

Signs of the Times



The Truest Freedom

John 8:31-36

“If ye abide in My word,
 Then are ye truly My disciples;
 And ye shall know the truth,
 And the truth shall make you free.
 They answered unto Him,
 We are Abraham’s seed,
 And have never yet been in bondage to
 any man:
 How sayest Thou,
 Ye shall be made free?
 Jesus answered them,
 Verily, verily, I say unto you,
 Every one that committeth sin is the
 bond-servant of sin.
 And the bond-servant abideth not in
 the house forever.
 If therefore the Son shall make you free,
 Ye shall be free indeed.”

“Render unto Cæsar
 the things that are
 Cæsar’s, and unto
 God the things that
 are God’s.”

Luke 20:25.

“Not that we have
 lordship over your
 faith, but are helpers
 of your joy: for in
 faith ye stand fast.”

2 Cor. 1:24.





"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3165.—Made Free

Please explain through the Question Corner Rom. 8:2. A. W.

The meaning of Rom. 8:2 can only be found by experience. We can tell it, however, in theory. In the seventh chapter the apostle Paul points out that natural man is in bondage to his carnal heart; but in that condition, longing for release, he gets a sight of the Lord Jesus Christ, and through Him obtains freedom. Then he declares, "There is therefore now no condemnation to them that are in Christ Jesus," because Christ has forgiven all the sin and taken away the guilt which brought the condemnation. The second verse tells us by what means Christ did that: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The law in Christ is freedom, because Christ always kept that law, and the law always kept means righteousness, and "in the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. Christ Jesus therefore has in Himself a life absolutely free from sin; a life in which the power of the Spirit flows free. That Spirit was in Him life even as the law was life, for "the commandment . . . was ordained to life." Rom. 7:10. But to the man who has sinned, that law becomes the law of sin and death, because it is a perverted law; and man's carnal heart has perverted that law in his own nature, and brings him into bondage; but when he gives his all to Christ, lays down all his rebellion against God and his enmity to the law of God, the perfect law which is in Christ Jesus comes into the man's own life, and makes him free from the perverted law which he had followed in the past. This is explained later in verses 5-11. The law in Christ is perfect liberty. The law apart from Christ brings only condemnation and death.

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3166.—Pentecost

Will you please explain the way of locating the time of the feast of Pentecost? Lev. 23:11 says, "And he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." Verse 15 says, "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete." Is this Sabbath that they were to count from the day after, the ceremonial sabbath of the Passover, or the Sabbath of the Lord—the seventh day? Did Pentecost come on Sunday the year that Christ was crucified? Did it always fall on the first day of the week? If so, why is it that the Jewish people are keeping this feast on a different day of the week now? H. W. P.

1. The word "Pentecost" means fiftieth, having reference to the fiftieth day. Passages which refer to it are Ex. 23:16; 34:22; Num. 28:26-31; Deut. 16:9-14; Lev. 23:15-21.

2. The first sheaf offered at the Passover and the two leavened loaves at Pentecost marked the beginning and ending of the grain harvest, and the interval between these was called the Pentecostal season. Pentecost was used by the Jews as commemorating the giving of the law on Sinai the fiftieth day after the Exodus, or the fiftieth from the morrow after the Sabbath.

3. The Passover was marked by the full moon of the first month; that full moon did not always come on a certain day of the week, as the custom of the Jews at the present time shows. The first and last days of the Passover feast were considered holy days. It mattered not on what days of the week they came.

4. In the year of our Lord's crucifixion the Passover sabbath seems to have been the weekly Sabbath also. That weekly Sabbath was "a high day;" that is, it was the day of the Passover sabbath, too.

It is impossible, in the little space of the Question Corner, to discuss the question exhaustively. It is not one that is easy to determine, as it might seem at first sight. As a general thing it is held that the Pentecost of Acts 2:1 came on the first day of the week. And yet the very fact that the day of the week is not mentioned is positive, clear evidence that it is not the day of the week that is honored, but the antitype of the Pentecost; because one first day of the week was passed over in entire silence between the ascension and the Pentecost. If it had been the day of the week, surely the Lord would have given us mention of that day which intervened, as well as the day of the Pentecost itself. But the fact that inspiration is entirely silent upon this, shows that it is not the day of the week that is honored.

5. "The Bible Encyclopedia," by Fausset, has this note, which may be helpful: "The Jews called Pentecost 'the concluding assembly of the Passover.' If the last supper was on the legal day, the 14th of Nisan, and the Sabbath of Jesus' lying in the grave was the day of the omer, the Pentecost of Acts 2, fifty days after, must have been on the Jewish Saturday-Sabbath. Others make the 13th that of the supper; the 14th the crucifixion, the Passover day; the 15th the day of Jesus' sleep, the Saturday-Sabbath; the holy convocation, or Sunday, the first day, the omer day; fiftieth day from that would be Pentecost or Lord's day," by which Sunday is meant. This will show the reason for the two conclusions.

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3167.—Carnal Mind

Please tell me through the Question Corner whether Paul possessed a carnal mind when he made the expression found in Rom. 7:24. A. W.

When Paul made the expression found in Rom. 7:24 as an actual experience, he was just passing from the condition of the carnal mind recorded in Rom. 7:14, to the mind of the Spirit, recorded in Rom. 8:2. When he wrote the epistle, he has passed from Romans 7 to Romans 8. Romans 8 tells us what the carnal mind is. It is a mind at enmity with the law of God. It is literally the mind of the flesh, and when possessed in the Scriptural sense, means a mind which is dominant, which has a ruling power over the man. One can not be said to have the carnal mind who is merely tempted to do wrong or tempted to follow the things of the flesh. He has the carnal mind when he minds or follows the things of the flesh. "To be carnally minded is death." Paul could not be said to be carnally minded when he was walking in the light of God's law, and finding joy therein; nor can any one else. One may have temptations to sin; one may feel the movings and strivings of the flesh. The real test is the yielding; and the man who is ruled by the carnal mind, not simply yields, but goes willingly after the flesh; while the spiritual mind is a mind which delights in the law of God, and walks in all His commandments.

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3168.—The Angel Gabriel

Please give us a little light on Dan. 8:15, 16; 9:21-23; Luke 1:19. A Bible study before me on the Personality of the Holy Spirit cites these texts as evidence that it is Gabriel who occupies the place from which Satan fell. Eze. 28:11-16. A. C. C.

We do not know what the endeavor to prove that Gabriel occupies the place once occupied by Satan, has to do with the personality of the Holy Spirit. All that the passages in question reveal to us is that Gabriel was sent to Daniel with instructions from Christ, and to Zacharias with instructions concerning his son John. They teach us this and nothing more. The same angel appears to us in the Revelation, and is called Christ's angel, whom

He sent unto John, a fellow servant with the prophets of the past. Rev. 1:1-3; 22:8, 9. We do not believe that the place occupied by Satan has yet been filled, and there seems every reason to believe that it will not be until the great problem of sin is settled and all strife is banished from God's universe; then the one to whom it belongs will be given the position. If it is designed to imply by this question that Gabriel is the Holy Spirit, we can only say this,—that God places His Spirit upon His angels as He does upon human beings, and the angels in that way become the bearers of the blessings of God's Spirit even as do human beings become the bearers of the blessings. The whole thing is expressed when Gabriel addressing John speaks of himself as a fellow servant with John.

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3169.—Epistle of Barnabas

Professor Totten quotes in one of his leaflets Barnabas 13:9, 10, Apocryphal New Testament. I would like to know through the SIGNS what claim the Apocryphal New Testament has, or is generally considered to have, to inspiration.

J. P.

The Apocryphal New Testament consists of a mass of writings which began to spring up immediately after the generation of the apostles. Many of them of course contain expressions from the Bible, quotations perhaps from the words of Jesus, and some things of that kind to give them currency; but so far as the inspiration of these Scriptures is concerned, they have no claim upon us. Of the epistle of Barnabas it may be said that he is not its author; and (2) that it is of *no authority*.

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3170.—Man or the Bible

Must we always follow the Holy Bible, or our prelates? C. A. A.

The Bible by all means. To God we must give an account. Rom. 14:12. It is His Word which shall judge us in the last day; therefore it ought to be His Word which we should follow.

The other question asked by our correspondent will be answered if he will state what is meant by "deeds are awkward."



Schedule for Week Ending July 9, 1910

Sunday	July 3	1	Chronicles	27-29
Monday	" 4	2	Chronicles	1-5
Tuesday	" 5	"	"	6-8
Wednesday	" 6	"	"	9-12
Thursday	" 7	"	"	13-17
Friday	" 8	"	"	18-20
Sabbath	" 9	"	"	21-23

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OUR lesson begins with David's preparation for the building of the house of God, his charge to Solomon his son, Solomon's plans in the building of that house, and the wonderful blessing of God upon it. The Lord does not hide from us the awful mistakes made by the wisest king of Israel. Our lesson carries us through the reign of the wretched Rehoboam, who lost the Ten Tribes by his foolish stubbornness, and much of his riches also to the king of Egypt. He was followed by Abijah; then Asa, who was truly a reformer. Then came the good king Jehoshaphat, who nevertheless made the awful mistake of making alliance with wicked Israel. But unlike his father, he received reproof, and manifested marked faithfulness in his last days, in his earnest endeavor to restore completely the worship of God. His connection with the house of Israel lived after him, as shown in his progeny and successors.

Signs of the Times

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

For Terms, See Page 15
Vol. 37, Number 25

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Conceptions of Liberty

THE very longing for liberty is good, even tho that longing may be for license. To put it in another way, stagnation is death, and the soul in stagnation is not free. Liberty is life; and therefore the very longing for liberty, even tho that longing may be perverted, is hopeful. God has placed that longing in the human heart in order that man may develop and progress. Sin and selfishness have perverted it. He would have us know true liberty, and the greatest liberty is that which delivers us from the greatest bondage. The greatest bondage in this world is sin, because sin when it is finished brings death. There would be no death in God's universe if it had not been for sin, infraction of divine law. Therefore above all other longings for freedom, freedom from sin ought to be dominant.

MAN in himself has no power to free himself from sin. He finds himself in that condition.

There he was born, and the tendency of the natural heart is to be selfish and selfish always, and all man's efforts to reform in and of himself alone are but putting one form of selfishness in the place of another. The latter form may be more respected, but it is just as essentially selfish; and yet down into this awful condition of humanity God has sent the mighty Liberator. Jesus Christ, one with the Father for all eternity, comes down into this poor dark world, takes upon Himself the very nature of man, wins the victory over sin, and offers it to every soul who will yield himself to the pure and reasonable government of God, and accept of the freedom that is offered. He does not ask us to understand the *how*, or to measure the *extent*. The bondage may seem so great and our experience so sad and unsatisfactory that no power in heaven or earth can break the bondage and set us free. We may have multiplied our sins until it seems that they are great overwhelming mountains that crush us down. But

The Old Liberty Bell rung at the time the Declaration of Independence was adopted. It had cast thirty centuries before: "Proclaim Liberty throughout All the Land unto All the Inhabitants Thereof." mains. Liberty of soul is still needed by the peo-

