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Signs of the Times

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Pedro J. Lemos



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3354.—What Is Meant by a Creed?

You speak of "a human creed." What do you mean? And have Seventh-day Adventists a creed? F. L. M.

The Standard Dictionary defines a creed to be:

A formal summary of fundamental points of religious belief; an authoritative statement of doctrine on points held to be vital, usually representing the views of a religious body; a confession of faith.

Against a mere statement of one's belief we could find no fault; any one may express that. But when such a statement is drawn and elaborated by man and is made an authoritative standard to which all must subscribe, we have in it a human creed, which binds soul and mind, and prevents normal growth in an individual or a church. For God's Word is living and expansive; how can it be confined in the dry, dead forms of human words limited by the human understanding?

Yes, Seventh-day Adventists have a creed—the Bible. Should they forsake that fountain of truth, and hew out human cisterns, they will follow the way of all the past, dry up and die.

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3355.—Falling Away

Is it possible for a child of God, one born again, to fall away? Jesus says of His sheep, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10:28. J. D. T.

When man is born the first time, it is entirely without his choice; but he must choose as to his second birth, and as to whether he shall maintain his life relationship with God. God does not do unnecessary things. His solemn warnings against backsliding and loss of eternal life are not idle words. They warn against real dangers. Read some of them: Matt. 24:12; John 15:5, 6; 1 Cor. 9:26, 27; 15:2; Heb. 3:14; Rev. 3:3, 5, 11. Of Saul it was said, by the prophet, that he should be "turned into another man," and "God gave him another heart." 1 Sam. 10:6, 9. Yet he became lifted up, followed his own way, and died for his sin. 1 Chron. 10:13, 14. Adam was once "the son of God." Luke 3:38. See Rom. 6:16. If the soul will cleave to Christ, not all the wickedness or power of demons or men can pluck him out of His hand; but God will not compel the soul to stay who desires to desert Him. "Under grace," or in the favor of God, is a condition which faith must choose, and in God work out an obedient heart. It means forgiveness of sin, and acceptance with God; but he who returns to his sin, and ignores the purpose of God's grace, is like the dog and the sow of which Peter speaks (2 Peter 2:22), and by that very act places himself again "under law." "He that endureth to the end, the same shall be saved." Matt. 24:13.

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3356.—Prohibiting the Manufacture of Alcohol

Is it right to petition Congress to enact laws that would totally forbid the manufacture of alcohol in any and all of its forms, regardless of object and purpose? P.

1. We do not see any reason for asking for so broad a prohibition. Alcohol is very useful in many of the arts, sciences, and industries, in which men do not use it internally. Denatured alcohol is used as both a fuel and power generator.

2. As to alcohol used in the manufacture of beverages, or beverages containing alcohol, habit-forming and intoxicating, that is another matter. Our correspondent seems to think that the natural rights of man are invaded in prohibition. Let us see:

a. Among the natural inalienable rights of man named in the Declaration of Independence are

"life, liberty, and the pursuit of happiness." The object of government is to secure these rights to their subjects, and protect their subjects in the exercise and enjoyment of these rights.

b. These rights are mutual and equal. The rights of one do not contravene the rights of another. The one's rights end where the other's begin in all mutual matters. One has a perfect right to swing his hands about his own head and in contact with his own nose, but he may not thus treat his neighbor. One may keep his own field entirely fallow and barren, but he can not control his neighbor's. A woman may wear whatsoever shape hat—coal hod or peach basket—she pleases; but when she wears one so broad that it projects beyond her person and into the eyes of her neighbors, she is transcending her own rights and invading her neighbor's. A man might sow his field with noxious weeds if he could guarantee to keep them within his own boundary; but when the seeds begin to fly over the neighborhood, he has transcended his rights, and the sowing of that seed should be prohibited. The same principle holds good regarding various pests which trouble grains and fruits.

c. If a man could keep his attack of smallpox or of black measles to himself, it would be his right to go where he would and could; but when that liberty becomes a menace to the health and life of his neighbors and a burden upon the community, he is infringing the rights of others.

d. Does not the manufacture and sale of alcohol fall into the same category? Is not the thing itself a curse, a pest, a plague upon the community? Look upon the misery it causes, the wrecked homes, the worse than orphans and widows, the feeder of crime it is, and the cost upon the community in consequence of crime and pauperism. It were better to lose the use of alcohol in art and science than to allow it to continue its awful work of brutalizing manhood, of wrecking homes, corrupting politics, of fostering crime, of burdening government and communities with debt and dishonor, and the children of the drunkards with odium and disgrace. But the prohibition need not include denatured alcohol, alcohol for many purposes which could not be used in the manufacture of beverages.

e. But accursed as the whole business is, we do not believe that wholesale prohibition ought to be made immediately operative without some compensation to the man forced out of business, a business in which the licensing government has been a partner, and should be held *particeps criminis* in its wrong-doing. We believe the government and all its subjects would be great gainers if absolute prohibition could take place at once, and the dealers in the awful traffic be justly compensated for their loss in property, the liquid portion of which could be used and rendered as impossible of consumption as wood alcohol.

f. But there are other relationships of man with which government may not meddle, and that is his relations to God. These are above human legislation.

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3357.—Consumed by His Glory

Please explain in Question Corner 2 Thess. 1:8; 2:8; and Rev. 20:5, 9. Are those who are to be consumed with the brightness of His coming, the wicked who are living at that time? S. T.

This is a large task, and we can reply but briefly. 1. The first passage (2 Thess. 1:8) doubtless refers primarily to our Lord's coming at the beginning of the 1000 years, but it includes in His just punishment upon the wicked their ultimate deserts. The apostle was writing to those who had suffered persecution; he points them forward to the time when God will justly recompense the wrongdoer. When Christ comes in all His glory, those

who do not hold by faith His glory within, will perish at His presence in consequence. At the end of the thousand years, at the execution of the just judgment of God upon those identified with sin, in His glory the very earth will melt, and sin and sinners, those who have chosen sin instead of righteousness, will perish; the everlasting punishment will be everlasting destruction.

2. The second text refers to that great antagonistic system of the ages, having its last development in Great Babylon, the last masterpiece of Satan, "that Wicked," which deceives and rules the world. But all the glory of earth shall wither and perish in the forth-shining of the glory of Christ. All the armies of earth can not stand against the sword of His Word. All the pomp and glory of earth will shrivel and burn in the insurpassable glory of Christ.

3. Rev. 20:5, 9 relates first to the second resurrection, at the end of the 1000 years, the resurrection of the rest of the dead in contrast to the first resurrection of the "blessed and holy." After that resurrection the wicked, deceived and led by Satan, form into armies, and finally go up to the descended city of God (Zech. 14:4; Rev. 21:10) to take it. Again the insufferable glory of God appears; in other words, God only manifests Himself, and that glory sets on fire the very earth; it becomes a vast lake of fire, and the rebels against God and all good perish forever.



Schedule for Week Ending March 4, 1911

Day	February 26	Numbers 14, 15
Sunday	" 27	" 16-18
Monday	" 28	" 19-21
Tuesday	March 1	" 22-24
Wednesday	" 2	" 25, 26
Thursday	" 3	" 27-29
Friday	" 4	" 30-32
Sabbath		

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OUR whole week lies in Numbers, chapters 14 to 32 inclusive, and a wonderfully interesting week it is.

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AFTER the report of the unbelieving spies, poor, weary, travel-worn, Egypt-longing Israel rebelled, and determined to reject Moses and God and to turn back to Egypt. So rebellious were they that they sought to stone Joshua and Caleb for their brave, faithful words, and were only prevented by the manifestation of God's glory. As a result of their rebellion they were turned back in the wilderness to wander thirty-eight years more. Too late they repented their folly. The eleven days' journey from Sinai to the Promised Land unbelief extended to nearly forty years. The sin of Sabbath-breaking in chapter 15 was not ordinary; it was presumptuous sin. Chapter 16 records the awful rebellion under Korah. Then follow various laws and striking incidents, like Miriam's death, Edom's ungenerous actions, the death of Aaron, the fiery serpents and the remedy of faith, with various journeys and two wars.

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IN chapters 22 to 24 is the record of Satan's futile effort through Balak and gold-loving Balaam to defeat God's purpose. It resulted in bringing blessings instead of curses. Yet what a sad picture is chapter 25. The greatest weakness among God's children is the harboring of sin.

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It is of interest to compare the second numbering of Israel with the first, and note the difference in the tribes. Various laws and ordinances, in which is valuable instruction, complete our reading for the week. A diversified reading it surely is, but of both interest and profit.

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
Vol. 38, Number 8

Mountain View, California, February 21, 1911

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The Permanence of Truth

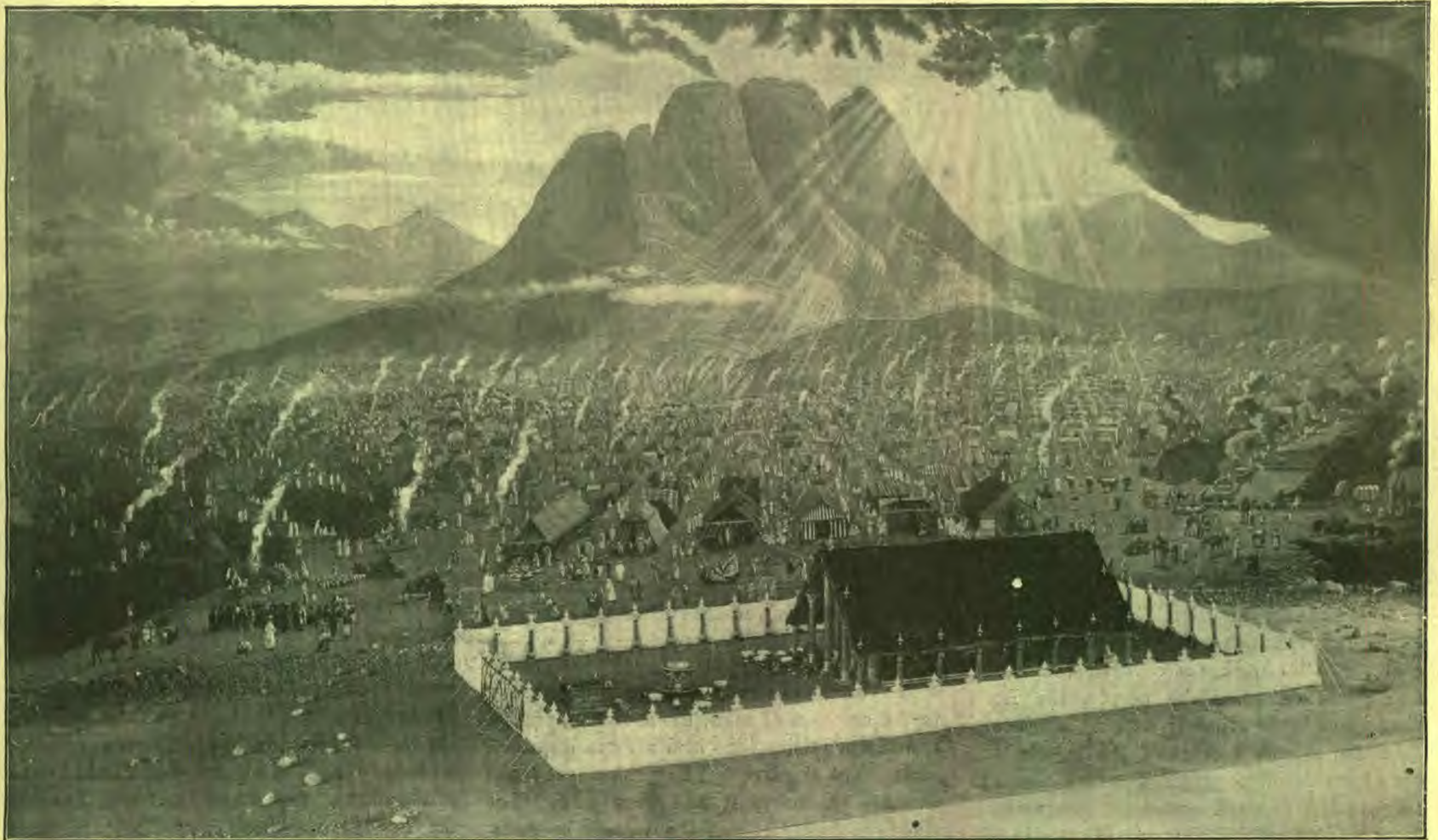
By Mrs. E. G. White

DURING all the wanderings of the children of Israel in the wilderness, Jesus, who was equal with the Father, was their Leader and Guide. Enshrouded in a pillar of cloud by day and a pillar of fire by night, His presence was ever with them. There were symbols and shadowy types pointing to a Saviour, who gave commands directly to Moses

presence of the Holy One, the Creator of the heavens and the earth. Here was the ark of the covenant, containing the tables of the law,—the ark which was to Israel the symbol of the divine presence, and the pledge of victory in battle. Idols could not stand before the sacred ark of God, and death was the penalty of a rash, irreverent touch or the glance of curiosity.

