

SIGNS OF THE TIMES

AND all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as tho God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

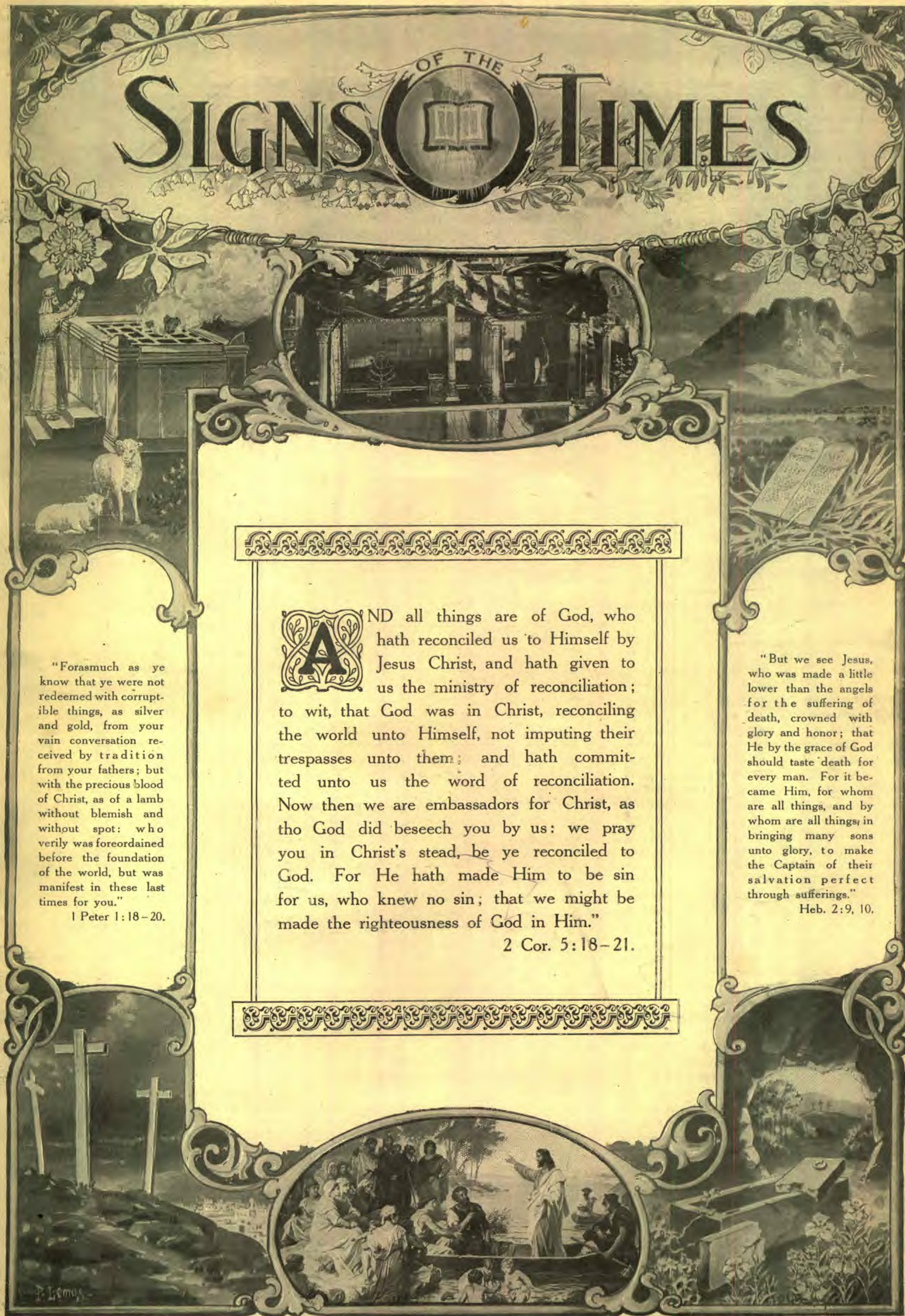
2 Cor. 5:18-21.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

1 Peter 1:18-20.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Heb. 2:9, 10.





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3178.—The Devil and His Angels

Will you tell me where in the Bible I can find out where the devil and his angels are at present? Is he a real being?

M. E. B.

Certainly if language means anything, to answer the last question first, the devil is a real being. He is brought before us as such. He is given titles and names which indicate the same thing. He does deeds which show that he has a personality. He has followers, his angels, his messengers, who do his bidding. He holds conversation, argues, quotes Scripture. Certainly we could not understand that this language would be used of an impersonal thing or principle.

Where the devil is, is clearly shown in Revelation 12. "And the great dragon was cast out, that old serpent, called, the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Verse 9. See also verses 12 and 13. Just where he or they are in this earth is another thing. The apostle Peter in his first epistle, chapter 5 and verse 8, warns us, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." He is powerful; he is crafty; he is a deceiver; but with God there is One stronger than he, who is able to meet all his power and devices.

3179.—Baptism

Kindly explain in the Question Corner if the custom of the apostles was to dip three times in immersion. Give some historical quotations please. Matt. 28:19.

READER.

No, it was not the custom of the apostles to dip three times, nor does anybody dip three times. The trine immersionists make a show at it. The person is taken into the water, and the upper part is dipped three times forward, and the lower part once. It is a perversion of language to say that the "formula" found in Matt. 28:19 demands three immersions. We are baptized into the name of Deity, we become His children; and that threefold expression simply means that the threefold manifestation of the Godhead is to be manifest in His children. God's name, meaning His righteousness; the name of the Son, His self-emptying, His unselfish, consecrated life; and the name of the Spirit, power to do God's work,—all these are summed up in the name of Christ, for so the later ones were baptized. See Acts 19:5.

That trine immersion was practised quite early in the church, is no evidence of its authority. A great many other perversions of the simple ceremonies of God's Word came into the church very early after the days of the apostles. What baptism is designed to represent is shown by comparing Rom. 6:3-6 and 1 Cor. 15:1-4. The three great facts manifested in the offering of Christ were His death, burial, and resurrection. These are expressed by baptism; but when men are buried, they are not buried three times; they are not lifted up from the grave and let down again twice over after the first burial. They are buried once and for all. The simple meaning of the act very clearly shows the kind of baptism. In trine immersion as practised by some, the candidate kneels and the body is dipped forward. This does not in any wise express the meaning designed to be conveyed by baptism, faith in the death and burial of Christ; but simple immersion, in which the candidate is buried, expresses perfectly faith in the great facts of the Gospel.

Dr. Francis Wayland, in his "Notes on the Principles and Practises of Baptist Churches," speaks of the simple method of immersion as follows: "In the administration of this ordinance we immerse the whole body in water instead of merely sprinkling water upon the face. . . . We believe this to

be the meaning of our Saviour's command when He directs us to go forth to baptize the nations. In this belief we are confirmed by the testimony of all antiquity, the practise of the Greek Church, by the indirect allusions to the ordinance of baptism in the New Testament, and by the most universal consent of scholars from the revival of letters in Europe to Conybeare and Howson of the present day." See tract on "Baptism; Its Meaning," the last issue of Bible Students' Library.

3180.—The Separation. Matt. 25:32, 33

When does the fulfilment of Matt. 25:32, 33 occur? CANVASSEER.

In the time of the judgment. First, all the people come before Christ at the examination of the books in which is the record of every individual soul. See Dan. 7:9, 10; Rev. 20:12. At the close of the examination of these records comes the final separation.

Secondly, when the sentence is executed at the end of the thousand years this also will be very clearly evident to which side the children of God belong and the children of the wicked.

3181.—First Day of the Week

Will you kindly tell me where and how many times the first day of the week is mentioned in the New Testament?

L. E.

The passages relating to the first day of the week are as follows: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2, eight occurrences in all, not one of which calls the first day the Sabbath or indicates that it is in any wise sacred. On the contrary it shows it to be a day of secular occupation. There is one other expression found in Luke 24:13 which refers to that day, showing that the disciples were about their regular business. Six of these texts refer to the same first day of the week. One of them refers to a meeting held on the evening or first part of the first day, the rest of the day being used for travel. The last occurrence refers to business transactions in which after the week was over the individual should reckon up his accounts and deduct therefrom a certain proportion.

3182.—Judge Not

Please explain Romans 14.

M. E. B.

Our inquirers must be more specific. Romans 14 covers a large field. We might use this entire page in the explanation of the chapter and still not touch the point upon which our inquirer desires information. We would say in general, however, that the fourteenth chapter of Romans is largely given for two things: first, we should not judge or condemn other believers; and secondly, we should be exceedingly careful of our own conduct, so that we may stand acquitted before God. The apostle is not dealing with what might be called essentials in the eating and drinking and days, etc. The one great essential which has been set before us in Romans is faith in God, and that faith which will lead to implicit obedience; and yet the apostle supposes that there may be differences between brethren. These differences may take the form of eating and drinking; they may take the form of the observances of feasts and holy days, as they doubtless did in the days of the apostle, some of the converts being Jewish and still observing the Passover, the Atonement, and so on. The chapter tells us that those who may observe these things should not be condemned. To their own Master they stand or fall. He who would condemn his brethren, would better look to his own case; because he must appear before the judgment-seat of Christ, and he too must be careful not to put a stumbling-block or an occasion to fall in his

brother's way. The great important thing is faith; but that faith is worthless unless it comes right home to the individual heart. "Hast thou faith? have it to thyself before God." If our readers will keep in mind these great thoughts in the chapter, they will have no trouble with any of its details.

3183.—Eating at Emmaus

Will you kindly answer in the SIGNS what is your authority for the statement in Question 3132, lines twelve to fifteen? P. M. P.

The statement is a mere general one. Jesus was evidently with the disciples while they prepared their meal, for they constrained Him to come in; and He may have vanished at the very beginning of the meal, but we hardly believe with our inquirer that they returned supperless to Jerusalem. We read that they rose up the same hour and returned to Jerusalem. There is nothing in the context which would absolutely forbid His eating with them. Their eyes were opened when He broke bread. How long He stayed of course we do not know. It does not say that He immediately vanished out of their sight. He may have remained with them for a little time. That is uncertain. The uncertainty perhaps ought to have been expressed in the answer to the question.

3184.—A New Commandment

Please explain 1 John 2:8.

L. E.

The text reads, "Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth." Read this verse in connection with the previous verse, "The old commandment is the Word which ye have heard from the beginning." That is God's truth and God's law and God's commandments which have come down to the children of God from the time of their utterance. They are new, however, to the believer. "If any man be in Christ, he is a new creature." God's commandments are no longer condemnatory precepts, but they are living, enabling acts. The old commandment becomes a new commandment, because the darkness is past and the true light shines.

3185.—Elisha

Please explain 2 Kings 13:21. Did Elisha really live after that, do you think? H. G.

The thought is not that Elisha revived, but that the man revived. As soon as he had touched the bones of Elisha, it was the dead man who revived and stood up on his feet. The idea is not that Elisha lived at all; neither should we get the idea from it that the Lord designs that relics of holy men should have healing power. Evidently the Lord healed by that method to show that all the prophecies that Elisha had given in that kingdom would prove true. It was God's witness to the truthfulness of the messages which His servant had borne.

3186.—What Was in the Ark

How do you harmonize Heb. 9:4; Ex. 16:33, with 1 Kings 5:10 and 2 Chron. 8:9? W. P. M.

With the simple understanding that the two descriptions have reference to different times. Heb. 9:4 and Ex. 16:33 evidently refer to the same time, when the sanctuary was prepared and the ark was placed in the sanctuary in the very beginning of its history. The last two passages have evidently been reversed by our correspondent. Does he not mean 1 Kings 8:9 and 2 Chron. 5:10? At that time the pot of manna, etc., may have been removed from the ark.

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 27

Mountain View, California, July 12, 1910

Weekly, \$1.75 per year
Single Copies, Five Cents

Man's Relation to the Law

By Mrs. E. G. White

THE law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Before man was created, the heavenly intelligences were governed by the principles of the law of God. When man was created, God gave to Adam and Eve a knowledge of His ten precepts. When the morning stars sang together, and all the sons of God shouted for joy, God laid the foundation for marriage and for the Sabbath institution. In their happy innocency, the Lord placed Adam and Eve in the Garden of Eden, and gave them employment in dressing and keeping the garden which He had made for them. In activity of body and mind they had the means of obtaining good, and of glorifying their heavenly Father. Like the angels of God, who are ever engaged in doing good, in carrying out God's commands, man was ever to engage in earnest work.

