

39/5

Signs of the Times

RESURRECTION

By Llewellyn A. Morrison

O, the fragrance of the May-time,
 When the bursting buds are breaking
 Through the coverts that encased them
 From the winter and the wind!
 Sunlight, showers, trill of song-birds,
 Breath of zephyrs, are awaking
 All the odorous balm and blessing
 By mute Nature's heart refined.

When the fading leaves in autumn
 Close their eyes and fall on slumber,
 Then the fairy foldings follow
 In their robes of green and gold.
 It is God's abiding promise
 (He remembers well the number)
 Of a wondrous resurrection—
 And forever, as of old.

O, the blossom and the blooming!
 O, the vernal wealth of splendor!
 Such a brightness and a sweetness
 As no heart may comprehend!
 All the earth, new-robed, rejoices
 In the sunshine, warm and tender,
 In her resurrection glories,
 Without measure and no end.

New York City.

"For if the dead rise not,
 then is not Christ raised; and
 if Christ be not raised, your
 faith is vain; ye are yet in
 your sins. Then they also
 which are fallen asleep in
 Christ are perished. . . . But
 now is Christ risen from the
 dead."

I Cor. 15: 16-20.

"Why seek ye the living
 among the dead?" "He is
 not here: for He is risen. . . .
 Go quickly, and tell His disci-
 ples that He is risen from the
 dead; and, behold, He goeth
 before you into Galilee; there
 shall ye see Him: lo, I have
 told you."

Luke 24: 5; Matt. 28: 6, 7.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3407.—Question Corner

In replying to Question No. 3377 it was stated by mistake that Nebuchadnezzar built the tower of Babel. What it was designed to say was that he rebuilt it. A little syllable makes quite a difference sometimes.

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3408.—Change of the Sabbath

Please answer in your question column when, where, and by whom the Sabbath was supposedly changed, giving good historical or other good authority for the fact.

H.

Our querist rightly says, "supposedly changed," because God's Sabbath is eternal. It is impossible to state the exact time when a change took place. Apostasy is never sudden, abrupt; it is gradual. Many of the early Christian converts or half-converts were formerly sun-worshippers. They honored the Sunday, and connected with that the resurrection of Christ, and observed the day, not as a command or a duty, but in honor of Christ, easily helped thereto by former customs. Both days were kept till the fifth century, the Sabbath coming to be a fast-day by the apostate church, the Sunday as a feast-day. It can easily be seen that Sunday would find more favor in a back-slidden church. It was at this time that the Abyssinians were converted. They have kept the two days to a greater or less extent ever since.

We have not space in this department to give authorities covering several centuries. You will find these authorities fully given in Andrews's "History of the Sabbath," and partially given in "The Lord's Day the Test of the Ages," No. 134 in our "Bible Students' Library," costing ten cents, and in the "Apples of Gold Library," No. 45, "Historical Facts and Incidents Relating to the Sabbath and the Sunday." For instance, Fact 33 states that Tertullian, who wrote in A.D. 200, tells us that the commandments are "the rules of our regenerate life," and tells us also that Christ regarded the Sabbath. This comes in his work "Against Marcion," book 4, chapter 12. Fact 34, referring to about the time of A.D. 250, declares that Origen in his Homily 23 condemns the Jewish or Pharisaical mode of Sabbath observance, and declares that Christians on the Sabbath day "ought to abstain from all modes of worldly labor. Give yourselves up to spiritual exercises, repairing to church, attending to sacred reading and instruction, thinking of celestial things," etc., etc. Fact 35, A.D. 238, Archelaus, bishop of Cascar in Mesopotamia, in his "Disputation with Manes," section 42, says, "Again as to the assertion that the Sabbath has been abolished, we deny that He has abolished it plainly, for He was Himself also Lord of the Sabbath." In Fact 37 it is stated that the learned Giesler, "Ecclesiastical History," volume 1, chapter 2, section 30, says, that while the Jewish Christians of Palestine retained the whole Mosaic law and consequently the Jewish festivals, the Gentile Christians observed the Sabbath and the Passover with reference to the last scenes of Jesus' life, but without Jewish superstitions.

Prof. Edward Brerewood of Gresham College, London, in his "Learned Treatise of the Sabbath," page 77, 1631, says that "the Sabbath of the seventh day . . . was religiously observed in the East church 300 years and more after our Saviour's passion. That church being the great part of Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly."

Sunday came in gradually. At first just an hour or so in the morning was used. Later it took in a little more of the day, but it never was regarded as a sabbath for more than a thousand years after Christ, and a few centuries ago in England and Scotland, in fact, down to the sixteenth century, it was considered a day for sport and playing,

people attending church only in the morning. The first of the early fathers who without doubt applied the term "Lord's day" to Sunday was Tertullian. This was in A.D. 200. You will find it in his works "De Corona," section 3. He tells us then that we have no Scripture authority for it. See his work on prayer and "De Corona," sections 3 and 4.

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3409.—A Desolated Earth

How can the earth be darkened and desolated when we have the statements of Gen. 8:21; Isa. 30:26; Jer. 4:27, 23; 32:37; Zech. 14:7; Micah 4:9 to the end of the chapter; Amos 8:9?

A.

One great trouble in the understanding of Scripture is that we fix a place where we think a scripture must apply, and it seems to fit one thing, but it does not harmonize with other scriptures. Now Isa. 24:1-3 declares that the earth shall be utterly emptied and desolate. John 14:1-3 and other scriptures declare that when Jesus comes He will take His people to heaven and the wicked will be destroyed. The earth during that time will be the abyss, "the deep," rendered in our Common Version "the bottomless pit," but the same word in the Greek as in Gen. 1:2, there rendered "the deep" in our Common Version. The earth is desolate of man until the wicked dead are raised at the end of the one thousand years of Rev. 20:1-5. They are gathered in their graves until the end of that "many days." See Isa. 24:21, 22. There are no scriptures, so far as we know, that militate against this view. Gen. 8:21, 22 refers to this earth during probationary time. See 2 Peter 3:5-7. Isa. 30:26 applies after the 1,000 years, as the text itself shows, especially the last part. Jer. 4:23 will be fulfilled. Verse 27 means that the earth will not be utterly destroyed; it will remain. Bird and beast and devil and demon will inhabit it. Isa. 34:8-15. But there was no man. The "few men left" of Isa. 24:6 are those translated when Christ comes. Jer. 32:37-44 refers to the land of Palestine at that time, and God would have done much more for them than their faith grasped. Promises were sufficient for complete restoration, but they did not see it nor grasp it. The day of Zech. 14:7 includes both type and antitype, and in the fullest sense the whole great day of the Lord with all of its catastrophic changes. Micah 4:9 applies to Israel during her captivity when she was longing for a king, the travelling of Rev. 12:2. Amos 8:9 is but a brief episode in last-day occurrences. See "Bible Students' Library," No. 65, "The Great Day of the Lord." Price, including postage, 3 cents.

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3410.—God's Seal

In Johnson's "Bible Text-Book," chapter 17, topic 3, paragraph 5, the Spirit is given as a seal. I understand that the Sabbath is a sign of acceptance. Are there different seals? Is there more than one seal?

A. A. O.

The Sabbath is the seal of the living God; the Holy Spirit is the sealer, the divine agency which impresses the seal. This is fully explained in our issue of February 28, page 7, columns 1 and 3.

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3411.—The Transfiguration

Is the transfiguration generally understood to fulfil Jesus' words, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power"?

AN ANXIOUS ONE.

The words above are quoted from Mark; but in both Matthew and Luke, as well as Mark, they immediately precede the account of the transfiguration. Now the kingdom of God will come with power when Jesus comes the second time. It will have its glorified King, our Lord Jesus Christ. It

will have those raised from the dead as was Moses. It will have those who were translated without seeing death as was Elijah. All this the transfiguration showed. Peter tells us that this represented the power and coming of Jesus Christ. See 2 Peter 1:16-18. This is absolutely conclusive that our Lord's words had reference to the miniature representation of His coming, and that this was shown in the transfiguration.

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* 3412.—Widows

Please explain Paul's meaning as to widows in 1 Tim. 5:3-16. There seem to be two or three classes referred to. See verses 3, 4, 6, 9. What is the meaning of "the number"? Verses 11, 16. Kindly answer through Question Corner.

J. W. C.

The apostle seems to make distinctions as follows: First there were the aged widows, and those, too, who were earnest and devoted. Verses 5, 9, 10. These trusted God and belonged to "the number" of those who ought to be supported. Secondly, there was another class either good or bad who ought to be supported by their near relatives. Verses 4-6. The third class consisted of young, light-hearted, perhaps light-headed, frivolous, idle, busybodies, who sought their own pleasure. Verses 11-13. These, Paul desires, should marry, settle down to a life of usefulness. Verse 14. Many large churches meet with these same problems now.

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3413.—Observance of the Sabbath

Please say how the day set apart, hallowed, and sanctified, can be considered as kept properly by turning it into a day of sport and recreation.

A.

The Sabbath law declares, "Remember the Sabbath day, to keep it holy." The inspired comment on that law is found in Isa. 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." And here is another blessing for him who observes the Sabbath: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. He who does not find his highest pleasure in doing God's will, has learned but little in Christian experience.



Schedule for Week Ending April 22, 1911

Sunday	April 16	1 Samuel 15, 16
Monday	" 17	" 17, 18
Tuesday	" 18	" 19-21
Wednesday	" 19	" 22-24
Thursday	" 20	" 25-27
Friday	" 21	" 28-31
Sabbath	" 22	2 Samuel 1-3

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SAUL'S rashness, weakness, failure, and rejection, and his consequent ever downward course, the choosing of David, and his checkered but ever-rising career, with many interesting incidents throwing much light upon the habits and customs of the people, the influence of surrounding nations upon them, and the wonderful workings of God's providence in shaping and molding national events, are strong features in the narrative of this week's readings. God was still remembering the promised Seed. We have a noble lesson of unselfish friendship in Jonathan, and of mercy and magnanimity in David toward Saul his enemy. It is safe to leave our cause in God's hand. Yet how sincerely David mourned him!

Sigmas of the Times

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

For Terms, See Page 15
Vol. 38, Number 15

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Daniel an Example of Faithfulness

By Mrs. E. G. White

WHEN Darius set over the provinces of his kingdom a hundred and twenty princes, and over these, three presidents, to whom the princes were to give account, we read that "Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the King thought to set him over the whole realm." But evil angels, fearing the influence of this good man over the King and in the affairs of the kingdom, stirred up the presidents and princes to envy. These wicked men watched Daniel closely, that they might find some fault in him which they could report to the King; but they failed. "He was faithful, neither was there any error or fault found in him."

Then Satan sought to make Daniel's faithfulness to God the cause of his destruction. The presidents and princes came tumultuously together to the King, and said, "All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the den of lions." The King's pride was flattered. He was ignorant of the mischief purposed against Daniel, and he granted their request. The decree was signed, and became one of the unalterable laws of the Medes and Persians.

These envious men did not believe that Daniel would be untrue to his God, or that he would falter in his firm adherence to principle; and they were not mistaken in their estimate of his character. Daniel knew the value of communion with God. With full

knowledge of the King's decree, he still bowed in prayer three times a day, "his windows being open in his chamber toward Jerusalem." He did not seek to conceal his act, altho he knew full well the consequences of his fidelity to God. He saw the dangers that beset his path; but his steps faltered not. Before those who were plotting his ruin, he would not allow even the appearance that his connection with Heaven was severed.