Saviour has appeared on earth, and that the offering for sin typified in the ceremonial law has become a reality, we are not excusable in harboring feelings of disrespect for that period when Christ Himself was the Leader of His people. Those who do this, may not know what they are doing; but they are showing themselves ignorant both of the Scriptures and of the power of God. They show that they need divine enlightenment, a more intelligent knowledge of God and His Word.

The Christ typified in the rites and cere-



THE TABERNACLE AND ENCAMPMENT OF ISRAEL IN THE WILDERNESS

for the children of Israel, and who was set forth before them as the only channel of blessings. The sacrificial system was designed to typify the Saviour, who was to become the perfect offering for sinful man.

In the Jewish age, all the revealings of God to His people, everything relating to His worship, was closely connected with the sanctuary,—with the tabernacle in the wilderness, and afterward with the temple. Here God was worshiped; here the sacrificial offerings were presented before Him. Here was the breastplate of the high priest, set with precious stones, by which messages from Jehovah were received. Here, in the holy of holies, overshadowed by the wings of cherubim, dwelt the perpetual token of the

All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there are burning traces of the great I AM. Never has He given to the sons of men more open manifestations of His power and glory than when He alone was acknowledged as Israel's ruler, and gave the law to His people. Here was a scepter swayed by no human hand; and the stately goings forth of Israel's invisible King were unspeakably grand and awful.

Christ the Leader Then as Now

Truly this was a wonderful dispensation; and those who speak derisively of the old Jewish law and the Dark Ages, should remember that they are treading on holy ground. While we rejoice to-day that our

monies of the Jewish law is the very same Christ that is revealed in the Gospel. The clouds that enshrouded His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He came just as the prophecies foretold that He would come. In His life and death, type met antitype, and the rites and ceremonies of the Jewish church found their fulfilment. He appeared among men, not as the Messiah that the Jews expected, a king coming in power and glory to conquer their enemies and to exalt their favored nation, but as a man of sorrows and acquainted with grief. He, the Majesty of Heaven, condescended to be our Friend, our Counselor, our Guide, our per-

fect Pattern, as well as our Redeemer. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

A Gradual Unfolding of the One Plan

God's work is the same in all time, altho there are different degrees of development, and different manifestations of His power to meet the wants of man in the different ages. Commencing with the fall, down through the patriarchal and Jewish ages, even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. Noah, Abraham, Isaac, Jacob, and Moses understood the Gospel through Christ; they looked for the salvation of the race through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face, as a man talks with his friend.

Through the Sacred Record, we may hold converse with the patriarchs, and listen to Moses as he legislates for Israel. We hear too the warnings of the prophets as they look down through the ages, and reveal scenes that are to take place even down to the close of time. And as we see the events which they have foretold transpiring just as they predicted, we are brought into closer sympathy with these men of God, who spoke as they were moved by the Holy Ghost.

As time rolls on, and new truths are revealed, light is thrown on that which has been known from the beginning; we see new beauty and force in the Inspired Word, and we study its sacred pages with a deeper and more absorbing interest. We see the significance of the Jewish economy, and the character and purposes of God are made manifest in His dealings with His chosen people. How grand was the arrangement of God to preserve the knowledge of Himself, and of His law, which is the foundation of His government in heaven and upon earth. Altho darkness covered the earth, and gross darkness the people, the Lord would not leave Himself without a witness.

In the solemn service of the temple, the grand truths were typified which were to be revealed through successive generations. The cloud of incense bore upward the prayer of the contrite heart. The bleeding victim on the altar of sacrifice testified of a Redeemer to come, and from the holy of holies the visible token of the divine presence shone forth. Thus through age after age of idolatry and apostasy, the star of hope was kept shining in the darkened moral heavens, until the time came for the advent of the promised Messiah. Now, Christ, the true Sacrifice, has shed His blood for the remission of sins, and is presenting it before the Father in our behalf. But the increased light that shines upon our pathway should not tempt us to despise the beginning. Every additional ray of light that we receive gives us a clearer and more distinct understanding of the plan of redemption, which is the working out of the divine will in the salvation of man.

All the truths of revelation are of value to us; and in contemplating things of eternal interest, we shall gain true perceptions of the character of God. The cultivation of reverence for Him will affect the daily life.

The entire character will be elevated and transformed. The soul will be brought into harmony with Heaven. The believer will become Christlike, and will finally obtain an abundant entrance into the city of God.

Man as Created

By George W. Rine

IN respect to both his bodily organization and mental endowment, man is the crowning work of creation. Shakespeare characterized him as "the paragon of animals." In not a few particulars does man surpass all other forms of animate life. "God made man upright," is the testimony of the wisest of men. This is true of both body and character. As he came from the hand of his Maker, man was morally innocent, pure, upright. Of all animal forms, man only was given an erect posture; that is, created physically upright (upstraight). This vertical posture gives him a commanding form, a beauty of figure, and a nobleness of aspect, which stamp him as the master of all the lower forms of animal creation. Throughout the domain of animate nature, nothing approaches him in external symmetry or in grace and beauty of feature. Think of the multiplex expression of the human eye, the charm of the human smile, the moral and intellectual expressiveness of his countenance — where else can these be found?

The *hand* belongs exclusively to man. As a distinguishing mark of the human frame, the hand is perhaps the most obvious and striking. It is so beautifully formed, has so nice a sensibility, responds so infallibly to every mandate of the will, and its actions are so potent, free, and yet so deft, that it seems instinct with inherent intelligence. Its very perfection often makes us insensible to its versatile uses.

The Dignity of Man

It will be observed that in approaching to the creation of man, the sacred narrative assumes a loftier tone and a more dignified style. The creative fiat now takes a marked change. Hitherto it had been said, "Let there be light," "Let the waters be gathered," "Let the earth bring forth," etc.; but now it is not said, Let there be *man*. Addressing the eternal Son, God said, "Let Us *make* man in Our image, after Our likeness." Man is then described as made and molded by the immediate hand of God, and animated by His breath. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." And it is added, "So God created man in His own image, in the image of God created He him." This divine likeness and image applies to the whole man — body, soul, spirit. In his entirety man was fashioned in the similitude of his Maker — God.

Naturally, then, in his powers of thought, of reason, of invention, and in his capacity for education and training, man was created

incomparably higher than the highest of the brutes, and only "a little lower than the angels." But the image of God is to be found primarily in man's moral powers and spiritual capacities. It is evinced in his capacity of resembling God in moral attributes; of being holy as He is holy; of loving Him with somewhat of the love wherewith He first loved us. This is plainly indicated in the words of the apostle, where he speaks of putting off "the old man with his deeds," and putting on "the new man, which is renewed in knowledge *after the image* of Him that created him." It is therefore in the capacity for, or in the possession of, true "knowledge," "righteousness," and "holiness," that the image of God essentially consists.

A Free Moral Agent—Life Conditional

Tho our first parents were created upright — innocent, holy — they were not created incapable of wrong-doing. God made Adam *potentially* but not *actually* perfect; *potentially* but not *actually* immortal. A free moral character apart from a free moral agent, is unthinkable. The power of volition, of choice, assuredly implies freedom of action — liberty to do right or to do wrong. "A moral automaton" is a misnomer; for morality or goodness is possible only in a being possessing the power to *choose*.

God, being all-wise, could not make the mistake of creating a race of intelligences unconditionally immortal; for in so doing He would run the risk of immortalizing sinners. It is in the clearest possible terms that the Scriptures declare man to have been created only *conditionally* immortal. The process by which God brought man into being is set forth in the following succinct fashion: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." As a result of God's breathing into him the breath of life, man became simply a *living* soul, not an *immortal* soul. He was constituted a living soul, but not a *ceaselessly* living soul.

That this is true is shown to be absolutely certain by the fact that God, immediately after creating woman as the complement of man, placed man on probation by promising him perpetual life on condition of obedience. The terms of this probation are here adduced: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof THOU SHALT SURELY DIE." Gen. 2:16, 17. There is no ambiguity here. The threat of death is unqualified. Disobe-

dience would unfailingly issue in death. But we must not fail to observe, too, that the terms of the probation carry with them the obvious implication that should Adam — the representative of the race — continue to obey his Maker until his loyalty and devotion should be fully tested and made eternally certain, he would be entrusted with endless life, or *immortality*. Just as certainly as God declared that man should die if he disobeyed, He also declared, by implication, that if he obeyed he should *not* die; that is, should live — live eternally if he obeyed eternally.

Death Not Life

But we all know the sad sequel. Adam did not prove equal to the crucial test. He ate of the forbidden fruit — disobeyed. He sinned, and “the wages of sin is death.” “In the day that thou eatest thereof thou shalt surely die;” or, as the Hebrew actually expresses it, “dying thou shalt die.” (See margin.) It is hardly possible to believe that Adam could have understood the language to mean anything but just what the words obviously imply. No one would ever have thought of injecting another meaning into this language, had it not been for the purpose of sustaining a dogma which the Bible does not teach. But when God Himself proceeds to interpret the meaning of these words, as He does immediately after the fall — “for dust thou art, and unto dust shalt thou return” — this certainly should be the end of all dispute with those who have genuine regard for the truth of God’s Word.

But further, do we not have an exhibition of God’s mercy, as well as of His justice, in dooming the sinner to death? God will not allow him to perpetuate a life of sin and misery. Hence the “Tree of Life,” to which he had access hitherto, is now denied him; and for this very reason, as God explicitly tells us: “And now, lest he put forth his hand, and take also of the Tree of Life, and eat, and LIVE FOREVER,” — he is driven from the garden, and cherubim are stationed to guard the Tree of Life against the sinner’s approach. The tree is not destroyed. A new way of access is to be provided through an atoning Saviour, who will restore to the penitent sinner the life he forfeited by sin; and in Paradise restored, to which Christ will ultimately bring His ransomed people, they again will “have right to the Tree of Life.”

In the lucid phrasing of a well-known writer, we have this pertinent thought:

God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God’s plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being.

Not Actually Immortal

That man was created, not actually, but only potentially, immortal, is clearly and forcefully attested by not a few statements of Holy Writ. In verse 7 of Romans 2, believers are said to “*seek* for glory and honor and *immortality*,” “by patient continuance in well-doing.” If man possessed original, inherent immortality, is it conceivable that the divine Spirit would represent the Christian as *seeking* for it? Certainly not. How utterly fatuous would it be for one to “*seek*” for what one already possesses! Not once throughout the range of the sacred Scriptures is *immortality* predicated of man, nor is the adjective “immortal” once used to qualify “man.” But in Job 4:17 man is definitely referred to as “mortal.” In like manner the apostle Paul speaks of universal man, distributively, as “this MORTAL.” He proceeds to affirm, however, that at a given time, “at the last trump,” when “the dead shall be raised incorruptible,” “this mortal must PUT ON IMMORTALITY.” Could even inspired language affirm more clearly and convincingly man’s present mortality and the possibility of his future immortality through Christ?