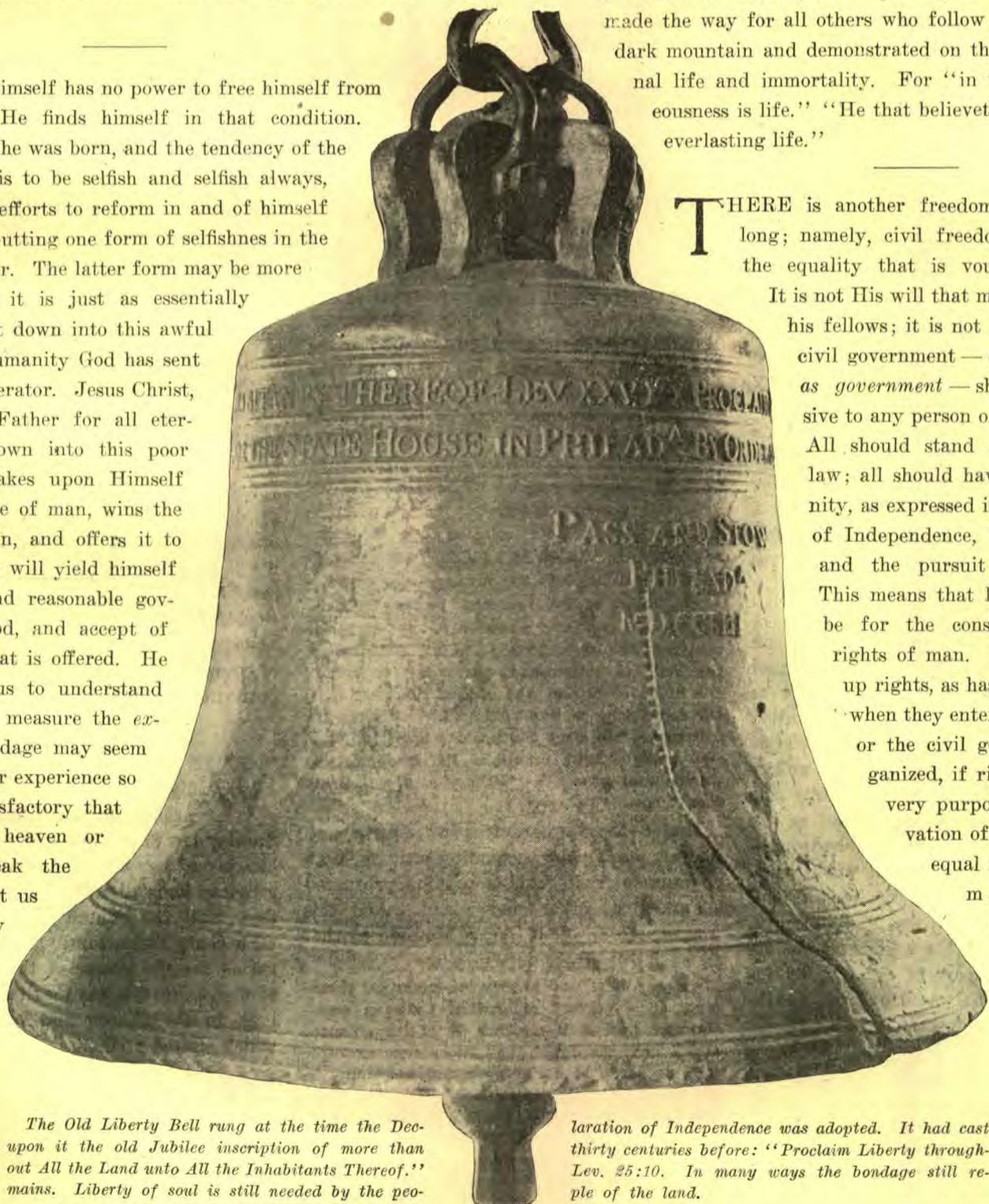
He comes to us with the assurance that "nothing is too hard" for God, and that tho the sins be "as scarlet," they shall be "white as snow," and tho they be "red like crimson, they shall be as wool."

THIS freedom, this spiritual freedom, this liberty of righteousness, He offers to every soul on earth. Whether that soul be the son of Japheth or the son of Ham, it is open alike to all; and whether the skin be white while the heart is black, He is able to cleanse the heart. But that cleansing can only be by righteousness, and the soul who accepts the cleansing must choose the righteousness. In that righteousness is life, life forevermore if persevered in. That does not mean that the grave may not hide for a time the possessor of freedom and righteousness. It hid for a time its Author; but in passing through the grave He made the way for all others who follow Him, tunneled its dark mountain and demonstrated on the hither side eternal life and immortality. For "in the way of righteousness is life." "He that believeth on the Son hath everlasting life."

THERE is another freedom for which men long; namely, civil freedom, together with the equality that is vouchsafed of God.

It is not His will that man should enslave his fellows; it is not in His order that civil government — divinely ordained *as government* — should be oppressive to any person or class of persons. All should stand equal before the law; all should have equal opportunity, as expressed in the Declaration of Independence, "of life, liberty, and the pursuit of happiness." This means that legislation should be for the conservation of the rights of man. Men do not give up rights, as has been often said, when they enter society. Society or the civil government is organized, if rightly so, for the very purpose of the conservation of human rights — equal rights for all. It means that the strong shall not oppress the weak; it means the many shall not override the few. It means that the weak shall be pro-

laration of Independence was adopted. It had cast thirty centuries before: "Proclaim Liberty throughout All the Land unto All the Inhabitants Thereof." mains. Liberty of soul is still needed by the peo-



tected and the rights of the few as well as the many respected.

It is an utterly wrong principle of government that the country shall be run for a party. That party is worthy only to die, and die forever, that has for its principles the government for its class. That political party is worthy only to live which has for its principles the *protection of the individual* however weak he may be or whatever his condition may be. *For the protection of the person and the conservation of the rights of the individual means the protection and the conservation of the rights of all — equality of mankind.*

LIBERTY to the union man means many times the strongest rule imaginable over everything not connected with the union; the exercise of the strongest tyranny over those without for the benefit of those within. It is the turning in a new form of the old Mussulman's cry, "Acknowledge Mahomet or die." We know what labor is; we sympathize with the laboring man; we recognize the cruel tyranny of unrestrained capital, the overreaching lordship of the trust, and the domineering arrogance of the great landowner, the classifying and treatment of men as mere parts of great machines worthy of notice only as they serve their purpose. All this and much more may be seen by all unprejudiced eyes. There is tyranny in it, there is slavery in it; but we do not see how liberty can be secured by substituting one form of tyranny or slavery for another. We could not conceive that the slavery of the saw would be better than the slavery of the jack-plane. In other words the tyranny of the corporation magnate seems no worse to us than that of the walking delegate. Slavery under the union may be even worse than slavery under the trust. There are honest souls outside of unions and trusts; we believe there are many honest souls within the unions, who prefer neither slavery, but who rather believe a strong, sturdy, free, independent individualism is better. Yet the bondage of sin is worse than either of these.

EQUALITY of mankind does not mean equal physical proportions, nor equal mental caliber, nor equal ability to grasp, or power to command, opportunity; but it does demand equal liberty for each one to be and say and do just as far as ability and circumstances permit. Politically the weakest is his fellow citizen's equal in life and liberty and the pursuit of happiness.

It was a glorious hour for the world when America's star rose above the horizon and shone this truth anew in the minds of men. As long as it was in the ascendant for its first one hundred years of shining, its influence over all lands was beneficent, speaking freedom to the oppressed of all nations, and hope to the despairing toiler. Seeing it shining from afar, millions in the oppressed and downtrodden monarchies, despotisms, and overcrowded countries of the Old World found here what Emerson designated *Opportunity*. And when the Old World saw

some of the best of her peoples flocking to America, rather than to her own colonies, her own feudal laws of the Dark Ages were softened, amended, or swept away before the enlightenment and liberty of America.

For that freedom our flag stood, but "how has the most fine gold become dim!" While race slavery as such has been abolished, and that part of the land of which it was the curse is better to-day, industrial slavery flourishes in the sweat-shops of our large cities; the spirit of imperialism stalks boldly abroad; we have the "masses" and the "classes," and if we do not have the "lords" we have the "servants." Gold barons, and kings and queens of various sorts, bear sway continuously and temporarily, and the Republic of America is following in the footsteps of the Republic of Rome. No longer where floats to the breeze "the Red, White, and Blue" is there freedom and equality. Man is no longer a peer of his fellows as he was but a few decades ago. And what will be its influence on the Old World?

WHEN the American ship of state was launched, it placed on the reverse side of its great seal this inscription: "*Novus Ordo Seclorum*,"—

A New Order of Things

This new order was especially manifest in these two ideas: *Government is of the people; and government is, if right, absolutely separate from religion.* This thought is well expressed in the following from George Bancroft the great historian:

"The CONSTITUTION establishes NOTHING that interferes with EQUALITY or INDIVIDUALITY. It knows NOTHING of differences by descent, or opinions, of FAVORED CLASSES, or LEGALIZED RELIGION, or the political power of property. It leaves the individual alongside the individual. . . . Religion was become avowedly the attribute of man and not of a corporation. . . . VINDICATING the RIGHT of INDIVIDUALITY even in religion, and in RELIGION ABOVE ALL, the new nation dared to set the example of accepting in its relations to God the PRINCIPLE FIRST DIVINELY ORDAINED IN JUDEA. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several states, WITHHELD from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power."—"*History of the Constitution*," book V, chapter 1.

Under these guarantees of equity and liberty, during the succeeding century, both government and genuine religion prospered as under no other government. And this was expected. Said James Madison at that time:

"Every new and successful example, therefore, of a perfect separation between ecclesiastical and civil matters, is of importance; and I have no doubt that every new example will succeed, as every past one has done, in showing that RELIGION AND GOVERNMENT WILL BOTH EXIST IN GREATER PURITY THE LESS THEY ARE MIXED TOGETHER."—*Letter to Edward Livingston, July 10, 1822.*

On this the compiler of "American State Papers" well remarks:

"How different is this from the constant opposition of so many Christians to-day against every application of the doctrine. If state chaplains are not hired, the early destruction of the state is predicted; if Sunday laws are not enforced, anathemas are pronounced against the whole nation;—and all this, too, when religion in America has prospered better, far better, under the secular principles of government than ever it did in any nation with all its religious teaching by the state. The words of General Grant should ever be remembered by the American people, 'KEEP THE CHURCH AND STATE FOREVER SEPARATE.'"—"*American State Papers*," page 77.

THE only hope of continuance in any government or organization is to abide true to its principles which gave it life. If it be false to those principles, there is nothing to preserve it. This is true of Protestantism; it is true of republicanism. The two great principles standing in the forefront of American republicanism and democracy were the equality of men; man's right to choose to worship God according to the dictates of his own conscience. These principles preserved in national life, in state and municipal government, and the hearts of the citizens of America, would perpetuate the Republic forever; but if these principles be trampled under foot, America will go as have all the other countries of the world; and instead of a shining light of liberty to the nations of the earth, she will become an *ignis fatuus* to lead the world back to the slough of despond, to the darkness of oblivion—the Dark Ages.

When she turns as she is doing from the "new order of things," which gave the world itself a new lease of life, to the Old World methods, to imperialism, to class distinction, to court honors, to religion and state union, to autocratic rule, she is leading the world from light to darkness; and the Old World, which has been groping toward the clear shining of the light, is now saying republics are a failure, American freedom and equality of men are myths or at the best but impractical ideals in government; and the whole world, in consequence of America's lapse, is reverting—in "a highly civilized manner" of course, but not the less truly—to the despotism of the Dark Ages.

WE may try to look upon the question lightly, but the wholesale demand arising from religious bodies for a Sunday law is just what Rome did in the beginning of her downfall. That demand for religious legislation marks two great things: first, that the church is losing her power with God; and secondly, that she is substituting for the power of the Spirit the arm of flesh; and this has inevitably worked ruin both to the church and to the civil body which united with it.

THIS is a matter of divine prophecy. This great part which America is playing in the world's drama, is just as truly a matter of the prophetic Word as

was the part which Rome played. It behooves every intelligent American and every true Christian to lift warning voice and earnest protest against the downward trend. It may go on in spite of him, and the prophecy assures us that it will go on to ruin; but there lies beyond this Republic and all the world's

empire the everlasting kingdom of Jesus Christ, for the glorious inheritance of which He is now gathering out His subjects ruled by their own consent, serving eternally of their own glad volition. That is the government, reader, that gives the liberty to which these imperfect notes invite you.

The wonder is not that these things are said, but that they are advanced and defended by professed Christians, by the leaders of religious bodies. It is a serious question whether the avowed enemies of the Bible have ever said half the harsh things against it that its declared believers are now doing under the mantle of Higher Criticism.