In all cases where the King had a right to command, Daniel would obey. He was willing to obey so far as he could do so consistently with truth and righteousness;

but kings and decrees could not make him swerve from his allegiance to the King of Kings. He knew that no man, not even his King, had a right to come between his conscience and his God, and interfere with the worship due to his Maker.

Daniel was true, noble, and generous. While he was anxious to be at peace with all men, he would not permit any power to turn him aside from the path of duty. He had an opportunity to testify in favor of the true God, and to present the reasons why He alone should receive worship, and the duty of rendering Him praise and homage; and nobly did he improve it. Had he respected the King's decree in this instance, he would have dishonored God. He was surrounded by proud idolaters; but he was a faithful witness for the truth. His daunt-

less adherence to a right course of action, was as a bright light amid the moral darkness of that heathen court.

On account of his praying to God, Daniel was cast into the lions' den. Envious and wicked men thus far accomplished their purpose. But Daniel continued to pray, even among the lions. Did God forget His faithful servant, and suffer him to be destroyed? O, no; Michael, the mighty Commander of the hosts of heaven, sent His angels to close the mouths of those hungry lions, that they should not hurt the praying man of God; and all was peace in that terrible den. The King witnessed the miraculous preservation of Daniel, and brought him out with honors; while those who had plotted his destruction were utterly destroyed, with their wives and children, in the terrible manner in which they had planned to destroy Daniel.

Through the moral courage of this one man who chose, even in the face of death, to take a right course rather than a politic one, Satan was defeated, and God



honored. For the deliverance of Daniel from the power of the lions was a striking evidence that the Being whom he worshiped was the true and living God. And the King wrote "unto all people, nations, and languages, that dwell in all the earth:" "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end."

Daniel was sorely tried; but he overcame because he was of a humble and prayerful spirit. Altho he was surrounded with distrust and suspicion, and his enemies laid a snare for his life, yet he maintained a serene and cheerful trust in God, never once deviating from principle. Altho Daniel was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the privileges and opportunities within his reach.

Daniel was a moral and intellectual giant; yet he did not reach this pre-eminence all at once and without effort. He was continually seeking for greater knowledge, for higher attainments. Other young men had the same advantages; but they did not, like him, bend all their energies to seek wisdom, — the knowledge of God as revealed in His Word and in His works. Daniel was but a youth when he was brought into a heathen court in service to the King of Babylon; and because of his extreme youth when he was exposed to all the temptations of an Eastern court, his noble resistance of wrong and his steadfast adherence to the right, throughout his long career, are the more admirable. His example should be a source of strength to the tried and tempted, even at the present day.

Daniel loved, feared, and obeyed God; yet he did not flee away from the world to avoid its corrupting influence. In the providence of God, he was to be in the world, yet not of the world. With all the temptations and fascinations of court life surrounding him, he stood in the integrity of his soul, for he made God his strength; and he was not forsaken of Him in his hour of greatest need.

From the history of Daniel we may learn that a strict compliance with the requirements of God will prove a blessing, not only in the future, immortal life, but also in the present life. Through religious principles, men may triumph over the temptations of Satan and the devices of wicked men, even tho it costs them a great sacrifice. What if Daniel had made a compromise with those heathen rulers, and had denied his God? What if, on first entering the court, he had yielded to the pressure of temptation, by eating and drinking as was customary among the Babylonians? That one wrong step would probably have led to others, until, his connection with heaven being severed, he would have been borne away by the power of temptation. But while he clung to God with unwavering, prayerful trust, he could not be forsaken. The divine protection is pledged

to those who thus seek it, and God can not forget His word.

It was through prayer and adherence to right principles that Daniel was enabled to stand firm in the hour of trial and temptation. The prayer of faith is the great strength of the Christian, and will assuredly prevail against the devices of the hosts of darkness. Satan well knows how needful are meditation and prayer to keep Christ's followers aroused to understand his devices and resist his temptations; so he tries to lead men to believe that prayer is useless, and but a mere form. If he can divert the mind from these important exercises, so that the soul will not lean for help on the Mighty One, and obtain divine strength to resist his

attacks, he knows full well that he has gained a decided advantage.

We are living in the most solemn period of this world's history, when the last conflict between truth and error is raging; and we need courage and firmness for the right, and a prayerful trust in God, no less than Daniel did. The destiny of earth's teeming millions is about to be decided; and our own future well-being, and the salvation of other souls, depend upon the course we pursue. If we possess the same unwavering integrity that characterized the prophet of old, God will be honored through our course, and souls will be saved to shine as stars in the crown of our rejoicing.

Protestantism Drifting

By G. B. Thompson

V. The Outlook—The New Religion



Showing the drift of Protestantism at the present time, the recent utterances of Dr. Charles W. Eliot, president emeritus of Harvard College, in a lecture given at the close of the Harvard Summer School of Theology, are worthy of note. The high standing of Dr. Eliot, and of Harvard University as an educational institution, and the fact that the lecture was delivered to a class of theological students, make his statements highly significant. To the credit of many it should be said that his utterances have aroused their religious ire, and some have repudiated his statements in vigorous language. Yet those statements find a favorable response in many directions, and show the drift of much of the so-called Protestant teaching at the present time. A few quotations from this lecture may not be out of place here:

The new thought of God will be its [the new religion's] most characteristic element. This ideal will comprehend the Jewish Jehovah, the Christian universal Father, the modern physicist's omnipresent and exhaustless Energy, and the biological conception of Vital Force. . . . The new religion is therefore thoroly non-atheistic, **ITS GOD BEING THE ONE INFINITE FORCE**; but this one God is not withdrawn or removed, but indwelling, and especially **DWELLING IN EVERY LIVING creature**.—"Religion of the Future," pages 19, 20.

A God that is merely an "Infinite Force," or "Energy," and is in "every living creature," is the kind of God the Hindus worship. According to the president emeritus of Harvard, the religion of the future will be pantheism, or a return to heathenism.

The new religion rejects absolutely the conception that man is an alien in the world, or that God is alienated from the world. It **REJECTS** also the **ENTIRE CONCEPTION** of man **AS A FALLEN BEING**, hopelessly wicked, and tending downward by nature.—Page 22.

That is, the religion of the future rejects the fall of man as revealed in the Scriptures, and therefore the need of a Saviour to redeem him from sin. However, we would

respectfully call the attention of this noted apostle of this new religion to the fact that man is down now. If he rejects what God says about his fall, he can not reject the evidence of his own senses that he sees all about him, which demonstrates that man is down and the teaching of this new religion will never lift him up. Again he says:

The new religion will not teach that character is likely to be suddenly changed, either in this world or in any other,—altho in any world a sudden opportunity for improvement may present itself, and the date of that opportunity may be a precious remembrance. The new religion will not rely on either a **SUDDEN CONVERSION** in this world or a sudden Paradise in the next, from out a sensual, selfish, or dishonest life. **IT WILL TEACH THAT REPENTANCE WIPES OUT NOTHING IN THE PAST**, and is only the first step toward reformation, and a sign of a better future.—Pages 14, 15.

It would seem that a more Christless, crossless, and heavenless, hazy and impotent religion would be hard to invent. It is indeed "another gospel." No more "sudden conversion" by the power of God, or "repentance" wrought by the aid of the Holy Spirit! No calling men to Jesus any more; just turn over a new leaf and brace up. No Paradise into which the redeemed are to be suddenly taken from this sin-cursed earth. The moral "improvement" that man has a chance to attain to comes to him the same as a business opportunity to get rich. Heaven is to be won by personal merit instead of by the grace of God. Dr. Eliot, of course, has the right to trek out into the wilderness of darkness and skepticism, there to wander without any signboard to guide his footsteps, if he so desires; but it is lamentable that he has so strong an influence to draw the feet of the young and less experienced into the bog of this Evolutionary hypothesis.

Having rejected the only Christian chart, like the mariner on the high sea without compass, he must sail with no fixed assurance of his destination. The doctor seems to have read the horoscope to mean that Christianity, as revealed in modern Protestantism, is dying out, that the age of faith is gone,

and that a new religion, without creed or dogma, without either spiritual, temporal, or prophetic authority, without sacraments, without any promises of future reward for good, or compensation for evil, with a pantheistical God, who is everywhere, but nowhere in particular, will dawn on the world. Possibly he is correct, but that time is the doom of the world.

Concerning this new religion a "layman," quoted in the "Bible Student and Teacher," defines it as follows:

Of course he does not know that the same religion was proposed to man many thousands of years ago, accepted, and has ever since been worked out by our race, in various forms of native savagery and folly, until the authority of Jesus the Son of God brought in a creed beneficent to man; that the serpent is now glad to steal its humane principles in order to make his religion more plausible than anything which the propensities of human nature had ever been able to make of it. Combining the two master-principles of a nature alienated from God—self-sufficient and supreme self-interest—the new religion runs like wild-fire through the church and the world to-day.

In a recent sermon Dr. Cortland Myer, pastor of Tremont Temple, Boston, Massachusetts, paid his respects to this so-called new religion in the following eloquent and forceful language:

Men talk about the new religion. There never will be again in this world such a thing as a new religion. The new religion is as old as infidelity, and its author is the father of lies. It would drive the supernatural out of the world. It would take your Bible and cast it in the fire. It bows Jesus Christ out without even a shudder, and with just as much howling and blasphemy as the mob had at the foot of the cross. It even puts an interrogation mark after the name of God Almighty Himself.

My friends, the clock has struck the hour again in history. Jesus of Nazareth is being crucified again, and it is your business and my business to push our way this morning down the Damascus road to the green hill outside the city wall and stand by Him. The new religion is good enough, perhaps, for the man who sits in the professor's chair, or is on the retired list and makes other people tired. But I declare to you that it has not any value in New York City, and I question whether it has any value in Boston, to the man who pushes his way up against the throbbing hearts of his fellow men.

These are good, true words. That there are some who utter stirring protests against this old infidelity masquerading in a new livery, is hopeful, and will bring salvation to some. The address of Dr. Eliot has, to some extent, lifted the curtain and let it be known what is aimed at by the so-called "liberal" religionists. It has been claimed that all that was wanted was a "restatement" of the fundamentals of Christianity, so as to bring them in harmony with present-day scientific research. This was bad enough; but the secret is out now. It is another religion, without a personal Christ, resurrection, or atonement for sin, that is wanted. It sweeps away the Christian religion, established by the Son of God, and substitutes instead a weak, human philosophy. There is a crisis on. These two do not go together any more than God and Belial. We can not carry religion in one

hand and this philosophy in the other. We must fully renounce the one if we cling to the other.

How thankful we should be for the great Protestant foundation, the Word of God! While scientists can "guess," and "conclude" that "probably" certain things "may" have taken place, those who believe the Bible in preference to such speculations can *know*; they can anchor on a *sure foundation*. Through all the ages the Word of God has stood the test of criticism, friendly and unfriendly. Scientists have contradicted each other, and devoured each other's theories as fast as they were born; they have put forth arguments without proof, and

The Resurrection Morning

By Max Hill

THE Sabbath passed; the early light of dawn
That creeps abroad when morning star is gone,
Glow faintly from the east on temple wall,
On massive dome where morn's first sunbeams fall,
To turn the gilded pile to shining gold,
Like true shekinah glory as of old.

But ah! the dawn looks on a world's unrest,
A world that scorned the purest, holy Guest
That ever trod its vales! Unto His own
He came, His message bore, and still unknown
To His own people, who in cruel pride
But spurned His love, malign'd, and crucified.

