

Signs of the Times



Our Lord and Saviour

Jesus Christ the same yesterday, and to-day, and forever. Heb. 13:8.

Who was delivered for our offenses, and was raised again for our justification. Rom. 4:25.

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

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Titus 2:14.

But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1:30.



Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

3419.—Who Wrote the Psalms?

David is spoken of as the "psalmist."
Did he write all the psalms? Y.

No; the titles of the individual Psalms tell us this. Seventy-three were written by David, and according to the Septuagint, about eleven more. Eleven were written by the sons of Korah, noted musicians; twelve by Asaph, a leader in song; two by Solomon; one by Moses; one by Ethan the Ezrahite; and of fifty the authors are not given. There seems to be strong internal evidence that Daniel wrote Psalm 119. Psalms 126, 137 were written after the Babylonian captivity. God had not a few great singers.

3420.—Our Part and God's Part

What is our part and God's part in the everlasting covenant? N.

God's part is the using of His creative and redeeming power in infinite love through Jesus Christ for the salvation of sinful man. He furnishes all the means, all the power, all the cleansing. All that man can do is to coöperate, submit to God's plan, submit to be remade, to wait, to do whatever God asks of him; and in that covenant he will find every command of God an enabling act. See Heb. 8:10-13; Isa. 55:3-7, in fact the whole chapter.

3421.—Pharaoh's Heart Hardened

Please explain Ex. 7:3. How was Pharaoh's heart hardened, and what were the chances of his salvation? L. L. A.

God hardened Pharaoh's heart by withdrawing His Spirit, and leaving the stubborn King to himself. Read the American Revised Version. "And Pharaoh's heart was strong." Ex. 7:13, margin. "Pharaoh's heart is heavy." Verse 14, margin. "He [Pharaoh] hardened [made heavy, margin] his heart." Ex. 8:15. See also verse 19. It is not until we reach chapter 9:12 that it is said that God hardened the heart of the King. He had resisted the Spirit of God to the uttermost, and God withdrew His Spirit. There was every hope, every surety, that Pharaoh might have been saved if he had yielded to God. God would have gotten glory in his conversion, as He did in that of Nebuchadnezzar.

3422.—Is It a Parable?

Is there good Bible proof that what Jesus said of the rich man and Lazarus was a parable? A. M.

1. The scripture referred to is found in Luke 16:19-31.

2. It is found after a long list of parables, the king going to war, the lost sheep, the lost piece of silver, the prodigal son, the unfaithful steward. Chapters 14-16.

3. It begins as do two of these, "a certain man." See 15:11; 16:1, 19.

4. No one believes that hell is in sight of heaven, and that the righteous are in bliss while seeing the torments of the damned, as they must be if the parable is a real story. Then how will it harmonize with Rev. 6:9, 10?

5. "The dead know not anything." Eccl. 9:5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

6. If people are to live again after they die, they must be raised from the dead; for "if the dead rise not," then even "they also which are fallen asleep in Christ are perished." See 1 Cor. 15:12-18.

7. It was spoken to a class to whom Jesus spoke in parables. See Matt. 13:13.

In the light of these considerations the story of the rich man and Lazarus must be a parable, and parables should be understood in harmony with positive declarations of the Scripture.

8. Jesus uses the belief of the Jews to show the folly of trusting in riches, place, position, honor. The rich man represented the Jews, rich in all the wonderful privileges granted of God. Lazarus represented the Gentiles, poor in all spiritual blessing, sick with sin, classed with dogs. Trusting in their own righteousness, God rejected the Jews. Humbled to nothingness, He received the Gentiles who came to Him. Before honor is humility. (See the tract "Rich Man and Lazarus," No. 146, Bible Students' Library. Price with postage 2 cents.)

3423.—Food to Eat

Does not Gen. 9:3 indicate that God designed that man should eat any kind of meat He had placed on earth? Please explain also Mark 7:15. A. M.

There are those who think all animals are good for food, and so eat crabs, and frogs, and swine, and snails, and snakes, and toads, and lizards, and worms, etc., etc. The simple fact is that when Noah came out of the ark there was but one pair each of the unclean animals, and they were to be preserved; but there were fourteen each of the clean beasts. The extra were for sacrifice and food. To understand Mark 7:15 read from verse 1. It will be seen that the question was not over the kind of animal food one should eat at all. It was a lesson to the Jews that no ceremonial regulations would save men; the heart must be cleansed of God. But he who is the Lord's will seek to eat and drink to God's glory. 1 Cor. 10:31.

3424.—Peppermint-Drops and the Plague

Do you think peppermint-drops would cure the plague in Manchuria? It is a little thing, but it has great virtue in it. A little injected in the arm checks poison in the blood, and a little taken inwardly. H.

We do not know. Physicians are well acquainted with menthol, the active principle of peppermint. The plague in Manchuria seems to find its seat in the lungs, and is of a pneumonic character. It is very rapid in its course, the patient usually dying in a few hours.

3425.—34 A.D.

In our Sabbath-school lessons of February 25 and March 4 the chronology was given as 34 A.D. Is this from the birth of Christ, or from His crucifixion? P.

It is dated from the supposed birth of Christ; it was about three and one half years after His resurrection.



Schedule for Week Ending May 6, 1911

Sunday	April 30	1 Kings	1, 2
Monday	May 1	"	3-5
Tuesday	" 2	"	6, 7
Wednesday	" 3	"	8, 9
Thursday	" 4	"	10-12
Friday	" 5	"	13-15
Sabbath	" 6	"	16-18

OUR lessons of the week open with the accession of King Solomon to the throne of Israel, and the checking of the ambitions of the aspiring Adonijah. It brings regret to us that the old warrior Joab, who had stood so true in all other trials of David's life, now followed Adonijah. He seems to have felt his sentence just after the custom of those days, but the place of his death shows his belief in Jehovah.

THERE is no human comprehension of what God will do with men if wholly yielded to Him. Solomon's wisdom was God-given. It is a sad story that he allowed his lusts to lead him astray. His wisdom and glory were recognized by contemporary peoples. He was a great statesman, a sage, a noted author and poet, a mighty builder, and a renowned scientist; but his power and wisdom were sapped by luxury and lust. Had he used his wonderful wisdom for God throughout his reign, he would not have left a weak and vacillating son to reign over Israel, and the division would not have taken place.

WHAT an opportunity was given to Jeroboam! But lack of faith in God, and his education in Egypt, determined his policy; hence the calves of gold, seemingly a political measure to keep the people from going to Jerusalem. In two generations his house was extinct, but his patriotic form of idolatry persisted to the end of the ten-tribe kingdom.

THE house of Baasha succeeded, and lasted but two generations, to be followed by the strong but wicked reign of Omri, the builder of Samaria. He was followed by the weak and wicked Ahab, who was dominated by his idolatrous and abominable wife Jezebel.

IN Judah we have the reigns of Abijah and Asa, more fully detailed in Chronicles.

ONE great heroic figure steps into our narrative, —Elijah, the Tishbite, the strong prophet of God. His birth, place of birth, or ancestry is not recorded. His fame does not need them.

Schedule for Week Ending May 13, 1911

Sunday	May 7	1 Kings	19-21
Monday	" 8	"	22;
		2 Kings	1, 2
Tuesday	" 9	"	3-5
Wednesday	" 10	"	6-8
Thursday	" 11	"	9-11
Friday	" 12	"	12-14
Sabbath	" 13	"	15-17

OUR readings this week are but a continuation of the story of Israel's history. In the history of Judah, more fully told in Chronicles, we have the reigns of Jehoshaphat, Jehoram, Ahaziah, Athaliah (the wicked, usurping daughter of Jezebel), Jehoshaphat (Joash), Amaziah, Azariah (Uzziah), Jotham, and Ahaz. Among all these there was but one truly good king—Jehoshaphat; but his alliance with the house of Omri brought evil fruit, which cursed the kingdom of Judah forever after. Amaziah, Uzziah, and Jotham were, especially the last two, far above the average. The good part of the reign of Joash was really the reign of Jehoiaada.

IN Israel the reigns of the kings were all evil, and generally stormy and brief. Succeeding the weak Ahab came Ahaziah and Jehoram, the last of the house of Omri. Then followed the stormy and furious Jehu, and his house runs through five generations, himself, Jehoahaz, Jehoash (Joash) in whom was some good, Jeroboam II, a truly great king, and Zachariah. Then follow the reigns of Shallum, Menahem, Pekahiah, Pekah, Hoshea, the last of the apostate kings of Israel.

DURING this time we have the faithful warnings of God's prophets, the mighty Elijah and Elisha, and Micaiah, Hosea, Jonah, Amos, Joel, and others. The whole history is a wonderful object-lesson of principles, and their outworking in people and government.

Signs of the Times

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

For Terms, See Page 15
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The Power of Love

By Mrs. E. G. White

LOVE is power; intellectual and moral strength are involved in this principle, and can not be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more by how much love one works, than by the amount of work he does.

Love is of God. The unconverted heart can not originate or produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love can not live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit or reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful, and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach, assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love.

Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to Himself. Wisdom and strength He could command, but the means He employed to overcome evil were wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility.

"Whatsoever ye would that men should do to you, do ye even so to them." Blessed

results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good.



JESUS—INCARNATE LOVE—MIGHTY TO SAVE

He lived to bless others. Love beautified and ennobled all His actions. We are not commanded to do to *ourselves* what we wish others to do unto us; we are to *do unto others* what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-

respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in the outward manner, with the motives deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love, love, should be cultivated. It needs cherishing, for its influence is divine.

The Deceitfulness of Sin

Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand on the defensive, and resist the first insinuation of the wily foe, and thus shut out his incomings. O, how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared! He does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause.

The hypocritical Pharisees prayed and fasted, observed the forms of godliness, while corrupt at heart. Satan stands by, taunting Christ and His angels with insults. "I have them! I have them! I have prepared my deceptions for them. Your blood is worthless here. Your inter-

cessions and power and wonderful works may as well cease. I have them! They are mine! For all their high profession as subjects of Christ, for all they once enjoyed the illuminations of His presence, I will secure them to myself in the very face of Heaven, which they are talking about. It is such subjects as these that I can use to decoy others." Solomon says, "He that trusteth in his own heart is a fool;" and there are hundreds of such to be found among professors of godliness.

Says the apostle, "We are not ignorant of his devices." O, what art, what skill, what cunning, to lead to a union with the world, to seek for happiness in the amusements of the world, under the delusive idea that some good is to be gained! And thus they walk right into the net, flattering themselves that there is no evil in the way. The affections and sympathies of such are wrought upon, which lays a foundation for their ill-built confidence that they are the children of God. They compare themselves with others, and settle down satisfied that they are even better than many true Christians. But where is the deep love of Christ shining forth in their lives, its bright rays blessing others? Where is their Bible? and how much is it studied? And where are their thoughts? upon heaven and heavenly things? It is not natural for their minds to go forth in that direction. The study of God's Word is uninteresting to them. It does not possess that which excites and fevers the mind; and natural, unrenowned hearts will prefer some other book to the study of God's Word. Their attention is engrossed in self. They have no deep, earnest longings for the influence of the Spirit of God upon the mind and heart. God is not in all their thoughts.

An Appeal to Youth

How can I have it that most of the youth in this age will come short of everlasting life? O, that their sound of instrumental music may cease, and they no more while away so much precious time in pleasing their own fancy! O, that they would devote less time to dress and vain conversation, and send forth their agonizing prayers to God for a sound experience! There is a necessity for close self-examination, and to investigate closely in the light of God's Word. Am I sound, or am I rotten at heart? Am I renewed in Christ, or am I still carnal at heart, with an outside, new dress put on? Rein yourself up to the tribunal of God, and see, as in the light of God, if there is any secret sin, any iniquity, any idol you have not sacrificed. Pray, yes, pray as you have never prayed before, that you may not be deluded by Satan's devices; that you may not be given up to a heedless, careless, and vain spirit, and attend religious duties to quiet your own conscience. It is inappropriate for Christians in every age of the world to be lovers of pleasure; but how much more so now, when the scenes of this earth's history are so soon to close!

