

# Signs of the Times



## True Freedom

BY JAMES RUSSELL LOWELL

Is true freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free!

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.



Pedro J. Lemos.



# Question Corner

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 3402.—The Rest of Heb. 4:8

Will you please tell me what the day in Heb. 4:8 refers to, also the rest spoken of there?  
C.

First of all, the word "Jesus" in verse 8 in our Common Version ought to be "Joshua." "Jesus" in the Greek is the same as "Joshua" in the Hebrew. God wanted to give His children rest at the time of Joshua, but they followed their own ways and their own works. They consequently did not get the eternal rest which God designed to give them. When the Lord made the heavens and the earth, at the end of the first week of time, He placed the Sabbath as a pledge of eternal rest. When man sinned he lost that rest. That rest can only be obtained again through Jesus Christ. But the Sabbath still remains as a pledge of that eternal rest, and only he who accepts the Lord Jesus Christ knows that rest. When he ceases from his own works and does the works of God, he knows what true Sabbath-keeping is. He knows the real blessings that come from the Sabbath; and he finds in that Sabbath not only the rest of the Lord Jesus Christ which comes by a new creation in his own life, but he holds it as a pledge of the eternal rest of God's children when there will be no more sin. That eternal rest has not yet come. It will come when the new heavens and the new earth spring forth by the power of God, and only sinless beings will occupy it.

## 3403.—The Great Pyramid

What do you think of the great pyramid as set forth by Millennial Dawn and its so-called prophet?  
1601.

The great pyramid is a wonderful structure, as there are also other wonderful pyramidal structures in Egypt. It shows that those who built it had a knowledge of astronomy and science which people in these days do not usually give the ancients credit for. On account of this some have had the idea that it was divinely directed. But that it is a divine prophecy we do not believe. Men have guessed out all sorts of things. If some of their guesses had been true, this world would have been wound up before this. The various theories are contradictory, and all the theories are more or less guesswork. It is "about" this or "pretty near" that or "approximately" something else. Before us is a work entitled "Pyramid Facts," by James Bonwick, F.R.G.S. After reviewing theory after theory, Mr. Bonwick says: "Some writers assert that figures can be made to prove most anything, but the lines of the pyramid are quite as accommodating. A miraculous origin being supposed, there were no difficulties in the multiplication of miracles. While the written Word was dark and obscure, the pyramid was light and clear. Isaiah the glorious prophet had but a dim sense of a Coming One, tho some commentators doubt whether he understood what he revealed. But the heathen builders of Egypt, ages before Moses and the Scriptures, knew all about it, and were able by divine counsel to personify even pictures of the life of Jesus in Palestine!"—Page 179. One of the pyramid prognosticators told us that the millennium would begin in 1881-82; that fifty-three years of trouble would follow that, but this would not come upon the saints. They would all be caught up to heaven at that time. But 1882 is a long way in the past; and it seems to us that this very fact ought to shock the faith that some have in the pyramid. Some have told us that it had nothing to do with idolatry in any way, that there were no idolatrous emblems connected with it, consequently it must have been built under the guidance of God; but Mr. Bonwick says that this may be an error of judgment is apparent from the fact that the great pyramid, like all other pyramids,

was situated in the midst of an acropolis containing tombs of officers belonging to the court of Cheops, the very builder himself, and all such tombs having addresses to heathen deities, and in the pyramid itself the quarry marks of the king's name are distinctly idolatrous emblems. The same persons whose names are therein inscribed are elsewhere spoken of as being worshipers of false gods, and the constructors of idols of gold, etc., in the adornment of the temple. It is simply a delusion, therefore, to speak of the pyramid as being a witness of religious truth, altho coincidences favor a theory.

## 3404.—Prohibitions upon Gentile Christians

Please explain in your Question Corner Acts 15:20.  
H.

Of course there was no question over the keeping of the commandments of God and the faith of Jesus among the Gentile Christians. That is what justification is for, to establish the law in the heart. Rom. 3:31. But among those Gentile Christians there had been other customs in which they saw no harm whatever, and among these customs were the four things here named. That they abstain from pollutions of idols, that is, things that have been offered to idols. While the idol itself was nothing, it injured the consciences of some. It was a stumbling-block to some when others used them. Therefore it was best to abstain from those things which were offered to idols, or which had anything to do with idol sacrifice. Fornication was a common thing among Gentiles. Marriage laws were very lax. They saw little harm in transgression. They did not know that all forms of fornication were transgressions of the law of God. They were admonished that there must be total abstinence. Each man should have his own wife. The loose marriage customs of the Gentiles have no place in the Christian order. It is as old as the taking of life for food that blood must not be used with the flesh. See Lev. 17:11. That was given to Moses and it was given to the children of Israel. Blood must not be used, because the blood is the life. They must not disregard the injunction. It was common among the Gentiles to eat the blood, and even to-day among some peoples there are blood puddings. It is a horrible thing to do, and the Lord forbade the Gentiles' doing it as early as apostolic days. The thing strangled was the thing that was simply choked to death with the blood left in the carcass. They must abstain from this, and they must also abstain from the actual eating of blood itself. That also is used, or was, a few years ago, as quite a fashionable remedy for anemic conditions. Ladies and gentlemen went right to the yards themselves where the beeves were killed, and drank the warm blood. This certainly was a practise that was loathsome, and God's Word forbade it. These were all reasonable requirements, and they seem to have been fully accepted by the Gentile Christians themselves.

## 3405.—Sacrifices of Eze. 46:4-7, Etc.

How can it be taught that sacrifices are abolished in the light of Eze. 46:4-7; Zech. 14:21; Acts 21:26, etc.?  
A.

Ezekiel's temple was conditional, dependent upon Israel's acceptance and repentance, as stated in Eze. 43:9, 11; 44:7, 9. But Israel did not put away their sins; they were not ashamed, very few returned, and that sanctuary was not built, nor will it ever be built. The temple of Zerubbabel was the best God could do. See God's conditions in Jer. 18:7-10. Acts 21:26 can not be taken as proof that offerings are still in vogue. The apostle Paul merely met with those Jews to show that he had nothing against them nor against the law, yet at the same time he made a mistake in compromising with them. The whole occurrence shows that Paul

gained nothing whatever by following the advice of his brethren in yoking up with the Jews who believed that the ceremonial law and sacrifices were still binding. God speaks to His children in the far future in the language of the then present. In every lamb offered in that past dispensation there was represented the Lamb of God. This dispensation has its sacrifices. Rom. 12:1, 2; Heb. 13:15.

## 3406.—Good Out of Evil

Is it permissible to do wrong that good may come? Give Scripture on this.  
1601.

Paul says that those who affirmed that he did evil that good might come slanderously reported him. Rom. 3:8. Our Lord says, "Cease to do evil; learn to do well." Isa. 1:16, 17. Of Jesus it is said that He left "us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth." 1 Peter 2:21, 22. "Do men gather grapes of thorns, or figs of thistles?" "Whatsoever a man soweth, that shall he also reap." God brings good sometimes despite man's evil, but He would do a great deal better if man did only good.



## Schedule for Week Ending April 15, 1911

Sunday	April 9	Judges 11-13
Monday	" 10	" 14-16
Tuesday	" 11	Ruth 1-4
Wednesday	" 12	1 Samuel 1-3
Thursday	" 13	" 4-8
Friday	" 14	" 9-12
Sabbath	" 15	" 13, 14

Six chapters in Judges complete the book,— chapters 11 to 16 inclusive, chapters 17 to 21 having fallen chronologically into our last week's readings. Chapters 11 to 16 portray exceedingly unsatisfactory conditions in Israel, unsatisfactory judges, subjection to the heathen, despoliation of country, tardy repentance, and partial delivery in God's mercy. What a sad ending came to the house of Gideon! How nobly Jephthah fought for his people, and died without posterity! How nobly his daughter acquiesced in his vow, and relinquished her hope of being a mother in Israel!

CHAPTERS 13 to 16 are occupied with the checkered career of the strong weak man Samson, so strong physically, so weak morally. God used him; he seems to have been about the only available timber that God could then use; but it is sad to see one who had such splendid opportunities in training and grace so sell them all for companionship with harlots. But the story is often repeated in modern life.

THE book of Ruth is a beautiful little narrative, a pastoral romance, a sketch of customs, a revelation of a Redeemer, a link between Judges and Samuel, giving an abbreviated ancestry of David.

THE books of Samuel originally formed but one book, and appear as such in ancient Hebrew manuscripts. The first division seems to have been made by the Septuagint translators. The book is a sequel to that of the Judges, beginning with the last of the line, Eli, carrying us forward through the connecting administration of Samuel, uniting in one both prophet and judge, to the establishment of the kingdom under David. The narrative seems to be drawn from various sources, but woven together under the Spirit into one progressive whole. Our reading of this week carries us past the death of the kindly but weak Eli, to the kingship of Saul, already disappointing, and the victory wrought through the valor of Jonathan.



# Signs of the Times

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

For Terms, See Page 15  
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## Woman in the Home

By Mrs. E. G. White

**T**HE principle inculcated by the injunction, "Be kindly affectioned one to another," lies at the very foundation of domestic happiness. Christian courtesy should reign in every household. It is cheap, but it has power to soften natures which would grow hard and rough without it. The cultivation of a uniform courtesy, a willingness to do by others as we would like them to do by us, would banish half the ills of life. The wife and mother may bind the hearts of her husband and children to her own by the strong chords of love, if in her intercourse with them she will manifest unvarying love in gentle words and courteous deportment.

### Harmony in Diversity

tion and character frequently exist in the same family; for it is in the order of God that persons of varied temperament should associate together. When this is the case, each member of the household should sacredly regard the feelings and respect the rights of the others. By this means mutual consideration and forbearance will be cultivated, prejudices will be softened, and rough points of character smoothed. Harmony may be secured, and the blending of the varied temperaments may be a benefit to each. Christian courtesy is the golden clasp uniting the members of the family in bonds of love that become closer and stronger every day.

### Useless Repining

In many cases homes are made unhappy by the useless repining of the wife and mother, who turns with distaste from the simple, homely tasks of her domestic life. She looks upon her cares and duties as hardships, and the ministrations which might be made pleasant and interesting become the merest drudgery.

Many a woman goes through the routine of her daily duties with fidelity and exactness, while she is all the time comparing her lot with that of others whom she considers more favored, and is cherishing unsanctified longings for an easier position, where she will be free from the petty cares and exactions that vex her spirit. She little dreams that in that widely different sphere to which

she aspires, trials fully as vexatious, tho perhaps of a different nature, would certainly beset her. And while she is fruitlessly yearning for a different life, she is, by her sinful discontent, casting from her the blessings which a kind Providence has already granted.

Others become so occupied with their household cares that they forget the little



courtesies which make life pleasant to their husbands and children. While their time and energies are absorbed in the preparation of something to eat or to wear, their husbands and sons come in and go out as strangers. And very many, finding nothing attractive at home, perhaps being greeted with continual scolding and murmuring, seek comfort and amusement in the dramshop, or in other forbidden places.

### The Better Way

The true wife and mother will pursue an entirely different course. She will perform

her duties with dignity and cheerfulness, not considering it degrading to do with her own hands whatever it is necessary to do in a well-ordered household.

