

Signs of the Times



God's "Righteousness Is Like the Great Mountains."



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With Our Inquirers

"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 to the best that he has, and plead with the inquirer to search the word. Such questions only will be answered which, 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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.

2532.—Galatians 4.

Please explain Galatians 4.

S. S. T.

Our inquirer has asked a large question. It is almost impossible to explain such a chapter as that in this department. In brief, however, the first part of the chapter opens before us the gift of God's Son, who became flesh and died in our behalf in order that we might be sons of God. Verses 8 to 11 are a reproof to the Galatians for turning from God, and turning back to idolatry, to them that are not gods, and therefore, the apostle has fears because of this. In verses 12 to 20 he pleads with them to become as he was, and warns them against those who desired to profit by their apostasy. Verses 21 to 31 are a parable illustrating the point under discussion all the way thru the epistle: Self-justification on the one hand; trusting the righteousness of Christ alone on the other.

Abraham had two sons, one by the handmaid, and one by the freewoman. The son born of the handmaid was as was his mother—in bondage. The son of the freewoman was free. The son of the bondwoman is a type of those who would be justified by the law, who would earn their own justification. Abraham thought that thru the bondwoman he would obtain the heir, the seed promised of God, a thing which the Lord was endeavoring to teach him could only come thru the righteousness by faith. Isaac was the child of promise, thru no planning or device of his father, but wholly thru the power of the One who promised. God would teach us by this that our only hope of justification or salvation rests not in ourselves, nor in any work that we ourselves may do, but wholly in the promises of God by Jesus Christ. That does not mean that God's children will not be obedient, but we will not be obedient in order to earn life and salvation, but will be obedient because we have life and salvation thru Him. The one is the obedience of the law,—self-righteousness; the other is the obedience of faith.

2533.—Eating of Flesh Meats.

Is it not wrong to kill or to eat flesh meats? Did Jesus eat fish? If it was wrong to eat flesh meat, why did Jesus eat fish, if He did; and what did He wish to teach us by so doing?

Whether it is wrong to eat flesh meats or not must be decided by the individual conscience. The original bill of fare did not include flesh meats. Genesis 1. The manna which the Lord gave the children of Israel when they came up out of Egypt did not include flesh meats. Exodus 16. And yet some of the good among God's children, thruout all the ages, have used flesh meats. The one thing which we should consider in the food that we eat is, Will it glorify God? The rule is found in 1 Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." There are diets which are worse than flesh meats. Sometimes one might be placed as was Noah after the flood, where about the only food to be gotten at all was flesh meats. It is said of Elijah in a time of sore famine, that the ravens brought him bread and flesh every morning, and bread and flesh every evening. Our Lord probably ate fish. There seems to be no question about it at the time. Doubtless it was the best food that He had to eat, and He ate it believing that it would glorify God. As diseases multiply, as modes of unnatural living increase, as artificial life comes to predominate, animals which furnish flesh foods will become more and more diseased, as science shows that they are becoming at the present time. The eating of much flesh food tends to corruption of body; to sluggishness of spiritual nature, to demand for stimu-

lation. It ought to be the Christian's duty to live in such a way that the natural man would become more spiritual, more responsive to the voice of the Spirit of God, less inclined to yield to the lusts of appetite. He should seek a food not filled with the corruptions which contaminate most of the flesh foods. It is for that very reason that thousands upon thousands have been led to adopt a vegetarian diet, and they have found in that all that is necessary. Yet, there may be times that the very best food that one can get to eat is flesh food. We should not seek to condemn our brethren in Christ who may or may not eat it. Read Romans 14. We should seek, as to ourselves, however, to glorify God in all that we do.

2534.—When Did the Lord Come Down on Sinai?

Did the Lord come down on Mount Sinai on the fifth day of the third month, Sunday, Egyptian calendar; or did the Hebrews ever celebrate the Passover, Pentecost, unleavened bread, or the feast of the wave-sheaf, and first-fruits during the forty years they were in the wilderness? Or was Pentecost known to the children of Israel on the fifth day of the third month after going out of Egypt? E. R.

All this endeavor to prove by some hocus-pocus that Sunday is the true seventh day, and that the change was made at the Exodus, and at the Crucifixion, is unworthy of consideration by any candid, Christian scholar. Only those who have a case to maintain, and are determined to maintain it at any hazard, are the ones who take any such position as that. That their position is hardly worthy of consideration is shown in the fact that the vast numbers of Christian scholars give no credence to it whatever. This, of itself, ought to brand it as a false theory. The special advocate of that claim at the present time is a one Mr. Gamble. If our inquirer desires to know the fallacy of his views, let him send to the Pacific Press and obtain a little tract entitled "The True Seventh Day," A. G. L. 78. It will cost but two cents.

2535.—The Observance of the Sabbath.

Should one keep the Sabbath on Saturday if all the people where he lives keep Sunday? Is Sunday the first day of the week? N. M.

The world finds itself with a week, a septenary circle of days. In all the world, as reckoned by civilized nations, that week begins with Sunday and closes with the day commonly called Saturday. Sunday is the first day, Saturday the seventh day. This has been so just as far back as authentic and accurate history carries us. It was so in the time of our Saviour. The Roman first day was the day dedicated to the sun. In the northern part of Europe it was the day dedicated to the sun among the German nations, *Sundag*, from which our word "Sunday" comes. This day came just after the Jewish seventh day. That the Jewish seventh day was the true seventh day is shown by Luke 23:56, where it is declared that the holy women kept the Sabbath day "according to the commandment," and the next day, we are told, was the first day of the week. The Sabbath commandment is recorded in Ex. 20:8-11. That enjoins the keeping of the seventh day. The holy women, therefore, kept the seventh day as the Sabbath, and this seventh day of Ex. 20:8-11 is the same seventh day that was ordained in the beginning, enjoined for the same reasons as are there stated. Gen. 2:2, 3. Therefore, if we should grant the claim that the day may have been lost at sometime in the past, it was not lost to the Lord, and He showed by a threefold weekly miracle for forty years just what

day the true seventh day was. See Exodus 16. And when Jesus died upon the cross, Inspiration again fixes the true seventh day. Therefore, the first day must be the day following that seventh day; and that first day, according to all nations, corresponds with our Sunday.

Now as to the question, "Should one observe that day if others do not?" Really, has numbers anything to do with it at all? Supposing all around us on every side worshiped idols, should we not worship idols, too, rather than make ourselves singular? Supposing all around us were covetous, should we be covetous, too? Suppose that all on every side took the name of the Lord in vain, should we take it in vain? Really, if we are worshipers of the true God, ought we not all the more to be faithful to Him tho others should depart from Him? We need all the more to be faithful in doing just what He tells us is our duty, rather than to follow the customs of the world. They may be blind, but if we know our duty, their blindness will not excuse us. "We ought to obey God, rather than man" is a principle which ought to mold the children of the Lord in all ages.

2536.—Carriage Riding on the Sabbath.

Is it right to go buggy riding on the Sabbath after the services in the church? H. C. P.

Yes, and no. It is utterly impossible to answer such questions as this. They pertain wholly to the purpose and conscience of the individual; to the relationship between himself and his Maker. The whole morality of the question lies in the purpose. What is the object in going riding? Is it for our own pleasure, or, is it to the glory of God? These are the questions which ought to decide the worth or character of our conduct. God Himself has given us a commentary on the Sabbath. It is found in Isa. 58:13. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." We can understand how people could ride on the Sabbath and find rest and strength in God in so doing; they could make that ride a mission of mercy and blessing to others, or they can make it a mere matter of selfish pleasure. In the one case they would be justified of the Lord; in the other, the act would be the same as any other selfish act of carnal pleasure.

2537.—The Destroying Angel.

Who is the destroying angel of Exodus 12? In other words, was that angel Lucifer? C. B. R.

The Scriptures do not tell us what the name of this angel was, but it seems very clear indeed that it was one of the angels of Jehovah. We are expressly told in verse 23, "For Jehovah will pass thru to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

Of course God did this thru His agencies, the angels. If this had been the destruction of holy people, we might have conceived that the destroyer was Satan, but those destroyed were souls who had identified themselves with sin, and God was punishing sin then. If the Egyptians had not identified themselves with sin, they would not have been destroyed. But they chose sin rather than God and therefore were destroyed with the sin. They elected to stand on the side of all the years of Egypt's oppression of Israel. Back of all this, of course, Satan was responsible for the destruction in inducing them to sin. But in the punishment one of God's angels was commissioned to pass thru Egypt, evidently as in a later time one was commissioned to pass thru the army of the Assyrians. See 2 Kings 13:35.

2538.—W. G. W.—We know of no scripture whatever that forbids cousins marrying. The degrees which are prohibited are indicated in both Leviticus 18 and 20.

SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

For Terms, See Page 15
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"One Thing Thou Lackest."

By Mrs. E. G. White.

AND when He was gone forth into the way, there came one running, and kneeling to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?" The young man who asked this question was a

ran after Him, and kneeling at His feet, asked with sincerity and earnestness the question so important to his soul, and the soul of every human being, "Good Master, what shall I do that I may inherit eternal life?"

"Why callest thou Me good?" said Jesus, "there is none good but one, that is God." Jesus desired to test the ruler's sincerity,

want of something he did not possess. Could not Jesus bless him as He blessed the little children, and satisfy his soul-want?

In reply to this question Jesus told him that obedience to the commandments of God was necessary if he would obtain eternal life; and He quoted several of the commandments which show man's duty to his fellow men. The ruler's answer was posi-



Christ and the Rich Young Ruler.

Hofmann.

ruler. He had great possessions, and occupied a position of responsibility. He saw the love that Christ manifested toward the children brought to Him; he saw how tenderly He received them, and took them up in His arms, and his heart kindled with love for the Saviour. He felt a desire to be His disciple. He was so deeply moved that, as Christ was going on His way, he

and to draw from him the way in which he regarded Him as good. Had he realized that the One to whom he was speaking was the Son of God? What was the true sentiment of his heart?

This ruler had a high estimate of his own righteousness. He did not really suppose that he was defective in anything, yet he was not altogether satisfied. He felt the

tive: "All these things have I kept from my youth up. What lack I yet?"

Christ looked into the face of the young man, as if reading his life and searching his character. He loved him, and He hungered to give him that peace and grace and joy which would materially change his character. "One thing thou lackest," He said, "go thy way, sell whatsoever thou hast, and

give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow Me."

Christ was drawn to this young man. He knew him to be sincere in his assertion, "All these things have I kept from my youth." The Redeemer longed to create in him that discernment which would enable him to see the necessity of heart devotion and Christian goodness. He longed to see in him a humble and contrite heart, conscious of the supreme love to be given to God, and hiding its lack in the perfection of Christ.

Jesus saw in this ruler just the help He needed if the young man would become a colaborer with Him in the work of salvation. If he would place himself under Christ's guidance, he would be a power for good. In a marked degree the ruler would have represented Christ; for he possessed qualifications, which, if he were united with the Saviour, would enable him to become a divine force among men. Christ, seeing into his character, loved him. Love for Christ was awakening in the ruler's heart; for love begets love. Jesus longed to see him a coworker with Him. He longed to make him like Himself, a mirror in which the likeness of God would be reflected. He longed to develop the excellence of his character, and sanctify it to the Master's use. If the ruler had then given himself to Christ, he would have grown in the atmosphere of His presence. If he had made this choice, how different would have been his future!