The earthquake shock, the rending temple veil,
The midday darkness, pierced by dying wail
Of Him they crucified, still hold in awe
The hearts of those who felt and heard and saw
The charge, the mockery, the cruel blows,
The road, the cross, the death by basest foes.

But still true hearts are beating; for behold,
Ere yet the first faint tinkle from the fold
Is heard, or yet the shepherd is astir,
Three women come to view the sepulcher,—
The Marys and Salome, faithful three
Who followed Him and served in Galilee.

As they approach the lonely, rock-hewn tomb
Where He was laid, their hearts are filled with gloom,
For hope is gone. Still love and duty plead
The boon of service to their dead, and lead
Them on to Him, tho with sad voice they say,
"But who for us will roll the stone away?"

Downcast their eyes, until they stand before
The garden tomb—the stone removed, the door
Revealing naught within! All fear forgot,
They enter in—but find the Saviour not,
Tho one is there, arrayed in spotless white,
His form divine, and clothed upon with light.

"Be not amazed," they hear the stranger speak.
"The Nazarene, the crucified, ye seek;
He is not here, but risen, and is gone
Before in Galilee. Go, follow on,
Tell His disciples, and to Peter say
The Master goes before upon the way."

O glorious morn, what gifts of life you bring!
O cruel Death, where now your boasted sting?
O message sweet! for past the Rome-sealed stone
The Master comes, and calls you for His own—
In triumph comes, His sacrifice complete!
Go forth to-day, thy risen Lord to meet!

Sanitarium, California.

speculations unsustained by any testimony. But the ruins of Nineveh and Babylon, the desolation of Tyre, the degradation of Egypt, the downfall of Jerusalem, the scattering of the Jewish nation, and many other instances, stand as infallible proof and mute testimony to the divine omniscience of the Scriptures of truth. With such unimpeachable testimony piled up about them, it seems remarkable that so many leave their anchorage and drift out upon a shoreless sea of "vague speculation, wild hypotheses, misty theorizing, and uncertain assertion, there to float rudderless, and without chart

or compass, into regions of fog and darkness, of skepticism and unbelief."

But we have reached the end. Sin was introduced into the world by our first parents' believing Satan's denial of the words of the Creator; and as we reach the end of the prolonged controversy we are to witness its culmination in one of the most marked and terrible apostasies from the teachings of the Bible since the fall of man.

The drifting of professed Protestantism from her anchorage of nearly four hundred years, and listening to the seducing falsehoods which tend to destroy the foundation of centuries, is an ominous sign of the times. Jesus asked concerning the time of His second coming, "Nevertheless when the Son of Man cometh, shall He find faith on the earth?" The question implies that if faith is found, it will be scarce.

What is needed is a return to the Word and the Word only. Luther, when pressed as to his position, said: "It is impossible to preach the Gospel of Christ without offense. Why, then, should the fear of danger separate me from the Lord and that *divine Word which alone is truth*? No; I would rather give up my body, my blood, and my life."

This is our only hope as individuals, the only hope of Protestantism, the only hope of the world.

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The Human Touch

"WHEN did your reformation begin?" a gentleman asked a Christian man who had formerly been a great criminal.

"With my talk with the earl" (Shaftesbury, noted for his devotion to discharged criminals).

"What did the earl say?"

"It was not so much anything he said, but he took my hand in his and said, 'Jack, you'll be a man yet.' It was the touch of his hand electrified by his soul of love."

There are living in your town, on your streets, perhaps, men and women who are in despair. Yes, long ago they went away from God. Down into the depths they plunged. Now all is lost. Purity is gone. Courage is gone. Faith is gone. Hope flickers but feebly. They could be saved if some one would only show them compassion. Stretch out your hand and rescue them by a touch of love!

A gentleman visiting a glass manufactory saw a man molding clay into the great pots which later were to be used in shaping the glass. Noticing that all the molding was done by hand, he said to the workman:

"Why do you not use a tool to aid you in shaping the clay?"

"There is no tool that can do this kind of work," replied the artisan. "We have tried a number of tools, but somehow it needs the human touch."—*Anon.*

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THE mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—*W. T. Richardson.*



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Milton C. Wilcox.

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

XXIII. The End of the Reign of Sin

HIS lesson closes with the first part of the book of the Apocalypse. We have passed over three series of seven—the churches, the seals, the trumpets—which end with this lesson. We have studied God's message to His church in her sevenfold manifestation, in which the sins and defects of the people are plainly portrayed, as well as their faithfulness, their endurance, their love, their loyalty. The great love and sympathy of the Master spares naught of reproof or admonition or praise or blame, of warning or appeal, which will help in uplifting the purchase of His blood to a character worthy eternal life, in making them overcomers with Him.

In the opening of the seven-sealed book, we have a marvelous revelation of God's will, God's purposes, God's plans for the salvation of man and the putting away of sin. Therein is shown how God reigns and rules above all plagues, wars, famines, pestilences, and deaths of every form. This prophecy is supplemented by an episodial prophecy, the sealing work of Rev. 7:1-3, a reform on the law of God and the Sabbath, world-wide and of vital importance, then Christ's coming.

The seven trumpets cover practically the same period covered by the seals. This line of prophecy predicts the breaking up of the Roman Empire and the scourge of God upon apostasy. It is God's pointing out and permitting the logical development of wrong principles of government among the nations of men, whether Roman or Greek, whether Goth or Scyth, whether Vandal or Turk, is dominant. All the evils may be traced back to God's law, the subversion of the right principles of true government.

The two episodial prophecies break in after the sounding of the sixth trumpet, both belonging to the time of the sixth trumpet, and both having to do with the Word of God and its opening prophecies for the last days. These done and we enter upon the closing events of the seven trumpets in Rev. 11:14-19. Let us note first—

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 announcement is made at the close of the sounding of the sixth trumpet?

The second wo is past: be-

hold, the third wo cometh quickly.¹ Verse 14.

2. What followed the little period indicated by the word "quickly"?

And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign forever and ever.² Verse 15.

Meditation

By Calvin Green

THE sun is slowly sinking
Behind the western sky;
The shadows of the evening
O'er earth begin to lie.
The western sky is tinted
With a deep and rosy glow,
While the eastern hills are glinted
By the sunlight falling low.

The air is calm and peaceful,
And a murmur low is heard
From out the swaying forest,
As of distant waters stirred;
The birds are swiftly winging
Their homeward way to rest;
While the robin sings in twilight
In his spreading maple nest.

The flowers close their petals,
And droop as wearily;
The child of God is thoughtful
As recedes another day.
The angels have its record,
And soon with flight above
They'll bear it for an entrance
On pages kept in love.

In the silent hours of darkness,
Of helplessness in sleep,
Will we be kept from evil?
Will angels vigil keep?
Will we be spared till sunlight
Shall bring another day,
Refreshed by this restorer
For the duties in our way!

The somber robe of evening
Now closes o'er the scene,
And the moon with borrowed radiance
Sheds forth its silver screen;
The stars appear like jewels
Studding the cloudless sky,
And quietly all nature
Retires in rest to lie.

"Tis then the humble Christian
Bows low in faith to pray
To One who kept him safely
Through all the hours of day.
As he invokes the presence,
Divinely pure and blest,
With peaceful, silent Nature
He sinks to quiet rest."
Ft. Atkinson, Wisconsin.

3. What representative class was especially affected?

And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshiped God.³ Verse 16.

4. For what did they give thanks?

Saying, We give Thee thanks, O Lord God, the Almighty, who art and who wast; because Thou hast taken Thy great power, and didst reign.⁴ Verse 17.

5. What five declarations do the elders make?

And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth.⁵ Verse 18.

6. What closing event is next seen?

And there was opened the temple of God that is in heaven; and there was seen in His temple the ark of His covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.⁶ Verse 19.

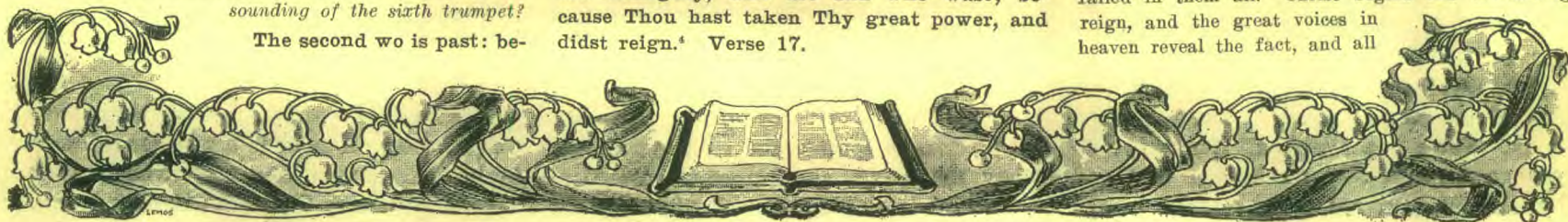
Note and Comment

1. The second wo.—The long, desolating scourge of Mohammedanism reaches down to 1840. It was indeed a wo upon the world; but a greater is yet to come, the climax of all woes. "Quickly," as before stated in our studies, has been applied to the little period between 1840 and 1844; but may it not include a longer period, even the waiting time of "the days of the voice of the seventh angel, when he is about to sound"? We are sure that if our readers will study carefully verse 7 of chapter 10 they will see that there are *days belonging* to the seventh trumpet angel *before* he sounds, days when he is about to sound. So both Revised Versions, Hinds's Interlinear rendering from the *Textus Receptus*, Alford, Vincent, "Word Studies in the New Testament," similarly books of Rotherham's translations before us, and others. Alford says that the words "'when he is about to sound' are used in their strictest propriety, for when the seventh angel does sound the completed time of the fulfillment is simultaneous with his blowing. So that it is properly said that the fulfillment comes in the days when he is about to blow. When 'he shall begin to sound' is inadmissible."

Our notes of week before last were written before Alford's comment on the text was read, but it seemed to us that the words were so clear that there was no room for any other conclusion. Alford confirms this. "In the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God." The Gospel work will be concluded in these tense, waiting days. Then the trumpet blows.