In order to be a good wife, it is not necessary that woman's nature should be utterly merged in that of her husband. Every individual has a life distinct from all others, an experience differing essentially from theirs. It is not the design of our Creator that our individuality should be lost in another's; He would have us possess our own characters, softened and sanctified by His sweet grace. He would hear our words fresh from our own hearts. He would have our yearning desires and earnest cries ascend to Him marked by our own individuality. All do not have the same exercises of mind, and God calls for no second-hand experience. Our compassionate Redeemer reaches His helping hand to us just where we are.

### The Source of Help

If woman looks to God for strength and comfort, and in His fear seeks to perform her daily duties, she will win the respect and confidence of her husband, and see her children coming to maturity honorable men and women, having moral stamina to do right. But mothers who neglect present opportunities, and let their duties and burdens fall upon others, will find that their responsibility remains the same, and they will reap in bitterness what they have sown in carelessness and neglect. There is no chance work in this life; the harvest will be determined by the character of the seed sown.

Many who do well under favorable circumstances, seem to undergo a transformation of character when trials and adversity come; they deteriorate in proportion to their troubles. God never

designed that we should thus be the sport of circumstances. We are not responsible for circumstances over which we have no control, and it is useless to deny that these often affect our life-work; but we sin when we permit circumstances to subvert principle, when we are unfaithful to our high trust, and neglect known duty.

### The Mother's First Duty

The first and most urgent duty which the mother owes to her Creator is to train for Him the children that He has given her. Infant children are a mirror for the mother



in which she may see reflected her own habits and deportment. How careful, then, should be her language and behavior in the presence of these little learners! Whatever traits of character she wishes to see developed in them, she must cultivate in herself.

When the mother has gained the confidence of her children, and taught them to love and obey her, she has given them the first lesson in the Christian life. They must love and trust and obey their Saviour as they love and trust and obey their parents. The love which in faithful care and right training the parent manifests for the child, faintly mirrors the love of Jesus for His faithful people.

Mothers, awake to the fact that your influence and example are affecting the character and destiny of your children; and in view of your responsibility, develop a well-balanced mind and a pure character, reflecting only the true, the good, and the beautiful. Your compassionate Redeemer is watching you with love and sympathy, ready to hear your prayers, and to render you the assistance which you need. He knows the burdens of every mother's heart,

and is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. When upon earth, He had a mother that struggled with poverty, having many anxious cares and perplexities, and He sympathizes with every Christian mother in her cares and anxieties. That Saviour who took a long journey for the purpose of relieving the anxious heart of a woman whose daughter was possessed by an evil spirit, will hear the mother's prayers, and will bless her children.

He who gave back to the widow her only son as he was carried to the burial, is touched to-day by the woe of the bereaved mother. He who wept tears of sympathy at the grave of Lazarus, and gave back to Martha and Mary their buried brother; who pardoned Mary Magdalene; who remembered His mother when He was hanging in agony upon the cross; who appeared to the weeping women, and made them His messengers to spread the first glad tidings of a risen Saviour,—He is woman's best friend to-day, and is ready to aid her in all the relations of life.

## Some Terrible Evils Incident to the Immortality Dogma

By George W. Rine

**I**F the overwhelming testimony of the Holy Scriptures to the effect that man is mortal and that the dead are *actually* dead, were universally accepted, that monstrous travesty of the Christian religion, Mormonism, could never have been possible. The fundamental tenet in the weirdly grotesque creed of this sect is that man is not only a deathless being, but that he has had a spiritual existence from all eternity. This is in flat contradiction of the testimony of the divine Spirit as to the origin of man. See Gen. 1:26, 27; 2:7; 3:19. Mormonism lays insistent emphasis upon the anti-Biblical but distinctly heathen dogma that all human spirits, at the death of the body, go to a prison-house, or purgatory, and remain there in a conscious probationary state until they become worthy of a higher sphere. From this dank and musty speculation of pagan mythology they logically deduce the pleasing theory, so utterly at variance with the whole tenor of the Bible, that all men are destined to ultimate salvation, without reference to character in this life. By accepting such teaching millions, lulled into a sense of carnal security, are destined to destruction.

Now, we must not forget that it is that ancient pronouncement of the dragon that is responsible for Mormonism; namely, that man is constitutionally immortal. If all men believed the Scriptures, Mormonism, with its concomitant perils, would be unthinkable.

Again, there is that world-wide system of apostasy known as Roman Catholicism. With her there is the worship of the Virgin and the saints generally. It is a worship of

the creature instead of the Creator. The Founder of the Christian church declared, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." When one feels that it is of more concern to invoke the favor and protection of the Virgin, morning, noon, and night, than to invoke the blessing and favor of God, it is sheer, crass idolatry.

The "invocation of the saints" is fundamental in the Roman system of worship. The practise is in utter contravention of the first commandment. It is as distinctly idolatrous as the worship of sun, moon, and stars. The celebrating of masses for the dead comes straight from classic paganism. The practise of praying for and to the dead—the very heart of Romanism—is a fearful perversion of the plain, uniform teaching of the Bible. Being essentially the worship of man rather than the worship of God, Romanism is virtually one aspect of the religion of Humanism.

### The Basis of Every False Religion

But this system of gross idolatry is again the child of that primary and central plank in the platform of every false religion—*original human immortality*. From the womb of this primal lie has been spawned every idolatrous system of worship that the world has ever known. Once more, the Roman doctrine of purgatory, weird, uncanny, pagan, and utterly subversive of Scripture truth, grew naturally and inevitably out of the soil of the *immortality dogma*. Let all the devotees of Romanism accept the unmistakable teachings of the Bible as to the state of the dead, and that

hydra-headed system of disguised paganism could not continue to exist for a day.

That hoary Luciferian pronouncement that *man can not die*, so prolific in the breeding of false religions, is the mother of that cryptic movement bearing the proud appellation of Christian Science. Its growth has been phenomenal. Many of its adherents are persons of refinement and culture. And yet the essential tenets of this cult are violently antithetical to the plain, unmistakable teachings of the Christian Scriptures. If, as their creed teaches, universal man is essentially one with God, and sin and death are figments of mortal mind, then there can be no room for the cross of Christ, no need for a Gospel. Let a man once believe the Scriptures as to *how* and *when* men can attain to immortality, and Christian Science will become to him grotesquely inane and unintelligible. There is no place in Christian Science for Calvary, no place for the atonement. Hence there is in it no redemption, no salvation. The movement is accordingly destined to compass the perdition of multitudes of souls. But if men did not assent to that primal lie, "There is no death," Christian Science, like Spiritualism, could never have been conceived.

No one who is spiritually enlightened would deny that all the pagan religions—Hinduism, Brahmanism, Buddhism, Shintoism, Theosophy, etc.—have their tap-root in the muck of the *human-immortality dogma*. We all know that these religions are as baneful as they are false. They have kept a very large part of humanity dark, immobile, hopeless. But were it not for the fetish of human immortality, not one of these monstrous religions would ever have been possible.

### Belief in Error Does Not Make Truth

The well-known Dr. Madison C. Peters, of New York, and the eminent brain specialist, Dr. Wm. Hanna Thomson, both argue that since the vast majority of mankind intuitively believe the immortality theory, it must be true. They both refer to the untold millions of India, China, Japan, and so on. Dr. Peters does not even pretend to go to the Bible for his evidence; for he says: "Where do we go to find out what is truth, but to *concurrent human testimony*? All men can not be deceived, therefore immortality is a reality." In keeping with his premises, Dr. Peters declares, "Death is the gate of life—and through its portals all must pass to enter into the promised land." This is smug paradox, but is foreign to the Book that he as a clergyman is expected to teach. It is Dr. Peters's false assumption that betrays him into virtually asserting that man is saved through death rather than through Christ. "I am the way," declared Jesus.

Dr. Thomson broadly declares that the hosts of Asiatics are "living *wholly without God*, because no need is felt for God when the all-powerful spirits of their ancestors can furnish all protection and guidance. They therefore have even forgotten His name, so that missionaries for long found it difficult to find a Chinese word which would properly designate God." Altho



Dr. Thomson is laboring to demonstrate the theory of inherent human immortality, yet he stultifies himself by clearly asserting that this doctrine alone is responsible for the tragic fact that the multitudinous Chinese have no conception of God, and are confirmed ancestor-worshippers. In truth, Dr. Thomson confesses that the immortality dogma has made China a nation of atheists. Well did Satan realize what he was doing when he enunciated that sinister dogma.

Hundreds of other astute thinkers and facile writers are leaping into the arena to champion, through the medium of books and journals, the diabolic pronouncement that man is a deathless being. Millions are convinced. To believe this hoary pagan tenet is the first step to prepare one to espouse any old religion that the old dragon may have to offer. The facts fully bear me out in this sweeping declaration. Millions born in "Christian" America, England, France, and Germany are to-day embracing not only Spiritualism, but Christian Science, Theosophy, and even Buddhism, Hinduism (New Thought), and Mohammedanism. Buddhist and Hindu temples are springing up in all the metropolitan centers of Christendom. We have such temples in San Francisco, St. Louis, Chicago, New York, and Boston. They are notoriously in evidence in Paris, Vienna, and Budapest.

## The Debasement of God

The Rev Dr. Campbell, the sponsor *par excellence* in England for the New Theology, teaches that "physical death is not the all-important event which theologians have usually made it out to be; it is only a bend in the road. My own impression is that when we individually pass through this crisis we shall find the change to be very slight. It will mean the dropping of the scales from the eyes, and that is about all." Now, those who are informed as to the creed of the New Theology know that its paramount doctrine is the *divinity of man*. Dr. Campbell declares: "Humanity is divinity viewed from below. Divinity is humanity viewed from above." Again he avers, "The New Theology regards all mankind as being one with the Father." Another choice bit of the doctor's blasphemous presumptions is the following: "There is no such thing as punishment, no far-off judgment-day, no great white throne, and no judge external to ourselves. And who, pray, is the judge? Who but yourself? The deeper self is the judge, the self who is externally *one with God*."

But even Dr. Campbell would be incapable of such utterly unchristian deliverances did he not assume, as we saw above, the *immortal-soul* theory. First let a man assume that he, like God, is immortal, and it is easy and natural to take the next step and assume man's *essential divinity*—his universal *oneness with God*. If man—sinful man—is "one with the Father," of course he needs no Saviour, no atonement. The incarnation of the Son of God would be uncalled for and anomalous. And accordingly that is what the New Theology accentuates. It denies that Christ was divine in any different sense than is every

human being. It denies the virgin birth, the bodily resurrection of Christ, the expiatory nature of the death of Christ, etc. In other words, the New or Twentieth Century Theology is a sweeping negation of the whole plan of salvation as enunciated in the Bible. Think of the awful ruin of souls that the New Theology movement is destined to compass! Its pantheistic teachings are filtering through the creeds of all the historic Christian denominations. But such a movement would forever have been utterly impossible, even unthinkable, if men did not place man upon equality with God as to immortality. Dr. Campbell and his

Dear reader, shall we not vow to God that by His grace we will believe and practise the truth, the whole truth, and nothing but the truth? Thus shall we be saved. The Saviour Himself declared, "Ye shall know the *truth*, and the truth shall make you free"—free from sin and death.

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## Peter's Confession of Faith

By Arthur V. Fox

Read Matt. 16:13-20



WHEN Jesus asked His disciples, "Whom do men say that I the Son of Man am?" the disciples told Him that opinions were divided. Some thought He was John the Baptist; some, Elijah; others, Jeremiah, or some other of the ancient prophets.

Jesus doubtless asked the question to bring out a confession of faith from the disciples about Him; for He immediately asks, "But whom say *ye* that I am?"

