the enmity," Christ died as herein stated.

This brings us to the fact that in redeeming man from sin, Christ came to this world and was born of human flesh as it was found in the world after four thousand years of degeneracy. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:16-18.

"For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

Tempted as Man

Now if Christ had come into this world possessed only of a divine nature without the human, He could not have been tempted at all by sin, much less tempted as we are; and again, had He taken on Him the nature of angels, He could have been tempted only as angels are tempted, and not as man is tempted; and still again, had He taken the unfallen nature of man, as he was in the Garden of Eden before sin entered, He could then not have been tempted in *all points* like as *we* are tempted, and therefore could not have felt, under temptation, as we feel when tempted. Upon this point James speaks specifically: "Let no man say when he is tempted, I am tempted of God: for *God can not be tempted with evil*, neither

sary, since all men are called upon to die, that Jesus Christ, in meeting all that man has to meet, should Himself pass through the portals of death. This He did on the cross. Thus from every point of view that the rational mind may conceive, it was necessary, in order that Christ should meet the justice of the divine law, to reveal God's love to man and thereby reconcile him to God, that He should be tempted in all points like as we are tempted. And finally, that He might be a merciful and faithful High Priest, that He should enter this world, be born of the flesh, tempted like as we are, and die as men die, in order that He might be a perfect Saviour. "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

After the Order of Melchizedek

It was therefore necessary, after the ascension of Christ to the right hand of God and the heavenly sanctuary and priesthood, that the attention of man should be called from earth to heaven, and from the earthly priesthood to the heavenly priesthood. The book of Hebrews deals almost exclusively with this subject; for in the second chapter, Paul begins by revealing Christ as our High Priest. This is repeated in the third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth chapters. But He is here referred to as a Priest after the order of Melchizedek and not after the order of Aaron; because Melchizedek, in his priesthood, had no predecessor or successor, while in the Aaronic priesthood there were successors, as they were mortal men subject to death. "But this Man, because He continueth ever, hath an *unchangeable* priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

It is therefore evident that, since the ascension of Christ, there has been no divinely ordained priesthood on earth, excepting it be the whole church of Christ, every member of which Peter declares to belong to a royal priesthood, "an holy nation and peculiar people."

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised.)" Heb. 10:19-23.

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"THE heavier the load the lighter the heart — if He bears the load with us."

— ★ —

"It is the yielding and not the temptation that makes the sin."

The Christian's Dream

By Henry Quarles Nicholson

I SAW the face of nature change erewhile;
On lightning wings my fancy sped the air;
The world was once again redeemed of guile,
Nor sin nor lust again found lodgment there.
The soul-inspiring songs of spirits free,
Resounded through ethereal space so clear;
The light celestial shone as one vast sea,
Its brightness penetrating everywhere.

No longer Death, unfettered, roamed at will;
No longer Satan plied his fiendish power;
There was no guilt the trusting heart to chill,
Since Love, sublime, supremely ruled the hour.
Such was the scene my fancy feasted on.
While thus entranced, I saw, through space afar,
A crystal veil, more dazzling than the sun.
'Twas turned aside, and looped up by a star.

Within this opening, with enraptured view,
I gazed spellbound. The Great One thronéd high
Brightened the place. With rapture then I knew
The wondrous glory of the Deity.
No pen can paint, no tongue can words command,
However deep in poesy they're skilled,
To tell the beauties of that wondrous land,
That spread before me and my senses thrilled.

My brightest hopes conceived not, nor my mind,
With all its endless reasoning, soared so far
Within the bounds of fancy's realms to find
A faint conception of the bliss was there.
The wild, enchanting dreams of fairy days,
With all the vast, luxurious splendor wrought,
The mind bewildering in their charmed displays,
Were lisping in the alphabet of thought.

tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:13-15.

With this in view, the most careless reader can easily perceive that what we have just claimed is true,—that as God, or with the nature of angels, or unfallen man, He could not have been tempted as we are tempted. But He *was tempted in all points* like as we are; and therefore He was obliged to take upon Him a nature such as ours, in order to be tempted like as we are tempted.

But the final temptation, when all others have failed, which Satan brings upon men, is to weigh their lives in the balance between duty to God and obedience to himself. Speaking of Job, Satan said, "Skin for skin, yea, all that a man hath will he give for his life." And this time the original liar told the truth. It was therefore neces-

Temperance in the Family

By Mrs. E. G. White

OUR accountability extends beyond our own well-being. Our influence is constantly affecting others, either for good or for evil. In a preeminent degree is this true of all parents. Fathers and mothers who gratify inclination and perverted appetite, at the expense of health, are not only working against their own physical life and moral advancement, but they leave their perverted appetite and their enfeebled moral power, to their children.

Liquor drinkers and tobacco devotees transmit their insatiable craving, their irritable nerves, and their inflamed, corrupted blood to their offspring. The licentious hand down their own weakness and wickedness, with a host of vile and loathsome diseases, as an inheritance to their children. Fashionable vices are debilitating and debasing the race. In physical strength, and in moral and intellectual power, every generation falls lower than the preceding. In consequence of the sinful habits of men, the world has become a vast lazarus-house. Satan exults at the success of his devices. Society is demoralized, the church is cursed, and God is dishonored.

The Reason of Trouble

The violation of God's law lies at the foundation of all the misery that flesh is heir to. It is intemperance, transgression of the laws of life and health, that has shortened the years of men, and made these few years full of sorrow and pain. Parents are not only responsible in most cases for the violent passions and perverted appetites of their children, but for the infirmities of the thousands born deaf and blind and idiotic. Sins of omission and of commission have brought the sure result.

The effect of stimulants and narcotics is to lessen physical strength; and whatever affects the body, will affect the mind. A stimulant may for a time arouse the energies and produce mental and physical activity; but when the exhilarating influence is gone, both mind and body will be in a worse condition than before. Intoxicating liquors and tobacco have proved a terrible curse to our race, not only weakening the body and confusing the mind, but debasing the morals. As the control of reason is set aside, the animal passions will bear sway. The more freely these poisons are used, the more brutish will become the nature and disposition of men.

Educating the Children

Parents who indulge appetite by eating to excess even of wholesome food, place a needless tax upon the system, and their children will be disposed to self-indulgence and gluttony. Such parents transmit their own perverted appetites to their offspring, who have far less moral power to resist temptation than had the parents. Then, instead of seeking to cure the evil which they have wrought, these fathers and mothers, by their own example, educate their children to in-

dulge appetite regardless of reason, and to give loose rein to animal propensities. Many children die before reaching maturity, while many are ruined for time and for eternity, by tempers and appetites transmitted in consequence of the sinful indulgences of the parents.

Unwise, self-indulgent, weak-principled women will urge upon the mother the gratification of every wish and impulse as essential to the well-being of her offspring. But the error of such teaching is clearly seen in the light of facts presented in Bible history. The mother is by the command of God Himself placed under the most solemn obligation to restrain perverted appetite. Whose voice will we heed—the teachings

their influence may be such as God can approve.

It is a deplorable fact that there is a widespread neglect of these precepts of the Bible which have a bearing upon life and health. Many make the subject of temperance a matter of jest. They claim that the Lord does not concern Himself with such minor matters as our eating and drinking. But if the Lord had no care for these things, He would not have revealed Himself to the wife of Manoah, giving her definite instructions, and twice enjoining upon her to beware lest she disregard them. Is not this sufficient evidence that He does care for these things?

How Shall We Order the Child?

The inquiry of fathers and mothers should be, "What shall we do unto the child that shall be born unto us?" We have brought before the reader what God has said concerning the course of the mother before the birth of her children. But this is not all. The angel Gabriel was sent from the heavenly courts to give directions for the care of children after their birth, that parents might fully understand their duty.

About the time of Christ's first advent, the angel Gabriel came to Zacharias with a message similar to that given to Manoah. The aged priest was told that his wife should bear a son, whose name should be called John. "And," said the angel, "thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." This child of promise was to be brought up with strictly temperate habits. An important work of reform was to be committed to him, to prepare the way for Christ. Intemperance in every form existed among the people. Indulgence in wine and luxurious food was lessening physical strength, and debasing the morals to such an extent that the most revolting crimes did not appear sinful. The voice of John was to sound forth from the wilderness in stern rebuke for the sinful indulgences of the people, and his own abstemious habits were also to be a reproof of the excesses of his time.

The True Beginning of Reform

The efforts of our temperance workers are not sufficiently far-reaching to banish the curse of intemperance from our land. Habits once formed are hard to overcome. The reform should begin with the mother before the birth of her children; and if God's instructions were faithfully obeyed, intemperance would not exist.

It should be the constant effort of every mother to conform her habits to God's will, that she may work in harmony with Him to preserve her children from the health- and life-destroying vices of the present day. Let mothers place themselves without delay in right relations to their Creator, that they may by His assisting grace build around their children a bulwark against dissipation and intemperance. If mothers would but follow such a course, they might see their children, like the youthful Daniel, reach a

Sunset

By R. A. Gilstrap

WHEN my life's sun at last is fully set,
When all is dark and silent round my tomb,
And earthly scenes are faded from my sight,
I wonder if, for all my toil and fret,
For all my blindly groping through the gloom,
Some soul may have a greater share of light.

When I have done the task that's given me,
When He who gave has taken back my soul,
And God's true record has been signed and closed,
I wonder if the record then shall be,—
When all our present trials backward roll,—
"He did his best, tho Satan oft opposed."

Is there a task that I have left undone?
A little kindly word I left unsaid?
A stroke for truth I did not make, but should?
Then, Father, grant that at the setting sun,
My evening sky may still show clear and red,
Impute to me not what I did, but would.

And O, think not upon the times I slipped,
Upon the times I faltered in the strife,
But of the character I would have shown.
For many were the snares, and oft I tripped,
And oft I stumbled, in the path of life,
Among the thorns by which it is o'ergrown.

And help me still to know that blame and praise,
And all the pleasure human friends may give,
And all the recompense of earthly bliss,
And all the strife or joy of earthly days,
Are only loss when we have ceased to live.
Thine approbation, Lord, is more than this.
Selma, Cal.

of Infinite Wisdom, or the voice of human ignorance, weakness, and superstition?