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2. The seventh angel sounded.—Long he waits. Man's patience would have long ago been exhausted. Behold the patience and forbearance of God in order that every soul may be won to His mighty Gospel! Then he sounds; then Christ leaves the throne of His Father, the antitypical Priest for the putting away of sin (Zech. 6:13; Ps. 110:1; Rev. 3:21; 1 Cor. 15:24, 25); and then He shall enter upon the kingdom He has purchased, beginning His reign in the New Jerusalem with His people (Dan. 7:13; Rev. 20:4; 3:21). The people of the kingdom of this world, usurped by Satan, delivered to him by man when man yielded himself (Luke 4:5, 6), will have tried every scheme of government that sinful man could devise to secure the rights of man and stability of rule, and failed in them all. Christ begins His everlasting reign, and the great voices in heaven reveal the fact, and all



THE DRAMA OF THE AGES AS SET FORTH IN REVELATION IN A SEVEN TIMES SEVEN FOLD DISCLOSURE	THE GREAT DRAMA OF THE AGES						
ACT ONE	The Seven-Fold CHURCH	Seven-Fold MYSTERY	Seven-Fold CALL TO BATTLE	Seven-Fold SPIRITUAL CONTROVERSY	Seven-Fold PERSECUTOR	Seven-Fold FORNICATOR	Seven-Fold DÉNOUEMENT
ACT TWO	EPHESUS	White-Horse RIDER	BURNING DEVASTATION on the EARTH	BABYLONIAN SUN-NATURE WORSHIP	STATE AND Ruler Deified	BABYLON OF OLD	Gathering Forces THE Regnant One
ACT THREE	SMYRNA	Red-Horse RIDER	WAILING on the SEA	SUN- and FIRE- WORSHIP	MAN set against GOD	Sun-Worship MITHRAS	Utter Defeat OF APOSTASY
ACT FOUR	PERGAMOS	Black-Horse RIDER	BITTERNESS AND DEATH	GRECIAN Pantheon and CULTURE	SELF- Assumption EXALTATION	Pagan Priest Nature-Worship	RIGHTEOUS AND WICKED IN HIS PRESENCE
ACT FIVE	THYATIRA	Pale-Horse RIDER	DARKENING OF THE Political Heavens	Ivon Monarchy A Deified State	PAGAN THEOCRATIC PANTHEON	PONTIFEX MAXIMUS Gods Many	Desolated Earth
ACT SIX	SARDIS	CRY OF JUSTICE	BOTTOMLESS PIT OPENED	MAN in GOD'S STEAD	Deified Church Law-Invested PERSECUTION	MYSTICAL BABYLON DOMINANT	FINAL Deception
ACT SEVEN	PHILADELPHIA	RESPONSE of Physical Nature	Angels of VENGEANCE LOOSENED	BACK TO TRADITION	Milder Forms Similar Results	FALSE TO HER TRUST	The LAST TRAGEDY
ACT SEVEN	LAODICEA	SILENCE SONG	Worldwide WRATH and STRIFE	Full Ripeness OF APOSTASY	DEMANDING WORLD- WORSHIP	TRIUMPH AND DESTRUCTION	Righteousness REGNANT FOREVER

In our studies thus far we have considered the first three parts of the Great Drama. During our coming series of six months we will study the last four — Revelation 12 to 22, of surpassing interest and importance now.

the holy ones rejoice in the triumph of our Lord and of His Christ.

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3. The four and twenty elders.— Christ glorified human assistants in His priestly work. (See chapter 4:4, issue of Jan. 24, 1911.) They are peculiarly representative of the church of God. In their finite vision they could not see how the great God could work out all that He had promised, or how righteousness could triumph over sin; but they believed, and served on. Now belief is justified in demonstration. The reign of evil and the pleading of persecuted captives are forever consigned to the oblivion of the past. To God give they all the glory.

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4. Thy great power.— God's power has been through all the ages manifest through the creation and the upholding of all things in His marvelous universe. When sin entered and man became its slave, God placed that power in His Gospel, on the demand that every believing soul break the power of sin, to set the prisoner free, to enable him to walk in liberty; for "the Gospel . . . is the power of God unto salvation to every one that believeth." Rom. 1:16. Men, singly and in mass, have rejected His power, and counted the message cold, dead, human, inadequate. Some in each age have believed and demonstrated in regenerate, holy life His power. Now at the sounding of the great trumpet comes Christ the Lord in the same power, but manifest in transcendent glory, before which the nations of the earth perish.

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5. The nations were wroth.— The elders are speaking still. They sum up events that are connected with Christ's coming. The wrath of the nations is particularly demonstrated in the great battle of Armageddon, set forth in later chapters. Read Jer. 25:15-33, showing how all nations shall drink of the wine of wrath, and as the result the whole earth become convulsed with war, and the slain shall be scattered from one end of the earth to the other. This is the result of human rule without

God. And Thy wrath came.— Men in rejecting God's mercy have invited His wrath, His justice, against sin and all identified with it. It must not be allowed to destroy the universe, nor to triumph over the good. Hence the manifestation of God's wrath in justice. The time of the dead to be judged.— This began in the examination of the cases of those whose names had been written in the Book of Life, "in the days of the voice of the seventh angel, when he is about to sound," in the finishing of the mystery of God. Those whose cases are there found, do not come into judgment. John 5:24. Those whose sins are not then found to be blotted out will die. God and His saints will enter upon examination of their cases during a thousand years, at the end of which time their just sentences are meted out. 1 Cor. 6:2, 3; Rev. 20:4, 11-13. Give their reward.— God's children do not enter upon their reward at death. They sleep in their prison-house, and when Christ comes they are called forth to immortality and enter upon their eternal reward. 1 Cor. 15:51-54; Matt. 16:27; Rev. 22:12. Destroy them that destroy the earth.— When the Lord comes it will have been eternally demonstrated that man apart from God has no power to govern himself or others. Man's reign is set forth in the great image of Daniel 2. His kingdom begins with gold, passing through silver, brass, iron, to clay—utterly worthless, brittle clay. Then Christ comes in the stone which smites the image on the feet, and His kingdom fills the whole earth. Man's rule, apart from God's interference and the conservative and preservative power of righteousness from Him, has ever been destructive. Christ destroys at His coming all that is left of Armageddon. Rev. 19:21; 2 Thess. 2:8; Isa. 11:4. Thus far the words of the elders.

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6. Opened the temple.— Covering the days of the voice of the seventh angel and revealing the cause of all the wrath. In that temple is seen the ark of God's covenant, a copy of which on earth was placed on tables of stone on which was written the Decalogue and above which was the mercy-seat.

See Ex. 25:10-22; 31:18; Deut. 5:22; 10:1-5. To man God gave the copy of ark and law. He left the original in heaven. Man may cleave the gold from the ark, melt the adoring cherubim over the mercy-seat, break in pieces the tablets on which Divinity engraved the law, put to death those upon whose hearts the Spirit has written it, and in whose affection it is enshrined, even as they did Jesus Christ; but they have not touched the foundation of God's government, they have only bruised and broken themselves on the thick bosses of His buckler. "Forever, O Lord, Thy word is settled in heaven." Once more in the end of the Gospel age God's law will be preached in all its fulness of letter and spirit, the law of the Creator, revealed in the precepts of His downtrodden Sabbath. Once more His Gospel will be preached, the Gospel of our Vicarious Sacrifice, our all-sufficient High Priest, in all its fulness. The sadness of it all is that many will have none of either; therefore the wrath to the uttermost symbolized by the lightnings, the voices, the thunders, the earthquake, the mighty hail, of the plagues of chapter 16. Thank God there is shelter now from all these. We can now make God our refuge. To His faithful ones is the word which we have already had: "Because thou didst keep the word of My patience, I also will keep thee."

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What Will Be Its Fruit?

By Delwin Rees Buckner

THE newly opened, fragile April flower
That nods bewildered in the orchard field,
Is born into its sphere of life to wield
Its tiny mite of influential power
For good or ill. There'll come some future hour
When all its secret hopes must be unsealed,
Th' appointed time when it must duly yield
Its treasured fruit—sweet, sound, decayed, or sour.
Quite like a blossom is a babe, so frail
And weak, a gift a God compassionate
Has given man to add unto his joy.
With what deep thanks the mother's heart should hail
The means that Heaven gives to cultivate
Good tendencies within her growing boy!
Cristobal, Canal Zone, Panama.

"Here Am I; Send Me"

By Emma Hildreth Adams

USUALLY, if not always, in periods of impending peril to communities or nations, there has stood out from the front ranks of the people some one man, fearless, faithful, unbribable, having foresight to discern in the distance the inevitable consequences of vicious national or party policy and conduct; and who has been steadfast in heralding the danger, the hazard in such threatening contingencies.

Such a man was Isaiah (Esaías) during the historically great harvest-yielding reigns of four of the most powerful kings of Judah — Uzziah, called Azariah in 2 Kings 15:1; Jotham; Ahaz, the astounding apostate; and devout, valiant, loyal Hezekiah, son of Ahaz.

These four reigns embrace a period of one hundred thirteen years. Of these years Uzziah occupied the throne during fifty-two. Through forty-five of them he prospered mightily, under the guiding influence of the prophet Zechariah. Then, "when he became strong," like Solomon before him, "his heart was lifted up" with confidence in his own might and power; and one day he attempted to usurp the office and prerogative of the priests, and defiantly essayed to offer incense upon the altar in the temple.

Instantly he was smitten with leprosy in his forehead, and was compelled to pass the seven final years of his life in a "house apart," "cut off from the house of the Lord," with Jotham ruling in his stead. 2 Chron. 26:16-21.

The office and eminent services of the prophet Isaiah began toward the close of Uzziah's reign, for he tells us (Isa. 6:1) that "in the year that King Uzziah died," he had, in a remarkable vision, the peculiar experience during which were uttered the clarion words heading this article, "Here am I; send me."

But not until Isaiah had undergone a most singular and fundamental preparation for his awaiting commission could he exclaim vehemently, gladly, eagerly, "Here am I; send me."

It required FIRE from off the temple altar, that glowing coal of divine grace, to cleanse the soul and efface all stain of world life; to infuse into his lips the force, the efficacy, the independence necessary for the charge which was to be laid upon him, with which he was to be entrusted. It needed the glow incited by the Spirit of God to irradiate his sin-clouded mind, the ardor inspired by the voice of Jehovah to animate his total being, that he might approach his task free, clean, adequate; might announce with no restraint, "Here am I; send me."

But God does not ask all His willing servants to bear adverse messages to headstrong, rebellious nations; to carry stinging admonitions to false worshipers; to accept startling commissions to His apostatized children; to utter dire prophecies against insolent representatives of His government, His character, His purposes touching the earth and its races; tho under any of these conditions one

might joyfully respond, whenever, wherever ring out the inspiring questions, "Whom shall I send, and who will go for us?" — "Here am I; send me."

The divine Father controls other and widely different occasions for saying to those who love Him, as He did to Isaiah, "Who will go for us?" Daily to thousands of devoted followers, spring opportunities — sometimes minute, sometimes important, sometimes tremendously urgent — for speeding back to Him, by mental or spiritual wireless, "Here am I; send me."

Now the occasion requires but a kindly smile and a moment of time for some sad-hearted fellow voyager; now but a quick grasp of the hand and a tender word for one tortured with pain; now but a few sentences of sane advice to one impeded by doubt, hesitating as to choice of paths, and craving counsel; now but a quick, keen, pungent warning to him who stands at the

The Place Beautiful

By Harriette A. Yergin, M.D.

THE beautiful, beautiful throne of our God,
With its glimmering, glorious glow,
On the sides of the North of the Mount of the King,
Where the roses and lily-flowers grow!

The beautiful River of Life over there,
Flowing down from the throne of the King,
To the left and the right, sparkling clear in the light,
Through all of earth's June-time and spring!

O, the beautiful songs of the saints of our God
In that land of immortal delight,
Swelling up to the dome of that rapturous home
Through life's splendorous ocean of light!

The beautiful hills and valleys of rest!
Heart of man, you can never conceive
The richness and glory the Lord has prepared
For all who will trust and believe.
Chicago, Illinois.

threshold of misdemeanor or of crime; now but a shelter for a night for one who has not where to lay his head. To all such may the coal-purified, the glow-infused servant entreat the listening Master, "Here am I; send me."

Yet further: In the dark quarters of cities, where gloomy homes crowd like thickets of the tropical wood; where total lives of men and women are scant, bare, wasting away; where the world, here and now, alone appeals to them; where opportunity to step outward and upward holds back, keeps out of sight; and, saddest of all, where the life-giving rays of the Gospel of the Son of Man flash in only now and then, — are the depths, rayless and cold, into which the Spirit-equipped herald may beseech, "Here am I; send me."