Surely the foundation of your hopes of everlasting life can not be made too sure. The welfare of your soul and your eternal happiness depend upon whether your foundation is built upon Christ. While others are panting after earthly enjoyment, be ye panting after the unmistakable assurance of the love of God, earnestly, fervently crying, Who will show me how to make my calling and election sure? One of the sins that constitute one of the signs of the last days, is that professed Christians are lovers of pleasure more than lovers of God. Deal truly with your own souls. Search carefully. How few, after a faithful examination, can look up to heaven and say, I am dead to the world; the life I now live is by faith on the

Son of God. My life is hid with Christ in God; and when He who is my life shall appear, then shall I also appear with Him in glory. The love and grace of God! O precious grace, more valuable than fine gold! It elevates and ennobles the spirit beyond all other principles. It sets the heart and affections upon heaven. While those around us may be engaged in worldly vanity, pleasure-seeking, and folly, our conversation is in heaven, whence we look for the Saviour; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. Converse with God, and contemplation of things above, transform the soul into the likeness of Christ.

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God's Two Witnesses What Is Your Witness?



ONCE more we call our readers' attention to the Bible law of witness as applicable to individual experience. There are thousands who are professing Christianity who have no other assurance than uncertain feeling, or an experience of perhaps years ago, when God would have us know by His own reliable twofold witness that we are children of God. Let us take home the questions to heart and be honest with ourselves and God:

Are we the Lord's? Is He our personal Saviour? Do we know this to be a fact? If so, how?

"Why," says one, "I have the blessed inward consciousness that this is so. I have the witness within myself. What more do I need?" But you do need more. An "inward consciousness" of our own, apart by itself, however "blessed" it may seem to us, is of little worth. Thousands have been deceived before us, and we may be just as surely deceived. Such witness at best is only a human, fallible witness.

"But how may I know?" do you ask? You *may know*. God would have you have a better witness. The law of the Word of God in the matter of witness is that "at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deut. 19:15; Matt. 18:16; 2 Cor. 13:1. Even our Lord's mission was thus established. John 8:18. And He Himself declared, "If I bear witness of Myself, My witness is not true." John 5:31.

But did He not bear witness of Himself, and was not His witness true? — Yes; but its truth was confirmed by even greater witness, witness which would appeal to minds far beyond any claim which Jesus of Himself could make. Further, Jesus did not put forth His "inner consciousness" as a witness. Of course He possessed an inner consciousness that made His own heart glad. But the two witnesses were these:

Witness in Jesus	Witness of the Father
I am one that bear witness of Myself. John 8:18.	The Father that sent Me beareth witness of Me. John 8:18.
The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. John 5:36.	Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify [bear witness] of Me. John 5:39.

For all the hundreds of years in the past from Moses to Malachi, God had by His Spirit in His Word borne witness to His Son. Unchanged that witness had remained through all the centuries. Every phase and characteristic of Christ's time and life and work had been foretold.

When Jesus Christ, the Son of God, the eternal Logos, came to this world, God gave Him His Spirit without measure. That Spirit wrought out in Jesus Christ just what God had foretold in His Word. The Incarnated Word agreed with the written Word, and thus did God establish Christ's mission to all men.

That written God-breathed Word comes down to us to-day. It is the voice of the Spirit of God speaking to the children of men. It is the infallible witness of the ages. No man living can say that any contemporaneous man wrote it, or has altered it to suit his purpose.

Our human soul comes to that Word. It hears God speak. It yields to His voice. That Word declares the soul a sinner; the soul says, "It is true, Lord." He agrees with God. That Word says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The soul responds with joy, "Amen, Lord."

But the soul listens further; the Word tells him that he may have the love of God through the Spirit of God, that God is willing to give that Spirit, that by that Spirit that soul will obey God, and keep all His commandments. Rom. 5:5; 1 John 5:3. And the soul again and at all times responds: "Amen, Lord. To Thee be the dominion of my heart, for Thine is the glory and the power. O, how love I Thy law! I delight greatly in Thy commandments."

If we have come to that experience, then it is true that the Spirit "beareth witness with our spirit, that we are the children of God." Rom. 8:16. God's Spirit bears witness in His Word; our regenerated spirit witnesses with His Spirit. Whenever God speaks we hear. Whenever His Spirit witnesses in His Word, His Spirit in our heart responds in perfect agreement.

Then we need not be deceived. We know the spirit within us is right, because it is in harmony with the Word. We do not judge the Word by our spirit, as does the New Theology; but we determine the spirit that actuates us by the expression of God's Spirit in the Scriptures. We have heard His voice; and with Him we are agreed. We know that He is right; and agreeing with Him, we know that we are right with Him. We have complied with His conditions, and He declares we are forgiven and accepted in the beloved; and we accept it and are glad.

This is *God's witness to us* that we are His. It is His witness to *you*, to *me*. But *our* witnessing is not to ourselves or of ourselves; it is to the *world* of the goodness and power of God to transform character, save to the uttermost, and do all that He has promised.

Diseases, Perils, Remedies, and Refuge

Diseases and Perils

MR. MAYBELL'S cartoon is not a pleasing picture; but sin is never pleasing in its fruitage, nor is it pleasing when it stands revealed in the white light of righteousness.

It is only in the absence of that illumination, that sin is pleasing. It is when we permit the "lusts of the flesh, and the lusts of the eye, and the pride of life," or some pet or cherished thing or scheme, to hide from us the light of soul-piercing and motive-discerning truth, that we come to tolerate the sin and it becomes pleasing. God wishes us to see sin before we reach the sowing of the baleful seed, that we may not reap it in the harvest; for "sin, when it is full-grown, bringeth forth death," and "as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

From the very beginning of human existence God's arch-enemy, the devil, has sought to destroy men by every means in his power, seeking to ensnare them and gather them into the great pit of death and eternal oblivion.

The cartoon on this page is drawn and the article is written to warn against some of the means Satan is using to destroy men. We can only summarize a portion of what has been given in this journal during the last six months. We can not name all his devices, but we can call attention to five great agencies which, like the restless, grasping, hungry digits of a great black, virile hand, are held over the people of the nation. It is a horrible picture, but true to life. One of its fingers is —

I. Spiritism

Spiritism is that agency of the prince of darkness which finds its root in that primitive falsehood in Eden, "Ye shall not surely die, . . . ye shall be as God." Gen. 3:4, 5, A.R.V. How the old falsehood has been perpetuated since!

What a fruitful seed! What a prolific plant it has been! We know of none so fecund in protean forms of evil. From the old serpent's assurance and promise of immortality in sin, apart from Christ, apart from character, have sprung the following beliefs, theories, systems: Conscious State of the Dead, Ancestor-worship, Eternal Misery in Punishment, Invocation and Worship of Saints, Reward at Death, Purgatory, Prayers and Baptism for the Dead, Worship of the Virgin Mary, Brahmanism, Buddhism, Shintoism, Jainism, Taoism, Transmigration of Souls, Pantheism, Druidism, Hinduism, Mohammedanism, Swedenborgianism, Christian Science, and Spiritism in all its forms and phases, and the consequent rejection of Christ's Second Coming and the Resurrection of the Dead. Take from these beliefs, one and all, the basic belief in inherent immortality, and they would fall into irreparable ruin. But now, under the influence of psychic phenomena and research, millions have ranged themselves under the

old falsehood, and millions more are following. Among these are noted scholars, learned scientists. They gravely tell us that our knowledge of the hope of immortality comes through these channels. "Not knowing the Scriptures nor the power of God," they fall under the old flattering lie. And in this, in fact, roots every plant of self-salvation, the fruits of which at last will be Dead Sea apples.

II. Apostasy

God sets His truth in this sin-darkened earth as the light of the world. He places in this iniquity-abounding, soul-corrupting, death-producing atmosphere the salt of the earth. Such was Lot for a time in Sodom, such for a time were Abraham and his descendants in Palestine, while "the iniquity of the Amorites is not yet full." Such were

of Christ and the resurrection of the dead have gone with belief in God's creative power in the making of the world and the remaking of a soul. While we are bound to believe that there are many in the great Protestant bodies who are still loyal to the Word, there are not enough of the true to repudiate the false; and the soul looking for light and leading, and hoping for the relief and salvation that Christ only can give, is left to wander in darkness or join in the utter apostasy of evangelical Christianity. Of this apostasy, of this Higher Criticism, a former devotee says (*italics as we find them*):

There is no *absolute* truth, nothing in the moral religious world is fixed or certain. All truth is in solution; there is no precipitate upon which we can rely. There is no *absolute* standard of ETHICS, no *authority* in religion. Every one is practically his own god. Jesus Christ is politely thanked for His services in the past, gallantly conducted to the confines of His world, and bowed out, as He is no longer needed, and His presence might be very troublesome to some people. Such a religion is the very negation of Christianity, is a distinct reversion to heathenism. It may be a cultured and refined heathenism with a Christian veneer, but yet a genuine heathenism. (From chapter 6 "My Personal Experience with Higher Criticism," by Prof. J. J. Reeve, Southwestern Baptist Theological Seminary, Fort Worth, Texas, in "The Fundamentals," volume 3.)

Of this apostasy from His truth, God speaks in many places in His Word. He predicts definitely the forms and phases it will take. We recite simply one expression of this kind from 2 Tim. 3:1-5:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God;

having a form of godliness, but denying the power thereof."

Note that there are eighteen different sins, and these sins are held among those that have a form of godliness but that deny His power. What a picture it is of the apostasy of the present time! And this apostasy may well be represented by a finger of that great black hand stretched out over the nations for destruction.

III. Greed

Greed is religious. It is the worship of wealth. Its victims bow at the shrine of Plutus, and offer themselves as sacrifices on the altar of Mammon. The spirit of greed is innate in the unregenerate human, but it may be restrained, leashed, kept within the bounds of decency. When it breaks the bounds of restraint; when it stupefies the conscience; when it crushes out justice, generosity, benevolence, charity, love; when its vile brood is clothed with the outward veneer of civiliza-



THE GRASPING HAND OF DESTRUCTION

"For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:2.

"Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

Jesus and the Christians in Jerusalem. Such was the Reformation of the sixteenth century. It brought into the world a new flood of light from heaven. It injected into the world's corrupt and dying body copious quantities of the salt of grace, of the life of the Word. The old planet was given a new lease of life, and it was everywhere manifest in Church and State.

The sad thing to record now is that the light of the Word, disclosed by the Reformation, is becoming hidden and dimmed by the apostasy of many who assume to speak for Protestantism. The salt of divine grace in the church in innumerable cases has lost its savor. As the rule of life, as the standard of faith and morals, the Word is repudiated, discounted, by the rational criticism largely dominant in Protestant religious circles to-day. The salt of divine grace and the vicarious atonement, the miraculous regeneration of the soul through faith in a divine Saviour, are set aside. Belief in the miraculous birth

tion, and bestows large "charities" from ill-gotten gain; when its generals are lauded from the sacred desk, and purchase publications to sing its praise, tho it tramples every principle of justice under foot, and utterly ignores the common rights of humanity,—then it is dangerous.

That spirit of greed was manifest in acquisition of the lands of the untutored savage in the early settlement of this great continent. It received a mighty blow in the war of the Revolution, which gave to the world the "new order of things" through such men as Washington, Franklin, Jefferson, Madison, Henry. The old liberty bell was rung for Men and not for Money or for Things. For a time things went well; then greed built a system of slavery, broad and large and dominating, which cost the Civil War, piled up a debt of billions, drenched the vast country in the blood of her best sons South and North, and bred and deepened race hatred.

After the Civil War, nay, in the very war itself, greed builded again in what Ridpath calls "the rising trade hypocrisies of the North," out of which came the great and mighty organizations, companies, trusts, which control municipalities, States, nations, and have dictated to congressmen how they should vote, to judges how they should decide, and framed in their own interests laws for the government of the people. Mighty and beneficial work have they wrought in the material world, but they have aided mightily in taking away the boon of liberty and equality, and infected with the bacteria of greed millions who indulge in petty graft, till the great mass is honeycombed with the devastating disease. "The love of money is a root of all kinds of evil," declares an apostle of God; and its evil fruitage is seen in both poor and rich. How literally and numerous has it been demonstrated in the last fifty years, in multiplied millionaires, in multiplied crime, in multiplied want, in multiplied hate between classes which have been made and organized by greed! Again the apostle writes, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." But wealth can not save. It breeds disease and destruction to both Church and State.