The Mother Molding the Child

The thoughts and feelings of the mother will have a powerful influence upon the legacy she gives her child. If she allows her mind to dwell upon her own feelings, if she indulges in selfishness, if she is peevish and exacting, the disposition of her child will testify to the fact. Thus many have received as a birthright almost unconquerable tendencies to evil. The enemy of souls understands this matter much better than do many parents. He will bring his temptations to bear upon the mother, knowing that if she does not resist him, he can through her affect her child. The mother's only hope is in God. She may flee to Him for strength and grace; and she will not seek in vain. Fathers as well as mothers are involved in this responsibility, and they too should seek earnestly for divine grace, that

high standard in moral and intellectual attainments, becoming a blessing to society and an honor to their Creator.

Had parents for years past studied the Scriptures more and the magazines of fashion less, had they realized that their course might determine the destiny of hundreds, and perhaps of thousands, what a different state of society might now exist. We are responsible for the good we might have done, but failed to perform, because by sinful indulgence we placed ourselves in a condition of physical and mental inefficiency. The cause of reform to-day is suffering for want of men and women of integrity and moral worth. They are needed to advocate by precept and example the principles of self-denial which will be a safeguard to our youth.

Cooperate with God

Can we look upon the unbelief, intemperance, and crime that seem to be deluging the earth, without feeling our souls stirred to the very depths? Infidelity is rearing its proud head. "The fool hath said in his heart, There is no God." The cry of fathers and mothers and of nations that have forsaken God, and have been forsaken by Him, will ere long rend the heavens. What can hinder the crime, what stay the wo that is upon all nations? This evil might have been prevented, had previous generations been trained to fear and love and reverence God. Let us now do what we can individually to bring about these changes. Explicit instructions have been given in the Word of God. Let these principles be carried out by the mother, with the cooperation and support of the father, and let children be trained from infancy to habits of self-control. Let them be taught that it is not the object of life to indulge sensual appetites, but to honor God and to bless their fellow men.

Fathers and mothers, labor earnestly and faithfully, relying on God for grace and wisdom. Be firm and yet mild. In all your commands aim to secure the highest good of your children, and then see that these commands are obeyed. Your energy and decision must be unwavering, yet ever in subjection to the Spirit of Christ. Then indeed may we hope to see "our sons as plants grown up in their youth; and our daughters as corner-stones, polished after the similitude of a palace."

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Opportunity and Time

GREAT is the worth and excellency of time. All the treasures of the world can not protract, stop, or call back one minute of time. O, what is man, that the heavenly bodies should be wheeled about by almighty power in constant revolutions, to beget time for him! (Ps. 8:3.) More precious are the seasons and opportunities that are in time for our souls; those are the golden spots of time, like the pearl in the oyster shell, of much more value than the shell that contains it.

There is much time in a short opportunity. There is a day on which our eternal happiness depends (Luke 19:41, 42; Heb. 4:7). Lost opportunity is never to be re-

covered by the soul any more (Eze. 24:13; Rev. 22:11). To come before the opportunity, is to come before the bird is hatched; and to come after it, is to come when the bird is flown. There is no calling back time, when it is once past. See this in the examples you find (Luke 13:26; Eccl. 9:10). It is wholly uncertain to every soul, whether the present day may not determine his leave in this tabernacle, and a writ of ejection be served by debts upon his soul to-morrow (James 4:13; Luke 12:20). As soon as ever time shall end, eternity takes place. . . . We are now measured by time, hereafter by eternity.—*Flavel*.

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He Will Come Again

By Mrs. Luvernia Cowan

Acts 1:9-11

"Ye men, why stand ye gazing up in a cloudless sky?

Why is your heart so troubled? why tears bedim your eye?

Know not ye this same Jesus who walked with you to-day,

Will come again, in glory, at the closing of the day?

"Cease, then, from sad repining, and wipe away your tears.

This glorious second coming is yet for many years. Go, write the words He gave you, and bind them in a book,

And pass it down through ages. He told you when to look."

The faithful men departed, and well performed their task;

The mighty truth they taught us, no evil cloud can mask.

And as we read the pages o'er we know that it is true,

And soon this blessed Saviour will come for me and you.

There's a foe to conquer, a call for volunteers; In every tongue and nation, a sign for God appears.

Gird on the armor tightly, the fiery darts withstand;

The mighty foe's advancing, he's seen on every hand.

Christ is our faithful leader, His Word our shield and sword;

God's law the path to guide us, and point us heavenward;

When the mighty foe surrounds, and help seems almost flown,

Our Saviour then is coming to lead us safely home.

Portland, Ore.

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Not What I Feel, but What I Will

By Charles L. Taylor



FEELINGS are altogether unreliable. One may feel his worst and yet do his best.

A good feeling is often found in company with reprobate acts.

It is often true that God is nearest His children when their feelings tell them He is farthest away.

Even in physical matters the feelings are inconsistent and untruthful. Many times they lead into trouble, by failing to speak in time of danger, and by giving false alarms when danger really does not exist.

Feelings are only nerve-voices. And the nerves, like telegraph wires, may become tangled, form short circuits, and transmit to the brain all sorts of confusing, misleading, false, destructive messages.

Everybody understands somewhat of this from the experience of weariness. When worn out, exhausted by long hours and taxing toil, one feels oftentimes that his life

is a failure, that God is far away, that there is no use trying to overcome. The slightest conversation with his feelings convinces him that he himself is a hypocrite, and that others, too, are only shamming.

Sometimes illness comes. The trouble may be either functional or organic. Then it is that the believer becomes sorely tried, life takes on a different hue, and in place of bright hope, he settles down into gloom and even despair. He is sure that he is lost, that God is angry with him; and so he ceases to pray. And he *feels* every bit of it.

In some instances, people are caught napping; and being surprised by temptation, they go astray. Then, waking as it were from a dream, they find themselves overwhelmed with various and conflicting emotions. Everything seems unreal, untrustworthy. They feel themselves unconverted, God's Word unlovely, and even heaven itself undesirable. Yes, they feel it all.

But, reasoning sanely and soberly, we all know that God doesn't change with our changes, that hope is not blighted and blasted by illness, that failure does not do away with the love of God.

On the other hand, *good* feelings may not be taken as evidence of a good Christian life. A person may "*feel*" that he is getting along well when in reality he is not.

No, feelings are unreliable, and therefore are not to be trusted. The child of God rests his confidence upon an altogether different foundation.

Going Contrary to Feelings

In the spiritual life, as in the physical, we are called upon to exercise the will. Each day witnesses to the fact that young people may go contrary to their feelings, and by so doing win their greatest victories. They do not *feel* like arising in the morning; but hearing the call of duty or privilege, they deliberately set aside and ignore their feelings, and make the very most of the day's opportunities. The feeling of dislike for work in no wise cancels the fact of the day nor the fact of its responsibilities, because the will is brought into play.

Just so it is in the business of serving Christ. Various things may contribute their quota of bad feelings, or, perhaps, lack of feelings, so that the blessings of the Sabbath, of the prayer-meeting, of the reading of the Bible, of laboring for others, may not appeal to us; nevertheless, the will, the deciding power of the life, may so effectually do its part that the heart shall thoroly enjoy all these things which otherwise would be lost.

It is too often true that we do right simply because we "*feel* like it," rather than from a sense of love and filial obedience toward God. We are to love Him and serve Him because He first loved and first served us. And this we may *always* do, feeling or no feeling. And the reward is just as great, if not greater, when we thus act from principle, and will to do in order that God's will may be fulfilled.

Dear young friend, let me urge you to live no longer by feeling. Live every day in the great facts of truth, and make sure that your life is one long I WILL for God.



XXIII. Zion versus Greece

Zechariah 9

THE ninth chapter of Zechariah is a prophecy of coming events, and deals principally with the conquests of the coming nation. Persia was at this time ruling as the great universal empire, but in this chapter we are told in prophetic words of the oncoming of Greece. A number of the cities that are to be punished, even destroyed, by Alexander the Great, are given in the first seven or eight verses, but Jerusalem is to be spared. Says the Lord, "I will encamp about Mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with Mine eyes."

Evidently reference is here made to the march of the conqueror of the Persians, Alexander the Great. His was one of the most eventful expeditions in the history of mankind. Persia was destroyed in a very short period, and the empire of Alexander himself was soon greatly changed. As was prophesied by Daniel, he cast Persia down to the ground, and waxed very great, and when he was strong the great horn was broken. With remarkable perception he realized the dependableness of the Jewish people, and impressed the same thing upon his successors. When he came into Judea he sent to the high priest for aid against Tyre, and also demanded the tribute paid to Darius, promising that the ruler of the Jews would not repent for having chosen the friendship of the Macedonians. The high priest refused on the grounds of his oath to Darius. Alexander threatened to make Jerusalem an example for this disobedience to him, and after the conquest of Gaza he prepared to fulfil his threat.

Jaddua the high priest, and his people, prayed to the Lord, and the priest was shown in a dream by night that he need not fear the wrath of the king, and he went with perfect confidence to meet the great conqueror. The gates of the city were thrown wide open, and there marched out, not an army such as encountered the Romans, but a multitude in white garments, the priests going before in raiment of fine linen. The high priest in his apparel of purple and gold, on his head the miter, and on the miter the golden plate wherein was written the name of God, advanced alone to meet the great Alexander. Alexander, who was expected to give the city to be plundered, and the high priest to be insulted and slain, kissed the name of God, for he recognized in the priest one whom he had seen in like dress in a dream, and who had bidden him, when hesitating, to cross to Asia, for he would go before his army, and deliver the Persian empire into his hands.

As the result of this experience Alexander the Great made very liberal terms with the Jews. They were allowed to live in Judea according to their own laws; the tribute was

remitted every seventh year; and he made other conditions very favorable to them.

Sons of Zion and Greece

And now began to come true the great promise of God that He would set the sons of Zion against the sons of Greece; make His children as the sword of a mighty man. Verse 13. Yes; as one studies the history of that time he realizes that verse 14 has been truly fulfilled: "And the Lord shall be seen over them, and His arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south." Verses 16, 17: "And the Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!"