When Voltaire made his famous boast that tho twelve men founded Christianity, one man would serve to overthrow it, he did not dream that the theological savants of Europe, Asia, and America would combine in the twentieth century to aid him in his nefarious design. Neither did Tom Paine imagine when he vauntingly "unchained his lion" the "Age of Reason"—which was to devour the Bible—that from the divinity schools of Asia, the theological universities of Europe, and the sectarian colleges of America, in the twentieth century, Roman Catholic priest and Protestant divine would join forces, whose sole object would be to attack, degrade, and revile the Bible in a manner that would have amazed Voltaire and made Paine stand aghast at the bolder infidelity of these modern doctors of divinity! Higher Criticism certainly makes strange bedfellows!

Higher Criticism

By Earle Albert Rowell

VIII. Some Fruits of Higher Criticism

THE cry of years past, "What think ye of Christ?" has changed into "What think ye of the Bible?" The demand comes with a sinister insinuation, pressed, not by the Tom Paines of to-day, but by theological professors, religious leaders, world-renowned Biblical scholars. The faith that nineteen hundred years ago was "once for all delivered unto the saints," is undergoing rapid disintegration in the crucible of their blasting criticism. "What think ye of Christ?" and "What think ye of the Bible?" are associated questions, two sides of the one great question which affects the title deeds of our eternal inheritance; and it behooves us to give it careful attention and prayerful thought.

Doubt or Fact

"And God spake all these words." Did He? Is His Word of supreme value, or must it be discounted according to the ever changing results of modern "scientific criticism"? Shall man's doubts take the place of God's facts? Shall we value lightly what Christ and His disciples valued supremely? Are the oracles of God to be cut up into simply fragmentary remains that are at best woefully human, and largely a piecing together of myths, legends, and even downright inventions calculated to deceive?

This uncompromising parent of atheism is an invention of Satan for the destruction of the unwary, and the leaders of it come as angels of light—"new light" they call it. This destructive teaching is heralded on the continent of Europe by such learned Bible professors and divines as Schmidel, Delitzsch, Riehm, Dillmann, Konig, Kittel, Kohlen, Strack, Oettli, Westphal, Orelli; and in Great Britain by Robertson Smith, G. A. Smith, Driver, Sandy, Cheyne, A. B. Davidson; and in America by Briggs, Ladd, Willet, James, Bowne, and others too numerous to mention, all professed believers in revealed religion!

Briggs, one of the leading Higher Critics in the United States, in his "Study of the Holy Scriptures," page 508, says: "It is safe to say that the Bible has become a *new book* to the modern scholar, as the result of all these historical studies and the researches of historical criticism. The material has been in large part sifted and scientifically arranged."

When subjected to the microscope of hostile criticism and looked at through the spectacles of "scientific doubt," it is indeed a

"new book"! Higher Criticism is an attempt to account for the formation of the Bible according to the theory of evolution; and whatever the facts, the Bible must be hewed to pieces to fit this theory. Higher Criticism sheds upon the Bible the light from the sparks of their own kindling, and Higher Critics interpret it in the feeble glimmer of this flickering aid. As well might they use a candle to outshine the noonday sun!

Working Out Confusion

That their theories have resulted not only in no agreement, but in endless confusion, is evident from the lack of harmony among the critics themselves, which even a casual reading of their works makes irritatingly prominent. For instance, there is a difference of a thousand years as to the date of the Decalogue. The same psalms are placed nine hundred years apart by men of equal critical acumen. Duhm puts the Psalms only two hundred years B.C. And there is a divergence of eleven hundred years as to the composition of Job. This is the same as if one were unable to determine whether Columbus lived in the time of Constantine or was a contemporary of Queen Isabella! Such are some of the results of the boasted "scientific arrangement."

But while there is disagreement concerning the dates of the composition and the methods of its production, Briggs voices the unanimous sentiment of Higher Critics when he says: "We are obliged to admit that there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and of anthropology."

But that is by no means all, for "there are chronological, geographical, and other circumstantial inconsistencies and errors."—*Id.*, page 627. And he sums up thus: "*In all matters* which come within the sphere of human observation, and which constitute the framework of *divine instruction*, errors may be found."—*Id.*, page 634.

What Will the End Be?

The 119th Psalm, which Ruskin declared was one of the deepest compositions in the Bible and hence in the world, is declared by Duhm to be "the emptiest production that ever blackened paper!" Higher Criticism already claims that the "Bible history is fabricated and false from cover to cover, and usually a conscious and deliberate forgery, gangrened with error!" and yet says Briggs, "The work of historical criticism of Holy Scriptures has only begun its career."—"*Study Holy Scriptures*," page 531. If this is only the beginning, in the name of reason what will the end be?

Shall He Find Faith?

Since the story of the curse is held to be only a voice from the realm of fable, redemption must necessarily be the decadent fruitage of a hydra-headed myth; and a fabulous redemption from a fabulous curse is effected only by a nebulous, mystical, and mythical Christ, the fabulous product of unscrupulous deceivers, imposed upon an ignorant and superstitious people in an age of darkness. This theory is so prevalent among Higher Critics, and is taught so assiduously, that among the laymen of the various churches theories of Christ are rife, conclusions diverse, and faith wavering.

It is no wonder that Christ, in looking down the stream of time to the present, said, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" Luke 18:8.

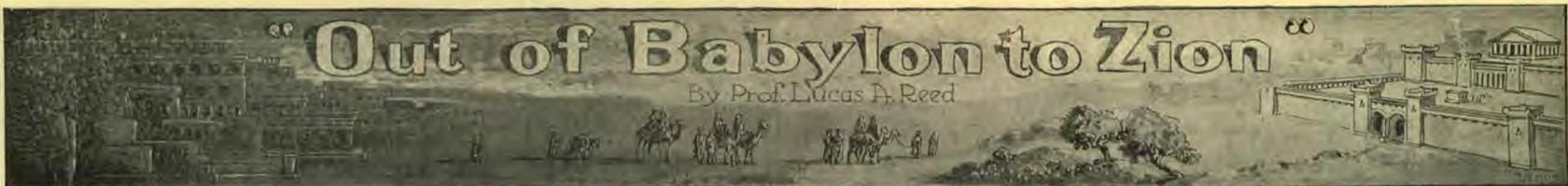
It needs no argument to show that if these new teachings were believed by foreign missionaries, their work would become paralyzed, conversions would cease, and foreign missionary work would not only languish, but would go rapidly from apathy to stupor and from stupor to profound coma, from which only the live-wire truth of the impending second coming of Christ could arouse it.

But the devout Christian need not be alarmed at the boastings of Higher Criticism. All he needs to remember is that "Thy Word is truth" (John 17:17), and that no matter what the claims of this new "science falsely so called," nor how much like "an angel of light" its advocates, "the Scripture can not be broken." John 10:35. And when they approach him with their "scientifically arranged" Bible from which are eliminated the miracles as absurd, the fall as a fable, and Christ as a myth, he need only stand

(Continued on page 9)

Out of Babylon to Zion

By Prof. Lucas A. Reed



XII. God's Mighty Assurance

GOD'S people were not to fear the nations. They were not to be alarmed at the opposition of kings.

"For thus saith the Lord of Hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts. . . . The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts." Hag. 2: 6, 7, 9.

As yet there was no decree of the Persian monarch giving them authority to continue the work at Jerusalem. A decree had come a few months before from the usurper, the Pseudo-Smerdis, compelling them to cease from the work. As yet they had no knowledge of what position Darius might take with reference to this matter. Possibly he would maintain the decree requiring them to cease from the work; but they had word from God—a decree from the Most High—to persevere in their labors, and they were obeying God.

And in these words the Lord is assuring them that He will take care of Persia and the king of Persia; that He will shake all nations; and that instead of the nations' showing opposition, the Desire of all nations shall come, and God would fill His house with glory. Altho this latter house was beginning small, perhaps unsatisfactorily, yet He assures them that its glory shall be greater than formerly; and best of all, in this temple He would give peace.

There was nothing for them to fear from the powers of the earth, for God was controlling the events of the nations.

"Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Hag. 2: 21, 22.

The Lord gives one final assurance that He will prosper them if they are obedient; that from the moment they begin to rebuild the temple, the moment that they begin again to take hold of the work, from that moment they could date the beginning of a new prosperity.

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to Me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the

pomegranate, and the olive-tree, hath not brought forth: from this day will I bless you." Hag. 2: 15-19.

In the promise that He made to His people with reference to the building of His former city, He assures them that all the treasure necessary for the building and embellishment of His house would be forthcoming. He declares, "The silver is *Mine*, and the gold is *Mine*, saith the Lord of Hosts." Hag. 2: 8.

How thoroly this statement is verified in a few months thereafter! Recorded in Ezra 6, verses 8 and 9, is a decree issued by the king of Persia, which reached them in a year or two after these statements of the Lord through Haggai; and in that decree we read these words:

"Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his

What Is Truth?

By S. O. James

WHAT is truth? was Pilate's question,
What a fitting time and place!
Troubled conscience—stern suggestion!
He had met it face to face;
There it was in humble beauty,
From the glorious court on high,
Pontius Pilate, do your duty:
Shall it live, or must it die?

Hear the mob in mad derision
While they raise their hellish cry:
"Pilate, give us your decision:
Shall He live, or shall He die?"
What a moment—what an hour!
Nothing like it from his youth!
Will he use his stately power
To condemn Incarnate Truth?

Keep your conscience now inviolate.
He is innocent, you say;
Then in justice, Pontius Pilate,
Let your word the mad mob stay.
"Shall I heed my true conviction,
And the cruel mob deny?
Save the Man from crucifixion—
Him have they condemned to die?"

No; he speaks the dreaded sentence;
Best of friends he will deny;
From that choice came no repentance:
"Take Him, scourge Him, crucify."
What will you do with Him, reader?
You must pass some sentence, too;
Will you take Him as your leader?
Now the test has come to you.

place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail."

And still later, something like sixty years afterward, another decree from a Persian king was issued in which this provision was made:

"And to carry the silver and gold, which the king and his counselors have freely offered unto the God of Israel, whose habitation is in Jerusalem, and all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the

people, and of the priests, offering willingly for the house of their God which is in Jerusalem." "And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house. And I, even Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?" Ezra 7: 15, 16, 18-23.

Truly the Lord was providing for His work and for His people. As we study the times, we are constantly impressed with the fact that the Lord would have done even more had His people relied upon Him with that faith which they should have had, and had they worked with the zeal that under the circumstances should have animated them.

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Faithful to the Bible

Euplius was arrested as a Christian in Sicily in 304. He appeared before the governor with the book of the Gospels in his hand. He was told that he ought not to keep such writings contrary to the edicts of the emperors, and was asked where he kept them. He answered that he had the book about him. He was asked to read something out of it, and opening it read, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven;" and again, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

"What does that mean?"

"It is the law of my Lord, which hath been delivered to me."

"By whom?"

"By Jesus Christ, the Son of the living God."

Then the judge, Calvisianus, said, "Since his confession makes his disobedience manifest, let him be delivered to the executioners, and examined upon the rack."

In the midst of painful tortures he was again questioned. He answered, "I declare again that I am a Christian, and read the Holy Scriptures." His tortures were increased, and he was repeatedly urged to apostatize. At last the judge said, "Sacrifice now if you would be delivered." He answered, "I sacrifice myself to Jesus Christ my God." He endured great agony, praying and thanking God till his strength failed. Then the sentence of death by the sword was pronounced against him, for "despising the edicts of the emperors, blaspheming the gods, and not repenting." The Gospel was hung about his neck, and a herald cried before him as he was led to execution, "Euplius, a Christian, the foe of the gods and of the emperors." The martyr, most joyful, cried continually, "Thanks be to Christ my God," till his head was cut off.

A Solemn Lesson

By Mrs. E. G. White

THE solemn fate of the five foolish virgins, presented in the parable of the ten virgins, is recorded to warn those who, while professing the faith of Christ, have become cold and backslidden.

The five foolish virgins represent the careless, indolent, self-satisfied professors of religion. They have a calm expectation of entering heaven sometime, yet they have not purified their souls by obeying the truth. They understand the theory of truth, but have no vital connection with God. They trust to feeling, and neglect to search the Scriptures. They are satisfied to walk in the sparks of their own kindling. We are all exhorted to be diligent, that we may make our calling and election sure. But I am greatly troubled, fearing, yes, knowing, that there are many who profess the truth who are not testing their lives and characters by God's great moral standard of righteousness. They are careless; they have not the oil of grace in their vessels with their lamps. They are cherishing hidden sins, which no human eye can see. They know that they are not pure, and without spot, and should diligently seek God, that they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God.