Nature’s Offerings

By Dr. J. Fare

PRAISE to the Lord is voiced by Oceans wide;
The sounding Seas their surging pæans sing;
The babbling Brooklet, from the mountain’s side,
Pours forth its tender song unto the King;
The jocund Winds, around the crags aloft,
Chant praises to the One who set them free;
The swaying Trees do murmur, sweet and soft,
And carol forth one constant lullaby;
The rising Tempest swells its weird refrain,
And sings in mighty tones unto the sky;
The fleecy Clouds float ever on the strain
Of music sweet — Eolian, on high.
Thus ever with the mighty tones of praise,
That flow and swell in grandeur of their might,
The lowly and the meek their voices raise,
An offering, to their God, of sweet delight.
Los Angeles, California.

Once more: in 1 Tim. 6:16 is recorded the clearest possible declaration that God “ONLY hath immortality, dwelling in the light which no man can approach unto.” In truth, it is the distinctive mission of the Gospel to open a way by which man can ultimately attain immortality through Christ, who is “the resurrection and the life.” For the divine Spirit expressly affirms that Christ has “brought life and IMMORTALITY TO LIGHT THROUGH THE GOSPEL.” 2 Tim. 1:10.

We have now seen that divine revelation repeatedly characterizes man as *mortal*, but never as immortal. But, because man was made “in the image of God” (Gen. 1:26, 27), and since God is immortal, many honest thinkers infer that man must necessarily have been created immortal. Is the inference logically warrantable that because man was made in the image of God, he was necessarily endowed with all the attributes of God? Assuredly not. No one denies that God is omnipotent, that He is omniscient, that He is infallible, and so on. Now, if we infer that man is immortal because he was made in the image of God, we must, to be consistent, infer that he is omniscient, almighty, and that he existed from all eter-

nity. Surely no one could think of making conclusions so utterly untenable, if not blasphemously presumptuous.

More and more, men are coming to see that the hypothesis of human immortality has absolutely no standing-ground in the sacred Scriptures. Have we not shown, in fact, that it is in absolute conflict with the plain, positive testimony of Holy Writ? We have seen that the Spirit of God expressly characterizes man as *mortal*, and with equal definiteness declares that God *only* has immortality. If, as is commonly taught, immortality inheres in man, these testimonies of the divine Spirit could not be true. Many earnest, sincere people do not seem to be aware that Satan, whom Jesus branded as the father of lies, was the first to enunciate the dogma that man can not die and is therefore immortal. (See Gen. 3:4.) Every pagan religion the world has ever known has taught the satanic tradition of human deathlessness as its fundamental tenet. And are not all Christians agreed that every pagan religion has been fathered and fostered by Satan, the author of all error? Whom shall we believe, dear reader, pagan philosophers or inspired prophets — Satan or God?

Why not accept the inspired testimony of the “beloved disciple” John, “He that hath the Son hath life; and he that hath not the Son of God hath not life”?

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Ignoring Our Record

It is not a man’s long record in right-doing, nor any firmly established habit, nor his finely tempered, well-disciplined will, that keeps him from going down before the onslaughts of temptation. There is power and helpfulness in all these things; but there is greater power in sin. Many a man of good record, good habit, and strong will, has collapsed in moral failure in spite of the costly accumulation of character-assets that he had been laying up. Above and beyond these frail and uncertain resources is the only sure Resource, Jesus Christ. For Christ is the only unfailing life-power in the world. And when sin, which is a death-power, attacks us, we are doomed unless we lay hold in confessed helplessness upon the only life-power, Christ, which is sufficient to resist.

There is warning here for those who find themselves relying in some confidence upon the fine record of victory which Christ has already given them. Even tho the record be from Him, it is not in the record that any strength lies, but only in Him. And there is comfort here for those who have no such record, or whose record, hitherto good, has suddenly been blackened and broken in failure. Our record is not our hope; only Christ is our hope. His omnipotence is equally at hand for the man of no record, the man of broken record, or the man of good record; and without conscious and confessed dependence upon Christ for each new minute of life each of these men is doomed. Christ would have us forget both the successes and the failures of yesterday, and live to-day only and wholly in Him. — *Sunday School Times.*



Copyright, 1910, by Milton C. Wilcox

"Let the Revelation speak and tell what is truth. . . . Uplift Jesus as the center of all hope."

The Closing Seals



WHAT a vision is presented before us in the first four seals, the breaking forth as it were upon the world of four great influences, powers, designed to bring men to God. The first of these is God's victorious Gospel Rider in the pure whiteness of righteousness, winning mighty victories by His truth and love in the hearts yielded to Him; the last three coming as a consequence of rejecting Him, and revealing to the world the awful sinfulness of sin, and its utterly hopeless condition without the Master. Therefore, in sympathy with suffering humanity and a groaning, travailing creation, comes the agonizing cry of God's mighty agencies, the four living creatures, to Christ the Lord to come, to come to His own—that cry four times repeated.

Yet the Master waits. He would that the world—rebellious, refractory, sin-loving humanity—might learn without the trial, the sorrow, the suffering. He loves humanity, all unlovely as it is, with an everlasting love. He demonstrated the wealth of that love by an eternal sacrifice and ignominious death, in which He forever identified Himself with the human race. But He can not be a minister of sin, can not condone sin, can not compromise with sin; He can not immortalize sin. Therefore He died that man might separate from sin. The only way it was possible for man to do that is to break willingly, gladly, voluntarily, with the demon, and arrange himself under Christ, the only Saviour from sin.

If man will not learn by faith the intrinsic evil and power of sin in every form, in whatever guise it may come, God must let him learn by the sad experiences of sin's outworking, not alone among its devotees, but against God—against His government, His children, His whole creation. And all this is represented in the opening of the first four seals. The results of each opening do not cease when the next is opened. The work of the white-horse rider does not cease when the red-horse rider goes forth; each and every one rides on to the end, to the time when the Lord Jesus shall come. There may be times when one or the other is not in evidence, but he is but making preparation for stronger effort.

In the meantime all creation through the living creatures—highest types, by the way, of earth's noblest creations, each in its field, the lion, the ox, the eagle, the man—cries to Him who was and who is and who is to come, to bring to fruition the ages-deferred hope. It will be noticed that the cry to come is not first uttered when the seal is broken. It has been uttered ever since sin entered;

Scripture Lesson

Rev. 6:9-17; 8:1

Common Version

9. And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

12. And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of His wrath is come; and who shall be able to stand?

8:1. And when He had opened the seventh seal, there was silence in heaven about the space of half an hour.

and therefore when the vision is opened to the prophet, each is represented as already saying, "Come," just as they had been ceaselessly saying, "Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come."

Our study this week is of the closing seals.

The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capital at the beginning and the period at the close of an answer, the text may be read continuously. In notes and comments both versions are used without designation.]

1. *What did John see when the Lamb opened the fifth seal?*

And when He opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the Word of God, and for the testimony which they held.¹

2. *What are these souls represented as saying?*

And they cried with a great voice, saying, How long, O Master, the holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?²

3. *What response was made?*

And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until

their fellow servants also and their brethren, who should be killed even as they were, should have fulfilled their course.³

4. *What occurred when the sixth seal was opened?*

And I saw when He opened the sixth seal, and there was a great earthquake.⁴

5. *What followed the earthquake in order?*

And the sun became black as sackcloth of hair, and the whole moon became as blood.⁵

6. *What followed these signs?*

And the stars of the heaven fell unto the earth, as a fig-tree casteth her unripe figs when she is shaken of a great wind.⁶

7. *What wonderful manifestation next followed?*

And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.⁷

8. *What effect does this have upon humanity?*

And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?⁸

9. *What occurs when the seventh seal is broken?*

And when He opened the seventh seal, there followed a silence in heaven about the space of half an hour.⁹

Note and Comment

1. *Underneath the altar.*—Not the altar in heaven, for the altar of incense is the only altar mentioned as in the heavenly temple. Rev. 8:3. The vision pertains to earth. There go forth the horses, there rides Christ in His Gospel, and War, and Famine, and Death. The term "altar" is a symbol of sacrifice, for on the altar of sacrifice the souls who died for their faith bore witness. *Souls.*—Not disembodied, intangible entities, a conception of which the Bible knows nothing; but *persons* who died for their faith in a thousand different ways, dead upon or within the earth. "Person" is the primary meaning of the word "soul," and so is used to-day. See 1 Peter 3:20; Gen. 2:7; Joshua 10:28, 30, 32, etc. *For the Word of God and the testimony which they held.*—For this John was banished to Patmos. Rev. 1:9. For this died the noble witnesses of Christ during the pagan persecutions. For this died the multitudes of the Dark Ages under the fierce persecutions of mistaken Roman Catholics. *They cried.*—Not literally; for they are dead, and "the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6.

2. *How long, O Master, . . . dost Thou not judge and avenge our blood?*—If these souls were in happiness in heaven, we could not conceive of their making such request. They would rather thank their murderers for slaying them. Then as Christians, they never would pray for vengeance, for many of them died praying for their persecutors. The meaning of the passage is that eternal justice calls to God in their behalf as truly as tho their voices were so lifted. So parts of a building are represented as crying out against the wickedness and oppression which erected it. Hab. 2:11, 12. So Abel's blood is said to cry out of the ground

against Cain's crime. Gen. 4:10. So the earth and all creation cries to God against its load of sin and evil. Rom. 8:22. The martyrs are sleeping in Jesus, but *justice* still cries out against their persecutors. And the holy and true Master remembers, tho He seems to wait.

3. **Rest yet for a little time.**—When these souls died they died as heretics to some human creed, enemies to some abnormal State. Their memory was covered with obloquy and shame. God's judgment is different from man's. They died for Christ and His truth; white robes await them. Nay, more, under the influence of the Reformation and Biblical enlightenment men have come to see that these noble witnesses for truth were enemies to neither the Church nor the State; and impartial history has clothed them in robes of honor **Until their fellow servants.**—Other persecutions are to follow. They were not all with the Papacy. Protestantism fell into the same error of uniting Church and State, or "establishing" religion by civil law; and wherever and whenever this has been done, it has resulted in

persecution, oppression, injustice in some form. Such union has invariably proved a curse to both Church and State. Yet men demand it, and professed Christians are now working for it, demanding it, expecting it; and its success is predicted in the Scriptures as the union of the dragon, the beast, and the false prophet. Others may have to seal their faith with their blood; and even more general would be the persecution than the world has ever seen, did not the coming of Christ deliver His people. Let the persecuted rest, dead or alive; God has not forgotten. He remembers every faithful soul.

4. **A great earthquake.**—The first event in the opening of this seal fixes its date. The great earthquake was none other than that known as the Lisbon earthquake, Nov. 1, 1755, which destroyed that city, then having 30,000 houses, 200,000 inhabitants, 120 churches, and in it "there were more convents than in any other place of the same extent." It was at that time one of the great commercial cities of Europe, and one of the richest. More than a fourth of the people were destroyed, and much of its immense treasure buried. Letter after letter before us, dated from six to seven days after the catastrophe, does not in any wise minimize the awful calamity. In this earthquake, Lisbon was but the center. That mighty temblor reached its mighty fingers far into Africa, covering the continent of Europe, and extending unknown distances at sea. A work before us, written by a "gentleman of the University of Cambridge," and published in 1756, says:

"By the accounts hitherto received, this extraordinary earthquake has continued for the space of two months, and has been felt with more or less violence from the eastern shores of America to the heart of Germany, and from the frozen clime of Iceland to almost the Tropic of Cancer, about 4,000 miles one way, and 2,000 the other; so that considering its duration, extent, and mischievous effects, it seems to be one of the greatest calamities that has befallen the world in almost any age."

Had science possessed at that time its sensitive seismometers in all parts of the world, the mighty quake would have been recorded everywhere. The only things of record in 1775 were shakes so vigorous that the human being himself was very sensible to them.