Adam and Eve were placed upon trial, that it might be demonstrated as to whether they would obey the word of their Creator, or disobey His requirements. The Creator of man was his Father, and had an entire right to the service he could render. Body, soul, and spirit, man was the sole property of God. God revealed Himself to the innocent pair in Eden, and conversed with them freely. God was their teacher, and instructed them in regard to their work. He made it plain to them that by obedience to His holy law they would retain happiness, and finally be blessed with immortality. Eternal life should be theirs if they regulated their conduct according to the principles of the law of God. Man was not left in uncertainty to suppose as to what course he should pursue, or to take any risk by venturing on some

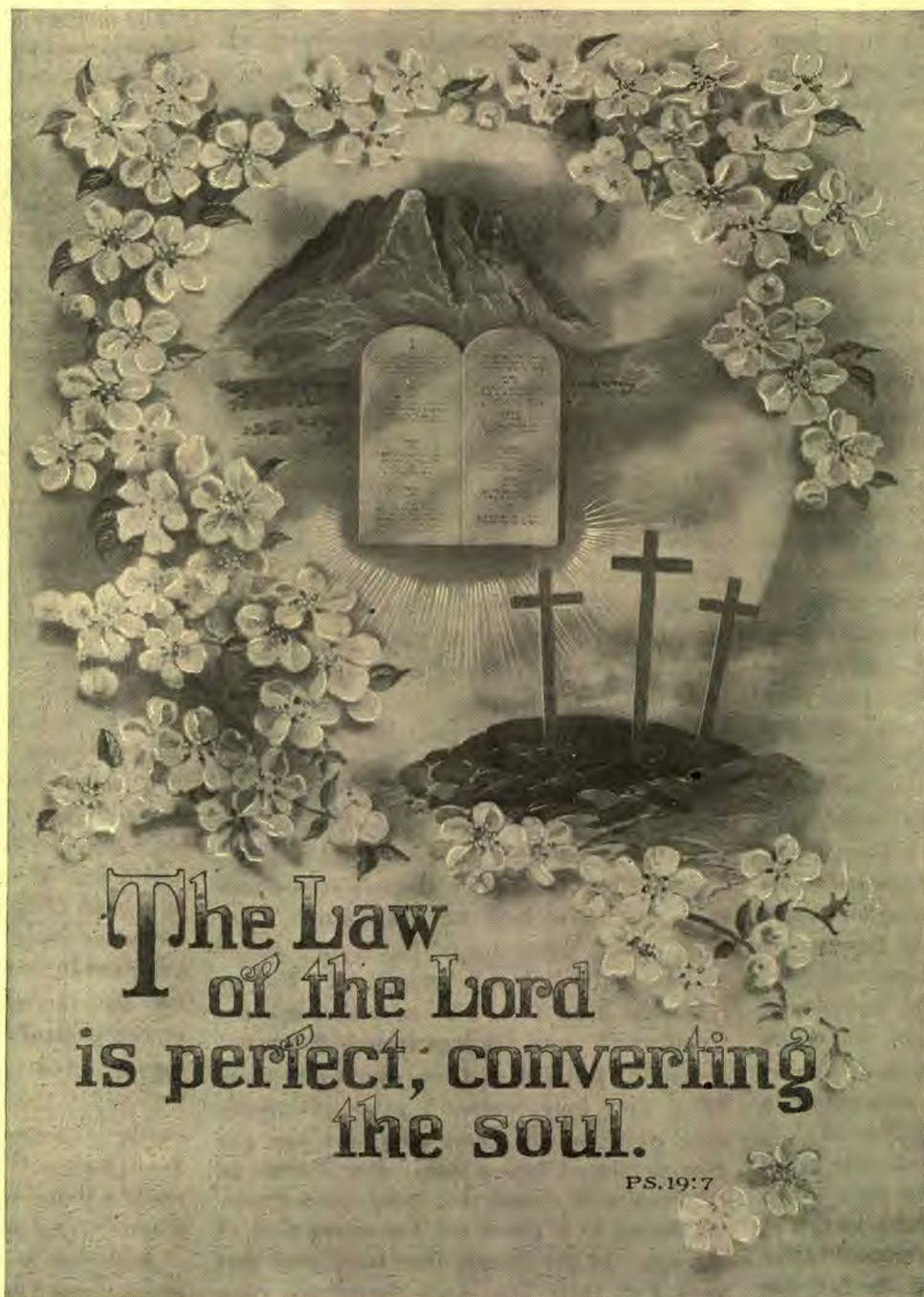
line of conduct which he might think a safe course. As children are educated by faithful parents, so Adam and Eve were instructed as to what was required of them as intelligent creatures of God. Every provision was made whereby blessings might

in carrying out one particular command, in abstaining from taking of the forbidden tree. The result of obedience would be eternal life, and the outworking of disobedience would be death. Adam and Eve were tempted of Satan. The tempter came to them, saying: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

"And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." They believed the words of the serpent, that were in contradiction to the words of God, their Maker. Falsehood was taken instead of truth, and the flood-gates of wo were opened upon our world.

It was as Eve was standing near the forbidden tree that Satan gave utterance to the query of her mind, and thus the controversy on earth was begun. For when she saw that the tree was "good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Satan presented to man the bribe of attaining to a higher position, of gaining knowledge and wisdom beyond that with

which their Creator had endowed them, through an act of disobedience to His divine will. Satan had lost his derived power and glory, had lost heaven, through pride and ambition; for he thought to place his throne above the stars of God, and to be like the Most High. And now, at a favorable opportunity, he presents the temptation which originated with himself, in order to lead the creatures of God to doubt divine wisdom, and to cast reflection upon divine provi-



be secured to the human race, and but one mild restriction was placed upon the sinless pair to test their loyalty to God.

The Lord had said unto them, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." In every matter God was to be obeyed; but the test of man's obedience in everything was to be found in his faithfulness

dences. Satan did not scruple at deception in order to gain his purpose and bring shadow over the life and character of the holy pair, to cause sorrow and grief in heaven, and to thwart the purpose of God in the creation of man. Pretending to be the friend of man, he placed himself as the enemy of God, and used all his power to prove that Jehovah had made a mistake in instituting the law to regulate the conduct of His creatures. But in casting contempt upon the law of God he was only seeking to further his hellish design of bringing the human race under his own control.

Our first parents were without an experience for themselves; but had they lived by every word that proceedeth out of the mouth of God, they would not have disobeyed their Creator. The terrible and tremendous effects of their disobedience opened their eyes. They discerned that the holy covering of light that God had provided for them had departed from them, and that they were naked. O, if they had but heeded the instruction that God had given them,—to call upon Him when they were threatened with evil from the fallen foe,—they would have had the presence of angels to shield them in the hour of temptation, and the fascinating charm of Satan would have been broken! But they did not look for the fallen foe to come to them with soft words and fair speeches, as a friend who would give them information fraught with weighty importance to them. Had Satan come to them with rough words, charging God with dishonesty, accusing Him of being overbearing, and of giving them commandments that would require the degradation of their independence, they would have understood his attack; but in flattering their pride, in presenting to them a prospect of exaltation, he caused them to forget God, and sin entered into the world. The beings that God had created placed themselves on the enemy's side. The human family was lost.

Will God abolish His law because Adam sinned? Had He done this, He would have immortalized sin, which is the transgression of His law. No, this would have been impossible. Wherever there is a kingdom there must be statutes and laws; and the law of God is the transcript of His character. But provisions had been made in the counsels of the Father and the Son to meet this emergency. It had been provided that, should Adam fall a prey to the tempter's power, a ransom should be found in the Son of God, who should become man's Redeemer. An opportunity should be given to man to repent of his sin, and, through faith in Christ as his personal Saviour, to be restored to the divine image and favor. After the fall, the Lord said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

We have the example of Adam before us to warn us from treading on the dangerous ground upon which Adam fell. Adam accepted the false suggestions and the foul misrepresentations concerning God, rather than a plain "Thus saith the Lord." Let not the presumptuous assertions and claims

of men be reiterated as the voice of God. Let those who would serve God remember that it is written, "Blessed are they that do

His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

Man's Sin and Saviour

By E. J. Hibbard

I. Man in Creation



THE human mind naturally inquires about the origin of things. It asks first and especially concerning the beginning of the globe on which we live. And, since man himself is superior to all else which occupies the earth, his own parentage is of paramount interest.

Whence then came the first man? and what was he like? Was he evil of nature, and brutish in form and feature? or was he of noble bearing, symmetrically organized in body and mind?

The sacred books of most if not all heathen nations have discoursed upon the subject of creation; but in a manner so vague or so absurd as to merit only contempt from all who are possessed of ordinary common sense. It is therefore not worth while to consume time and space to even mention these vagaries.

On the other hand, Evolutionists endeavor to account for creation quite apart from the Creator. Knowing as they do that the ancestors of Americans and Europeans were, a few centuries ago, only barbarians and savages, while now we can boast of the best forms of civilization, they reason that all mankind has thus progressed from the earliest dawn of the human race; yes, and still back of that, by way of the "ape route," from the lowest forms of animal and vegetable life.

But no one has ever been able to account for the origin of life itself, by any of these processes, and so has not succeeded in ruling out the idea of the Creator; or, as some are pleased to term Him, a great "First Cause."

And while the theory is, that somewhere there must have been a "missing link," the most ardent advocates of the theory admit that the "link" is still "missing." We can trace the toad from the egg, through the "polliwog," until the legs form and the tail drops off; but not so from monkey to man. With over four thousand years of experience with monkeys and apes, not one has ever developed into a man. But it must be admitted with shame, that some men have degenerated to a plane not far above that of the ape. If the theory, therefore, were that apes and their like were degenerate men, I should see more in its favor than in the supposition that men are finely developed apes.

The only thing, then, which gives the slightest show of reason to the Evolution theory, is that above mentioned; namely, that some of the most progressive peoples of modern times can trace their ancestry to the savages of the German swamps and forests. It is true that in the providence of God these have made progress in many ways. But they

were civilized by the very ones they conquered; and if advancement has been made in the matter of morals, it is easily traced to the influence of Christianity upon the individual heart.

And how about China and India, whose civilizations began not far from the time of the patriarch Abraham? How about Egypt, Assyria, and Babylon? They have every one been on the downward course. They have retrograded as surely as we have advanced.

The ancient Vedas, or sacred books of the Hindus, date back to near the time of Noah. These contained, in the main, the true idea of God, and of the origin of man; also of sin, and sacrifice for sin. But to-day the gods of India are as numerous as its inhabitants. And the degradation of her people, notwithstanding over a century of Christian endeavor and a half century of British rule, is almost past belief. So also is China, and the other nations which have taken a like course.

Modern Nations Retrograding

And close observers say that even such nations as have, during the past fifteen hundred years, been making progress in civilization, are worse now, morally speaking, than they were half a century ago. They tell us that modern science and invention have not lessened dishonesty nor decreased crime. They also say that knowledge itself, unless seasoned by that which God alone imparts to such as believe and obey Him, results in making men wise only in the way of evil. These facts are so patent that all who read the daily papers must know them, tho some may be loath to acknowledge as much.

But how about primitive man, the father and head of the human race? Was he inferior, or superior, to the best the world has since produced? The answer is found in the fact that there have been from the beginning to the present, but two real, genuine men; namely, Adam and Christ. For thus it is written, "The first man is of the earth, earthy: the second man is the Lord [Christ] from heaven." "The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Cor. 15: 47, 45.

And thus it stands: Adam was the first man; Jesus Christ was the "second man," and the "last Adam." It therefore follows that between the first man, Adam, and Jesus our Lord, there were no men after God's idea of man. And since Christ was the "last Adam," it also follows that no men from the birth of Christ to the present have ever reflected the glory of that first product from the hand of God, the masterpiece of his Maker, the head of the human race.

Christ was originally "the brightness of

His [the Father's] glory, and the express image of His person." Heb. 1:3. So also, in the beginning, "God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27. And tho Jesus Christ was the Son of God direct, and from an eternity of the past, according to the Scriptures, yet He delighted to call Himself "the Son of Man." And from the human side of His nature, He is traced, in Luke 3:23-38, back in unbroken line of descent, and by this is found to be "the Son of Adam, which was the Son of God."