There are many ideas in the world as to what is sin. The deist says that sin is dishonesty, a lack of patriotism, honor, and manliness. Those who have little idea as to what constitutes religion, will tell you that sin is murder, adultery, robbery, and crime. But what does the Word of God define it to be? John writes, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Without the law we have no knowledge of what sin is. Those who have no respect for the law, will be deceived by entertaining hopes of entering heaven.

But a knowledge of the law is not enough. He who accepts the law, who acknowledges the claims of the law, who yet feels satisfied with himself, and has no experience in being born again, will fail of keeping the law, and will come under its condemnation. God's law not only covers every deed of outward life, but also penetrates to the intents and purposes of the heart. The man who will meet Christ in peace will be the man who follows in His footsteps, who takes Him for his example and righteousness. Jesus said, "I have kept My Father's commandments." He was perfect, pure, spotless. His life was the embodiment of all that was noble and holy; and whoever obeys Christ, fulfils the law of God, meets every claim upon him, treats every being as the purchase of the blood of Christ.

He who does not yield to the claims of the law of God, sets himself above God, breaks away from God's rule of right, and becomes disloyal, as did the great deceiver in the beginning. Would that some who claim to be commandment keepers could see how their cases stand in the register above. O, that all

who are falling short of the principles of righteousness, might realize that they do not meet the broad, far-reaching claims of the law of God upon them! Repentance for sin is the first step in conversion. Repentance is an intense hatred of sin in all its forms. Phariseism permits of self-complacency; and those who are self-righteous, appear to have a form of piety, but at heart they are corrupt. They may talk of their hope of heaven, when, in fact, they have not taken the first step toward heaven.

We are not under a system of mere requirements, mere justice, and unsympathizing rigor. The penalty of transgressing the law has fallen upon our Substitute and Surety, and for a time has been suspended, so that the guilty do not feel its weight; but the object of this suspension is not to teach us that its claims are over, its exactions set aside, but to attract us to holiness, to obedience. Nothing is changed except the manner of bringing men to obey the law. Obey its claims we must. The first step toward

True Freedom

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

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

— Lowell.

obedience is repentance. We are to see the excellence of its requirements by beholding the wrong of disobedience.

He who is truly repentant, he who is regenerated, hates sin. All manner of selfishness is distressing to him. Indifference to God on the part of those around him grieves him. He is not led to exalt self in the performance of his duty, but abhors self. "I abhor myself," is the language of the godly of all ages, who have had a clear view of the purity and holiness of Christ. But those who are but superficial Christians seek to exalt self by depreciating others. The clearer the views of the character of Christ the more humble will be our views of self. Like Job, Isaiah, Daniel, David, and Paul, we shall feel that our comeliness is turned in us into corruption.

Those who are represented by the foolish virgins have not this sense of their own unworthiness. They have no oil in their vessels with their lamps. The same principles of truth are presented in the parable of the two builders,— one built upon the rock, and the other upon the sand. Jesus says: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the

rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

It is not a matter of little consequence to us as to how we hear and how we treat the truth of God. To misunderstand the truth, to fail to appreciate it, because we do not cherish light that comes to us, will tend to make us careless in our character building, and we shall have our foundation laid upon the sand. The wise builder builds upon the Rock Christ Jesus, no matter what may be the inconvenience. He builds not upon human but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. The foolish builder built upon the sand, and through his carelessness, or prejudice, or through the deceptions of the natural heart, he cherishes a self-righteous spirit, and places human wisdom in the place where God's wisdom should have the supremacy; and how terrible are the consequences!

There are many unwise builders; and when the storm of temptation comes and beats upon them, it is made evident that their foundation is only sliding sand. They are left in gross darkness, without faith, without principles, and without foundation. The five foolish virgins had a real interest in the Gospel. They knew what was the perfect standard of righteousness; but their energies were paralyzed with self-love, for they lived to please and glorify themselves, and had not the oil of grace in their vessels with which to replenish their lamps. They were often distressed by the enemy, who knew their weakness, and placed darkness before them in the semblance of light. Truth, precious, life-giving truth, represented as oil, appeared to them as unessential, and Satan took advantage of their blindness, ignorance, and weakness of faith, and they had a fluctuating experience, based on uncertain principles.

All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed His coming; but the wise roused themselves at the message of His approach, and responded to the message, and their spiritual discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world. They glorified God, because they had the oil of grace in their hearts, and did the very work that their Master did before them,— went forth to seek and to save those who were lost.

The Law in the Gospel

By T. Godfrey

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1: 16-18.

IT is quite evident, from the reading of the above scripture, that the law of God and the Gospel of Christ are inseparable. Without the law there would be no need of the Gospel; for the Gospel is the means of grace which God has provided to save a fallen race from sin and death; but if there is no law, there is no sin, as the following scriptures clearly teach:

"For WHERE NO LAW IS, THERE IS NO TRANSGRESSION." Rom. 4: 15.

"Sin is not imputed when there is no law." Rom. 5: 13.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

So if there is no law, there is no sin; and if no sin, there could not have been any death. But what say the Scriptures? Let us read:

"Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For as by one man's disobedience [Adam's] many were made sinners." Rom. 5: 12, 19.

"For all have sinned, and come short of the glory of God." Rom. 3: 23.

It is very evident, then, that there is a law, that the transgression of that law is sin, and that the penalty for the transgression of that law is death. "The soul that sinneth, it shall die." Eze. 18: 4. "The wages of sin is death." Rom. 6: 23.

The Gospel is the power of God to save a fallen race from sin and death, and at the same time maintain the honor and integrity of the throne of God. For the law of God is the eternal and unchangeable rule of His moral government; and to uphold these eternal principles, and to save the transgressors from death, God "gave His only-begotten Son" to die upon the cross, to pay the penalty for a broken law, for the law demanded the life of the transgressor. The Lord, speaking by the mouth of the prophet, says: "The Lord is well pleased for His [Christ's] righteousness' sake. He will magnify the law, and make it honorable." Isa. 42: 21. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

"The Gospel of Christ" is the power of God to save the believer in the Gospel of Christ, for the Gospel can not save the unbelievers. In the Gospel is revealed the righteousness of God, which righteousness is manifested in His holy law; for the law is a transcript of the righteous character of God.

The psalmist, speaking of the righteousness of God, says:

"Thy righteousness is an everlasting righteousness, and Thy law is the truth. . . . My tongue shall speak of Thy Word: for all Thy commandments are righteousness." Ps. 119: 142, 172.

The prophet Isaiah speaks of the law and the Gospel in the following language:

"Lift up your eyes to the heavens, look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation [the Gospel] shall be forever, and My righteousness [the law] shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness [the law] shall be forever, and My salvation [the Gospel] from generation to generation." Isa. 51: 6-8.

The law occupies a very important place

The Moral Warfare

OUR fathers to their graves have gone;
Their strife is past,—their triumph won;
But sterner trials wait the race
Which rises in their honored place,—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given,—
The Light, and Truth, and Love of Heaven.
—Whittier.

in the plan of salvation. Not that the law can pardon sin; for it is not the duty of law to justify the transgressors of law, but rather to reprove them of sin, as we see from the reading of the Holy Scriptures:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3: 19, 20.

Thus the law defines sin, but can not take away sin. The law says, "Thou shalt not kill." But if we kill, we are convinced of the law as transgressors, and are under sentence of death. The law points out sin; and the Gospel brings to us the remedy for sin, which is Christ Jesus our Lord.

The apostle Paul says, "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7: 14. The spiritual law and the carnal mind are antagonistic; there is no agreement between them. The spiritual law says, "Thou shalt not covet." The carnal mind says it is right to covet. The spiritual law says, "Thou shalt not bear false witness." The carnal mind says it is right to bear false witness. The Word of God says, "The carnal mind is enmity against God; for it is not subject to the law

of God, neither indeed can be." Rom. 8: 7.

Therefore the carnal mind must be slain, and taken away, and the mind of Christ enthroned in its stead. "Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19: 7.

Again the apostle Paul speaks:

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7.

"But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 22-29.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5: 1, 2.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

The law of God being the rule of life, it is evident that it is the rule of judgment. The wise man says, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

The law of God is the great mirror of righteousness, in which are revealed all our sins. The Gospel is the power of God to save us from our sins.

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Consecration of Time

DAVID was hid in the cave of Adullam, when the Philistines were encamped at Rephaim, and at the end of the plain. David had nothing to drink for twenty-four hours; and as he lay panting in the cave, with his men of arms about him, he said, "O that one would give me drink of the water of the well of Bethlehem, that is at the gate!" It was an ejaculation which fierce thirst wrung from him. There were three brave men who at once determined to gratify his wish, and they went over the plain, where the arrows were raining down on them; but through the midst of these hurtling arrows and flying javelins they went to the well of Bethlehem, got the water, and brought a gourd full of it to the king to slake his thirst.

I know nothing richer or grander in the Old Testament, or in the history of man, than David's conduct then. He would not drink of it, but poured it out as a libation to the Lord; and why? "My God forbid it me, that I should do this thing: shall I drink

the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it."

Do you see the application I would make of this? Every hour of your human life and mine, every drop of this precious time, which God gives us in drops, was purchased with a dearer blood and more fearful peril of sacrifice than this. It was not merely through the arrows hurled from the towers of Bethlehem, it was not merely breasting the javelins of the Philistines, that Christ our Saviour purchased for us the gift of this precious time allowed to us in this life. O, no! He received into His divine breast all the arrows of hell; He poured out His most precious blood in sorrow and agony, to buy this time for you and me. Shall we drink up these hours that Christ has purchased, and waste them as they come? O, no! Say rather, I will pour them out to the Lord; I will glorify Him with this time that He has purchased for me.—*Dr. John McClintock.*

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Be Humble

DR. FRANKLIN, writing to a friend, says: "The last time I saw your father he received me in his study, and, at my departure, showed me a shorter way out of his house, through a narrow passage, crossed by a beam overhead. We were talking as we withdrew, and, I turning partly toward him, he suddenly cried, 'Stoop, stoop!' I did not know what he meant till I felt my head hit against the beam.

"He was a man that never failed to impart instruction, and on this occasion said, 'You are young, and have to go through the world; stoop as you go through it, and you will miss many hard thumps.' This advice, thus beat into my head, has been of singular service to me, and I have often thought of it when I have seen pride mortified and men brought low by carrying their heads too high."—*S. S. Times.*

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The Leper's Longing

SOME rude children in Madagascar were one day calling out, "A leper, a leper," to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady who was near by put her hand on the woman's shoulder and asked her to sit down on the grass by her. The woman fell sobbing, overcome by emotion, and cried out: "A human hand has touched me. For seven years no one has touched me." The missionary says that at that moment it flashed across her mind why it is recorded in the Gospels that Jesus touched the leper. That is just what others would not do. It was the touch of sympathy as well as of healing power.—*Mission Workers.*

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RIGHTEOUSNESS exalteth a nation; but sin is a reproach to any people.—*Solomon.*

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IN prayer it is better to have a heart without words, than words without a heart.—*John Bunyan.*

Higher Criticism

(Continued from page 5)

firmly upon the words uttered by Christ upon a similar occasion to similar doubters, and say with Him: "Ye do err, not know-

ing the Scriptures, nor the power of God." Matt. 22:29.

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WHEN you send your prayers, be sure to direct them to the Redeemer, and then they will never miscarry.—*Matthew Henry.*



The Bible and Religious Liberty

1. How did God's faithful servant Job regard classes of men before the Lord?

"If I did despise the cause of my man servant or of my maid servant, when they contended with me; what then shall I do when God riseth up? and when He visiteth, what shall I answer Him? Did not He that MADE ME . . . MAKE HIM?" Job 31:13-15.

2. How does the apostle Paul express the same truth?

"GOD THAT MADE THE WORLD and all things therein, . . . hath MADE OF ONE BLOOD ALL NATIONS OF MEN for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:24-26.