We are not to be unconcerned about the belief of others; but the great question is: What is Christ to *me*? What is the state of my heart toward Him?

Peter answered, "Thou art the Christ, the Son of the living God." How had he learned this? Not of man, but of God. "Flesh and blood" had not revealed it to him, but God the Father. Blessed and happy was he, to have been brought to this faith. And blessed is every one who has been brought to a saving faith in Christ. The revealing of Christ in the heart is the gift of God, the work of the Spirit; a gift more precious than all earthly things, but which God waits to give to those who seek Him.

Then follow those remarkable words about the rock and the church, upon which the church of Rome has grounded so much, against which Protestants protest.

What is the true meaning of the words? Did our Lord, in any sense, call Peter the rock on which He would build His church? Or does the rock mean something else altogether? Other scriptures clearly show that our Lord did not mean Peter, but Himself, when He said, "Upon this rock I will build My church." Christ is not only the "precious Corner-stone," but He is the "sure Foundation" upon which prophets and apostles are built. Isa. 28:16; Eph. 2:20. Besides, the whole passage before us is about *Him*. "Whom do men say that I the Son of Man am? . . . Whom say *ye* that I am?"

Then, when Peter acknowledges Him as "the Christ, the Son of the living God," "Blessed art thou!" He says. Why? Because God had taught him that great fundamental truth, that Jesus was the Christ, the Son of God. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. Peter was blessed, because he had learned to believe, and so to rest his soul on that Foundation—a living stone, built upon Christ the Rock. On that same Foundation, that Rock, that Corner-stone, Jesus would build His church; on *Himself*, and on the full, open, heartfelt

(Continued on page 9)

## Building the Wall

Eze. 34:12, 13

By Frances E. Bolton

THE beautiful flock, the blood-bought flock,  
The Master of love is seeking,  
Leading them out of forest and rock,  
From desert and marsh-land reeking,  
Into the fold. From day to day  
He builds where the wall is torn away.

The wall is the hedge that was made above,—  
The law of the Father's giving;  
And every commandment calls in love  
To the test of a Christlike living.  
But scorned by enemies past all speech,  
They build up falsehood to hide their breach.  
And lo! as the Master's bleeding hands  
Would build the wall that's broken,  
The enemies send their deterring bands  
To tear away truth's token.  
Charging ever, they come abreast  
To break love's wall that must stand the test.

The under shepherds as watchmen wait,  
On guard to avert disaster,  
They keep the foes outside the gate,  
And toil to aid the Master.  
The Sabbath of God in undimmed light  
Shines out to the flock as a beacon bright.

But why are the Master's bleeding hands  
Toiling to build the broken?  
A storm is gathering o'er all lands,  
The clouds of the world give token;  
And safe in shelter of Love's own rock  
The Master gathers His beautiful flock.

The storm will rage, the wolves will wait,  
The enemies rage and wonder;  
But all in vain at the love-built gate  
The engines of wrath will thunder.  
Sheltered close to the blood-sealed wall,  
No ill to the beautiful flock will fall.

When the storm is past, when the wrath is spent,  
The enemies will be flying,  
Their wall of untempered mortar rent,  
The Dead Sea fruit of lying;  
But those who've toiled with the blood-stained One  
Will hear the approving word, "Well done."

And then the flock, the beautiful flock,  
With the Master of love forever,  
Will rest in shade of the sheltering rock,  
And feed by the purling river.  
Sweeter and rarer throughout the years,  
They'll join the music that thrills the spheres.

fellow New Theologians instinctively reason that since man possesses the divine attribute of immortality, he must accordingly *be divine*. Let all men believe the Bible as to the nature of man, and the New Theology would be utterly out of the question.

Undeniably, then, the immortal-soul dogma is at the foundation of all the mighty last-day delusions that are darkening the whole earth. The inspired apostle prophesied that Christ's coming would be immediately "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."





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Milton C. Wilcox

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

## XXII. God's Unimpeachable Witnesses

**V**ERSES 1-13 of the 11th chapter of the Revelation constitute another supplementary, or episodial prophecy, the great events of which occurred during the time of the sixth trumpet, but which have their beginnings in the distant past and their endings in eternity. Chapter 10 was a prediction of the opening of the Word of God in the Reformation, special emphasis on its latter prophetic phase of "the time of the end" in 1798, and more emphatically the great advent movement of 1840 to 1844, and the bitter disappointment which followed the passing of the time, which the very core of that movement, led by William Miller, had set for the Lord to come. He and his fellow workers were not mistaken as to the time, but as to the event to occur at its close, just as the disciples were disappointed at the death of our Lord. The tenth chapter closes with the information that the disappointed ones are to prophesy again to all the world.

Chapter 11:1-13 contains the basis of that future prophesying in the command given to John and in the character and power of the two witnesses. There are many diverse opinions as to the prophecy, but it is one over which we need not remain ignorant if we will keep to the Word. Let us ever remember the blessing pronounced by God upon those who read and do the things written in the book. Chapter 1:3. Surely the prophecy is itself an encouragement; for what are witnesses for but to testify? First then let us question the prophecy, and learn—

### 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 was given to John, and what was he commanded to do?

And there was given me a reed like unto a rod: and One said, Rise, and measure the temple of God, and the altar, and them that worship therein.<sup>1</sup> Verse 1.

2. What was to be rejected by this measurement, and why?

And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months.<sup>2</sup> Verse 2.

3. Who would stand for God during this time of treading down?

And I will give unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.<sup>3</sup> These are the two olive-trees and the two candlesticks, standing before the Lord of the earth.<sup>4</sup> Verses 3, 4.

4. What manifestations of their power are cited?

And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire.<sup>5</sup> Verses 5, 6.

5. What occurred at the close of the period of their sackcloth testifying?

And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and over-

### When Roads Divide

By Delwin Rees Buckner

SOMETIMES we travel on for many a year,  
Then all at once our roadway doth divide,  
And we can not—try as we may—decide  
Which hand to take, the right or left. Then hear  
Us, Lord, and help. The dark, the path is clear  
When Thou art serving as our faithful Guide;  
Thou narrow, still the road seems amply wide  
If Thy abiding presence be but near.  
Upon this earth we're only pilgrims, Lord;  
Yet as we file along o'er hill, through vale,  
A band bound for a city firm, secure,  
We pray that Thou wilt keep us by Thy word,  
That we may stand tho' powers unseen assail;  
That we may ever faithfully endure.

Colon, Panama.

come them, and kill them.\* And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb.<sup>6</sup> Verses 7-9.

6. How did their enemies regard it?

And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.<sup>7</sup> Verse 10.

7. What occurred at the end of the three and one half days?

And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them.<sup>8</sup> Verse 11.

8. What call was given them?

And they heard a great voice from heaven saying unto them, Come up hither. And they

went up into heaven in the clouds; and their enemies beheld them. Verse 12.

9. What was the result of the opposition to these witnesses?

And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.<sup>9</sup> Verse 13.

### Note and Comment

1. Given me.—John in his representative character. Wherever the prophet is shown future events or commanded to do aught concerning them, he does it for others, the representative of God's active forces when the event is fulfilled. A reed.—The object of the reed is indicated; it is a measuring-rod. It is not designed to give actual measurement in cubits and handbreadths, as was that of Ezekiel which pertained to a material temple. (See Eze. 40:1-8.) It was a standard by which to determine truth, light, character. What is the meaning of "the temple," "the altar," and what is the character of those who "worship" in it?—It was the purpose of the reed to ascertain these things. What does it represent? That temple (margin, "sanctuary") stands for God's plan of salvation, revealed in type and antitype, sanctuary and temple on earth, and sanctuary and temple in heaven, in both the Old and New Testaments. Therefore the injunction of Malachi looking forward to this very time just before Christ shall come: "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. 4:4. That law of Moses throws wonderful light on God's plan of saving men in the sanctuary offerings and services, especially in connection with the book of Hebrews. That altar stands for the great Victim of sacrifice, our Lord Jesus Christ, whom all other victims of the Levitical service typified as the one only Saviour. "Them that worship" stands for character. The truest worship is service, obedience. Says Jesus, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10. The rule of character is the Ten Commandments, "the whole duty of man," and the standard of judgment. (See Eccl. 12:13, 14; James 2:8-12.) John's reed, then, was God's complete message of salvation, "the commandments of God and the faith of Jesus" in all their fulness, exalted once more, and cleansed from all the dross and worldly traditions of the dark centuries. Rise and measure.—It is Christ's command. Verse 3. The best Greek copies omit "And the angel stood."

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2. The court.—That which was outside the sanctuary where God's worshipers are, literally cast without your measurements. This message, like all God's messages, comes first to His church, His worshipers represented as before Him in heavenly places. Eph. 2:4-6. These, to be preserved, must meet the standard. The great world with apostasy, lies without. It is not a friend of grace to help sinners on to God; it is in rebellion against Him, often in direct, active apostasy. "The holy city" does not mean literal Jerusalem. Her day was past when she had rejected her Lord; but that





which "the holy city" symbolizes is God's church, even as the city of verse 13 represents the organized enemies of God's truth. **Forty and two months.**—The same as the 1260 days of verse 3 and chapter 12:6, as the forty-two months in chapter 13:5, and the time and times and half a time of chapter 12:14, and the similar periods in Dan. 7:25 and 12:7. A time is one year; times, dual number, two years; and half a time, one half year, three and one half literal years, or forty-two months, at thirty days to the month, 1260 days, or according to the symbolic rule, "a day for a year" (see Num. 14:34; Eze. 4:4-6), 1260 years. These, beginning with papal domination in 533-538, when the bishop of Rome was made by the Emperor Justinian "head over all the churches" and "true and only corrector of heretics," ended in 1793-1798, when the power of papal domination was effectually broken. During this time,—more fully treated on chapters 12 and 13,—the holy city, or the true church, was trodden down by rejection, anathema, oppressive laws, and persecution.

3. **I will give.**—"Power" is not in the original, but more than that is implied, power and grace and patience, all that is needed. Christ is with His own. **My two witnesses.**—Christ's two witnesses. Why two?—It is the Scripture law. God is most reasonable. The law of witness in both Old and New Testaments is that there must be at least two witnesses for the establishment of any great fact. See Deut. 17:6; 19:15; Matt. 18:16; 1 Tim. 5:19, *et al.* A witness is one who testifies to what he knows, a true witness to fact. Christ's witnesses testify of Him, His Gospel, His work, and predicting things to come. Compare John 14:26; 16:13, 14; 15:26, 27; Acts 1:8.

**Clothed in sackcloth.**—Sackcloth is a sign of mourning, sorrow, repentance. The witnesses prophesy at other times, and have in fact all through the ages, and will till the Master comes; but for 1260 years, when God's truth is hidden from men, buried under tradition, when man is put in the place of Christ, and audience with God can be secured only by the permission of a cordon of ecclesiastical police, prophecy represents that Word as two persons, still teaching, still pleading, still calling to repentance, in sackcloth and mourning, because professed children of God treat the Word as a mere fetish, or destroy it by traditions, or suppress it by law, or endeavor to crush it by putting to death those with whom it lives, those in whose lives it shines forth. The Reformation hindered that persecution in some parts; it stirred it up in others. But through all the days from 533 to 1793 was there cause for mourning.