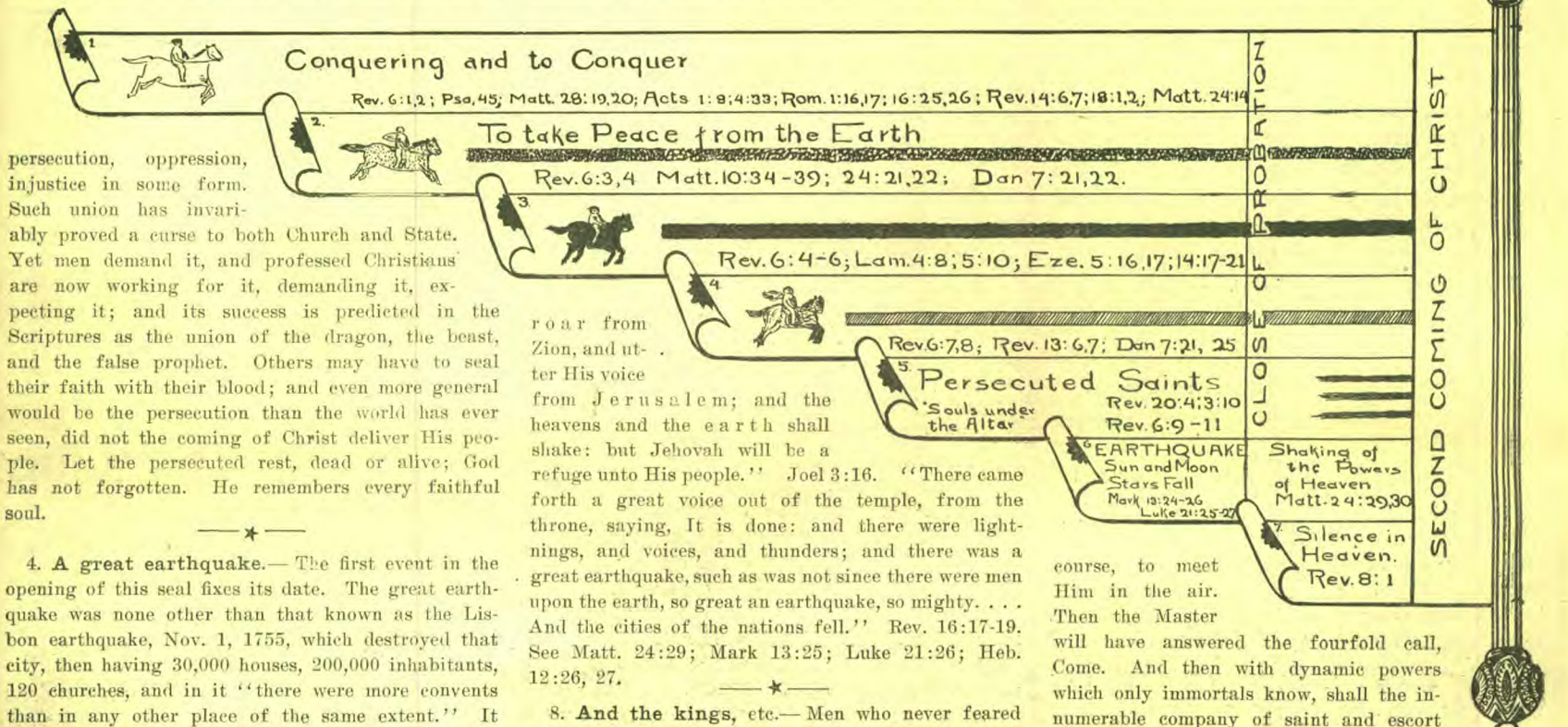
5. **Sun became black.**—The remarkable darkening of the sun, May 19, 1780, known as "The Dark Day," came at the very time in the history of the world predicted by our Lord, as recorded in Matt. 24:29; Mark 13:24. The moon was darkened the night following, till one writer says that the darkness was so great "that a sheet of white paper held within a few inches of the eye was equally in-

visible with the blackest velvet," altho the moon was at that time in the full. This is predicted in the prophecy we are studying by "the whole moon." **As blood.**—Whenever the moon appeared that night we are told "it had the appearance of blood." It is sometimes said that these things occurred at the destruction of Jerusalem, A.D. 70, but the Revelation was written more than a score of years after that event.

6. **The Stars.**—The meteors, formerly commonly known as shooting stars. The prediction is that of the well-known and often recorded meteoric shower of Nov. 13, 1833. It is said to be periodic, but in all later occurrences it has been a minor affair compared with that of 1833.

7. **The heaven was removed.**—The atmospheric heaven is referred to. This event is yet future. We live between the falling of the stars and the shaking of the powers of heaven. That shaking will be caused by the voice of God announcing the close of probation. "Jehovah will

less, one forty-eighth of a prophetic day (or year), or a little over a week? Silence for a week in heaven! Here is the answer: Jesus declares that when the Son of Man shall come in His glory and the glory of the Father, "all the angels" shall be with Him. Matt. 16:27; 25:31. Heaven will be emptied at that supernal event. It will be grand, glorious privilege for the messengers of God in body of cherubim or seraphim, in company and singly, to escort the Triumphant Lamb when He calls to immortality and glory the sons of God, an event for which the ages have waited; and the Eternal One gives them a week's glad holiday for the event. Through shining galaxies and hosts of suns and shining constellations, shall the armies of God, superior to all matter, escort Him on His way; hear the mighty trump, whose vibrations will wake to life and create anew the holy living and dead; thrill to His glorious voice shout to living and sleeping saints the call of life; see the marshaling of the saints of God of all ages and climes gathered by the shining messengers, as the earth wheels on its



roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto His people." Joel 3:16. "There came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty. . . . And the cities of the nations fell." Rev. 16:17-19. See Matt. 24:29; Mark 13:25; Luke 21:26; Heb. 12:26, 27.

8. **And the kings, etc.**—Men who never feared men, will tremble then. Men before whom men bowed will then bow and cry in fear. Men who scorned to pray to God, will pray to insensate rocks to cover them. Bondmen and freemen will all be on the same level then. See Isa. 24:1-5. **Hide us.**—There is no hiding from God. Men have not seen Him, and thought Him absent, but they have not been hidden from Him. Every deed and motive has been faithfully recorded. If they had admitted God into the heart, they could stand in the light of the glory of His face, before which all sin and all identified with sin shall perish. **Wrath of the Lamb.**—Not wrath as men know it, but wrath against sin; the infinite justice of the God of love, and of the Lamb who died that our iniquity might be put away. In all the manifestations of God's wrath against sin in the past there has been the intermixture of mercy. The wine has been mixed. Ps. 75:8. But when men have rejected to the uttermost His mercy, He can do no more; justice must do its work. Rev. 14:10. Then will the God of infinite love do "His work, His strange work, and bring to pass His act, His strange act, . . . a decree of destruction . . . from the Lord, Jehovah of Hosts, upon the whole earth." Isa. 28:21, 22. Love to His own demands it. Justice to His own demands it. Love and justice to the incorrigibly wicked demand that sin shall be swept from the earth. Those who have not received God's glory internally will be consumed; but those who have Christ within, will be changed "from glory to glory."

9. **A silence in heaven.**—A strange thing is silence in heaven in the presence of God when sinless, countless messengers delight to do Him honor, and ceaseless praise ever ascends. How can there be silence there for a half hour, prophetic hour, doubt-

course, to meet Him in the air. Then the Master will have answered the fourfold call, Come. And then with dynamic powers which only immortals know, shall the innumerable company of saint and escort angel pursue their swift journey through archways of glory, through celestial avenues of light, to the center of God's universe, the crystal sea, before the throne of the ineffable God. There such songs as the universe never heard shall be sung to Him who is Love's victor forever. But the earth lies desolate. Of that hereafter.

The Folly of Delay

"WHAT thou doest, do quickly," has been advice which, in its melancholy sarcasm, has been followed for eighteen hundred years when any special evil has been afoot in the dark. And yet surely the words apply still more urgently when the doing that is premeditated is good. What thou doest, do quickly, for even while we speak, those to whom we feel tenderly, grow old and gray, and slip beyond the reach of human comfort. Even while we dream of love, those whom we love are parted from us in an early hour when we think not, without so much as a rose to take with them out of the garden of roses that was planted and fostered for them alone. And even while we tardily forgive our friend, lo! the page is turned, and we see that there was no injury, as now there is no compensation for our lack of trust.—*Mary Cholmondeley.*

"GIVE me the character and business of a man's friends and foes, and I will paint his portrait and warrant its accuracy."

"THE soul possesses faculties of endurance concealed from itself, until awakened from its slumbers by the grace of God."

Studies on the Sabbath

By R. A. Underwood

VII. What About the Change of the Sabbath?

Forever, O Lord, Thy Word is settled in heaven. Ps. 119: 89.

IT is often asked, "Who changed the Sabbath?" We might better inquire, "Who has attempted to change the Sabbath?" During the "falling away" of the early church from apostolic teaching and practise many innovations were introduced into the church by the pagan converts, and as a result of these corrupting influences a change of practise by many in the observance of the Sabbath was brought about. However, in reality, no change has been made by the Author of the Sabbath, and no other could make a change. Any change made by man could only lead men to forsake the command of God, and to accept a man-made substitute for a divine institution. Of Christ, the Author of the Sabbath, it is said, "He will magnify the law, and make it honorable." Isa. 42: 21. Christ could not magnify and make honorable a law by changing or abolishing any part of it.

Of that law we read in the Scriptures:

And it is easier for heaven and earth to pass, than one tittle of the law to fail. Luke 16: 17.

He that turneth away his ear from hearing the law, even his prayer shall be abomination. Prov. 28: 9.

My covenant will I not break, nor alter the thing that is gone out of My lips. Ps. 89: 34.

And why call ye Me, Lord, Lord, and do not the things which I say? Luke 6: 46.

Christ made the law and constitution of the government of the great God, including the Sabbath, most honorable by dying to satisfy its demands upon the transgressor.

A Fearful Assumption

One has set up the claim that *he is able* to make a change in the law, and has undertaken the task. Man was warned of this long ago by the prophets.

And he shall speak words against the High One, and shall crush the saints of the Most High; and he shall **THINK HIMSELF ABLE** to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time. Dan. 7: 25, Douay Version.

In assuming the right and the power to forgive sins, the papal church has in this placed itself on an equality with Christ (Luke 5: 24). Christ and His Word are the only source of salvation.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name. John 20: 31.

But in the claim of possessing the power to change the Sabbath law, the papal church exalts *itself above* the Lord Jesus Christ, who is the Author of the Sabbath of the Decalogue. Listen to the prophecy:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and **EXALTEH HIMSELF ABOVE ALL THAT IS CALLED GOD, or THAT IS WORSHIPED;** so that **HE AS GOD** sitteth in the temple of God, **SHOWING HIMSELF THAT HE IS GOD.** Remember ye not, that, when I was yet with you, I told you these things? 2 Thess. 2: 3-5.

The apostle refers to his previous warning of this apostasy which would develop into the man of sin.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Acts 20: 29, 30.

A power was to arise out of the very church, that would exalt itself above Christ, and assume the authority of God, "showing himself that he is God." Listen to the claim put forth in the name of the pope by Archbishop Manning:

I claim to be the supreme judge and director of the consciences of men, of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, **AND THE LEGISLATURE THAT MAKES LAWS FOR KINGDOMS.** I am the sole last supreme judge of what is right and wrong.—*Vide Letters of Quirinus, Appendix 1, page 832.*

Hear Antoninus, the archbishop of Florence: "The pope's power is greater than all other created power, in some sense reaching unto things in heaven, things in earth, and things in hell; so that of that power the words may be verified which are written by the prophet David, **'THOU HAST PUT ALL THINGS UNDER HIS FEET.'**" Hear the voice of the Lateran councils: "All power is given to thee [the pope] in heaven and in earth!" Hear the decretals from popes themselves: "It is idolatry to disobey his commands." "We, who, according to the plentitude of our power, have right to dispense above law or right." "We declare, say, define, pronounce it to be necessary to salvation for every human creature to be subject to the Roman pontiff." And, finally, hear Cardinal Bellarmine himself: "If the pope should err by enjoining vices or forbidding virtues, the church should be **BOUND TO BELIEVE THE VICIES TO BE GOOD AND THE VIRTUES TO BE EVIL,** unless it would sin against conscience."—*Romanism and Anglo-Catholicism, J. Sortain, A.B., London, 1841, pages 84-87.*

[For the above the author quotes the original Latin, but we omit it as not necessary to the general reader.—Ed. S. of T.]