Further: Day by day, in these final, speeding hours of this dispensation, when the flinty purpose of a powerful tithe of mankind is solely to mountainize wealth; to acquire power over armies of their fellows; to enlarge the cost of their food, apparel, implements, pleasures; to lessen their personal comforts; to curtail their freedom; to dwarf their civic rights; to acquire dominion over wide areas of God's acres and their

munificent products; when protest against such sweeping absorption is just, is due; when defense of man's inherent right to think and believe as seems to him best, is imperative, — then may men who possess safe influence, sound views, controlled sentiments, step forth and plead with Him in whose hand is the destiny of all mankind, "Here am I; send me to the field of need."

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Polygamy: Is It of God or the Devil?

Where Did It Originate?

In Gen. 4:16-24 we find that the first record is of the descendants of Cain, a murderer. In Gen. 6:1, 2 we learn that when the sons of man began to multiply, the sons of God took the daughters of men to wife. Was God pleased with it? No; for corruption unparalleled followed. Polygamy was one of the sins that brought the Flood on the earth.

If polygamy is of God, where is the command? We read in Gen. 2:21-24 that the Lord took but one rib from Adam and made him one wife. If God meant Adam to have two wives, why did He not take two ribs and create two wives? Adam was to multiply and replenish the earth, and surely if he ever needed more than one wife it was then.

In Gen. 7:13 it is recorded that when Noah and his sons entered the ark, there went with them "Noah's wife, and the three wives of his sons with them." Again, surely if it was necessary for a man to have more than one wife it was at this time; but God took only one each for them. What is the record of those who chose to take more than one wife? — We find that it was trouble and vexation of spirit continually.

What trouble came into good old Abraham's family when he took his second wife? — He had to send her and her son away to live after giving them some bread and a bottle of water. Men should have learned by his mistake. Jacob also had trouble because of his two wives, tho it was not wholly his fault. Gen. 29:18-30. He loved but one, and no one can truly love more than one.

We read in Matt. 19:4 Jesus' words: "He which made them at the beginning made them male and female," not male and females. "They twain shall be one flesh." Mark 10:8. Not they three or four should be one flesh. The followers of Mormonism say there is a ban on their church because people are not good enough to practise polygamy. Pray where is the example of those who were good enough? I fail to find it in the Scriptures. Polygamy originated in licentious heathenism, not in God's plan.

A. M. M.

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It is the sympathy of Jesus that brings Him closer to me than any other quality in His character. I adore His sinlessness, I bow before His wisdom; but my heart clings to His sympathy. Somewhere in the storm I know He is, and through the tumult of the gale I can hear Him say, "It is I; be not afraid." — Donald Sage Mackay.



MOUNTAIN VIEW, CAL., APRIL 11, 1911

Manuscripts should be addressed to the Editor

The Meaning of the Resurrection

HE is risen! Christ is risen! The new tomb of Joseph is empty! Let the Moslem possess it; its power passed when the Lord of Life stepped forth a conqueror in righteousness over sin and death. What folly were the Crusades for an empty tomb! For four centuries waves of humanity beat vainly against the Saracenic bulwarks—all for an empty sepulcher, a dismantled, rejected, devastated city, for memories of the past, when all that the empty grave stood for was in reach of the humblest child of Adam. Unheeded was the voice of the angel—"He is not here: for He is risen, as He said. . . . Behold, He goeth before you into Galilee; there shall ye see Him."

Christianity is not a dead faith; it is not a mere system of ethics. D'Aubigné never uttered a greater truth than when he said that Christianity is a life sent down from above. Other great religions are dead, dry systems of ethics, which teach many good things, but have no power to lift the practise to the plane of the theory. Other religions are moved with a perverted energy from beneath to destroy.

But Christianity is life. Christ has not gone down; He is risen. He went down into the Land of Death for us, because we deserved it. He arose that we might yield to His wondrous goodness, and live with Him. Infinite Love, Infinite Life, both freely given in Jesus Christ our Lord! If men should hold their peace, the very stones would respond, as they will when the Master of Life shall touch them by His voice at His coming. His resurrection was the demonstration of righteousness over sin, of life over death. He alone of all the world's reputed Saviours brings life and power to the world, to the individual soul; for in Him the baptized believer walks in "newness of life," in loving obedience to God.

Christ is risen; He goes before you. Christianity is progressive. He has not yet learned Christianity who still lingers by the pit of mire and clay from which Christ raised him. Sooner or later it will fetter and dwarf him a slave, or become to him a perennial Slough of Despond. Christianity is progressive, upward, and outward; and in all that true progress it follows its Author; "He goeth before you." Christianity is aggressive, persistent, insistent, pushing, plowing, sowing, pioneering, arousing, uplifting. It must be. You can not confine life with cemented rock or leaded sepulcher. You can not still the voice of love when souls are dying, as long as love can plead. Death may silence the human voice, but the very earth cries still.

O friends, no one day in the year, no one day in the week, can fittingly celebrate the resurrection of our mighty Lord. The very idea is heathen, as is the name "Easter."

The Master never gave it. Nor did He give the first day of the week as a memorial day of that event. Eternal Life is dominant every day in the week, every hour in the day. Has Christ one million followers in this world to-day? one million in whom dwells His life, His eternal life by vital faith?—Then He has one million witnesses of His resurrection every day in the week. Are you among them? You may have been one of the profane, drunkards, thieves, gamblers, adulterers, idolaters, abusers of themselves, revilers, extortioners, covetous, degraded; but He died for them—for you. Have you given yourself to Him? Then

"ye are washed," "ye are sanctified," "ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11.

Jesus Christ died "for our sins." Reckon yourselves dead to sin with Him. Jesus Christ rose "for our justification." By faith rise with Him to the new life, forgetting the things behind, even the dead sepulcher of your sins—lest you exhume them—and follow Him wheresoever He leads. It may be to persecution and death for others' sake; but beyond is the resurrection to immortality. "Christ is risen." "He goeth before you!" There shall you see Him!



The New Jerusalem

1. In the building of what did rebellion begin against God after the Deluge?

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Gen. 11:4.

NOTE.—The building of cities has been one of the curses of the earth from that time since. Nearly all the corruption that devours a land begins in the cities. In fact the corruption that overspreads the country has its source and inspiration in the great teeming, unhealthy cities, and it is because of this corruption that these cities have gone down.

2. Because of the corruption and destruction of cities what was the writer of Hebrews led to say?

For here have we NO CONTINUING CITY, but we seek ONE TO COME. Heb. 13:14.

3. What does he declare God had prepared for the faithful?

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for HE HATH PREPARED FOR THEM A CITY. Heb. 11:16.

4. Of what will the kingdom of Christ consist?

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. What will be the capital of that kingdom?

Jerusalem. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Isa. 62:3-7.

For thy Maker is thine husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. Isa. 54:5.

6. What was that city called as it was revealed to John?

And I John saw the holy city, NEW JERUSALEM, coming down from God out of heaven, PREPARED AS A BRIDE adorned for her husband. . . . And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and

talked with me, saying, Come hither, I will show thee the BRIDE, the LAMB'S WIFE. And he carried me away in the spirit to a great and high mountain, and showed me that great city, THE HOLY JERUSALEM, descending out of heaven from God. Rev. 21:2, 9, 10.

7. What was the size of that new earth capital?

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. Rev. 21:16.

NOTE.—By the measurements in vogue in John's time this would make a city measured around it, as the custom was in those days, a city 375 miles on each side, as large as the States of New York and Pennsylvania—a fitting capital for that glorious new earth, in which there will be little sea, but in which the great redeemed land of God will cover largely the earth's surface.

8. What is the character of that city physically?

We are assured in the twenty-first chapter of Revelation that its walls are largely built of precious stones, that its gates are of pearl, that they are swung wide open night and day because there are no criminals in its land, that all the abominable and sinners of every kind are cast out—devoured, and that the glory which comes from the presence of God itself outshines that of the sun. In the midst of that city, flowing out from the throne of God, is the River of Life; and on either side of that river the Tree of Life, which bears its monthly fruits, and to which the redeemed shall come from all the earth from month to month to keep glad festival for God, and from Sabbath to Sabbath to worship before Him and receive more abundant draughts of life.

9. What is said of its character morally?

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: and they shall see His face; and His name shall be in their foreheads. Rev. 22:3, 4.

10. What is said of those who shall dwell there?

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. Rev. 21:3-5.

11. Who shall have a place in this glorious city?

He that overcometh shall inherit all things; and I will be his God, and he shall be My son. Rev. 21:7.



THE OUTLOOK

"Watchman,
what of
the night?"

The Moslem Conference, Lucknow, India

By S. A. Wellman, Editor of the *Oriental Watchman*

IN the latter part of January there met at Lucknow, India, the Second World Conference of Missionaries to Moslem Lands. The first conference was held at Cairo, Egypt, in 1906; and the plan for these conferences was made owing to the rapid advance of Mohammedanism into all the heathen lands of the world.

The gathering this year was much larger than the one at Cairo, perhaps in that it was held in India, a land in which more Moslems are to be found than in any other single center in the world, 63,000,000 living within its boundaries. The countries represented were Turkey, Syria, Palestine, Egypt, Sudan, Arabia, Persia, China, India, England, the United States, and Canada. There were papers from leading missionaries and Orientalists of Germany, England, the United States, the East Indies, China, North Africa, Russia in Asia, Central Asia, and the other missionary lands previously mentioned.

Men were present who had passed through fire and sword for the sake of the Gospel; and

pressed or lower castes. Persia is at a standstill. Turkey stands numerically about the same as in the past. Egypt, tho making but little progress numerically within its own borders, is the recruiting ground, the educational center and place of publication, from which there are going out into North Central Africa, Abyssinia, Central Africa, and the East Coast, thousands of Moslem missionaries and millions of pages of Mohammedan literature. In Russia 20,000,000 Mohammedans are rapidly becoming stronger and more numerous. China has ten million Moslems in her western provinces; Afghanistan is wholly Moslem; and into cold, barren Tibet the Moslem traders are carrying the religion of the Arabian prophet. Such briefly is the numerical situation. Because of this progress some concerted plan of action was deemed necessary, and hence the conference.

The Vital Point of Attack

The unanimous verdict of the assembled delegates was that the greatest danger and

ally is of the same government that is steadily grasping their country; and if not, they class him thus, as he is a European. He is in many cases regarded as the advance agent of that country; and consequently the natural desire is to avoid him and his religion, so that they may not be led into the trap of his government. Mohammedanism offers an opposing force which in their heathen weakness and disunion they do not possess.

Another fact that impressed itself is that at Cairo there are twenty thousand Moslems in training in the various schools for work among their own people and among the native races; that in this same city the press, strongly Mohammedan, is sending forth millions of pages of literature against Christianity, against civilization and Western education, and these, carried by the Egyptian army and the Central African Moslem traders, are circulated and read to large groups of Mohammedans and heathen in Central Africa, thus carrying the violent tirades against Christianity and education among the heathen people, effectually prejudicing their minds against the coming missionary. Gordon College, at Khartum, Egypt, equipped and founded by the liberal donations of the Christian



at the beginning of the meeting, as the roll of those who had been laid away was read, there were among them some who had laid down their lives as martyrs in the name of Jesus. Men who had spent the best years of their lives alone on the skirmish-line, away to the front, in the midst of Moslem hostility, recounted the divine providences in their labors.