"One thing thou lackest," Jesus said. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow Me." Christ read the ruler's heart. Only one thing He lacked, but that was a vital principle. He needed the love of God in the soul. This lack, unless supplied, would prove fatal to him; his whole nature would become corrupted. By indulgence, selfishness would strengthen. That he might receive the love of God, his supreme love of self must be surrendered.

The ruler was quick to discern all that Christ's words involved, and he became sad. If he had realized the value of the offered gift, quickly would he have enrolled himself as one of Christ's followers. He was a member of the honored council of the Jews, and Satan was tempting him with flattering prospects of the future. He wanted the heavenly treasure, but he also wanted to have the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life; but he was not willing to make the sacrifice. The cost of eternal life seemed too great, and he went away sorrowful; "for he had great possessions."

His claim that he had kept the law of God was a deception. He showed that riches were his idol. He could not keep the commandments of God while the world was first in his affections. He loved the gifts of God more than he loved the Giver. Christ had offered the young man fellowship with Himself. "Follow Me," He said. But the Saviour was not so much to him as his own

name among men or his possessions. To give up his earthly treasure, that was seen, for the heavenly treasure, that was unseen, was too great a risk. He refused the offer of eternal life, and went away, and ever after the world was to receive his worship.

Thousands are passing thru this ordeal, weighing Christ against the world; and many choose the world. Like the young ruler, they turn from the Saviour, saying in their hearts, I will not have this Man as my leader.

Christ's dealing with the young man is presented as an object-lesson. God has given us the rule of conduct which every one of His servants must follow. It is obedience to His law, not merely a legal obedience, but an obedience which enters into the life, and is exemplified in the character. God has set His own standard of character for all who would become subjects of His kingdom. Only those who will become coworkers with Christ, only those who will say, "Lord, all I have and all I am is Thine," will be acknowl-

edged as sons and daughters of God. All should consider what it means to desire heaven and yet to turn away because of the conditions laid down. Think of what it means to say "No" to Christ. The ruler said, "No, I can not give you all." Do we say the same? The Saviour offers to share with us the work God has given us to do. He offers to use the means God has given us to carry forward His work in the world. Only in this way can He save us.

When Christ's followers give back to the Lord His own, they are accumulating treasure which will be given to them when they shall hear the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of seeing souls redeemed, souls eternally saved, is the reward of all that put their feet in the footprints of Him who said, "Follow Me."

Christ the Word Made Flesh

By Charles Lindsay Taylor

"And the Word became flesh, and dwelt among us." John 1:14.



OW wonderfully brief is this summing up of the great story of the incarnation!—"the Word became flesh, and dwelt among us." And yet in these few words the truth is all told.

It is not for us to inquire *how* the Word could be made flesh; God says it was, and that is sufficient. It is a great "mystery" which neither the power of reasoning nor the weight of intellect can ever unravel, but, nevertheless, it is that which is understood and known in experience by every child of faith.

But look, first, at the great fact. The Son of God whose goings forth had been from the days of eternity (Micah 5:2, margin), who dwelt in glory ineffable before the foundation of the world, whose presence caused ten thousands of angels to rejoice, whose power was infinite, and whose greatness filled the universe, suddenly became a babe. Somewhere, somewhen, in some way, He was transformed; He ceased to be in heaven, and began a course upon earth. This is the fact, the mystery of godliness.

The Scriptures have much to say regarding this tremendously important fact; for had it not been that the Word of God became flesh and dwelt among men, man would have perished in his sins and earth would have been a blighted wilderness.

And what is the record? To the Philip-
pians the apostle wrote, "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men." Phil. 2:5-7. In other words,

Christ Jesus was not content to remain on an equality with His Father, so long as man, sinful and fallen, was doomed to die. The great fulness of His love and pity and unselfishness longed to break into and destroy the terrible vacuum which sin had made in man's heart and home.

In Heaven's councils it was therefore settled that the Creator should take the creature's place. Fully and absolutely He would step down from His exaltation and, assuming all man's weaknesses and sins, He would become the brother of humanity. "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same." "It behooved Him in all things to be made like unto His brethren." Heb. 2:14, 17.

"Like unto His brethren" was simply to be like unto sinners, for all His brethren had sinned. Rom. 3:23. He was therefore "made to be sin on our behalf." 2 Cor. 5:21. Like all men born in sin and subject to the laws of heredity, so He was "born of a woman, born under the law." Gal. 4:4. He was one of David's descendants "according to the flesh." Rom. 1:3.

In all this, however, there is no hint of an "immaculate conception," but on the other hand there is the direct statement that His was "sinful flesh." Rom. 8:3. The fact that our Lord stooped so low that He descended into the very pit of human vileness, that He voluntarily took into and upon Himself *all* that man because of sin is *forced* to bear, is that which gives man courage to hope and power to grasp that which God has provided. Had Jesus Christ been preserved from all hereditary taints, His life of perfect righteousness would have been

so far removed from human kind that there could have been no connection between.

The work of our Redeemer was beautifully set forth in the law given to Israel. The word "redeemer" comes from the Hebrew word which is also translated "kinsman." See Ruth 3:9, margin. A redeemer had always to be a kinsman, and not only a kinsman, but a near kinsman. Verse 12. It was required that he belong to the family whose inheritance he would preserve and whose name he would perpetuate. Thus when Jesus became the Redeemer of mankind, He took man's nature in all its sinfulness; He became a near kinsman, a Brother of the lowest degree, of whom it was written, "The Lord hath laid on Him the iniquity of us all." Isa. 53:6.

That the Lord Jesus Christ became the Brother of sinners was one of the great truths which strengthened and upheld the leader of the Reformation. Luther wrote, "Thou, Lord Jesus Christ, art my righteousness, and I am Thy sin. Thou hast taken what was mine, and hast given me what was Thine. What Thou wast not Thou didst become, in order that I might become what I was not." And another has said, "Into the world where Satan claimed dominion God permitted His Son to come, a helpless babe subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."

"The Word became flesh." "God was manifest in the flesh." 1 Tim. 3:16. When God manifested Himself in and thru the sinful flesh borne by His only-begotten Son, it was only that He might thus open the way to reveal Himself in sinful flesh whenever and wherever flesh would submit itself to His control. The Word of God which became flesh in the babe of Bethlehem seeks now to become flesh in you and in me.

The Word made flesh was the Son of God made to be a Son of Man, and as Son of Man living only to reveal God the Father. By taking man's nature and compelling that nature to submit to divine dictation, He set man an example and furnished him power. "By His humanity, Christ touched humanity; by His divinity He lays hold upon the throne of God. As the Son of Man He gave us an example of obedience; as the Son of God He gives us power to obey." In Christ, the Word made flesh, man finds the Link which connects him with heaven.

From the foundation of the world God has looked upon humanity only thru His Son. "God has adopted human nature in the person of His Son," and given His only-begotten Son "to become one of the human family, forever to retain His human nature." And so fully does God carry out His plan thru the Word made flesh that "in Christ we become more closely united to God than if we had never fallen."

When the Word became flesh, then was flesh—humanity—lifted up. When Divinity took its place in humanity, it was to the end that humanity might forever dwell with Divinity. And this is now assured. Christ

—the Word—was made flesh, therefore believers *shall* share in the divine; He *was* treated as men deserve; therefore man *shall* be treated as He deserves; He bore man's sin, therefore man *shall* have His righteousness; He *did* suffer man's death, therefore man *shall* enjoy His life.

His Mighty Love.

(Dan. 9:26, 27.)

These words can be sung as duet for soprano and alto to that beautiful melody, "O Morning Land" in Gospel Hymns (Moody and Sankey).

IN holy vision long ago
The prophet saw the Saviour's wo,
When Christ the Lord for you and me
Was nailed to the accursed tree;
When on His brow He wore the crown
Of many a sorrow, many a thorn,
To banish all of sin and night,
And bring in everlasting right;
When on His heart He bore the race,
And died for all at Calvary's place,
That we might ever with Him be
Exalted in eternity;
O mighty love! O mighty love!

Before the prophet's eyes there rose
The vision of the Saviour's woes,—
The path of grief His feet have trod,
Thou the beloved Son of God.
And one with man in pitying love
The majesty of heaven above,
"Cut off," He saw the Saviour die
"The law of God to magnify."
To save a lost and rebel race
He came to die at Calvary's place;
He shed His blood to make atone
That we with Him might have a throne.
O mighty love! O mighty love!

Shall we unmoved behold His pain?
For us shall Christ have died in vain?
Shall we refuse to let His light
Drive from our hearts sin's weary night?
O by the cross of death He bore,
And by the crown of thorns He wore,
O, by the love that led Him down
From heaven's light and love and crown,
Let us the Saviour magnify,
And daily unto self-love die,
And at His pierced feet bow low
To love the Christ who loved us so!
O mighty love! O mighty love!
FRANCES E. BOLTON.

"Private Judgment."

OUR Catholic friends tell us that the Protestant doctrine of "private judgment" is a heresy; that it has no counterpart in any department of human thought and activity.

They will say that the social organism is so complex and the division of labor has made of the human family such an army of specialists that no one man has the time or means to sound all knowledge. Hence every man must submit to authority on every subject except his own. On the subject of footwear he must submit to the shoemaker; on clothing, to the tailor; on law, to the jurist; on medicine, to the doctor, etc. And so also must he do in theology and religion. They say, "When I have a matter pertaining to law, I would not study law for myself, but simply pay my lawyer, and the thing is done without any trouble on my part. When I am sick, I go to a man who devotes his life to nothing else but the science of healing; I pay him and rest my case in his proficient hands. In religion I do the same thing. I have not the time to spend in studying theology. I pay specialists who do that for me, the same as I do in everything else.

"And this is just the reason the Catholic

church is such a solid body, while the Protestants are disintegrating more and more. Protestants, leaving to every man his choice as to what he should believe in religion, follow an irrational course—a course which can not be tolerated in other spheres of human endeavor. And since religion is one of the deepest subjects that can engage the mind of man, and since so deep a subject is left to the whims of private judgment, Babylonian confusion in Protestant ranks naturally follows."

So will argue our Catholic friends. And their theory seems fair on the face of it. But studied more carefully, taken even from their own premises, it can be seen that the argument is illusive and can be turned into a boomerang.

In the first place, our Catholic friends exercise private judgment in everything except religion. Altho they are not experts in shoemaking, in tailoring, in law, in medicine, etc., yet they will pass judgment as to the quality of goods and workmanship, and they will purchase where their judgment dictates. When in need of an attorney, they will go to one of the best reputation. Is there any one sick in the house?—the best physician is secured. And, altho my Catholic friend has never studied medicine, he will exercise his private judgment in getting the best doctor.

If Roman Catholics are free to select the *best* in every walk of life, why not in religion? We have one Pattern, one Standard—even Jesus Christ. The very humblest man can know which of all the religions comes the nearest to the great Pattern; and is he not free to exercise his private judgment in its selection, even as he is in everything else in the world?

It is true that the Protestant world is in chaos and the Catholic Church in apparent cosmos. But the unity, so-called, in the Catholic Church is forced at the expense of the greatest prerogative vouchsafed to man—spiritual liberty. And it is infinitely better to have no unity in the church with the freedom of the Spirit than to have it with such spiritual paralysis as we behold in the church of Rome.

The spiritual process in the Protestant ranks is advancement to greater and still greater light. Those churches which follow light at any cost leave the others in the same crystallized condition that the Roman Church is in. Should all churches follow light with the same advancing step, we would have the most wonderful unity and the most wonderful spiritual power that this old world has ever seen.

FELIX BLACHOWSKI.

THE word of God is solid; it will stand a thousand readings; and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—James Hamilton.