3. What does our Lord say regarding equality in His own church?

"For ONE IS YOUR MASTER, even Christ; and ALL YE ARE BRETHEREN." Matt. 23:8.

4. What does His apostle teach regarding lordship in His church?

"The elders which are among you I exhort, who am also an elder, . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; NEITHER AS BEING LORDS OVER GOD'S HERITAGE, but being ensamples to the flock." 1 Peter 5:1-3.

5. Why should they not use lordship or compulsion?

"Not for that we have DOMINION OVER YOUR FAITH, but are helpers of your joy: for BY FAITH YE STAND." 2 Cor. 1:24.

6. Can the kingdom of Christ be enforced by civil rule?

"Jesus answered, MY KINGDOM IS NOT OF THIS WORLD: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36.

7. What is the Lord's demand upon all His subjects?

"Thou shalt LOVE THE LORD THY GOD with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." See Luke 10:27; Matt. 22:37-40.

8. By what power only can the ambassador of Christ win the sinful and rebellious?

"Knowing therefore the terror of the Lord, WE PERSUADE MEN." "For the LOVE OF CHRIST constraineth us." 2 Cor. 5:11, 14.

9. By what words does our Lord define our duty toward God and earthly powers?

"Render therefore unto CAESAR the THINGS which be CAESAR'S, and unto GOD the THINGS which be GOD'S." Luke 20:25.

10. To whom then should we render custom, taxes, tribute, etc.?

"Render therefore to ALL THEIR DUES: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to

whom honor. Owe no man anything, but to love one another." Rom. 13:7, 8.

"Submit yourselves to EVERY ORDINANCE of MAN for the LORD'S SAKE." 1 Peter 2:13.

11. What should be our course when the ordinances of men conflict with the ordinances of God?

"WE OUGHT TO OBEY GOD RATHER THAN MEN." Acts 5:29.

"Whether it be right in the sight of God to harken unto you more than unto God, judge ye." Acts 4:19.

12. To whom does the Sabbath belong, and therefore to whom should it be rendered?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: in it thou shalt not do any work."

13. Does not God advise compulsion upon those who reject His truth?

"And 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. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: THE WORD THAT I HAVE SPOKEN, the same shall judge him IN THE LAST DAY."

NOTE.—We do not know how any Bible believer can read the above scriptures and then permit himself to be used inferentially, directly, or otherwise to obtain, approve, or enforce Sunday laws or any other religious legislation. The only true service which can be rendered to God, the only service acceptable to Him, is the service of love; is the service of simple faith and truth. But faith can not be compelled; neither can love. These are begotten within the heart of the child of God by a power from above which does not lie in the purview of human legislation. The only power which God has given to His servants is the power of persuasion through love by His Spirit.

It is a striking and awful contrast between those who profess to be the followers of St. Peter, those who profess to believe that Peter stands at their very head, and that his successors have been with them ever since, and the simple words which Peter has given us as quoted above. Among his professed followers are "lord popes" and "lord bishops," and other great prelates. Peter simply counted himself an elder among the other elders, and declared that there should be neither lord bishops nor prelates, "not as being lords over God's heritage." It is the duty for conscience' sake, for the Lord's sake, for the child of God to submit himself to every ordinance of men, unless mistaken men take that ordinance from the place assigned it of God, and exalt it to the throne of Deity, where it presumes to command conscience. Then the child of God can say as did the apostles of old, "We ought to obey God rather than men." Christ has given us the rule by which we may judge as to our duty. Whose image and superscription has that which presents itself to us? If it is the money of this world, the tribute is to be paid to the government. If it bears the stamp of heaven, as does the Sabbath, it is our duty to render it to God alone; but if we do not, how should mortal man assume to put himself above the Lord Jesus Christ, who leaves all these things to the last day, and declares that "if any man hear My words, and believe not, I judge him not"?



THE OUTLOOK

“Watchman,
what of
the night?”

The World's Sunday-School Convention

From Our Own Correspondent

THE world's Sunday-school Association is twenty-one years old. It is inter-denominational in character, and is pledged to work especially to extend the influence of the Bible, through the medium of the Sunday-school, in those regions of the world most in need of help.

The first World's Sunday-school Convention was held in London in 1889; the second, at St. Louis, Mo., in 1893; the third, in London in 1898; the fourth, at Jerusalem in 1904; the fifth, in Rome in 1907; and the sixth, in Washington, D. C., May 19-24, 1910.

The Seventh-day Adventist denomination had been courteously invited to send representatives to this convention, and your correspondent felt it to be a great privilege to be in attendance at a meeting representing such worldwide missionary interests. Twenty-five hundred delegates were in attendance from North America, and five hundred others wore badges indicating their connection as missionaries with about fifty different nations. Seven thousand visitors, or unofficial delegates, were present. This convention stands unequalled in the magnitude of its constituency.

The convention sat with a gigantic map of the world before its eyes. The official button showed the globe with a red cross superimposed thereon. Part of each day was given to a "roll-call of nations." In this meeting the ends of the earth came together at Washington.

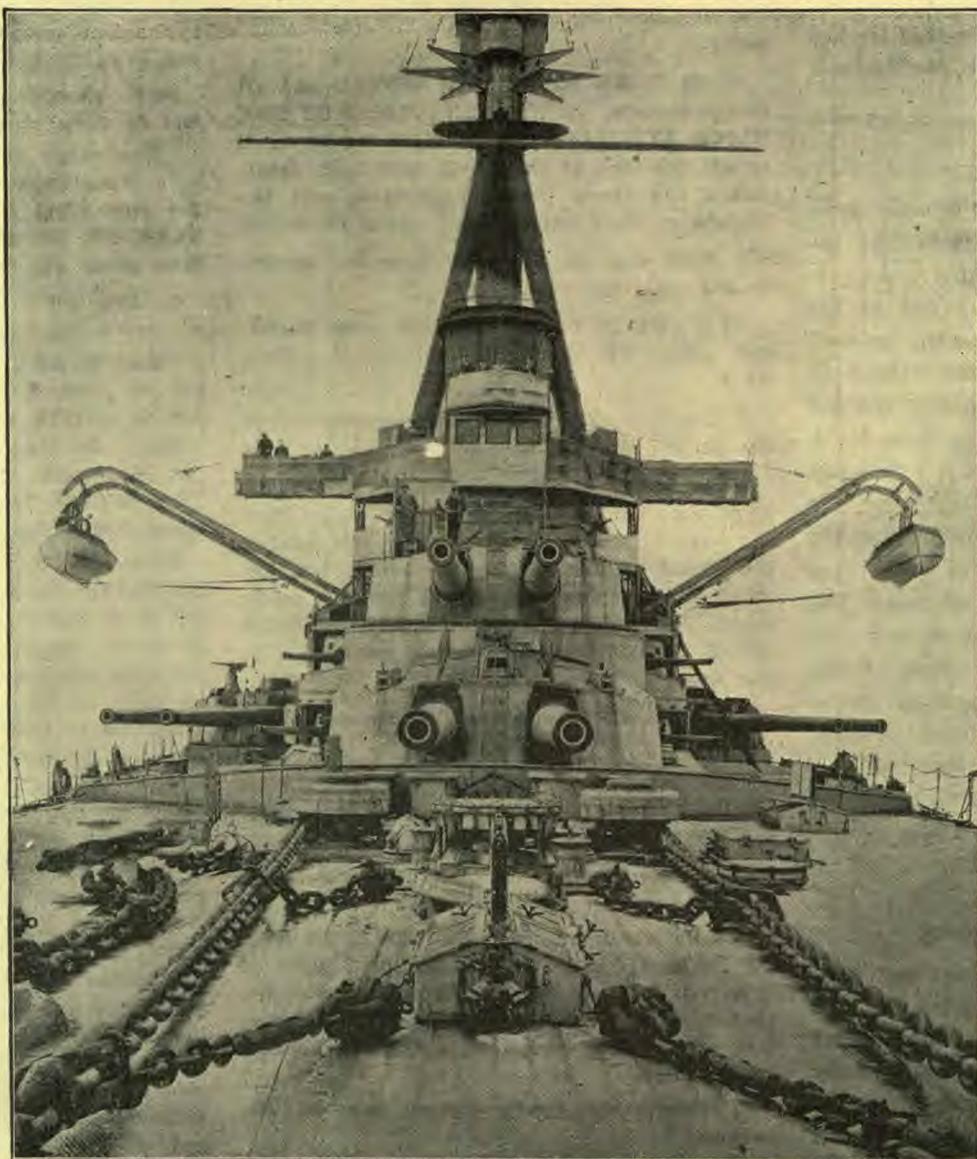
It is claimed that this is the world's largest organization. The latest reports give 27,888,000 members, of whom 16,000,000 are in the United States and Canada. The number of Sunday-schools is 285,842.

The strength of this movement in non-Christian countries is well indicated by the following items: China has 1,800 Sunday-schools with a total enrolment of 73,000 members; Japan, 1,500 schools with an enrolment of 104,000; Korea, 1,847 schools with a total of 142,000.

We should be narrow indeed did we not appreciate the tremendous influence for good which the World's Sunday-school Association, and all that it represents, is having upon the world at large. Self-sacrificing, faithful, tireless efforts are being made by the representatives of this organization in all parts of the world to place the Bible in the hands of those whose minds are clouded with the darkness of heathenism. A great army of workers are battering against the walls of superstition and ignorance which have made impossible

the entrance of the light of the Gospel into the hearts of millions of people.

The convention in Washington was distinctively missionary in spirit. It was repeatedly set forth that the agency which deals with childhood is the most potent evangelizing force in the world. The experience of these workers confirms the wisdom of our own denominational efforts to establish schools for the training and education of the children in heathen lands as the only possible way by which the establishment of the truth can be



The new Brazilian Dreadnought, "Minas Geraes," with her mighty armament, as seen from the bow looking aft. The view shows eight 12-inch and four 4.7-inch guns trained directly ahead. This is the first ship to carry 12-inch guns, and is the most powerful vessel in commission at the present time. (From the "Scientific American" of March 19, 1910.)

made possible and permanent. There is no question but what this Sunday-school organization is doing to circulate the Bible in all languages throughout the non-Christian world, will hasten the footsteps of the coming King.

MRS. L. FLORA PLUMMER.

— ★ ★ —

The New Dreadnought.—The middle of last month the latest of the super-Dreadnoughts of the United States navy was launched from the Brooklyn Navy Yard. The New York *Herald* remarks that "if in the days of the Invincible Armada the Florida had been turned loose, she could have eaten her way through all the navies of the world from that day until the development of the steel-

clad ship, even if all had been massed against her in one Titanic battle." The fleet of Nelson, we are told, would have melted away under her secondary battery of 16 5-inch guns, while a single broadside from her main battery of 10 12-inch rifles would have "carried away any single battle fleet ever gathered together in the days of wooden fighting ships." The *Herald* further points out that in one broadside the Florida hurls a heavier mass of metal than all the ships of the United States fleet that battled under Dewey at Manila twelve years ago. Her length is 520 feet; displacement, 21,825 tons; equipment, 10 12-inch and 16 5-inch guns; speed, 21 knots; horse-power, 28,000; cost, \$10,000,000.

The Florida is not quite as large as the British Colossus, which has a length of 545 feet and a displacement of 23,000 tons. Compared with the North Dakota, the Florida will exceed that ship by 1,825 tons. The belt armor will be 12 to 8 inches; the battery armor, 6½ inches; the smoke-stack protection, 9½ inches. The Navy Department maintains that no battle-ships hitherto built for any navy are as well protected from projectiles and torpedoes as the Florida and her sister the Utah.

One of the most important factors entering into the building of these ships is the awful cost. It is pointed out and admitted by naval officials that the building of such ships as the Florida renders obsolete the types of ten years ago, and relegates them to the junk heap. As a Socialist paper expresses it, "As soon as a vessel costing millions of dollars leaves the docks she enters into active competition with her sister vessels for a place on the junk pile." A daily paper declares that this is a potent and convincing argument for peace; but all this is illogical, for the power that builds a little bigger battle-ship than the Florida is very sure to feel that it has the superior ship, and if occasion offers will be willing to meet the Florida in battle.