The Reason for the Conference

The situation in the East at the present time is such as to draw the attention of the entire Christian world to the Moslem peoples. It is an attested fact that the Moslem religion has made such progress during the "mission century" as to outstrip the Christian missionary effort many fold. Where a hundred years ago but a few hundred thousand Mohammedans were to be found in the East Indies, to-day there are thirty-five million active Mohammedans, all of whom are more or less propagandists of the faith of the false prophet. In India, especially in the province of Bengal, within the last thirty years the Moslem population has doubled, rising from a bare nine million to over 19,500,000. It is rapidly increasing in other sections, gaining most of its converts, as does Christianity, from the de-

the greatest need at the present moment are along the frontier of North Central Africa, where Mohammedanism is rapidly grasping the native tribes and extending its influence into the very heart of the continent.

Several facts stand out prominently in this section. The native tribes are said to find the Moslem faith more within the grasp of their minds. Western civilization, which goes with Western religion in most cases, is so long a step in advance that they are unable to comprehend it. Mohammedanism does not require such great changes in their lives. Their custom of plural wives is left untouched, their home life is unchanged, and their warring among themselves and with their neighbors is permitted if not encouraged, when the neighbor is not a good Moslem. Yet they come to believe in one God, and that one, according to the Mohammedan faith, the same God whom the Christians worship. Mohammedanism but takes them one step in advance of their former position both in civilization and religion; yet they seem to think this a long step, and that it is all they can grasp at one time.

Another factor that plays a large part in the favor with which Mohammedans are received is that the Christian missionary usu-

population of England and Scotland, has become a center of Mohammedan learning, and is to-day said to be practically Moslem.

Once the heathen embrace Mohammedanism, it is ten times harder to win them to Christianity, is the verdict of all Moslem missionaries. Yet the Moslems control the points of vantage along the entire frontier of North Central Africa, extending from the Atlantic to the Indian Ocean, and down well into the lake region of Central Africa. It is felt by all missionaries that this situation calls for the united efforts of Christendom to save these tribes from the perils of the Moslem faith, which is so strongly antichristian.

Still, the need and the danger are hardly less elsewhere. In the other regions, where possible, more has been done and a greater force is at work; but even in these places the working body is so lamentably inadequate as to be a poor force to oppose to the overwhelming power of the Moslems, were it not for the assurance of divine guidance and help.

Conference Deliberations

During the course of the conference proceedings the fact was brought out that at the present time no mission work for Moslems is done in many of the important centers.

Even in India, where one third of the Moslem world lives, and where for a century missions have been operated, but a very few workers have studied the situation and devoted their lives to the work for the Moslem people. But few mission boards have made provision for missionaries especially educated for this work. Bombay, with a Mohammedan population larger than that of Delhi, the ancient capital of the Mogul Empire, has but one Christian worker especially devoting his time to the Mohammedan people. He is an Indian Christian. This record could be duplicated in many of the large cities of India, as well as elsewhere.

In the Russian Empire, with its 20,000,000 Mohammedans, but one society is working. The Swedish mission and the Mennonites and the Seventh-day Adventists were reported as now entering upon such work among the Mohammedans of Turkestan. Afghanistan has not been touched. Tibet is yet unentered; yet Moslem traders are there before us in large numbers with the message of the false prophet of Arabia, and already twenty thousand have become Mohammedans.

Methods of Labor

The only methods of labor that are found feasible among the Mohammedan peoples are dispensary work, making the giving of the Gospel through the Scripture portion and the word of the living preacher of first importance; school work, enlisting the younger generation in a campaign which dispels the ignorance and bigotry of their parents as well as develops themselves; and evangelical teaching and preaching, with house-to-house work on the part of lady physicians, nurses, and Bible women. It was repeatedly emphasized that in this preaching some things must be avoided, such as controversy, allowing one's temper to become the least upset, and using anything but straightforward argument in the presentation of truth. Special stress was laid upon the necessity of using the Bible and clinging closely to it in the presentation of the Saviour to the Moslem world. One or two speakers mentioned the successful use of Old Testament prophecy and the work of the typical atonement in the presentation of the claims of Christ to the Mussulmans.

In an eloquent appeal in one of the sessions of the conference, the Rev. S. W. Zwemer, the chairman, besought the delegates to study their Bibles, to pray more, and to lay the burden of the work upon the great Burden Bearer. Some had suggested that the European governments should exercise a benevolent neutrality toward Mohammedan and Christian missions, and that some countries were impossible to enter because protection could not be guaranteed by the governments concerned. Again there was presented that true spirit of missions, which does not rely upon earthly protection and help, but upon God, as the exhortation was given that we must not depend upon our government for assurance of protection, but enter, and in prayer and fullness of faith trust God to care for His work

and His people. In these days the missionary is too prone to depend for help upon the protection of some European power. This is not only a source of weakness to his own faith, but he is regarded as the advance agent of the power whose protection he seeks and to whom he appeals. The spirit of Judson, of Carey, of Henry Martin, and a host of other God-fearing and burden-bearing pioneers, is indeed a testimony against the spirit that places its dependence upon man.

The Bible for Moslems

Again and again it was stated in the sessions that the Bible itself was the best book for labor among the Moslem people. The beauties of the book, when put side by side with the Koran, have brought life and light to many. The touching story of the life of Christ as told in the Gospels has melted many a proud heart and brought about its surrender. The importance of standing on the book alone was emphasized, yet it was stated with equal truth that the workers of to-day were spending more time in argument and controversy and less in Bible study and prayer than the men of earlier times.

The Effect of Bible Criticism

The teaching of Moslems for several cen-

the Western ideas of education. Their mollahs have taught that the education of the West is a curse; that the Christian West had advantages that the Moslems did not, but that the Moslems had the promise of the blessings of Paradise and the Christians would be damned forever. But in spite of this, Western faith and Western learning began to eat at the vitals of the Moslem nations. The movements of recent years in Turkey, Persia, and Egypt are evidences of this. Especially did the education of the West lay hold upon the younger men.

Then came the Russo-Japanese War. They saw that Japan had assimilated the learning of the West, and had become a world power without becoming Christian, and the result was obvious. They would take Western learning likewise, but not its faith.

Some years ago there were called to Medina, Arabia, the mollahs of all Moslem lands. The sessions were in secret; but it has since transpired that the meeting was called for the purpose of considering the advance of Christianity and Western education in Moslem lands, and how best to meet it. Their plans to meet the Christian advance was a counter educational movement. It is a remarkable fact that since that time the educational movement among Moslems, the nationalistic

tendencies in Egypt, India, Turkey, and Persia, have advanced to be strong factors, and in some cases a predominating influence in their several countries. Since that time the literature circulated by Mohammedans has increased by leaps and bounds. In every city, in every village of any note, their pamphlets are on sale. Every book-stall becomes a school, a center of education for that district. It is said that ten times as much literature is circulated in India by Moslems as by Christians. And it must be remembered that this literature is vitally opposed to everything Christian. The Koran to-day is translated into all the tongues of the East, cheaper and better printed than the Christian Scriptures.

One of the weaknesses of the conference was seen in the spirit of compromise on the part of many missionaries. As the spirit of compromise has worked to the downfall of Protestants at home in their attitude toward Catholicism, so here in the relation of the Protestant Christians to Mohammedanism the spirit of compromise is tending to weaken the effort and annul the strength of Christian missions.

By some both at home and in the field Mohammedanism is considered as so much better than heathenism that we can let it alone and confine our efforts to heathenism. Another section favors finding that which is good in Mohammedanism, and adding to this the one essential to their lives, the Christ. But it is a noticeable fact that those who have made no compromise and have stood stiffly for the Bible as the only book of truth, representing the purity of Christianity and the love of Christ in their lives, have been the most successful.

In the words of an Indian Mohammedan soldier, "If a padre sahib tells me that our religions are very much alike (it is often



Territory inclosed in dotted line --- Mohammedan World in 900
Territory inclosed in cross line ... Mohammedan World in 1500
Territory inclosed in parallel lines — Mohammedan World in 1910

turies has been that Mohammed became the prophet of God, and received the Koran as the true revelation of God's will, because the Scriptures, both Old and New Testaments, had become so corrupted in transmission from generation to generation that they no longer expressed the will of God.

As articles on Bible Criticism, published in papers and books, have come into the hands of Moslem leaders, and they have gathered their import, it is small wonder that they declare that the Bible is a corrupted volume and not to be depended upon. Perhaps no one thing has been a stronger weapon in their hands than these homilies of the Bible critics. The only hope for Christianity among Moslems, as elsewhere, is the whole Bible, a living Christ, and the manifestation of Him in the lives of His followers.

Mohammedans and Education

For centuries no more ignorant and superstitious people have lived than the majority of Mohammedans, judged from Western standards. They have been slow to adopt any of

done), I know that he has never read the Koran and does not read his Bible or he would know that they are vitally opposed to each other." No one knows better than an educated Mohammedan the enormous differences that lie between Christianity and Mohammed's teachings.

Practical Conclusions of the Conference

In presenting the practical conclusions of their study of the situation, the delegates adopted resolutions calling upon the missionary force to devote more time to prayer and Bible study, realizing that the great lack of power in the presentation of Christ to the Moslem world is due to a lack of earnest prayer and communion with God. The call was also an appeal to the churches at home to meet the needs of the hour by a spirit of prayer, of devotion, and of sacrifice.

An appeal was made for men and means to enter those portions of the Moslem lands where it was felt that the gravest danger to missions now presents itself, especial attention being given to the establishment of a chain of stations across Africa in the forefront of the Moslem advance.

The establishment of a college at Cairo, Egypt, with a special purpose in view of educating men and women in Arabic, and Moslem customs and history, methods of labor, in fact for preparation for labor in Moslem lands, was urgently recommended to the home boards. The college was to be made undenominational.

For the immediate needs of the situation in Africa it was recommended to call for the best men available and for an immediate advance movement, as delay was counted dangerous to the cause of Christianity among the heathen and animistic tribes.

One of the strong recommendations was for more and better literature. And in view of the extent and purpose of the present output of the Mohammedan presses this is certainly necessary. Especial mention was made of literature for the women and children of Moslems. This must be illustrated, and with Bible stories of such character as to be understood by the Moslem women with their limited education.

Another recommendation that was full of meaning was that which called for the Indian Christian community to select men to help in the mission work in North Africa. This it was thought would be a source of inspiration and help to the Indian churches as they looked out upon the needs of others beyond their borders.

In two of the last recommendations passed there crept in that spirit of dependence upon the power of the human which some seemed desirous of avoiding. They recommended that a protest be lodged with the Edinburgh World's Missionary Conference Continuation Committee against the marked favor given Mohammedans in the Egyptian government, the use of Gordon College as a Moslem training center, and the use of government funds for the building of mosques, calling for strict neutrality and equal treatment of heathen, Christian, and Mohammedan. In the presentation of the resolutions the bishop of Lahore wisely brought to the attention of the conference that there were always two sides to a question, and that while they were protesting on the one side, Mohammedans might with equal feeling of injustice take the same course. He remarked that when we called for benevolent neutrality we were usually looking for the benevolence to be exercised in one direction.

A request was also made through the same channel as the one preceding for the powers to obtain by any legitimate means equality of treatment for all religions by the government of Turkey.

That the conference as a whole can be but an influence for good there is no doubt. God-

fearing men led in the daily sessions, and brought words of kindly council to those who had been but a short time in harness. A feeling of the need of the Moslem world came home to many as never before. There is one thing that all Christians can and should do in view of the situation,—pray, give, and go, till to the Moslem world, so long neglected, is given the message of the Saviour.