IV. War

Like greed, war is natural to the unconverted heart. A man that is not at peace with God can easily be stirred to contention, strife, and war with his fellows. The deified self that has ever in view the "Me" and "Mine," including often in its greediness that which of right belongs to the "Them" and "Theirs," needs but slight pretext to go to war. Sometimes this war takes the form of selfish competition, to drive a rival from trade and living; sometimes, mole-like, it burrows, and everywhere in its trail is underhanded plotting and meanness; sometimes it is seen in crushing combination, to acquire what belongs to others, regardless of right, seen in both capital and labor circles; and sometimes between nations it issues in cruel and bloody warfare.

Men do not want warfare more than they want destructive competition in trade. It is the height of folly. They talk peace, hold peace conferences, form treaties, organize courts of arbitration, but above all things else they prepare for war. Millions are expended for peace; hundreds of millions, thousands of millions, for war. The great crushing burden is pushing to death millions of souls and bodies, and corrupting the morals of earth only as vast military camps always do. One writer recently declares that Germany morally is worse than France, owing to her army and the morals of her soldiers. And the harvest will be reaped. The "sure word of prophecy" predicts the war of Armageddon, and men of power and might feel that it is coming. War is one of the digits of the great black satanic

hand stretched out over the nations. In another figure in the Holy Scriptures the deadly virus of war is represented as "three unclean spirits . . . of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty."

V. Tradition

Another digit, strong, coöperative, resistless, is tradition based on the authority of man,—the human in the place of God. The center of this is found in the great Roman Catholic Church, which exalts tradition not only to an equality with the Holy Scriptures, but above the Scriptures. The Scriptures, she tells us, can only be understood as tradition interprets them. From pope to lowest peasant, we are not questioning the motives of the devotees who bow at her shrines, nor the sincerity and devotion of many of her children. We recognize her long age and power in the world, her recovery from all her reverses, her triumph over opposing kingdoms, her strong and rapidly growing influence to-day. All these are matters of divine prophecy, so that we are doubly assured of their existence and application. We have not a feeling against a single soul in her communion. It has much of good within it, and many souls will be saved because they have embraced the good; they have permitted the light of God through Jesus Christ to irradiate their souls through that good, and are saved despite the system, not because of it.

We do not believe in its claims to apostolicity. We do not believe in its authority of tradition. We do believe that that tradition has perverted and is perverting the truth of God's Word as regards almost every important phase of the Gospel message; that the exaltation of tradition above the Word puts man in the place of Christ, turns souls from the audience-chamber of the Most High, from the regenerating power of salvation by faith to a system which can not save, and which turns men from the only hope of the world. That system is to-day what it was in the Dark Ages. It has not changed. It declares itself to-day to be unchanged. It defends all the past—the Inquisition, the persecution, the union of Church and State, responsible for the persecution.

Yet notwithstanding this, millions, not knowing the Scriptures nor the power of God, worship the system and exalt and deify man. Strong, unwavering claims, uncompromising attitudes, long existence, denunciation of Protestantism—in most cases not even resented by compromising, apostatizing churches—lay hold with great power upon those who take little time to examine her claims, and who do not know the "more sure word of prophecy."

Romanism, Tradition, is gathering into her power with all these other agencies the millions of earth. Satan is using tradition, spiritism, apostasy, greed, war, to blind men to God's light, and destroy them forever.

There are still other evils; intemperance, for instance, which is better likened to a huge octopus with many arms enclosing its victims and sucking their life-blood. That brother of intemperance, the monster of social vice, is ruining its millions, making the earth a Sodom, and infecting with its deadliest diseases thousands of innocent women and children. It is awful. The vision of the evils alone would appal the stoutest heart. What is the remedy for all these ills?

Do it Now

By C. Pelmulder

WOULD you do a deed of kindness,
Do it then with utmost speed,
For delay too oft in blindness
Drives the kindness from the deed.

God's Remedy and Refuge

God has a remedy for earth's diseases; He has a refuge from the fearful perils that stretch black above us. Therefore we are not pessimistic. The perils are real. The diseases are as deadly as the plague or leprosy. Christian Science treatment will neither exorcise the spirit of darkness nor banish the peril. The wise man of God will recognize them in all their protean, ubiquitous evils; will understand from history if he has read it, and from experience if he has had any, how utterly unable man is, singly or in combination, to cope with the perils or escape the dire diseases of this world. But if he knows God he will be assured that the great Physician has not pointed out any awful maladies to tantalize or discourage the sick sons of men. He has not pointed out deadly perils that He may needlessly alarm us. He has declared and forewarned of both, and all and more, in His Book, as no other has set before us; but with His unfailing diagnoses and warnings He has given both remedy and refuge.

Men are seeking to unite the world against these evils, by federations. But federations are futile. They affect the outward form; they do not change the inward spirit, *animus, motive*. Then, too, no sooner is one federation sprung upon the public than some "wise" man springs a "better," or a rival organization. And soon, as now, we have a hundred organizations working for the same general result; hence a Babylon of organizations rivals in its conclusions the Babylon of creeds.

From old the warning comes to us against questionable confederations—the only unquestionable one is the church in Christ Jesus—to effect salvation and refuge:

Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary. Isa. 8:9-14.

The secret lies here: It is not in the associations of men, however great or world-wide, that our help lies, but in the Lord of Hosts, sanctified in the heart. This brings life union, and it is for this that Jesus prayed, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:21. This is not a mere outward union of men; it embraces principles, teaching, doctrine, purpose, life,—"that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. Such union is not a matter of adoption of resolutions; it is individual life union with Jesus Christ. The real importance in seeking is not to find union with brother or fellow man, but to find union with Him. Knowing and loving Him, we shall love our brother also; therefore the only mind that can unite mortal men, with all their limitations of early environment, education, habits, prejudices, and sins, is the mind of Christ. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

A Whole Christ

To be thus united to Christ and by the means of Christ's life to each other, means to accept Christ in the fullest sense. To accept Christ as A Saviour, A Redeemer, A Way of

life, AN Example, or A Teacher, will not suffice. He declares, "I am THE WAY, THE TRUTH, and THE LIFE: no man cometh unto the Father, but by Me." John 14:6. To accept Jesus Christ as THE Way is to give up all our ways, and yield all willingly (He will never compel) to His way. "Whosoever he be of you that forsaketh [renounceth] not all that he hath, he can not be My disciple." Luke 14:33.

To accept Jesus Christ as THE Truth means to accept the Word of God as God's message through Christ to this world; for Christ is the Word, the One through whom all the Word was given. John 1:1-3; 1 Cor. 8:6. It was His power that created all things; it was His Spirit that spoke through the prophets. 1 Peter 1:10, 11. He it is who has in all times and ages declared the Father to the children of men, whether as the Angel of the covenant, the Pillar of cloud and fire by night, the exhaustless Rock-fountain in the desert, the Man Christ Jesus in Judea, the Inspirer of the Holy Writings, or the Sender of the Comforter, His Representative. The Holy Word with its one law and its one Gospel, its one Spirit and one object, is the message of God through Jesus Christ to the sons of men. So Christ prays of those whom He would make one, "Sanctify them through Thy truth: Thy Word is truth;" for by that Word was He sanctified, "that they also might be sanctified through the truth." John 17:17-19.

He therefore who receives Christ the Truth will receive His Word, the law and Gospel, precept and promise, with all the heart. No tradition will make void in his heart the commandments of God, to render vain his worship. Matt. 15:6, 9. No sophistry of men will be allowed to nail upon the cold, dead, irresponsible arms of a cruel creed the life-giving fruits of that Word. He who truly accepts Christ will take the Word of Christ into his heart, and there let its vital principles live and grow, fashioning him day by day like the Master. That Word will be Christ revealed in writing, and Christ will be that Word revealed in character.

He who receives Jesus Christ as THE Life will not cut off the life which is in Him by the old serpent-fable of Eden, "Thou shalt not surely die." In the light of God's presence in His Word, the humble soul will acknowledge his sinfulness and thereby his mortality, and look to Jesus Christ alone as the source of righteousness and eternal life to the believer now, the bestower of immortality at His coming.

The acceptance of Christ does not mean that all Christ's fulness must be seen and realized here if we become one in Him, for that can never be, because He is infinite; it does mean that the believer is to accept Christ as He is revealed in His Word. He must allow no civil magistrate, no mitered priest, no human creed or council, no worldly ambitions, no arts of the evil one, to come between his soul and Jesus Christ, and he will leave to prayer, study, experience, and the goodness and wisdom of Christ, to supply the fuller knowledge.

This acceptance of Jesus Christ made the early apostolic church what it was, united in heart and purpose, in word and doctrine, in worship and life. "And they continued steadfastly in the apostles' doctrine and fellowship." "And the multitude of them that believed were of one heart and of one soul: . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Thus it was in that early church. How precious to them were the truths and hopes of the resurrection, the second coming of Christ, the atonement in its fullest, strongest sense, the power of the simple Word and the Holy Spirit of God in those days! Now these very doctrines are scoffed at, ridiculed, and spirited away, by those high in church coun-

cils, with little or no protest from pulpit or press.

God's Plan Ever the Same

God's plan for saving men has ever been the same. With Him "is no variableness, neither shadow of turning." Human nature has always been the same. The doctrine of God's grace has ever been effectual to save. Types and symbols and shadows have changed, but the holy law and the divine Saviour have remained the same. "I am the Lord, I change not." "Jesus Christ the same yesterday, and to-day, and forever."

Confusion, Babylon

Departing from God's way, erecting human standards, following man's way instead of God's way, adding to His Word, subtracting from it, have always brought division, hence confusion. The would-be wise men of the land of Shinar promised themselves a better way when THEY built THEMSELVES a city and tower and thought to make THEMSELVES a name. They prized their work so highly that they called it according to their brick books "Bab-il, the gate of God," "the gate of heaven." But God could not serve with their sins. He will not give His glory to another. He named it what it literally was, "Babel," confusion. Gen. 11:1-9. And so every attempt to improve upon God's work has resulted in confusion in the work of God, of which confusion God is not the author. 1 Cor. 14:33.

Jesus Only

By Eliza H. Morton

JESUS, Jesus, only Jesus,
Let our eyes behold,
Only Thee, the One beloved,
Precious more than gold.

Thou, O Christ, our only Saviour.
Lift us up, we pray;
Seeing Thee we see salvation,
Strength for every day.

Jesus only, King of Glory,
Prince of life and power,
Guide us by Thy Holy Spirit,
Keep us every hour.

It was confusion, Babylon, that came into the Christian church, even before the death of the apostles, and finally a few centuries later the great apocalyptic apostasy developed. The Reformers took some mighty strides toward the one standard of God, albeit in different companies, but they still stopped in Babylon, and confusion persisted. As truly as the great apostate system of the Papacy became Babylon by departing from the truth of God, so truly did Protestantism in the formulation of a multitude of creeds. Not only was confusion brought into the church, but the people of the world seeking for light are confused and driven to unbelief. Just as surely as did papal Babylon commit fornication by forsaking her lawful spouse, Jesus Christ, and uniting with the civil power, just so surely have those Protestant churches that have done the same thing committed fornication with the kings of the earth. And those who have not yet done this, but are clamoring for civil power to enforce unscriptural dogmas or institutions—Scriptural would be no different—are trimming their ways for unlawful lovers of spiritual fornication. Higher Criticism with its results is adding to this confusion.

God's Remedy

Here is God's remedy for this confusion among His people, for He certainly so counted them, and sent His message to heal these divisions. Read Rev. 14:6, 7:

"And I saw another angel fly in the midst of heaven, having the EVERLASTING GOS-

PEL to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, FEAR GOD, and give GLORY TO HIM; for the hour of His judgment is come: and WORSHIP HIM that made heaven, and earth, and the sea, and the fountains of waters."