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Drug Victims.—According to the *Literary Digest* of May 21, which quotes a Government authority, there are more drug fiends in the United States in proportion to

population than there are in China. Those addicted in the United States to drugs are estimated from one million to four million. The drug fiends of China are supposed to be about four million, or one per cent of its four hundred million population; while in this country they are estimated to be from one to four.

Prof. Irving Fisher, in his report on national vitality, declares that the use of harmful drugs in the United States is on the increase. It has also developed that in the United States, besides the use of opium, there is a wide-spread use of cocaine, a drug even more disintegrating and debauching than opium, and practically unknown in China. In Philadelphia a recent revelation shows that it has been peddled among school children. Dr. Kebler, the Government official referred to above, de-

clares that notwithstanding the fact that legislation, federal, state, and territorial, has been adverse to the indiscriminate sale and use of opium, yet it has doubled within the last forty years, besides large quantities of other drugs which are deleterious and pernicious. Many learn to use them in medicated soft drinks and various patent medicines. In some cases these ruinous nostrums claim

to cure the taste for the very drugs which they contain. Among these medicines are soothing sirups, catarrh and asthma cures, cough remedies, and headache mixtures.

The Farmer's Bulletin No. 393, issued by the Government, urges that very strict laws should be passed prohibiting and regulating the use of these poisons.

Ubiquitous Graft

Who Is Responsible?

HARLES EDWARD RUSSELL has a telling article in the July "Cosmopolitan" on "Legislative Graft and the Albany Scandal." We will not review the article or its characters. Needless to say the revelations are painful. It is a sad picture to see public men, trusted representatives of the people, convicted of crime, and pilloried in dishonor. Great trusts and companies control men who control the legislature. The sad thing is that the bribes and the bribers are considered among the "good men," men who would not be suspected only as suspicion is compelled by guilt proved. Mr. Russell remarks that these "types of the worst conditions that threaten us . . . do not lie in low brows and 'ignorant' or foreign voters, but in the corruption of politics by Big Business and **THE MOST RESPECTABLE PERSONS**; corruption that is bribery, and corruption that is only personal or partizan or political advantage, but corruption none the less. Moreover, we can see from these examples exactly how this process goes on in almost every legislature in America. **THAT IS WHAT HURTS, ALMOST EVERY LEGISLATURE IN AMERICA.**"

And then he recites the proved records of the festering mass of corruption, much of which has been told with circumstantial detail in the daily press.

The worst feature, however, of the situation is the proposed cure by Mr. Russell, which is but an echo of many other physicians of the public ills. He says:

"Obviously the source of all this evil in our legislative bodies is not Bad Men nor any other kind of men, but simply and solely Privilege. Privilege requires more Privilege, that it may make more profits. By only one way in this world can it attain its desire, and that is by the corruption of public servants and the perversion of government. . . . Men are corrupted, government is perverted, we are betrayed.

"Do we really wish to stop these evils? Then we shall have to cease to waste our time on individuals whose deeds are but the product of the system, and proceed to deal with causes instead of results."

Mr. Russell's remedy is a pitiable apology of human nature, isn't it? Privilege is a great argus-eyed, hydra-headed, multiform monster which is out for prey! He has spread his nets, reached out his thousand sucking tentacles, and has swept within his power his creators, so that they are **POWERLESS** to do right! They are not "bad men," they **MUST** do wrong! The Big Corporation **MUST** offer bribes and corrupt legislators; the legislators **MUST** accept these bribes; men **MUST** be sold and bought like so many sheep!! They are not responsible; O no, they are good men, benevolent, generous, respectable men, church-members perhaps, but for their crimes colossal, and their paralyzing examples, they must not be held responsible! It is Privilege, it is the System, the impersonal things, which are at fault; squelch them, and men will be honest!

Do you believe it, reader? Who made the System? Who demand the Privilege? Who plan the buying of more Privilege? Who

are laboring to extend the System in the few fields where its grasping, prehensile tentacles have not reached? The only answer is, Men, men, men, and more and more men, as they are educated in the school of high finance.

Mr. Russell truly says that we should "deal with causes." But we can assure him, that he will not find the causes in the things which grasping greed has builded, in the system which covetous men have devised. Tear down the system to-day, and the selfish heart of men will devise and erect another to-morrow. Shut every door of graft and special privilege to-day, demonstrate all its wickedness in figures of livid flame, and men will immediately begin to corner it once more, and to pocket its emoluments with complacent smiles; to be lauded by the public when a

Wanted—Men

"God give us men! A time like this demands

Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of lucre does not kill;

Men whom the spoils of office can not buy;

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demagog

And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking;

For while the rabble, with their thumb-worn creeds,

Their large profession, and their little deeds,

Mingle in selfish strife, lo! Freedom weeps,

Wrong rules the land, and waiting Justice sleeps."

portion of the ill-gotten gains are used for some public purpose.

THE CAUSE LIES IN THE UNREGENERATE HUMAN HEART. Take just one testimony, the words of Christ Jesus, who "knew what was in man:"

"For from within, out of the heart of **MEN**, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:21-23.

These Things Predicted

This very time and these evil things which Mr. Russell's article so graphically shows, are predicted by God's prophet:

"They hunt every man his brother with a net [the system?]. Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the evil desire of his soul: thus they weave it together. The best of them is as a briber; the most upright is worse than a thorn hedge: the day of Thy [God's] watchmen, even Thy visitation, is come; now shall be their perplexity." Micah 7:2-4.

But is there a remedy for this?—There is; it is found in the Gospel of Jesus Christ. It is found in a return to God's law, the divine standard of holiness and righteousness and equity. Why should we expect men to heed human laws when they utterly ignore God's

law? The primal cause of it all is the unregenerate heart of man, unrestrained by the fear of God, and by right religious teaching, which bring home to men's consciences their responsibility to God and to their fellows.

But human legislation will never cure the leprosy of sin. Exposure will not do it; for too many are involved; it is fast getting to be no longer a disgrace; "they all do it." Jesus Christ only can make men honest and keep them so despite all systems. Refuse, reject His remedy, and the end is certain death. Neglect His warnings, and the rocks of destruction await the drifting vessel. This is what men are doing to-day; and the destruction predicted by the "more sure word of prophecy" awaits.

But some will accept the remedy. Some will stand as men despite machines, nets, Privilege, and System. Some will be loyal to God and vindicate His truth, His remedy. Will you?

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How Protestants Are Regarded.—*The Western Watchman* of June 2 declares that the Protestant "preachers of the North are careful not to say anything in their sermons lest their people come to regard them as behind the time. Catholicism needs no defense in the Northern States. And in the majority of the states of the South the people are sufficiently enlightened to see in the Catholic Church the strongest bulwark of law and order and the most successful exponent of Christianity among the masses of the people. But the preachers of the South have not been educated on these broad and liberal lines." The editor then refers to a sermon by a Presbyterian who declares that Roman Catholicism and Roman Catholics immigrants are a menace to the country. On this the *Western Watchman* remarks: "Foreign immigration is a menace, because the vast majority of the people who land on our shores are Catholics. As well complain that all the waters that lave our thousands of miles of coast are salt. All the seas and oceans are salt. All the peoples of the world are Catholic except the few millions who dwell in the neighborhood of the North Sea. All the immigrants are Catholic because there are no other kind to come to us. Protestantism is more dead in Europe than it is in this country; and the good Protestants are the dead Protestants." It might be remarked that Rome claims her own kinship when she declares that the idolatrous of the world are Catholics. But it would seem that she might respond in a better compliment to the Northern preachers.

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According to the Oswego, New York, "Daily Palladium" of May 26 the diocesan convention of the Protestant Episcopal Church of Central New York at Syracuse, which adjourned May 25, adopted a resolution urging legislation for the renaming of the Protestant Episcopal Church. The resolution declares that "this convention desires to place itself on record as favoring such legislation as will lead to the adoption of a title of our church that will adequately set forth to the world her claim to be a true branch of the Holy Catholic Church." This was decidedly opposed by some. One clergyman declared that it would place them in a wrong position, because they had already been accused of standing between the Roman Catholic Church on the one side and the great Protestant body on the other. Former Chief Justice of the Court of Appeals, Charles Andrews, moved that it be laid on the table, but this was lost by a large majority. An effort was then made to refer the matter to a committee, but this was lost, and the resolution carried unanimously, as the opposition did not vote. It will come up at the general convention in Cincinnati, Ohio. It will be worth while to see how the general convention will consider it.

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Railway Safety.—Of the 368 railway companies reporting to the Bureau of Railway News and Statistics, 347, operating 159,657 miles of road, and carrying over 570,000,000 passengers, did not have a single fatality to a passenger in a train accident. This is a remarkable showing. Of the 400 killed, eleven roads bear most of the burden.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XVII.—The Bold Reformer— The Craven King

THOU are a proselyte, and knowest the law,' replied the prophet mildly, as the tetrarch turned and angrily strode away. In a moment, however, the mood of the king changed,' continued Lazarus, 'the anger died out of his face, and a look of deep sadness and conviction settled upon it as he slowly retraced his steps with eyes bent upon the ground.

'Again he addressed the prophet:

'Thou knowest not the woman Herodias,' he began almost pitifully, as he gazed imploringly into the stern, sad eyes of the Baptizer. 'Verily,' he continued, 'her anger is terrible when aroused, and she hath me in her power. I dare refuse her nothing. Surely when she heareth of these thy words, I may come no more to thee. Her eyes are beautiful, but her heart is like the vulture's, and knoweth no pity. And now, behold, mine own spouse, even the daughter of Aretas, hath already departed into Arabia. Thou knowest I have it in my power to make thee great with riches, if thou wilt favor me. I remember that my sin is great; but is there not forgiveness with Jehovah?' and again the deep, craven eyes of the king sought the eyes of the Baptizer.

'Verily there is forgiveness with Jehovah,' he answered firmly, 'for so saith the prophet David, "There is forgiveness with Thee, that Thou mayest be feared." But wherefore should the Almighty forgive the sin which thou dost not put away from thee? Is it not also written, O Antipas, "Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon"?''

'I have told thee,' exclaimed the tetrarch, with rising anger, 'that I can not put away my sin. Behold, I am bound as with bands of iron. Now, O thou man of God, answer me,—for verily I come to thee no more,—wilt thou not receive me—even Herod the tetrarch—as thy disciple except I put away the woman Herodias? Forget not, O son of Zacharias, that if thou dost answer me peaceably, well; if not, blame not King Herod for that which happeneth unto thee; for verily the heart of the woman Herodias submitteth not to reproof,—and vengeance will be sweet unto her.'

'Then,' continued Lazarus, 'the prophet made answer; and I shall not soon forget his words, or the flashing of his terrible eye, while his massive frame seemed to reach higher as he spake: "Thinkest thou either to bribe or to terrify the messenger of the Most High, O Antipas? Bring forth, therefore, fruits meet for repentance!"'

'The face of the king turned livid with rage, and I saw his jeweled hand tremble as he fastened his purple cloak about him, and with his chariot and attendants hastened again toward Jericho; and I suppose as soon as he reacheth Tiberias, he will assuredly make known, to the cruel princess, even Herodias, the words of the prophet.'

The speaker paused and fixed his troubled eyes upon Simon: 'What thinkest thou? Will the life of the Baptizer be endangered?'

'Verily, I know not, O Lazarus,' he replied scornfully; 'but wherefore spake the Baptizer so sternly unto the king? Of a truth it may be that he taketh his life in his hands; for surely this preacher goeth too far with his foolish tongue—prating of morality in the face of the king himself. Thinkest thou, O Lazarus, that the prophet remembereth that Malthace the mother of Antipas was a Samaritan? Now verily a man with so great a message as hath this prophet, should put aside the prejudices of our nation. Moreover, the king's father had many wives, and no man forbade him; and shall the royal son, King Antipas, receive the anathema of this rash prophet because he hath two wives?'

Lazarus of Bethany cast a look of indignation and astonishment at the speaker, while Martha impulsively answered:

'What wouldst thou, Simon? shall the wilderness prophet rebuke the sins of the publicans and of the harlots, while he excuseth those of the tetrarch? Of a truth thou art an offense unto me!'