The Hope of the Conference

The hope of the conference was expressed in the words of one of its mottos, "The speedy evangelization of the Moslem world." But they looked forward to bring all to Christ. How vain is this hope was voiced by one of the papers of the conference, which, speaking of the so-called Christian nations, said, "There are no Christian nations, properly speaking." But that the knowledge of Jesus, the message for these days, should be given, is a possibility. Every man will have the opportunity to choose either for Christ or against Him; and we must ourselves witness of Him, even to the uttermost parts of the earth. Friends and brethren, let your prayers ascend to God daily that the message of witness may be quickly given to the great, dark, cruel, bigoted Mohammedan portion of the world. Pray for it, work for it, sacrifice for it. The promise is that the message shall be given before the end comes.

— ★ ★ —

The Greek steamer *Patris*, arriving in New York from Athens recently, brought five patients with a malady that puzzled the ship doctor. Six had died on the way. The disease, when diagnosed by other physicians, was pronounced spinal meningitis. It is said that Greek ships bring in the most people with this affliction, which leads to the conclusion that the germ that causes spinal meningitis is more prevalent in Greece, or part of it, than in other countries. The survivors are being treated with a serum which has recently been discovered, and which, it is declared, cures the great majority of spinal meningitis cases.

Wireless messages from ships on the Pacific, from Porto Rico, from Japan, and it is thought from Cornwall, England, were heard in San Francisco, March 26, when tandem kites for experimental purposes were sent aloft carrying wireless apparatus. Waves from a distance of 6500 miles were picked up by the temporary station on Baker's Beach. In time of war information by wireless would make it possible to anticipate an enemy's fleet two or three thousand miles away.

An awful tragedy occurred in New York City, March 25, when 175 women and children met death as the result of a factory fire. Only one flimsy fire-escape was provided for an emergency exit of 2000 employees. An iron door held back scores, who in terror trampled each other to death. In addition to the dead, one hundred have been injured. Many leaped to their death from tenth-story windows, landing in heaps on the pavement eighty-five feet below.

A man who is now in a New York hospital, fell face foremost into a set of revolving cogs, and his whole face was mangled. By means of plastic surgery a new face has been furnished him, the flesh being kneaded into a chin, giving him a mouth and lips. For the nose the small finger has been slit open and put over the place where the nose would be. The finger will be amputated after the flesh has knitted.

The London "Times" of March 10 says: "We share Sir Wilfrid Laurier's noble and generous conception of ensuring eternal amity between two great communities [Great Britain and the United States]. But we remember that the relations between the two countries were never so good as at present, nor have questions likely to cause friction ever been so few or so insignificant."

Three banks in different cities were plundered on March 24: one at Hudson, Kansas, in which \$4600 was taken; at Curryville, Missouri,

\$4000 stolen; and at Decatur, Illinois, in which the cashier was locked in the vault, the robbers escaping with \$2500.

In the Norman open pit mine at Virginia, Minnesota, thirty men were engulfed in a 500,000-ton slide of iron ore, earth, ice, and snow. Only four men escaped, and many of the workmen left large families. One whose wife died a month ago left seven children. It was a pathetic scene to see the little ones sobbing as they stood about the edge of the pit.

The total number of deaths from the plague in India during February reach 88,498. The disease has become such a fixture in that country that its ravages are little heard of except through occasional official statistics. The most persistent efforts to stamp out the disease have failed to effect a permanent improvement in the situation.

Reports of the hostilities in Yemen, Turkey, state that the Turkish troops are putting the Arabs to flight, and that the machine guns have caused great havoc among the tribesmen. The Arabs have lost 200 in the last two fights, while forty of the Turkish troops were killed.

The Nevada Legislature has inserted a clause in the crimes and punishment act which makes it a misdemeanor for a hat pin to be worn the unprotected point of which protrudes more than one half inch beyond the crown of the hat.

Dr. Booker T. Washington, the most prominent colored educator in the United States, received severe injuries in New York from a suspicious householder who conceived the idea that the professor was trying to invade his home.

Four masked men held up and robbed a passenger-train near Coffeyville, Kansas, March 24. The express car was wrecked by four charges of dynamite used to blow open the safe. The bandits made their escape in a buggy.

A general strike of teamsters in New York and vicinity in sympathy with the striking express drivers, is feared. Nearly 5000 men of the Adams, United States, and Wells Fargo companies are now on strike.

More than twenty cases of bubonic plague have been discovered in Porto Alegre, Brazil, according to cables received from Buenos Aires. The authorities are much alarmed through fear of an epidemic.

It is given out at the Vatican that under no circumstances will the Pope receive pilgrimages during the present year, regardless of whether the audiences are sought by Catholics or not.

Nine persons have been indicted in \$10,000,000 coal frauds in Alaska, charged with conspiracy to defraud the United States Government out of 10,000 acres of mining property.

Louis Breguet, in France, carrying eleven passengers in his monoplane, made a record flight of two miles. The machine and its twelve occupants weighed 2600 pounds.

The Boy Scouts of America held the first annual meeting of their national council at Washington recently. There are now over 300,000 Boy Scouts in the country.

At present there are twenty-five cases of cholera, with twenty-one deaths, reported in Hawaii. The majority of the victims are natives.

Fighting a fierce gale off the coast of Victoria, B. C., a passenger boat capsized and went down with twenty-six on board.

A bridal party of 118 was attacked by a pack of ravenous wolves at Tashkend, Asiatic Russia. Only two persons escaped.

Forty-five cases of smallpox are reported from London, and 132 deaths from measles, in one week.

Fourteen lives have been lost as the result of a collision of two steamships in the North Sea.

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The Old-Fashioned Bonnet

By George E. Langdon

HOW DEAR to my heart are the scenes of my childhood —

The old-fashioned bonnets our girls used to wear;
No spears, fierce and warlike, nor birds from the
wildwood,

No murderous reflections those bonnets did bear.
The wide, spreading hat-rims that thrust you aphe-
lian,

The peach-basket headgear with ratty, puff'd hair,
May be "all the rage," *a la mode*, not plebeian;

But give me the hats that the girls used to wear,—
The neat, modest bonnets, the ribbon-tied bonnets,
The plain, spearless bonnets that girls used to
wear.

College Place, Wash.

— ★ ★ —

The Excellence of Labor

(An Echo of the Mutual Edification Club)

THE subject of labor and its excellencies is one that has furnished material for author, poet, musician, artist, and sculptor for ages, for we may trace its existence back to the creation of our world.

It is quite natural for us to associate labor only with sin and weariness, to think of it as a curse instead of a blessing; but it would be of interest, to ourselves at least, to prove by actual experience, if we have not already done so, that labor is not without its excellencies; that it is a blessing to mankind rather than a curse—yes, one of the greatest blessings to which mankind is heir, a means to an end, a panacea from sorrow, "the true alchemist which beats out by patient transmutation the baser metals into gold."

According to the Standard Dictionary, labor is physical or mental effort, particularly for some desired or useful end. And we find that away back in the Garden of Eden man was not left in idleness—he was given work to do; he was to dress and care for his Eden home. That work was to be to him a pleasure, a delight, teaching him of God. By his contact with nature, he would learn precious lessons of life and love, and of his Creator's wisdom and goodness; he would better understand His tender care and wonderful power.

But man fell and the earth was cursed—it would not henceforth yield of its fulness to man. In the sweat of his face he was to eat his bread. He must toil for his daily food.

But even this curse may be made a blessing. The loving Father saw that His children would not be happy in a life of idleness. They must have work to do to help them to drown, in a measure, their sorrow, to forget their trouble. And so He wisely planned that the highest joys, the truest happiness, should be found in service, in labor for others. Thus self would be forgotten and God exalted.

Our bountiful Father, in His great system of law and order, has made ample provision for all His creatures, but He has also

given to every man his work. As Holland says: "God gives every bird its food, but He does not throw it into its nest. He does not unearth the good that the earth contains, but He puts it in our way, and gives us the means of getting it out for ourselves."

All nature is a workshop. One author says: "Work is the key that has unlocked all the treasures throughout the centuries. Work is the divine test of greatness. It is a quaint old law of the New Testament that the chiefest must serve most. We honor the men that serve most. The one thing that is always sure to be appreciated is work."

Labor is life; 'tis the still water faileth;

Idleness ever despaireth, bewaileth;

Flowers droop and die in the stillness of noon.

Labor is glory; 'tis the flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens;

Play the sweet keys, wouldst thou keep them in tune.

What a picture idleness presents before us—desolation pervades everything. The idle man is the most miserable of creatures, weak, selfish, morose, good-for-nothing; as Brooks expresses it, "An idle person is the devil's tennis-ball, tossed by him at his pleasure."

But come with me to the home of industry. Up in the morning early, catching the first sweet notes of the song-birds, as bright and happy as they, the glow of health in his face, the light of happiness in his eye, the blood coursing through his veins, the vigor of life in his footsteps—his whole being testifying of the power within to accomplish a desired end. It is his to learn from nature lessons of industry, from the bird, the bee, the ant—all created things testifying of the beautiful plan of the gospel of labor.

With Christ the most menial tasks become a blessing, for we are co-laborers with Him. Jesus said, "My Father worketh hitherto, and I work." We as Christians are laboring not for a generation, not for a century, but for eternity, laboring for the joy to be found in the labor, and for the glorious reward of souls saved through our labors. Then let us work "while it is yet day: the night cometh, when no man can work." As one author has said, "He only is truly wise who lays himself out to work till life's latest hour, and that is the man that will live the longest, and live to the most purpose."

From the particle of dust at our feet to man, the last stroke of God's handiwork, all bear the impress of the law of labor. The earth is one vast laboratory where decomposition and re-formation are constantly going on. The blast of Nature's furnace never ceases, and its fires never burn low. The lichen of the rock and the oak of the forest each works out the problem of its own existence. The earth, the air, and the water teem with busy life. The world is animated with the same spirit. Onward unceasingly, unwearied, age after age, it pursues its course, itself, with all it contains, a perpetual lesson

of industry to man. The joyous song of labor sounds out from the million-voiced earth, and the rolling spheres join the universal chorus.

Labor is alone noble, true, uplifting, a joy, a blessing, "the grand conqueror, enriching and building up nations more surely than the proudest battles," and, as Johnson says, "statues in every public place should record its wonders, oratorios should be composed in its honor, its insignia—the plow, the spade, and the loom—should decorate State carriages, and ornament public halls; while its successful votaries should wear the honored decoration of 'the Order of Industry.'"

Then—

Work—and pure slumbers shall wait on thy pillow;

Work—thou shalt ride over Care's coming billow;

Lie not down 'neath Wo's weeping willow,

Work with a stout heart and a resolute will.

Work for some good, be it ever so slowly!

Cherish some flower, be it ever so lowly!

Labor! All labor is noble and holy.

Let thy great deeds be thy prayer to thy God.

K. B. W.

— ★ ★ —

A Boy Who "Stood By"

(Sir Wilfred Grenfell, M.D., in *Sunday School Times*)

I KNEW a boy last fall, a boy of about fifteen. He was one of a family of five. His mother was dead; his father had had a bad fishing and hunting season; they were on the verge of starvation. The boy had no possible means of helping his father and little brothers and sisters. He begged the doctor—who is serving as a volunteer, paying his own way like others on the coast—he asked the doctor if he would not allow him to be his dog driver last winter. He was rather young, but his keenness and earnestness made the doctor yield at last, and he took the boy.