OTHER books we may read and criticize. To the Scriptures we must bow the entire soul, with all its faculties.—E. N. Kirk.

Underlying Principles of Law

By G. D. Ballou

CIVIL law is an authoritative expression of human rights. Man has a right to defend his own or the property of another, and a full right to arrest the career of the despoiler. He has a right to defend his own or the life of another against any attack and he is in duty bound at least to endeavor to restrain and confine any person who becomes dangerous to the lives of others. Failing to do this, he becomes under some circumstances partaker in the crime committed. He has a right to defend the chastity of his own or another's family against all attacks. He has a right to defend his own or the character of another.

These and other rights associated with them exist before all law, and law is but a civilized agreement in regard to an expression of these rights.

The right to defend and protect includes all law and all police regulations.

The questions of relationship to God are not a matter for human regulation. I have no right, nor has the other man, to tell any man how he shall use any portion of his time or life for which he is alone accountable to God, so long as he observes the rights of others before referred to. I have no personal right to regulate any man's conduct toward any day of rest or worship, nor has any man a personal right to regulate my conduct in reference to a day of rest or a time for worship. He has a right to defense against disturbance, so have I, whether it be rest for worship or rest for recuperation.

Now when we elect men to go to the halls of legislation to formulate laws, we delegate to them the rights which we each possess, and when they make laws protecting life and property and reputation and chastity, they are simply doing for every man what each in himself has a right to do if left to himself. But when this same Legislature undertakes to make laws regulating our conduct toward a day of rest or worship, except for the equal protection of all in their personal right to rest or worship when, where, or how they please, we begin to inquire whence they derive this right. The individuals whom they represent had no rights in this respect to delegate. They dared not tell another how to rest or when to rest for worship. So this Sunday legislation becomes a matter of usurpation pure and simple,—a mere matter of a few priests or self-appointed promoters of some religious belief, bringing to bear influences on legislators to induce them to overstep the bounds of their delegated authority and thus force some of the community into a course of conduct for which there was only a usurped human authority. This was the origin of all religious and Sunday legislation in civil government at a time when the "divine right of kings" was interpreted and controlled by priests and pre-

lates. And these religious laws have been copied into the more civilized codes of modern times without stopping to question the source of their authority. In the very nature of the case they have no right to existence in the statute books of a civilized representative government.

Let this be stated in other words: Of all the twenty millions of men in the United States of America, the personal right to command other people in regard to the observance of a day of rest either for worship or for physical ends is represented for each by zero. Now find the sum of twenty million zeroes and you get simply zero. So when their representatives meet in legislative halls to formulate laws for the people, their delegated power and rights to make laws concerning a day of compulsory rest for any purpose is represented by nothing greater than zero. If men could get the idea that nothing to nothing makes nothing, even to a million nothings, they would understand the utter lack of authority for legislation concerning a rest day, and they would sense the utter nothingness on which all this modern furor for religious legislation rests.

Limitations of Civil Power.

None of all those who clamor for these laws dares claim the right to command his neighbor in this matter as he would in any of the matters of right mentioned in the opening of this article. The grand jury that indicts for Sunday labor, the district attorney and witness who prosecute, the jury that renders the verdict of guilty, the judge that sentences, and the supreme court that sustains the verdict,—any and all these are as devoid of any personal right to command Sunday rest as they would be to compel attendance at the Lord's Supper or to order a man baptized. But either or any one of them would have a perfect right to physically restrain a man from violating life or property or any other human right. How hollow and contemptible is the civilized force that permits this game of Sunday laws to be revived and played in this century of progress, to the disgrace and discomfiture of everything that may be called Christian. The Master said, "If any man hear My words and believe not, I judge him not: for I came not to judge the world, but to save the world." But these short-sighted persons seem of late to be developing an anxiety to please their religious constituents by getting everything prepared, precedents all established, machinery of the law all in running order, so as to place men who have the courage of their convictions to follow the word of God in the role of outlaws and if possible to subject them to fines and imprisonment. The spirit of intolerance is not yet dead, and no amount of logic and appeal or of lessons from the past seems sufficient to antidote its baneful virus.

We have seen men become angry and be greatly disturbed because some one worked on Sunday, but it was not a righteous indignation because there was no right infringed in the matter, and possibly at the same time the wrathful individual might be riding on a Sunday railroad train or Sunday street-car or riding in a Sunday livery rig and regarding his own conduct and surroundings with something akin to admiration. This has been the trouble all thru the ages: somebody has been angry because some one else differed from him and did not respect his religious opinions enough to adopt them but rather showed a disposition to exercise his own God-given privileges.

Cain took this matter in his own hands. His sin and condemnation are on record. The more modern method is to create laws in the civil code which will condemn differences of religious beliefs and then in the sequel to excuse themselves and their church from all responsibility when the law is executed. If all modern Christians were as tolerant of others as they demand others to be toward them, they would not be desirous to set in motion legal methods which will cause a repetition of all the cruel persecutions of the past. It is but a generation or so since the ancestors of the leading religious bodies were undergoing the greatest indignity and persecutions just because the principles of personal religious freedom were not regarded, which gives to every man full freedom before God to worship unmolested at any time or in any manner he may choose and not be compelled to honor the other man's religion further than to scrupulously refrain from in any way molesting the quiet of his worship.

But how soon are the lessons of history forgotten! If some of our zealous Protestant religionists were compelled to bare the head or bend the knee when the Catholic bishop of some South American diocese was passing or take the flings and jeers and perhaps the stones of the mob, it might have a slightly sobering effect on their unwonted religious zeal.

The appeal of the Methodist Clergy of Chicago in 1894 to high Catholic dignitaries and even the pope himself in reference to the then existing intolerance manifested by that church toward Protestants in Peru, Bolivia, and Ecuador, asking for the same religious freedom for Protestants in those countries that Roman Catholics enjoy in this country, was treated with silence by some of those dignitaries and with evasive replies by others. This experience ought to shame Methodists at least into a proper sense of the rights of that minority in this country who desire to obey the fourth command of the law of God as all Christians profess to obey the other precepts of that law.

A sense of decent regard for personal rights or compliance with the Golden Rule must prevail or we shall be compelled to conclude that Christianity has been replaced by Popery. Let men of clear heads and true hearts tremble at future prospects, and prepare to sound the warning against all intolerance and usurpation.

Steps with Christ.

THE sinner, when converted, enters upon a new life. So great is the change that he is said to be born again; to be a new creature in Christ Jesus; to be delivered from the bondage of sin and Satan into liberty; to be taken from the mire and clay, and his feet planted upon a rock; all his ways established; and a new song put in his mouth, even praise to God. Being redeemed by the blood of the Lamb, he then opens his mouth and sings:

"Redeemed! how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed thru His infinite mercy,
His child and forever I am."

This new-born Christian pilgrim may well be exceedingly happy in his new-found peace with God. The narrow way upon which he has now entered is lit up by the rays of divine light that come from the Sun of Righteousness, who is now his dearest Friend and loving Saviour, seated upon the throne of His Father, ever ready to hear his prayers, and bestow grace and help according to his daily need. Hence he may well continue his song:

"Redeemed and so happy in Jesus!
No language my rapture can tell;
I know that the light of His presence
With me doth continually dwell."

This delightful service—this warmth and ardor of first love—ought to continue, and even increase, and abound, more and more. But such is rarely the case. The deceptive power of the wicked one, whose service the Christian pilgrim has renounced, together with the attractions and fascinations of the world, too often have the effect of causing a degree of backsliding, and the once happy soul finds himself, like the prodigal, in a strange land, starving for the heavenly manna. 'Tis then he comes to himself, resolves and sings:

"O Jesus, full of grace,
To thee I make my moan:
Let me again behold Thy face,
Call home thy banished one.
And freely my backsliding heal,
And bid me sin no more."

Having again planted his feet in the narrow pathway from which he had well nigh slipped, a fresh evidence of God's long-suffering and tender mercy fills all the avenues of his soul, and he goes on his way rejoicing, the stronger to resist temptation, because of his recent trial and victory. Now when the world with its attractions invites him to turn aside and enjoy the pleasures of sin for a season, he looks up and sings:

"Blessed Jesus, heavenly Lamb,
Thine and only Thine I am:
Take me, body, spirit, soul;
Only Thou possess the whole.
Fairer than the sons of men;
Do not let me turn again,
Nor the Fountain-head of bliss,
Leave for creature happiness."

But as this happy pilgrim continues his journey, he finds that at times it is a *battle* as well as a *march*. The great enemy of souls will occasionally engage him in the severest kind of combat. But he has put on the whole armor of God, has taken the sword of the Spirit, and hence he is invincible, and mighty thru God. He is a good soldier of Jesus Christ, able to endure hardness, and in every conflict comes off more

than conqueror thru the Captain of his salvation, and sings:

"He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

So step by step He leads us on.

H. A. ST. JOHN.

Our Bible Reading

Mountains.

1. Mountains are a symbol of stability.

"They that trust in Jehovah are as Mount Zion, which can not be moved, but abideth forever." Ps. 125: 1.

2. Mountains are a type of God's care for His people.

"As the mountains are round about Jerusalem, so Jehovah is round about His people from this time forth and forevermore." Ps. 125: 2.

3. God delivered His holy law from Sinai's sacred mountain.

"And Mount Sinai, the whole of it smoked, because Jehovah descended upon it in fire."

9. The mountains will be removed in the last great day.

"The mountains quake at Him, and the hills melt; and the earth is upheaved at His presence, yea, the world, and all that dwell therein."

"And every island fled away, and the mountains were not found." Nahum 1: 5; Rev. 16: 20.

10. Yet God will have mercy upon His people.

"For the mountains may depart, and the hills be removed; but My loving-kindness shall not depart from thee, neither shall My covenant of peace be removed, saith Jehovah that hath mercy on thee." Isa. 54: 10.



"Thy righteousness is like the great mountains." Ps. 36: 6. "Which by His strength setteth fast the mountains; being girded with power." Ps. 65: 6.

"And God spake all these words," the Ten Commandments. Ex. 19: 18; 20: 1.

4. Christ resorted to the lonely mountain-side for secret prayer.

"And it came to pass in these days, that He went out into the mountain to pray; and He continued all night in prayer to God." Luke 6: 12.

5. Christ gave His life a sacrifice on Calvary's mountain.

"And when they came unto the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left." Luke 23: 33.

6. From the Mount of Olives, Christ ascended to the Father.

"And when He had said these things, as they were looking, He was taken up; and a cloud received Him out of their sight." "Then returned they unto Jerusalem from the mount called Olivet." Acts 1: 9, 12.

7. Mountains have afforded a refuge for God's people in ages past.

"Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

"Then let them that are in Judea flee unto the mountains." Gen. 19: 17; Matt. 24: 16.

8. Mountains will again be a refuge in the perils of the last days.

"He shall dwell on high; his place of defense shall be the munitions of rocks; his bread shall be given him; his waters shall be sure." Isa. 33: 16.

11. Christ will again appear upon Mount Olivet to establish His glorious kingdom in the earth.

"And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." "And Jehovah my God shall come, and all the holy ones with Thee." "And Jehovah shall be King over all the earth." Zech. 14: 4, 5, 9.

12. In that day the redeemed will stand with Christ on Mount Zion above.

"And I saw, and behold, the Lamb standing on the Mount Zion, and with Him an hundred and forty and four thousand, having His name, and the name of His Father, written on their foreheads." "These were purchased from among men, to be the first-fruits unto God and unto the Lamb." Rev. 14: 1, 4.