It is a remarkable fact that the papal church sets up the claim to have changed the Sabbath law, and presents this as an evidence of its power to institute laws that the church must observe under the penalty of sin.

Note what Cardinal Gibbons says:

A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise. Not to mention other examples, is not every Christian obliged to

sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and **YOU WILL NOT FIND A SINGLE LINE AUTHORIZING THE SANCTIFICATION OF SUNDAY.** The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—*'Faith of Our Fathers,' page 111.*

I quote from "Doctrinal Catechism:—"

Q. Have you any other way of proving that the church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.—*Page 174.*

Again, in the Douay Catechism we have the following:

Q. How prove you that the church hath power to command feasts and holydays?

A. BY THE VERY ACT OF CHANGING THE SABBATH INTO SUNDAY, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday, they acknowledge the Church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.—*Page 58.*

Many similar statements from the standard works of the Catholic Church can be found, but this is sufficient to show the source of the authority for keeping Sunday as a Sabbath.

Reader, what would be your verdict if you were called to act as a juror or judge in a case where a man was accused of the crime of theft, and the following points were proved?

1. The theft had been committed.
2. Numerous witnesses pointed out the guilty man.
3. The accused did not deny the charge, but confessed he had done the deed.
4. The guilty party, instead of being penitent, gloried in the crime, and defied any State or court the right to judge the case.
5. The guilty party set up the claim that the very fact of his committing the theft was proof in itself of the right to steal.

Regardless of our desire to act as judge in the case of controversy between the Creator and the one who *exalts himself* above the Lord Jesus Christ, we are compelled to decide to whom we will give our allegiance. There is no way of evading the responsibility of our decisions, nor is it possible for us to be neutral in the controversy. The lines are drawn, and the nature of the case is such that every living soul must decide for himself to whom he will give loyal support. The Papacy asks the world to concede to its claim *to the right* to change the Sabbath and to dictate in matters of conscience, regardless of the Word of God.

Reader, are you undecided as to whom you will obey? If so, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him."

Lessons in Liberty

By W. M. Healey

VIII. God's Law a Law of Liberty

So speak ye, and so do, as they that shall be judged by the law of liberty. James 2: 12.

VERSES 10-12 of this chapter teach that this "law of liberty" is the law by which we "shall be judged." It is also said to be the law forbidding murder, adultery, etc.; from which we know that the Ten Commandments, the Decalogue, is the law referred to as the "law of liberty."

How can the Ten Commandments be a "law of liberty"? No law could be more positive in its declarations, or more authoritative in its commands, its language being "Thou shalt" and "Thou shalt not." While the law thus strongly requires obedience, there is nothing in the law compelling any one to observe it.

The purpose of civil government is to make and enforce laws securing and protecting the rights of its subjects. To accomplish this it must compel obedience, which is done by means of a penalty for the violation of the law. The strength and force of human government is not in the law itself, but in the penalty that is attached to the law, to be enforced upon the violator of the law. It may be a fine, or imprisonment, or any means of inflicting suffering; but its object is to secure obedience, and if possible prevent disobedience.

The law of the divine government has no penalty attached by which to compel the would-be transgressor to be law-abiding, and prevent his disobedience. The fifth commandment requires that we shall honor our parents if we would possess long life. The second commandment states that God visits the iniquity of the fathers upon the children of them that hate Him, unto the third and fourth generation. These are in the nature of consequences which follow certain acts, but they allow perfect freedom to do or not to do.

God says, "Rejoice, O young man, in thy youth, . . . and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. 11: 9. Notice that the utmost liberty is given to choose and to act in harmony with or contrary to God's law. The young man may begin in his youth to disregard God and His law, and the Lord does not interfere with his course. He has his own way, in matters of obedience or disobedience, all through his life; after which there is a judgment. "It is appointed unto men once to die, but after this the judgment." Heb. 9: 27.

This judgment is not for the purpose of inflicting some penalty to *compel* or even to *induce* obedience; because the person is dead, and no longer capable of obedience or disobedience. The work of the judgment is to determine what the future shall be, by what the past has been. God will choose the future according to the choice the person has made in the past. The reaping will be according to the seed sown.

In providing penalties to compel obedi-

ence, the civil government shows that it expects some of its subjects will desire to disobey, that they will not choose to keep the law, and therefore must be compelled to do so, for the protection of others.

Civil law may give liberty of choice, but not of action; a man may choose to kill his neighbor, but the law of any civilized government would call out the forces of the government to *prevent the act*.

The law of God presumes that all the subjects of the kingdom are obedient, and it forbids disobedience.

All the subjects of God's kingdom do obey Him. To disobey Him is simply to lose citizenship. *God gives perfect liberty both to choose and to act in harmony with or contrary to His law.* James calls it "the perfect law of liberty." James 1: 25. The liberty that it allows is *perfect, complete*.

A Kingdom of Love

The kingdom of heaven is a kingdom of love. God is love. *All His subjects obey Him through love, and never through compulsion.* Of the banner of God's government Solomon sings in his song, "He brought me to the banqueting house, and His banner over me was love." Cant. 2: 4. All His subjects are under this banner.

Any earthly government that would remove the coercive features from its laws, al-

lowing its subjects to go, as long as they should live, in obedience or disobedience, without any interference from the government, could not maintain its authority for a day.

What would be the condition in the United States, or any other earthly government, if all coercive measures were removed, and its citizens were asked to obey the laws out of love for the lawmakers? All the power and force of the government would be gone.

God's government, and it only, is on this plan of love for the Lawgiver and His law; and in it and its laws is *perfect liberty*.

All that a man has he owes to God. "It is He that hath made us, and not we ourselves." But God will permit a man to spend the substance that belongs to the Lord, in open rebellion to Him; and yet He will let His sun shine and His rain fall upon that man's land, and give him abundant harvests, blessing him so that his "eyes stand out for fatness."

Has this God of love and liberty, delegated authority to men to make laws to compel others to worship Him? Has He authorized them to make a Sunday law, and inflict punishment upon those who do not observe it? No, No! All such work is contrary to every principle of His government of love and liberty.

Our Bible Reading

The Hope of His Coming

1. *What is the second coming of Christ called?*

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2: 13.

2. *What hope cheered the patriarch Enoch?*

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. Jude 14, 15.

3. *In what great event was Job comforted?*

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . whom I shall see for myself, and mine eyes shall behold, and not another; tho my reins be consumed within me. Job 19: 25, 27.

4. *In what did David find cheer?*

Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. Ps. 50: 3.

Before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth. Ps. 96: 13.

5. *How did Isaiah express his hope?*

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. 26: 19.

6. *What did Jesus say regarding that coming?*

For the Son of Man shall come in the glory

of His Father with His angels; and then He shall reward every man according to his works. Matt. 16: 27.

7. *How did Paul echo the hope?*

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Phil. 3: 20, 21.

8. *What is the testimony of another apostle?*

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. 2 Peter 1: 16.

9. *With what consoling words did James, the Lord's brother, comfort his oppressed brethren of these days?*

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. James 5: 7, 8.

10. *What cheering words does the beloved disciple hand down to us?*

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. 1 John 3: 2.

11. *In what inspired declaration may we all heartily join?*

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Rev. 22: 20.



THE OUTLOOK

“Watchman,
what of
the night?”

Union of Methodist Bodies

By Frank A. Coffin



FIVE and a half million Methodists, now scattered in three denominational bodies, will be united when the federation is completed between the Methodist Episcopal, Methodist Episcopal South, and Methodist Protestant churches. The membership of the Methodist Episcopal Church is 3,485,983; of the Methodist Episcopal Church South, 1,817,732; and of the Methodist Protestant Church, 188,806; giving a total membership of 5,492,521 in all three churches.

A subcommittee of nine, three from each church body, met in Cincinnati, Ohio, January 19, and laid their plans for uniting the three bodies. A report is to be made at Chattanooga, Tennessee, May 17, to the joint commission of twenty-nine, which appointed the

member of said joint committee to serve on any subcommittee in place of a member of said subcommittee who may be necessarily absent at any subcommittee meeting.

Bishop Earl Cranston, chairman of the subcommittee, said after the meeting at Cincinnati, that the committee of nine had found a workable plan upon which the three churches can be united.

Let us consider for a little the differences which now exist between the three churches, and a little of the history of the disagreement. The split in the Methodist Episcopal Church, which led to the formation of the Methodist Episcopal Church South, dates back to 1844, sixteen years before the breaking out of the Civil War. The underlying cause of

Southern Methodist churches was the same, the only difference being in its interpretation. But the revised constitution is to all intents and purposes the same as the old one, the only changes being in matters of church legislation. There are practically no changes in matters of faith.

A few instances of the changes will suffice. The Northern Methodist Church now has district superintendents in place of presiding elders, while the Southern church still retains the old term, “presiding elder.” The Northern church body has extended the terms of the district superintendents to six years, while the presiding elders’ terms in the Southern church are of four years’ duration. The Northern Methodists have removed the five year limit formerly placed upon the pastoral term, while the Southern Methodists still retain a four year limit. This makes it impossible for a minister to remain as pastor of one church more than four years at one



Photographs of some of the results of the fearful explosion of twenty-five tons of dynamite and ten tons of gelatin at Communipaw, near Jersey City, at a pier of the Jersey Central Railway, February 1, by which from thirty to fifty lives were lost and one thousand injured. Many of the bodies were blown to atoms. Two boats, one of which seems to have been unlicensed to carry explosives, were utterly destroyed. Many on the bay were greatly damaged, and passengers injured. Property loss will run into millions. Many persons in Manhattan, a mile away, were injured in the streets by falling glass. It was felt on Long Island, fifty miles from the scene of the explosion. Providentially, officials feel, there were few immigrants on Ellis Island when the explosion occurred, or many more would have been injured. Those there were greatly frightened, believing it to be an earthquake, as were thousands in New York City, where the great stone and cement structures rocked and swayed. One of the strange things is that a car-load of dynamite on the track close by did not explode, tho the car was wrecked and the boxes of dynamite scattered. Officials declare that the damage would have been beyond computation. The cause of the explosion is not known. Officials have been arrested, and diligent investigation will be made. But as in many instances of this kind, the criminally careless and those who knew were killed by the explosion. (Photographs by Transatlantic News Service Company.)

subcommittee. The joint commission was itself appointed by the general conferences of the three churches. It met last November, considered the feasibility of uniting the three churches, and appointed the subcommittee. The declaration made at that time reads:

Resolved, That a joint committee of nine, three from each commission here represented, be appointed to consider the causes which produce friction and waste, and injure rather than promote the common cause — namely, the spreading of Scriptural holiness through these and other lands; and, if found practicable, to bring to this joint commission a plan for submission to the general conferences and people of the respective churches, said plan to provide for such unification through the reorganization of the Methodist churches concerned as shall insure unity of purpose, administration, evangelistic effort, and all other functions for which our Methodism has stood from the beginning.

It is recommended that this committee meet promptly for organization and the division of its preliminary labors among necessary subcommittees, each church to be represented in the membership of each subcommittee, and the chairman of each commission to have authority to designate another

the separation was a disagreement as to the right to hold slaves. Francis A. Harding, a member of the church, came into possession of a number of slaves, and about the same time Bishop James O. Andrew also became a slaveholder. Both men obtained the slaves either by inheritance or marriage.

The Methodists of the North insisted that Bishop Andrew should be retired. The Methodists of the South insisted that he should continue to hold his place, even tho he continued to hold slaves. The question then arose whether the general conference had the power to set aside the bishop without formal trial. Thus the construction of the constitution of the church was called in question, the Northern Methodists holding one view, and the Southern Methodists another. In 1845 the Methodist Episcopal Church South was organized. It has remained a separate organization ever since.