'Verily, O Simon,' began Magdalene mildly, 'thou wouldst not that the grievous sin of Herod Antipas be unrebuked, and that the Baptist allow him publicly to profess himself his disciple, while yet his sin remaineth with him? Then would other men behold, and turn not from their iniquity. Surely Lazarus,' she continued, glancing at her brother, 'surely our friend Simon would not that iniquity prosper,—he only feareth for the life of the prophet. What sayest thou, Simon?'

'Thou sayest well, my Magdalene,' replied Simon, as he tossed his reckless head, 'but that which is sin to one man, is innocent pleasure to another. Let each man, therefore, judge what is right. If, as the Sadducees teach, there be no resurrection from the dead, it mattereth little.'

Mary Magdalene did not reply; but in her innocent heart she questioned to what length such a doctrine might lead. And perhaps for the first time in her life, a feeling of distrust and uneasi-

Morn at Nazareth

By Joaquin Miller

I THINK I see Him now at morn,
Before the sudden burst of day,
Above the silver fields of corn,
Where He has gone apart to pray;
I think I see Him looking thoughtful down,
Beyond the corn, beyond the waking town,

Beyond the silvered mists that rise,
From all night toiling in the corn;
The mists have duties up the skies;
The skies have duties up the morn;
Whilst all the world is wondrous fair,
To make the fair world still more wondrous fair,

More lordly fair, the stately morn
Moves down her walks of golden wheat;
Her guards of honor gild the corn
In golden pathway for God's feet;
Her purple hills she crowns with crowns of gold,
And majesty before the Lord is rolled.

—The California Weekly.

ness came over her,—a kind of fear toward this man, her betrothed, and he a Pharisee, who could so easily, so carelessly, give expression to such thoughts as these.

Adah, the hostess, was just about to turn the conversation into another channel, for she was gifted with true Eastern tact and hospitality, and she feared that some misunderstanding or unpleasantness might arise between her guests; when suddenly the little maid announced the coming of Matthias, the servant of Machbor the ruler.

'Ho, Matthias, comest thou this day from Jericho?' questioned Adah, cordially. 'And how are Machbor and his wife Zilpha, and their household?'

'They are in good health; and they have sent me that I might tell you that the Man of Nazareth, the Messiah of the prophets, hath returned from the wilderness of Judea, and hath been seen by Machbor this day, and Machbor reckoneth that He will be at the camp of the Baptizer on the morrow.'

This announcement was received most joyfully by all, unless it may have been Simon; but Matthias continued:

'My master hath also received a letter from his friend Jairus, the ruler of Capernaum, and he cometh up to the Jordan to-morrow, with his wife and little daughter. Hast thou heard the prophet to-day?' he questioned, addressing Lazarus.

'We have just returned,' was the reply, 'and

verily King Herod hath also been down, from Tiberias.'

'Sawest thou the cohort of Roman soldiers? They arrived from Jerusalem about the tenth hour. It hath already been told me,' continued Matthias, 'that many of the common soldiers and even some of the captains and centurions have confessed themselves disciples of the prophet, and have been baptized of him. Didst thou know the centurion Marcus?' questioned Matthias, turning toward Simon.

'Of a truth; and were all the army of Cæsar as soft hearted as this Marcus, verily the seed of Abraham might free themselves within a twelve-month. But what of Marcus the centurion?'

'I had heard of him from Jericho,' replied Matthias, 'but until to-day I had never seen or spoken unto him. There had been some discontent among the soldiers as to their wages, and so they came down to the prophet that he might point out to them that which was right in the sight of the one God. "And what shall we do, master?" asked one of them, approaching the prophet.

"Do violence to no man, neither accuse any falsely, and be content with your wages," he replied. The centurion Marcus heard the question and the reply, and turning to me, said: "I believe it is indeed the will of Jehovah that we do violence to no man. My soul hath revolted against this life of violence, since in my young manhood, about thirty years ago, I was commissioned by King Herod the Great, together with the centurion Varro, who was indeed a bloody man, to go down to Bethlehem, and put all the male infants to the sword. But my hand saved some lives that night, from the sword of Varro."'

'Didst thou tell him, O Matthias, the story of thine own escape that night?' questioned Simon.

'Truly; and he declared that he himself remembered saving a mother and her babe from the sword of one of the soldiers. I also asked him concerning the centurion Varro, whom he had called the "bloody man;" and he replied that long time ago he had become a shrieking madman, and that he dwelt among the tombs of Gadara,' and Matthias sighed as he thought of his own brother, poor Heber, and wondered, sadly, as to his fate.

At mention of the massacre at Bethlehem, the face of Adah, the hostess, took on a look of deep interest; and at her request, the young man Matthias repeated the story of the birth of the Babe of Bethlehem; of the shining star which guided the magi of the East; of the vision of the angels which appeared to the astonished shepherds; and of the massacre of the babes at Bethlehem. Matthias had often heard these stories from the lips of his father and his brother-in-law, Bar-jona, who still dwelt at Bethsaida, and had already been baptized by the prophet. He also told of the prophecy of the aged Simeon, and of the flight of the divine Babe and His parents into Egypt.

'Verily, it is the same—the same!' exclaimed Adah joyfully; 'and truly it is about thirty years since the mother of my Lord came unto us, bringing her Babe with her, when we were yet in Beersheba in the land of Simeon; for I said unto them, "Whence came ye?" and they answered, "Even from the land of Egypt, whither we fled with the Babe, from the wrath of King Herod." But we understood not their words.'

'It is He! it is He!' exclaimed young Reuben. 'Said I not even thus unto you?'

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Devotion to the Bible

MATTHEW HALE SMITH, in his book, "Marvels of Prayer," tells of a shipwreck, and rescue by Captain Judkins and the crew of the Scotia. Among the rescued was a lad, about twelve years, who had lost everything. "Who are you, my boy?" said Captain Judkins.

"I am a little Scotch boy; my father and mother are dead, and I am going to America to find my uncle, who lives in Illinois."

"What is this?" said the captain, as he took hold of a rope that was tied around the boy's breast.

"It is a piece of cord, sir."

"What is that tied under your arm?"

"My mother's Bible; she told me never to lose it."

"That's all you saved?"

"Yes, sir."

"Couldn't you have saved something else?"

"Not and save that."

"Didn't you expect to be lost?"

"I meant, if I went down, to take my mother's Bible down with me."

"All right," said the captain, "I'll take care of you."

Having reached the port of New York, Captain Judkins took the boy to a Christian merchant to whom he told this story. "I'll take the lad," said the merchant; "I want no other recommendation; the boy that holds on to his mother's Bible in such perils will give a good account of himself."

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**New Nurses' Class at Glendale
Sanitarium**

Los Angeles, Cal.

A new class for the training of medical missionary nurses will be started at Glendale Sanitarium during the month of June. This school is affiliated with San Fernando Academy, where a year of preparatory work is given. Term at Glendale, two years. If desired, advanced medical work can be arranged for at Loma Linda after graduation.

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Mother's Letter

By Delwin Rees Buckner

THIS night, O mother, I'm afar from home;
The fallen acorns form my evening bread;
My pillow is a rock; the turf, my bed;
The only tent I have is heaven's dome;
My candle-lights are rays the stars impart.
I miss thy hand to calm my fevered brow;
More tears than e'er before I'm weeping now.
The night is what draws shadows o'er the heart.
Give to the homeless one the bread I'd eat,
And let him sleep upon the cot that's mine,
If one should seek thy house at eventide.
Greet strangers as thou wouldst have others greet
That lonely, sad, and heartsick boy of thine,
A wanderer, afar from mother's side.
Ambato, Ecuador.

— ★ ★ —

Doing Dishes — A Story for Boys

"I'LL do the dishes this morning, mother, but I don't promise to do them again. John Branch's brother is coming home from college to-day, and he's promised John that he will organize the boys of our size and drill us every day. John says there's nothing he doesn't know about athletics. I mean to spend every minute practising."

Herbert's mother did not answer. She was thinking that it would be almost as easy, after all, to crowd the dish-washing into her overfull day as it was to persuade Herbert to wash them. Herbert often said that his father never had washed dishes or scrubbed walks. He forgot that in his father's boyhood home there had been wood to cut and water to bring and a garden to weed, while in Herbert's home none of these things had to be done.

"Guess I'll go right up to John's," Herbert said next morning, as soon as breakfast was over. He stopped for William Perry, and met Fred Hunter on the way. Several boys were already waiting on John's lawn. The Branches had been in Trenton only a few months, but their home had already become a favorite meeting place for the boys.

"You'll just excuse me a few minutes, fellows," John called from the door. "I'm helping mother break in a new girl."

It was nearly half an hour before he came. Herbert wondered how he could stay in the house when a dozen boys were having a good time outside. When he did come, the new girl followed him, but what a queer girl! Tall and strong, with sleeves above the elbow showing muscle envied by every boy in the crowd, the new girl, in spite of a big apron, was undoubtedly the person they had talked and even dreamed of since they had known John; the person they had each resolved to imitate; the college brother who could do anything in athletics.

"I've just finished my dishes," he said, as he shook hands all around. "It took longer this morning, because I haven't learned where things stay. I must ask you to excuse me again, for there are some other things to be done. Girls are hard to get, you

know, and I tell mother I must earn my board some way. After this we will agree on a time to meet, so I needn't keep you waiting."

The boys tried not to look guilty, but most of them had left work undone at home, and several mothers were surprised next morning that their boys had time to help them before the drill hour came, instead of hurrying off as usual.—*Selected.*

— ★ ★ —

A Beautiful Picture

[From "Training the Girl to Help in the Home," by William A. McKeever, Professor of Philosophy at the Kansas State Agricultural College, Manhattan]

GO WHERE you will throughout the length and breadth of this fair land of ours, and I challenge you to find among the children of men a more pleasing aspect than that of a smiling, rosy-cheeked, twelve-year-old girl garbed in a neat, loose-fitting house dress and a dainty white apron, while with a snowy tea towel in her hand she is engaged in drying the dinner dishes.

It is much to be regretted that we do not give its just measure of honor and praise to this exalted home life. There is certainly need of a great poet, or painter, or artist, or all of these, who will, by means of their high art, divert the attention of many young girls from the airy phantoms which they are now chasing, and help them to fix their affections upon the things that make for more substantial character.

If our novel writers and magazine artists would cease painting so many pictures of precocious, love-sick debutantes and pampered, sentimental summer girls, and would give us more illustrations of such types as the sturdy, simply-clad young home maker and the rosy-cheeked, unpretentious country maid of the better sort, they would thus contribute not a little to the moral and spiritual uplift of the race.—*The Industrialist.*

— ★ ★ —

Why Eat Meat?

J. Howard Moore, A.M., in *Vegetarian Magazine*

IF we can do without meat for a few weeks, we can do without it for a few months; and if for a few months, we can do without it permanently. There is an abundance to eat without eating meat at all, and the very best kinds of food at that. Our markets are piled with the riches of June the year around, thanks to never-tiring freight-trains from California and the Gulf.

There are grains of all kinds and in hundreds of forms, vegetables, dairy products, eggs, nuts, and fruits. These foods are just as nourishing and delicious as flesh foods, and many of them much more so. They are also more wholesome, for they are without the uric acid of flesh and without the strong tendency to putrefy.

A large number of our most common diseases are recognized by physicians to be caused primarily by meat eating, and flesh foods are regularly forbidden in their treatment. Among them are rheumatism, gout, dyspepsia, cancer, epilepsy, Bright's disease, headache, and appendicitis. If a meat-free diet is a good diet to get well on, it is likely to be a good diet to stay well on.

Man is anatomically a vegetarian. This is recognized by all comparative anatomists from Cuvier to Darwin. The vegetarian diet is more economical at all times than a meat diet. It affords greater energy and endurance. In all the walking matches and other contests of endurance in England and Germany between vegetarians and meat eaters the vegetarians have beaten the meat eaters out of their boots. The greatest walking, cycling, and lifting records of the world have been made by vegetarians. . . .