13. "The mountain-lines" will again appear, and stretch before us in the glorious new earth.

"I will make all My mountains a way, and My highways shall be exalted." Isa. 49: 11.

"Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands." Isa. 55: 12.

"They shall not hurt nor destroy in all My holy mountain, saith Jehovah." Isa. 65: 25.

AUGUSTA W. HEALD.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

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Our Mission and Message.

THE mission of the SIGNS OF THE TIMES is to herald to the world the everlasting Gospel of God in the setting of that Gospel for this age, for these times.

It is ever the same Gospel, "the power of God unto salvation to every one that believeth." It is ever the Good Tidings of an Infinite Love which has spanned sin's chasm and saves the victims of transgression. It is ever based on the love of God and the sacrifice for man which love has made. It presents, as ever, justification by faith as the very basis of Christian life and character. It is the unchangeable, everlasting Gospel.

It has its various settings. It was first sounded in Eden, marred by transgression, and its symbol of faith was the blood sacrifice. For one hundred and twenty years Noah gave it to the antediluvian world with the warning of the destructive deluge to come. It was a different setting, but it was the same Gospel, demanding the same faith, repentance, and acceptance of God's plan and God's setting of the plan.

To Abraham came the same Good Tidings, but the setting again tested the faith of the patriarch. That faith must lay hold of a special promise and of local conditions of which Abel and Noah knew nothing. But it was the power of God unto salvation to the believers who grasped the Gospel as it came.

To Israel in Egypt the same Gospel was preached, based on definite prophetic time of the deliverance of God's people, and demanding the same faith in God's word of grace and the setting which He gave it.

John the Baptist brought that Gospel to the world in a new setting. The Jewish church was sunken in dead formalism and lifeless tradition. John came preaching repentance and living faith in the Saviour about to be manifested. Humanity was as the grass and its flower, frail and perishing; God's word was everything. The glory of man was laid in the dust; God's glory was exalted. John himself was content to be a voice of one crying in the wilderness, predicted seven centuries before. He knew his message and mission, knew its setting and time, and God justified his work in the salvation of souls. Soon Jesus came; the setting of the message changed, but the Gospel was still the same, potent with all the life of God to save the souls who believed.

God's Message for To-day.

And God's message for to-day is that of the same everlasting Gospel. It comes to the same wicked selfish world that it saw at the deluge or first advent. Sin has often changed form, but it is still transgression of God's law, and its wages and consequences

are still misery and death. The message finds a church divided into a Babylon of sects and creeds; a church clamoring for political power in the lobbies of legislative halls; a church wedded to human creed and tradition, or weakened and disintegrating by the corroding power of "Higher Criticism" and German rationalism; a church professedly Protestant and Biblical, but many of whose leaders reject the great basic facts of the Gospel—the Incarnation, the Atonement, the Resurrection. The eternal law of Jehovah is set aside by many, the coming of Christ is spiritualized away, and the basic principles of Christianity—man's utterly lost and helpless condition and God's free grace—are buried under a mass of formalism. The prophecies of God's word are ignored and despised, and professed heralds of the King are without messages, and the lost world is left to slumber in sin and drift on to everlasting ruin.

Yet God has not forgotten. A setting more definite than that of John the Baptist, foretold in a multitude of prophecies predicting the current conditions of church and world

to-day, is to be honored by the preaching once more of the everlasting Gospel of God, laying again the glory of man in the dust, and calling every soul to "fear God, and give GLORY to HIM; for the hour of His judgment is come; and worship [serve] Him" who created all things. Read it in Rev. 14:6-12.

It comes as of old to the individual. It brings every soul face to face with his God. It tells the truth of the Babylon of churches, fallen from power because of union with the world. It warns against the unholy combinations of church and state, which seek to control conscience in the place of God. It brings those souls who believe to stand where God can say of them, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

This in brief is, we believe, God's Gospel message for to-day. It is of infinite interest to every one. It is the mission of this journal to herald it to the world, and we plead with our readers to study it with us.

Studies in Romans

No Power Can Separate Us from His Love.

"And we know that to them that love God all things work together for good, even to them that are called according to His purpose. For whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the first-born among many brethren: and whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

"What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written: "For Thy sake we are killed all the day long."

"We were accounted as sheep for the slaughter.

"Nay, in all things we are more than conquerors thru Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:28-39.



WE know that to them that love God all things work together for good, even to them that are called according to His purpose." This is a most comforting statement. According to this text there are no mere happenings that cross the pathway of the Christian to work harm and evil to him. "All things work together" for his good. Everything that passes into the life of a Christian is working for his good. Every trial, every hardship, every suffering, indeed "all things" that the Christian will ever meet

in all his life are so woven into his experience that he comes out of the ordeal a stronger and better man. This, of course, does not apply to mere professing Christians; they who actually love God are the persons spoken of in this text.

"For whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the first-born among many brethren." Many people read this text in order that they may formulate some new quibbles or arguments about the old doctrine of foreordination. But in all your studies of the subject of "foreordination" had you observed that God has foreordained that those who accept Him are to be conformed to the image of His Son? By the power of His word the divine Father has spoken worlds into existence, and with the same power He has decreed or foreordained that His believers shall be conformed into the image of His Son. This mighty work can not be accomplished without the co-operation of the believer; it can not be done against his will. But, praise the Lord, it has been foreordained that every one who will cooperate, every one who will accept Christ, every one who will have faith in the Saviour of the world, will also be conformed into His image.

Then there can be no doubt or uncertainty in regard to the salvation of the one who places his trust in Jehovah. The all powerful decree has been issued that will produce the image of the perfect Christ in every life that is surrendered to Him. It is not a question that hinges on human weakness; salvation rests upon the solid foundation of omnipotent power, and therefore it can not fail.

All this being true, let the apostle's question ring out: "What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" Since God is for us; since God has decreed that we shall be conformed into the image of His Son, and thus have perfect characters; and since, as learned in former studies, we are to be joint heirs with Christ Himself, who can stand against us? Where is there a power that can overthrow us? Where is there a power that can cope with the mighty power of Him who loves us, and has given His Son to die for us in order that He might convince us of that love? Our God is seeking to impress us with the mighty fact that He is an impregnable fortress.

"Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." Does any one seek to lay something to our charge? Our reply is, It is our God that justifies, or makes us righteous. The workmanship is His. We have placed ourselves in our Father's hands, and He has undertaken our salvation; and now if any one has any charges to make, he will have to prefer them against the great God Himself. He is the One that will have to be met with the complaints and charges. The Lord Jesus is our Advocate before the Father's throne, and He is the Mighty One who pleads our cause. With all these powerful influences working in our behalf, what can possibly affect us? Surely we have a fortress that no enemy can ever break thru. Then, since the Lord has manifested His love toward us so abundantly, may we not say with deep earnestness and gratitude, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"? T.

The Worth of a Religion of Sense.

THERE is a good example of the unworth of a religion of sense in the fourteenth chapter of Acts. The people of Lystra saw a cripple healed. Without regard to the principles of righteousness involved, the people at once concluded that the workers of the miracle were divine, and proceeded with much pomp to render them worship. This, of course, the true messengers of God refused. A little later some shrewd enemies of these men of God came to Lystra, circulated evil reports, and then these men of Lystra stoned the healer, and he was dragged out of the city supposed to be dead.

Such is ever likely to be the fruits of a religion of sense,—of feeling and of appearance. There will yet be seen in these days of multiplying delusions manifestations of this sort of sense religion. Those who have accepted of the true religion from the

emotional side will in times of trial, when principle only will hold, see greater manifestations or appearance of power among the false religions, and will yield as tumultuously as did the people of Lystra; and many of those who have been deceived by the healings of "Hypnotism" or "Christian Science," believing it to be "the great power of God," will as readily yield to some other delusions. Many stand as did the Jews to whom Jesus said, "Except ye see signs and wonders ye will not believe." The only religion which will hold in these days is that which is founded in the simple truth of God, entirely apart from all manifestations, save the fruits of the Spirit, implicit obedience to God.

The Weakest to Be Protected.

"THE greatest good of the greatest number" is often used by good men in an utter meaningless or pernicious way. It is an end sought, an object aimed at; and in this way it is wholly selfish. There has not been any oppressive system under the sun but what its devotees hoped sometime to have the greatest number, and for their own they have sought the greatest good. The only true purpose in the state is the jealous guarding of the rights of the minority, of the poorest, the weakest. The conservation of the *rights of the one* means the conservation of the *rights of all*, and its inevitable fruitage—result, outworking—is the greatest good to the greatest number.

Our Bible Band.

Schedule for Week Ending June 27, 1908.

Sunday	June 21	2 Chron. 23, 24	Proverbs 19
Monday	" 22	" 25, 26	" 20
Tuesday	" 23	" 27, 28	" 21
Wednesday	" 24	" 29, 30	" 22
Thursday	" 25	" 31, 32	" 23
Friday	" 26	" 33, 34	" 24
Sabbath	" 27	" 35, 36	" 25
		Ezra 1, 2	" 25

Suggestive Notes.

Our readings for this week carry us thru the wonderfully interesting historical book of Chronicles, from the beginning of the reign of Joash to the Babylonian captivity. We need not take time to detail each chapter in itself. There is nothing in the record, so far as we know, but what our readers can understand. If they have time, it would be well to compare with a parallel account in 2 Kings, and so obtain fuller information. There are certain lessons, most important and precious indeed, which we may learn from this record. God deals with principles, and gives us concrete examples to enable us to understand the working out of the principles. This thing has been shown in past lessons, and is shown in the lesson for this week. Let us keep with us one of the lessons of last week; of God's earnest regard for man, His searching, so to speak, to use the language of the human, for those who are longing to do His will. This thought is expressed in 2 Chron. 16:9, "For the eyes of Jehovah run to and fro thruout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." It is the perfect heart which He desires, and no soul with longings to do God's will is unseen or unnoticed of the King of the universe.

In chapters 23 and 24 we have an instance of a king who was strong to do right only when guided by a strong, good man. Just as soon as the good man died, his own heart yielded to evil. Really all the human credit of the good that was done during the reign of Joash should be attributed not to Joash, but to the faithful priest, Jehoiada. Evidently some of the teachings of the ancestors

of Joash had taken root in his own heart, so that when the strong hand of Jehoiada was removed, the king went into the way of the house of Ahab.

Amaziah was not the worst of kings, neither was he the best. At times he yielded to the prophet; at times he yielded to idolatry. He followed the best of advice when he separated from the idolatrous Israelites. He did foolishly after he had overthrown the worshippers of the gods of Edom to set up the gods of Edom for his own worship. Nations are doing just that thing to-day. Another of the strong kings of Judah, Uzziah, followed Amaziah, one who marvelously increased the power of the kingdom, and developed the army; but in his pride he became lifted up, assumed to act in the place of the priests, and for his presumption became a leper. Jotham his son was another of the good kings who "became mighty because he ordered his ways before Jehovah his God." His reign was not long, only sixteen years. He was followed by his son who also reigned sixteen years, but who did wickedly.

Following Ahaz comes another of the great kings of Judah, Hezekiah, who reigned five and twenty years, "and he did that which was right in the eyes of Jehovah, according to all that David his father had done;" effected many good reforms, and yet made one of the greatest mistakes. God gave him the privilege of preaching the Gospel to Babylon when they came to inquire of the "wonder that was done in the land." 2 Chron. 32:31. While the king should have shown to the ambassadors the great treasures of the riches of God's grace, mercy, and power, he showed them the material wealth of the kingdom, thus arousing their covetousness and cupidity; and resulting in the end in the complete destruction and despoiling of Jerusalem.