The time when this message is due to the church and the world is when the judgment of God is impending. In the past centuries we are told of "judgment TO COME," of the day when "God WILL judge the world." Acts 17:31; 24:25. But in this message the judgment of God IS come. It is already here. It is the adjudication of cases in the heavenly courts, the accounting worthy of those who have been faithful and who will be raised to immortality at Christ's coming to receive their reward. See Luke 20:35; Rev. 22:11, 12. "FEAR GOD," says the divine message; "give glory to HIM." It implies that the church has given glory to men. Tradition has made void the commandments of God. Cold, dead creed has displaced the living Word. Elaborate ritual has dispossessed simple worship. The pagan solar holiday has been accepted as the Lord's holy day, in the place of the Sabbath of the Lord, the memorial of Him who made the heavens and the earth. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments."

Fear or reverence of God leads to obedience. WORSHIP HIM. Turn from the false to the true. The highest worship is obedience, or service. "Thou shalt WORSHIP the Lord thy God, and Him only shalt thou SERVE," are the words that Christ made His own, and that God would have the church make her own, and so return from Babylon, confusion, to Jerusalem, unity, and peace. As the everlasting Gospel brought unity to the early church, which came from Pharisee and Sadducee, Essene and publican, Jew and Gentile, so God designed that in these last days it should bring union into one and all the churches of modern Babylon. God does not condemn His church for being in Babylon. His desire is to call them out. As of old, He "would have healed Babylon," but the sad result was she was not healed. So God would heal Babylon to-day; but to be healed, she must accept of the remedy. It is the simple, unadulterated Gospel.

"Babylon Is Fallen"

When one who is ill rejects the only remedy that would save him, his disease must proceed to the sad disaster of death. It is just as true with the church of the Lord Jesus Christ. If she is ill, diseased with error and sin, her only hope is in accepting the remedy, Christ Jesus, and the rejection of that remedy leaves the church in worse condition than she was before. When that church leaves Christ and unites with the world and the State, she is leaving the never-failing springs and cold snows of Lebanon for human broken cisterns. In thus doing she forsakes her husband, Christ Jesus, and commits fornication with the kings of the earth. And so the angel sorrowfully declares, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. It can not be otherwise. When the Jewish church turned from the close yet healing message of John and Jesus, a message that if received would have restored, they were ready to reject Christ their King, saying, "We have no king but Cæsar." And so when the modern church rejects God's healing message of reproof and warning, she will turn to the world and the State, and under the guise of Christian Citizenship, patriotism, or Americanism, or some other high-sounding and catchy shibboleth, will denounce as traitors those who reveal by the Word of God the true nature of Church and State dogmas, the children of fornication.

The Last Solemn Protest

What is the church now doing in the direction of the last apostasy? She is centering her efforts and gathering her forces around the Sunday standard. And what is the Sunday? It is an institution which as a religious holiday is wholly pagan in origin, which as a weekly worship day is wholly papal, and for which there is no authority save the papal church and tradition. It is a usurper. Its very genius and character arouse a spirit opposed to the Gospel. It has been connected with apostasy and persecution in all ages. It was the mark of apostasy in heathendom, and Rome claims it as her mark of authority. Many of the Protestant churches and organizations are conceding Rome's claims by upholding in the face of light from His Word that foster child of the Papacy, and by asking the aid of the Papacy to obtain the help of the civil power for the enforcement of the counterfeit as the very test of God and the mark of patriotism. Nevertheless it is, in howsoever shining garments dressed, the mark of apostasy, a sign of tradition, the center of traditional worship, opposed to the Sabbath of the Lord, which is a sign of God's power to create, sanctify, and deliver. See Eze. 20: 12-20; Ex. 20: 8-11; Deut. 5: 15.

But thank God, there are many yet of all these organizations who cleave to the Gospel, who believe in the Gospel, who believe in Gospel methods and Gospel needs for reforming the world. They know that in Jesus Christ alone and in His truth lies the remedy. While mistakenly holding Sunday, they believe in no power save the Spirit to impress hearts, no means save the Word to enforce claims upon men. These stay the tide as it were, but do not change the current. Against this course of Church uniting with the State, the Lord offers to each soul the following fearful warning:

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Rev. 14: 9-11.

A United Church Once More

Who will heed the Word of God? Some will. The first message, the healing message, sums up all the positive truth of that Word. The second message simply announces the result upon the various organizations composing Babylon, of rejecting the first. The third brings to each individual soul the message of warning to turn from "the beast" (the great system of papal Church-and-State union), from the image (the reproduction of that system by Protestant Church-and-State union), from the mark ("the wild solar holiday of all pagan times," the rival of the Sabbath of the Lord, enforced by civil law). But out of all these organizations, out of the world, from the lowest slaves of Satan, from every land and clime, from those saturated with the disease, plague, leprosy, of sin, God's message is gathering a company, washed, healed, by the blood of the Lamb, and through faith loyal to God and His law. Thus continues and declares the prophet as the result of these messages: "HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS." Rev. 14: 12. They keep therefore all the commandments. It could not be said that he who is breaking the first or the eighth commandment, is a commandment-keeper, neither could it be said of him who violated the fourth commandment.

Of those who endured the persecution of the Dark Ages, not having all the light, it is said, "Here is the PATIENCE and the FAITH of the saints." Rev. 13: 10. They had patience; they possessed faith; but the class developed by this last threefold message of warning have an additional characteristic. They "KEEP THE COMMANDMENTS OF GOD." And why not? How could they have an intelligent faith—the faith of Jesus—and do otherwise? Faith led Him to keep all God's commandments. It led His disciples, the early Christians, to follow in His steps. "He that saith, he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6. Having the same Spirit, having the indwelling Christ, they will do the same works. He kept the seventh-day Sabbath. Why should not His people? He knew it for what God designed it to be, the very rest of God in Christ from sin and self, the sign between God and His children that they might know that He is God. It is that

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which constantly brings to them His power as Creator and as Re-creator, as Generator and Regenerator, as Sanctifier and Keeper of His children. The remnant church will know the Sabbath for what God designed it to be.

Christ's Coming

The next event in the great drama of the prophet is thus described:

"And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14: 14. It is Christ our Lord coming to reap earth's

harvest, which is rapidly ripening. The same sun that ripens the wheat for the garner, ripens the tares for the fire. The same truth that, received, develops the character for the kingdom of God, if rejected develops character for destruction. O soul, accept Jesus Christ as He is, as He desires to be to you, "the Way, the Truth, and the Life." Accept Him as the riven, sheltering Rock to which you may run from all earth's perils and hide from the coming storm. Take home to your heart the message of the Gospel prophet of old, given to those who would flee from the perils then: "What then shall one answer the messengers of the nation? That Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge." And so again as one who has obtained mercy, as one who has found God all that He has promised to be, let me plead with you to accept the everlasting Gospel and be saved eternally in God's own way.

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What Presbyterians Declare

(From the Confession of Faith)

The Bible contains the whole counsel of God concerning all things necessary for His own glory, or man's salvation, faith, and life.

The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator who gave it. Neither doth Christ in the Gospel any way dissolve, but much strengthen, this obligation.—Article 5.

Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.—Article 7.

Our Bible Reading

Spiritual Gifts

1. By what striking parable does the Lord illustrate His gifts to His children, in Luke 19?

By the parable of the pounds given to every one of His servants.

2. By what parable in Matthew 25 does the Lord illustrate the same thing?

By the parable of the talents given to every one of His servants according to their ability.

3. For how long and what purpose were these talents given?

They were given by Christ WHEN He went away. They were given to be used to profit until He should come again. They were given to EVERY ONE according to his ability. They were given to every one to PROFIT therewith. And each one who received them was to RENDER ACCOUNT when Christ came.

4. What are these bestowals called elsewhere?

Now concerning SPIRITUAL GIFTS, brethren, I would not have you ignorant. 1 Cor. 12: 1.

5. What examples of gifts does the apostle there name?

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. 1 Cor. 12: 8-10.

6. For what purpose are they given?

But the manifestation of the Spirit is given to every man to PROFIT withal. Verse 7.

7. To how many are they given?

But all these worketh that one and the self-same Spirit, dividing to EVERY MAN severally as He will. Verse 11.

8. What gifts does the apostle elsewhere name in the same class?

Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. Eph. 4: 8, 11.

9. For what purpose are they given?

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Verse 12.

10. For how long?

TILL we all come in the UNITY of the FAITH, and of the knowledge of the Son of God, UNTO A PERFECT MAN, unto the measure of the stature of the fulness of Christ. Verse 13.

11. What promise is given us concerning these gifts just before Christ shall come?

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: SO THAT YE COME BEHIND IN NO GIFT; waiting for the coming of our Lord Jesus Christ. 1 Cor. 1: 4-7.

The Forks of the Road

By Clara Edna Rosencrans

YES, just keep on the ridge for a mile or so. You'll see two or three dim trails that lead off into the woods; but keep to the main traveled road till you come to the place where it forks. Then go to the right hand, and it will take you straight to his house."

How often one hears this bit of information, as one travels through wooded, hilly stretches of country, where the main or county roads are intersected at every turn by dim, unworked trails leading off over the knolls, or "knobs" as they are called, winding in and out, till at last they bring one, without warning, to a quiet farmhouse nestled away in some green valley.

And as we often see beauty in the commonest objects, as man is strengthened by the most homely toil, so it seems to me that we who are traveling through a strange country, beset with hills of difficulty and valleys of temptation and sorrow, may get a lesson of courage and hope from this simple direction of our mountain friend, who knows the country for miles around, and could draw a map of it on the ground without omitting the tiniest cow-path.

He knows exactly what will happen if you turn to the left hand instead of the right, if you go up an incline instead of down a hill, and can tell you with unerring judgment how far it is across the mountain to Farmer Brown's. His knowledge is exact, and as a guide through these wild regions he can not be surpassed.

Now for the spiritual lesson. We have been sojourners here for over a half century, claiming to have a definite aim in view, claiming to be guides pointing others through this world, with its "knobs" of difficulty, its "hollows" of pain and sorrow,—to use another expression common in the Ozarks,—on to a better country, where the dwellers will be loyal servants of the King of Kings.

But can we point the inquirer with definiteness and certainty toward the road that will lead him Zionward? Have we used our ears and eyes to as good purpose as has our mountaineer? When we meet some earnest inquirer after truth, are we able to cite chapter and verse which gives us our warrant for faith in this Threefold Message?

These are solemn questions, questions which need earnest, prayerful thought, which must receive an answer, as we hope for eternal life.

The pioneers in this mountain region used to "blaze" out roads through newly opened tracts of timber. That is, the bark would be "scalped" from trees a hundred and fifty or two hundred feet apart, making a continuous line of these primitive sign-boards for perhaps several miles.

Even so it is with this "Highway of Holiness." All along the path that our feet press, are emblazoned the sign-posts of our mighty Guide.

Here at the beginning, as our feet first enter the way, we read, "This is the way, walk ye in it." Then a little farther on we see shining out this blessed assurance: "He

that followeth Me shall not walk in darkness, but shall have the light of life."

Ah, over and over, as we fare homeward, we find these sign-boards, in one place warning us of danger to be avoided, or pointing the way to an inn, or quiet retreat, placed here by the kindly thought of our generous Sovereign; in another telling where crystal springs gush forth, where amid cooling shades we may bathe our weary feet and rest after the toilsome upward climb.

But by and by we will come to the forks of the road. It is on the top of the ridge, remember, that the road takes a sudden turn.

To the right hand it leads over the stony, uneven ground. Briers here and there line the narrow track and hinder our progress, and we wonder sometimes why these things should be there.

Then we remember that our Guide-book, which we carry along with us, has told us that by this road only can we gain the heavenly city; and our hearts grow strong again.