Then it was that Alexander's dream was fulfilled, for the high priest showed him the prophecies of Daniel which declared that a Greek would destroy the Persian empire.

The Date Palm

By Delwin Rees Buckner

WHERE desert waste continually drifts,
The noble, fruitful, heaven-breathing palm
Through rude, unfeeling wind, or gentlest calm,
Its crown of everlasting green uplifts,
And firmly stands, nor for a moment shifts
The place where it hath tied its roots, while from
Its branches music rises like a psalm
To Him who gives the universe its gifts.
O, tree of triumph, mounting to the skies,
Triumphant, e'en in worthless, barren sand,
When God's redeemed have battled with the
grave
And won; when their sweet songs of joy arise,
With harps of gold, there'll be in every hand,
O palm, thy leaves of victory to wave.
Esmeraldas, Ecuador.

Alexander could not but see in the vision of the notable horn a picture of himself, and so his dream that a priest clothed like this high priest would urge him on into Asia to conquer Persia he now saw fulfilled; he could go forward with confidence believing in this word of the prophet and the priest of the most high God of the Israelites. Some may doubt this historical fact, but there is one thing that can not be doubted by the student of history.

Alexander made that people who had been the most despised part of the enslaved under the Medes and Persians equal in privilege to his own Macedonians. While Alexander could hardly brook the absorption of the Persians, he honored the Jews with the highest grade of citizenship. God's people, who had been the most despised of the enslaved, became the most trusted of the trusted. They became a large portion of the second and third then known cities of the world. They became citizens of Alexandria, and Antioch, and Ephesus, without in any sense ceasing to be Jews.

The immediate successors of Alexander followed the policy of their great exemplar; and wherever God's people failed of these gracious privileges, it was because of unfaithfulness to the Lord, bringing troublous

times upon them because of their sins. But in a remarkable sense for hundreds of years God gave His people grace and favor before the world.

A Type of Things to Be

But the prophecy is not fulfilled alone in the Jews before the first advent. That prophecy looks forward as well to our own time. God's people to-day have favor before the world in the execution of the closing work. "And the Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!"

In the midst of these promises that God would protect His people during the great march when Alexander would destroy all the peoples about them, the Lord throws in the wonderful promise of the coming of the Messiah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Verse 9. It was customary for the king of the Jews to ride in this way when about to be crowned; therefore when Christ was seen riding upon the ass, and advancing toward the city of Jerusalem, it was a declaration of His Messiahship, and those who read properly the sign gave Him the allegiance that belonged to a king. But there were those who refused; those who controlled the destiny of the nation, those who were the rulers among the chosen people, refused the Christ, and brought upon themselves swift destruction.

Grecian Philosophy

There is another particular in which God set His chosen against the power of Greece. The system of philosophy generalized by Plato and Aristotle, formulated by Socrates and his followers, has held a commanding influence in the world from the time of these teachers until to-day. It was a philosophy of great power and influence even in the time of Christ, but God puts His truth in antagonism with that materialistic teaching. How grandly Christianity conquered for years, the history of the opening centuries of the Christian era well exemplified; but there came a time when so-called Christian teachers began to rationalize; began to formulate Christianity in terms of Grecian philosophy. The apostasy came as a result; Christianity was Grecianized, Platonized. But even to-day pure, vital, true Christianity is more than a match for all the philosophy of the Grecians. Note what some say as to the power of Grecian teaching even now:

"We are all Greeks. Our laws, our literature, our religion, our art, have their roots in Greece."—*Shelly.*

"Except the blind forces of nature, there is nothing that moves in the world to-day that is not Greek in origin."—*Henry Sumner Maine.*

But Grecian philosophy is of Egypt.

"These are strong statements, but let us see if conditions to-day do not prove their accuracy. Much of the learning and philosophy of Greece was taken from Egypt, that land of dense darkness,—so designated by the Word of God. Many of the Egyptian myths and gods were adopted by the Greeks, thus the Greek conception of truth was based largely upon Egyptian philosophy."—*John K. Jones.*

Evolution itself, the great form under which all science teaching is nowadays cast, comes direct from the Grecian and the Indian philosophies; but against these atheistic teachings of Greece, Christianity opposes itself. God sets the sons of Zion against the sons of Greece; and if they cling faithfully to the Word of God, the issue is not at all uncertain. The man arrayed by that Word which is the sword of the Spirit becomes as the sword of a mighty man. Over such the Lord is seen, and the prosperity and success are a sign of God's all-triumphing Word.

God keep us from the Grecian philosophies that are to-day taught in the world as scientific truth. May we be sons of Zion rather than sons of Greece.

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Why We Oppose Religious Legislation

By Charles P. Whitford

CIVIL government was ordained of God to protect men in the enjoyment of their rights. Freedom of conscience in religious matters is one of these rights. Religious legislation deprives individuals of this God-given right.

All true religious service must spring from the heart and be performed in love; but when religion becomes an affair of law, it ceases to be a service of love.

Religion is a matter of faith. "Without faith it is impossible to please Him." "For ye are all the children of God by faith in Christ Jesus." No amount of religious legislation can make men believe God.

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth." No amount of religious legislation can make men worship in spirit and in truth. Where enactments concerning matters pertaining to our duty to God begin, there moral suasion ends. The darkest pages of history are those recording the results of the invasion of the civil power into the realm of conscience.

Religious legislation may make men act religious; but the religion of such men is vain, if they can not say as did the apostle Paul: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." To compel a man to pray, is to make him act the part of a hypocrite, and a hypocrite in God's sight is worse than an open sinner. We enter our most emphatic protest against civil government engaging in a work that will make hypocrites.

To compel a man to observe a day for the Sabbath, which he does not believe is the Sabbath, is to compel him to commit sin;

for we read in the Bible, "Whatsoever is not of faith is sin."

Civil government has the same right to compel men to be baptized, or partake of the Lord's Supper, as it has to compel them to keep the Sabbath. To compel men to conform to any religious rite or ceremony in which they have no faith, is to outrage the conscience. "If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing the world."—*John Stuart Mill.*

Religious legislation is class legislation. It favors a class of citizens in matters of religion. It is therefore a respecter of persons. But why should civil government be a respecter of persons? "God is no respecter of persons." It is wrong for civil government to be a respecter of persons. It is contrary to every principle of good government. It is contrary to the United States Constitution, which declares, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Religious legislation robs men of their dearest and most sacred rights, and is therefore wrong.

The object of the writer in presenting the above thoughts, is to engage the serious attention of the citizens of our state to the question, Is it right for civil government to legislate on religious questions?

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Why?

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." Ps. 2: 1-3.

It is a vain thing for any man, or set

of men, to undertake to make laws limiting the rights of another to worship God according to the dictates of his own conscience. It is a vain thing to think that such a law or laws could break their bands asunder; especially those truths that bind them to their Maker. Against whom are they taking counsel together? Is it not against the Lord?

Can it be possible the rulers of this land would take such counsel? Does not the Constitution of these United States plainly inform us that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press"?

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure."

But why do they rage? Why do they imagine vain things? Ah, the answer comes to us from His Word: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8: 11.

Why do they set themselves against the Lord and against His anointed?

ARTHUR V. FOX.

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He Was Tempted as We

O, WHEN we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and thus to find lingering fragrance and hidden strength in the remembrance of Him as "in all points tempted like as we are," bearing grief for us, bearing grief with us, bearing grief like us.—*Alexander Maclaren.*

Our Bible Reading

The Harvest

1. What is the great harvest of earth?

"The HARVEST is the END OF THE WORLD [age]." Matt. 13: 39.

2. What message of mercy is given to prepare them for that day?

"FEAR GOD, and give GLORY TO HIM; for the hour of HIS JUDGMENT IS COME: and WORSHIP HIM that made heaven, and earth, and the sea, and the fountains of waters." See Rev. 14: 6-12.

3. What will this message bring about in the earth?

"MULTITUDES, multitudes in the VALLEY OF DECISION; for the day of the Lord is near in the valley of decision." Joel 3: 14.

4. What character will that message develop among those who decide for God?

"Here is the patience of the saints: here are they that KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS." Rev. 14: 12.

5. Who then will come to reap?

"I looked, and behold a white cloud, and

upon the cloud One sat like unto the SON OF MAN, having on His head a golden crown, and in His hand a sharp sickle." Verse 14.

6. What messages are given to Him and His messengers?

"THRUST IN THY SICKLE, AND REAP: for the time is come for Thee to reap; for the harvest of the earth is ripe." "Thrust in Thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Verses 15, 18. See also Joel 3: 13.

7. What will each class reap?

"He that SOWETH to his FLESH shall of the FLESH reap CORRUPTION; but he that SOWETH to the SPIRIT shall of the SPIRIT reap LIFE EVERLASTING." Gal. 6: 8.

8. What will those who have not decided for God, then say?

"The HARVEST IS PAST, the summer is ended, and we are NOT SAVED." Jer. 8: 20.

9. What opportunity does God give to all?

"Behold, NOW is the acceptable time; behold, NOW is the DAY OF SALVATION." 2 Cor. 6: 2.



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Conditions of Effectual Prayer

Asking in Faith

FAITH is not mere belief. One may believe; that is, he may assent to a thing that it is so; but that is not faith. We may say that we believe in God the Creator, but this is worthless unless we appropriate in personal experience the creative power.

That is what faith does—it appropriates. The demons believe and tremble. The child of God believes and appropriates the power of God. The one has nominal belief; the latter, faith which makes living connection with creative power.

There is no definition of faith which tells us all that it is. Heb. 11:1 is sometimes quoted as a definition of faith. It is a definition of one aspect of faith, having wholly to do with its forward look, and pertaining to God's promises.

Here is another expression of faith: A complete yielding to God to do or to be what He declares. It is open to criticism, but there is a helpful thought in it. Does God command us to do this?—Faith yields to do it. He said to Israel, "Go forward." They began the march into the very sea, and the power of the word opened the way. Does God declare a certain course of action to be sin, and that we should depart from it?—Faith answers, "It is sin, Lord;" and the soul is yielded to righteousness. Does God declare that if we yield our sins, He will wash them all away in the blood of Christ?—Faith in glad rejoicing will accept the grace and rejoice in freedom from sin.