They made a good northern trip, had changed their dogs and driven the last two hundred miles with new dogs, and had just taken up their own dogs to go south; they had a big neck to cross, the distance between them and a place of shelter being about fifty miles. They had only just started when the doctor decided to give at least one hour in an attempt to get some fresh meat for both men and dogs, as some deer had just crossed the trail. Telling the boy to stand by the teams, the three men started off, one of the doctor's companions being a guide who had been two or three years up the coast and who said he knew the way.

The three men lost their way, a blizzard came on, and the men wandered in circles and kept coming back near their starting-point. The blizzard kept up all night; they sat down and made a fire, but had neither food nor covering. The next day was the same; they wandered round and round all

day long. Their boots had been partly eaten, they had grilled and chewed their gloves, and at night again sat down, wet and discouraged—no nearer to getting back to the teams. However, they now started due south, hoping to strike an inlet and then by following the northern bank of it to find a little village they knew to be there. They walked all night, and as morning broke they could see away in the distance the smoke from a tiny cottage. They made for that cottage and reached it, utterly played out. The first thing they did was naturally to ask whether any news had come of the boy—as he was only a boy of fifteen and able to do very little. No word had been received.

A party was quickly organized to go back, the doctor telling them where the boy had been left. They fully expected that either the dogs had turned on him or that he would naturally get on the sled and let the dogs go, for they could at least find for themselves the habitation they had last left. They little expected to find the boy, yet as they drew near the place, they saw some black dots on the snow. When they reached the spot, there was the boy "standing by" the two komatiks, walking up and down for the third day. That was all. That is exactly what Christ wants of us.

— ★ ★ —

The Test of an Education

A PROFESSOR in the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they could say yes to every one of fourteen questions that he should put to them. It may interest you to read the questions. Here they are:

Has your education given sympathy with all good causes, and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano-playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?—*Young People's Weekly*.

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The Youth's Instructor

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.

Among the contributors to this special Temperance number are George T. Donehoo, David Starr Jordan, Rosa M. Barrett, A. A. Hopkins, W. T. Grenfell, Lewis E. Simes, William DeLacy, Dr. L. Bremer, Ex-Governor R. B. Glenn, John G. Woolley. Their contributions to the 1911 Temperance *Instructor* are very strong and practical. Send for sample copies and special rates to agents.

Youth's Instructor, Takoma Park, Washington, D. C.

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.

Among the topics treated in this issue of the *Protestant* are:

"A Vigorous Protest,"—a plain statement of the real meaning and tendency of Higher Criticism, and an appeal from it to the old-fashioned faith; "Modern Philosophy,"—a remarkable contribution to the discussion of the present condition of the religious world, by a New York attorney—his searching analysis of the teaching of religious philosophers, and a startling warning of the inevitable results, must be read to be appreciated at its true value; "Lying for the Glory of God,"—an answer to the charge made by a Catholic editor that lying is considered a legitimate weapon of defense in Protestant polemics. With this article are associated two other articles, "Immoral Moral Theology," and "The Development of the Papacy," all of which makes very interesting and instructive reading.

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

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MOUNTAIN VIEW, CAL., APRIL 11, 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.

Contained in This Issue

General	PAGE
Daniel an Example of Faithfulness - - -	3
Protestantism Drifting - - -	4
The End of the Reign of Sin - - -	6
"Here Am I; Send Me" - - -	8
Polygamy: Is It of God or the Devil? - -	8
The Test of an Education - - -	15
Editorial	
The Meaning of the Resurrection - - -	9
Question Corner	
Questions Nos. 3407 to 3413 - - -	2
Our Bible Band - - -	2
Our Bible Reading	
The New Jerusalem - - -	9
The Outlook	
The Moslem Conference, Lucknow, India -	10
The Home	
The Excellence of Labor - - -	14
A Boy Who "Stood By" - - -	14
Poetry	
The Resurrection Morning - - -	5
Meditation - - -	6
What Will Be Its Fruit? - - -	7
The Place Beautiful - - -	8
The Old-Fashioned Bonnet - - -	14

Up to this writing — March 29 — there has been received on the Chinese Famine Fund \$210.80. Credit will be given to individual donors by name, initial, or other designation, in our next.

One lesson of very great importance was Israel's practical rejection of God in asking for a king. Its climax was reached when they said of God's only-begotten Son, "Away with Him," "we have no king but Caesar."

The report on the great Moslem missionary conference, beginning on page 10, is long, but it is worth reading from beginning to end. It is proper outlook matter as well as missions; for the Mohammedan religion is decidedly political.

From the dim dawn of this old earth's day of sin God has been doing all that Deity could do consistent with man's freedom, to win man back to his allegiance. But man must listen, man must choose, man must yield all. There is no other way to unite with God.

Sin in this world is an ever-present fact. It abides with us. It is incarnate — infleshed. We must meet its influence and power within, without, constantly. If we are Christians, we must under Christ endeavor to become saviors to those under its power. To do this we must have life, life that sin does not possess, life that the devil and his agents do not know. We must have the resurrection life of Christ. Without that life, religion becomes a mere choice of theories. For "if Christ be not risen, then is our preaching vain, and your faith is also vain." "If Christ be not raised, your faith is vain; ye are yet in your sins." "But now is Christ risen," and He gives constant, daily power. The resurrection life is constant. It is as full in winter as in spring.

Our belief is largely influenced by our desire; for desire oftentimes closes the mind to evidence as it closes the heart to truth. He who desires above all things else to do God's will, assuredly will be led to the knowledge of His will. With all the mighty evidences of the Messiahship of Jesus before the Pharisees, Jesus intimated that it was not possible for them to believe, because they sought their own honor, not God's. John 5:44. Then, too, some little near-by thing hides all the grandeur and glory of God's eternal truth.

America and Persia.—It is a strange occurrence that one of the oldest nations of earth — Persia — should ask one of the youngest — this country — for five financial experts to assist in organizing a financial system. Persia has little money and an utterly inadequate system of taxation. Germany, it is said, will help, but she wants great concessions. Russia and England would help, but each wished control over expenditures. American financiers, if they would lend their services wholly in Persia's interests, could doubtless help the ill-governed country. Unfortunately, she lies along the line, perhaps in the way, of tremendous ambitions on the part of great European powers. It will be of interest to watch developments in that ancient land.

Wanted, Very Much Wanted

Bound or unbound, for our library, the following volumes of the **SIGNS OF THE TIMES**: 4 (1878); 13 (1887); 15 (1889); 16 (1890); 17 (1891); 23 (1897); 24 (1898). There may be those in possession of one or more of these volumes who do not need them, and who would gladly donate them as a gift to our library. If not, will they sell or loan them? Before sending, address the editor, stating what you have, its condition, and the terms upon which you will let us have the volume or volumes.

A Supreme Court Justice and the Sabbath.—Justice Harlan of the United States Supreme Court ought to have spoken on the constitutional side of the Sabbath question at the Presbyterian Alliance banquet in Washington, D. C., March 2, instead of making the remarks he is reported to have made. He said: "Here in Washington you can find a transgression of the sabbath everywhere you look. It is a shame that certain people from New York with big bank rolls should be allowed to come to Washington and give Sunday dinners and supper parties, when that day should be devoted to the work of God. I wish there was some way to stop this unwelcome influx into the capital. It is an outrage that dinner parties are given by these predatory rich persons on Sunday evenings, which should be devoted to other and higher things."

Now the divine law of the Sabbath is the fourth commandment of the Decalogue. Ex. 20:8-11. Justice Harlan ought to know that that section of God's constitutional code calls for the observance of the seventh day of the septenary cycle, not the first. This is too plain to admit of construction. And then, too, the learned jurist ought to know that the keeping of the Sabbath is not a matter of civil law or civil-law regulation. It is a matter which lies wholly between the individual soul and its God. If Justice Harlan is pleading for God, he ought to plead for what God's law demands, the seventh day. If he is pleading for his church, he ought to appeal to the conscience. If he is pleading for his country, he ought to keep in mind the fundamental rights of its citizens regarding religious freedom. Every soul, rich or poor, has equal rights with Justice Harlan as to his choice of spending Sunday.

A fire which got beyond the control of the firemen destroyed the State capitol building at Albany, New York, March 29. The structure cost \$27,000,000, besides the books destroyed in the State library.

God's doctrine is singular, not plural. There are doctrines of men and doctrines of devils; there is but one doctrine of God, established in His righteousness, bound together with His truth, every fiber athrob with His life and love.

"The Thin Crust of Civilization," in the *American Magazine* for April, presents a fearful picture of an American town, an illustration of many others. The crime of Newark, Ohio, Mr. Ray Stannard Baker lays at the door of the corrupting power of the saloon, and that seems to have been the chief agency in Newark; but history is not wanting in illustrations of the same unreasoning, mob-mad spirit aroused by mere suspicions or false charges. The boy who was killed in Newark was killed by a mob in sympathy with men in the liquor business. The boy was innocent, merely doing his duty. But there have been other instances where innocent men standing for order and due process of law in defense of a suspected victim under arrest have been shot down by men professing Christian civilization. The simple fact is that the brute is in every man who has not been regenerated by Christ; and sooner or later, unless the man is moving upward, the thin crust, under pressure of temptation, will break through and reveal the pit of innate human corruption.

Creation versus Evolution.—When ministers — who know little of science or revelation — are repudiating the Biblical idea of creation for Evolution, it is encouraging to find scientists who are defending not the Bible, but the principle for which the Bible stands. These remarks are called out by an article in the *San Francisco Examiner* of March 27, by Prof. E. L. Larkin, of Mt. Lowe Observatory, California. He declares that the "Creator created basic cell units for each plant, each animal. Thus if a fish appears, and another later of a little higher type, the fish lower did not merge or mutate or evolve into the higher. The higher was created as a cell. Trout may improve and evolve into a better and higher grade of fish, and so may men; but trout will be trout, and men men. No trace is had in nature where one cell 'turns into,' evolves, or appears as another. Creation reigns supreme." It does. It was the origin of the world; it is its only hope for the future. Creation was the origin of man; to be created anew in Christ Jesus is man's only hope; and resurrection power is creative power.

The Pope as Arbiter of the Nations.—The *Western Watchman* of March 16 remarks in an editorial "The Rod for Bad Little Nations," that "the time may be a good way off when the pope will be accepted as the universal arbiter; but all sensible men feel that that must be the ultimate solution of the question of arbitration." Roman Catholics know that when the world settles its questions by arbitration, there must be the Great Court of Arbitration, and they hold that the logical head of that court is the pope. They have this advantage: no other power makes such claim, and many powers would recognize the papal claim. When that time comes that Jerusalem is made the seat of the Papacy, as Samuel Garrat contends "many Roman Catholics advocate," then we shall have the fulfillment of Isa. 2:2-4, the siren cry of the world's peace, and immediately thereafter Armageddon.

Shun one-sided, one-phased views of the Bible. They almost invariably lead to fanaticism or disappointment and discouragement, or to an unbalanced character. We have examples of this in the "speaking with tongues" movement, and various faith healing cults. Both speaking with tongues and faith healing may be parts of a Bible experience; but the Book makes neither nor both prominent. God wants well-balanced men and women of well-balanced faith in the Mighty One. And His whole truth, if received, will develop just such characters as that. Gather all God's truth; balance its various parts by the equity of His complete Word.