All these chapters should be read carefully. Here is one of the lessons which we may see by careful reading. Hezekiah prayed for an extension of life when God told him that it was his time to die. God granted his request and extended his life fifteen years, and during the fifteen years, three years after he was restored, Manasseh was born, during the time of Hezekiah's great popularity and connections with the kingdoms of the world. Manasseh seemed to partake of their spirit, bred in luxury, doubtless, as were other princes of the world, and went into the most abominable wickedness that was conceivable; into the lowest forms of idolatry, till his reign became a very synonym of wickedness; yet the wonderful mercy of God is shown in his case; how that after all his sin and his trespass, when he humbled himself before God, God heard and was entreated of him.

Following the reign of Amon, the son of Manasseh, came that of Josiah, one of the most devoted of kings. Joash began his reign when young; as soon as the strong hand of his instructor was removed, he went into wickedness. Josiah, too, began his reign when young, but there was developed in him the strength of character that enabled him to stand for God, and put forth every effort to reform the people of himself alone. Following the blessed reign of Josiah, the course of Judah was rapidly downward. Transgression was heaped upon transgression; message after message was rejected, until at last Jerusalem was burned, and the people carried away to Babylon.

"Ezra" was doubtless written by the priest whose name it bears, and who also, in all probability, wrote Chronicles; it is a continuation of the book of Chronicles, showing the restoration from Babylon. The first two chapters are an enumeration of the materials and men that went up from Babylon to Jerusalem, the whole assembly numbering 42,360. What a contrast between that and the time they were called out of Egypt when they numbered more than 601,000!

Our readings in Proverbs will speak for themselves. It is worthy to note that the twenty-third chapter is one that has especially to do with temperance.



THE OUTLOOK

"Watchman,
what of
the night?"

Sunday Laws and the Presbyterian General Assembly.

THE Presbyterian Church held its one hundred and twentieth general assembly in Kansas City, Mo., commencing May 21. It came to the city when Judge Wallace had his Sunday-law campaign running at about its strongest, and as might have been expected, he was asked to address the assembly. Some of the judge's utterances on that occasion are worthy of comment, since they show the manifest tendency of this time:

"The laws of the United States are ruled by Christianity. The church needs not go to the state for an enforcement of its laws regarding the sabbath, because the law of the church is the law of the state. Especially is this true in Missouri. The Sunday law is taken from the Fourth Commandment and we have decision after decision behind us in this matter."

"The same as the law for the punishment of a murderer is taken from the Decalogue, so is the law of the sabbath. This day is set apart by God for a day of rest."

"The defamers may say that the sabbath can not be observed by law and that the Sunday laws can not be executed, but I stand as an example before you. I tell you that the sabbath is to day observed in Kansas City. It is enforced by law."

"The law is not enforced vindictively. The railroad trains and the street-cars, parts of our strenuous commercial existence in the United States, are permitted to run on Sunday. They are not stopped. The livery stables are open. People can get anything they want to eat or drink, provided there is no intoxicant in the liquid."

"The parks, the breathing spots for the people of the crowded districts, will not be closed. Those who do not see a blade of grass or a pretty flower can go to the parks and enjoy nature."

"I have eight more months to serve as criminal judge, and during that time the Sunday-closing law will be observed."



Joseph W. Folk, the Governor of Missouri.

"The sabbath is in jeopardy in the United States. From the gulf to the lakes old mammon is crying out. It is his best day. It is the best day for Venus to make way for lewdness. It is the best day for Bacchus and the brewers, and it all means destruction of the sabbath if the laws are not enforced."

The judge claims to get his Sunday law from the Fourth Commandment of the Decalogue. But the commandment speaks of the seventh day, or what is commonly called Saturday, and makes no mention of Sunday. And right here is where one of the greatest evils comes in when the attempt is made to enforce religious doctrine by civil law. In most cases the thing that God has actually commanded is swept aside and some substitute put in its place to be enforced by the human statute. And it is perfectly natural that this should be the case, for if men had the spiritual discernment that would enable them to see the truth just as God teaches it in His word, they would readily see the folly of enacting

sabbath is to-day observed in Kansas City." Then he proceeds to tell us how it is observed. "The law is not enforced vindictively. The railroad trains and the street-cars, parts of our strenuous commercial existence in the United States, are permitted to run on Sunday. . . . The livery stables are open. People can get anything they want to eat or drink, provided there is no intoxicant in the liquid."

Now let us look into the above statements a little: The judge has already told us that the authority for the Missouri Sunday-law is the Sabbath-commandment of the Decalogue. That commandment states, "Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20: 9, 10. Now if we were to admit that Sunday is the day the commandment refers to, how could it be made to appear that running

street-cars and railroad trains, and livery stables and the like could be passed over when the law of God plainly says, "Thou shalt not do any work"?

This is only a sample of the folly of all human legislation when it enters the field of a man's duty to his God. The supporters of these laws will become very enthusiastic in talking about how they have made their statutes to harmonize with the law of Jehovah, but when their acts are brought before that law they are shown to be very wide of the mark. They will make allowances and excuses for "strenuous commercial existence"

which in truth can not be made if a correct



Convention Hall, Kansas City, Where the Great Presbyterian Assembly Was Held; Capable of Seating 15,000 Persons.

a human law to support a law that God Himself had made.

Men who are attempting to enforce "sabbath laws" for the good of mankind do not realize what they are undertaking. Sabbath observance is one of the highest forms of spiritual worship. Sitting still, or doing what men call "resting," is not Sabbath-keeping. The Sabbath of the Bible points to the Creator of the heavens and the earth, and calls upon men to worship Him because He is the Creator. The Sabbath of the Bible points out the Creator, and thus distinguishes Him from the lifeless gods that do not have the power to do anything, much less to create.

We are free to admit that men may compel their fellows to be idle on some day of the week, but idleness is not Sabbath-keeping. In order for men to keep the Sabbath, they must know the God of the Sabbath, and worship Him as their Creator. For no power short of that which enabled our heavenly Father to create the worlds is sufficient to create within the individual a new heart. The power that was in creation is the same power that is in conversion, and therefore no unconverted man can truly observe the Sabbath.

Mr. Wallace says, "I tell you that the



Judge Wm. H. Wallace, of the Criminal Court, Kansas City.

character is to be formed. This "strenuous commercial existence" can so blindfold minds that they will say that running cars and livery stables and so on may be made an exception to a divine law which says, Thou shalt not do ANY work on the Sabbath day.

Judge Wallace refers to the drunkenness and lewdness that are indulged on Sunday. There is no questioning the existence of these evils. But compelling men to be idle on Sunday will not help that matter. It requires a strong character to be freed from toil and yet be able to keep out of the vices of idleness. And that is the reason why every one should recognize that Sabbath-keeping must carry with it the very highest forms of spiritual worship. If it does not have this worship, it is simple idleness, and the way is opened all the more strongly for the very lewdness and vices that the judge decries.

It is hoped by the Sunday-law advocates that they will be able to put an end to drunkenness and lewdness by compelling Sunday rest. But these things will go on just the same after the Sunday laws are all made. Then it will be seen that one more thing is needed and that is a law to compel people to attend church on that day. That is the next logical step. It may seem absurd to think of such a thing in these days when men can talk so fluently of religious freedom, but just watch the developments. Laws to compel people to attend church followed Rome's first Sunday law, and why should we expect anything different in the United States? T.

Fresh Air and Pneumonia.

THE advanced physicians are learning slowly that the very best remedies we have are the common things which God gives us. Pure water, simple living, fresh air, a clean life, are blessings within the reach of all.

Consumption has been called the great white plague, the disease which above all others is sweeping away humanity; but the last year or so has shown that the death-ratio of pneumonia is greater than that of its rival, tuberculosis. So much is it feared that eminent physicians from all parts of the country are engaged in endeavoring in some way to meet its dread ravages. This is especially true among eminent physicians in New York City. They have learned this regarding the pneumonia germ, that it works in the dark. The germ will die in an hour if exposed to fresh air, and surely this reveals the remedy, and that is to give the patient all the fresh air possible. One physician remarks: "Formerly when a patient had pneumonia, the room was closed, and the temperature kept up. Now they are treating them in the open air, with the thermometer sometimes at zero."

Personally we have known cases where every symptom indicated a severe attack of pneumonia, in which the one affected literally killed the disease by breathing. It was a very painful process. The germs multiply at an astounding rate, filling and congesting the air passages. It takes tremendous courage and endurance to do much deep breathing on such an occasion, when sometimes every breath pierces like a lance. But the fresh air inhaled is death to the germs. And it seems to us that the lesson ought to be learned for common every-day life that in proper breathing there is life.

Among the curses of civilization are closed rooms, vitiated air, shallow breathing, dark living rooms. Let all our readers join in the cry for fresh air and plenty of sunlight. In these are life and health for the body.

It seems to us a horrible thing which the *Western Watchman* suggests to mitigate the evil of drinking. It says: "Keep men from behind the bar. Women cook and serve food to the hungry in boarding-houses; they should dispense drink to the thirsty in the barrooms. Boys might help them, but no boy should be allowed behind a bar after he is old enough to work. This would eliminate the bloated, hideous, vulgar brute that now mixes insanity and serves murder drops to the unwary. Women serve liquor all over Europe, where it is dispensed in conjunction with food, and their presence is a guarantee against vulgarity and excess. Women obey the law. They keep orderly houses and make the liquor business as respectable as it can be made." We wish that were true, but our observation is that serving at the bar degrades women, lowers the standard until it is not an infrequent thing to find women brawling, swearing, and acting as indecently as men ever do. Thus far the greatest degradation of the results of liquor-drinking has been confined to the men. By all means let it go no farther than that. Among women let it be the exception, and not the rule. But the best way to mitigate the evil is to abolish it altogether.

Spiritual Dearth.—The leading journal of Methodism in the United States has this note regarding its utterances to its own denomination:



From Stereographs Copyright 1908 by Underwood & Underwood, New York.
From Left to Right, Andrew Carnegie, William J. Bryan, James J. Hill, and John Mitchell.

President Roosevelt did a wise thing, and manifested great statesmanship in calling the meeting of the governors of the states to consider the natural resources of the country. The Supreme Court was also asked to attend, together with the Cabinet. In addition to this, the President showed his true manhood in inviting ex-President Cleveland, Mr. W. J. Bryan, Mr. Andrew Carnegie, Mr. J. J. Hill, and Mr. John Mitchell,—most of whom are his opponents politically. But he felt that this was for the country, and all party differences ought to be laid aside at such a time as that. The President feels, as do many others, that the natural resources of the country, such as coal, wood, timber, and water, are being recklessly wasted; that something must be done to husband these resources or the country will be barren of them in a short time. The standing forests are great conservers of the water sources. In cold parts of the country they hold back the water in shape of snow until late in the season. Where the country is stripped of its forests, the rain falls and rushes into the rivers, causing great floods, and leaves the land dry and barren during the greater part of the warm season. Surely these things are worthy of consideration, and much more important for the people of the land than the building of great battle-ships.

"The *Christian Advocate* did not receive during the past winter so many reports of accessions as might reasonably be expected. We do not hear from any source of information of marked manifestations of divine power and human effort, and have therefore directed the attention of the churches and the pastors to the fact that God never intended His servants to wait for special outpourings, that the apostles never did so, that the founders of our special communion never did so." This is about the news that we receive from every source in these days of overwhelming commercialism, greed, and pleasure. Spirituality is at low ebb; even so Christ said it would be in the days just prior to His coming. "And because iniquity shall abound, the love of the many shall wax cold."