The First Man

It has been thought by some that the record in Genesis 1 refers to a prehistoric and pre-Adamic race; that the man created from dust, mentioned in Gen. 2:7, and spoken of as "Adam" in verses 19, 20, 21, and 23, is not the man who was created in the image of God; that Genesis 1 refers to a first creation, and Genesis 2 to a second. But such talk is all folly; for have we not already found (1 Cor. 15:45) that the "first man" was "Adam"? And this could not be if there was a man created *before* him. The omission of the fact, in Genesis 2, that Adam was created in the image of God, is well supplied in Genesis 5, verses 1 and 2. The reading follows: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam, in the day when they were created."

If anything were still lacking to prove that the first man was in every way superior to any who have followed, save Jesus only, it would be abundantly supplied in the fact that the entire work of the Gospel is for the purpose of *restoring the image of God in man*; and Adam had this at the outset.

In the Image of God

Thus Paul exhorts the Ephesian church, "That ye put off concerning the former conversation [manner of life] the *old man*, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the *new man*, which *after God* is created in righteousness and true holiness." Eph. 4:22-24. And the Colossians he enjoins that they "*lie not* one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge *after the image of Him that created him*." Col. 3:9, 10.

Any man, therefore, who is in character after the image of Him that created him, will tell no lies. The devil is called the father of lies; but of God it is written that He "can not lie." It is likewise stated that those who have "put off the old man," and have put on the "new," are free from "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." They have likewise "put off all these; anger, wrath, malice, blasphemy, filthy communication," out of their mouth. Col. 3:5, 8. And if all this must now be done in order that we may bear the image of our Maker, surely that man who in the

beginning was *created* in His image, was entirely free from the character-deformities mentioned above, and with which the world is reeking in this our day.

But this is not all. The character being restored, there is yet one thing lacking,—our bodies as well as our characters have likewise been defiled; and these must be made to conform to the divine pattern. "For our conversation [manner of life, or "citizenship"] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our *vile body*, that it may be fashioned *like unto His glorious body*." Phil. 3:20, 21. This *completes* the image or likeness of God in man. It is therefore plain that the first man, Adam, and likewise his wife, were created in physical form and character like unto that of their Creator. This is the record as found in the Word of God. Such a record is worthy of our divine

Thy Kingdom Come

By Amos E. Flint

How long, O Lord, ere Thy return?
Our waiting hearts within us burn
To hail the dawning, rising ray
Of that expected glorious day.

On time's relentless surges tossed,
The Gospel bark seeks for the lost;
While far beyond the sea-storm's surge,
The promised haven's scenes emerge.

How pleasant to our hearts each day
To hear the message win its way,
Enlightening those who've long been bound
By error's chain of guilt profound.

Awake! no time now for repose;
Soon time's career fore'er will close;
Soon will the trump of God resound
Through vaulted skies. "We're homeward bound."

From the unnumbered, ransomed throng
Will roll the victor's glad, new song,
While they on wings of light ascend,
And shining hosts from heav'n attend.

O, there'll be joy and peace and love,
And naught to harm, in heav'n above;
There all the faithful will be blessed
In realms of endless, blissful rest.

Tho earthly warfare be severe,
And scenes around seem dark and drear,
Yet, tuning harps for heav'n and home,
We'll daily pray, "Thy kingdom come."
Granger, Wash.

Master and Lord. But the theory of Evolution disputes the record as found in the book of Genesis, and likewise disputes every line of the Gospel in reference to man's redemption. But the Bible record is true; and happy is the one who accepts it just as it reads.

The Superiority of the Primal Man

We now repeat our first question: "Whence came the first man? and what was he like? Was he evil of nature, and brutish in form and feature? or was he of noble bearing, symmetrically organized in body and mind?"—He was the latter, and not the former.

And not only was he the superior of all who have followed, in that he was created without sin, or any natural tendency toward sin; but he was superior in *knowledge* to any that have followed, with the exception of that One before mentioned. For "out of the ground the Lord God formed every beast

of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called *every living creature, that was the name thereof*."

At this point some one may say, I do not see anything remarkable in the fact that Adam named every living creature; that seems a small matter to me. Indeed! Do you know of a person who can do as much to-day? Suppose Adam's naming of "every living creature" consisted only in the matter of pronouncing the word which gave the correct name to each animal, large and small, which inhabits the earth; each fish and reptile whose home is in the sea, the lake, the river; every fowl, bird, or insect which flies in the air; would it not reveal a knowledge almost beyond our powers of comprehension?—Indeed it would.

But Adam did far more than this; because a "name," in the Bible meaning, comprehends a word, or a series of words, which expresses definitely and exactly the leading characteristics of the object thus identified. One case in point will serve to illustrate: The Lord had commanded Moses to return from Midian to Egypt for the deliverance of Israel. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM. . . . This is My name forever, and this is My memorial unto all generations." Ex. 3:13-15. This is to say, "I am *that which* I am." "This is My name forever." And this principle was so instilled into the minds of all the ancients (and it is even found among some modern peoples), that the names they gave their children were meant to express as nearly as possible the character of each. And with some, when the character changed, the name was also changed: Jacob became Israel; Abram became Abraham.

To say, then, that "whatsoever Adam called every living creature, that was the name thereof," is in other words to declare that the name Adam gave expressed the main characteristics of every living thing—every species on earth—of beast and fish and fowl. Thus Adam never had an equal in the knowledge of zoology, ichthyology, or ornithology; and he understood all these sciences (not by their present names; but the facts were his) more fully than *any*, and I dare also add, *all* who have succeeded him. Adam was neither an ape nor a brute-like cave-dweller; he was in every way worthy of his Maker, a man in the image of God.

Allow one other thought upon this marvelous feat of our forefather Adam: It does not read this way: "Whatsoever Adam called every living creature, that *became* the name thereof;" but this is the reading: "That *was* the name thereof." God was their Maker. He it was who had named them before He brought them before Adam to see what he would "call" them; and this noble offspring of God, this first father of our race, never missed, in a single instance, of calling

each living creature by the correct name, even the name which was its before Adam was asked to name it.

He was likewise the greatest landscape-gardener the world has ever seen. God "planted" a garden, and Adam "kept" it. He knew the secret of the life and growth of every tree and vine and plant. He also communed openly with his Maker and with the holy angels, and obtained further knowledge first-hand.

God likewise made him "an help meet for him," not as it is so often misquoted, "an helpmeet," or "an help-meet for him." What is a "helpmeet" anyhow? What does the word mean? It has been used so often that lexicographers have actually attempted to define it as "help-mate" or something of the sort. But the simple statement is, "I will make him an help meet [proper, fitted] for him." And a help proper for such a man as we have here found described in the Word of God, must have been able to enter into and appreciate every thought which occupied his master mind. She was likewise, as well as he, made in the image of God; and God called *their* name Adam —

both the man and the woman. God made man in His own image — male and female; it takes the two to comprehend the term "man." The one without the other is but half a man.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." "And God saw *everything* that He had made, and, behold, *it was very good.*" Gen. 1:28, 31.

The entire earth was covered with a carpet of green, interspersed with majestic forests, and fruit-trees for man and beast. From a central fountain in the Garden of Eden ran rivers in four directions to water the earth. The air was vocal with bird-songs, and fragrant with the perfume of a million varieties of flowers.

Two giant intellects, with mind and body in harmony, equally balanced, without any natural tendency toward evil, happy in their Creator's love and in their affection for one another, stood our first parents, Adam and Eve, at the dawn of their creation.

as "the spirit that is ever ready to challenge all that obscures the truth, whether that be the teaching and traditions of an ancient church, the solemn decisions of ecclesiastical councils, the authoritative decrees of popes, or even the traditions which in its own name have been established."—*Id.*, page 174.

This principle is not only true, but could hardly be better stated. But when the same writer and others of the Higher Critical movement use it as justification for teaching that

The Bible Itself

is mainly an ancient tradition, and hence according to the Reformation formula should be largely discounted, if not entirely discredited, it is an obvious and flagrant abuse of the holy and immortal principle. Thus while Higher Criticism claims to be the reincarnation of the spirit of the Reformation, it would effectually destroy the very authority upon which the principles of Protestantism are based and by which alone they can be carried out.

True, Protestantism is a critical movement. But it is critical only so far as it uses the Bible as a standard, and tests all things by a "*Thus saith the Lord.*" But Higher Criticism is critical in a very different manner. It uses reason as its standard. It spends its force and lavishes its genius in criticizing and destroying the Book which caused the rise of Protestantism and made it possible for us to have freedom of thought at all.

That the Higher Critics do not hold to the Reformation principle of

"The Bible and the Bible Only"

as the seat of authority, but substitute another which they try to palm off on the gullible and the unwary, is made clear by the following recent Higher Critical pronouncement:

"It should be sufficient for us to hold fast tenaciously — aggressively if occasion requires — to the root principle of the Reformation that **REASON** is the candle of the Lord, and that **BY REASON** we are to prove all things and to hold fast to that which after proof is found good."—*W. F. Cobb, "Theology Old and New,"* page 29.

Inspiration, however, lays down an entirely different rule for testing the truth: "*If they speak not according to THIS WORD, it is because there is no light in them.*" Isa. 8:20. Why is it that man will resort to any alternative rather than use God's way? "God hath made man upright; but they have sought out many inventions." Eccl. 7:29. And one of the most disastrous of all man's inventions has been his substitution of reason for Revelation, of his own fitful sparks for God's glorious sun of Truth.

The Reformation was a rediscovery of the Bible, and hence of God. But Higher Criticism, in its exaltation of reason, would destroy our divine Chart, and push us adrift without a Captain, to beat helplessly upon the huge reefs of infidelity. The danger and harm of this lie in the fact that this work is done by hundreds of *ministers* who are doing it in the name of Protestantism.

But Higher Critics forget or ignore the

Higher Criticism

By Earle Albert Rowell

X. Higher Criticism and Protestantism

QUALLY a few hundred years ago humanity was sunken in the black, hopeless despair of the Dark Ages. With their minds shackled by the chains of ignorance, their consciences the playthings of priests, and their fears the revenue of corrupt popes, unnumbered millions longed for the light and liberty of which they dreamed but for which they dared not hope, and for which they were too ignorant or too weak to fight. They dreamed of happiness, and lived in a nightmare.

Then came the bright morning stars of the Reformation, shining through the ten long, black centuries of gloomy night. Then burst upon the world in all its imperishable glory the radiating splendor of the Reformation sun. Then was born Freedom, the favored child of Light, the noblest child of Time.

Freedom of Thought

is a priceless possession, bought with humanity's blood; but freedom of thought, like freedom of action, may be, and often is, abused. The great pendulum of humanity swings down through the ages from one extreme to the other. Five hundred years ago people were blind because the darkness was so gross; while to-day the world is going blind because the light is so intense. Five hundred years ago the minds of men were bound hard and fast, not daring even to doubt the power of faithless and debauched priests to send them, for a consideration, to the unending bliss of heaven, or to banish them, for motives of trivial hate or personal greed, to the increasing torments of an endless hell; but to-day men are rioting in the

unrestrained license of impious and presumptuous thinking, and, freed from their ancient intellectual bondage, they now not only deny the power of God, but with their man-made laws called Evolution would penetrate the heavens to bind even the Almighty.

Higher Criticism is the most favored of the numerous progeny of Evolution. Its claims are the widest, its teachings the most pleasing to the natural man, and its precepts apparently the most luminous, but its results are the most disastrous of them all.

Every One Knows the Accumulating Debt

that humanity owes to the Reformation. Then a movement that knocks at the door of our hearts, seeking entrance in the name of the Reformation, should, if imbued with the Reformation spirit, receive our heartiest welcome and active support. But if it uses the mantle of the Reformers as a disguise by which the more effectually to undo their noble work, it should be exposed as a wolf in sheep's clothing. Higher Criticism arrogates to itself the sole right to explain the Reformation and interpret the Bible. "The reverent Critics are the lineal descendants of the Reformers."—*McFayden, "Old Testament Criticism and the Christian Church,"* page 191.

Having seen in previous articles some of the fruits of the labors of "reverent Critics," it comes to us as a startling thought that all their virtual skepticism is claimed by them to be in reality genuine Protestantism, and that all who do not believe as they do are disloyal to the principles of Protestantism. Yet this is a commonplace in Higher Critical teaching.

One Higher Critic defines Protestantism

fact that Higher Criticism, so far from being the product of Protestantism, was on the contrary fathered by Catholic priests, and

Was Born under the Roof of Catholicism but is being matured in the welcome home of apostate Protestantism, which Harnack, one of the world's greatest church historians, calls "the mere double of Catholicism."