4. **Olive-trees . . . candlesticks.**—This is an important question, vital with consequential truth. The witnesses are defined by John by two symbols, borrowed from Zech. 4:2, 3, and the olive-trees are again defined in Zechariah as the two anointed ones, literally "sons of oil," that stand by the Lord of the whole earth. Verse 14. Each witness is represented by an olive-tree and a candlestick, by that which furnishes the oil and that which helps it to shine; first, pertaining to its relation to God the giver, and second, to its relation to the church and to those in need; and these both witness for Christ. But these are further defined by Zechariah. After showing the prophecy of the two olive-trees and the two candlesticks, the angel declares in response to the question of the seer, "This is the Word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Zech. 4:6. The witnesses, then, are God's Spirit-filled Word.

This will be more clearly seen in the life and experience of Christ's teaching and God's affirmation of His mission. Note the twofold witness to the divine mission of Christ. He did not come as came many false prophets, saying, Believe on me because I say so; or as one that we met recently bearing an incoherent message, accompanied by one who declared him to be a prophet. All that claim might be made by any deluded or presumptuous man. Not so with Christ. Hear Him: "Yea and in your law it is written, that the witness of two men is

true. I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me." John 8:17, 18. How did the Father bear witness? "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." John 5:39. How did the Master bear witness? "But the witness which I have is greater than that of John; for the works which the Father hath given Me to accomplish, the very works that I do, bear witness of Me." John 5:36. What then was the twofold witness? It was God's Word witnessing through the prophets from Moses to Malachi, of Christ Jesus, of His time, the manner of His coming, His character, His work, His death. It was that same Word working through Christ, the incarnate Word, "the Word made flesh," the exact fulfillment of all that the prophet had said. Never could that witness be impeached. For four hundred years the Old Testament canon had been closed. The Jews knew that Jesus the man had not written it or altered it. They admitted its verity and source. Now He came meeting in His mission all that had been predicted by prophet of old, meeting in His character all the fullness of the law. The only way in which rebellious hearts could meet this mighty evidence was to kill the confirming Witness.

But written out in the New Testament are the character, time, work, and mission of Christ and His apostles. For eighteen centuries nearly that record had been closed. Those two witnesses are still testifying of Christ the Lord, testifying more fully than they ever testified in the past; for the record of Christ and His church is not yet finished, nor will it be till the last soul-sheaf is gathered in

### An Ever-Present Truth

THIS day we fashion Destiny; our web of Fate we spin;  
This day for all hereafter choose we holiness or sin;  
Even now from starry Gerizim, or Ebal's cloudy crown,  
We call the dews of blessing or the bolts of cursing down.

—Whittier.

and the work of Christ for the sinner is ended. "Forever, O Jehovah, Thy Word is settled in heaven." Ps. 119:89. "Thou hast magnified Thy Word above all Thy name." Ps. 138:2. And forever that Word abides before the Lord of the whole earth, to be brought forth in the judgment as a witness against all who have rejected it, as a comfort to all in whom it is a living power. That Word translated into the life saves from sin, and is a lamp to the feet and a light to the path. Ps. 119:11, 105. Filled with that Word David became a living, oil-bearing olive-tree in the house of God (Ps. 52:8), and God's church is called for that same purpose (Jer. 11:16). That Word declares that God's church is the candlestick (Rev. 1:20); and filled with His Spirit, which translates the Word into her life, she becomes a "living epistle," the "light of the world," and thus holds forth to the world the Word of light. Therefore not by numbers, not by claim however ancient, not by wealth or worldly influence, not by anathema and forced outward unity, not by the acknowledgment of kings or emperors, not by so-called apostolic succession,—not by any or all these is the true church to be planted; but does she meet in her character, career, experience, the testimony of the true Witness?

5. **These have the power.**—Verses 5, 6 are illustrations of the great fact that the great power manifested in all the past through or by the servants of God is not in and of the man, but in the Word, in the message, which God simply spoke. Jeremiah was given power to overthrow and build up kingdoms, but the power was in the message he bore, and how that message was received or rejected. Compare Jer. 1:10 with 18:7-10. So the apostles were given power to bind or loose, but it was in the message they bore to the world, determined by the way men received or rejected it. Com-

pare Matt. 16:19 and John 20:23 with 1 Cor. 15:1, 2 and 2 Cor. 2:15, 16. That Word in Elijah devoured the opposers of God's truth, and shut heaven that it did not rain. 2 Kings 1:9-12; 1 Kings 17:1; James 5:17, 18. That Word in Moses turned the rivers of Egypt into blood, and smote the land with plague. Exodus, chapters 7 to 12. Haman planned for the destruction of the people of the Scriptures; but he was hung on the very gallows erected to hang Mordecai.

6. **Shall have finished their testimony** in the sackcloth state. In 1793 began the ending of the 1260 days. A "beast" in prophecy represents an organized power, government, or dynasty antagonistic to God and His truth. Of this we will learn more as we proceed. **Abyss.**—"Deep" it is rendered in Luke 8:31; where the devil and his angels belong, referring to the character of the power. Out of the Roman Empire, as the fruits of the centuries of apostasy, came at that time the blackness and darkness of infidelity, centering in France, there sanctioned by law. Recoiling from the corruptions of the apostasy in the Papacy, and not knowing the true religion of God's Word, men set themselves, or tried to, against all religion, a negation of blackness, hopelessness, a religion of present, dominant lust for power, for blood, for licentiousness, for malice, against the Word of God. Tribunal and guillotine became dominant in 1793. Christianity was proscribed, the worship of God abolished, reason apotheosized, death declared an eternal sleep, God's week abolished. That Reign of Terror lasted three and one half years, or prophetic days. We have not space in this article to detail the fulfillment of God's Word in infidel France during the Revolution and Reign of Terror. France is represented by a street in a great Babylonian-Roman city, called metaphorically Sodom because of licentiousness, and Egypt because of rejection of God's Word. We commend the reader to chapter 15 of "The Great Controversy between Christ and Satan," where facts are stated, and references given to historical proof.

7. **Rejoice.**—The devil made men believe that God's Word would be overthrown, destroyed, killed, entombed, and Christ's memory perish. In that they rejoiced. They did not know that "truth crushed to earth will rise again; the eternal years of God are hers." Men tried to destroy truth's Author, they maltreated, crucified, and buried Him, but He rose again. His very death destroyed the power of sin. So they tried to destroy His Word in France. But the intrinsic power of the Word through the call of God brought it again to life.

8. **They stood.**—The figure of witnessing men is still carried out. Paul, a faithful witness of the Word, was once stoned and left for dead, but life from God sent him forward a mightier witness than ever. So when the fruits of infidelity began to react upon the world, men turned pitiful faces up to God. His Word was given freedom, Bible societies were organized, the Word began to go forth to the world witnessing for Christ in printed volumes and converted life as never before. God called, and the Word degraded to corruption was given its true place and exalted to the divine.

9. **Earthquake.**—We are still with France, within Roman dominions, where God's Word had languished for over twelve centuries. As the result of that infidelity the government of France, one tenth part of the mystical city of Babylon, fell. Jerusalem was called the holy city, Babylon the great city. France was convulsed with trouble, and as a result titles of nobility were abolished, it is said, to the number of seven thousand. Man was humbled in the dust, and soul terror took possession of the hearts of many who had almost yielded to the sophistical arguments of Voltaire and his school. God's Word triumphed, as triumph it will eternally, to the salvation of all those who will keep it to the end.



## Protestantism Drifting

By G. B. Thompson

### IV. Science and the Bible

**T**HE apostle Paul has uttered a warning concerning the misleading teaching of "science falsely so called." True science and the Bible agree; but much that is palmed off as science is simply speculation, and men's opinions about things of which they know but little. Yet the foundation of true Protestantism, the very "essence" of this glorious system, the Bible, is diluted by the scientific speculations of men who stand as the professed Protestant expositors of the present time.

Critics in colleges and universities in this and other lands, pry into musty tomes and study the roots of words and seek to figure out the past. These same critics have but little understanding of the present, which, like a panorama, is passing before them. Yet their speculations are of sufficient weight to set aside in thousands of minds the divine utterances of the sacred Scriptures.

#### Account of Creation

Nowhere are the batteries of "Higher Criticism" and scientific guessing more concentrated than in their attack on the Bible account of creation. The conflicting guesswork of geology and Evolution is accepted instead of the account given by Moses. Millions of years, instead of six days, were occupied in making the world, according to scientific, geological guessing. Man was not made in the image of his Maker, from the dust of the ground, but came up, through countless ages of evolution, from the very lowest order of animal life, through tadpoles and apes.

The International Congress of Zoölogy in session at Cambridge, England, is reported a few years ago to have declared that "science had now established the absolute certainty that man has descended through various stages of evolution, from the lowest form of animal life, during a period estimated at a billion years."

Mr. Harold Bolce says in the February (1910) *Cosmopolitan*:

It is explained to the girls of Cornell that both man and the simian stock sprang from the same progenitor, and that this early antecedent of man "was a hairy tailed quadruped, probably arboreal in its habits." But the teaching goes still farther behind the record of Holy Writ, declaring that before this four-footed "Adam" there was a "pre-Adamite," and that "if we look still farther back in the dim recesses of time, we shall see the geological line running through a long series of diversified forms of marsupial, of reptile, of fish, to an ultimate ancestral animal—a fish-like creature, which united both sexes in itself, and in which the lungs existed as a float and the heart as a simple pulsating vessel. No Paradise was the birthplace of this first parent, but the shore of a restless sea, whose changes by day and by month begot in him that periodicity of function, which, like an echo over eternities, to this day survives in his latest human descendant."

Such statements are indeed startling, and awaken a righteous indignation. Both man and apes from the "same progenitor"—

man related to apes!—Darwinism pure and simple. So then if we wish to see our ancestry we have only to visit a zoölogical garden and look at the simians confined there.

"Of course," says Hastings, "there is no disputing about tastes; and if a man chooses to put away his history, his heritage, and his hopes as a son and creature of Almighty God, and trace his genealogy to the monkey, the mollusk, the moner, and the mud, we must respect his rights, and allow him to exercise his preferences; but when he insists that we shall also trace our genealogical line through ancestral apes and patriarchal pollywogs, we respectfully decline the honor. We prefer to look higher; and as there is still a little uncertainty among scientific men on the point, we propose to give ourselves the benefit of the doubt and still look up to a heavenly Father, instead of down to a little dot of a mud-spawned moner, as the source of our existence."

To prove the claim of science that man

#### Repentance

By G. W. Martin, in S. S. Times

My Father, I have sinned in Thy just sight,  
And am not worthy to be called Thy son,  
Nor even to ask Thy grace. What I have done  
Was done with fullest knowledge of the right,  
When I had but to ask for Thy great might  
To aid me,—and the victory were won.  
Yet scarce the tempter had his work begun  
When I surrendered, lacking wish to fight.  
And now, the first fierce flush of passion o'er,  
I stand bewildered,—scarcely dare I pray,—  
Did not He, who as Friend of sinners bore  
A greater shame, stand by to point the way  
To Thy unending mercy, and to give  
The strength to strive once more for Thee to live.

is the result of evolution, and came from the simian stock, the earth has been bored into at a thousand places, and the bottom of the sea explored in search of the "missing link." But with all the scientific investigation of earth and sea made in search of the coveted "link," it has not yet been discovered.