Far otherwise, however, is the track which leads to the left hand, the path of self-indulgence and worldly pleasure. Smooth and

Saving Knowledge

By Delwin Rees Buckner

O, TELL me if that man is truly wise
Who has been skilled in every useful art,
Yet lacks the secret of a happy heart;
Whose eyes have viewed the scenes that mortals prize,
Yet never yearn for nightless heaven's skies;
Whose feet have left their prints in every mart
Of any size, but have not made a start
As yet upon the road to Paradise.
The hungry grave yawns ever at his feet,
And muffled bells are tolling in his ears.
O, is it wisdom in him to delay?
The pleasures of the world, tho seeming sweet,
Endure but only for a few fleet years,
And then comes death to bear them all away.
Cristobal, Canal Zone, Rep. de Panama.

easy, a steady downward slope, it is here that we very often get out of the way. There are no briers to wound the feet, no stones to make the progress hard; and there are many companions to keep our minds occupied, and make us forget the holy, pure, unspotted life that is the atmosphere of the high "ridge road" leading to the right.

Ah, let us remember that the joy of this lower way is elusive and short-lived, that it leads downward to death, and that in the highway of spotless purity are pleasures forevermore.

And let us remember also that our Guide has been over every step of the way before us; and that if need be, holy angels will be sent to stay us, and lead us onward and upward, till at last we come to the city of eternal joy, the home of those who have been faithful, steadfast, and who have conquered.

There are two ways for travelers, only two ways.

One's a hill pathway of battle and praise.
The other leads downward; tho flow'ry it seem,

Its joy is a phantom, its love is a dream,
Its love is a dream, 'tis only a dream.

Mountain Grove, Missouri.

Obedience

By McK. Geere

CHARLES JOHNSON was a good citizen. He was honest, kind to all, free from bad habits. He injured none. He went to church very regularly. But that was where he became subject to much comment, and even criticism; for he went to church on Saturday, and kept that day sacred from all work. Also, out of respect for civil law on the subject, he did very little work on Sunday, and that in a very quiet way. He was not rich, and it was not likely he would ever be so; for he was honest and benevolent, and such do not seem to get rich.

One evening he was at the house of Joseph Jones on some small business errand. After it was transacted, as he sat talking to Jones, and the boys were sitting on the steps, Jones said to him: "Excuse me, Johnson; but for such a sensible man as you, I think you are foolish about one thing. You don't do anything Saturday but go to your church, and on Sunday you don't work either. Now as hard as times are, none of us can afford to lose two days out of each week."

"But you know, Brother Jones," answered Johnson, "the Scripture says, 'Remember the Sabbath day, to keep it holy;' and Saturday is the Sabbath. The people who have always kept the Sabbath day since they were a people, are the Jews; and you know Saturday is their Sabbath. I don't, of course, go to their church, for they have never accepted Christ, and I am a Christian."

"Yes, I know you are an Adventist, and I believe that the Jews are keeping the same day of the week for a Sabbath that they used to; but I think it was changed to Sunday after Christ came."

"Yes, it was; quite a long time after Christ came, it was changed. But it was by man, and not by God; and we must obey God rather than men."

"Well," said Jones, "I don't think it makes much difference anyway. God says to keep the Sabbath. If I keep one day in the week, I don't think it makes any difference what day. We obey if we keep a Sabbath."

Johnson still held to his position; but seeing that it was useless to try to convince a man against his will, he did not contend further. The Jones boys were listening carefully; and after Johnson left, one boy said to his father, "Johnson thinks Saturday is the only Sabbath, don't he?"

"Yes," said his father; "he is crazy about that. But he is a good man. His religion is all right for making good people. But one day is as good as another."

Soon after, on a Saturday, there was a high wind, and a tree in Jones's swamp pasture field was blown down, and fell across the fence, making a gap that cattle could get through to the road from that field. Jones noticed it in the evening, and said to Carl, his oldest son, "On Monday you take an ax and go and fix the gap where that tree fell across the fence in the swamp pasture."

"All right," said Carl.

On Monday Jones was very busy in vari-

ous ways, and on Tuesday he took a horse and light carriage, and started on a business trip that would take two days. A few miles from home he stopped at the farm of Mr. Smith, who used to live near Jones's home. Of Smith he bought three young steers, on condition that Smith deliver them at Jones's home. "If you don't see the folks, you can just put them through the red gate, into the swamp pasture field."

"All right," said Smith; and he started right away with the cattle.

After Jones was half a mile one way, and the cattle half a mile the other way, Jones thought of that gap where the tree fell, and stopped.

"O, well, I told Carl to fix it, and he is a good boy to mind, so of course it is done," and he went on, tho he knew he had been so busy he had not asked Carl if he had fixed the fence, or even noticed what Carl was doing Monday.

Late Wednesday evening, Jones returned home. "Did you notice how the new cattle were getting along in the swamp pasture?" he asked Carl.

"Didn't know there were any, didn't see them," said Carl.

"Then Smith must have put the bunch in when you were all away," said Jones. "Of course you fixed that gap in the fence?"

"Yes, I fixed it the last thing yesterday evening."

"But I said to fix it Monday."

"Well, Silverthornes offered me two dollars to help make hay Monday, and I knew there were no cattle in that field, and so I thought it was no difference which day it was fixed. You know you said one day was as good as another, the evening Johnson was here and you were talking about the Sabbath."

"Well, go and look if they are there."

They were not. Late as it was, two horses were brought out, and Jones and Carl started in search of those cattle. Late that night they found they had gone back to Smith's. As strays they had been chased by dogs. One had a badly bitten tail. Another had scratched a shoulder on a barbed wire fence. All three looked bad. Their chase had set them back a month on the time it would require to get them ready for the general market. And all because the order to fix the fence had been executed Tuesday instead of Monday. But Jones could not scold Carl much, for he thought: "The boy only did with my commands what I taught him we might just as well all do with God's commands. Am I better than God, that my commands must be obeyed literally, and His according to our convenience only? I will never criticize Johnson again for keeping the Sabbath on the exact day that the Lord appointed."

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Every Life a Surrendered Life

Every one lives a surrendered life. But not every one has surrendered to Christ; and those who have not have surrendered to the devil. For no one ever does his own unbiased, unmastered will; Christ and Satan are incessantly contending for the control of that will, and when Christ does not win,

Satan does. It is like a rowboat in the center of a swiftly moving stream: it must either go with the stream or resist the stream *all the time*; there is no instant when it is free to do neither. It follows that either Christ or Satan is using us all the time to do his work. Just as Christ uses a life that is wholly surrendered to Him to give of Himself through that life to others, so the devil uses a life that yields to him to give of himself through that life to others. It is an awful thought. But we can not escape it. Satan enters one life through another. We bring Satan or Christ to our fellows *all the time*. And even we who are Christ's can so yield ourselves to Satan that Satan can use us in a death-dealing way. How he must rejoice in the opportunity to injure not only us but others when we fling open the doors of our life to him! With most Christians it is a fact that they are sometimes communicating Christ, sometimes Satan, to those near them. With a few, it is always and only Christ. Why not with all of us? — *S. S. Times*.

Jerusalem

By J. O. Beard

Tune, "America"

JERUSALEM, of thee,
Home for eternity,
Of thee I sing.
Home glorious and bright,
Home where can come no night,
Abode of life and light,
Home of my King.

Home now prepared for me,
Home where I long to be,
Thy name I love.
I love thy pearly gates,
Thy golden streets, where waits
The joy that ne'er abates,—
O home above!

I love thy jasper walls,
On which no shadow falls
Of sin's dark night.
Life's river flowing free,
Life's goodly fruitful tree —
There woo my heart to thee
From this world's blight.

In thee my Saviour dwells.
My heart with rapture swells
At that glad thought.
Yes, Jesus will be there;
And with Him free from care,
I'll dwell in home so fair,
Which He has bought.

Ye saints, shout loud your praise;
Your songs of triumph raise
In accents bold.
For such a home, O, sing!
Shout praises to our King;
To Him sweet tribute bring
A thousandfold.

Marshalltown, Iowa.

Was Jesus a Jew?

By C. L. Taylor

EVERY student of the Bible knows that Jesus Christ was "of the seed of David," that He was "the carpenter, the son of Mary, the brother of James, and Joses, and of Judah, and Simon?" Indeed, almost every child knows that Jesus was a Jew.

But while Jesus was born a Jew, and found His genealogy among that people, yet never for one day did He live simply as a Jew. He lived as the Son of God. He was always found attending to His Father's business.

Jesus Christ was *the Word "made flesh."* He was "the Desire of all nations," the universal Man. As the seed of the woman, the second Adam, He came to fulfil the needs of the human race. In Him every nation under heaven was to find its great Center and Head.

Christ was given *for* all men and *to* all men. The seamless garment, the Jewish humanity, were but exteriors which hid from vulgar eyes the incarnate Truth which is "the power of God unto salvation to every one that believeth." In Him "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free."

Yes, He was a Jew, and yet He was not. He was "the Citizen" of "the kingdom of heaven." Of Him it may be said that glory celestial found a hiding-place in human bosom. He was the personification of divine power. Through Him and in Him the life of God was translated downward, that by faith in Him the life of man might be translated upward. He was the connecting Link between fallen men and the throne of Deity.

Infinitely more than a Jew, therefore, was our Lord. And as men have gone into all the world to preach Him, so the blessed Scriptures reveal Him, they find Him to be the only One whose presence satisfies the cravings of the starving race. He alone is the unfailing and universal remedy. Truly "there is none other name under heaven given among men, whereby we must be saved."

As He was the universal Man, so His is the universal Gospel. His Word received in faith, His life again made incarnate, breaks down national barriers, race prejudices, social distinctions. His children no longer know one another as American, European, Eurasian, or African, as the case may be; no, they are "all one in Christ Jesus." They are simply "brethren," working together in love and unity, preparing to leave the "strange country" of earth for the country of whose glory they have had vision.

The converted Jew of to-day is no longer simply a Jew; the heathen is no longer simply a heathen; the German is no longer simply a German; the American is no longer simply an American. *Men* may so count them, and for a time they may continue to dwell where birth placed them; but they are only "pilgrims and strangers." Their true citizenship is in heaven, and the home land lies beyond. Each day they follow Jesus, drinking in more and more of His life; and one day they shall see the establishment of His universal kingdom, to which everything local, sectional, and national must give place.

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How MUCH more we might make of our family life, if our friendships, if every secret thought of love blossomed into a deed! . . . There are words and looks and little observances, thoughtlessnesses, watchful little attentions, which speak of love, which make it manifest, and there is scarcely a family that might not be richer in heart-wealth for more of them.—*Harriet Beecher Stowe*.



THE OUTLOOK

"Watchman,
what of
the night?"

Millions for Minutes



WE have had the age of stone, the age of wood, the age of iron, the age of steel. This age is a combination of them all—and more. It combines the stone and iron, the steel and cement, the coal and oil, the steam and electricity. Everything is made to pay heavy tribute to man and his manufactures.

Above all it is an age of rush. The demon of hurry is everywhere manifest. The bacillus of rush, more virile and contagious than plague, bubonic or pneumonic, has infected the age, awakened sleeping nations, and is swinging the world into its rushing procession. Evil, malevolent, deadly, is the virus of rush; it gives no time for the eternities; its whole aim is to concentrate eternity into time, ages into years, days into minutes, hours into seconds. It is here, and here to stay, and as wise men we must reverse its spirit while we use its speed.

Upon no other departments of life is the unreasonable rush demand made as upon those of communication and transportation. Fast mails, and ever faster, telegraph, telephone, night and day letters by wire, demand more rapid transportation. Rivers must be spanned or tunneled, mountains must be bored, obstructions in the way, in the

language of Holy Writ, "dissolved," to permit, in the language of the Bible again, "the chariots" which "seem like the torches," to "run like the lightning." See Nahum 2:3-6. And railway companies must respond,—whether they believe in the mad rush or not, they must respond. And they are responding wonderfully.