Faith respects all God's Word. It holds His precepts to be as sacred as His promises; His warnings to be as precious as His assurances. And that "faith" can not be depended upon which does not do this.

Faith not only makes God's promises real, but His precepts, His warnings, His injunctions, His condemnations just as real. It is a telescope which brings the future near.

"The steps of faith"

Fall on the seeming void and find
The rock beneath."

Effectual prayer must have as its element simple faith. "Therefore I say unto you," says Jesus, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

But faith is based on God's Word, not our own fancies. Rom. 10:17. It is God's revealed Word that we depart from sin and keep His commandments; let faith yield to the Word, and the commandments become enabling acts. God's Word contains innumerable sight notes of definite payments with the space for the name of the payee left

blank, so that our faith may then write our names and present the note at the Bank of Heaven for payment. That faith will be honored. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Pray, pray without ceasing; pray in faith; God will hear.

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The Christianity of Christ

IT is a sad fact that many professors of religion are somewhat in the same condition as the man described by his son. When the little fellow was asked if his father were a Christian, he replied that he was, but that he did not work much at the business. There are many who seem to think that if they only regard the common moralities or civilities of life, are not profane, dishonest, untruthful, pray now and then, give a little, perhaps, to the church expenses, they are very good Christians. Christianity with them is largely, if not wholly, of a negative character. It is manifested in the works of the law, "Thou shalt not." That is, they see in God's requirements just what is expressed in the mere words of prohibition, instead of seeing in that law just what the Gospel reveals to us in the positive righteousness manifested in the life of our Lord Jesus Christ.

If our Christianity is anything, it is a positive force for good. Christ's life was not a negative life. While it is true that He "did no sin, neither was guile found in His mouth" (1 Peter 2:22), it is also true that He "went about doing good" (Acts 10:38). Is it not just this which marks the difference between the "works of the law," or the "righteousness which is of the law," on the one hand, and the "obedience of faith," or the "righteousness which is by faith," on the other? The Decalogue in its mere words forbids sin. Its language is prohibitory. It is "Thou shalt not" do this and that and the other. The Jew who did not break the injunction, was blameless so far as the mere letter of the law was concerned. Touching righteousness which is in the law, he was *blameless*, as Paul declared that he was. Phil. 3:6.

But the law requires more than a negative goodness. Were it not so, dead men keep it the best. It is not founded on negation, but on the positive character of God Himself. The character of God is love. 1 John 4:8. Love is the underlying principle of the law. The God of love gave His law in love. Love only can fulfil the law; and the apostle declares love to be its fulfilling. Rom. 13:10. John says, "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. Jesus sums up the requirements of the law in loving God with all the heart, soul, mind, and strength, and one's neighbor as himself. See Matt. 22:37-40.

But love is not a negation; it is a positive force. God loved a fallen world. This did not lead Him simply to do it no injury, or wish it well, but He gave His Son to die, and interested the hosts of angels in man's salvation. Christ loved the world and therefore gave Himself, left heaven with all its

glory, sacrificed all He could sacrifice, suffered all He could suffer, because He loved the sinner. His whole life was a positive, out-flowing life. There was developed in His loving and therefore lovable character the righteousness demanded by the holy law of God.

The Jews had kept its letter, but were, nevertheless, sinners; for "to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. God's Word declared that the law required love. See Deut. 6:1-9; 10:12, 13. But as many did not believe God, and would not heed His Word, they did not see beyond the mere letter of the law. Those who by faith did apprehend the truth that God's law required more than mere negatives, not finding this love required in either their own life or power, were led to seek God by faith; and thus was revealed to them through the Gospel the righteousness which is of God by faith. By that faith the righteousness of God, manifested in the character of Christ, is imputed to the sinner for all the past (Rom. 3:20-23), and by that same faith the Spirit of Christ becomes his, and the love of God is shed abroad in his heart by the same Spirit (Rom. 5:5).

It then follows that if the Christian has the Spirit of Christ, he will show the works of Christ. The goodness of his nature will not be merely negative but positive. He will do good; he will seek the good of others; he will have a burden for souls; he will labor for souls, sacrifice for souls, plead with God for souls. He will work, not *for* life, but *from* life. He will do, not because he ought to do, but because he must do, constrained by the love of Christ.

To be a Christian is to be like Christ. Dear reader, have you this Christianity? Have you so learned Christ? Is your Christianity positive or negative? Are you laboring for Christ and His cause, or are you simply doing nothing against Him? If you have not His love in your heart to impel you to work, seek it now, seek it earnestly, seek with all your heart, and you will not seek in vain; for as men know how to give good gifts unto their children, "*much more* shall your heavenly Father give the Holy Spirit to them that ask Him." Luke 11:13. Therefore "ask, and ye shall receive, that your joy may be full."

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In the Present

It is the present experience in God which bears fruit. The vine-dresser cuts away all of last year's growth, leaving only the old, seemingly dead, dry stock. But he prunes the vine, that it may bear more fruit. So God deals with His children. Do we pride ourselves on the leaves of past experiences? God cuts them off, and leaves us to view ourselves as we are by nature, that we may know that, severed from Him, we can do nothing. Union with Him brings fresh sap, fresh life, fresh vigor. Last year's nourishment may possibly keep us alive a little longer than if we had never had it; but only the present, constant supply will bring fruit to perfection now. It is the constant, momentary life which tells for Christian fruit bearing.



THE OUTLOOK

"Watchman,
what of
the night?"

The Pope's Recent Encyclical

(From Our Own Correspondent)

The Papacy and Protestantism

THE ado made about the pope's last encyclical has revealed a situation between Romanism and Protestantism which it is intensely interesting to study, both for Protestants and for Catholics. The strength of Catholicism and the flaws of papal infallibility have been brought out as they are not often. So have also the strong and the weak points of Protestantism.

The Papacy never changes. It remains what it is or else it ceases to be. This is its logic and the source of its power and endurance. It may vary its methods, its policies, its language. But deep down at the bottom, it is and remains the same. *Ne varietur*.

advantages for the Papacy on that particular ground. But for a religion, this is not sufficient. The religious element in Romanism was weakening when Leo disappeared. The Conclave felt it. The great clamor among the high clergy was for a "religious pope." And they elected Pius X. Pius X has fulfilled the hopes reposed in him and the promises made by him. He is before all and above all a "religious" pontiff. He does not seem to care how much is lost on political, financial, or diplomatic grounds. He sticks to his papal principles and goes right ahead, fearless of consequences. In this he must be admired. This attitude of his is not a common one at this age of the world. Protestants would do well to follow his example a little more. They



MILAN CATHEDRAL

Charles Borromeo, who did his greatest work in Milan, in beautifying the cathedral, writing theological treatises, and hunting down heretics by means of the Inquisition, lived from 1538 to 1584. His zeal in the extirpation of Protestantism from Milan and devotion to the church was rewarded by canonization in 1610. The recent encyclical of Pope Pius X, on St. Borromeo, has stirred both Catholics and Protestants. Because of offense to Germany the pope has half retracted it, but it is all meant just the same, and will be circulated everywhere among Catholics.

Protestantism also has strong principles, which once made it a conqueror of no ordinary size, and gave it victories of no small magnitude. These principles are based upon a very old Book. They require faith, self-denial, humility, a change of heart. They offer no satisfaction to the lovers of honors and riches, they make no allowance for the natural cravings after pomp and grandeur.

Principles and Life

The strength of either Romanism or Protestantism is to remain what it is under pain of losing its identity and even its existence. This is well shown by the encyclical and the incidents to which its publication has given rise.

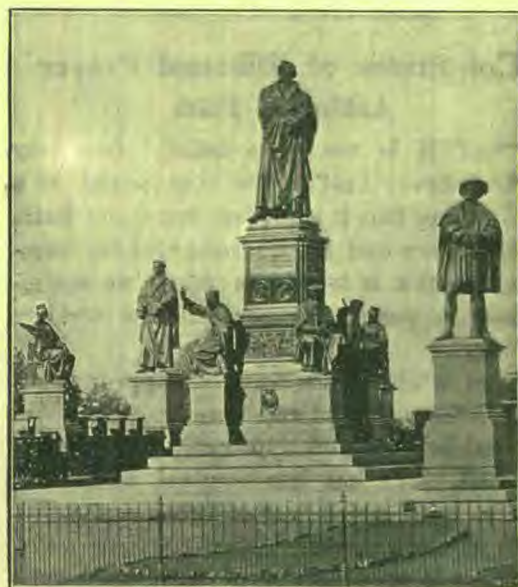
Catholicism, like Protestantism, is constantly threatened by the principles opposed to its own. It must defend itself in some way, it must keep its ground, or else it is doomed. This is well understood in Rome. Leo XIII was a great diplomatist. He secured great

would see things moving along differently if they did.

The Papacy and Modernism

The object, or one of the objects, of the encyclical was to put the Catholics on their guard against Modernism, which is simply Higher Criticism applied to Romanism. Modernism, as applied to Catholicism, has fifty per cent truth and fifty per cent error. It calls for freedom of thought and for the use of reason in religious matters. And this is right. But this is destructive of Romish traditionalism and papal infallibility. It also advocates that new species of scientific infidelity which does away with the supernatural and the miraculous in religion. And this is wrong, and it antagonizes that portion of truth which remains in the papal religion.

That element in Modernism which is in harmony with truth is also found in Protestantism. But Protestantism has much more which



Luther monument at Worms, Germany. The best way to honor Luther and his work is not by memorials of stone, is not the exaltation of the man nor the crystallization of his creed, but the imitation of his faith in the Word of God.

is destructive of Romanism, it has the Bible truth of justification by faith and the supreme authority of the Bible in all matters religious. For these reasons, the pope is in duty bound to antagonize, condemn, and blacken Protestantism. And so he did in his already famous encyclical.

Of course, in this day of telegrams and daily papers, it was to be expected that the papal document would be criticized and cause some rumor among Protestant people. Did the papal Curia expect that it would pass unnoticed by its slumbering adversary? We have no means of knowing. If it did, the facts have shown that it made a mistake, and yet not as gross a one as might be supposed; this will be noticed further on.