#### Some Results of Research

They found the missing link once in "the Calaveras skull." It was 150 feet below the surface. There could be no doubt about it! But when Wm. R. C. Scribner confessed that he had brought it into the mine as a practical joke, scientists were ashamed. . . . They found the missing link in the Neanderthal skeleton in Prussia, and proclaimed it three hundred thousand years old; but it turned out to be only a Cossack killed in 1814. Columbia College had a smart professor who dug out of Colorado's soil a skeleton. It was heralded as of remarkable antiquity, and the friable bones were being paraded to the ends of the earth, when some cowboys complained that the grave of their pet monkey had been rifled. I was taken into a little pavilion near Manitou, and was shown the petrified(?) body of a remarkable little fat fellow who had been brought up from the bottom of the Colorado River. But a man needed not to be a scientist to discover that it was nothing more than a figure hewn out of stone. To be sure, the greatest ado has been made over the *Pithecanthropus Erectus*. It consists of a piece of a skull and leg bone and two teeth, found in Java, in 1891. Dr. Alexander Patterson says the cubic measurement

of that skull is sixty inches—the same as that of an idiot. These specimens were found at separate places and times. The skull is too small for the thigh bone. The age of the strata in which they were found is uncertain. Even Haeckel admits that the belief that this is the missing link is strongly combated by some distinguished scientists.—"The Finality of Higher Criticism," pages 79, 80.

It is thus that the sapping and mining goes on, and in the schools, colleges, universities, and the authority of the Bible is neutralized in the minds of the people, and the philosophical speculations of men are substituted in its place. The following eloquent words from the pen of the late H. L. Hastings are a fitting commentary with which to close this article:

We do not always see most clearly the things that are nearest to us. Our estimates of contemporaneous matters often need revision. We must bow to the logic of events, and accept the verdict of history. If in the dawning of the fortieth century, it shall be found that the law and the prophets are obsolete, the Gospels and Epistles discarded, Moses forgotten, and Paul and his writings set aside to make room for the inerrant productions of Wellhausen, Kuenen, Briggs, and Harper; if the Queen of Sheba of that remote period, in her quest for wisdom, shall take a limited through ticket for Chicago, without so much as asking for a stop-over at Jerusalem; if it shall be found at last that men have lived in this world for centuries and millenniums, not knowing whence they came or how they got here, until the last half of the nineteenth century—the Creator having kept these things from wise and prudent men like Adam, and Enoch, and Abraham, and Moses, and David, and Solomon, and Daniel, and Paul, and Jesus of Nazareth, that He might reveal them to such devout and guileless babes as Darwin, with his "early, ape-like progenitors;" Huxley, with his life-producing, jelly-like Bathybius, at the bottom of the sea; Haeckel, with his "spontaneous generation" of "organisms without organs;" Tyndall, with his prayer-gage and his agnosticism; and the Higher Critics with their conglomerate theories and inventions; and if the experience of twenty centuries shall demonstrate the superiority of the new and inerrant evangel which these men are proclaiming; the world will rejoice in the "survival of the fittest,"—unless, indeed, the Higher Critics of those times shall dissect and discredit these new scriptures, and discarding them, produce yet "another gospel," which shall be entirely their own.

If it shall then appear that the hunted prophets, who wandered in sheepskins and goatskins, and were destitute, afflicted, and tormented, "of whom the world was not worthy," have gone down before the onslaught of the learned and well-salaried professors of modern universities; if it shall appear that the Word of the Lord which they uttered at the loss of all things and at the peril of life itself, has paled its ineffectual fires before the rising radiance of oracular Higher Criticism; if it shall then be learned that God hath chosen the rich in this world, poor in faith, and heirs of the kingdom; who can tell how welcome this information may prove to those who suppose that gain is godliness, and that it is easier for a camel to go through the eye of a needle than for a poor man to enter the kingdom of heaven?

#### Another Side

But if, from the far distant mountain peaks of the fortieth century—provided this groaning creation has not ere that time been "delivered from the bondage of corruption into the glorious liberty of the children of God," and entered upon those dateless cycles of bliss and blessing where centuries are no more numbered—mankind shall still look back beyond Astruc and Wellhausen to Moses and the prophets; if the little tracts of the hunger-bitten apostle to the Gentiles shall still be read, while the huge tomes of well-fed professors are



forgotten; if the men who stood alone and faced the lions shall be found to be as clear-sighted as their critics who are backed by millions and millionaires; if prophets and apostles still shine "as the stars forever and ever," while learned experts are lost in haze and gloom and darkness; if it be seen that Jesus of Nazareth is still the Light of the world, after all that Higher Critics have said by way of correcting His errors and exhibiting His "limitations;" if the law still goes forth from Zion instead of Chicago, and the Word of the Lord from Jerusalem instead of from some German university or beer-garden; if, instead of pocket editions of the works of the Higher Critics for use in family worship, in Sunday-schools, and in churches, the writings of Moses and the prophets and Christ and the apostles are still read in the synagogues every Sabbath day, while the learned lucubrations and ponderous misrepresentations of the Higher Critics of our times are forgotten—the people who live in those days must accept the conditions they can not alter, and inquire for the eternal paths and see where is the good way, and walk therein.

A further study of this must be reserved till next week.

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## A Change of People, Not of Plan

By C. L. Taylor

**W**HY should one reason that the day of miracles is past? Why believe that the blessings of healing the sick, of giving sight to the blind, of restoring hearing to the deaf, of casting out evil spirits, all belonged to the days of the apostles, and ceased to be when those first gifted workers passed away?

It is common nowadays to hear even Christian people express their doubts about the efficacy of prayer for the sick or the infirm, and to hear them remark that "it really seems as tho the plan has been changed."

Not so, brother, sister. Our Lord Jesus Christ is "the same yesterday, and to-day, and forever." When He instituted His church, and sent it forth into the sinful world, He gave it a commission as broad as the world, and a promise covering all time. His children were to go into all the world to make disciples of all nations; and to enable them to succeed, He gave the assurance, "Lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

Certainly He planned out His work for His church from the day He spoke until time should be finished. And we may all be absolutely sure that whatever blessings were received by the *first* workers who went out to give His Gospel message may be and ought to be received by the *last* workers in that message.

Now, do we not know that the *greatest* miracle of all miracles is the conversion of the human heart? And do we not know also that the most delightful and long-continued miracle of all miracles is a consistent Christian life? All other miraculous gifts are bestowed only as aids to this one; and wherever the miracle of true conversion has been wrought by the Holy Spirit, there the other miracles of the same Spirit naturally belong. The same blessed power that enables one to overcome sin, is with him also to accomplish God's purpose in overcoming all other ailments, of either body or mind.

Just a short time ago a young lady of sixteen summers was taken by her parents to a health institution for an operation. The surgeon made an incision, and found all the vital organs more or less involved by a cancerous growth, and announced to the parents that operation was impossible, and that the daughter must die. When the news was broken to the daughter, and she was told that her case was hopeless, she smilingly and confidently replied, "But I believe Jesus will heal me," and indicated her desire to be anointed and prayed for in harmony with the Scriptures. This was done, and immediately her pulse became normal, her appetite returned, and to-day, after about a year, she is strong and well.

Another case comes to my mind. A young lady who herself had found healing through prayer, was called to the bedside of a young man dying of typhoid fever. With heart full of love for God, and with desire to glorify His name, she was moved by the Holy Spirit to say, "My dear Brother —, I command you, in the name of my Lord Jesus Christ, to rise up and walk." And instantly he was restored to perfect health and strength.

Multiplied instances might be given to illustrate that the "mighty works" of apostolic days may be known to-day by those who will take God at His word.

We may rest assured that the plan of God has not changed and can not be changed. The only trouble is that men and women have allowed simple Bible faith so small a place in the life. All that is needed is that the followers of Jesus shall empty themselves of pride, selfishness, and vain ambitions, and then in humble submission to the will of God ask Him to honor His promises, and expect Him to do it.

He can not deny Himself. All His promises are yea and amen "unto the glory of

God by us." His divine notes, given in the name of His Son, are now all due, and He is willing and anxious to pay.

It is high time that we forever dismiss from our hearts the wretched thought that the miracle days are past. Let us see right now that God's blessed plan of Spirit-living and Spirit-working holds good throughout all time, and only awaits a change of heart and of faith on our part to become available to us.

O, it is so simple, so beautiful, so intensely enjoyable, this taking God's promises at their full face value! Blessed indeed are the sons and daughters of Jehovah who in childlike faith can follow the Saviour in His prayer at the grave of Lazarus: "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always."

Faith itself is a miraculous gift of God's love; and operated by the Holy Spirit, it brings into the life the fulness of the miracle power of God, and makes the life and times and works of the Saviour an ever-present truth to all His followers.

## Peter's Confession

(Continued from page 5)

acknowledgment of Him as Christ. It was not he who believed and professed that was to be the foundation, but He who was believed in, and about whom that profession was made.

"Upon *this* Rock I will build My church; and the gates of hell shall not prevail against it." Founded on Christ, the church—that is, the believers of every age and country—shall be safe from the powers of darkness. And if the whole church, so also every member of it, every true believer.

Los Angeles, California.

## Our Bible Reading

### The New Earth

#### 1. To whom was the earth given in the beginning?

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen. 1:28.

#### 2. How did man lose it?

And unto Adam He said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Gen. 3:17-19.

#### 3. Through whom is it restored?

For the Son of Man is come to seek and to save that which was lost. Luke 19:10.

#### 4. What is predicted concerning it?

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not

be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Dan. 2:44.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Dan. 7:27.

#### 5. Who shall then inherit the earth?

Blessed are the meek: for they shall inherit the earth. Matt. 5:5.

#### 6. By what power and at what time will it be renewed?

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3:12, 13.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. Isa. 65:17.

#### 7. What is said of that blessed new earth?

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. Rev. 22:3.





## Progress in China

### National Reform—Cue Cutting

**O** the student of affairs in the Far East, there is no other country to-day that presents so many interesting developments as the great Middle Kingdom. In fact the eyes of all nations are watching with various degrees of uneasiness and apprehension, to see what is the meaning of the recent awakening of this oldest of all nations, that for centuries has existed in a hermit-like state, self-satisfied, and not caring to take any part in the drama of the world.

The door is now swinging open to the influences of modern civilization, and refuses to be shut; the great sleeping giant is arising, shaking off the bonds of superstition, breaking the shackles of perverse customs that have held fast for ages, and is preparing to take his place with the great world powers.

It is conceded by all, that in the chapter of modern history which is now writing, and in the important chapters which are soon to be written, a new name has been added; a new kingdom has arisen which must be reckoned with by all the powers of earth. That nation, which can hardly be called a kingdom any more, on account of its proposed reform government, is no other than the great nation, 400,000,000 strong, of new and progressive China.

The opening of the first National Senate, which convened in Peking on Oct. 3, 1910, marked a new era in the affairs of State. This is the first time in the history of the nation that the people have had a voice in the government. It is true that the assembly was not altogether representative, as half of its members were appointed by the throne; and it is likewise true that the people are not entirely prepared to undertake the guiding of the ship of State, having had no experience in this line. But the fact remains that a start has been made; and the people, having once tasted popular government, are now impatiently urging the inauguration of a general parliament, which has been promised for 1913, and may possibly be called at an earlier date.

That these representatives of the people have a keen insight into the problems of vital importance to the national welfare, can be clearly seen from the nature of the subjects that were considered during the sessions of parliament, and that are now carefully studied by the greatest Chinese statesmen of the day. Among these of prime importance is the reform of the currency system, which has been

repeatedly promised, but never carried out, being always blocked by officials who were more zealous of their own personal interest than of the good of the nation. Closely associated with this is the reorganization of the administrative government and changing the personnel of many of the provincial offices, as heretofore much of the public money has been misappropriated to private uses.