They also forget or ignore the fact that the Reformation was a movement away from the dogmatism of tradition toward the Bible as the sole authority; while Higher Criticism is a movement away from the Bible toward the dogmatism of science, philosophy, and Evolution. Higher Criticism has only exchanged the traditions of the church for the traditions of reason. It has merely exchanged the slavery of ignorance and credulity for the equally intolerable slavery of learning and presumption, and has led the people as far from the Bible as did the priests of the Dark Ages. Now, as then, the leaders of this spiritual apostasy are the high priests of the religion they are betraying. This movement is by a recent Higher Critic euphemistically called "progressive orthodoxy."—*Browne, "Studies in Christianity," page 5.*

The public is deceived by the book monuments built to the heroes of the Reformation by Higher Critics who, while forsaking the spirit that produced it and subverting the principles by which it was carried forward to triumph, often over the graves of its martyred adherents, blandly pose as the spiritual descendants of Wyclif, Huss, Calvin, and Luther. The Reformation leaders would be the last to appreciate such homage and the first to denounce it.

So far, indeed, is Higher Criticism from perpetuating the work of Protestantism, that

It is a Reversal of the Same

and if continued unchecked will eventually undo the noble work of these intrepid pioneers of truth and liberty.

Instead of standing upon the two distinguishing principles of Protestantism, "justification by faith alone, and the exclusive authority of the Scriptures" (Fisher, "History of the Reformation," page 459), the Critics proclaim, as evidence of their "progressive orthodoxy," that "ALL RELIGIONS are now recognized as ESSENTIALLY DIVINE. They represent the different angles at which man looks at God. . . . The credentials of the DIVINE ORIGIN OF EVERY RELIGION are to be found in the hearts and lives of those who believe them."—*Universal Review, December, 1888.*

Higher Critics put forth such astounding statements in their desire to be considered "liberal thinkers," forgetting that thereby they are proving themselves very illogical thinkers; for as every schoolboy knows, many of the religions, especially of ancient times, were founded upon the grossest immorality. It is an absolute impossibility for Christianity and such debauched religions to emanate from the same source.

Thus Nothing Is More Opposed

to the genius of Protestantism than Higher Criticism; for this New Theology, instead

of seeing that Christianity is the only divine religion and all others the counterfeits of Satan, is so "progressively orthodox" that it includes all religions, no matter how corrupt or how contradictory, in its broad mantle of faith. Instead of believing that "the Word of our God shall stand forever" (Isa. 40:8), Higher Critics think that the word of any god will stand forever. And instead of believing that "Thy Word is truth" (John 17:17), they loudly proclaim that any one's word is as likely to be truth. If this be a "higher development of Protestantism," then what would agnosticism, skepticism, and infidelity be?

As a matter of fact, under the deadening influence of the Higher Critical religious dissecting knife, Protestantism has ceased to protest. In its enervated apathy it is linking arms with Romanism, and is currying favor with unbelieving science and skeptical philosophy. It is adopting the teachings of Spiritism, and is looking favorably upon Christian Science. Indeed, Protestantism is becoming like the Pantheon of Rome, in which any god could find a welcome home. It is no wonder that St. John, in looking down the ages to the present, said the church would "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

When will professed Protestants see their encroaching danger? When will the clarion message of the Reformation, "The Bible and the Bible only" as the text-book of faith and the guide of life, be again proclaimed from the pulpits of Christendom? Let the glorious principles that freed humanity from the mental and moral degradation of the Dark Ages, be once more heralded to the world by Protestants, and the stealthy but mighty tide of Romanism that is rolling over the land would be swept back as if by magic, Spiritism would lose its charm along with its power, Christian Science would be relegated to oblivion, and infidelity would no longer rear its hideous form behind the sacred pulpit.

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The Word of God, or of Man Which Shall We Believe?

IF men would only believe God, there would be only one doctrine in the world; for God has stated every truth in simple and plain language so that none need be deceived.

God says, "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

Man says, "And it is easier for heaven and earth to pass, than one tittle of the law to fail except the fourth commandment."

God says, "For this is the love of God, that we keep His commandments." 1 John 5:3.

Man says, "For this is the love of God, that we keep His commandments except the fourth commandment."

God says, "Here is the patience of the saints: here are they that keep the commandments of God." Rev. 14:12.

Man says, "Here is the patience of the saints: here are they that keep the commandments of God except the fourth commandment."

God says, "Blessed are they that do His commandments." Rev. 22:14

Man says, "Blessed are they that do His commandments except the fourth commandment."

God says, "But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

Man says, "But the first day is the sabbath of the Lord thy God."

God calls the seventh day "the Sabbath of the Lord thy God," "the Sabbath of rest, holy to the Lord," and "My holy day." Ex. 20:10; 31:15; Isa. 58:13.

Man calls the seventh day "the Sabbath of the Jews," "that old Jewish Sabbath," and "just a common work day."

God worked on the first Sunday, or first day of the first week in the history of the world, and commanded us to work on that day. Gen. 1:3-5; Ex. 20:9, 11.

Man rests on Sunday, or the first day of the week, and commands us to rest on that day.

God calls the first day of the week a "working day." Eze. 46:1.

Man calls it the Christian sabbath, "man's holy rest day."

God says, "Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:7-9.

Man says, "You worship God in vain, for you reject the commandments of men, that you may keep the commandments of God."

Believe and obey God, and there will be no trouble about which day is the Sabbath; for God says, "The seventh day is the Sabbath of the Lord thy God."

LESLIE LITTELL.

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What Is the Soul?

No individual in the world is exactly like any other person in this world, because no two human beings in this world are exactly alike mentally and physically. Therefore, every individual in this world has an individuality peculiarly his own. This being so, there are as many individualities as there are individuals. Each individual — his mental and physical make-up, which differs from all others in some respect — constitutes a soul.

The soul is the individual — not an invisible something that is separate and distinct from the visible person. A careful study of the Bible relative to the soul — comparing scripture with scripture — will abundantly substantiate the above claims. The popular belief that the soul is something separate and distinct from the visible body, is a delusive, man-made theory, and not in the least degree warranted by Bible teaching or scientific research.

J. W. LOWE.

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I AM not bound to win, but I am bound to be true.—*Abraham Lincoln.*



XIV. The Vision of the Horsemen

THE first words of Zechariah's prophecy were given in the eighth month. The vision of the horsemen appeared to him in the eleventh month. Only three months, and God speaks a second time.

The prophet beholds a man riding upon a red horse that stood among the myrtle-trees. There are four of these horses and riders in all.

"I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. And the man that stood among the myrtle-trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth."

The questions at once arise: Who are these horsemen? What is the meaning of the vision? What is the significance of the horses and their riders that stand in the myrtle-hedged valley?

The main features of the vision are very clear. We are told that the horses and horsemen are those whom God sends forth into the earth. They are the angel scouts that watch the interests of God's kingdom throughout the earth. "These are they whom the Lord hath sent to walk to and fro through the earth."

Why these angelic messengers are represented in the form of horsemen we may not be able to explain fully, yet certain considerations are evident. The horseman was the swiftest moving intelligent messenger known at that time. Therefore the celerity of the angelic messenger is no doubt typified. And again the horseman was the form of the most indomitable warriors of the period. The cavalry were at once the swiftest moving, the most difficult to battle with, the most valiant in appearance, of all the warrior troops.

And so the prophet is shown the swift moving, unseen messengers of the kingdom of God, the invincible cavalry of the Lord of Hosts. When Joshua was about to conquer the promised land, he was likewise reminded of the invisible army that would really fight the battles and give the substantial victories for the people of God. The race is not to the swift, nor the battle to the strong, in this world; it is to him who has behind him, all unseen by mortal eyes, the invincible hosts of the Great King.

The man upon the horse in the myrtle-fringed bottom is later called the "Angel of Jehovah that stood among the myrtle-trees." And the Angel of Jehovah is the one throughout all the Old Testament whom we find to be the Christ.

He appeared to Joshua as Captain of the Lord's host. Joshua did obeisance to Him as to God, and He commanded Joshua to remove his sandals, for the divine presence

made even the ground upon which he stood holy. Josh. 5:14, 15.

This was the Angel that God sent before His people to lead them into the promised land. "Mine Angel," God calls Him. "Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him." Ex. 23:21. He had God's name. This could be true of none but Christ. And the whole matter is placed beyond the slightest opportunity of cavil by the declaration of Paul, "They drank of that spiritual Rock that went with them [margin]: and that Rock was Christ." 1 Cor. 10:4.

This Man, the Angel of Jehovah, "stood among the myrtle-trees that were in the bottom."

The time when the prophet had his vision was in the early spring, about the middle of March, when the woods were odorous with the bursting balsamic buds of the trees. Christ stood among the myrtle-trees; not the stately cedars nor the triumphant palms, but the lowly yet fragrant myrtles that were in the bottom.

We see at once that the myrtle signifies God's people at this time. They were lowly. The cedars and the palms of earth on the heights overshadowed and hid them. But down in the bottom of affliction and humiliation tho they were, and humble perhaps as the myrtle, Christ was among them. He stands amidst His people, identifies Himself with them, with their oppression and humiliation, and consoles and encourages them by His presence.

To the Angel of Jehovah that explained the angelic scouting of all the earth was reported, "Behold, all the earth sitteth still, and is at rest." Here is the full account:

"And they answered the Angel of the Lord that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

"Then the Angel of the Lord answered and said, O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years?"

"Then the Angel of Jehovah"—the great Mediator—makes this plea: "How long wilt Thou not have mercy?"

What a contrast the times presented! Everywhere throughout the world peace and prosperity; in every city of every nation a picture of wealth, of opulence, of busy activity, save here at Jerusalem, the chosen hill of God, the specially favored spot of heaven—Jerusalem and the cities of Judah lay waste, as they had lain waste under the blight of God for practically seventy years.

Truly, if any spot should be radiant, this is the spot. But the city lies without walls, the temple is in ruins, the houses are broken down, the service of God is marred by the vast devastation.

Yet there is no mystery about it. The displeasure of God against His people and the temple and cities is due to the sins and

idolatries of His chosen. This was all made plain in the preceding message of the prophet, "The Lord hath been sore displeased with your fathers." Verse 2.

But our great Mediator takes up the plea, How long wilt Thou not have mercy where Thou hast had indignation these seventy years? And the answer comes, that there is to be a new order of things.

"And the Lord answered the Angel that talked with me with good words and comfortable words." Verse 13.

Let us get anew the situation in mind as it was at that moment. The people of God had been compelled by force and power to cease to build the temple. For a number of months the labor had stopped. The ruined stones of the temple lay there in all their vast desolation. God's people, disheartened, waiting, wondering, halted in a work given them of God. Balked by the mandate of a heathen prince, scoffed at, reviled, and triumphed over by their enemies the Samaritans, the people of God had wavered in their purpose, and had said: It is a mistake. Something is wrong in the reckoning. "The time is not come, the time that the Lord's house should be built." Hag. 1:2.

But God speaks with encouragement. The people of God could see only the rocks and stones of a ruined city about them, and read only the command of Pseudo-Smerdis, the Persian usurper. But God could see beyond the present and the word of mortal prince to the rebuilt, glorified city of the coming days.

By an analogous vision to John in the first chapter of Revelation, He appears as one like the Son of Man "in the midst of the seven candlesticks." The seven candlesticks are the seven churches (verse 20), and the seven churches betoken the church of Christ through all the sevenfold Gospel age. A candlestick was a fit token of the church to whom was given the privilege to hold forth the marvelous Gospel light. It was to be like a city set on a hill, not to be hid, holding forth the Word of life.

And just as appropriately the myrtle signified God's people in the days of the prophet Zechariah. The children of God had come to one of the darkest periods in all their national history, if we view it with mortal eye. They were down in the bottom of humiliation, the vale of sorrow. But the more you crush the leaves of the myrtle, the sweeter it sends forth its perfume. Even in this dark hour the light of faith would shine; even under the pressure of earthly might, God's people would yield the sweet odor of the holy life.

Christ stood amidst the myrtle that was in the bottom. Then as now His presence gives security, hope, and peace. "Lo, I am with you alway," He says. No path of human experience but He is with us to lead us and to keep us. He is the Shepherd who leads His sheep; we shall not want. Even tho we pass down through the dark valley, we will fear no evil, for He is with us. His rod and His staff will comfort us.