Reformed Spelling.—The reformed spelling seems to be making fairly good progress. It is not scientific by any means. It comes by pieces. If the whole scholastic English world could but once come to the conclusion that we would make our spelling scientific, it certainly would be a wonderful help. Some of our letters are utterly useless, as "c" for instance, always taking the place of "k" or "s" except in the combination of "ch," for which it could well be used. There are those, especially in England, who object to spelling honor, "honor," and yet Shakespeare spelled it in various ways, among which was "honor;" and so with most of the reforms thus far suggested, precedence can be found for them all thru the centuries. A few of these suggestions the SIGNS OF THE TIMES has adopted. It follows the reform which has taken place among medical men in dropping the final "e" in "bromide," "sulfide," "iodine," etc., the "ugh" in "though," and writing "thru" for "through," altho it seems to us that "throo" would be preferable.

We write "lost" instead of "lossed," why should we not write "crost" instead of "crossed"? We write blest, "blest," why not write pressed "prest," and dressed, "drest"? While everything in the world, nearly, is striving toward economy of time, it would seem as tho reformed spelling would commend itself to the majority of people. There seems, however, to be as much prejudice against it as against the American Standard Revised Version Bible. A contemporary mentions one person who declares that the Saint James Version is good enough for him. He seemed to suppose that it was a holy man who gave us our so-called "authorized" version. Our "authorized" version is like our "authorized" spelling; neither has ever been authorized by any authority which should affect people of ordinary common sense, yet it does.

The Methodists have been tremendously stirred over the refusal of the General Conference to elect Dr. Goodell, of New York, bishop, because he divorced his first wife. The story is that he did it for just and proper reasons. He is pastor of one of the very largest churches, is said to be a successful man; but politics ran high, rival candidates seemed, according to reports, to do all they could to disparage Mr. Goodell, and the result was that he was defeated. One of the first things that his congregation did was to pass a resolution of sympathy for him, and censure of the General Conference.

The "Philippine Christian Advocate" of April tells us that the elimination of the opium curse from the Philippines is a success, and that opium joints are closed. One month the law has been in force, and results were reported as "very satisfactory." Good. Let the United States apply the same principles elsewhere.

The law prohibits Chinese workmen from coming into this country, yet the anxiety to come here is evidenced from the fact that they have been smuggled across the border from Mexico to El Paso, and from there shipped in nailed-up boxes to New York, and twelve were found dead when they reached New York. A Chinese telegram from New York states: "Twelve boxes has received all right, but all *qui hin*, which means 'gone to heaven.'" Not long ago some who had been put aboard somewhere in Canada were found frozen to death in a refrigerator car.

The returns from the Oregon election, recently held, indicate that twenty-one counties have voted prohibition.



The Spain of Old and of To-Day.

THERE is perhaps in all history "no name more fraught with picturesque and romantic interest than that of the Spanish Peninsula." A historian says: "After finishing this rare bit of handiwork, nature seems to have thrown up a great ragged wall, stretching from sea to sea, to protect it; and the Pyrenees have stood for ages a frowning barrier, descending toward France on the northern side from gradually decreasing heights, but on the Spanish side in wild disorder, plunging down thru deep chasms, ravines, and precipices; with sharp cliffs towering thousands of feet skyward which better than standing armies protect the sunny plains below."

To be able to realize that the Spain of to-day is only a mere semblance of her former self, one has but to visit her decayed cities and gaze upon her fallen watch-towers. To be able to appreciate the fact that her former greatness and culture have departed, one has to mingle but very little with her present inhabitants.

Spain is situated between the thirty-sixth and forty-third degree, forty-seven minutes, north latitude; and between west longitude nine degrees, seventeen minutes, and east longitude three degrees, twenty minutes. Its greatest length from east to west is 560 miles, and breadth from north to south, 540 miles. The surface contains 193,000 square miles, or about three times more than England. With the exception of Switzerland, Spain is the most mountainous country in Europe. It is said that the country may be divided into seven distinct chains of mountains. The greatest elevations are found in the Pyrenees in the north, and the Sierra Nevada range in the southeast. The highest mountain is Mulahacen, near Granada. Its height is 11,703 feet.

There are but few rivers of much importance in Spain. Under Moorish rule, in the ninth and tenth centuries, an excellent irrigation system was established in different parts of the country. The canals and ditches

excavated so many centuries ago are being operated with success to-day; and by their use many thousands of acres of the old land of the "Don" are made to blossom as the rose.

Spain is divided into forty-nine provinces; each of these having a separate government. It can not be said tho that each has an independent government. To give an idea of how limited its power is, I will refer to one thing: Should the city board of trustees in any city be desirous of paving some street in their city, they must first make their wants known to the central government at Madrid, and from there receive permission to carry out their plans. Just imagine the city board of some California city wanting to pave one of its streets, but not being able to execute their plans, without first receiving permission from Washington, D. C.!

It is considered that the climate in Spain is superior to that of Italy. In the first place



Catalan People of Northeast Spain.

Denia are the great raisin centers, while Valencia is known all over Europe by her very fine oranges and other fruits. This climate is adapted to all fruits with which Californians are familiar.

Population and Cities.

Spain has a population of about eighteen million souls. There are numerous large cities, each having from fifty thousand to six hundred thousand inhabitants; and there are thousands of smaller cities and towns. Spanish cities are usually planned after ancient styles of architecture, so to the American traveler the exterior view of the general run of buildings affords but little attraction. Narrow streets are very prevalent, but most every city has several wide, well-shaded *ramblas* and *paseos* which very effectively break the monotony.

Altho Spain has descended from her exalted and leading position which only three cen-

turies ago she held among the nations of earth, still to-day this is a land full of interest.

As is true in every land and clime, the only power which can uplift and save the people from the awful depths into which they have fallen, is the Gospel of Christ.

In my next letter I shall write something about the Spanish people, their language, customs, etc.

FRANK S. BOND.



The Cathedral of Valencia, Spain.

it is more southern, and it is also sheltered from the north winds by the elevated Sierras running east and west. There is, however, quite a variety of climates to be found here, and consequently a greater variety in agricultural products. Spanish soil is usually light and very fertile, and being blessed with abundance of sunshine and in a number of places with a good irrigation system, this country is not only able to supply the demand of home consumption, but by her numerous exports does a big part toward supplying the markets of other European countries.

Northwestern Spain abounds with productive iron mines; the great table-lands, in the center of which is located Madrid, are almost wholly employed for the production of grains and wine. The greater portion of southern and western Spain is absorbed in the fruit industry. Stock-raising is also extensively carried on in the south as well as in central Spain. The province of Seville is famous for its superior olives. Malaga and



Art Museum, Valladolid, the Great University Center of Spain.



General View of Cathedral, Salamanca, Spain.

Our Work and Workers.

BROTHER WM. KENNEDY baptized four at Kline, Colo., May 6.

W. W. STEBBINS reports the baptism of four at Superior, Wis., the fruits of the labors of two Bible workers, Sisters Belin and Roberson.

THE little company of fifteen believers at Yoncalla, Ore., dedicated a new church building May 10, Brother W. F. Martin delivering the sermon.

"THE work is still onward in this part of the field. Last Sunday I had the pleasure of baptizing five precious souls."—M. Mackintosh, Florence, Colo.

SABBATH, April 25, nine precious souls were baptized by Brother S. T. Shadel at Marshfield, Wis., and the day following a church of twelve members was organized.

SABBATH, May 16, a church organization was perfected at Montrose, S. Dak., with twenty-two members. Brethren J. W. Christian and N. J. Ronlund had charge of the services.

THE labors of Byron and Flora Post at Chippewa Falls, Wis., the past year and a half have resulted in the establishment of a company of twenty believers at that place.

"A SABBATH-SCHOOL with twenty members has been organized two miles west of Ramsey, S. Dak. This is the result of the labor of Brother N. J. Ronlund in this neighborhood."—Northern Union Reaper.

BROTHER S. A. WELLMAN, editor of The Caribbean Watchman, published at Port-of-Spain, Trinidad, W. I., writes of baptizing thirteen at Tunapuna, Trinidad, the first-fruits of a tent-meeting held at Arouca.

At Long Creek, Ore., a church of eighteen members has been organized by Brethren F. M. Oliver and A. M. Dart. About half of the members are new converts to the truth. The church is known as the Fox Valley Church.

BROTHER AND SISTER E. H. HUNTLEY, who have been laboring for some time at Bossburg, Wash., write: "A church of twenty-two members has been organized as the result of this effort. Thus far we have baptized fifteen."

S. S. Supplies.—We still have a good supply of S. S. Record *r* at 35 cents, for schools of 20 to 90 members; class records at 10 cents; S. S. Quarterlies at five cents each. If you need a Bible, send for our "Select List of Bibles." Address, Pacific Press, Mountain View, Cal.

Here and Hereafter, or Man's Nature and Destiny. By Uriah Smith. This work is a thorough canvass of the great questions of a future existence, and the nature of man in the present life. Every text in the Bible which has any possible bearing upon these points is taken up and carefully explained. Cloth, 357 pp., \$1.00. Address this office.

Book Notices.

"Is the Bible the Word of God?—Yes." By Rev. Thomas Duncan, D.D. The Neale Publishing Co., New York and Washington, D. C.

The object of this book is to set forth in a series of essays, first that the Bible is a gift from God; and secondly, that it demands a simplicity of worship and service which is not found in the tendency of ritualism at the present time. The writer holds, erroneously, we think, to the inspiration of the thought, instead of the verbal inspiration of the Scriptures. The view that the books of the Bible are written in different styles is no indication that they were not inspired by the Spirit as to their words. God used the human material that He had; He played His music on the strings, or thru the cords, of the best instruments in His service. These, tho sounding differently, show the same Master Musician behind them all. Mr. Duncan shows that the holy Catholic Church does not apply to the Roman Catholic, but to the church of Jesus Christ wherever it may be found. He feels that the cathedral system is antagonistic to the best work in the Christian church, and in proportion as this system developed, strict discipline, zeal, self-sacrifice, and brotherly love ebbed away. The book is written from the standpoint of a member of the Protestant Episcopal Church, and is a plea for simplicity of doctrine and teaching. Many true Biblical believers would wish to go a great deal farther than Mr. Duncan goes, and yet we ought to welcome every voice that is pleading for simplicity and for the authority of the word of God.

"The Next Step in Evolution; the Present Step." By I. K. Funk, D.D., LL.D. Price, sixty cents. Funk & Wagnalls Company, New York and London.

This is the fourth edition and revision of a work written six years ago. It is an endeavor to harmonize the Bible with the author's ideas of evolution regarding the second coming of Christ. He says in his preface:

"Christ's second coming should not be understood to be a literal, physical coming, but His reappearance in the spirit and characters of His followers and in the world at large. Thomas said to Christ: 'How can we know the way, since we know not whither Thou goest?' Christ replied, 'I am the way; no man cometh to the Father but in the way I come; he must be as I am and do as I do, and then he will find the Father and he will find Me. He who willingly serves others and is kind-hearted and is pure in heart, shall see God. And in the very nature of things, none other can.'"