This in turn calls for better educated men; hence the whole system of education will be reconstructed along modern lines, and government schools established that will enable the nation's bright young men to receive a proper training without going to foreign countries as is the practise at the present time.

The program laid down also calls for the organization of a modern army and navy, with equipment of the latest type, including a fleet of air-ships for purposes of war. At-



*Hon. H. E. Wu Ting Fang, Ex-Minister to the United States, who had his cue cut Jan. 15, 1911*

tention is also directed to proper coast and frontier defenses.

A vigorous campaign is to be conducted against certain evil practises that have long sapped the vitality of the race. The habit of opium smoking is perhaps the worst of these, and the last few years have witnessed great advancement in the eradication of this evil. Anti-opium societies have been founded in all parts of the empire, and the raising of the poppy plant from which opium is made is now prohibited by law. An effective crusade has also been conducted for some time against the practise of foot binding among women, so that at the present time in most of the large cities one sees many women with normal feet.

The last thing to fall before the advance of modern ideas is the style of head-dress that for several centuries past has been peculiar to the Chinese people. Contrary to popular belief, the cue has not been co-existent with the Chinese race, but was adopted so recently as the year 1644. This date marked the down-



*Brother Stafford, who sends us all these photographs, cutting the cue of his zinc etcher. Five boys are now without a cue; and Mr. Bow, the manager of the big Commercial Press, has cut his.*

fall of the Ming Dynasty, and the inauguration of the Manchu Dynasty, which still controls the throne. The Manchus are descendants of the Northern Tartar races, and in order to show their superiority, they forced all the Chinese to shave the front of their heads and to adopt the cue as a badge of servitude. This practise, originally a method of humiliation, has grown to be quite the reverse; and for years the source of greatest pride to every loyal Celestial has been his long black braid. Next to life itself, he has prized this above all earthly possessions. It has been said that a Chinese man would part with all he had,—friends, riches, wife, and children, everything but his cue; and to be robbed of that meant everlasting disgrace, and banishment from the fellowship of his race.

That the cue is rapidly disappearing, and in a few years will be a matter of history, is an astonishment, and is one of the evidences of how deep the reform spirit and impartation of foreign ideas and customs have taken hold of this people. It has been my privilege to have a small part in this reform, and as it is considered very good luck to have a foreigner perform the ceremony, I have several times been asked to officiate. I was also present at the great public cue cutting which took place in Shanghai on Sunday afternoon, January 15. Previous to this a similar occasion had been celebrated in Hongkong at which nearly 5,000 cues fell in one day. Following this lead a cue cutting society was formed in Shanghai, and on the appointed day a large and curious crowd assembled in the spacious hall in Chang Su Ho's garden. Many prominent officials and well-to-do merchants were



*In Chang Su Ho's garden on the day of cue cutting. Note the fine carriages in which the rich merchants drive around the city.*



*Showing the crowd inside the hall at the cue cutting in Shanghai.*



present, and the first one to be shorn of his hirsute appendage was the Hon. H. E. Wu Ting Fang, ex-minister to the United States. Prolonged cheering then ensued as one after another of the crowd came forward to submit to the operation. About twenty-five barbers had stationed themselves in the wings of the hall, and they were kept busy putting on the finishing touches. Speeches were made, and at times the enthusiasm ran very high. One man, after submitting to the barber, mounted the platform, and after speaking earnestly a few moments, seized his severed cue by the end and waving it wildly round and round in the air, called on all his countrymen to come forward and imitate his example. This caused intense excitement, and precipitated a great rush toward the barbers' chairs. It was a day long to be remembered by all who were present; and let us earnestly hope that the reform spirit thus auspiciously inaugurated may continue to grow until many hearts will be opened to receive the true reform of the Gospel as it is preached now in this city.

F. E. STAFFORD.

— ★ ★ —

At a mass-meeting in Elgin, Illinois, attended by 1000 persons, Rev. Milton B. Williams, a prominent reform worker, said: "Before I came to this meeting I was called up on the telephone by an Elgin business man who has important connections with financiers of the first magnitude. He was unable to come here, but he asked me to make a statement for him. He said he knew for a fact that the enormous sum of \$625,000 had been spent at a recent session of Congress to secure the acquittal of Senator Lorimer, and that this money had been put up by the Standard Oil Company and other big financial interests. Of this money, it was asserted, a prominent senator got \$100,000.

The Chinese Anti-Opium Society says in their *Atlas News Sheet*: "We want to tell England that if we are free to prohibit opium, our national resources will develop quickly, so that England will get advantage from other forms of trade, and therefore there is no necessity to require compensation from us now. If England can generously give up the opium trade as a source of revenue, our country will be filled with thankfulness and sympathy towards yours." England ought to do all her part to put an end to the traffic forever.

Miss Ella Masterson of White Bear, Minnesota, who has fasted thirty-six days for a general nervous breakdown, says: "After the fourth day I had no desire for food, altho I sat at the table with the family and saw them eating. I lost thirty pounds, but did not become especially weak, and my mind was unusually clear, and in better working condition than before the fast began. I do not say that the fast absolutely restored me to vigorous health; but that I received great benefit from it, there is not the slightest doubt."

Protest has been made to President Taft by three large Jewish organizations of the United States against Russia's treatment of Jews who, as American citizens, have returned to Russia on business or to visit relatives. The President has assured the delegation who presented the protest that their complaint would be taken up with the Russian government, and that demand would be made that American Jews when in Russia be accorded the same treatment shown other citizens of the United States.

According to the "Universalist Leader," a prominent organ of that denomination, the Universalist ministry is facing a crisis. During the year 1909 there were only eight ordinations, and it now says that "there are not more than thirty students in the three theological schools of the denomination." As to the outlook, the article says, "They represent a condition which means that unless the ministry can be heavily recruited within the next few years the denomination is doomed."

The Roosevelt dam and power plant of the Salt River Valley Irrigation Project in Arizona, was dedicated March 18, 1911, by former President Theodore Roosevelt. The dam is of the Rubble masonry arch gravity type, has a maximum height of 280 feet, and develops 7,500 horse-power, which is transmitted to Phoenix, 75 miles distant. The reservoir insures ample supply for irrigating 240,000 acres of land in Salt River Valley.

A Minnesota inventor has devised a cash register that announces the amount of sale in human voice, as well as registering the figures. When the keys are touched for, say, a sale of \$1.65, certain phonographic reproducers are released, and the machine sings out, "One-sixty-five." Added to the announcement of the sale may be such expressions as, "Thank you," or "I think you will find these goods satisfactory."

The increasing size and draft of modern battle-ships and other large cruisers is necessitating the revision of ocean charts. The need has been emphasized by vessels recently running on rocks that have not been designated on existing charts. An international conference may convene for the purpose of organizing an international service of maritime charts.

Several women officers are on the police force in Kansas City. Occasionally they make an arrest, but their work usually is of a more modest character. Their effort is mostly to protect women and children. They attend public places of amusement to prevent improper conduct, assist girls to find work, and perform humanitarian work in general.



How the Chinese have their cues combed every morning. Their combs and razors are very crude, but they seem to do the work.

The Michelin Grand Prize of \$20,000, the largest to be captured by aviators in France, was won by Eugene Renaux. In a Farman biplane and carrying a passenger, he flew from Paris 240 miles south, and landed on top of Puy-de-Dôme, a mountain 4,805 feet high. He was in actual flight five hours, so his average speed was 48 miles an hour.

A recent ordnance invention is the bomb gun. It is constructed to fire a hollow shell loaded with 160 pounds of poisonous chemicals, which when the bomb explodes engender deadly gases that destroy all life within a radius of 500 yards. When the experiment was tried on animals the fumes killed them and colored them green.

Hudson Maxim, who predicts that warfare of the future will be expensive, declares that enough aeroplanes could be built in a few months to transport 100,000 men into the enemy's territory. "We could land a formidable army of raiders on an enemy from the very skies, and quickly accomplish irreparable destruction."

The first Universal Races' Congress will be held in the University of London, July 26-29. Representatives of all the races in the world will meet as equals and in council to discuss how prejudices may be removed and friendlier relations established between the Western nations and other peoples of earth.

The attention of American scientists visiting in India was attracted to bugs which preyed on ordinary garden insects, resulting in a cargo's being shipped to this country, part of which will be sent to Florida, where it is thought the insects will make short work of the orange lice that have been devastating the groves in the South.

It is said a plan is under way to overturn the republic of Portugal and restore the throne to King Manuel. Several meetings have been held in Paris and London by adherents to the deposed King, and at two of the meetings, those present pledged themselves to support an attempt to restore the monarchy.

Surveys are being made at Esquimalt, British Columbia, to build one of the largest dry docks in the world and the largest on the Pacific Coast. The dock will be constructed of steel and reinforced concrete, and will be built with the aid of the dominion government at an estimated cost of \$3,000,000.

An invention held by this Government is a new explosive which Mr. Maxim says "will prove a revelation in warfare. The value of the explosive lies in the fact that it will send a projectile through any armor, and the explosion will not take place until after this projectile has passed through the armor."

Paul C. Wentz, an engraver and jeweler of Sharon, Pennsylvania, has engraved the Lord's Prayer and his own name, a total of 336 characters, on the head of an ordinary pin. The prayer can easily be read with a magnifying glass. After all it is better to have it engraved on the heart.

The Washington State Board of Health is stirred by the presence of the bubonic plague in Spokane, where three deaths are attributed to it, and there are said to be sixteen cases. Houses in which deaths occurred have been burned, and extreme measures adopted to prevent its spread.

Governor Charles S. Osborn of Michigan made the statement, endorsed by nearly 1,000 men, that Wm. J. Bryan is greater to-day as a preacher than he ever was as a politician. He says, "If Mr. Bryan followed false gods in politics, he is to-day following after the true God in religion."

And now Higher Criticism has touched the Mormon camp. At least there are charges against an instructor in the Mormon university at Provo for "unorthodox teaching." According to the professor's explanation he is a moderate Higher Critic, believing in creation by evolution.

While others fled, twenty Mexican rebels in Chihuahua were killed by rapid-fire guns pointed from an armored railroad car which had been converted into a portable fort by the government. These cars are coupled in mixed freight-trains to conceal their identity.

Over 500 students in Chinese Christian colleges have pledged their lives to the ministry during the past two years, signing a declaration card with the watchword, "The Evangelization of Our Mother Country and of the World in This Generation."

Living expenses in Italy are advancing. House rents and price of food are said to have doubled in ten years. A German tourist in this country says that in Europe Americans are held accountable for the increased cost of living.

A Catholic newspaper, "Unione," of Milan, has published what is said to be a revelation of a plot organized by an international group of Freemasons in Paris to deprive the Vatican of diplomatic representatives accredited to the pope.

One thousand cases of typhoid fever have been reported in Erie, Pennsylvania, and surrounding region. Altho the source of infection has not been determined, it is suspected that the lake water has been contaminated with sewage.

The rebels in Peru recently held up a train and robbed it of \$5,000,000.





## What Should a Man Be?

By Lilla Warren

WHAT should a man be?  
Why, honest and pure,  
Just like a woman  
Or girl, to be sure.

But most people say  
A woman should be  
A model of grace  
And sweet purity.

And I say the same;  
And if you're a man,  
I think you'd do well  
To follow that plan.

For how can you ask  
That a woman be true,  
Unless she can find  
The same thing in you?