What a Sneer Means

No CHILD sneers. Growing boys and girls sometimes say cutting things, and the child whom bad parental training has turned into a little pseudo-adult perhaps may sneer, just as he comments on the political situation; but the true child as such does not sneer. The generosity and trustfulness of a child's judgment are incompatible with the contemptuous spirit. Sneering is an artificial growth, a something which, like atheism, is not natural but forced. Its presence indicates the passing of the simplicities of childhood; and it equally indicates that maturity has not yet come.

For no old people sneer—that is, no *mature* people. If one have an aged friend who slips into speech of bitter scorn, he so far and for the moment disappoints one; he has lapsed into the crudity of an earlier age. Mellowness means the death of scorn.

There is something about the spirit of a sneer which is an advertisement of immaturity. We may be quite sure that some young people whom we have known as masters of the art of the abbreviated and staccato expression of contempt—young people who can compress an adverse verdict into an expressive sniff—are blissfully unconscious how they advertise the very thing their sneer is designed to conceal—the fact that they are not yet grown up.

The truth is, the sneer is the confession of weakness. The scornful man is in an attitude of self-defense, usually against either superior knowledge (everybody knows how quick people are to despise what they do not understand), or in the presence of superior strength, or he is fending off remorse and shame; the cynicism and scornful censoriousness of the impenitent is, of course, a byword among the students of human nature.

In the presence of evil our Lord was sometimes very angry; and, as when evil men put stumbling-blocks in the path of little children, His wrath was Titanic, electric, shattering. But He despised none; the spirit of scorn was not in Him. For He looked at men not with the narrow gaze of a vindictive and explosive self-love, but as from the ramparts of heaven. And the detachment of His judgment of men armed Him against their contempt and pride; He was "dumb to their scorn, and turned upon their laughter only the dominance of earnest eyes." May His gentleness make us great, His magnanimity save us from pettiness, and His reverence for the work of God control our judgments, making us ashamed of crude contempt, and crushing the rising of the spirit of scorn in our unchastened hearts.—*S. S. Times*.

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Magnitude of Creation

What are the few worlds which sweep with us about the same source of life and light? Massive, ponderous in themselves; some of them immensely larger than our own, running wider revolutions, and drawing after them brighter trains. But even this one solar family, recognizing and claiming members in the outskirts of space,—it is as nothing to what the eye can command, nothing to the VISI-

BLE. What constellations are thrown over the firmament in all the profusion of beauty and magnificence! And when the unaided sense has roamed to its utmost ken, and gazed to its utmost strength, it may call the instruments of science to its assistance; and it shall look out on ampler territories; and take hold of larger notices. Now we leave our nook. We speak in no terms of exaggeration when we describe what we see as BEDS and FLOORS and CLOUDS of stars. As we pierce the awful altitudes, we ascend to new wonders. Apertures constantly open, and we are just suffered a glimpse into them. Heaven spreads above heaven; new arrangements stand revealed; and celestial bodies, in shapes hitherto undeveloped, flame as at the portal of the eternal throne to guard its access and proclaim its terribleness. Yet, even there, are proofs that discovery has not closed its researches; still avenue verges from avenue, and height rises into height. And, after all, this is but the outer court of "His high and holy place."

— Dr. R. W. Hamilton.



Schedule for Week Ending July 23, 1910

Sunday,	July 17	Jeremiah 10-13
Monday,	" 18	" 14-17
Tuesday,	" 19	" 18-21
Wednesday,	" 20	" 22-24
Thursday,	" 21	" 25-27
Friday,	" 22	" 28-30
Sabbath,	" 23	" 31, 32

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THE whole week deals with the prophecies of Jeremiah, chapters 10 to 32 inclusive. We have not space in these suggestions to attempt even to consider the lesson chapter by chapter. Quite clear the prophecies are in themselves. Great and mighty truths are illuminated by Jeremiah, and solemn warnings which it would do well for all to heed are given to God's professed people. They had

sinned so greatly that it seemed as tho at times their case was hopeless; as impossible to change as the Ethiopian's skin or the leopard's spots; and yet the prophet pleads God's name, and pleads it in such a way that it would show to every soul who should read the record afterward how much was pledged in the Gospel of forgiveness. Take for instance the expression in the twenty-first verse of chapter fourteen: "Do not abhor us, for Thy name's sake, do not disgrace the throne of Thy glory: remember, break not Thy covenant with us." In other words, if God should forsake the people who sought Him it would disgrace the throne of His glory, it would break His covenant. But this is not in harmony with His character, for He is "pleased with them that hope in His mercy."

The reader of Jeremiah will notice that the chapters are not always chronologically arranged; he will see, for instance, that some pertaining to Zedekiah's reign come previous to others written in the days of Jehoiakim. Some have supposed that in the gathering of the manuscript together by Ezra and others they were transposed in some way in the ancient scrolls. If the reader would like to carry through Jeremiah in chronological order, we give the following suggestions from Boothroyd: Up to chapter 20 the chapters are in fairly chronological order. Following 20 to 46 the order is as follows: 20, 22, 23, 25, 26, 35, 36, 45, 24, 29, 30, 31, 27, 28, 21, 34, 37, 32, 33, 38, 39:15-18; 39:1-14; 40, 41, 42, 43, 44, 46, etc.

The seventy years' captivity is noted, dating not from the captivity of Judah, but from the events given in chapters 25 and 27, when Nebuchadnezzar started on his great campaign and swept in all the kingdoms in that vicinity under his power. Jeremiah knew that God's revelation to him was true, and therefore he sent yokes and messages to the rulers of all these different countries through their regular ambassadors at Jerusalem, warning them of the coming conqueror, and telling them that they should serve the king of Babylon seventy years, which ended in 536.



Conscience

1. "Conscience comes from "con," together, and "science," to know, to know together with oneself.

2. To how many is given conscience?

"Commending ourselves to every man's conscience." 2 Cor. 4:2.

3. What is the office of conscience?

"Being convicted by their own conscience." John 8:9.

"Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:15.

4. Conscience is not always good and true.

"Having our hearts sprinkled from an evil conscience." Heb. 10:22.

5. By what is conscience affected?

"To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled." Titus 1:15.

6. If the evil conscience is cherished, what will result?

"Speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4:2.

7. By what should conscience be constantly adjusted?

"By their fruits ye shall know them." Matt. 7:20.

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8:20.

8. What is the object of the law?

"Now the end [object] of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5.

9. What alone can make a good conscience?

"How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God." Heb. 9:14.

10. How should we regard conscience?

"Holding faith, and a good conscience; which some having thrust from them made shipwreck concerning the faith." 1 Tim. 1:19.

11. How should we ever serve God?

"Whom I serve . . . with pure conscience." 2 Tim. 1:3.

12. How will the man of good conscience regard all proper human laws?

"Ye must needs be in subjection, not only because of the wrath, but also for conscience' sake." Rom. 13:5.

"Having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ." 1 Peter 3:16.

13. What will a good conscience always witness?

"My conscience bearing witness with me in the Holy Spirit." Rom. 9:1.

"If ye love Me, keep My commandments." John 14:15.



THE OUTLOOK

Watchman,
what of
the night?



La Bourse—Money Exchange, Paris

THE separation between the church and the state in France which was accomplished a few years ago was but one battle in a long-continued conflict. One could hardly expect that it would be the last one. Recent events have proved that both adversaries were as far as ever from having reached a *modus vivendi*.

Religious Schools Closed

It will be remembered that seven or eight years ago, four years before the separation, the Waldeck-Rousseau government had abolished most of the teaching religious orders. This step on the part of the anti-clerical party was as important as the separation itself. Twenty thousand schools were shut down in France, and their scholars were added to the public schools' enrolment.

A few authorized congregations were still allowed to teach the children. These congregations themselves have since been forbidden to open schools, with the expectation, evidently, that the Catholic Church would send all her children to the public schools. This expectation was vain. Twenty-five thousand Catholic schools were opened by lay teachers who were simply unfrocked ecclesiastics, or even by regular priests not belonging to any order.

Antagonism to the Public Schools

At the same time, the public schools were jealously watched by associations of heads of families who had only too many reasons to fear that the teaching in the state schools was undermining the faith of their children. As a result, last September there came a letter from the Catholic bishops to the French Government accusing the public schools of outraging the faith of the Catholic scholars, calling these schools the principal cause of the demoralization of France, and singling out certain text-books which were a violation of religious neutrality.

This episcopal manifesto reopened public hostilities between the two foes. The answer of the government to this provocation on the part of the church was no less than the threat of establishing a state monopoly of schools. The battle, and a fierce battle, was waged in the Chamber of Deputies. On the one hand, the Catholic members accused the lay school of teaching atheism, and warned the government that they would fight the monopoly as they would for their lives. On the other hand, the government party en-

A New Conflict between Church and State in France

By Our Own Correspondent

Religious Schools Closed—Antagonism to Public Schools—The Religious Battle—Falsification of History—More Stringent Measures

deavored to establish the fact that the Catholic schools were falsifying history, and teaching superstitions, and working contrary to true and loyal citizenship.

It will be necessary in order to give a correct idea of this struggle, to quote from the speakers on both sides of the question.

A Religious Battle

One of the leading Catholic speakers, M. Groussau, referred back to the starting-point of the battle, to 1880 and 1882, when Jules Ferry and Paul Bert, the leading spirits of the time, brought about important changes in the public school system. The public schools, which until then were partially in the hands of the clergy, were thoroly "laycised;" primary school was made compulsory; fifteen thousand free schools were closed. At that time, however, there seemed to be no desire to do anything contrary to religious freedom. "There is not the least idea on the part of the



The Place of Concord, Paris

government," said Jules Ferry, "of persecuting the Catholic Church; the republic would be foolish in entertaining even a thought of antagonizing Catholicism while making school attendance compulsory. If a public teacher should forget himself to the point of outraging the religious belief of any one, he would be as severely and as promptly punished as if he had brutalized said student. . . . Nothing will be done in the public schools which could in the least hurt the conscience of the parents or of the children."

The duty of the public school teacher with respect to religious and moral teaching was clearly defined in a book published by the state. Morality was to be taught, but without in any way contradicting the teachings of either Catholics or Jews. The name of God was not to be lightly spoken, and the laws of God were to be venerated as being in agreement with both conscience and reason.

M. Groussau then quoted from text-books now in use in the public schools. He asserted without contradiction that the word "God" had disappeared from such books. Eminent Catholics, such as Bossuet, Fénelon, Saint Bernard, were erased from the list of great men. Classical quotations referring to God's power and providence were changed for trivial remarks or commonplace proverbs. One of La Fontaine's fables has been mutilated in order to do away with the name of God. Adam



Church of St. Chapelle and Palace of Justice

and Eve have made room for some unknown Robert and Julia; and the phrase, "the commandments of God," has been changed into "the laws of nature."

The "Primary School Review" was also quoted as teaching the non-existence of a future life and the blessings of free thought or unbelief. This same "Review," read by forty thousand teachers, plainly confesses its hope that atheism will triumph as a result of the present trend in the public schools. A school-book called "Moral Teaching at School," declares that "thinking people admit of no belief in God, in the origin of the world and man, or in the future destiny of man."

So Much for the Irreligious Character

of the public schools. None of their advocates at the Chamber of Deputies disproved this sad arraignment. In fact, all their speeches were only a confirmation of the above statements. It is a well-known fact that the members of the French Government, aside possibly from a few Protestant rationalists, take no stock whatever in religion. And it is easy to understand the alarm of conscientious Catholics at the thought of seeing the faith of their children undermined and destroyed. The only pity is the fact that their own schools are not free from blame, and that their religious teaching is such as to disgust many a sound thinking unbeliever.

Falsification of History

This fact was also brought out by the discussion. The speakers on the government side proved from Catholic text-books a falsification of history, or at least a minimizing of everything disagreeable to the Catholic Church. The massacre of the Albigenses by Simon de Montfort and his men is left out as contrary to religious neutrality. The egotism, pride, and wanton prodigality of Louis XIV are condoned. So is the Saint Bartholomew massacre. From another Catholic text-book, the care of the body was shown to be prejudicial to the soul; the marriage relation is made inferior to celibacy, called "Christian virginity;" the duty of the state, among other things, is "to lend its help and strength to religious authorities," and so forth.

Add to this the fact that hundreds of Catholic schools are illegally reopening all over France, that these schools are generally full while many government schools have but a



Cathedral of Notre Dame, Paris



The Church of La Madeleine, Paris

scanty number of students, and you can understand the astonishment, impatience, and choler of the Free Mason party.