This states clearly the character of the work. In it all the promises of the Scriptures concerning Christ's second coming, the analogies between the two advents, and the vicarious atonement of Christ as revealed in the word, are set aside as utterly unimportant. Beautiful sentiments, nicely expressed, are made to obscure truth. No one disputes that Christ desires to live in His followers. A part of His purpose in going away was that He might more effectively do this by His ever-present Spirit; that Christ living in them would be His witness to the world of the efficiency of His sacrifice and mediation; but these do not in any wise annul, set aside, or supersede the literal second coming of "this same Jesus." The little much-lauded book is an utter perversion of almost every Scriptural truth which it touches. The great half-truths only make the error the more potent for evil. We do not wonder that New Thoughtists, Higher Critics, Spiritists, Unitarians, Evolutionists, and skeptics generally laud this book. It can never satisfy the man who knows in his own experience the personal, spiritual Christ.

"Passing Protestantism and Coming Catholicism." By Rev. Newman Smyth, D.D. \$1.00, net. Charles Scribner's Sons, New York.

This is a striking, thought-compelling title apart from its alliterative terms. Is Protestantism which changed the face of Europe in the sixteenth century and has affected the whole world since, even Roman Catholicism itself, to pass away? Is Catholicism, which many Protestants have considered as dead, to be the coming religion? Dr. Smyth is a Congregational minister, and the author of several presumably orthodox Protestant works. Has he lost faith in Protestantism? The book is divided into three parts: "Passing Protestantism," "Mediating Modernism," and "Coming Catholicism." The author's thought is that Protestantism has accomplished its work, that it no longer has authority. Among Protestants religion "has lost authority in the family life." Rome's hold is much stronger on the family. Protestantism is losing influence over communities. She loses her children. Religious education is wanting, and there are other causes for weakness. In brief, his theory is that in Protestantism there is no hope for the world; but that Modernism will so affect and modify the doctrines and discipline and spirit of the Roman Church, that out of this movement there will come

a rejuvenated, living Catholic Church which will unite both Roman Catholicism and Protestantism. Dr. Smyth expresses himself very lucidly and hopefully, but he who is versed in the "more sure word of prophecy" and in the lessons of history knows that union between Romanism and a decaying Protestantism is impossible, save to the utter destruction of the latter. The book is instructive as well as destructive.

"The Book of the Prophet Jeremiah." A new and critical translation, by Charles Rufus Brown, D.D. American Baptist Publication Society, 1630 Chestnut Street, Philadelphia.

We have not read it thru, but the translation seems excellent, and the poetical parts are thrown into metrical form. If the translator had made less attempt to edit the work by his single, double, triple, broken lines, to mark off what he assumes comes from some other source, it would have been of more value. How does he know, or why should he even assume, for instance, that the line "Before His fierce anger" does not belong to verse 26 of chapter 4, and that the words are the words of Jeremiah? If they are quotations from other prophets, let the reader find it out; this book does not inform him. These many lines injure the typographical appearance and help no one.

"The Book of Job; or the Problem of Suffering." Prepared by the late William Rainey Harper. The American Institute of Sacred Literature, Hyde Park, Chicago.

This pamphlet is a section of the Outline Bible Study courses of the Institute, selected from the longer course on the work of the Old Testament Sages, which includes a study of the Book of Proverbs, the Song of Songs, Ecclesiastes, and a general study of the relation of the work to the sages, to that of the priests and prophets and to the Messianic thought of the Old Testament. The fee of fifty cents paid for this material entitles the student to membership in the Institute for one year, with privilege of correspondence, question sheets, and certificate for his work if satisfactorily done. The study covers a period of three months. One will not always agree with the thought suggested in the questions, but the Institute outlines for the student a field of broad study which can but be beneficial.

"Between the Testaments." By the Rev. David Gregg, D.D., LL.D. Price, 75 cents, net. Funk & Wagnalls Company, New York.

This little volume is an abstract, or compendium, of the interbiblical history of the Jews, or for the period between Nehemiah and New Testament times. The work deals with the three great subjects: (1) The Jews of the Dispersion during the period between the Testaments; (2) The Jews of the homeland during that period; (3) The Old Testament Apocrypha, or the book of that period. Dr. Gregg has wrought for us a good work. There are minor errors; as, for instance, making the seventy weeks of Daniel 9 (490 years) extend from B.C. 458 to A.D. 39. But the work in general is a good bridge over the chasm of Biblical history.

"A Century of Bibles." Edited and compiled by a Sunday-school teacher. Griffith Rowland Press, Philadelphia.

This little booklet is dedicated to the Sunday-school teachers in the United States of America. It gives statistics as to the number of Bibles that have been published; has little chapters on, the one Book; the Bible above all things else; the Bible in History; Bible societies and the work which they have wrought; the number of languages in which the Bible has been translated; its circulation and its effect in the countries where it has been circulated. There is a chapter on rare copies of Bibles; the many editions; the various Bible publishers; its influence upon the legal profession; the Bible in literature; and a list of translations. We can not give the price, but it can not exceed fifty cents, may be less.

"The Bible as Good Reading." By Albert J. Beveridge. 94 pages; price probably about 50 cents. Henry Altemus Company, Philadelphia.

This little book by Senator Beveridge starts with a story of two men on a vacation in the wilderness, with nothing to read. One suggests the Bible; the other thinks it dull. But they begin, and find it of thrilling interest. The unlettered guides are interested, and the whole book, considered as a human document, was of intense interest. He counts the short stories of the Bible the best to be found in any literature; and the practical common sense of the Bible excels all. It is well worth a half-hour's reading, and is full of helpful hints.

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The Importance of Hygiene.

By J. R. Leadsworth, M.D.

OF WHAT importance is the study of hygiene? It has not been many years since a practising physician and member of a board of health in a prominent American city defined the subject as meaning muddy or bad-smelling water. Now even the most unsophisticated school-boy knows that it is a subject that has to do with healthful surroundings and healthful food and drink. To-day the hygienic department sends its sanitary officer ahead of the explorer or the civil engineer, and the most miasmatic country becomes habitable,—in some instances a home for the health-seeker. Dr. Metchinkoff, the French scientist, has truly said that while “therapeutics has gained most important victories, yet to hygiene belongs, without a doubt, the place of honor in modern medicine.”

Concrete Examples.

The island of Cuba was a hot-bed of yellow fever previous to American occupancy. But in sixteen months of rigid enforcement of sanitary laws, the island was thoroly rid of that dread disease.

Largely on account of the deadly effects of yellow fever and malaria on the canal zone, the French, after expending millions on the project, were compelled to abandon work. But with a well-organized department of hygiene in charge, and with power to enforce its measures, the most fatal diseases, malaria and yellow fever, diseases which decimated the working forces on the canal heretofore, are almost entirely eliminated from the category of diseases in that belt. In a recent report from Colonel Gores, head of the health department, he stated that “among 6,000 Americans in the employ of the commission, including some 1,200 American women and children, the families of these employees, we have but little sickness of any kind, and their general appearance is fully as vigorous and robust as that of the same number of people in the United States.”

Notwithstanding the fact that discoveries in this line have robbed many diseases of their terrors, still the study of hygiene and immunity offers a wide field of research.

Tuberculosis.

Only a few years ago, tuberculosis was considered among the incurable diseases, and being once contracted by an individual, calculations were made as to whether it was quick consumption or the more chronic form. In either event, it was assumed that it would end fatally. To-day many persons are well and strong who, some years previous, gave unmistakable evidence of being afflicted with this loathsome disease. The most approved diagnostic method fails

to show any remote effect of the disease left upon their system, and all this has come about, not by tuberculin injections, not by swallowing some mysterious compound, not by visiting some famous springs where healing comes without change of habits but in coming back to long-neglected, simple, hygienic living.

In a recent paper on this subject, Dr. Senn of Chicago gave expression to these

The Tapestry Weavers.

* LET us learn a useful lesson,
* No braver lesson can be,
* From the ways of the tapestry weavers
* On the other side of the sea,
* Above their heads the pattern hangs,
* They study it with care;
* And as to and fro the shuttle leaps
* Their eyes are fastened there.
*
* They tell this curious thing besides
* Of the patient, plodding weaver;
* He works on the wrong side evermore,
* But works for the right side ever;
* It is only when the weaving stops,
* And the web is loosed and turned,
* That he sees his real handiwork,
* That his marvelous skill is learned.
*
* Ah, the sight of its delicate beauty;
* It pays him for all the cost;
* No rarer, daintier work than his
* Was ever done by the frost.
* Then the master bringeth him golden hire
* And giveth him praise as well;
* And how happy the heart of the weaver is
* No tongue but his own can tell.
*
* The years of man are the looms of God,
* Let down from the place of the sun,
* Wherein we all are weaving,
* Till the mystic web is done;
* Weaving blindly, but weaving surely,
* Each for himself his fate,
* We may not see how the right side looks,
* We can only weave and wait.
*
* But looking above for the pattern,
* No weaver hath need to fear,
* Only let him look clear into heaven,
* The Perfect Pattern is there.
* If he keep the face of the Saviour
* Forever and always in sight,
* His toil shall be sweeter than honey,
* And his weaving sure to be right.
*
* And when his task is ended,
* And the web is turned and shown,
* He shall hear the voice of the Master,
* It shall say to him, “Well done!”
* And the white-winged angels from heaven
* To bear him thence shall come down,
* And God shall give him for hire,
* Not a golden coin, but a crown.
* —Anon.
* *****

significant words: “The clientele of the physicians is growing smaller and smaller, but their glory as humanitarians and scientists is rising and will reach the zenith after coming generations of more erudite physicians have conquered and laid at their feet the two worst enemies of mankind—tuberculosis and cancer. We are confident that tuberculosis in all its forms will soon be forced to retreat, as we know its microbic cause and are familiar with its methods of work. We have learned by long experience that the most formidable weapons in fighting this disease are not drugs but pure air,

sunshine, and nutritious, easily-digested food.”

The Simple Life.

Many people get well by dropping business cares, and artificial life incident thereto, by going to Florida or to California, but the great mass of the afflicted have not the means with which to afford such luxuries. But quite a proportion of these last named have found that health may be found in the sunshine and air and earth that is so abundant around every home. And, usually, it is had just as freely when the same conditions are applied at home as are made use of in taking a vacation in California or Arizona.

Sir Frederick Treves, Court Physician, and one of the most eminent physicians and surgeons in England, recently gave utterance to some statements that seem incredible to one who has heretofore trusted in the mysterious power of drugs as against hygienic measures. He said he believed that “the time will come when hospitals for infectious diseases will be empty and not wanted. This is to be accomplished by hygiene. The mystery of the ancient doctor, his long words and extraordinary prescription, is passing away. The multitude of shelves of bottles which surround him is also passing away and being replaced by simple living, suitable diet and plenty of sun and fresh air.” Dr. Treves looks forward to the time “when people will leave off the extraordinary habit of taking medicine when they are sick and when it will be found as anomalous for persons to die of scarlet fever, typhoid, cholera, or diphtheria as for a man to die of a wolf’s bite in England.”

Headache and Diet.

A few years ago, it would have been looked upon as an excuse for ignorance to recommend hygienic precautions for the cure of headache. In a recent number of the London *Lancet*, Dr. Harris, writing at length upon the cause and treatment of periodical headache, devotes considerable space to the effect of diet upon the various forms of this frequent malady, and ends his article with the following significant paragraph: “Lastly, the effect of an open-air life has scarcely received sufficient prominence in the treatment of many forms of toxic headache. Persons who are subject to chronic headaches should cultivate the habit of keeping their windows widely open, and the hardening process thus slowly applied will not only render the individual far less susceptible to catching ordinary colds, but his tendency to frequent headaches will often disappear, and from a listless valetudinarian with always something wrong with him, he will become brisk and healthy in mind and body.”