No railroad in the world has met this demand like the New York Central, which we take as a type, the head of the type, of a marvelous combination of transportation facilities. Its consideration for a little while will, we believe, be of profit to our readers; for this article is no paid advertisement,

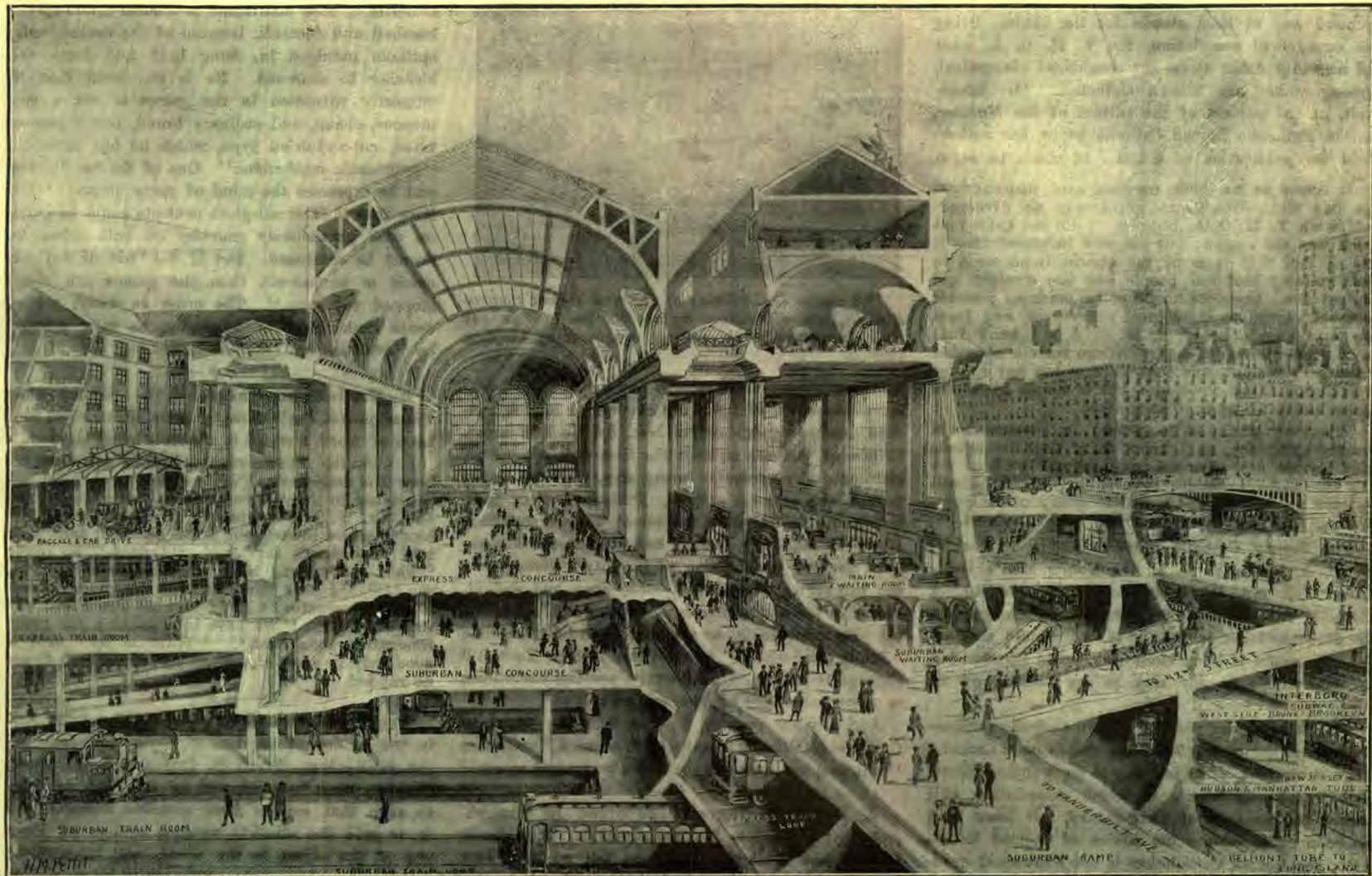
both facts and photos were secured by the editor solely for our readers' benefit.

The reproductions of what is and what is to be, in the pictures upon this page, tell briefly but almost incomprehensibly the vast wealth that is expended to save time, to turn millions of dollars into minutes.

At the New York Grand Central Terminal 60,000 passengers and 400 trains arrive and leave daily. How to provide facilities so they may do this easily was a problem. It is settled in the building of the largest station in the world, more than twice as large in fact as any other yet planned. It is a stairless station; all passageways, galleries, con-

courses, are on gentle inclines or "ramps." And all the machinery of this vast building, or collection of buildings—the signals, the tracks, the hundreds of trains—will not be seen from the street. All are below the street level. Prices in New York City real estate demand it, when the space for one car costs, exclusive of the station, \$30,000.

There are four levels in this station. The gallery on 42d Street will be the upper level. Next below is what is called the concourse, from which level 42 tracks will handle the through trains, connecting also with the subway trains. On the



A sectional view of the Grand Central Terminal, showing the different levels, ramps, and subway connections. The main building above.

third level are the 25 tracks for suburban trains; and underneath this, subways for handling baggage.

The "ramp" idea came from the old Romans, the inclines built for their chariots. These inclines were tested personally by great railway specialists of every type of man, tall and short, fat and lean, loaded with hand baggage and free, and by women of all types, and the easiest gradients were adopted, the steepest 8 feet in 100, and some not more than 4 feet in 100.

Through these developments the new station can handle one hundred million people a year; it now handles twenty-five million. And all these passengers will alight from their trains and reach the street without mounting a single step; and 70,000 passengers an hour can be handled. There is no conflict, no meeting of human streams. Where steps are shown they need not be used, and in some cases elevators are in evidence.

In that new station are a lot of dressing-rooms at nominal rent, for women as for men, in which one may change his clothes; a rest room with medical attendance, and nurses if needed. Great trains are named as well as numbered to help the passenger to remember.

As compared with the old well-known station the following figures may be of interest: The area of the old terminal was 23 acres; the new, 70 acres; the car capacity of the old, 366; of the new, 1,149 cars. On the street level the station building proper is 600 x 300, and 105 feet high; below the street level it is 745 x 480 feet, 45 feet deep. 85,000 tons of steel will be used in its construction.

It will be a great and mighty gateway to a great and growing city, a wonderful help in this rushing age for men and women to rush safely; a wonderful example of what great capital and large thinking men can accomplish. Would that the same energy and foresight, under divine direction, might be used in the moral world!

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Is It Catholicism, Politics, or Both?

MR. ROOSEVELT seems to talk as tho he believed the Bible, and professedly he belongs to an evangelical church. He is convinced of "the admirable type of work done by the Y. M. C. A.," a professedly evangelical organization, which in a general way at least stands for the Bible. Being an evangelical association, the Y. M. C. A. must of necessity debar those not considered evangelical, among whom are Roman Catholics. Mr. Roosevelt, at the request of the editors of the *Monitor*, a San Francisco Roman Catholic paper, has authorized the publication of a letter in which he says:

It seems to me both unwise and ungenerous to bar Catholics from admission to directorships on Y. M. C. A. boards. I did not know that such was the custom, but am now informed that it is. I feel that it is of the utmost importance to this country that our people who are straight and decent shall associate together as much as possible without regard to theological differences, and from my own knowledge of Y. M. C. A.'s I know that no Catholic is denied any privilege therein accorded to any Protestant, and that no man has any species of religion thrust upon him, but is simply given the opportunity to get it if he wishes.

Wherever a Catholic priest or layman is in hearty sympathy, as I know many Catholic priests and laymen are, with the purposes and work of the Y. M. C. A., I believe that they should be admitted to directorships and to every other position of influence just as freely as Protestants.

The Roman Catholic parallel society to the Y. M. C. A. is the Y. M. I., the Young Men's Institute. Let Mr. Roosevelt plead with his Roman Catholic friends to admit Protestant clergymen to directorships in the Y. M. I. Would they do it? We doubt if these clergymen would be admitted to membership in any way, to say nothing of directorship.

This letter given out for Roman Catholic publication either shows that Mr. Roosevelt is more Catholic than Protestant, or he is doing it for political effect. Let the Young Men's Christian Association still stand for evangelical Christianity. It loses that as soon as it adopts the advice of Colonel Roosevelt; for Roman Catholicism is not Protestant evangelical. Of course Roman Catholic priests would like to mold every Protestant organization under

the sun after their own ideals. They are not permitting themselves or their own to be molded. They are much more consistent than Mr. Roosevelt. He would leave Roman Catholicism its own cardinal red; he would make Protestantism colorless.

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Increasing Crime.—A magistrate of eight years' experience in New York City says:

The more serious crimes, such as murders, shootings, stabbings, gang feuds, highway robberies, burglaries, assaults, and larcenies from the person, grow in number undetected and unpunished. The police



The Grand Central Station built in 1871, now outgrown

force is demoralized and terrified. The men feel that they and not the criminals are the hunted, that (as many have told me) "if a man can keep out of trouble he is doing well," and that the only safe and sure way to do is to "look the other way" when a crime is being committed.

An editorial in the *National Prohibitionist* (Chicago) remarks that New York is not alone; that in



The center is a picture of the first Grand Central Station, where Madison Square Garden now is. It could be placed in the express concourse of the new station.

Chicago "there never was a time when crime was more rampant. Murders are committed by the hundred, and are punished, at best, by the half score. Crimes of violence against the lives and persons of citizens are perpetrated every day, and the police do not even arrest a suspect. Policemen shoot down unoffending citizens on the street and go scot-free. Never in the city's history had the saloons less regard for the law. Never in the city's history was the infamy of prostitution more open and defiant. Never in the city's history was the gambler finding his prey more easily or the assistance of the public officials more sure. What is true in New York and Chicago is true, with momentary, passing variations, in every large city of the continent."

And looking forward to this time the Word of God declares that "iniquity shall abound," and that "evil men and seducers shall wax worse and worse."

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A severe earthquake occurred in the vicinity of Mazatlan, Mexico, April 8. Many were injured and much damage done, but no lives were lost. The earthquake tolled the bells in the cathedral.

If True, 'Tis a Pity.—The *Christian Statesman*, the organ of the National Reform Association, declares that the World's Christian Citizenship Conference "greatly increased" the association's "responsibilities." The National Reform Association is working for national and State religion, "the authority of Jesus Christ over national life," a doctrine which in practice has cursed Church and State through all the centuries; yet the *Christian Statesman* avers that it finds "the great body of Christian missionaries" with them in this, and now the association "must carry this message to all nations." It is not less than a calamity indeed if the missionaries look upon it in this way. It is not the Gospel of Protestantism or primitive Christianity. It is what the Roman Catholic Church has been preaching since the days of Constantine. Jesus Christ declares, "My kingdom is not of this world," and when men sought to make Him king He departed from them. To religio-politically make Christ king is to put the human tribunal in His place, but that is the essence of the Papacy and the beginning of persecution.

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Reckless, careless motoring in Boston, Massachusetts, where a three-day record shows two deaths and one injury from automobiles, has called forth this comment from the *Springfield Republican*: "The number of people killed in Boston of late by automobiles brings anew to the public mind a sense of the danger that is involved in the growing operation of these machines on the public highway. They are tremendously powerful, and the men who run them are in the way of losing all proper sense of the peril they create. It is no light matter to turn loose in the public streets something that resembles a railroad locomotive, and permit all kinds of folks, fit and unfit, to run these great machines. It is all that the most careful mature person can do these days to make his way across a busy city street. Constant effort should be made to hold those who operate automobiles to a strict accountability. Everything possible ought to be done to make them realize that they are morally and legally bound to watch out lest pedestrians be maimed or killed."

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Dr. David Starr Jordan, president of Stanford University, has instructed the committee on athletics of that institution to abolish intercollegiate baseball and football, because of the coarse, vulgar epithets indulged in, flung back and forth from bleacher to diamond. He is convinced that this vulgarity witnessed in the games is not a spontaneous, cheap, and ordinary brand, but a premeditated, cut-and-dried type, which he has defined as "systematic muckerism." One of the faculty says, and he expresses the mind of many others: "I believe that if intercollegiate contests could be carried on with gentlemanly courtesy on both sides, they should be continued. But if the 'win at any cost' spirit is to prevail, then the games can not be stopped too soon." The order in which the students rank their college duties, he says, seems to be "athletics first, studies second."