More Stringent Measures

This parliamentary debate, which lasted several days, only forestalled the real battle. This will be waged when the minister of public instruction, M. Doumergue, shall introduce a new school bill which will compel, it is said, Catholic schools to submit their books for revision; or, according to others, which will inaugurate the absolute school monopoly, in other words the abolishment of all private schools. A more general uproar than in 1903-1904 may then be expected. M. Briand, it is reported, feels rather reluctant to follow his party blindly on to a new Waterloo; Napoleon without a sword, he would rather try his skill at a new concordat. This at least was the advice publicly given him by a speaker of the center. A strange repetition of history it would be, indeed! And how quickly and unexpectedly would France find herself again at the feet of the hoary queen on the Tiber!

Thus we are again facing a lamentable conflict between two parties, each of which represents one half of the truth: the government seeking to shield the country from the influence and by and by the supremacy of the Catholic Church, an influence which has been decidedly detrimental to France in the course of a long history; on the other hand, the Catholics of France, intent upon maintaining their faith, such as it is, with its errors and traditions. Alas! that such a great and beautiful country, such a charming and intelligent people, should be involved in such a hopeless conflict, the result of which, however the matter may turn, would be equally disastrous! In one case, we should witness a land of atheism and immorality; in the other, we should see a country crushed under Romish despotism.

Which Will It Be?

Will the Catholics yield in the long run, tired of fighting for their faith, or will the Free Mason party give up the battle as a bad job? Whichever may be the result finally, we may be sure that some fierce battles are ahead of us. Our only comfort, as we witness the scene, is the hope that the true Gospel—a Gospel which knows no antagonism between religion and civil government, between religious freedom and religious worship, between faith and reason—may soon be preached extensively over the fair land of France, claiming all the honest souls of either party, and bringing joy and peace into many homes in exchange for endless strife, sinfulness, and despair.

J. VUILLEUMIER.

Uneasiness in Germany

GERMANY has a military uneasiness not alone over England, but over her ancient rival Austria-Hungary. As one correspondent has expressed it, Germany and Austria-Hungary are partners, and Emperor William naturally wants Germany's partner to be an efficient one, but at the same time he wishes it distinctly understood that Germany is the head of the firm; but Austria-Hungary's progress has been so astonishing of late that he is becoming afraid that she will become the dominant factor. Of the aged emperor Franz Joseph he has no fear; but he will not live much longer, and his nephew and successor, the archduke Franz Ferdinand, is another matter altogether.

When he comes to the throne, Austria-Hungary will have as ambitious a ruler as ever Germany had, whose ambitions for the Teutonic race will be confined not to his own realm but to the whole German people. That he has a will of his own was shown in his marriage beneath his rank. He is said to be a Jesuit of the Jesuits. He has remarkable gifts as an organizer, statesman, soldier, and diplomat.

He now has as an object the securing of the Turkish port of Salonica as Austria-Hungary's outlet to the Mediterranean, and the seizing of Bosnia and Herzegovina was a step in this direction. He accomplished it with the assistance, but against the wish, of Germany; and as the correspondent puts it, "If things go on like this while the archduke is only heir to the throne, William is asking his ministers what he will do as kaiser."

For one thing he means to make Vienna the most important capital in Europe. He means to restore, we are told, the ancient glories of the empire over which his ancestors have ruled for seven centuries; he means to be the foremost monarch in the Old World, the arbiter and dictator of European politics. The correspondent further says that the archduke means that his reign shall mark the Turk's final expulsion from Europe. Until he has planted the Austrian flag on the banks of the Bosphorus, and created an Eastern Empire of imposing magnitude and power, he will not consider his life's work accomplished. Certainly the European outlook is not by any means settled. Its surest horizon is found in the prophetic Word.

—★—

Among the Latest.—*The Scientific American* of May 28 has an article on the latest Dreadnought development. It speaks of the modification since the first was introduced in 1905. The American modification is distinguished by the center-line arrangement of the gun turrets; the German, by the powerful secondary armament and the reported introduction of the triple turret; but "it has remained for Italy—the home of constructive genius and the real birthplace of the Dreadnought itself—to combine in one ship the twin turret, the triple turret, and the center-line arrangement." There are four such ships under construction now. The first will carry ten 12-inch guns; the other three will carry thirteen 12-inch guns,—a larger number of single caliber guns than has ever been mounted in a modern ship, altho the Japanese Satsuma and Aki each carry four 12-inch and ten 10-inch, to say nothing of the twelve 6-inch. The Italian ship will be able to give a full broadside of thirteen 12-inch guns, with a fore and aft fire of five; the displacement will be thirty-four thousand tons, and the speed 22 knots.

—★—

The rank of America among the navies of the world in the total displacement of completed warships is second to Great Britain. Great Britain is ahead in the number of tons. Five other countries are ahead in the number of vessels. Great Britain, the United States, and Germany are the leading naval powers. Great Britain has four super-Dreadnoughts, aggregating 73,700 tons; the United States four with 72,000 tons; Germany three with 55,500 tons, which includes an 18,500 ton battleship. Japan has just completed one having 19,200 tonnage. In the Dreadnought list Great Britain has seventeen, displacement 353,700 tons; United States, including two battle-ships recently provided for, ten, displacement 221,650 tons; Germany thirteen, displacement 175,000; Japan six, displacement 118,410; Russia four, displacement 92,000; Italy four, displacement 80,000; France, none given.

Great Britain, when her present ships are completed, will have 498 completed warships of more than 2,000,000 tons displacement. The United States will have 179 with 839,945 tons displacement; Japan 191 with 493,704 tons displacement.

The *London Times*, however, places Germany second to England, the United States third; but the *Times* basis is the present craft afloat rather than those now given, in all probability.

—★—

There is a proposal to erect a statue to the Honorable Samuel J. Tilden. Of him the *New York World* says, "Tilden never held a federal office; he was never a representative, or a senator, or a cabinet minister, yet it may be doubted if any other man since Lincoln exerted so great an influence upon national affairs." He will always be remembered because of his successful fight against the Tweed ring.

The feeling of California toward Japanese labor has taken several interesting little turns recently. Two years ago it was necessary for the Federal Government to restrain the anti-Japanese trend of the California legislature. Now the commissioner of labor, Mr. McKenzie, of the same state, in a final report on the Japanese labor problem, which involved two years' work and a careful census of all the farms employing Japanese, tells us that Japanese labor is essential not alone in developing our farming interests, but also in maintaining our present plane in the agricultural world. The report, 200,000 words long, cuts directly at many of the anti-oriental party of California, yet most of the Eastern papers are pleased with the report. The *Independent* calls it "the repentance of California."

According to a newspaper report, the greatest celebration that has ever occurred in Lincoln County, Arkansas, followed the lynching of a Negro which had been attended by "every man, woman, child, and dog in the county." Prize-fights are not the only brutalizing factors in the country. Frequently lynchings take a full share in mixing the elements of ugly, brutal passions into American life. Few things are worse than the taking of life by a mob, and fewer still are as bad as making such occasions pleasure celebrations.

The Roman Catholic Church is arousing itself to greater missionary activity. Whereas the Protestants of America gave more than \$11,000,000 to missions, the whole Catholic body raised only \$1,342,000 last year. This contrast is used by Catholic journals to urge the development of Catholic missions. There are about 54,000 Catholic missionaries at present. Of these, 10,000 are priests.

While other nations are spending more in naval lines, France is spending a great deal of money in air-ships. A despatch from Paris, May 7, says that France will spend four million dollars on her air-ship fleet. Germany just now is ahead; but the French are determined in this line, as they have led in the development of the navigation of the air.

How Little Mortals Know!—We use electricity, we explain and record its phenomena, and cause their repetition, but we guess as to what it is. Wireless telegraphy seems almost uncanny; it is partially understood, but not wholly. For instance, messages can be sent by night better than by day, but no one knows why.

At a late meeting of the Woman's Total Abstinence Union of England, a speaker declared that about 300,000 London children are alcoholists; that is, forty per cent of the young drink intoxicants regularly. It was also stated that fifty-eight per cent of New York children belong to the same class.

A car accident occurred the other day in New York City in which a car jumped a track and then turned over; yet nobody was injured, because an official immediately called out, "Hold on tight." The passengers held on tight and saved their bones. That is pretty good advice in most emergencies.

Spain is at last attempting to withdraw the disabilities that have lain on non-Catholic citizens for many centuries. It is a pleasure to record so happy an action. It will open the way to more Christian activity among Protestants.

The French navy department has decided that the day of the torpedo-boat is over. No more vessels of this type are to be constructed, but destroyers and submarines will gradually take their place.

Cottonseed flour is arousing attention in the South. It is said that a number of good things can be made of it, and, as well, that it is much cheaper than wheat flour.

The new German cruiser Von der Tann, of 19,000 tons, developed on her trial trip a speed of twenty-eight knots an hour.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XIX.—In the Wilderness

IN the meantime, strange and almost tragic are the scenes which are transpiring amid the gloomy and desolate wastes of the wilderness of Judea.

No human eye might witness that struggle upon which even the angels gazed with awe,—that mysterious struggle between the Prince of Light and the prince of darkness; between the Hope of Israel, the Shiloh of Jacob, the Saviour of a doomed and hopeless race, and the accuser of the brethren—Lucifer—once, in the ages gone by, called “Son of the Morning.”

Forty days and as many nights have dragged their cruel hours along, since the mighty Lion of the tribe of Judah left the habitations of those whom He came to save, and, relying only upon the strength of the Eternal, entered this first, fearful battle-ground, to wrestle alone with His mysterious and awful foe.

And what a battle-ground!

Silence profound and unbroken, save for the rush of the dark pinions of the birds of prey, or the shrill scream or angry snarl of the wild beasts. Desolation supreme; a narrow strip of barren country bordering the western shores of the Dead Sea,—that silent cemetery of the buried cities of the plain,—dreary and waste as the arid plains of Luna.

This is the battle-field.

The white limestone hills which rise lonely and bleak here and there, are thickly pierced with dark and unexplored caverns, whose dim entrances are half curtained and draped by the unfriendly and inhospitable fingers of the cactus.

It is night; and the cold face of the moon is partly covered by the changing curtain of dim clouds which scurry through the sky. The dark bodies of rocks and occasional trees cast deep shadows across the entrances of the cave-pierced mountains and hills, from which, ever and anon, cautiously peer the shaggy head and gleaming eyes of the mountain-lion or the sullen bear. Everywhere lie the skeleton bones of the gentle cony; and everywhere upon the craggy rocks, the dark aeries of the eagles are outlined against the dim sky.

Afar toward the northeast, the swollen waters of the turbulent Jordan hurry to rest upon the quiet bosom of the Dead Sea, whose heavy waters lie like a mighty basin of melted brimstone above the heaven-daring and heaven-buried cities of the plain. To the far west toss the blue waters of the Mediterranean.

Close beside yonder rock kneels a Man. The pallid face, haggard and emaciated, is upturned toward heaven. The sympathizing moon looks lovingly upon Him, and caresses the broad brow with her fingers of dim light.

The fearful fast of forty days has told upon the noble form, and the wonderful eyes are deep and sunken.

Suddenly a flash of light sweeps before Him, and the rush of dark pinions hidden by their mask of light is faintly heard.

“Hail, Thou Anointed One! Thy fast is ended!” announces the glib voice of the intruder. “Verily, I would have brought Thee bread from heaven, but so said not the Eternal, from whom I am sent. But surely if Thou be the Son of God, Thou canst cause that this stone be made bread.” Then the dark form, veiled with its false covering of light, stoops, and raises from its bed a grey rock from among its fellows which strew the side of the mountain, and holds it aloft tantalizingly near the pallid face of the Man, who, for the moment, replies not, while the tempter continues:

“Surely Thou art an hungered. These forty days have I watched Thee in this accursed desert, and behold, Thou hast eaten nothing. Now of a truth am I come to tell Thee that this Thy fast

is at an end. Heard I not the Voice by the Jordan? and saw I not the Light? Behold, now the Father knoweth that Thou art obedient. He doth but test Thee, like as He tested Abraham,—and now Thy fast is done. Command that this stone be made bread; so shalt Thou eat thereof and be strengthened. For verily I am he who stayed the hand of Abraham in days of old; and I be sent with this commission from Thy Father. So, if Thou be the Son of God, fulfil my words.” And again the stone is held aloft in the mighty hand.

For an instant the divine One fixes His eyes upon it, while the pale lips move as if in prayer. Then a voice is heard, soft and serene, but firm and unyielding as the rock upon which He kneels:

“Behold, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

A spasm of astonishment and baffled rage crosses the face of the archfiend. But he has laid his plans well.

