

Signs of the Times



Next Week

Begins a series of interesting, informing, and helpful articles on the great book of the Revelation of Jesus Christ.

Synchronously with the above, will begin a series of Bible readings on various phases of God's truth for this time. What does the Bible say?

There will begin also other series on great phases of Bible truth, on subjects everywhere discussed. Is it not worth while to know, "Thus saith the Scripture"?

There are mighty movements now forming and in progress before our very eyes, world movements involving nations in their great on-sweep.

Some of these seem evil and are evil. Some of them, thank God, are good. Some of them seem good and are evil. Some of them seem to be of minor importance to the world, but they involve eternal principles. We can not afford to slight or ignore them. These will be considered in the light of the principles which gave them life.

The most up-to-date book in the world to-day is the Bible. The SIGNS OF THE TIMES is a Bible journal, and it will be the most up-to-date paper published during the next six months, while the above and many other articles are appearing.

(See note on last page.)



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3267.—Sons of God

A "Brooklyn Tabernacle" sermon on 1 Peter 3:19 declares that Jesus preached to fallen angels who were "the sons of God" spoken of in Gen. 6:1, 2, and that when the Flood came these spirits, or angels, dematerialized, and to them Jesus preached. Who were these "sons of God"? B.

The whole theory of the sermon in question is fanciful, and has only seeming and inferential support in the Scriptures. "Sons of God" may be used of angels, tho it is doubtful. But the term is used of man, especially man in his right relationship to God. Those who accept of Jesus Christ become "children of God," "sons and daughters" of God. John 1:12; 2 Cor. 6:18; 1 John 3:1; Rom. 8:14. Adam in his first estate is called a "son of God." Luke 3:38. This is conclusive. After man sinned, and when his progeny became more numerous, man began to divide, some following the way of men, their daughters the daughters of men, their sons the sons of men; while those, like Seth and his line, who sought God, called themselves "by the name of the Lord." Gen. 4:26, margin. Not holding to their integrity, they looked upon the idolatrous and seductive daughters of unbelievers, yielded to their charms, and took them for wives. Of course this brought backsliding and all the sad fruitage of evil seen just before the Deluge. This view of the question is natural, clear, and easily comprehended.

3268.—Identity of the Sabbath

A correspondent asks the question as to whether we really do know which is the seventh day. The letter states: "So long as we keep one day in seven apart for God's service, we are undoubtedly fulfilling God's decrees. We know that ages long ago our day was only about four hours long, but the days are gradually and imperceptibly lengthening. The time will come when our day will equal fifty-five of our present days. . . . We educated Christians keep Sunday as the sabbath day, because it is the day most sacred and important to all Christianity, being the one upon which our Saviour rose from the dead." "H. H. D."

First it is utterly unreasonable to suppose that the Lord set apart a day for man holy unto Himself, that He commanded man to observe that day, and yet that He has so overruled matters that man is all at sea as to the particular day to be observed. We do not attribute such folly to any earthly government. Shall we charge it to the Most High? But He Himself has spoken very clearly as to which day is the seventh day. Certainly it was known at creation. Twenty-five hundred years this side of the creation of man, God made it known for forty years by the threefold weekly miracle of the manna, so that men could have no excuse regarding the day. He enshrined that day and its observance in the very heart of the moral law, the Ten Commandments.

Fifteen hundred years later the Gospels themselves revealed the same day, "the Sabbath according to the commandment;" and that day comes just before the first day, and therefore must be the seventh. Ex. 20:8-11; Luke 23:56; Mark 16:1, 2. Therefore the world at the time of Christ knew which day was the Sabbath of the Lord according to the commandment, and the commandment was based on the original day and the Sabbath acts of God.

Before us is a chart prepared by a noted antiquarian, the late Rev. William Jones of London, England. It presents the week in 160 different languages and dialects, giving the name of the week and the name of the days of the week. Of the 107 Oriental languages and dialects, 71 know the seventh day by the term "Sabbath" or its equivalent.

Of the 53 European languages, 37 know the seventh day by the term "Sabbath." Of the 160 different languages and dialects, 108 call the seventh day by no other term than "Sabbath" or an equivalent to that. Many of the nations represented by these languages were widely separated from each other, having no commercial or national intercourse. It is one of the strongest proofs that all the nations received and acknowledged from that same common source, the original Sabbath, the sacred character of the seventh day. The history of the experience of the Jews proves the same thing, as do also astronomical calculations. Therefore we may know which is the seventh day, and keep it according to the commandment, as did our Lord and the early disciples.