— ★ ★ —

## Cherish the Home-Life

CHERISH the home-life, the home-heart. Holy home influences last when all others perish.

The true home-life is the life of mutual helpfulness, when each does his or her part. In some families all the burdens rest upon the mother. The husband loves her, the children love her; but they do not love her enough to share her burdens, lighten her load, extend her leisure, keep from her the thousand and one petty things that the members ought to settle and bear themselves. Sometimes the overburdened is some other member.

The home-heart is not looking to be served, but to serve others. It finds its sweetest joy, its highest pleasure, in doing for others, in making others glad. How many times such service is unappreciated by selfish sons and daughters, who receive, but never give! If all the members of a family had the home-heart, no one would be doubly burdened. Each would be served and blessed by all; all would be served and blessed by each in turn. What better service could be asked?

This, we grant, is the ideal condition; but it is the condition to work for. Let us begin to-day by making it practical in ourselves without waiting for others.

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## Self-Reliance

TRUE kindness will teach the child to rely more upon self-help. The sensitive nervous system, if overprotected in the early years, suffers keenly when later on the principle of protection has perforce to give way to the principle of exertion. How to manage a child in a fit of temper has been much discussed. When possible it is desirable to cut it short at the beginning. Some parents rejoice to see their children reveal a violent temper, and are glad that they can fly into a passion, turn red as a beet, clench the fists, and attack the individual with whom they are angry. Such attacks, if frequently repeated, are very deleterious to the nervous system.

All children are easily frightened; but the child predisposed to nervousness, more easily than the healthy child, becomes the victim of abnormal fears of timidity. The mother, the nurse, the maid, and the servants still frighten the child with tales of the boggy-man, of goblins or ogres, of wizards and witches. How often is a child frightened to tears, its disposition spoiled,

and its life made a burden, by tales, threats of tortures, which make it timid and shrinking! Sometimes fears are thus started that last through life. One must learn how to deal with the fear of being alone, the fear of the dark, and the fear of thunder and lightning. Certain fears common to childhood are easily overcome, especially through the example of courage set by the parent, the nurse, or the teacher.—*Dr. L. F. Barker.*

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## Inordinate Affections

THE moment a man gives way to inordinate desire, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.

He that is not perfectly dead to himself, is soon tempted and easily subdued, even in the most ordinary occurrences of life. The weak in spirit who is yet carnal, and inclined to the pleasures of sense, finds great difficulty in withdrawing himself from earthly desires. He feels regret and sorrow, as often as this abstraction is attempted; and every opposition to the indulgence of his ruling passion kindles his indignation and resentment. If he succeeds in the gratification of inordinate desire, he is immediately stung with remorse; for he has not only contracted the guilt of sin, but is wholly disappointed of the peace which he sought. It is, therefore, not by indulging, but by resisting our passions, that true peace of heart is to be found. It can not be the portion of him that is carnal, nor of him that is devoted to a worldly life; it dwells only with the humble and the spiritual.—*Caribbean Watchman.*

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## The Home Helper

OUR Saviour, who understands our heart struggles, and knows the weakness of our natures, pities our infirmities, forgives our errors, and bestows upon us the graces which we earnestly desire. Joy, peace, long-suffering, gentleness, faith, and charity are the elements of the Christian character. These precious graces are the fruit of the Spirit, and the Christian's crown and shield. Where these graces reign in the home, the sons are "as plants grown up in their youth," and the daughters "as corner-stones polished after the similitude of a palace." These heavenly attainments are not dependent upon circumstances, nor the will or imperfect judgment of man. Nothing can give more perfect contentment and satisfaction than the cultivation of a Christian character; the most exalted aspirations can aim at nothing higher.—*Mrs. E. G. White.*

## Wireless Stops Train

DRAWING a train of twelve cars and rushing over the rails at a speed of forty-five miles an hour on a stretch of track near the city of Toronto, a powerful engine of the Canadian Pacific railroad service was brought to a quick standstill, with the throttle wide open and the engineer standing in his cab, a mere spectator, like those present with him, to view the wonder. The brakes had been applied on the big locomotive and train of cars by a wireless wave of electricity. The engineer's hand had nothing whatever to do with the stoppage of the train at this high speed, and to those in the cab of the engine there was something absolutely uncanny in the demonstration. It seemed to them that some giant hand had seized the equipment while in mid career and held it with ease.

Experiments with a wireless train-control system have been conducted by the Canadian Pacific railroad company since last May, and this recent demonstration was the culmination of a long series of successful tests. This automatic train-control system is the invention of a Toronto man, Frank W. Prentice. Thirteen years ago there was a head-on collision between a stock-train and a passenger-train on the line in which a friend of Prentice was involved. The latter worried about it a good deal, and that night he had a dream about placing a wireless generator on the forward car to prevent such accidents. Awakening with the idea in his head, he commenced working on it, and has been at it ever since. For a long time he was unsuccessful, but one day while he was passing a soda-fountain he noticed a little ball which was kept bounding in the air by the force of the water. This little incident supplied him with the missing idea, and the late demonstration was the result.—*Selected.*

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## Give Us More Like Jim

By C. H. Meiers, of the Pasadena "Daily News"

JIM PORTER is a quiet chap.  
Folks do not like him very well  
At first, because he doesn't talk  
Unless he has something to tell;  
But when they've known him for a while,  
They like his way, because they know  
That when he does say anything,  
He speaks the truth for weal or wo.

He is not hasty to decide  
Against his fallen fellow men;  
And when he sees one try to rise,  
Jim does not kick him down again,  
But lends a helping hand, and gives  
A word of cheer, to make the climb  
A little smoother; and, somehow,  
It helps the climber every time.

Jim hasn't climbed up very high,  
So far as fame or fortune goes;  
He's just climbed to the trust and love  
Of everybody that he knows.  
Still, he is glad that he has not  
Climbed up too high to understand  
His duty to his fellow men,  
Or how to lend a helping hand.



## The Protestant Magazine

First Quarter for 1911

THE first issue of the *Protestant Magazine* for 1911 comes forth with a powerful appeal for a revival of true Protestantism. This issue of the *Protestant* is of itself a weighty testimony in favor of the Christianity of our forefathers and their constant fidelity to principle. It contains a convincing exposure of the claims of the Papacy, and the special shipwreck of modern Protestantism.

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Sample copies of the *Protestant* will be sent on application. Address *Protestant Magazine*, Takoma Park, Washington, D. C.

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Special Temperance Number for 1911

THE publishers of the *Youth's Instructor* have just issued a very strong Temperance number, beautiful in appearance and strong in contents. Many of its articles have been written especially for the *Instructor* by some of the strongest and most popular temperance workers and authors. In addition to these masterly presentations of great temperance themes, the editor has compiled many of the best things printed on temperance, in the form of statistics, reports, experiences, and stories, nearly all being illustrated with drawings or attractive pictures. Taken all together, this Temperance number of the *Youth's Instructor* comprises the most effective collection of temperance matter ever printed, in an attractive form, suitable for general circulation. It will be a strong factor in a successful warfare against the great national curse of liquor.

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Order now of your state tract society, or Pacific Press Publishing Association, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Calgary, Alberta, Canada.





## Stricken China

FAMINE and plague news from China are not reassuring. One of the great difficulties regarding the relief in the famine districts is in reaching the sufferers. China is not a checkerwork of railways as is America or England. Three or four days are not sufficient to reach particular districts, as such a period would be in this country. It was long before actual conditions were known; it will be longer still before adequate help can reach the interior districts, and hundreds of thousands will probably die who will never be reached. In Sha Yang, in the province of Hupeh, for instance, when relief reached the wretched, hunger-mad people, twenty-one were trampled to death as the starving ones fought for food. These are sad conditions in a world of plenty.

The plague in Manchuria is not the

associate editor of the *Oriental Watchman*, and a soldier in the field, will be of interest to our readers. Brother Enoch writes from Panwel, Bombay Presidency:

We essayed to go down to Indapur, but the Lord very evidently turned us back, and the first of this year we were able to see our Marathi Mission definitely located. We are just across the bay from the great city of Bombay. I will write you later some of our experiences in locating our mission.

Panwel is a city of some 12,000 inhabitants, and we have more than 300 villages in our district, with over 200,000 population. There is lots of room to expand. We are quite centrally located, and trust the Lord will plant the banner of the message so firmly here that God's Gospel may sound out through the entire Marathi country.

For the present I am alone out here laying the foundations for the work. I had expected to bring my family down next month; but there is an outbreak of plague in the city that threatens to be serious, so I may leave them in Puna a little while longer.

Have recently been attending some large Hindu

Our  
evangelist,  
Li  
Fah  
Kung,  
in  
charge  
of  
the  
Shanghai  
chapel



## A Savor of Life or Death

TO KNOW the truth, and then refuse to obey it; to hear the message, assent to its accuracy, bow in the presence of its great demand intellectually, and yet not answer its claim, hardens a man. When a man so disobeys, he becomes hardened by the very truth that might have softened him; he becomes enslaved and debased by the very message that ought to have made him free indeed. In that sense the messenger is a savor of life unto life, or of death unto death.—*Presbyterian Banner*.

## Our Work and Workers

At the general meeting of a Bible institute held in Honan, China, eight candidates for baptism who had been observing the Sabbath for over two years engaged in the ordinance.

TWELVE have been baptized at the Maranatha Mission, South Africa. The report says: "At the water's edge, and under the shade of large willow-trees, a goodly number of people gathered and listened to our reasons for baptizing in the water rather than sprinkling water on them. After this the believers, in a few words, gave their reasons



This is a view of our mission pressroom, dark and crowded. In the left of the picture the boys are brushing the gold on our New Year's "Signs" covers. Brother Roberts is feeding the new large press on the right. Are hoping for better quarters, and thankful for donations received through the "Signs."

"bubonic" type, but the "pneumonic," the germs of which are carried on the breath, and which in nearly all cases proves fatal. It is said by some writers that there will be plenty of vacant territory within the bounds of the Chinese Empire. If the plague continues, it will render practically desolate whole provinces.

—\*\*—

## A New Mission in India

THE following from a private letter to the editor from Elder George F. Enoch,

religious fairs, which give us an opportunity to preach the Gospel.

And so our missionaries are laboring out in the great dark heathen lands. Facing fever, cholera, plague,—bubonic in India, pneumonic in China,—meeting thousands famine-stricken for the bread that perishes, and millions who are dying spiritually in need of the Bread of Life. In all their physical dangers may they ever find verified the ninety-first Psalm, and have many souls for their hire.



Two scenes of a Hindu religious fair, near Puna, India. More than 200,000 people trying to wash away their sins in the Ganges. Hindu temples in the background.



for uniting with this people. . . . We organized a church of twenty-three members, fifteen of whom are natives."

FIVE have been baptized into the faith at Boschberg, Africa.

NINE converts to the truth are reported from Baker, Oregon.

At Columbia, South Carolina, eight colored persons have been brought into the faith.

NEAR Lisco, Nebraska, six persons have received baptism. Five others engaged in the ordinance at Broadwater.

At Petersburg, Indiana, four have accepted the Gospel message for this time. Last year in Indiana 141 persons were converted to the truth.

THIRTY pounds of butter is made weekly at the Barotseland Mission, forty at the Solusi Mission, and sixty at the Malamulo Mission, in Africa.

AN appeal for colporteurs and canvassers to distribute and solicit for our literature, met response from thirty-nine German students in the Clinton (Missouri) seminary, who will work during vacations.