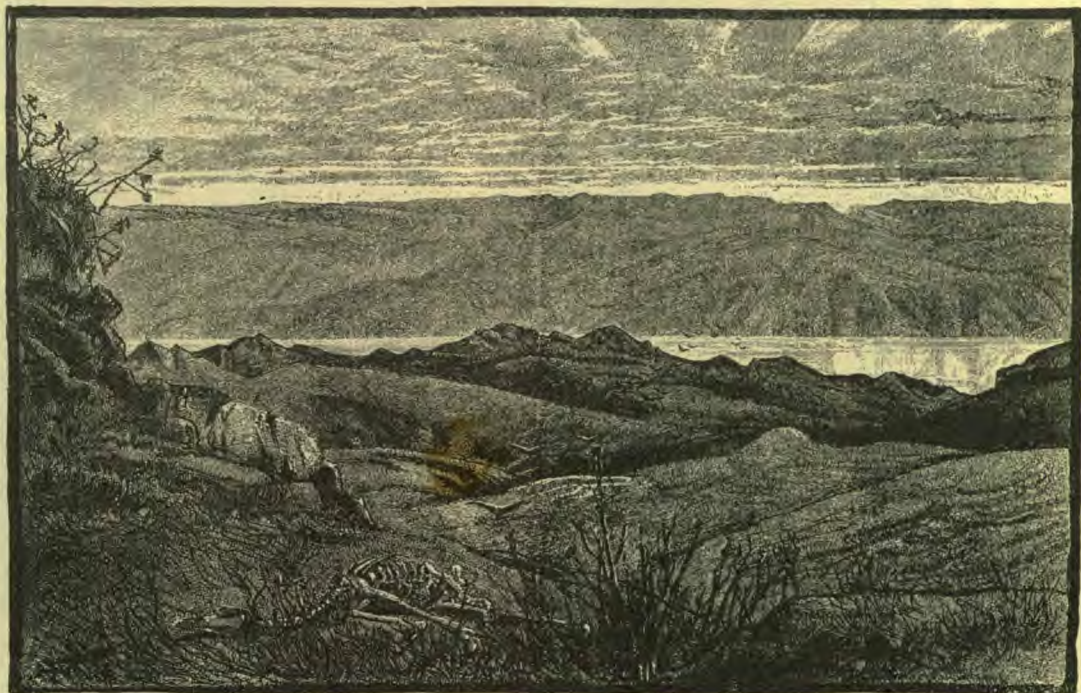
“Of a truth then, I perceive that Thou art not the Son of the living God! Him know I well. But Thou—who art Thou? Verily were the Eternal

ple. See, the scribes and Pharisees and rulers are even now gathering about the temple. Quick, while they gaze! Cast Thyself down! For lo, He shall give His angels charge over Thee, to keep Thee in all Thy ways. They shall bear Thee up in their hands, lest at any time Thou dash Thy foot against a stone. Thus saith the Scriptures. And I doubt not that Thou couldst float in air, even as I. What! dost Thou hesitate? Then dost Thou doubt the watchful love and power of the Eternal. Ha! I know Thee now. Long time ago a mighty angel was cast out of heaven,—a rebel angel,—and surely Thou art he! If not, then haste! cast Thyself down; for thereby shalt Thou show Thy Father’s care and Thine own power.”

The archfiend paused. He saw his kingdom hanging in the balance. He saw his power begin to fade, and felt the throne of darkness tremble, as with a majesty and power which was not of earth, the Conqueror made answer:

“It is written, again, Thou shalt not tempt the Lord thy God.”

Then, toward a towering mountain peak He is borne by the hoary fiend. In a moment of time,



In the Wilderness Where Our Lord Was Tempted. See last page.

Thy Father, He would not leave Thee thus alone and in sore need; I know Him,—very pitiful and of tender mercy. *His name is Love.* Behold, Thou art a weakling, and Thy pale countenance betrayeth Thee. What! art Thou He by whose almighty power the worlds were made? Thou the commandant of the hosts of heaven? Ha! verily Thou art as weak as man.”

In an instant the scene changes. Quicker than a flash of light the fiend has borne Him to Jerusalem. The city is already awake, and the busy hum of life is everywhere. Yonder rises the smoke of the morning sacrifice; and companies of white-robed priests with sanctimonious faces and broad phylacteries are entering the sacred temple, while the droning hypocrite chants his morning prayers in the streets.

High up on one of the shining battlements of the temple, stand two forms: the Man of Galilee, upon whose overthrow the powers of hell are bent, and the cunning fiend.

“What! art Thou He who should bruise the serpent’s head?” questions the tempter. “Even from Thy birth the people Thou didst come to save have hated Thee and sought to do Thee harm. But see! by my might have I brought Thee hither. Behold, Thou shalt cast Thyself down from hence, and in so doing prove Thy power; and by this miracle Thou shalt force obedience from Thy peo-

ple there are spread out before them in vast panorama the kingdoms of earth. Instead of a barren desert, appear fields of living green, cities and palaces and goodly mansions adorned with all the beauties which wealth and earthly power can give.

Then with a wave of his mighty arm, the fiend exclaims:

“Seest Thou my power? All this is mine. But, behold, I will give it Thee, if Thou wilt grant me one small favor: But bend Thy knee to me and worship—small act indeed, and costs Thee naught. And, lo, why shouldst Thou suffer thus for man,—ungrateful worm! Behold, they seek Thy life already. Seest Thou, O Man of Nazareth, Thy puny form compared with mine? I ask Thy worship,—verily it is my due,—Thou canst not grant me less.”

But the voice of the Man sounds forth His divinity, and His eye blazes with celestial fire:

“Get thee behind Me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.”

Slowly the thin mantle of light faded from the wings of the fiend. A scowl of rage and fury darkened his hateful countenance, and he was gone.

The Conqueror stood alone. The battle was ended.

(To be continued)

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Spiritual Refreshment

By Minnie Embree Parker

I SAID, "I will search the Scriptures,
And will find some chance to pray;
Tho my work is sorely pressing,
I will take some time to-day."

But the moments swiftly passing
Brought each its load of care;
And among my many duties
I found no time for prayer.

But ere upon my pillow
I laid my weary head,
I went to my heavenly Father,
And something like this I said:

"My Father, O, please forgive me.
I've neglected Thy Word to-day;
And I felt so sure this morning
I would read the Bible and pray.

"Now I feel the day is wasted.
O, Father, forgive my sin,
And in Thy infinite mercy
Make me all pure within."

I arose from my knees forgiven,
And took the neglected Book
To read from its blessed pages
A verse, where I chanced to look.

Such beautiful thoughts unfolded,
That my weariness fled away,
And mine was the rest and gladness
Which comes when we read and pray.

So now I would no more enter
A day, in my strength alone,
Thinking, amid its duties,
Sometime I'll approach God's throne.

His Word I will take at morning,
Ere the cares of the day begin;
I will give some to Jesus,
That my heart may be kept from sin.

I will study His Word as often
As I eat of my daily bread;
For my soul, as well as my body,
Has need to be often fed.

My Father, I feel my weakness;
O, give me the bread of life,
To nourish my faltering spirit,
To strengthen me in the strife,

To keep me each hour and moment
Through my journey on earth below,
To lead to that life eternal
Where His fulness we all shall know.

— ★ ★ —

Conditions in Spain

[We regret the delay of this article through oversight, but its information is just as cheering now. Thank God for the agitation. In it earnest, honest souls will learn the truth.—EDITOR.]



CONSTANT state of unrest and dissatisfaction has prevailed in political circles in this country for many months. The Spanish ministry a few months since underwent two radical changes. We sincerely hope that these changes may result in bringing about much-desired reforms in some of the laws of the land. A great agitation is now on. Mighty issues are at stake. Important questions are freely discussed by the public press, and also by the greatest orators of the country.

The Roman Catholic element is wide-awake, and great mass-meetings have been held by the leaders of that church. Their object is to appeal to the ruling powers, that more stringent laws against religious tolerance may be made and enforced. They apparently realize that it is possible that the

relation sustained by the Catholic Church to the Spanish Government may be somewhat altered.

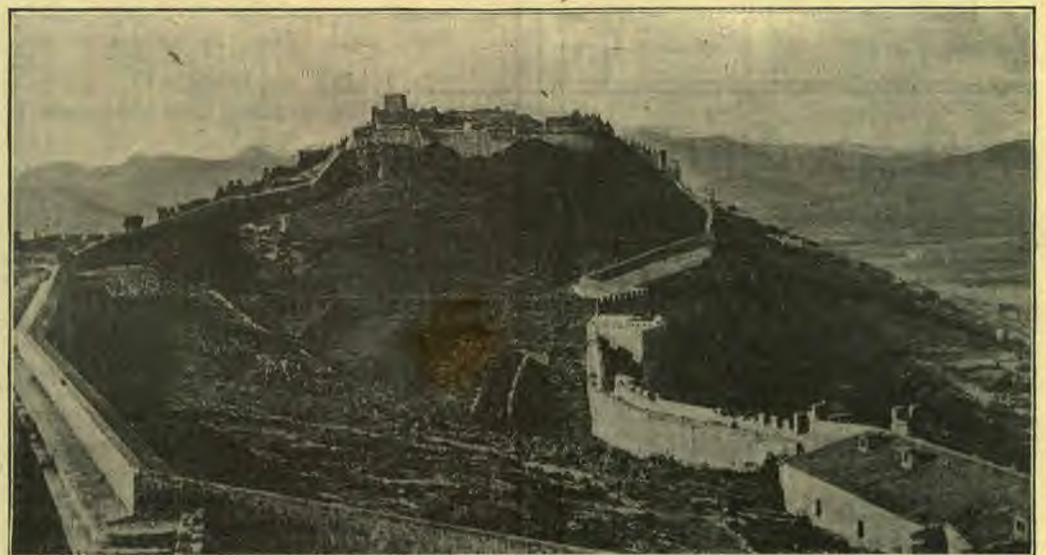
The Republican party, and all of the liberty-loving element, are holding immense meetings and making great demonstrations in favor of religious liberty and other liberal laws. They are endeavoring to establish throughout the country non-Catholic schools. During the past few weeks a special campaign in favor of religious liberty has been begun by the leading Protestant societies of Madrid. In fact all Protestants of the country are given a part to act. Officially drawn up documents or petitions have been scattered from one end of the land to the other in all Gospel mission stations. These petitions call for religious liberty. They are soon to be presented to the central government. Thousands of citizens are placing their signatures on these petitions, thus declaring their disapproval of being bound under the iron hand of Rome.

A company of able Protestant speakers

to pray the public powers to suppress Article XI of the government constitution [also mentioned other articles which he would have suppressed]; and to bring this about, to shed the last drop of blood, even the last cartridge. Just as our Lord shed His blood for the cause, so must we do the same."

The articles of the constitution referred to by the speaker, are those which grant the suppressed religious tolerance existing here to-day. Were these articles stricken from the constitution, one can readily appreciate what the conditions would be. The machinery of the Inquisition would be quickly set in motion. The power which ground the very life blood from many thousands of Spain's noble sons and fair daughters during the sixteenth century is alive here to-day. Romanism in Spain at the present time is very similar to Romanism in Spain during the sixteenth and seventeenth centuries.

While in some lands, in order to compete successfully with other religious bodies, Rome to-day is compelled to take on an out-



The Castle of Sagunto. This ancient fortress was once besieged by Hannibal, and here one of his most famous battles was fought. It is about fifteen miles north of Valencia. Spain has to-day many greater strongholds of sin to be besieged.

are visiting the larger cities and conducting mass-meetings in favor of liberty of conscience. Such a meeting was held a week ago last evening in Valencia, and the theater where it was conducted was well filled.

We believe these unusual movements in Spain are significant, and we trust that brighter days are before the Gospel missionary in this land which for so many centuries has been dominated by the errors and superstitions of Roman Catholicism. Should the Spanish Government grant the liberty sought, we can not believe that it would be permanent. We do believe, however, that it might be in vogue long enough for God's children to herald the great threefold message of Rev. 14:6-12 to every city, town, village, and hamlet of this fair land.

The same spirit which actuated the founders of the Spanish Inquisition is at work here to-day. Only a few weeks ago, at a large Catholic meeting held in Valencia, one of the most prominent speakers made the following statement: "My cry of protest is

ward modern aspect, in Spain such is not the case.