Meeting the Mistake

Where the mistake came in was in the way in which the pope met the storm. In order to maintain his reputation of courage and straightforwardness, he should have stiffly stood by his declarations about the Reformers, and insisted upon the publication of his letter among the Catholics of Germany. Undoubt-



Luther House, Eisenach, Germany

edly this would have brought about a break between him and Germany. The so-called vicar of God on earth evidently thought that this would be paying too dear a price for honesty. The facts are, as all know, that he flatly denied having made any reference to the Reformers and to the German princes, and he informed the German Government that he had given orders for non-publication of the encyclical among German Catholics.

On the first point the pope was guilty of a self-evident untruth, since the words "Reformers" and "Reformation," and in the same connection the words "most corrupt princes and nations," are found in his letter.* On the second point, the pope shows himself untrue to his calling, by depriving his own people of an instruction which he claims to have received from the Holy Spirit, and that for the sole reason that it would cause displeasure among his adversaries. At the same time he indirectly confesses having done the very thing he denies; for if he did not slander the Reformers, why should he suppress an innocent document? But this forced confession will not count among millions of Catholics who have read the encyclical in the public press, and who will retain the impression that the Reformers were villains.

Again, the "Osservatore Romano" declared that the pope "himself, of his own accord, and as a measure of prudence, has taken the necessary and timely steps in order that the encyclical should not be read in the churches in Germany, nor published in the diocesan papers;" but this leaves the clergy free to have it printed and distributed among the people. Nor is this all. The pope does not recall anything. So says the "Osservatore": "The encyclical is promulgated to the whole world from the simple fact of its being published in the official bulletin 'Acta Apostolicæ Sedis.'"

The whole attitude of Pius X in this affair would be bad enough if he were an ordinary man. But he is the religious leader of millions of souls; he claims to be the vicegerent of the Son of God, the head of the church, God on earth; in a word, an infallible teacher. Before such extraordinary assumptions and from such an exalted source, the whole world, Catholics and non-Catholics, have a solemn right to expect a conduct above ordinary level of uprightness. But what shall we say when we find ourselves facing a mixture of slander, cowardice, and crookedness? Shall we not be confirmed in our Protestantism, and authorized to say earnestly and lovingly to our Catholic friends and neighbors, "Are you absolutely sure that your 'supreme pontiff' is not what the Bible calls 'the man of sin,' the 'lawless one' (*anomos*), that antichrist who should sit in the temple of God, to be there worshiped as God, and claiming to be God?" 2 Thessalonians 2; 1 John 3.

What the Protestants Did

All over Germany, in Bavaria, Austria, Holland, and Switzerland, loud and indignant protests were heard. Did that prove that Protestantism is true to its principles, true to its name? It would if Protestantism was merely the negative disposition of resenting an insult, instead of the positive quality enabling one to live, maintain, and proclaim some living truths in opposition to some deadly errors. But what was done in Berlin, Stuttgart, St. Gallen, Zurich, and Geneva looked more like a violation of the principles of the Sermon on the Mount, which invites us to bear outrage for truth's sake with meekness and even with joy. Matt. 5:44, 11, 12; 1 Peter 2:20-23.

What Protestants Should Have Done

A Protestant way of protesting would have

been to issue a calm, clear, and forcible statement of the moral and religious conditions of Christendom in the sixteenth century; of the shameful abuses committed by the clergy, culminating in the sale of indulgences; of the contents and object of Luther's theses; of the principles laid down by him as the true Bible doctrine of salvation; of the great principle which makes the Bible the only rule of faith, and justification the only way to salvation; of the leading errors which these principles pulled down.

Such a statement, scattered broadcast, would have been, it seems to me, an effective and timely way of doing Gospel work. It would not have changed the opinion of the pope, but it would have given to millions of Catholics matter for earnest thought and study.

On the contrary, most of the protestations found fault, among other things, with the encyclical on the ground of its "disturbing and endangering religious peace"! As if Protestants in general were only fearful of having in the future to vindicate and promulgate their faith! Have we come to this? Is Protestantism then dead indeed? Is it true, to-day, as Vinet, the Swiss advocate of evangelical faith, said sixty years ago, that "Protestants there are, but Protestantism is no more"? If so, then let such as are Protestants still take up their appointed work with renewed energy until the grand battle is won.

JEAN VUILLEUMIER.



Luther's room in Wartburg Castle, Eisenach, where he did much of his writing

Danger

THE *Baptist Chronicle* not long ago had a thoughtful article on "The Danger of the Rapids." It speaks truly. It goes on to say in substance that the danger on the river is not in the calm, deep current; it is where the river runs over a rocky, shallow bottom and over sand-bars, and that this is just as true in the mental and moral life. "When the currents of thought run swiftly men lose their finer sense of discrimination, and under the nervous stimulant of speed think loosely upon questions which should engage their profound consideration." Out of such movements grow mobs and wars and the mushroom movements of Christianity.

It remarks: "The faster the current of religious enthusiasm flows the more dangers there are along the path of its progress. It is when the stream of Christian endeavor reaches the flood-tide stage that there is the most danger. It is when the cords are the longest that we need to make the stakes the most secure." So came the great apostasy of the first centuries. The slogan at that time was, "The world for Christ," and "every power which could be commanded was turned in the direction of world conquest." And yet out of that unguided, mad rush there came the union of church and state and the Dark Ages.

And so the *Chronicle* points out the great danger just now in what is called this church federation, altho it does not mention it by name; but it feels that "the churches of Christ face a crisis to-day very similar to the one which the apostolic churches faced. The cry then was, 'The world for Christ in this generation;' that is the cry to-day. The demand then was union for the sake of a lost world; that is the demand now." And

it asks the question: "Can Baptists enter this or any other movement without compromise? Let the past answer. Can the Baptists compromise the truths of God? Let the individual conscience make reply." "A Protestant hierarchy will as surely fail in spirit and purpose to evangelize the world as has the papal hierarchy. Beware of the rapids. And again I say, Beware."

— ★ ★ —

"Back to Nature" is one thing; "back to the land" is another. In "back to nature" some mean back to all the tendencies of the unregenerate human heart wherever it may lead, and that means degradation, bestiality, vice in its lowest forms. "Back to the land," out of the cities into the country, is quite another thing. There one can be less with men; more with God. There is a solitude and aloofness from men which is demanded in the best building up of human character. The whole tendency of the city is away from this. The tendency of the country is to favor it.

"The Western Watchman" of July 7 says, editorially, "In the United States the Protestant women of the land are a unit against child-bearing." It is a gross slander, and the *Watchman* ought to know it. France for this very reason, the same article tells us, "is a decadent nation." But there is one hope—"There is no remedy for this plague but the Catholic religion. . . . If the world would continue to live, it must become Catholic again." But before the world takes that step, it is well to consider, France was once Roman Catholic. Out of it came her awful infidelity.

The United States Government has discarded thirty-six naval vessels. These cost the Government \$9,803,495.90. Thirty-two of them have been sold at auction, bringing \$266,779.41; leaving a net loss to the Government of more than \$9,536,000. The *World* of July 25 prints the names of the vessels sold, when they were built, what they cost, and what was realized from their sale. Some of them were built as short time ago as 1894. It will only be a little time before all the navies of the world will be in the junk heap.

The prisons of the United States contain 12,000 persons afflicted with tuberculosis, according to a recent bulletin of the National Association for the Study and Prevention of Tuberculosis. There are only 80,000 prisoners in all the penal institutions of the United States. Hence the annual army of released men is a grave danger to the country. Only twenty-one prisons have facilities for the treatment of tuberculous patients. A campaign for the prevention of tuberculosis in prisons has been inaugurated.

The New York Sunday "World" of July 31 has an article on "The Undeclared Champion of All Ages, the Demon Rum;" in which that demon boasts of the great ones in military, literary, as well as pugilistic annals who have fallen before him. Sad that it is so. Sad that men will in the light of all the past, enslave themselves to alcohol; and every reasonable man in the world ought to count him as a deadly enemy, and abolish him forever.

From different cities of the East comes the news of infantile paralysis, a contagious and infectious disease that takes hold of the little ones and is extremely fatal. It is difficult to understand and hard to control. Men are seeking earnestly for some remedy. It is hoped that a serum from monkeys may through vaccination prevent the disease from developing; but the scientists have given no decision as yet.

Mr. Joyson, late president of the National Educational Association, said in a speech before this body, that "love, justice, mercy, recognition of the rights of others," must dominate the hearts of men before there can be international equanimity. National peace is dependent upon individual peace.

After July 4, 1911, the official flag of the United States will contain in its field of blue six rows of stars with eight in each row. It will take another state to make a perfect square.

*See our article of last week in this department.
— ED. S. OF T.]

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XXVIII.—Death of John the Baptizer

THE festival of the king was ended; the revelry, the feasting, the dancing,—these may be forgotten. But the ghastly tragedy which marked the close of that giddy carnival, can never be forgotten.

At the close of that awful day, in their own private chamber, sat Chuza, the steward of Herod, and his wife Joanna. The steward had just entered the apartment and seated himself upon a divan by the side of his wife.

"What troubleth thee, O Chuza?" questioned Joanna in alarm, "for behold thy cheek is pale and thine eye is filled with a strange light. I have never seen thee thus, my Chuza. Speak; what troubleth thee?"

"Ah, my spouse, truly this is a house of blood! and how shall we abide with murderers?" And the man shuddered.

"Speak, my husband!" commanded the woman anxiously. "Has Aretas, the fierce emir of Arabia, sent an emissary to avenge the insult which the king offered to his daughter? Is the tetrarch dead? What can—"

"Dead?—Nay, nay, not he. But it were far better even the king than the prophet."

"What! what sayest thou? Who hath slain that righteous man? Surely thou art mistaken, O Chuza!"

"Would God I might be mistaken. Indeed it now seemeth unto me like a ghastly vision of the night. But no, no, Joanna; I have seen a horrible thing to-day, and verily I mistake not.