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A Needed Innovation.—The *Sunday School Times* prints the following prize illustration in its issue of April 1 which is timeable every day:

A GREATER INNOVATION.—*Blessed are they that keep His testimonies* (Golden Text). A good lady, belonging to another communion, once remonstrated with Dr. W. B. Robertson of Irvine. She said, "I hear you are introducing some dreadful innovations into your church service." "Indeed," he replied, "what innovations have we introduced?" "O," she said, "I hear that you read the commandments at the communion." "Is that all you heard of?" was the reply. "We have introduced a far greater innovation than that." "What is it?" said the good lady in some alarm. "We try to keep them," he replied.

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Two young revenue officers who have been in the service of the United States Government in the Philippines, Frank S. Cairns and W. Morgan Shuster, have been selected by the Shah of Persia to save that empire from possible financial ruin. It is said the obsolete revenue system of Persia, one of the oldest in the world, will be abolished, and the American system adopted in its stead. And that could be improved, judged by its past.

Converts to Christianity as the result of a revival at Buenavista, Indiana, are giving practical evidence of a thoro conversion of life. One who raised a fine crop of tobacco last year, decided that the use of the weed was wrong, and burned all that he had. Believing also that the organization of Christ's church was of greater importance than any secret society, he threw his lodge pins into the fire and renounced his allegiance to several secret organizations. Another person made public confession to and full compensation for stealing some fowls many years ago for a boys' midnight feast. It is such work as this that true revivals always show, but they are not always public.

That corporations spent \$100,000 to elect Lorimer to a seat in the United States Senate was the startling disclosure made before the legislative investigating committee by Clarence S. Funk, general manager of the International Harvester Company. One says in comment: "No question has arisen in official Washington in the last generation that is regarded as possessing more sinister significance than these new revelations in the Lorimer case. Grave as this individual instance is, frank senators admit privately that it is only a symptom of conditions that are all too prevalent in the politics of the day."

According to a letter written by John C. Ferguson, chairman of the Central China famine relief fund executive committee, to the Shanghai *Mercury*, three million people are starving in Northern Anhwei and Northern Kiang-su. The afflicted territory is within 150 miles of Shanghai. A steamer sailed recently for the Orient with 9,000 tons of wheat and flour for China and Japan.

The Flores-Hale estate, comprising 12,600 square miles on Magdalena Bay, on the peninsula of Lower California, is to be sold for over \$15,000,000. The section is rich in gold, copper, iron, niter, salt, and other minerals. The land is said to have been sought by the Japanese government just prior to the war game for a coaling station, but their offers were refused.

Target shooting in the leading navies is becoming almost an exact science. In practise off the coast of Morocco, the British war-ship Neptune recently scored 100 per cent in hits at a range of five miles. When all navies can do that, says the report, sea fighting will become so fast that ten-minute battles would be ample to decide the fate of nations.

A French savant, M. Gaumont, the inventor of a synchronized motion-picture phonograph, at a recent meeting of the Academy of Sciences in Paris gave an exhibition of what his invention would do. He darkened the room, and the machine presented pictures of himself on the screen while simultaneously a phonograph reproduced his voice.

A bill was introduced into the New York Legislature requiring the Board of Education of the city of New York to furnish free eye-glasses to pupils in the public schools upon certificates from the principals of the schools that glasses were needed. An appropriation of \$15,000 is required for this purpose.

Nearly ten million feet of timber, board measure, is the amount of lumber involved in the order for ties which the United States Government wishes to place for delivery to Panama during the year. There are 230,000 ties for general railway construction.

About eighteen miles east of Ocilla, Georgia, while midway on a trestle, an axle broke on the engine of a fast passenger-train and caused the collapse of the bridge. Ten were killed and a score injured as the train went into the river.

The American Red Cross at Washington has received word that the United States transport Buford, carrying supplies to the starving people of China, reached Shanghai and proceeded to Nanking and Chinkiang to unload her cargo.

Henry C. Peabody, associate justice of the supreme court of Maine, died recently in one of the court rooms at Portland, Maine. He had no intention of retiring from service, he said, unless "the Lord should interfere."

In view of the fact that Great Britain has no less than 100,000,000 Mohammedan subjects, which it is said far outnumber the Christians of that country, a mosque is soon to be erected in London at a cost of half a million dollars.

When a public school in New York was found to be on fire, the gong sounded the "quick dismissal" signal, and 2,900 pupils, thinking it was a drill, responded and marched out the building, entirely vacating the school in two minutes.

The last spike has been driven in constructing the Copper River and Northwestern Railroad in Alaska. The road, which cost \$20,000,000, is 197 miles long and is considered one of the most remarkable engineering feats of modern times.

A severe snow-storm visited Transcaucasia, Asiatic Russia, the weight of the snow causing the collapse of many buildings. Sixteen persons were killed, and many travelers snowed up through the affected region.

An international Negro conference has been called by Dr. Booker T. Washington, to convene in April next year at Tuskegee, Alabama. Preparations are already making for the convention.

Dr. Wilbur Chapman and Mr. M. Alexander are engaged in an evangelistic campaign in the Holy Land, and will hold services also in Egypt, speaking through interpreters.

At the little village of Throop, a short distance from Scranton, Pennsylvania, between fifty and sixty men and boys lost their lives in a mine disaster.

Twenty-two convicts have made their escape from the State penitentiary at Puebla, Mexico. Five prisoners and one guard were killed.

Two hundred and ten indictments have been made against vote buyers and sellers in Floyd County, Kentucky.

The Youth's Instructor

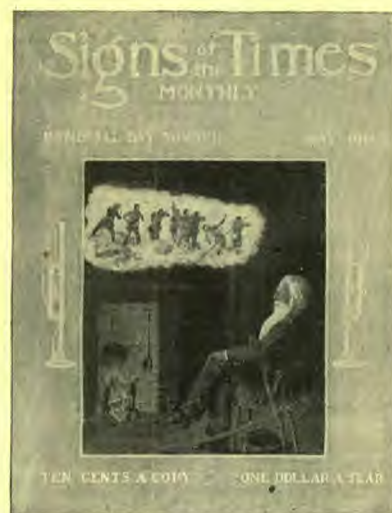
Special Temperance Number for 1911

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.

"Science in the Bible," the A B C of teaching the Bible in Nature and Nature in the Bible. In this little book the Scripture references are alphabetically arranged so that the student of nature may readily find any text bearing on true science as founded in the Word of God. 113 pages. Cloth bound. Price, post-paid, 30 cents. Address this office.



The May Number

Of this interesting magazine will contain several timely articles of special interest to our readers.

The Transmission of Disease Through Milk

Dr. Kress contributes his second article on this important subject. You will be glad to read it.

Healing by Hypnotic Suggestion

Another article of special interest by Prof. Geo. W. Rine. The professor considers these methods as used in the Emmanuel Movement, and contrasts them with the methods of Christ. This is an important subject and well worth your consideration.

Socialism a Sign of the Times

In this article the author shows the present agitation of popular government, the government by the people, as exemplified in the movements of Socialism, Republicanism, and Democracy in all parts of the world as not only foretold, but also prefigured in the prophecy of Daniel 2. Every thinking person will be interested in reading this.

An Epitome of History in Prophecy

By M. C. Wilcox. The history of the world from the time of Babylon, over 500 years before Christ, on through to the end of time, is traced, and the historical changes pictured in prophetic emblems. Highly instructive.

The Portents of Trouble and What They Mean

Is of more than usual interest and importance. By the editor. Hundreds of thinking men and women in the world to-day see greater troubles portending than actually exist, as yet. A harvest is about to be reaped; there are breakers ahead; there is a crisis approaching in America, even in the United States, appalling, and yet certain. If the agent doesn't call on you, send ten cents for a copy.

SIGNS OF THE TIMES
MOUNTAIN VIEW CALIFORNIA

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our Lord's great discourse on the destruction of Jerusalem, the end of the world,

and the special signs of His second coming to reward His children. The facts of fulfilment given make this pamphlet worth many times its price. 94 pages, price 10c.

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

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Religious Progress in India

[The following was a part of the article which appeared in our Outlook department last week. It finds a fitting place in our Missions this week, and we are sure will be read with interest. Ed. S. or T.]

THE year 1910, like its predecessor, was not marked by any large accessions to Christianity. The attitude of the Hindu to Christianity has been twofold, that of the lower castes and that of the high castes. Among the lower castes there have been certain mass movements toward Christianity, large numbers of the lower castes in certain localities coming over in a body. For several years now these movements have largely ceased. Thoughtful observers, however, predict their renewal in the near future, some saying that in the next few years more than 30,000,000 of these lower castes will come into the fold of Christianity.

On the other hand there seems to be an almost entire failure on the part of Christianity to impress the higher Hindu mind. Thirty years ago there seemed great promise of Christianity's making rapid progress among the upper classes. This hope has largely disappeared. This fact is stirring the hearts of all who have India's progress at heart. Mr. Paul, secretary of the National Missionary Society, recently said: "It is not Christ that has been rejected of the Hindus, but it is Christianity that has utterly failed to impress the Hindu mind. From Christ they have not turned away, but it is Christianity they have left severely alone as being outlandish and even injurious to their national life."

At first this may seem to be a distinction without a difference, but a little careful thought may teach us that there is much in Christianity as interpreted by Western peoples that makes it unacceptable to the Oriental mind. After all, Jesus Himself was born in Asia. In the midst of Asiatic thought and customs Christianity had its birth. The real question to settle now is this: Are Christian missions and missionaries to-day confining themselves to the command of the great commission to teach *only* what Jesus commanded, and to teach *all* that He commanded? Our SIGNS readers understand well that the spirit of apostasy in the Dark Ages so controlled the church visible, that the pure doctrines of primitive Christianity were superseded and a flood of errors adopted from Greek, Roman, and even the barbarian paganisms. These errors have so changed the concepts of God, the universe, the nature of man, etc., that even the great Reformation was not successful in bringing the church back fully to the apostolic doctrines and practise. The church thus handicapped with erroneous interpretations has weakened its message among the heathen.

An educated Indian Christian, quoted last week, closes his eloquent appeal with these words:

Christ must have a living message for us, a message that is in no sense antiquated. But who will declare the message? Who will make known the revelation? Where is that keen vision of Himself, that deep insight into the transcendent wonder of His character and life, that all-absorbing religious

passion, which will light up the mystery of His great sacrifice with the light we need?

The third angel's message is God's answer to this appeal. It comes to the world as the last message from heaven. In it we are to be divested of all the errors of the Dark Ages. Do not such appeals as this, rising from all quarters of the earth, send a challenge throughout our ranks that calls for unreserved consecration of our best from our young people for the enlightenment of the world? While the foundation pillars of this message are founded on the rock of truth, still is there not in this appeal a call to the prayerful study of the Book itself, divested of all commentaries and helps which are only reflections of those concepts which have appealed to Western minds, that we may be so led of God in the study of His Word that our message may not be handicapped by Western modes of thought or reasoning?

Influence of Higher Criticism

It seems clear to the writer that another great cause for the refusal to listen to the message of



BENGAL VILLAGE SCENE

Christ is the inroads of the New Theology and Higher Criticism. At the Puna Missionary Conference, not long since, the Lord Bishop of Bombay read a paper on Bible Criticism. He divided the critics in three classes,—those who believe in verbal inspiration, cautious critics, and incautious critics. By verbal inspiration he did not mean the inspiration of each English word, but that the subject matter was written under direct inspiration of the Spirit of God in all cases. Among the missionaries gathered there the writer alone took his stand for the inspiration of the Bible according to the generally accepted ideas of our fathers. A professor from the College of Science made a most effective speech along the same line. The reader of the paper placed himself in the second class; while the head of the largest mission in Puna, a missionary who comes more in touch with the educated and higher classes of Hinduism than any one else in the city, boldly advocated the extremest school of Higher Criticism.

In a speech in the city of Bombay the head of a large mission said it was immaterial to him whether the Indian accepted Christ as Deity or simply as a great teacher. He was quite content to present

Him simply as a teacher. There can be little doubt that this weakening of the message of the Bible is responsible for the failure of the message of Christ to reach the higher classes.

GEORGE F. ENOCH.