To abstain from meat eating solely because meat is so expensive, and in order to bring down the price, is to manifest a moral sensitiveness and acumen on a par with that of the woman whose automobile ran over a tramp, and who bemoaned the accident because it made it necessary for her vehicle to be disinfected.

— ★ ★ —

The Student's Ten Commandments

John M. Thomas, D.D., in *The Independent*

1. THOU shalt set the service of God and man before thine heart as the end of all thy work.

2. Thou shalt inquire of each study what it has for thee as a worker for a better world, not relinquishing thy pursuit of it until thou hast gained its profit unto this end.

3. Thou shalt love the truth and only the truth, and welcome all truth gladly, whether it brings thee or the world joy or suffering, pleasure or hardship, ease or toil.

4. Thou shalt meet each task at the moment assigned for it with a willing heart.

5. Thou shalt work each day to the limit of thy strength, consistently with the yet harder work which shall be thy duty on the morrow.

6. Thou shalt respect the rights and pleasures of others, claiming no privilege for thyself but the privilege of service, and allowing thyself no joy which does not increase the joy of thy fellow men.

7. Thou shalt love thy friends more than thyself, thy college more than thy friends, thy country more than thy college, and God more than all else.

8. Thou shalt rejoice in the excellences of others, and despise all rewards saving the gratitude of thy fellows and the approval of God.

9. Thou shalt live by thy best, holding

thyself relentlessly to those ideals thou dost most admire in other men.

10. Thou shalt make for thyself commandments harder than another can make for thee, and each new day commandments more rigorous than thine own laws of the day before.

— ★ ★ —

The Working Man's Money

IN one of our large cities a laboring man leaving a large saloon, saw a costly carriage and pair standing in front, occupied by two ladies elegantly attired, conversing with the proprietor.

"Whose establishment is that?" he said to the saloon-keeper as the carriage rolled away.

"It is mine," replied the dealer, proudly. "It cost thirty-five hundred dollars. My wife and daughter can not do without it."

The mechanic bowed his head a moment in deep thought; then, looking up, said with the energy of a man suddenly aroused by some startling flash, "I see it! I see it!"

"See what?" queried the saloon-keeper.

"See where, for years, my wages have gone. I helped pay for that carriage, for those horses and gold-mounted harness, and for the silks and laces for your family. The money that I have earned, that should have given my wife and children a home of our own, and good clothing, I have spent at your bar. My wages, and the wages of others like me, have gone to support you and your family in luxury. Hereafter my wife shall have the benefit of my wages; and, by the help of God, I will never spend another dime for drink."

— ★ ★ —

Hints on Reading

BETTER let the soul of a few good books enter into you than to become an encyclopedia of facts or an authority on literature. If the latter, men will look upon you as a book of ready reference; if the former, you will be trusted and loved as one who incarnates life's best things.

The test of a book's worth is our desire to return to it and reread it.

Read to assimilate and appropriate rather than simply to quote.

Quotation can never substitute for eloquence, any more than the pianola or phonograph can substitute for the human touch or voice.

When a book helps you, pass it on. Give others the benefit of your reading.

Do not read a book simply because it is advertised. Know something of its worth first. Let others do the experimenting.

Do not think it necessary to know something about every modern novel. To be such a connoisseur is a good evidence of superficial intelligence.—*Rev. J. T. Stone, in C. E. World.*

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application. Pacific Press, Mountain View, Cal.

"The Altar Fires of Liberty"

Introducing the theme of the *Signs Monthly* for July—**Liberty—Civil and Religious.**

A timely and well-illustrated presentation of truths for this time.

The world saw the bright flame of LIBERTY leap from the white-hot crucibles of time and experience, and the dull, leaden skies of dark and medieval days were lightened with the glory of the flame. Valley Forge, Bunker Hill, and Yorktown, the minutemen at Lexington, the pouring out of the virgin continent's best blood and richest treasure, were the price paid to secure the recognition of the principle that "ALL MEN ARE CREATED EQUAL." But was the price any too great? "Life, liberty, and the pursuit of happiness" was both the goal and the victory.—*The Altar Fires of Liberty.*



A striking cover design in red, white, and blue Will make friends for itself on sight.

"Maximilian's Unfortunate Career," by J. O. Corliss, presents some historical truths not any too well known.

"Protestantism"—beginning a new series by Elder George A. Snyder, on this live subject.

"Rolled Together as a Scroll," by a "Christian Astronomer," combining information on astronomy with the truth of God's Word, in a setting that will interest and instruct all readers.

"The Significance and Remedy of Tooth Decay," by Dr. D. H. Kress, superintendent of the Washington, D. C., Sanitarium.

Concluding the *Life of John Huss* in Mrs. E. G. White's most helpful series of articles on the lives of the great reformers.

In *Current Topics* we have, among other items, a graphically illustrated article on the Naval Bill, and what it means to this country; also an excellent statement of the situation in England.

From the pen of Elder Wm. Covert, "Shall Shine as the Stars," showing forth the final reward of those who dedicate their lives to the winning of souls.

And other articles equally timely and beneficial.

This issue is now ready for mailing. Order to-day. 10c a copy, \$1.00 a year.

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MOUNTAIN VIEW, CAL., JUNE 28, 1910

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

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

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"Man's-Sin-and-Saviour" series advertised in our last issue will begin in two weeks. Other excellent matter in hand should be published first.

We omit our Editorial page and Busy Man's Corner this week. Editorial matter will be found on pages 3 and 4; and the whole paper is good for the busy man, whoever he is.

We are glad of the brief report of the great World's Sunday-school Convention in Washington on page 10. We bid Godspeed to this great organization which is doing so much to promote and stimulate Bible study.

Fallen Asleep in Jesus.—June 12 the message came to us from Washington, D. C., that "Mrs. Prescott died June 10, 8:30; conscious, resigned, and peaceful." So she always seemed to us in our acquaintance in her life—sunny, cheerful, helpful. She has suffered long and seriously, but has borne it patiently and hopefully. The cause of her death was cancer. Repeated operations failed to give relief. We extend our heartfelt sympathy to Prof. W. W. Prescott and his son in this bereavement.

"Bear up, bear on; the end will tell
The dear Lord ordereth all things well."

Our Canadian branch office has moved from Regina to Calgary. The manager is Mr. W. V. Sample. The address is P. O. Box 1599. The location is West 14th Street near 12th Street, Calgary, Alberta, Can.

—★—

Here is a sentence from Mr. Roosevelt's speech at Oxford, England, June 7, which is worthy of being inscribed in letters of gold: "True liberty shows itself to best advantage in protecting the rights of others, and especially of minorities."

—★—

We call the attention of our readers to the article beginning on the third page, and our Bible reading on page 7. The first calls attention to the great principles of liberty embodied in Christianity and contained also in the Declaration of Independence and the Constitution of the United States. The second presents in a Bible reading scriptures which clearly teach the same great principles of religious liberty and absolute non-interference in matters of faith on the part of the civil power. These principles are needed to-day just as truly as they were when this country was founded. There is one thing of which the true patriot ought always to be jealous, and that is his liberties; and this liberty ought not to be looked upon as a selfish matter, but liberty for the other fellow, for he does not believe in true religious liberty who asks liberty for himself alone. The man who believes in true religious liberty, will demand it for his bitterest opponent.

—★—

The colored ministers of Washington, D. C., have sent out a protest in the form of an open letter to the delegates of the sixth World's Sunday-school Convention held at Washington, May 19-24, 1910. The reason for this is that the delegates to the convention in the District of Columbia seem to have discriminated against the colored people. They bring no charge against the delegates at large, who they say have treated them courteously. They contend that their own Sunday-school delegates are just as truly members and in precisely the same manner as the delegates of the white Sunday-school Association of the District of Columbia, and they send out this letter that the Sunday-school people of the world may understand their position, and to let them know that they stand upon evangelical ground. The special point raised was not against the World's Convention delegates, but the arrangements preliminary to that made by the white delegates in Washington. Surely it would seem as tho they should have been given a part in the reception of the World Convention.

—★—

Causes.—From every quarter, as recorded in the daily press, comes the news of transgression of law, of criminal acts, many of which are deliberately planned and executed. What is the cause? It lies back of the infraction of civil law; it is irreverence for God; it is disregard of His law; it is lack of conscience which has God's law for its standard. Who are responsible? Whose duty is it to proclaim God's truth, to show the holiness of His law, His awful hatred of sin, the sure work of the judgment, and the only Saviour who saves from sin and sinning? Men do not hear the law, because it is not preached. Men do not preach it, because it condemns. O, if men but knew it in its beauty as revealed in Christ!

—★—

A Letter Said to Be from Christ.—Many country papers have been publishing a letter said to have been written by Christ and signed by the angel Gabriel, and we are asked to print it. Blessing is said to follow the one who makes it public, bad luck the one who does not if he can. We have not space to print it. It is a fraud, pure and simple, and belongs with many other kindred things in the New Testament Apocrypha. He pronounces a curse on those who work on the Sabbath, and commands to "keep holy the Lord's day without any manner of work." To give any heed to it is superstition.

In the Air.—Charles K. Hamilton, on June 13, in a Curtiss bi-plane flew from New York to Philadelphia and return, a distance of 176 miles, in three hours and twenty-seven minutes, winning the \$10,000 prize offered by the New York Times and the Philadelphia Ledger. His out-bound trip consumed one hour and fifty-one minutes, performed without a stop. He alighted once on his return. His average speed is estimated at a fraction less than fifty-five miles per hour. The same day Walter S. Brookins, in a Wright bi-plane at Indianapolis rose to a height of 4,384 feet in twenty-four minutes, and descended in six minutes and twenty-five seconds. This is far ahead of Paulhan's upward flight of 4,167 feet in forty minutes.

—★—

"Broke the Sabbath."—Speaking of the wonderful aeroplane flying of Glenn Curtiss on Sunday, May 29, from Albany to New York, 137 miles in 152 minutes, the *Christian Advocate* says: "Curtiss broke the record for the longest American flight, and the international record for sustained speed. He broke the Sabbath, too." That is, his flight took place on Sunday. The divine averment is, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. We do not know what Mr. Curtiss did on the Sabbath day; but where are we told in holy homily or precept that Sunday is the Sabbath? Certainly Mr. Curtiss did not break the Sabbath on the day he broke the record; for that day was not the Sabbath.

—★—

"The Educational Messenger" is a publication issued by the faculty and students of Union College, Nebraska. The paper-covered volume for 1910, tied with silk cord, is well gotten up, printed on tinted paper, with many illustrations, dedicated to the retiring president, Prof. C. C. Lewis. This issue is devoted to the last commencement exercises and a review of the college history and work. The old students and friends of the college will enjoy it. Price, 50 cents.

—★—

The editor of the "Western Watchman" (Catholic) says that "if the Catholic Church is opposed to the Declaration of Independence, so much the worse for the Declaration of Independence." He does not think the church is opposed, but he does not seem solicitous to know. But he certainly implies that if difference should ever arise, it must be the Declaration which bends to the church.

—★—

Illinois is the latest state that is disturbed over bribery, altho it is not new in that commonwealth by any means. The charge is that Senator William Lorimer had purchased his way into office through bribes. At the very time that he was declaring that the matter was wholly false, legislators were confessing their part in the crime of placing him in office.

—★—

Typhoid fever is an especial menace during the warm season. A helpful article on its prevention is one by Alfred B. Olsen, M.D., Ph.D., of Caterham, England, in the June *Life and Health*. It might be worth to a family many times the price of the magazine, 10 cents. Published at Washington, D. C.

—★—

Gold, Wheat, Oil.—Once California's chief product was gold, then it was wheat, now it is oil, in which she leads the world, with plenty more in prospect. In 1870 the product was 3,600 barrels; in 1909, 56,982,000; while the estimated product for 1910 is 75,000,000 barrels, the value of which is \$45,000,000.

—★—

The "Life Boat" for June has for its special burden, "The Problem of Our Large Cities." It is an excellent number, and very helpful in the rescue work. Price, 10 cents. Address *Life Boat*, Hinsdale, Ill.

—★—

It is said that a treaty is in the making between Great Britain and America which will shut out the Hindus from this country.