The great need here to-day is the Gospel of Christ in its purity. This is the only power by which the fetters of Romanism can be broken. "And he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:28, 29.

FRANK S. BOND.

Paterna (Valencia), Spain.

— ★ ★ —

Our Work and Workers

FOUR adults were baptized recently at the North Philadelphia church.

THE workers in New Orleans report five as ready for baptism at that center of the South.

THE Nebraska Conference is making lively efforts to raise their apportionment of the \$300,000 Fund during 1910.

BROTHER VICTOR WILSON will soon have ready for the press a hymnal in the Centibele language.

BROTHER F. C. GILBERT has been visiting the churches of California in the interests of the Jewish work, and is having excellent success.

THE Swedish believers of Jersey City have recently organized a church. The membership at present is twelve, and others are interested.

WHEN Brother Ellis began work at Taswell, Ind., 150 persons were present. A week later, a 40 by 60 foot tent could not accommodate the congregation.

HUNDREDS of the Kafirs of Grahamstown, South Africa, have attended the open-air meetings of Brother B. Moko. The Kafirs are seeking to learn the truth. May they find it.

THE Bohemian-Slavic church of Newark, N. J., has been augmented by five members. This is the result of the activity of the church workers. Let every church follow this good practise.

A new church building was dedicated at Santa Monica June 5. It seats about 200, and is near the business district. Brother Cardey has been laboring at both Sawtelle and Santa Monica.

THE annual outing of the Harrisburg church was blessed by a baptismal service. Nine were buried with their Lord to "walk in newness of life." Elder Bell conducted the ceremony.

THE Fernando Academy purchased a grammar school building and carried it by sections to the campus of the academy. It will contain the treatment-rooms, the sewing department, and the cooking school.

RECENTLY a new S. D. A. church was dedicated at Libby, Mont. It is a neat, roomy church, situated in the better part of the town. The company at Libby is growing, and Brother Foster is much encouraged over his work there.

BRETHREN BENTON and Miller of New Mexico have had good attendance at their meetings at Portales Springs. The pastors of other churches took a good part in spreading the news of our work. Brother Miller baptized three, nine have signed the covenant to keep the commandments of God and the faith of Jesus, and others are interested.

— ★ ★ —

Wanted

FOR missionary work copies of SIGNS OF THE TIMES, Youth's Instructor, Watchman, Life and Health, and other magazines.


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Sarah C. Vincent, Pomona, Cal., desires copies of SIGNS OF THE TIMES weekly.

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An Educational Number

The *Signs Monthly* magazine for August will be preeminently an educational number. The subject will be introduced by a short plea for the cause of education, and also for the student agent who is selling the magazine. Hence it will be a number particularly helpful to students working for a scholarship. It will give them, as well as others, an opportunity to talk of the great principles of education in which every one is, or should be, deeply interested, and which can be made to tell for the great cause of education. Half-tone illustrations of some of our leading colleges will appear in connection with the articles.



In addition to this special feature, there will be articles on the various phases of the message, and the usual number of pages devoted to current topics. Among these is an especially interesting account of the great things in the development of air-ships.

Following are the titles and a brief outline of some of the leading articles:

"The Ideal Education," by Prof. Frederick Griggs, president of College, College View, Neb. Here is a clearly delineated, which can be made. There are hundreds of teachers and thousands of students who are actually working to attain the ideal outlined in this article.

"The Education of Education," by M. E. Cady, president of Walla Walla College, College Place, Wash. Another strong article on education, outlining in a very emphatic way the things to be attained by every educator and every student.

"Christian Education; Its Definition," is graphically outlined and described by Warren Eugene Howell, associate editor of "Christian Education," Washington, D. C.

"Education for Service," by Elder W. A. Spicer. Here the contrast is drawn between true education and the wrong standards so often held up before the young people of the day. This article will be helpful and uplifting to all.

"Hell; Where Is It? What Is It?" by Elder R. A. Underwood. This article severely arraigns the old blasphemous doctrine of an eternally burning hell, and should have a wide reading.

"The Reformation in Bohemia," by Mrs. E. G. White, gives an account of the martyrdom of Jerome, and is another one of this regular series. This article is most thrilling, and will hold the attention of the reader to the end.

"Is History Repeating Itself?" This is the third in a series of articles by George A. Snyder on the Protestant regeneration. It gives some very significant historical facts that point very strongly toward a repetition of some of the mistakes and failures of the past.

Those who are following the articles in "Astronomy and the Bible" will be interested in the one for August, entitled "As the Moon." This article will be illustrated with five beautiful photographs of the moon as seen through a telescope. These show the mountains and valleys, the shining streaks, craters, and other interesting features of our satellite.

On the whole, the August number of the *Signs* magazine will be one of the most attractive, most interesting, and most important numbers ever issued. It presents a grand opportunity for young men and young women to earn a scholarship in one of our educational institutions, and at the same time place the truth for this time in the hands of the people.

Agents wanted everywhere. 5 to 40 copies, 5 cents per copy; 50 copies and over, 4 cents per copy. They sell at 10 cents per copy. Send orders early. Address your tract society, or SIGNS OF THE TIMES, Mountain View, Cal.



PUBLISHED WEEKLY

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

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

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

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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.

Arrangements are such that students can work their whole way, as allowances are liberal. Full particulars upon application. Intending students please apply at once to Dr. Belle Wood-Comstock, Glendale Sanitarium, Glendale, Cal.



MOUNTAIN VIEW, CAL., JULY 12, 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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These are uncertain times in the political, the financial, the social, the religious world. Happy is the man who stands upon a sure foundation, who is building his house of character upon the Rock of Ages.

Read the article on "Higher Criticism and Protestantism." Many affected by Higher Criticism will, we are sure, count the article altogether too strong; but he who studies causes and effects will see that Mr. Rowell has but stated the logical results of the work of the Critics, and that the most advanced of them are where they are because of the inexorable logic of the principles adopted at the beginning. Do our Protestant readers wish to follow them?

Was with the Wild Beasts.—On page 12, in our serial story, is an illustration from "Picturesque Palestine" of the very desert or wilderness where Jesus our Lord spent His forty days' fast and temptations. Mark says that He "was with the wild beasts." One man who was lost in that wilderness and was forced to spend there one night, emerged from its awful pandemonium almost a wreck. He shot a savage lion and a leopard; and the night was filled with the terrifying cries, hideous howls and snarls, and horrible screams of the beasts of prey. Here our Lord spent forty nights for us. "He was bruised for our iniquities."

The Sovereign's Declaration in the oath of accession, regarding the Roman Catholic faith, objected to by King George V of England, is to be amended; or, at least, a measure to that effect is to be introduced by the government. The announcement was received with faint cheering.

The English Language in China.—A despatch from Peking to the New York *Herald* says that "the Throne, approving a recommendation of the Board of Education, decrees that English shall be the official language for scientific and technical education. The study of English is made compulsory in all provincial scientific and technical high schools."

"The Story of Our Missions for 1909"

LAST week there was laid on our table a tiny publication which we could hardly persuade ourselves was the *Review and Herald*. It called to mind a line of the old Scotch poem, "There cam' to oor hoos a wee wean, Jennie, bairn, a wee wean," a little fat baby *Review*, so to speak. But, no, sir, it is not a "wean" at all. It bears the signature of experience, Vol. 87, No. 24, is well along in vigorous maturity, and is able to speak for itself; but it is so little, just a trifle too big for the pocket without folding, and too small for a magazine—and then how will we bind it in a volume! But it does speak. It contains in its 64 little pages "the story of our missions for 1909 as told by missionaries in all lands." From Lisbon of earthquake fame, washed by the Atlantic, to the eastern coast of Asia; from the everlasting snow of North Siberia to India's coral strand; from far Siam; from the dark lands of Africa; from the Neglected Continent; from islands of the sea, beaten by icy waves and tropical currents—from the whole world—comes good news of the spread of the "everlasting Gospel," and the echo of the now world-wide Macedonian cry: "Come over and help us," calling for more means, deeper consecration. We hope to see before the midsummer offering is made the little paper and its mis-

Emphasizing the "Fundamentals."—An excellent pamphlet has come to us in right lines. It is entitled "The Fundamentals: A Testimony." "Volume 1" would indicate that there are more to follow. The address of the Testimony Publishing Company is 808 La Salle Ave., Chicago, Ill. It is the first of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday-school superintendent, Y. M. C. A. and Y. W. C. A. secretary, in the English-speaking world so far as the addresses of all these can be obtained. Two intelligent, consecrated Christian laymen bear the expense because they believe that a time has come when a new statement of the fundamentals of Christianity should be made. The first volume has seven chapters on The Virgin Birth of Christ, The Deity of Christ, The Purposes of the Incarnation, Personality and Deity of the Holy Spirit, The Proof of the Living God, History of the Higher Criticism, and A Personal Testimony. The last of these chapters is indeed an excellent one. Dr. Kelly has set forth in very striking and simple language just why it is that he believes in the orthodox Christianity. We are glad to see this publication. We hope that it may do great good and be made a great blessing to thousands of those to whom it goes. There is a need of stating anew the fundamentals of the faith, of endeavoring to win souls back to the lost confidence in the Old Book. And there are still other "fundamentals" to be emphasized. What about the integrity, perpetuity, and unchangeableness of God's government?

Professor Hislop declares that the exposé, as it is called, of Eusapia Palladino is unworthy of consideration; that the case ought to be dealt with as one of abnormal psychology or hysteria,

whereas it was dealt with from the viewpoint of the trickster. He admits that Eusapia Palladino performs so-called "tricks," but he declares that these tricks are not one tenth as clever as the most ordinary conjurer can perform. They are very simple in comparison, but the correct position to investigate the case of the Palladino woman is not from the viewpoint of the prestidigitator but from the basis of an abnormal mind. Instead of making a truly scientific investigation of it, it was made a vaudeville show. He further tells us that "popular magazine articles on psychic research are not generally worthy of the slightest attention on the part of scientific men except to correct the illusions which they produce," further, that unfortunately people in this country do their thinking through the papers and popular periodicals, the worst possible source of information on any subject whatever; and there is a great deal of truth in what the professor says.

The Passenger Air-Ship.—One journal recalls that in 1829 a fatal accident occurred in the beginning of steam railway travel in England. Engineers in Southern England were discharged for running twenty-five miles an hour. The first railway in New York had for rails straps laid on stone sleepers, afterward spiked to wooden beams. The other day in Germany the first passenger airship took her first regular trip, carrying twenty passengers 300 miles, without an accident. Still it is not safe to take this trip as a sample of all to come, but it does show how rapidly mechanical science and knowledge of physics have forged ahead. The ink on the above paragraph was scarcely dry when the news came that the great Zeppelin dirigible was a complete wreck. Laden with passengers she attempted an excursion of thirty-five miles from Dusseldorf, when the rising wind blew her from her course, and she became a plaything in the hands of the tempest, tossed at last in the tops of the trees in the Teutoborgian forest, broken and helpless. Providentially, none of her passengers or crew were injured.

Intolerance of Church and State.—Belated news comes to us of massacres of hundreds of Jews in Kiev, Russia, and the vicinity. Persons from surrounding towns, it is said, gathered in the city of Kiev, where they invaded the Ghetto and committed the most terrible atrocities. The Jews appealed to the governor-general for protection, but he ignored them. Women and children suffered death and injury with men until the last of the Jews had either been killed or had fled. It is supposed the work was done by consent or under the supervision of the officials. The expulsion of twenty-five hundred families it is said took place. All this is the result of church-and-state government. It is not to be believed that the Russians at heart are worse than the Jews at heart; but the evil principles of uniting religion with the state in any form will invariably, if allowed to develop, work out just such results as witnessed in Russia. Americans ought to heed the lesson manifest through the Dark Ages and still seen in occasional outbreaks in the countries of the Old World.

"The Wonderful Story of How the Bible Came Down through the Ages" is a neat little booklet published by Thomas Nelson & Sons, Fourth Avenue and 27th Street, New York. The title tells its contents, and its story can be relied upon. It has a very appreciative introduction by Rev. W. W. White, president of the Bible Teachers' Training School, of New York City. It is worth reading. Its price is five cents; yet the publishers have set apart a limited number for the religious press, so if our readers are prompt in the asking they may secure copies free. Write as above, and mention this journal.

A neat and quite full catalog of stereopticon supplies, lantern slides, and so forth, is issued by the Nashville Book Co., 1713 Cass Street, Nashville, Tenn. Those desiring such goods will do well to inquire of the company.