Secondly, the statement regarding the length of the day is pure speculation, one of which men know nothing, and it does not take into account at all God's overruling providence regarding His universe. But if the day were four hours long or four of our weeks long, it would not affect the Sabbath law, which does not command so many hours, but a certain day of the cycle, whatever the length of the day. Remembering this, the length of the day can have no bearing whatever upon the question.

Thirdly, if Sunday is the most sacred and important day to all Christianity, of what worth is the statement, "So long as we keep one day in seven we fulfil God's decree"? The two statements are certainly not consistent; and if the writer believes that we do meet the commandment by keeping any day of the week, what objection has he to the observance of the seventh-day Sabbath, which he discountenances later on by saying, "Surely we are not going to admit the Jewish law should dominate Christianity"?

It is well to remember that all the written revelation we have from God comes to us through the Jews. God made them the depositaries of His truth, not to hold to themselves, but to give to the world. To them "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God-blessed forever." Rom. 9:4, 5. And it is our Lord Himself that declares, "Salvation is of the Jews." John 4:22. The only hope which God gives the Gentiles at all is to abjure the world and sin and self, accept Christ, the hope of Israel, and receive adoption into the family of God. Thus they are no longer aliens from the commonwealth of Israel and strangers from the covenants of promise. See Rom. 2:28, 29; 9:6-8; 11:17-22; Eph. 2:11-20. And the true Sabbath of the Israel of God is ever and always the seventh day. Ex. 31:17.

To set apart an institution to commemorate a work of God when God has said nothing whatever concerning it, is purely will-worship. The words of Jesus are, "Why call ye Me Lord, Lord, and do not the things which I say?"

3269.—Jeremiah or Zechariah

How do you reconcile the statement in Matt. 27:9, "Spoken by Jeremy the prophet," when the quotation appears to be from Zech. 11:12? Who said this, Jeremiah or Zechariah? R. H. M.

Perhaps both. For instance, if we had a quotation from Micah 4:2-5 attributed to Isaiah, and we were unable to find the expression in Micah, we would think there might be a mistake; yet the passage in Micah referred to above and Isa. 2:2-4 are very similar indeed. Jeremiah might have said this very thing that Zechariah did, but the writing may not have come down to us. There are not a few prophecies referred to in the Old Testament which have been lost to us.

Secondly, some scholars have suggested that the last six chapters of Zechariah, 9 to 14, formed at one time the writings of Jeremiah, but when the manuscripts were gathered a mistake was made in placing them in the position they are. They think the language itself is more like Jeremiah's than Zechariah's. Zechariah repeatedly refers to "the word of the Lord" which came to him, in the first chapters. In later chapters, "the burden of the word of the Lord," which is used by Jeremiah and by none other of the prophets. Either of the above suppositions may be correct, and either would clearly explain the passage found in Matthew.

3270.—Hell

What is hell, and where is hell? It can not be in this earth or on this earth, because hell is a bottomless pit, but if it were on this earth it would have a bottom; and therefore it must be separate from this earth. There will be a lake of fire, and into the lake hell and death will be cast (Rev. 20:14), and this must be separate from the earth. T. B.

The word "hell," which occurs about twenty times in the New Testament, comes from three different words: *Hades*, meaning the grave, the place of the dead, both wicked and righteous; *Gehenna*, from the Hebrew of the Valley of Hinnom, a place of punishment; and once from *Tartarus*, the aerial or dark regions surrounding this world, where the angels were said to have been cast. 2 Peter 2:4. But in every case these expressions pertain to this earth, and all the references to which our friend refers have to do with this earth. As far as the bottomless pit is concerned, referred to in Revelation 20 and elsewhere, it comes from the same Greek term as does the word "deep" in Gen. 1:2 in the Septuagint. That word is *abussos*. It simply means a dark, void, or empty place, and in Revelation 20 it refers to this earth in its desolate condition when men are destroyed from the face of it by the burning glory of Christ's second coming. At the end of the thousand years, the earth becomes a lake of fire, the wicked are raised from the dead, and with the devil and his angels are cast into the lake of fire. That lake of fire is upon this earth, for then will be fulfilled what is predicted by the apostle Peter in the third chapter of his second epistle, "The elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Into the burning mass will be cast everything that is identified with sin, and with it death and hell, or the grave—*hades*—shall perish forever. Then as the apostle declares, "We, according to His promise, look for new heavens and a new earth." But the creative power of God will bring the earth forth from her fiery cleansing, clean swept from sin, and restore it to its primitive beauty, to be the home of God's children forever. "The righteous shall be recompensed in the earth: much more the wicked and the sinner." "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

3271.—The Undying Worm

Will you please explain in your question page Mark 9:44, 46, 48? What worm is this? It seems to be different from the one spoken of in Isa. 14:11. R. E. R.