There is really not very much difference now, however, between the Methodists of the North and those of the South. The Methodists of the North, at the general conference of 1900, adopted a revised constitution. Before that time the constitution of the Northern and

time, altho he may return to a charge after he has served at another place.

In both churches there was formerly a probationary period of six months. New members who were not sufficiently informed as to the tenets of the church, were put on six months’ probation, at the end of which time, if they had acquainted themselves sufficiently with the church doctrines, they were received into the church. But the Northern Methodists have stricken off the limit, placing this in the discretion of the pastor and official board of each local church. The Southern Methodists have abolished the probationary period entirely.

There are more differences in church government between these two churches and the Methodist Protestant Church than there are between the Northern and Southern Methodists. The Methodist Protestant Church has no bishops.

The three commissions, appointed by the three bodies, who are working as a joint commission, are composed as follows:

Methodist Episcopal — Bishop Earl Cranston, chairman; Bishop J. M. Walden; Bishop L. B.

Wilson; Rev. J. F. Goucher, D.D.; Rev. G. A. Reeder, D.D.; Rev. W. W. Evans, D.D.; Mr. R. T. Miller; Mr. Hanford Crawford, secretary; Mr. J. A. Patten.

Methodist Protestant—Rev. T. H. Lewis, D.D., chairman; Rev. M. L. Jennings, D.D.; Rev. George Shaffer, D.D.; Rev. G. D. Helmick, D.D.; Rev. C. D. Sinkinson, D.D.; Mr. S. R. Harris; Mr. J. E. Peterson; Mr. W. N. Swift, secretary.

Methodist Episcopal South—Bishop A. W. Wilson, chairman; Bishop E. E. Hoss; Bishop Collins Denny; Rev. W. J. Young, D.D.; Rev. F. M. Thomas, D.D., secretary; Rev. C. M. Bishop, D.D.; Mr. M. L. Walton; President R. S. Hyer; and Mr. W. B. Stubbs.

At the meeting in Baltimore in November all the members of the joint commission were present except Dr. J. F. Goucher, who was absent in China.

Bishop Cranston expressed his views of the situation thus:

First of all, I take it that we are God's men, solemnly chosen by other men of God to consider what God's wisdom and will may require of us and of them in our conduct of God's business so far as it is committed to us and to them. I see no escape from this identification of ourselves and our mission in this place at this time. It involves a tremendous test of our religious integrity, and demands of us the complete subordination of all considerations that are human in their origin and motive.

If we are here simply as credentialed expert negotiators between three human institutions to test our wits against each other for the advantage of our respective principals, we want no prayers or sacraments in such an adventure. Diplomacy, wary, shrewd, mistrustful, but carefully veiled—that is our dependence in that case. That our people have sent us on such an errand, or that the men of this company would undertake such an errand, is unthinkable.

Let us examine our credentials. Our commission is authorized to confer with reference to either federation or organic union, as may seem more desirable to other branches of Methodism concerned. Another commission is "directed to further, so far as is consistent and practicable, a closer relation" between the several Methodist bodies, and its principal, leaving the commission to interpret by facts in its own knowledge what may be "consistent and practicable." The third commission is "instructed to promote and complete, so far as may be possible, the reunion of Methodists in America."

For my own church I am warranted in saying, after consultation with my colleagues, that we are ready to proceed under either head of our instructions; to confer as to either closer federation or organic union, as our brethren may desire; to meet all issues frankly and deal with them without reserve or diplomatic finesse, and to discuss all related questions in a spirit devoid of controversial feeling, so far as in us lies.

In passing the resolution to appoint a sub-committee of nine, the joint commission said:

We are agreed that the churches represented by us are equally apostolic in faith and purpose, and having a common origin, the Methodist Episcopal Church, organized in 1784, they are joint heirs of the traditions and doctrinal standards of the fathers, and that they have proved their loyalty to the evangelical faith and spirit which characterized early Methodists.

Before the three bodies can be united, the question must be submitted to the State conferences, which meet annually. It must then be taken before the general conferences of the three bodies. The general conferences of the Methodist Episcopal and Methodist Protestant churches meet in May, 1912, and that of the Methodist Episcopal Church South in May, 1914. Thus it will be at least four years before the union is finally effected, unless a special conference is called, which is possible under the constitutions.

A movement has been started in Milwaukee by which its promoters hope to eliminate evil from social recreation. It is styled "The Municipal Dance," and is held every Saturday night. The article describing it says: "One conspicuous and delightful feature of the 'Municipal Dance' is its democracy. It is everybody's night. A man in a dress suit would feel uncomfortable. . . . Policemen and detectives pass and mingle here and there to see that nobody exceeds the speed limit. All classes are represented; but the working class, the one chiefly designed to be benefited, is, of course, most numerous. The refreshments do not include alcoholic beverages. Every one is out of the hall by eleven-thirty." This offers a splendid opportunity for the roué and the harlot to ply their vocation. Moral and immoral are all on a level, and the level is the lower level of sensuous pleasure. Divine assistance is not promised to any one who makes the devil's field his battle-ground. We can not with safety adopt any of his devices in the moral warfare. "Can a man take fire in his bosom, and his clothes not be burned?" The modern dance is an inception of the devil, and was instituted by him to ensnare souls. Despite the motive of well-meaning promoters to reform the dance, those who participate in it by indulging its pleasures can do so only with danger of moral ruin.



One of the high flights of Latham in his Antoinette monoplane before it was wrecked near San Francisco.

The pastor of the Congregational Church at Traer, Iowa, has caused considerable agitation in his locality by denouncing the wearing of low-necked dresses in public. Speaking of its immodesty, he says: "Such dress is not ladylike, it is not respectable, and should be branded as unfit for public appearance. This kind of dress makes work for virtue, uprightness, and purity doubly hard." His statements are worthy of earnest consideration by all young women, mothers, and fashion makers and vendors who love purity and virtue.

It is said that Mr. J. P. Morgan, organizer or controller of a dozen or more trusts, purposes to merge all telephone lines he controls with the Bell company. This monopoly will include the Western Union Telegraph Company, and six of the larger transatlantic cables, and every channel of quick communication on land except the Telepost Automatic Telegraph lines and wireless. This will mean a raise of rates and the discharge of laborers. When will the trust control end?

The patent on sesquisulfid, a chemical used in the manufacture of matches, and held by the Diamond Match Company, has been canceled. Sesquisulfid is considered a harmless substitute for white phosphorous, which is claimed to cause necrosis and other diseases. President Taft urged the owner of the patent and license to permit the cancellation of the patent in order to insure protection against unnecessary disease, and recommended in his annual message that a tax be placed on the manufacture of white phosphorous matches.

Never in all history has the State of Kansas known so many bank robberies in so short a period. Within the last three months more than thirty banks have been robbed, over \$100,000 taken; and not a bandit has yet been caught, as the clues are very vague and hard to follow. It is believed, however, that the bandits who once rode the same prairies horseback are now riding in automobiles.

The Moon bill before Congress proposes to raise the salary of the Chief Justice of the United States Supreme Court from \$12,500 to \$17,500; and of the Associate Justices from \$12,000 to \$17,000; and several other judges in proportion. At present a Justice of the Supreme Court of New York receives \$4,500 a year more than the Federal Chief Justice.

The noted evangelist, Rev. J. Wilbur Chapman, who is now in the midst of a campaign in Toronto, will be at the International Sunday School Convention to be held at San Francisco, June 20-27, 1911, and will have charge of the special devotional features. The big convention will emphasize "Bible Study" and "Soul Winning."

An inquisitive mouse nosing around the generator switches of an electric light and power company in Delaware, made contact with its body, short-circuiting the system and burning out connections, shutting off the current on all lines and leaving three towns in darkness until repairs could be made.

The Pan-American Commercial Conference, one of the largest and most representative commercial gatherings the capital has ever seen, was held at Washington, February 13 to 18. Ninety-one commercial organizations and 296 firms and individuals accepted invitations to attend.

According to a bill introduced in the California Legislature every seller of drugs or herbs must be admitted to the practice of medicine, surgery, or osteopathy. The passage of such a bill would drive nearly every druggist in the State out of business.

An attempt has been made in the French Chamber to assassinate M. Briand, Prime Minister and Minister of the Interior. The first shot did no damage; the second bullet hit M. Mirman, Director of the Assistance Publique. The assailant was captured.

Figures submitted by State Forester Homans of California show that nearly \$1,000,000 in lumber was destroyed by fire in 1910. The forestry board is asking \$200,000 of the Legislature to carry on the fight against fires in the next two years.

Sir Charles Dilke, a noted Englishman, died in his sixty-eighth year, January 26, at his home in London. He is author of a well-known work entitled "Greater Britain," and was an extensive traveler.

In compliance with the suggestion presented by the mediating powers, the dispute regarding the boundary line between Peru and Ecuador will be submitted to The Hague peace tribunal.

Ten persons were stricken with ptomain poisoning in Alameda, California, after eating shrimp salad obtained at a delicatessen store. The board of health is making inspection.

Mt. Taal volcanic eruptions in the Philippines continue, and increase in violence. One thousand distinct shocks have been reported, and the death of scores of people.

Railroads running out of St. Paul are equipping locomotives which run through timbered country with oil-burners to guard against forest fire from coal sparks.

A French invention has been perfected by which a series of photographs can be telegraphed instantaneously, and faithfully reproduced miles away.

Several vessels were wrecked in a terrific storm that swept the Spanish coast. The bodies of twenty-five sailors so far have washed ashore.

It is said that the insurgents are gaining ground in Mexico. They have won a few minor local victories of late.



The "Railroad over the Rockies" The Spirit of the Dynamiter

By Emma H. Adams



HE windows of my room, in a hillside building, overlook a vast area of the great Pacific. They are a full block distant from the white beach upon which have dashed foam-crested waves ever since the Flood.

Next the building—to the west—lies a narrow, vacant lot, across which tramp scores of hasting feet from morning till night, every day.

Ten days ago, early in the forenoon, happening to glance out of one of the windows, I observed that a dozen or more little hillocks of earth had been deposited recently upon the western border of this morsel of real estate.

I observed also that, working among these tiny elevations, with striking zeal and purpose, were two lads, aged thirteen perhaps, shoveling, digging, spading, with an outfit of flat sticks, round sticks, small stones, broken pottery, discarded granite basins, etc.

All that day, except during a short respite at midday, they were absorbed in their labor, giving no heed to passers-by, disturbed by no fascinations of boy games, untempted by the prevailing—ofttimes wasteful—beach pastime named "fishing."

Now the young laborers were upon their knees, using their hands with great speed, if not skill. Now they were erect, surveying their work, evidently making mental calculations as to future steps, or passing judgment upon those already taken. At five o'clock they withdrew from the field.

An early hour next morning found them again upon the scene, with coats off,—and throwing soil hither and thither with wonderful urgency, showing that they had an important purpose in mind.

The delving continued all that day with relentless application, and before nightfall the young fellows had worked their way well up among the cones of earth decorating the margin of the lot.

I then found myself curious to know what was the object of so much eager endeavor. It looked as tho they might have formed a trust "to control prices or to defeat competition" in some lawful pursuit, some worthy line of business, and were there working out personally their ungenerous scheme.

So, stepping down to the place, I inquired very kindly what was the purpose of so much vigorous and enthusiastic effort.

"Why," replied one of the lads quickly, "we are building a railway from this seaport over the Rocky Mountains. See! I'm tunneling this high cone now. I'm almost through. We'll send a locomotive under it very soon. See! Over there is one of our station houses. And this is our road-

way where we will lay our rails," calling my attention to a long, narrow, climbing passage, less than a foot in width, which, with admirable skill, they had constructed along the ground slightly below the surface.

The following day at noon the "railroad over the Rocky Mountains" was ready for business and the builders retired to their homes to await patronage.

Singularly, on the succeeding day a still younger lad appeared alone upon the same attractive parcel of land, and began single-handed the construction of a railroad up the western slope of the Cascade Range.