Helpful for Spring Days.

IF the housekeeper wants to keep her family in good health during the spring and summer months, she must look well to all the corners of the pantry, cellar, and outbuildings, and see that all decaying vegetables or fruits are cleared away and rubbish disposed of before the warm days of summer. There should be a judicious use of disinfectants. There is nothing better than lime to use in damp, moldy places, such as the cellar, and around garbage pails.

After cleaning the floors where carpets are used, fill the cracks and corners with spirits of turpentine, carbolic acid, or something else that is sure death to moths. Wash the window-glass with warm water to which a little kerosene oil has been added, without using soap, and wash outside blinds with clear water and a whisk-broom; rinse well, and stand in the shade to dry.

Your lace and muslin curtains will require very little rubbing if they are put to soak over night in warm soft water to which a small cup of kerosene oil has been added; then in the morning wash them thru a strong pearline suds, and they will require no boiling unless they have been allowed to become very soiled and yellow, and they will be beautifully white and clean.

In cleaning the kitchen sink, or where foul water is emptied, copperas dissolved in boiling water is a very cheap and effective deodorizer, one and one-half pounds of copperas dissolved in one gallon of water is about right.

If furniture is soiled and fly-specked, it can be made to look almost like new by washing a small portion at a time with warm suds, using a soft cloth, then use another soft, clean cloth, dipped in clear, cold water, to rinse off with, then a brisk rubbing with a soft piece of chamois will dry the wood and restore the high polish without marring the surface, but the washing, rinsing and drying must be done as quickly as possible. M. H.

Don't Smoke, Boys.

THERE are plenty of good reasons, says an exchange, why boys should not contract the habit of smoking, and various ways of stating them. The editor saw a practical statement of that kind a few days ago, and he quotes it for what good it may do, in spite of the fact that it is not new. A man who had more time than the editor can spare made a calculation showing that three cigars a day, at a cost of ten cents each, for 45 years, say from age 20 to 65, would amount, at six per cent, compounded annually, to the snug little fortune of \$18,100.14. Save the money, boys, and your health at the same time.

THE boy who begins cigaret smoking before he is fifteen never enters the life of the business arena; when other boys take hold of the world's work, he is in the way of the sexton and the undertaker.—David Starr Jordan.

The Vegetarian Cook Book. By E. G. Fulton. Pacific Press Publishing Company, Mountain View, Cal. Price, 75 cents. For sale at the Vegetarian Cafe, Sixth Street, Portland, Ore.

This book contains over 200 pages of recipes for meatless dishes, not strictly vegetarian, however, as they include cheese, milk, and eggs. There are many recipes for fruit and vegetable salads which are of especial value at this season of the year. Following the salads and salad dressings are soups, including ten varieties of fruit soups. After this follow 48 pages of entrees, among which is a "New England Boiled Dinner" without meat. Nuts are freely used in these preparations, and there are several good ways given for the use of macaroni. Then come vegetable recipes, among which one notices "Creamed Chestnuts."

Beverages, desserts, and special methods for cooking eggs follow, with general directions and pertinent information of value to one in search of simple and healthful, yet appetizing foods.—Portland (Ore.) Evening Telegram.

Testimonies for the Church. By Mrs. E. G. White. Bound in eight volumes, of from 300 to 770 pages each, each volume containing a complete index of subjects. Volume 1 contains a brief sketch of the early life and Christian experience of the writer of the Testimonies, together with Testimonies Nos. 1 to 14. Volume 2 contains Testimonies Nos. 15 to 20. Volume 3 contains Testimonies Nos. 21 to 25. Volume 4 contains Testimonies Nos. 26 to 30. Volume 5 contains Testimonies Nos. 31 to 33. Volume 6 contains Testimony No. 34. Volume 7 contains Testimony No. 35, price, 75 cents. Volume 8 contains Testimony No. 36, price, 75 cents. Bound in cloth, per volume, \$1.00; Full set, eight volumes, cloth, \$7.50. Volumes 1 to 6 are obtainable in limp leather, with round corners, per volume, \$1.50. Volumes 7 and 8 are also bound in limp leather, price each, \$1.25.

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A New Publication.

It would seem as tho there are enough periodicals printed at the present time without adding another to the field. This is so true that nearly every new one which appears must needs meet the people with an apology. Most of the periodicals which are published at the present time are printed solely as money-making schemes, and the interesting things they contain and the information they disseminate, which many times is valuable, are for the sole purpose, however, of making the journal of interest to a large number of people, so that it will pay financially. A few journals have conviction behind them, and those who publish them feel that they must publish them because they contain things which are necessary for the people. That is true concerning the new periodical which is to be published by the Pacific Press, the first number of which will appear in August.

The name of the new publication is the "SIGNS OF THE TIMES MONTHLY."

It has no apology to make, because it has a message to give. Its publishers believe that God has a great reform message to give to the world now; a reform which embraces every phase of Christianity, every activity of human life in which Christianity legitimately has part; but that the great center and core of this reform lies in the everlasting Gospel which includes all the work which has been wrought by our Lord Jesus Christ for fallen man, man's relationship to Him, and Christ's coming again in the clouds of heaven to gather His own.

It will present to the world the same truths as the weekly SIGNS OF THE TIMES, but it is not designed in any wise to affect the weekly, nor to limit its field as a Christian home newspaper. The special purpose for which the monthly will be

used will be in the large cities of the country, to be sold by special agents. Of course it will have its regular constituency the same as any other periodical. The price of it will be one dollar a year, each number ten cents; each number dealing with some special phase of God's great Gospel message. But it will be largely sold by agents in the great, popular centers of the country.

The editor of the journal is Asa Oscar Tait.

The publishers greatly desire to correspond with those who wish to act as agents for the paper. Excellent terms will be given those who wish to work for it, and there is a good living in the liberal commission that is paid. Write to the business manager, Mr. C. H. Jones, Mountain View, Cal., for terms.

Future Articles.—We have two series of articles now on hand which we will present before our readers soon in addition to those which are now running. One of these is entitled "The Great Day of the Lord," a subject of infinite and thrilling interest. Perhaps no subject of the Bible is spoken of with more stirring language than that of this great period, described as being one of the most interesting and terrible the world shall ever know. There are two classes of views regarding this period, one is that during that time the world will be converted; swords beaten into plow-shares, and spears into pruning-hooks; that the whole world shall learn peace. Another is that during that time the world shall be desolate. These articles written by Elder M. H. Brown, five in number, will present just what the Bible has to say in regard to the character of that day, length of the day, the evidence at the beginning of the day, and the evidence at its close. These are very definitely set forth in the Scriptures, and we are sure that those who follow the articles in the SIGNS OF THE TIMES will be well repaid for the reading upon this great subject. Another series is from an old and devoted minister of God, one who has spent all his lifetime in saving souls. His articles will be upon "The Great Work of Conversion;" "Man's Condition and Need;" "Faith and Conviction;" "Turning from Sin; and the Power of the Will;" "Born Again;" "Baptism;" "Saved to Serve;" and "The Test of the Renewed Life." Surely these articles should be of interest to every soul, not only to those who desire salvation but to those who are Christians.

World Plagues.—The *Independent* of May 28 has an article on World Plagues. It notes from several recent instances how suspicious people are; that when a new disease breaks out, or some old disease takes new phases, how quickly it is reported. It also informs people that plagues still constitute serious danger for the world. We have heard much of how epidemic diseases, called plagues, devastated the civilized world every few hundred years, during the last twenty-five centuries. Ordinarily it might be presumed there would be very little danger of such a thing as the bubonic plague spreading in these days, but those who think so have no proper idea of the present situation. Fifteen years ago when the bubonic plague appeared in India, its victims were counted by the thousands. Since then, in spite of all that the British government has tried to do, the disease has continued to rage among the teeming populations of India, and has carried away literally millions of inhabitants. The article goes on to note that when it was supposedly conquered in various places, it would break out with renewed vehemence somewhere else, and over and over again it has gone back over its own tracks and claimed new victims where it had once been eradicated. There is even now no serious hope of eradicating the disease in the near future. It follows usually the track of commerce. It reached Hongkong, found its way into portions of China, then went to Manila and claimed its victims there, reached many ports of South Africa, then Alexandria in Egypt; next it was found in Lisbon, and Lisbon does not yet feel herself free from the danger. Two cases got as far as quarantine in New York some years ago, several

in various places in South America, and then came San Francisco. The disease is carried by rats, and it is difficult to exterminate rats. The only hope of the world, *The Independent* says, is "there must be no break in its quarantine regulations; and the price of safety is eternal vigilance." Prof. Koch declares there are three places where bubonic plague is endemic: one of these is the hill country of India, another is in Arabia, probably not far from Mecca; and the third in German South Africa. In these centers the infectious material is kept constantly burning and every now and then the conflagration spreads. Science has done much in sanitary regulations for seaports, large cities, and nations in general, but unwholesome living, impoverished diet as well as too generous diet and gormandizing, makes a fertile field in which the disease germs grow. There is no doubt at all, looking at it from the world view-point, but what the earth is preparing for the plague mentioned in Revelation 16.

The Temperance number of the "Watchman" as published by the Southern Publishing Assn., Nashville, Tenn., has come to our table filled with excellent matter and decorated in blue. The first page has a blue ribbon, the old temperance badge, illuminated by waterfall, underneath which is the text, "I will give unto him that is athirst of the fountain of the water of life freely." Some of the principal articles are, "Christianity against the Liquor Traffic," by Elder A. G. Daniels; "Is It Right?" by Mrs. L. M. N. Stevens, National President W. C. T. U.; "Beer Drinking," by Dr. D. H. Kress; "The W. C. T. U. and the Temperance Movement," by Mrs. Silena M. Holman, President Tennessee W. C. T. U.; "A Plea for Prohibition," by Mrs. E. G. White; "Bible Temperance," Geo. I. Butler; "Woman's Part in the Cause of Temperance," by Eva Miller Hankins; and other articles. There are illustrations, excellent poetry, and other decorations. The price is five cents a copy; in larger numbers at lesser prices. Address the Southern Publishing Assn., Nashville, Tenn. We hope it may have a good circulation.

A despatch from Des Moines, Iowa, in the San Francisco *Bulletin* states that our church in that city was partially destroyed by fire at an early hour in the morning of June 3. No injuries to persons or loss of life is reported in the church or in the sanitarium adjoining. Patients in the sanitarium, to the number of sixty, were removed; but it seems the sanitarium did not burn. The fire chief and his assistant were injured by a collision on their way to the fire. Our brethren have our sympathy in this calamity.

The Canadian-Australia liner "Manuka," which arrived at Victoria, B. C., June 3, brought news of the destruction of a pearling fleet of forty luggers in a typhoon off the coast of West Australia. Two hundred seventy lives were lost, the beach near Broome being strewn with wreckage and bodies. About twenty of the victims were white Australians, the others, Malays, Manila men, Japanese, and Kanakas.

"The Woman's Home Companion" for June publishes a two-page reproduction of one of the most remarkable photographs ever taken. It is a photograph of 500 photographs of President Roosevelt, taken in almost every state and territory of the Union, and showing him as cowboy, rough rider, governor, lecturing, on horse-back, etc., etc. The remarkable picture is well printed in the *Companion*.

Destructive floods in Montana, unequaled in the history of railroading in the Northwest, were reported June 2 to 4. Many cities on the eastern slope of the Rockies suffered severely, the light plants of Butte and other cities being flooded. Six lives were lost and much property destroyed, the railroads probably suffering the most.