"It was about the ninth hour when I visited the banquet room, that I might replenish the supply of wine,—thinking of that day at Cana of Galilee when the godlike Nazarene performed the miracle because the wine failed at our marriage feast.

"When I entered the banquet chamber, I was astonished to see Salome, the daughter of Herodias, dancing for the entertainment of the king and his guests, and—"

"Assuredly now, mine husband, thou art mistaken,—for why should the young princess dance like a lewd woman, for the pleasure of these men! the beautiful young princess—"

"She was still dancing," continued the steward, "when I left the room. When I returned directly thereafter, she paused a moment, as if for rest. Then I saw the king rise from the table and approach her; and as he did so, I heard him ask, as if drunken with her beauty, 'What wilt thou, and I will give it thee?'"

"If it please the king, let him give me—" Then the dancer paused," continued Chuza, "and I fancied I saw a look of horror creep like a dark shadow into her proud eyes.

"I will ask my mother," she said, as she hurriedly left the chamber. While I still lingered, she returned, and as if fearing lest her courage desert her unless she made great haste to deliver her murderous errand, she exclaimed, almost before she had reentered the banquet room:

"Behold, thou hast sworn unto me, O king. Now if thou regardest thine oath, make haste and give unto me the head of John the Baptizer in a charger; for of a truth he is the enemy of my mother and of thee."

"The king sprang from the table, where he had again seated himself, like one crazed with horror. Indeed I observed that this feeling of horror which apparently possessed him, had acted as an antidote to the wine with which he was filled, and had sobered him in an instant. I have never before seen the king so astonished and startled, not even when he received the threatening message from Aretas of Arabia. It was as if he had listened to his own death-warrant. His florid cheek turned white as the marble pillar against which he staggered for support, his eyes were bloodshot and bulging, and

his nostrils quivered like those of a frightened roe, as he turned helplessly toward his feasting guests.

"Behold, ye have heard mine oath!" he exclaimed. "What will ye? shall I not be released therefrom?"

"Then the king turned appealingly to Jazer, the scribe of the temple—"

"I remember him well," interrupted Joanna, "for he was at our wedding in Cana."

"Verily; and to-day he sat close beside Jonathan son of Annas, as Herod turned his white face toward them and said:

"Thou hast heard the preaching of this prophet, O Jonathan, and thou also, Jazer, and ye know that he is a just man and an holy. Besides, here be others, even some of my lords and captains, who have heard the words of his mouth,—and of a truth I suppose ye will release me from this mine oath. Speak, Jonathan, thou son of Annas; for why should the prophet of the Almighty die?"

"Then, verily," continued Chuza, while the woman regarded him with a look of deep anxiety, "verily I thought to see the king released of his rash oath. But the lips of Jonathan and of Jazer were as dumb as those of the image of Pontius Pilate, and no man spake to release the king."

Adoration

By the late M. D. Warfle

O my Father, I'll trust in Thee;
Thou hast promised my all to be;
Thy word is sure.
When I suffer, to Thee I'll come;
When I'm tempted, Thy race I'll run,
And be made pure.

O my Saviour, Thy name I love;
Thou art pleading for me above,
Before the throne.
Dear Redeemer, Thy way is sweet;
I am longing with Thee to meet,
In that sweet home.

Thy blessings, Lord, forevermore
Shall cause me Thy name to adore,
For Thy great worth.
Thy matchless name I'll ever praise
Throughout the everlasting days
In the new earth.

"Why didst not thou, O Chuza!—surely thou didst speak!"

"I? who am I, Joanna, that I should command the king? Hast thou forgotten that thine husband is but a servant?"

"Then did no man arise to defend the prophet? O my husband! my husband! hath the fury of Herodias triumphed?"

"As the Lord liveth, there was none who lifted hand or voice in his behalf; and I, when I would have spoken, my tongue cleaved unto the roof of my mouth, and I was dumb with horror. But in the silence which followed the appeal of the king, I saw him fix his bloodshot eyes despairingly upon me. Then I spake:

"Hast thou no power, O Antipas, to deliver that righteous man? Canst thou not break thine oath?"

"For a moment, a look of wavering indecision crossed the livid face of the tetrarch, and I hoped that even my weak influence had sufficed to turn the scale in favor of the prophet. But the next moment the king turned his eyes toward the guests, and saw, even as did I, a sneering smile upon the face of Jazer the scribe and of Jonathan the son of Annas. Tho these men spake no word, I knew by the change which flitted across the face of Herod, that the fate of the Baptizer was sealed. The blood returned to the cheek of the king, and an expression of reckless bravado crossed his face as he turned quickly, and beckoning to one of his guards, who stood in the hallway, he commanded

as carelessly and lightly as tho he were ordering a hamper of wine:

"Ho, Gilpha, call me Rufas, the son of Varro, the centurion of my father Herod; for, behold, this fellow will do my bidding, even as his father did the bidding of mine.

"Ho, Rufas!" he exclaimed a moment thereafter to a burly soldier who had hurried to his side. "Go thou to the cell of John the Baptizer, and open it in the name of the king. Stay; knowest thou whether this prophet be alone?"

"He is alone, O king, save that one Matthias, his disciple, hath just entered, that he might tell the prophet somewhat concerning one Jesus of Nazareth, who, men say, doeth mighty miracles."

"Wherefore pratest thou, fellow? What care I?" exclaimed Herod carelessly. "Go thou to the cell of John the Baptizer, and bring thou me his head. Wait," continued the king as he turned and fiercely grasped a large charger from the banquet table. "Here, Rufas, bring thou the head upon this platter. Haste! have I not commanded thee?" This last," added Chuza, "the king said because he saw that the soldier hesitated as if astonished. I saw that by this time, some of the guests appeared horrified, as if they were just awakening from their drunken stupidity, while some stared hard at the king, as if to understand the sudden and unaccountable change in his demeanor."

"But," interrupted Joanna, her eyes wide with horror, "but where meanwhile was the dancer, the princess Salome?"

"Meanwhile she continued dancing, with even more reckless abandon than before, and she paused not until the soldier, Rufas, returned, his garment bespattered and his fingers dripping with blood, as he undertook to deliver the charger to the king.

"Verily, O king," he said, "I have obeyed thy command. But by the gods of Rome, I waited not until this Baptizer had finished his prayers. As he knelt, even so he died. But truly, O Antipas, it would have affrighted Mars himself to have seen Matthias, the Jew, when the head of the prophet fell at his feet. Surely he did rush from the cell like unto a maniac, clawing wildly at a stain of fresh blood upon his mantle; and I doubt not he will hide himself somewhere among the mountains. Ha, ha! a brave disciple, this Matthias the Jew!" and the soldier laughed brutally.

"Then Herod stretched out his hand as if to grasp the platter which Rufas handed him. But once again the face of the king turned livid as his gaze became riveted upon the ghastly thing upon the charger, and he hesitated. His eyes seemed starting from their sockets as he once more reached toward the platter, and laid his jeweled hand upon the gory head, as if impelled by a force which he could not resist. Then, Joanna, I saw him stoop like one in a dream, and raise a long strand of raven hair from which great crimson drops were slowly dripping upon the white marble floor, and place it carefully upon the charger beside the familiar head. Then, as if dazed and bewildered, he approached the dancer, who, I observed, was seized with a violent trembling, and handed her the platter, with its ghastly burden.

"Behold, my fathers were Sadducees!" he muttered. "And the Sadducee believeth not in a resurrection from the dead. But verily I tremble lest peradventure the doctrine of the Pharisee be true. Then shall this just man rise from the dead to condemn me.

"Go! take this costly gift unto thy mother; for it hath cost the peace of Herod Antipas,—a peace which shall never again rest in his bosom. Quickly!" he shouted, turning fiercely to the girl, who trembled and hesitated, "Quickly! Out of my sight with the accursed thing, and tell thy mother that her enemy hath fallen; for Antipas hath kept his oath!"

(To be continued)

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"California Fruits and How to Grow Them."

By Edward J. Wickson, A.M. Fifth edition, revised and extended, 600 large octavo pages, well illustrated. Price, postpaid, \$3.00. Pacific Rural Press, San Francisco.

The author of this book is dean and professor of agriculture in the College of Agriculture of the University of California, director and horticulturist of the Agricultural Experiment Station, author of "California Vegetables in Garden and Field," editor of *The Pacific Rural Press*, member of the National Council of Horticulture, etc. In other words, Professor Wickson has had large, truly scientific experience in the things of which he writes. One of the reasons of many intelligent but misdirected failures in California fruit-growing is dependence upon books and instruction written for Eastern climates, Eastern conditions, Eastern soils, and Eastern seasons. These books are often well-written handbooks by experienced men, and give much general knowledge, but fail in crucial places. Professor Wickson's book is for California soils, fruit-growers, conditions, and difficulties. It presents the methods which have yielded the largest returns, and it tells the reader the fruits best adapted to the different parts of the state. It deals with soils and climates, with preparation and cultivation, orchard fruits, semi-tropical fruits, small fruits, nuts, fruit preservation, fruit protection from insects and diseases, and miscellaneous. A copious index directs you to anything you wish to find. California fruit-growers are greatly indebted to Professor Wickson. It is the chief of handbooks in fruit-growing.

— ★ —

"Bible Nature Series, Number Two."

By Marion E. Cady. Cloth, illustrated. Price \$1.35. Pacific Press Publishing Association, Mountain View, California.

This is book two in a series of three. It is a natural development of geography, physiology, and other elementary sciences with the Bible and nature as the basis. The book starts with the plan of God in the beginning, as revealed in Genesis, and extends out into the plant, sidereal, and animal fields. In a general way it considers the whole plan of God as regards this earth. The author believes that God's plan is reasonable, orderly, and logical, and this work is a progressive study along God's revealed plan. The book is not alone adapted to school work, but may be used in home study as well.

— ★ —

"Race Assimilation, or the Fading Leopard's Spots." By Prof. John James Holm. Strikingly and bountifully, if not beautifully illustrated. Price, postpaid, \$1.50. J. L. Nichols & Company, Naperville, Illinois; Atlanta, Georgia.