Moving upon his knees chiefly, all day long, with speeding hands and utter absorption of mind, he opened up his roadbed, traced with wonderful skill its many curves, short and long, tunneled some hills, leveled others, threw frail bridges over thread-

Be Kind to Others

By Niels Olson

Be kind to others, while you may.
You do not know how long you'll stay.
Life passes quickly in its flight
Into death's dark and silent night.

Be kind to others; do not wait
Until it is forever late.
Life's saddest hours will pass away.
O, help to make them bright to-day.

Speak kindly to thy friend to-day.
You do not know how long he'll stay.
'Twill help him bear life's weary strife,
And help you win a crown of life.

Three Forks, Montana.

like streams, climbed cautiously around dangerous cliffs, and built out connecting lines to a side town or two along the route.

Two days of steady, speedy effort were spent before the enterprising boy attained the summit of the beautiful Cascade Range—the somewhat elevated edge of the sidewalk; but his task had been accomplished splendidly.

Repeatedly, while he was thus engaged, gentlemen, drawn by his unusual position and by his unique movements, stopped upon the pavement to inquire what he was doing. To them all he returned a civil reply and then urged forward his scheme.

Next day—all the juvenile railway builders being at home enjoying their midday meal—I observed a strange lad moving rapidly down the winding line to the Cascade Range, and with a swift, swinging movement of the feet, sweeping quantities of earth and débris upon the clear-cut track, completely obliterating the fine product of the little fellow, who, for two whole days, had wrought there so nobly, so strongly.

Then, glancing hastily around the neighborhood, to learn if he had been noticed, the intruder sped away into the town and out of sight.

Turning then to the line over the Rockies, I saw that he had there accomplished the same cruel, pitiless, inhuman result. Both miniature railway tracks were totally effaced.

Then flashed into mind this thought: In that lad dwells the spirit of the dynamiter. With him must have come into the world the disposition, the tendency, yes, the hunger, the craving to do evil to his fellow men; not openly, not when they stand by, able to protect their possessions; but when they sleep, when their minds are intent upon duty, when they are necessarily absent from their field of labor.

Now, what about the obligations, the responsibilities, of the father and mother of that boy? Must his alarming trait increase, strengthen, as he merges into manhood? Certainly it will, unless there be quick, firm, intelligent effort to expel the vicious germ now working unnoted at the foundation of his character. Then how evident is duty, how great, how imperative!

Suppose that, beginning now, they study seriously, earnestly, the mental and moral make-up of the lad, and by right training, judicious leading and safe example, eliminate the threatening element in his character, and in place thereof plant some stem of beauty, mold him into a helper of his comrades. What would be the fruit in the great eternity?

The changing of the characteristics of even one such criminally inclined boy might save a hundred useful lives, and shut the door against years of grief, pain, and endless struggle.

—**—

Things to Forget

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeablenesses of life. They will come, but they will grow larger when you remember them; and the constant thought of acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday. Start out with a clean sheet for to-day; and write upon it for sweet memory's sake, only those things which are lovely and lovable.—*The American.*

—**—

"THE most useful eloquence is the homely eloquence that strikes fire on the anvil of the human heart."

By Beholding We Are Changed

By J O Beard

By beholding Thy face, blessed Saviour of men,
We are changed to reflect Thy pure image again.
'Tis by looking at Thee our vain hearts are
subdued,
And we are, as we gaze, by Thy Spirit imbued.

Not the art of the painter can picture Thy face,
Nor the skill of the sculptor each lineament trace.
'Tis in vain feeble man uses all of his art;
He can never reveal Thee to one hungry heart.

But a fair, polished mirror, reflecting Thy face,
Is the Book of Thy truth, where Thy likeness we
trace.

On the picture divine in deep rapture we gaze—
Lo, love kindles the flame, and our hearts are
ablaze.

As the potter his clay, into forms that are rare,
So Thy Spirit molds us like Thine image so fair.
Then let us, dear Saviour, behold Thee with love,
Till like Thee we shall shine in Thy kingdom above.

Marshalltown, Iowa

— ★ ★ —

Tuning a Bell

"WHAT a beautiful tone that bell has!" is often heard. There are few, however, who know how a bell receives its joyful or solemn tones. All bells, after they are cast and finished, must go through a process of tuning, the same as any other musical instrument, before they respond with a clear, true tone. Every bell sounds five notes, which must blend together in order to produce perfect harmony. The tuning of a bell is done by means of shaving thin bits from various parts of the metal. It is as easy for an expert bell tuner to put a bell in tune, as it is for a piano tuner to adjust his instrument to perfect chords. At first thought it would seem that a bell would be ruined should the tuner shave off too much at the last tuning, of the fifth sound; but such is not the case. He would, however, be obliged to begin over, starting again with the first tone, and shaving the bell till it gave forth its harmonious sound at the fifth tone.— *Scientific American*.

— ★ ★ —

Driving with Oil

I WANTED to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil-can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. A few drops of oil were more effective than many blows of the hammer.

How slow some good people are to learn this. They are intensely in earnest, and even morbidly conscientious. Everybody ought to see it just as they do, and whoever does not is hammered at without mercy. Such zeal excites friction. Men will not appreciate the truth when they are repelled by the spirit in which it is presented. Let the reformer be careful to have plenty of oil. Let him speak the truth in love.— *Rest and Reaping*.

— ★ ★ —

SILENCE is the great peacemaker.— *Long-fellow*.

Questions and Answers

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Ship Zion

By A. E. Flint

ALMOST six thousand years ago,
On time's relentless, storm-swept sea,
A ship, with sails spread high and low,
Set voyage for eternity.

She launched out on the raging deep
Fully equipped to breast the storm;
The foam-capped billows o'er her sweep,
She mounts their roll with steady form.

While battling bravely on her way
Where mountain waves would angry roll,
From o'er her bow a beacon ray
Would show ahead the nearing goal.

'Midst lethal lightning's blinding glares,
And crashing thunder's deaf'ning roar,
She stems the tide, and buoyant bears
Her precious burden nearer shore.

The surging swells on every side
Have fiercely beat her sea-worn prow,
Yet, gallantly 'gainst wind and tide
She almost touches haven now.

Long years she's braved the raging main
Whose fury fain would her o'erwhelm;
To chart and compass, true and plain,
The Pilot guides with steady helm.

Then let the tossing billows roll
And closely press her all around;
The storm we'll smilingly defy
With joyous shout, "We're homeward bound!"

Along the heavenly coast we spy
The highland heights in grandeur rise
Where scintillating wavelets vie
With sunbeams in ethereal skies.

Soon she'll be anchored in the bay,
Beneath the calm of heaven's dome,
And tranquil rest through endless day
Within the sheltered haven home.

Granger, Washington.

— ★ ★ —

For Conscience' Sake

The German Government "Run Up Against a Snag"

IT would seem that Protestant Germany, the land of Luther, would be the last to prosecute for conscience' sake, the last to oppress men who were willing to suffer rather than disobey God. In the Oakland "Tribune" of February 4 is a despatch from the well-known publicist, Malcolm Clarke, dated Berlin, February 4. He says:

The Kaiser and his army have run up against a snag in the person of a private soldier named Naumann, who, for religious reasons, will not do any work on Saturday, and who is in danger of spending the rest of his life in prison for his principles.

Naumann, who is an Adventist, declares that Saturday is the real Sabbath, and work on that day is sinful. When he became a soldier in 1907 he refused to obey orders between sunset Friday and sunset Saturday.

Minor punishments were absolutely without effect on him. He merely declared that his conscience forbade him to perform any kind of labor on the Sabbath.

Three months' imprisonment was followed by a further sentence of two years. That had no effect, and the punishment was increased to five years.

On appeal, the higher military court retried the case. Questioned by the presiding officer, Naumann declared that as a Christian his duty was to obey the religious law and refuse all work on the Sabbath.

"I was sworn in with a Christian oath," he said, "and therefore can not violate the commandments of God. One must regard God as the highest authority, and obey Him first."

One medical expert declared that he was sane, and the other that he was not. The court accepted

the former view, and confirmed the sentence of five years' imprisonment, after which Naumann will be required to serve the remainder of his two years.

The heading to the article is "Soldier Defies Kaiser and Army." But he does not defy them. He does not in any way place himself against them. All the antagonism on his part is consequential, not objective, not of purpose. He has in mind but the one thing — doing duty; and the higher law of duty, to the Christian, is to do God's will as he sees and knows it. Such a man ought to be respected. Neither Germany, nor any other country on earth, has too many of him. But the struggle is not between Germany and Naumann; it is between Germany and God. She may condemn one private soldier; that of itself would be of little interest to a government; but when the principle of liberty and right is involved, we be to that land whose government deliberately places itself on the side of tyranny.

May Naumann prove faithful. He is standing for principles which made the Reformation possible, and which in turn made Germany. If Germany repudiates those principles, she



must abide the consequences; let our readers hope and pray that the soldier of God may stand fast.

It is strange, isn't it, friends, that a man should be imprisoned for seven years by a professedly Christian government for observing the same day that our Lord Jesus Christ observed? On which side think you the Master will stand?

— ★ ★ —

The Position of Seventh-Day Adventists

[The following note appeared in the *Pacific Christian Advocate* of January 25, the Methodist Episcopal organ for the Northwest, and the letter which follows was written to that paper in reply by Mr. Martin. Both note and letter will speak for themselves:]

The daily papers report Rev. W. F. Martin, the pastor of the Seventh-day Adventist Church of Portland, as being in Salem at the present, working against the bill which is being pushed by some of the other churches for the observance of the Sabbath. This is an incongruity that can hardly be reconciled. Brother Martin is regarded as a strong man and a Christian man, tho how it is defensible that a man should unite forces with the saloon-keepers, the managers of theaters, and other reprehensible characters, in working against the

Christian forces, can hardly be understood. The difficulty is either a misapprehension of the influences of the observances of Sunday or of the righteousness of the claims of the Seventh-day Adventists. We have an idea that it is a misapprehension of the teachings of Jesus that causes this representative to the Seventh-day Adventists to endeavor to pull down the cause the rest of us are trying to build up. We shall have to examine carefully into the teachings and claims of the Adventist Church, and this we shall do soon.

January 31, 1911.

Editor *Christian Advocate*,
Portland, Oregon.

Dear Sir:

I am a subscriber to your paper, and find many things in it that I enjoy; but I was, to say the least, surprised on looking over the issue of January 25, to find an item relating to myself, couched in language such as is there used. It is true I have been in Salem for some days looking after our church there, and have spent some time at the capitol in the interests of religious liberty. I had not before learned that the other churches had a Sunday bill to be introduced at this session of the legislature, but suspected they would.

I am opposed to a Sunday law, not because Sunday is not the Sabbath (however, after a careful study of the question, I am convinced it is not); but for the reason a Sunday law is a religious measure, and is a long step in the direction of a union of Church and State. A matter pertaining to religion is to be rendered to God, and the State should not interfere with it. It may appear to you a small thing to class a man who disagrees with you with saloon-keepers and "other reprehensible characters;" but, my brother, God will judge righteously in His own good time. You have a right to keep Sunday if you wish to do so; but you have no right to compel me, or any other man, to conform to your ideas of religious duty. A man's religion and his manner of discharging it are a matter pertaining alone to him and his God. That is a field that no man should invade. The history of the Dark Ages should be a warning to us not to invoke the arm of the civil law in matters pertaining to religion.

Now, my brother, this is my position, and the position of my church. That is a platform on which all can safely stand. Even if all the characters spoken of in your recent editorial should stand there, let us be thankful that they are that near to a conformity to the teachings of the Master. If the "Christian forces" mentioned by yourself were to attend better to their legitimate sphere, that of persuading men to be Christians, and not resort so much to carnal means to attain a reverence for their dogmas, there would be no need of my spending time at the capitol, endeavoring to offset the baneful influences that are sure to arise from a course such as you acknowledge is now being pursued by yourself and collaborators.