Our Work and Workers

THREE received baptism at Bartlesville, Oklahoma, recently.

THREE at Globe, Arizona, are observing the commandments.

AS THE result of a series of meetings held at La Junta, Colorado, three have been baptized.

LABORS at Albany, West Australia, have resulted in five persons' accepting the truth for this time.

THE annual report from West Russia states that twenty-five have accepted the message in that hard field of labor.

A BAPTISMAL service was held at the Solusi Mission in South Africa, in which twenty-five received the ordinance.

A CHURCH of fifteen members has been organized at Somerville, Massachusetts. There are five or six more who will unite with the church later.

THIRTEEN have responded to the message in Wellington, New South Wales, and still a good interest is reported. At Young six have united with the church.

FIVE members were received into the church at Stevensville, Montana, at the close of a series of meetings there. Two others are obeying the truth in that place.

FOLLOWING the camp-meeting at Glebe Point, New South Wales, the tent was removed and pitched several times in different localities in the same district, resulting in twenty-five souls' embracing the faith.

At the first general meeting of the believers in Spain, held at Barcelona recently, eight persons, seven of whom had been Catholics, were baptized in the Mediterranean. About as many more are awaiting baptism.

ELDER R. C. PORTER, in a recent issue of the *South African Missionary*, writes: "The work at Johannesburg is in a flourishing condition. The city mission is doing good work in distributing literature, selling books, and giving Bible readings. There has been quite a perceptible growth in the attendance at the Sabbath services since my last visit. This indicates that new ones are accepting the truth."

BROTHER GEORGE L. BUDD reports from Senjen, Minnesota: "Two persons were taken into the church and three others are ready for baptism. We are hoping for three more to take their stand. The church is in the best condition that it has been since its organization, and the building is now ready for dedication. There will be from three to six persons ready for baptism as soon as the opportunity presents itself."

Our China Famine Fund

THERE has been a good response from our readers, to whom so many calls come, to the famine fund this week — \$253.00. From a lady 90 years old and her daughter comes a check for \$25.00. A widow without a home in this world sends a dollar she has kept all winter, for some need, and she feels that this is the need. Some of these donations come from churches. We wish we had space to quote from the earnest letters that inclose the donations. So many of these gifts come from those who are poor in this world's goods, but rich in faith. They are making good investments; for is it not written in the Scriptures of everlasting truth that "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again"? And does not the Master of Life say: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again"? We list our other funds monthly. Those who merely designate China, will be recorded in our regular fund for Chinese Press. This we have before stated. If it is desired to donate to the starving in China, always say Famine Fund. Remittance will be made immediately direct to China, with explicit instruction of donors where such has been given.

China Famine

Previously reported	\$213.85
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M. S. Culberhouse	.50
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San Francisco Dispensary	.75
"W."	1.00
William Ward (per <i>Our Little Friend</i>)	5.00
Mrs. C. R. Austin	25.00
Alex Nelson	7.50
"E. J. J."	5.00
Total	\$466.85

— ★ ★ —

A New Song

"THE Sea of Life" is the name of a new and beautiful song that is published by the singing evangelist and Bible worker, Mr. C. P. Whitford. It is printed on tinted coated paper, with a portrait of the publisher. Besides this song and music, the sheet contains the verses, "It Was YOU Who Invited Me Here," which can be sung to the familiar tune of "Tell Me of Heaven," 1008 in "Hymns and Tunes." Yet more, there is an instructive and earnest Bible reading and appeal, "The Secret of a Happy Life." All may be obtained post-paid for 25 cents. Remit by post-office money-order to C. P. Whitford, Miami, Fla.

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THE following persons desire a continuous supply of late, clean copies of our denominational literature for free distribution in missionary work:

H. N. Tolton, Box 763, Kennewick, Wash.
Ann Johnson, 101 Institute St., Valparaiso, Ind.
Miss Rose A. Holbrook, Skowhegan, Maine.

M. S. Hubbell wishes senders to discontinue his supply of papers and magazines, and instead address literature for distribution to L. M. Warden, 215 First National Bank, Ft. Smith, Ark.

— ★ ★ —

To Our Readers

With this issue, the Present Truth Series comes to a close. Is your file of these important studies complete? If not, you should secure the missing numbers as soon as possible. Only a few extra of each number were printed, and should you desire any, send us a list of the numbers you desire, and amount necessary, at 2½ cents each.

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Address *Life and Health*, Takoma Park, Washington, D. C.



PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton C. Wilcox
Associate Editor L. A. Reed

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MOUNTAIN VIEW, CAL., APRIL 25, 1911

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

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

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Now is a good time to get ready for our next series, as there will be no paper next week.

"Diseases, Perils, Remedies, and Refuge" is a long, long article, but we believe that it will repay reading. It is a review of malefic conditions, but it is not pessimistic; it presents a sure and sovereign remedy within the reach of all. Read to the end.

There will be no paper next week. As advertised, we give but fifty numbers in the year; and one of the best places to drop one will be between our old series and new. The new series begins in two weeks with a special Bible number, full of valuable matter on our English Bible.

There are many earnest Christian souls asking their own hearts, "Has not God a message for to-day as He had for times past?" And we reply that He assuredly has, clear, strong, definite, balanced, reasonable, living. It will be our effort to set forth from the Word that message, in brief, during the next six months. The series begins with a number on the Bible. Now is a good time to subscribe and to induce your friends to subscribe.

Our readers will be interested in the great station which the New York Central is building, as noted on other pages. It is a great thing; but a greater thing is the saving of the least soul that passes through that mighty gateway. And the building of a character transcends in glory all the structures of earth; for all these at the best are only for a time, while that is for eternity, not to the praise and glory of men, but to the praise and glory of Christ.

Germany may not know it; but she is facing the same problem with the soldier Neumann that she faced in the sixteenth century with the monk Luther. It is not a matter of men, but of principles which make or break men, which make or break empires, depending on relationship and atti-

tude to those principles. No "degradation" which Germany can visit will permanently injure Neumann, and from his "fall" before Germany even to the death there is resurrection in Christ; but how is it with Germany?

Our heartfelt sympathies are extended to the *Caribbean Watchman* in the loss of its printing plant in the fire which swept five blocks of Cristobal, on the Isthmus of Panama. The loss to the plant was \$30,000. Brother A. F. Haines, our former fellow workman, who lost nearly all his effects, writes that they are of good courage.

Most Significant.—It is sad to find professed Christians who do not believe in the real inspiration of the Bible, the infallibility of the Word; but it is sadder still to find a whole conference of missionaries save one remaining silent when such witnesses are asked for. Read the article on page 14. What can be hoped for in real conversions when there is not positive faith in the converting message?

Later investigations seem clearly to show that a Japanese syndicate of private citizens had an option on the Flores and Hale estate for \$10,000,000, but were blocked by J. Pierpont Morgan, who holds a mortgage on the property for \$750,000. The Japanese purchase was for the purpose of colonization and the promotion of dyes for silk. It is thought that news of the Japanese option had much to do with President Taft's mobilization order and the Japanese withdrawal, but all these may have been coincidences. At any rate the Japanese quietly refused to complete the deal.

Our Bible Number

Our next issue, the first of our new series, will be a special Bible number, celebrating the tercentenary of our English Bible.

It will be full of information, a number to sell and to keep. It will contain among other interesting articles and facts, the following papers:

1. "The Annals of the English Bible," by Prof. M. E. Olsen, from the earliest translations of portions of the Bible in Anglo-Saxon the Version of 1611, the so-called "Authorized."
2. "The Effect of the Bible on the English Language," by Prof. L. A. Reed.
3. "Later Revisions," especially the Revised Versions, by the editor.
4. "The Bible a Living Present Book," by Prof. G. W. Rine.
5. "The Power of the Word to Save," by Pastor Charles L. Taylor.
6. "The Blessings of Bible Study," by Mrs. E. G. White.
7. A new fine cover design on the Word.

The paper will be splendidly illustrated. It ought to have a large circulation, and will prove a splendid number to sell. Price 5 cents.

"Shiloh: the Man of Sorrows."—We have received not a few requests for the publication of the above-named serial story in book form, and many inquiries as to where it could be obtained. We can only say that the Pacific Press can not publish the book, but the author may. Will those who desire copies of it if published drop a card to Mrs. L. D. A. Stuttle, 1215 Vermont Ave., Lansing, Mich.?

"The Fall of an Adventist before the Imperial Military Court" is the title of a note in a German newspaper which Brother C. Ad. Meyer sends, and which he renders as follows:

Berlin, 3-11. The Imperial Military Court spoke yesterday the definite word in the case of Adventist Neumann. Neumann refused, since commencing his term as a soldier, to do service [on Sabbath], and was therefore sentenced to prison penalties, which now reach a total of five years and six months. But still he refuses to do service every Saturday. The war-court now simply abandoned the verdict for formal reasons, as the accused was sentenced to the dishonoring fine of degradation. According to this sentence of the Imperial Military Court there is so far no hope for Neumann ever to leave the prison again.

There have been many such "falls," from Abel to

Neumann, for the same reason; namely, that human rights and human consciences are not respected. Neumann will suffer; let Christians who are lovers of liberty and conscience pray; for "more things are wrought by prayer than this world dreams of." "Prayer moves the Hand that moves the world." Then pray first that whatsoever comes Neumann may have grace to humbly, Christlike witness for his Greater Master than Kaiser Wilhelm; secondly, that if it be God's will he may be released from the durance vile, which is wholly and utterly unjust. Neumann's "fall" is merely temporary, incidental to the soldier of Christ. Germany's fall is moral and eternal; for sooner or later every organization, great or small, which sets itself against liberty of conscience must suffer irretrievable ruin; for in so doing it sets itself against God. It would be well for Germany to recall the poor monk at the Diet of Worms.

The drift of Protestantism toward Tradition is revealed in the observance of Roman Catholic festivals and holy days. For instance a "union Good Friday service," was held in Richmond district, San Francisco, by the Congregationalists, the Baptists, the Methodist Episcopal, and the Presbyterians. Christ died that we might die to sin and reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," every hour of every day. The observance of man-appointed days and memorials of God's work of redemption blinds the soul to the real meaning of the event or work in question. All such appointments are substitutes of a formal religion.

An Ancient Object-Lesson.—It is said of the ancient Samaritans: "They feared Jehovah, and served their own gods." 2 Kings 17:33. They did not dare repudiate Jehovah, for they feared the lions and coming judgments; but their hearts were not converted, so they worshiped and served their own gods. How many do the same now! They dare not repudiate the God of the Bible; vague fears of possible coming ill, and early education perhaps, hold them, but they serve their own gods of lust, greed, fashion, appetite, passion, false theology. But these will stand neither the time of trial nor the test of God's judgment.

You belong to God. You are His by creation, His by redemption. If you acknowledge this, as every honest believer will, you owe it to Him to develop every power of mind, body, and soul to the utmost. To expend your energies in selfishness and sin, to spend your time on the unnecessary things which perish, to place at the service of lust and greed and ambition powers and faculties which belong to Him who bought us at the price of an eternal sacrifice, is ingratitude, robbery, treason. Why not yield all to Him, and find what the world can never give?

The April "Life Boat" is an excellent number, and full of instructive, cheering words. An article on "Sane and Scientific Eating," by Dr. David Paulson, leads; "The Story of Some Prodigals" and "Ministry to the Destitute, the Downhearted and Forsaken" follow, and there are other helpful articles on rescue work at home and in India. Price 10 cents. Hinsdale, Ill.

A cyclone in Kansas and Oklahoma April 11, it is reported killed 23 persons and injured more than 100, besides demolishing scores of buildings and destroying many thousand dollars' worth of property. Big Heart, Oklahoma, was in the center of the storm. Deaths are reported from the Kansas towns of Lawrence, Whiting, Powhattan, ElkrIDGE, and Hiawatha.

No Paper next week. Do not write and say, "My paper of May 2 did not come." There is no paper of May. We give 50 numbers in the year. The great Bible number to follow will be worth two numbers.

The Monthly "Signs" for May, when only three days out, had a sale of 16,000 copies, a promise of great things. Past numbers have been going well, but the May number is doing better still.