BROTHER OTTO H. SHULTZ tells some interesting incidents in connection with his canvassing work among the Indians of Bolivia, South America, in spite of strong opposition from Catholic priests, who are doing all in their power to prejudice the people.

At Trinchinopoli, India, Brother Thomas has been carrying forward evening Bible services for the public, which have been well attended. "At the close of these meetings," he says, "we shall have a number ready for baptism, after which we hope to organize a church."

RESULTING from tent mission work at Horsham, Victoria, Australia, the report says: "Six have taken a definite stand for the commandments of God and the faith of Jesus, while there are a larger number trembling in the balance. The interest still remains good." At Brunswick six others have identified themselves with present truth.

HOUSE-TO-HOUSE workers in Waterloo, Iowa, state that they have been in fifteen homes where they have given appreciated Bible readings on the truth. In some instances interested neighbors came in to study with them. Four families requested that they come in the evening, so that the entire household might have the privilege of hearing the lessons.

THE first Sabbath-school of South India was organized recently with seventy-nine Bible students. The report says: "Since we have nothing in the way of Sabbath-school lessons prepared in Tamil, we have been somewhat puzzled to know just what to do. However for the present we are studying the life of Christ. We feel that this will be especially helpful to the people."

THE *South African Missionary* gives us the following item of work in the Dark Continent: "At Wilgehoek the members of the native church gathered in from far and near to celebrate the ordinances of the Lord's house. Some walked eighteen miles. The morning service was followed by a baptismal scene in the Vals River. Six dear souls for whom Jesus died were buried with their Lord in the watery grave by their native pastor."

WE wish to speak a word of full-hearted commendation to the East Michigan Conference for the copy of the neat "Directory of Local Church Officers for 1911." It gives the name of the church, the membership, and the names and addresses of church officers. We could suggest but one improvement—the names and addresses of conference officers at the head. But these we have in the year book. Thanks, brethren.

PASTOR MUNSON tells in a private letter of interesting experiences in Java in connection with the work. At Batavia several are interested in the message, have begun to keep the Sabbath, and are asking for baptism. In order to meet false and misleading statements made to break down the influence of our work, a tract has been prepared entitled "What Seventh-Day Adventists Believe and Teach," and has been translated into Malay.

## In Memoriam — Camillus Bush, M.D.

By George E. Tack

God gave him to our stricken earth,  
A little while,  
To cheer us with his sparkling mirth  
And sunny smile.

Where in old Hopkins hall calm stands  
The Healer's form,  
That seems to stoop with outstretched hands,  
To quell life's storm,

His eager feet oft hurried past  
To bless and cheer  
Some soul that on to death sped fast,  
"Twixt hope and fear.

His every act seemed fraught with love,  
As quietly  
By beds of suffering he would move  
With sympathy.



A symbolical figure of our Lord in Johns Hopkins Hospital, Baltimore, Md. On the pedestal of the statue is the text, "COME unto ME all ye that are weary and heavy laden, and I will give you REST."

He ever trod the path of peace,  
And firmly stood  
For truth and faith, that ne'er shall cease,—  
The deathless good.

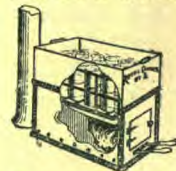
The poor rose up to bless his name;  
He felt their wo,  
And on his mission went and came,  
God's love to show.

O eyes that beamed with tender light,  
Closed now in rest,—  
O loving heart that sleeps to-night,  
Your deeds are blest.

Some day, some day, when night is past,  
Forevermore,  
God grant we meet in mansions blest  
On life's fair shore.  
Baltimore, Maryland.

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MOUNTAIN VIEW, CAL., APRIL 4, 1911

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James") or "Authorized" Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

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

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Read the study on "God's Unimpeachable Witnesses," on page 6. It is better to have two witnesses than one. The matter comes right home to individual experience. Do you want your own feelings for assurance? your own wishes? the claim of some religious body? or do you want the unimpeachable witness of God?

It is sad to hear a journal with the influence of the New York *Independent* saying that the study of Greek "makes it clear that all civilization has its source in Greek thought and art. The man who has not the feeling for Greece has not the sense of history, and that is worth having." What about the Bible and Christianity? What better view-point of this earth's history is there than the Bible's? But then the *Independent* long ago relegated the Bible to the time that was.

**Spread of Spiritualism.**—In confirmation of the articles by Professor Rine regarding the extension and growth of Spiritualism, take the following from Dr. George B. Warne, national president of the Spiritualist Association, in the Boston *American* of Feb. 19, 1911. He declares that "there is a great army of Americans who are Spiritualists, altho they do not declare themselves such." "Perhaps," he said, "they are associated with other churches and their belief in Spiritualism is unsuspected. But thousands of the most intellectual people secretly accept it as the one religious proposition that actually meets the need of more information about the life hereafter." The association of which he is president numbers 200,000. He admits many frauds, and also evil spirits. He says: "Yet all

that is seen in materializing meetings is not genuine. Impositions may creep into the best conducted séances. A noted medium told me that if more than three materializations developed at one sitting, the fourth, fifth, and sixth might generally be ascribed to fraud. Frequently an entranced person will perpetrate fraud and be unconscious of it himself."

This does not speak highly of the moral influence of Spiritualism. There is one standard by which Spiritualism ought to be judged; namely, the Bible. It will then be found that all familiar spirits are demons and that the dead are unconscious.

Baron Yasuya Uchida, the Japanese ambassador to this country, emphatically declared before a special audience in Washington that there was nothing hostile in Japan's attitude toward the United States. "There can be no serious misunderstanding," he says, "between my country and the United States. The traditional friendship between the two countries is too great and too strong for the severing of present relations. Nearly thirty-five per cent of Japan's export trade is with the United States. It would be manifestly absurd to destroy this or even hamper it. . . . The whole agitation is preposterous. It is nonsensical; and the thinking people of America, I am sure, characterize it as such." He also declares that there is no secret understanding with Mexico, nor are any new arrangements contemplated.

## "Questions and Answers"

The following are taken from the Table of Contents in the SIGNS OF THE TIMES premium book, "Questions and Answers." They represent two of the nineteen sections into which the book is divided:

SECTION II.—CHRIST - - - - - 18-34  
12-The First-born of Every Creature; 13—"Made Like unto His Brethren;" 14-Christ on the Cross; 15-Green and Dry Tree; 16-Brothers and Sisters of Jesus; 17-Christ's Age at Baptism; 18-Jesus Christ Is Come in the Flesh; 19-Christ's Power to Save; 20-Length of Christ's Ministry; 21-In Heaven and on Earth; 22-"Lifted Up;" 23-The New and Living Way; 24-Could Christ Have Sinned? 25-On What Day Was Christ Crucified? 26-Bride of Christ; 27-What He Is to Us.

SECTION V.—THE MORAL LAW - - - - - 89-97  
90-A Question on the Law; 91-Eternity of Law; 92-Deeds of the Law; 93-Justified without the Law; 94-Gentiles and Justification; 95-Under the Law and without Law; 96-Fulfilling the Law; 97-The Law and the Prophets; 98-What Was Done Away? 99-Under the Law; 100-What Is the Moral Law?

This book is free with one yearly subscription to this paper at \$2.00; or for a two years' subscription at the regular rate, \$3.50. Or one book will be given for two full-price subscriptions to different persons. Address the SIGNS OF THE TIMES, Mountain View, Cal.

**Russia and Japan.**—There is much talk of war between Japan and America, but by those in high position in both nations this supposition is declared to be wholly unwarranted. It is argued—and with some force, it must be admitted—that Japan's objective prize for which she is striving is Manchuria, and the prospective foe is her former antagonist, the big Russian bear. Japan would never, if she could prevent it, permit Russia to build a great eastern empire demanding sea privileges, good harbors, etc. A strong development of Russia in the Far East would be a constant menace to Japan; and it looks as tho Japan was bound to countercheck every step eastward that Russia may take by advances into Manchuria, and perhaps by aiding China. Russia seems to be making a sad mistake in her attitude toward China. She may arouse all the Mongolians of the Orient against her. Among the able men in the Russian Duma is Professor Milukoff, leader of the Constitutional Democrats. He declared in a brilliant speech, March 15, that "the present affair in the Far East involves exalted personages. At the present moment it is difficult to say what next spring will bring forth. We are pursuing three contradictory and mutually exclusive policies in the Near, Middle, and Far East. We are afraid of German invasion more than ever. We are hopelessly stranded in the Far East. We have lost sight of the Near

East, where critical events are preparing. Apparently Russian diplomacy has sunk to the old setting which led to the Russo-Japanese war."

He tells us that Russian alliances are "merely ones of defense," that she "has lost her old friends without gaining a new one." Regarding Russia's attitude toward China he said: "This government should have avoided the sudden, excessive, and insistent demand. China is no longer a mere ethnographic mass, and the Russian attitude toward the new China should be marked by good-will, not by haughtiness."

Matters are uncertain, and storms are brewing. Yet God is "holding the winds of war" till His work is done. More important to every soul than all national questions is the relation of every soul to the government of the Most High!

**A Publisher's Commission—A Good Suggestion.**—Mr. Wilmer Atkinson, editor *Farm Journal*, suggests that inasmuch as President Taft has appointed a commission to study second-class matter, the publishers get together and form a commission to be composed of one representative from each class of publications, each class to select its own representative and meet necessary expenses. Mr. Atkinson names seventeen classes. The scope of the commission he outlines under six heads: to ascertain the actual cost of carrying second-class matter; the amount of other classes of mail-matter created by second-class; that publishers have their constitutional right to the protection of their home courts and a trial by jury where their property is at stake; to acquire the essential, indisputable right to the use of the United States mails for their publications at a fixed rate without the espionage, interference, or undue supervision of the Government; that publishers receive the protection guaranteed under article VI of the Constitution of the United States, "the right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures; and to restore the amicable relations which existed between publishers and the Government prior to 1900. The object of such suggestion is not to antagonize Government, but to secure justice and concord.

**The Importance of To-Day.**—We live in to-day. We have no sure guarantee of the morrow. Yesterday's victories will not win to-day's battles. Yesterday's defeats need not countervail to-day's victories. For our victory is in Christ Jesus, and He is "the same yesterday, and to-day, and forever." If we suffer defeat, it is because we have left Him out of the question. If we are discouraged, it is because we have trusted in our own strength and failed. In some way we have forgotten the Master, or turned our back upon Him. Repeated defeat means repeated ignoring of Christ Jesus, and throws us into discouragement and confusion, till we fail to recognize the voice or the steps of the Master. Take Him with you to-day. Remember the past only by its Ebenezers. Forget the defeats in the present victory. You can never judge of to-day's temptations and battles by yesterday's. "Ye have not passed this way heretofore." The devil has many temptations and many different ways of presenting them. Our only safety is trusting Christ now as our wisdom, our righteousness, our sanctification, our redemption. Without this we may expect defeat. With such trust, we may be assured of daily victory.

**In the face of what boys have been doing** the last few years on the farm, especially in raising corn, why should boys leave the farm? The two champion seed-corn growers of Texas are two boys yet well down in their teens. They have demonstrated that the old farms which raised from 15 to 18 bushels per acre can be made to raise from 80 to 150 bushels per acre; and there is real education in every step of the way. "Back to the land" in a wise way is wisdom.

**A writer in the Chicago "Daily News,"** with a Greek name, declares that "the Young Turks are worse than the old Turks." But such is not the story generally told.