I may not have a true sense of the fulness of the teachings of the Master, but I do know this: the kingdom of Christ can never be forwarded by force of the civil power. Again, I remember the Master said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." You will pardon me, my brother, if I say plainly to you, in a spirit of love, that this course on which you and your co-workers have launched, that of invoking the civil law to enforce your religious views, is contrary to the principles of the kingdom of God, and if persisted in, and adopted by the Government, will overthrow the grand principles of religious liberty which have placed our Government at the head of the nations of the earth. Persecution of dissenters would follow, and naturally retrogression toward the condition of the Dark Ages. Benjamin Franklin well spoke the truth when he said, "If a religion is good, it will take care of itself." An appeal to the civil law for assistance by a body of religionists is an advertisement of weakness.

We invite you to inquire carefully into and examine the teachings of Seventh-day Adventists. With kindest regards, I am,

Very respectfully,
W. F. MARTIN.

— ★ ★ —

I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, "Hands off! leave us alone!" Your Sunday bills and all other forms of act-of-Parliament religion

seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Caesar. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by the force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and imprisonments.—*Spurgeon.*

Our Mission Funds

OUR donations were not great the last month; but we thank God for the scattered contributions, and in behalf of our missionaries in the great heathen fields of earth we thank our contributors. We can assure them that the money is used in a good cause by devoted, conscientious men. But we know that these amounts have been contributed not for the sake of men, but for the sake of the Master. May these sacrifices bear fruit in the kingdom of God, and may each donor be there to share in the harvest home.

January, 1911

	CHINA	INDIA	TOKYO
Previously Reported	\$700.62	\$309.86	\$171.16
William Fellon	2.00		
Mrs. Lydia L. Mason	5.00		
Mrs. J. C. Edwards	.50		
Margaret Barrett	1.05		
Katherine Weiger	1.00		
Mrs. Myrta Boynton	1.00		
Earl E. Smith	4.00		
Clifford Jennings	1.00		
Mrs. Helen Prewer	1.15		
X. Z.	10.50		
Lester Quade, per <i>Our Little Friend</i>	.50		
J. P.	20.00	2.50	7.50
Mrs. C. Miller	1.00	.50	.50
A. Nelson	15.00		2.50
S. S.	100.00	25.00	
N. Miller		.25	

Total\$864.32 \$338.11 \$181.66
Finnish work in Idaho ... \$1.40

A Boon to the Housewife

If you want to wash easy, read the following from a minister's wife:

Dear Brother: Enclosed find 50c, for which please send me E-Z Washing Tablets. I have used these now for several months, and would not want to be without them. They are certainly a boon to the overworked housewife on wash-day.

Sincerely yours,

MRS. ASA SMITH,
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A package sufficient for nine large washings mailed on receipt of 25c. Address Alfred Mallett, 721 H Street, Sacramento, Cal.

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I OWN several thousand acres of Northeast Texas farm and fruit land. Will cut up in 50-acre blocks and set our new orchard of figs, peaches, pears, apples, and grapes, for worthy families. Will fence, and build new houses, and accept payments either monthly or yearly, and we will care for same until parties can move.

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We raise corn, cotton, sweet potatoes, Irish potatoes, melons, peas, peanuts, grasses. Good water and plenty of timber. Fine dairy land. Healthy. Mild winters. Sandy loam, clay subsoil. Well located. Bank references furnished and required.

D. JONES,

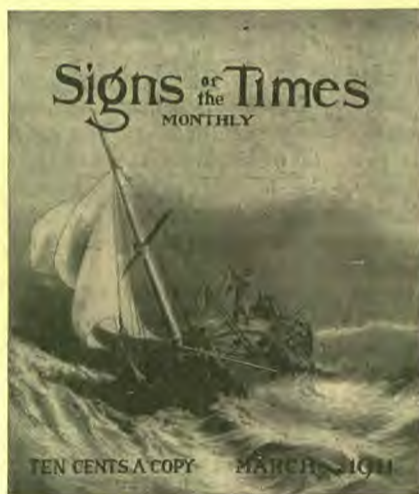
Jefferson, Marion County, Texas.

Notice

THE fourteenth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, California, on Wednesday, March 8, 1911, at twelve o'clock M.

H. W. COTTRELL, *President.*

H. E. RANDALL, *Secretary.*



HEAR YE what others have to say

"Portland, Ore.
"I will send in my second order for 400 copies of the February number of the magazine. The February number is beautiful and sells well."

"San Fernando, Cal.
"Father and mother thought it would be well if I got some of the *Signs* to sell. Send 10 copies for the money enclosed."
Later: "I want 10 more. I sold the others in no time."

"Allegheny, Pa.
"Don't you think I am doing well? Last week one day I sold 74 copies in one of the large buildings in Pittsburg. One gentleman, when I told him it was a Seventh-day Adventist paper, took it gladly. The people like to buy our literature."

The March Number Now Ready

Extra good only; no extra price. 5 to 40 copies, 5c per copy; 50 or more, 4c per copy. \$1.00 a year; with the weekly *Signs*, to one or separate addresses, \$2.25. Send orders thru your Tract Society to SIGNS OF THE TIMES, Mountain View, Cal.

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For further particulars, subscription rates, etc., see page 15.

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Read the advertisement of our premium book, "Questions and Answers," on page 13.

Read "For Conscience' Sake" on page 14, and also the articles following. On which side of the struggle in Germany would you rather be?

Both boys and parents will find profit in reading Mrs. Adams's little sketch of the "Railroad over the Rockies." It contains a lesson that can not be too strongly emphasized.

In Christ Jesus there is freedom. Better a habitation in the old Mamertine prison of Rome with Him than a seat on the throne of the Caesars without Him. The cell is but an incident on the pathway to eternal glory, the other to eternal oblivion.

We call especial attention to the article from Professor Rine on "Man as Created." We appeal to our readers who may be troubled over Spiritualism, Christian Science, Esoteric Buddhism, future rewards and punishments, etc., to study this article, and those which will follow on the same subject. This is fundamental, and with fundamentals correct it is less difficult to build aright.

It Is Well to Be Thoughtful.—Very many of our correspondents are. It is the general rule that if information is wanted postage is enclosed, very frequently ten cents; but on the other hand there are quite a number in the aggregate who ask for information, to give which means time and expense, and use only a postal card in seeking it. For instance, before us lies a post-card asking for information concerning relatives in another town. To give the information desired, we must write to another party, who might be able to give the information without looking it up, and who might not; but we must use stationery and postage to ask him, and he must use the same to reply. This is largely a matter of thoughtlessness.

The "Oregonian" of February 3 cites Mr. Oishi, the leader of the popular party in Japan, as declaring that Japan had obtained command of the Pacific by two great wars, but now has lost it. He calls upon the government for a larger navy, declares that the safety of Japan is jeopardized, and says that in 1917 America would have twenty-seven battle-ships in the Pacific to Japan's four-teen.

— * —

In Christ our Lord is freedom from sin. How many politically free men walk about among their fellows daily loaded with chains! The chains are invisible, oftentimes, to human eyes. Sometimes they have been worn so long that they seem necessary. Sometimes the wearer boasts in the tokens of his slavery. Every wrong habit is a galling chain which will if held reach at last the vitals, and destroy the soul. O friend, let Christ Jesus break the chains and set you free.

George Washington and Religious Liberty

THERE is no one characteristic which will give one a just conception of the character of George Washington. A British writer declared him to be "the pride of every model and the perfection of every master,"—terms perhaps too extravagant of any poor mortal. But among his many virtues and excellencies of character there shines out that of love of liberty for all; and we feel that we can do him no greater honor at this anniversary of his birth, February 22, or our readers no greater service, than to quote the sentiment below from a letter that he wrote to the Ephrata Community, August 4, 1789. This God-fearing community were seventh-day observers, and they wrote to Washington expressing the fear that religious liberty might not be assured and guarded by the Constitution, and this was his reply:

If I had had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to the instrument. If I had any idea that the general Government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his conscience.

The old letter is preserved as a memento by the Community near Philadelphia now. Its sentiments should be written in the heart of every American patriot.

— * * —

Much has been said of a girl blind from birth in McKeesport, Pennsylvania, who has been in trance more or less for some weeks, and who was fasting with the assurance by revelation from somewhere that she would see on completion of her fast. The papers report that great throngs have visited her, and believed that she went to heaven while in trance or received messages from heaven. Among the things she is reported as saying is, "Jesus Christ was the Saviour of the Jews, I will be the saviour of the Gentiles." The girl is either insane or under the power of evil spirits or both. When the fast terminated she did not see. Revelations from God do not lead to self-exaltation.

— * —

It is stated on what seems good authority that the Austrian government will lay before the parliament of that country a naval scheme calling for an expenditure of \$60,000,000 in addition to the ordinary yearly expenses of \$13,300,000. Of this sum \$49,000,000 will be invested in Dreadnoughts. The program includes three turbine cruisers, submarines, and torpedo craft. "Prepare war," says the prophet of old; and all the world is responding.

Suffering China.—United States Consul Gracey at Nanking, China, according to the *Oregonian*, reports pitiful conditions in Nanking and other refuge centers. "Fifty thousand to 100,000 famine refugees in hovels on swampy lands are practically foodless, clothingless, and sleeping in mud and water. Epidemic is feared. Consul and strong American relief committee request special Red Cross appropriations." The society announces that it will forward contributions sent to it at Washington. News despatches also declare that in the province of Tien-Tsin and thereabouts there are 500 dying daily of the plague. It is said that Russia, China, and Japan feel their inability to check the plague in Manchuria. For weeks Mukden's daily toll of plague victims numbered 175. Of those attacked, 98 per cent die. It has been the greatest calamity for generations. Many missionaries are doing heroic work in the fated districts.

— * —

Unintelligible, Inoperative, Inequitable.—The Idaho Sunday law, proclaimed by Mr. Tufts, a Sunday-law advocate, to be one of the best, is pronounced by Governor Hawley, in his message to the Legislature, to be "unintelligible," and its repeal recommended. A despatch from Boise, dated February 1, says that the "liberals" of the House passed a bill "amending the Sunday rest law by which bakeries, fruit and shoe-shining stands, may keep open on the sabbath. The Representatives supported the measure unanimously. The Senate passed and sent to the House a bill allowing city councils and village boards the right to permit moving-picture shows and theaters to remain open on Sunday when petitioned by a majority of the electors." A few more such amendments and the Sunday law men would doubtless pronounce the law inoperative. Whatever form it takes, a Sunday law can never be made equitable or consistent.

— * —

The Plague in England.—Under date of January 30 a despatch from Washington to the *Woman's National Daily* declares that advices from London state that the dreaded bubonic plague is decidedly established in that country. Rats all over the island are believed to be infected, but it is thought that many men, women, and children have died of the dread malady since as far back as 1896, supposed at the time to be pneumonia, and cases among human beings are increasing steadily. One correspondent, vouched for by the *London Times*, declares, "We shall never entirely succeed in ridding England of this plague." One of the most serious features is that it has assumed a pneumonic form, by which the plague is carried on the breath, even at a considerable distance.

A Roman Catholic Congress

At an archdiocesan federation congress held in Boston, Jan. 29, 1911, the platform contained among other things the following:

1. A demand for "the independence of the Holy See, which the holy father himself deems necessary for the free exercise of his spiritual world-wide dominion;"
2. Affirmation of freedom in education, and a request that the State "recognize all schools contributing to the formation of good citizenship and deserving of its approval and support;"
3. The demand for the absolute prohibition of divorce by the State;
4. A stricter supervision and censorship of theaters, moving-picture shows, etc., "in the interests of public decency" was demanded;
5. While not "interfering with the legitimate freedom of the press," the elimination of reports of "nauseating details of criminal and divorce trials" was demanded;
6. "We are unalterably opposed to any desecration of the Sunday. It is a day set apart for worship and rest. But, while not opposing legitimate recreation, we deplore any tendency that tends to lower in the mind of the people the proper respect and reverence due to Sunday observance."
7. Sympathy with the laborer in his efforts to better his condition.

The above principles are in perfect harmony with National Reform principles, tho the two bodies would divide over controlling and directing centers.