Ten Afro-Americans have contributed chapters or essays. The book claims to be "a complete scientific exposition of the most tremendous question that has ever confronted two races in the world's history." The author repudiates the superiority of the pure-blood race theory; he strongly suggests that the Japanese may settle in the South and solve the race question by amalgamation and multiplication; advocates the sterilization of criminals; believes that the illicit intercourse between the sexes of the races is responsible for the growing criminality. His remedy is amalgamation, which he believes will go on despite all that men can do, and that ere long a pure-blooded white or pure-blooded Negro can not be found in the South. The book is a frank, open discussion from the phenological view-point. "The way out" is thus summed up: "An open, unprejudiced intermarriage union, scientific care of the criminal class of both races, with a natural modulated separation of the races, without any state interference, just as the conscience and religious convictions may dictate to the men and women of a free country, and an education on the broad basis of universal brotherhood—these are the essentials in overcoming clannishness and color lines and in establishing a united people in these United States." Its little theology is unbiblical.

— ★ —

"Writing on the Clouds." By Arthur Newman. Price 90 cents net. Sherman, French & Company, Boston, Massachusetts.

The book consists of thirteen essays on religious topics and experiences, especially developing the spiritual idea, and emphasizing great facts of life in a suggestive, helpful way.

"Concrete from Sand Molds." By A. A. Houghton. Well and instructively illustrated. Price \$2.00. The Norman W. Henley Publishing Company, 132 Nassau Street, New York City.

In these days when lame and backward conservation plans have allowed our forests to be cut away or burned up, or lenient governments have permitted them to be absorbed by great capitalists or syndicates, and in consequence the price of timber is constantly on the increase, of necessity men must more and more turn to other building materials, among which none offers a more promising field than concrete. Until quite recently concrete work has been generally crude and coarse, but "the old order changeth." The book above noted is a splendid assistance to the concrete worker. It is a practical treatise, explaining a simple system of molding ornamental and plain concrete with molds of wet sand. This very process has been held as a trade secret, but is so no longer. The book is written in clear, plain language so that any intelligent workman can comprehend the directions, and find an open field of large and comparatively inexpensive possibilities.

— ★ —

"From Text to Talk." By Addison Ballard, D.D. Cloth. Price \$1.20. Sherman, French & Company, Boston, Massachusetts.

The object of the book seems to be to place old and important truths in new settings. It is designed to be a companion book to the author's "From Talk to Text." There are forty-three chapters in the book; and so far as we have read them, at random, live, earnest, spiritual, uplifting talks they are, abounding in epigram, and strong terse sayings; for instance: "Christianity is this for its grand distinction, that it begins where the best unchristianized disposition leaves off." "Has the young man or woman away at school or college found home-love dying out of his or her heart? To that extent, then, is he or she low-lived." Here are some of the chapter titles: "Christianity a Religion of Facts;" "Contrariwise;" "The Silent Life;" "The Cross a Symbol of Obedience;" "Love's 'Finally';" "The Early Morning Outfit of Prayer."

— ★ —

"Michael Servetus: His Life and Teaching."

By Carl Theophilus Odhner. Cloth. Price 50 cents. J. B. Lippincott Company, Philadelphia, Pennsylvania.

The historical part of the little book gives a juster setting to the controversy between Servetus and Calvin, and does not place "the pope of Geneva" in the best light. Whatever his errors, Servetus stood on Protestant ground, while that of Calvin was purely papal. A résumé is given of the theology of Servetus. The book would be worth more if it had less of Swedenborgianism.

— ★ —

"Ornamental Concrete Without Molds."

By A. A. Houghton. Cloth, well illustrated. Price \$2.00. The Norman W. Henley Publishing Company, 132 Nassau Street, New York City.

This little book claims to be a working manual containing everything that a concrete worker needs to know to perfect the many styles of ornamental concrete work without the purchase of expensive molds. It sets forth a system of molding from templates. The work is designed for the concrete worker and for the small contractor who can not afford to purchase expensive molds for the many varieties of work he is called upon to do, as well as for the artist workman. Instruction for making the inexpensive templates is given.

— ★ —

"Animal Stories for Little People." Seventy illustrations. Price 50 cents. Henry Altamus Company, Philadelphia, Pennsylvania.

This is an interesting little book in which the animals are made to talk and tell their own stories and reveal their own characters. Many of the illustrations are in color.

Our Work and Workers

WE wish it were possible in these few notes to give all the omens of progress in this world-wide work. Most of the results of evangelical work done is not reported. Nearly all who yield themselves to God do it one by one; but these do not come into our report. It is rarely that we notice a report less than three. One of the greatest evidences of God's time is seen in the many calls for laborers.

At Dogden, North Dakota, five were baptized on July 31.

SEVEN were recently baptized at Montgomery, Alabama.

H. W. OLIVER reports the baptism of eight persons at Roseburg, Oregon.

A CHURCH of twenty-one members has been organized at La Fayette, Indiana.

At Taswell, Indiana, about sixteen persons have taken their stand for the truth.

At Austell, Georgia, six souls have recently taken their stand for God's truth.

FIVE have accepted the truth as a result of meetings held near Kittanning, Pennsylvania.

SIX have taken their stand for the truth at Forsyth, Montana, the result of tent meetings.

At Orlando, Florida, July 17, eight were baptized and a church of twelve members organized.

JULY 16 at Birmingham, Alabama, sixteen persons were baptized, ten of these being young people.

THREE new converts are the result of meetings held in one of our Danish-Norwegian churches in Chicago, Illinois.

As a result of tent meetings conducted by C. G. Manns at Macon, Georgia, sixteen have begun to keep the Sabbath.

In the Georgia conference seventy-five new Sabbath-keepers have added their names to the church-membership the past year.

BROTHER FAIRCHILD reports four new Sabbath-keepers at Midland, Maryland, and also has baptized five in that section recently.

A CHURCH of forty members was organized at Pensacola, Florida. Before organization they had built a neat church without aid from the mission.

At Ocala, Florida, tent meetings have been conducted resulting in the organization of a church of eleven members, and eight following the Lord in baptism.

As a result of tent meetings conducted by J. W. McCord and M. H. St. John in Los Angeles, California, between forty-five and fifty persons have accepted the truth.

GEO. H. SKINNER met two French Canadian families who had never seen a minister of our faith, but who had kept the Sabbath for six years. It is God's time to work.

At Benedict, North Dakota, eleven were baptized July 24, and the same evening, with ten others were organized into a church, together with twenty-nine who were already there, making a church of fifty members.

BROTHER F. W. WESTPHAL, in Chile, baptized eighteen at Gorbea, two at Bajo Imperial, and two at Carahue, and has also organized three new churches, one at Lavecoche, one at Ternuco, and another of the conference workers.

ONE of our most valuable workers in India, Elder J. C. Little, died recently of cholera. He was in charge of the Bengali work in East Bengal. In the death of this earnest, faithful, self-sacrificing laborer, India sustains a great loss. His grieving parents in California and the lonely wife and children in India will have the sympathy and prayers of God's people.

— ★ ★ —

Our Mission Funds

THERE are other needy fields beside these which are listed in this paper, both home and foreign; but we know of no others more needy.

Take China for instance. One of the greatest agencies in reaching the Chinese is through the press. They reverence printed matter. Our publications can not be produced with the meager means at our command in Shanghai as rapidly as they can be sold and judiciously distributed by devoted colporteurs. The SIGNS has opened this fund for the purpose of purchasing a power press for China. Who wants a part in it?

The Tokyo Church Fund is for the purpose of providing a central house of worship for missionary purposes in the great capital city of Tokyo. Its need was set forth some weeks ago by Professor Field. The church will help greatly to impress upon the Japanese that the missionaries are not wanderers and irresponsible. It will not take the place of the Gospel, but it will furnish a place where the Gospel can be reached.

Our **India Library Fund** is for the purpose of placing the Bible and Christian publications in the great public libraries of India, where the learned pundits, priests, scholars, and gentlemen may and will read, tho they may be too proud to listen. It is a splendid side avenue.

"Fruit for India" was by some mistake called last month "Fruit for China." But the donations credited were for India. The one who has charge of this fund is Elder C. L. Taylor, Sanitarium, California. We close this fund this week. All other donations for fruit for India will be held at his order. Fruit donations would, we think, be acceptable. Let those having fruit to donate write him as above.

We are glad in behalf of these missions and our mission workers to acknowledge these offerings. In their behalf we thank the donors. We know that some of the smallest gifts have cost sacrifice. Others have rendered to the Lord that which they feel is His. We hope the next month will bring from willing hearts still greater returns.

The following lists close with July 31:

CHINA PRESS FUND

Previously reported	\$320.18
Fern Jenson	1.05
Mrs. Hattie M. Shoals	.10
Cecil Randolph	.15
P. R. and B. Thompson	1.65
Isabel M. Bostelmann	.25
Mrs. S. A. Joy	2.00
Mrs. F. W. Halladay	3.10
John D. Nickle	.24
Miss Nettie Howland	.25
H. Mangels	4.25
Leah Graham	1.00
A child	.10
Mr. Thomas Kibler	3.80
William Peake	10.00
Harold Foss	.25
James Platt	10.00
Edna Bingman	.25
F. A. Allen	1.00
Arley Allen	3.10
Anon	50.00
D. A.	45.00
D. W. Witter	60.00
	\$517.72

TOKYO CHURCH FUND

Previously reported	\$136.51
B. Clark	5.00
John Rupp	1.00
Mrs. Hattie M. Shoals	.10
Clifford Jennings	2.00
Mrs. Warren Travis	1.00
Arley Allen	3.10
W. Harper	1.00
S. E. M.	50.00
James A. Dye	1.00
Anon	18.80
James Platt	5.00
D. W. Witter	25.00
	\$249.51

INDIA MISSIONARY LIBRARIES

Previously reported	\$38.51
D. A.	5.00
D. W. Witter	15.00
	\$58.51

MISCELLANEOUS

N. (Haiti)	\$2.00
N. "	3.04
	\$5.04

INDIA MISSION

Previously reported	\$ 35.00
M. E. S.	50.00
A. R. Saunders	18.70
R. G. Crosier	.25
Mrs. J. H. Hill	5.00
S. A. Wright	.50
	\$109.45

INDIA FRUIT

Previously reported	\$8.25
Mrs. W. Travis	.50
Hattie M. Shoals	.10
	\$8.85

Wanted Publications

FOR tent work, a large, continuous supply of tracts and periodicals. Address E. W. Wolfe, Room 6, 7 Eagle Block, Salt Lake City, Utah.

CLEAN, late copies of the **SIGNS OF THE TIMES**, *Youth's Instructor*, *Our Little Friend*, and tracts.

Address Miss Alice Lashier, 645 W. 6th St., Reno, Nevada.

CLEAN copies of the **SIGNS OF THE TIMES** and other periodicals and tracts continuously. Address Clifford M. Loveland, 5 Magnolia Court, New London, Connecticut.

SIGNS weekly and monthly, *Watchman*, books, pamphlets, tracts, for use in ship missionary work and among the sailors in port. A. V. Dyberg, 220 North Vallejo, Cal.

Wanted—A Nurse

The Nauheim Sanitarium, 470 28th Street, Oakland, desires to secure at once a qualified, capable young woman nurse. Any such who may wish to engage will correspond with Dr. H. S. Maxson at the above address.

Purity Books

We have just received a new stock of the latest editions of the following Purity Books:



Sylvanus Stall



Mrs. F. A. Drake, M.D.



Mrs. Mary Wood-Allen

Teaching Truth, by Mrs. Mary Wood-Allen	\$.50
Almost a Man, by Mrs. Mary Wood-Allen	.50
Almost a Woman, by Mrs. Mary Wood-Allen	.50
What a Young Boy Ought to Know, by Sylvanus Stall	1.00
What a Young Man Ought to Know, by Sylvanus Stall	1.00
What a Young Husband Ought to Know, by Sylvanus Stall	1.00
What a Man of 45 Ought to Know, by Sylvanus Stall	1.00
What a Young Girl Ought to Know, by Mrs. Mary Wood-Allen	1.00
What a Young Woman Ought to Know, by Mrs. Mary Wood-Allen	1.00
What a Young Wife Ought to Know, by Mrs. Mary Wood-Allen	1.00
What a Woman of 45 Ought to Know, by Mrs. F. A. Drake, M.D.	1.00

The foregoing series of books are circulated throughout the civilized world, and are translated into ten languages in Europe, and twelve in Asia. They are well printed, and durably bound in cloth.

Pacific Press Publishing Assn.

Mountain View, California

My Garden Neighbors.—By L. A. Reed. A new nature-study book just fresh from the press. All will be interested in the true story of the sparrows who learned to imitate the bluebirds, of the cat that went wild, of the cowbird that imposed on a sparrow, and all the others in this instructive and entertaining book. It contains 256 pages with over fifty illustrations, several of them colored. Bound in cloth, \$1.00. Address this office.



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Associate Editor L. A. Reed

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C. H. Jones, Circulation Manager.



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These three books by Mrs. L. D. Avery-Stuttle furnish to the parent a much-needed help in the instruction and entertainment of their children

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Making Home Peaceful

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Those Bible Readings

While especially suited to the needs of the young, there is an attractiveness in the arrangement and presentation of these readings that will hold the interest of all, old and young. (206 pp.)

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Pacific Press Publishing Assn.

Mountain View, California

Portland, Ore. Calgary, Alberta. Kansas City, Mo.



MOUNTAIN VIEW, CAL., SEPTEMBER 13, 1916

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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Our Mission Funds.—We are glad to note an increase in our funds this month amounting in the aggregate to \$410.68, nearly equaling the donations for the previous six months. These come from all over the United States, and one from far-away Scotia. May God bless the givers.

A Day of Fasting and Prayer.—A special day of fasting and prayer, Sabbath, September 17, has been set apart by the General Conference Committee to seek God for greater consecration and for His special blessing upon our constantly enlarging work, especially in the large cities. It ought to be a day of individual confession of sin, humbling of heart, and unitedly seeking God for power for service. All are entreated to join in this united, unselfish, whole-hearted seeking of the Master's blessing. Great are His promises, and the simple faith of the child may grasp them. "Ask ye of the Lord rain in the time of the latter rain;" is His own exhortation. "Ask, and it shall be given you; seek, and ye shall find." "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

Laborers Wanted.—A call has been made by the General Conference for 120 volunteers for mission fields as follows: 27 for China, 18 for India, 6 for South Africa, 6 for Japan, 11 for the West Indies, 34 for South America, 3 for the Philippine Islands, 7 for West Africa, 1 for the Straits Settlements, 6 for Great Britain, and 2 for Bermuda. Of this company 56 should be evangelists, 21 nurses, 26 canvassers, 4 physicians, 9 teachers, and 4 Bible workers. This item which we gather from the *Review and Herald* foots up 121. The General Conference would need the extra one and more too by the time they secured him. This is a splendid opportunity to volunteer.

Trusts and Trusts.—It is an age of combination, always good if legitimate in union and purpose; always evil and oppressive if based on wrong principles and successful. Among the self-evident trusts are the great commercial combines which seek to control all business activities and necessities of life. The results are everywhere condemned. Most religionists, and especially the preachers, condemn the trust. Many times they condemn the trust, but not the principle.

The trust principle does not find its expression among the great "captains of industry" and "merchant princes" alone. It is found elsewhere. To meet the money or capitalistic trust we have the labor trust, and it has not always been judicious, mild, or peaceably inclined. Then, too, we have the great church federation that is nothing more nor less than a religious trust, which assumes to mark out mission fields, direct missionary activities, and give mold to the political life. It demands as one of its badges of power a civilly enforced sabbath. It demands control in both civil and religious activities, at home and in mission fields. The religious trust, founded on principles which are essentially worldly, is the worst trust of all, and is inevitably bound to work out evil. "Religious combinations to effect a political purpose are always dangerous." In the legitimate war against trusts, do not forget the religious trust.

The article in our Outlook Department of last week and the one in the same department this week emphasize anew the essential differences between Romanism and Protestantism. They can only come together by one or the other ceasing to exist. All of the changes thus far have been on the part of Protestantism. The life of that movement was drawn from the Word; it arose and grew and thrived in proportion as faith appropriated the Word, yielding this faith, it yields its power, its life. No dialectic controversy will settle the merits of the question; the only remedy for the difference, for Catholicism, for weakening, vacillating Protestantism, is the Gospel of Jesus Christ.

We note the death of the Rev. Edward Payson Hammond, who died in Hartford, Connecticut, August 14, at the age of seventy-nine. He was one of the old-time successful evangelists. He might be called the children's evangelist, for a great deal of his work was among children. For two or three years we were in quite close correspondence with him, and he contributed quite a number of articles to this journal. His preaching and teaching were very plain, very practical, and very tender.

"The Hermit Kingdom" is no more. She is already practically annexed to Japan. The document which makes this effective was signed August 22 and will soon be officially promulgated. A short time ago two great powers, Russia and Japan, were in a life-and-death struggle for control of Korea. Japan has the prize. It is thought that there will be very little if any open objection on the part of Korea.

According to newspaper reports, Dr. P. K. Gilman, government surgeon, professor of surgery in the Philippine Medical School, announces the discovery of a cure of cancer through the use of vaccine. Within a short time the secret will be

given to all the medical world. He claims that the cure itself is very simple. The wonder is that it has not been discovered before.

An Era of Extravagance.—We are not pointing out figures or facts because we are in politics in any way. The demon of extravagance seems to control men and women when every condition, every comparison, ought to demand economy. From our own general government down extravagance dominates the life. For instance, the last Congress authorized expenditure amounting to \$1,098,347,184, or more than one thousand million dollars, nearly one per cent of our entire national wealth, nearly one half of the national wealth of Switzerland or Portugal, more than the assessed valuation real and personal of any state in the Union save fourteen, more than twice the value of all our wheat crop, more than \$50 for every family in the United States. Senator Aldrich, the wealth center of the Senate, some time ago intimated that more than \$300,000,000 was wasted each year at Washington, which the *New York World* declares is equal to \$16.33 a year for each family. And the same spirit of extravagance takes hold upon more than half the people. Sometime the crash will come and the wrecks will be many.

Cost of War in Times of Peace.—What folly to talk of peace when the nations are war mad. Note this comparison made by a paper in the East, the figures of which will not be disputed. The total naval expenditures in this country for the five fiscal years 1861 to 1865, during which a navy was built great enough to blockade the Atlantic Coast from the mouth of the Potomac to that of the Rio Grande, to chase Confederate privateers around the world, and to cooperate with the army on various rivers and bays, aggregated \$326,650,069. During the five fiscal years just closed, 1906 to 1910, years of profound peace, the naval expenditures amounted to \$573,022,101. It is said that the Federal Government is spending every working day \$3,567,685.66. This is not an omen of stability. It is a sign of the times. See Joel 3:9-12.

Cardinal Gibbons believes the extravagance of present American life is closely approaching that of Rome before her fall. He said, according to newspaper reports: "The rich man is greedy for more. He seems never to have enough to satisfy his desire. . . . The cry [for wealth] is the same everywhere. Then there is the desire for inordinate pleasures. We have many more channels of pleasure than there were in the days of Augustus Caesar, yet there is the desire for new pleasures and greater enjoyment." One might well call these words a commentary on 2 Timothy 3 or James 5.

Candidates are now nominated in California for the state election a few weeks away. Probably not one legislator will escape the demand that he pledge himself to some sort of Sunday law. Now is the time to enlighten candidate, legislator, and citizen. If Sunday be of divine origin and nature, it needs no support; if it be of human origin, it does not deserve it. Let its devotees enshrine it in their own hearts and support it among themselves. Why should they demand this of others any more than they should demand baptism?

A despatch from Washington declares that there is an alarming increase of infantile paralysis which is killing or crippling thousands of children. It has aroused the Government so that it will make an investigation into the cause of the disease. Most children attacked by it are under five years of age, and the disease is considered both infectious and contagious.

An awful train wreck occurred on the Grand Trunk road near Durand, Michigan, August 24. Two trains collided. The wreck immediately caught fire and fifteen were burned to death in consequence, most of them beyond recognition.