The worm in this scripture is used as a symbol of absolute and complete destruction. See answer to Question No. 3263 in the SIGNS of October 18. The worm of Isa. 14:11 is indicative of the same thing, destruction having reference to worms which prey upon the carcasses of the dead.

Sigms of the Times

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

For Terms, See Page 15
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Maryland or Rhode Island, Which?

By W. A. Colcord

A Mooted Question Considered

IN Virginia unquestionably — thanks to the influence and untiring efforts of Jefferson, Madison, the Baptists, Quakers, and Presbyterians — belongs the honor of first disestablishing religion in America. But to which colony, Maryland or Rhode Island, belongs the honor of first establishing a commonwealth upon the principle of entire separation of church and state, is a mooted question.

Referring to Maryland's being founded by Roman Catholics, Bishop Spaulding, of Peoria, in the *North American Review* for September, 1894, says, "They founded one

there, and there only, every Christian, whether Catholic or Protestant, had the right to worship God in his own way. In that humble little village of St. Mary's, made up of thirty or forty log huts and wigwams in the woods, religious liberty had its only home in the wide world;" while on page 65 of the same book he says, "Providence was the first settlement in America which offered a home to all men without asking them anything whatever about their religion."

So eminent an authority as Bancroft, in the earlier editions of his "History of the United States," stated that the Maryland proprietary "adopted religious freedom as the basis of the state," and said that here

religion;" and that certain Puritans, expelled from Virginia for non-conformity to the established religion of that colony, found refuge in Maryland in 1649, are facts plainly stated by Bancroft. (Vol. 1, pages 165, 169.) "It is true," says Montgomery in his "Leading Facts of American History," edition 1902, page 105, "that Lord Baltimore, holding his charter, as he did, from the Protestant sovereign of a Protestant nation, could not have safely denied liberty of worship to Protestants; but it is also true that he evidently had no desire in his heart to deny such liberty. The fact that he invited Puritans into the colony and protected them from persecution, shows the man's true spirit."

Until 1625, or within nine years of the founding of the colony of Maryland, Lord Baltimore was himself a Protestant. ("Soul Liberty Rhode Island's Gift to the Nation,"



Mount Vernon Place, Baltimore, Maryland



State Capitol, Providence, Rhode Island

of the thirteen colonies, and were the first in the New World — the first, indeed, in all the world — to make freedom of conscience an organic part of the constitution of a state."

On the other hand, Governor Hopkins, as quoted in David Benedict's "History of the Baptists" (1848), page 446, speaking for Rhode Island, says, "Roger Williams justly claims the honor of having been the first legislator in the world that fully and effectually provided for and established a free, full, and absolute liberty of conscience." And Sidney S. Rider, in his work "Soul Liberty Rhode Island's Gift to the Nation," page 85, styles Rhode Island "the first commonwealth in the New World, the first in the world, to make soul liberty the basis of a constitution for a state."

Conflicting and opposed as are these claims, Montgomery, in his "Beginner's American History," edition 1902, appears to sanction both. On pages 58 and 59 he says: "Maryland was different from the other English colonies in America, because

"religious liberty obtained a home, its only home in the wide world," and "conscience was without restraint." (Edition 1837, Vol. 1, pages 244, 247, 254.) In later editions, however, while not denying that a wide and generous toleration characterized the early Maryland administration, these statements are omitted, and the declaration made that Roger Williams "was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience." (Edition 1888, the author's last revision, pages 161, 162.)

What Are the Facts?

What are the facts, and how are we to understand these conflicting claims?

That there was large freedom in religion in the early history of the Maryland colony, and an absence of religious persecution from its founding in 1634, seems evident. That the proprietary, intent on advancing the interests of his colony, invited the Puritans of Massachusetts to Maryland, offering them lands and privileges, and "free liberty of

pages 11, 12.) He was "a man of such moderation," says Bancroft, "that all parties were taken with him." His chief object in founding the colony, it appears, was commercial and mercenary, rather than religious. From the first, there was a "mixed population," Bancroft informs us, and while "the administration was in the hands of Catholics," "the very great majority of the people were Protestants." (Vol. 1, page 166.) Under such circumstances it is not strange that toleration should exist.

Church and State Not Separate in Maryland

It is not true, however, that the colony was founded upon the principle of total separation of church and state and absolute freedom in matters of religion for all men, as was Rhode Island; or that the early laws of the colony were free from all religious interference and bias. The charter obtained by Lord Baltimore 1632, provided that "no interpretation be admitted thereof by which

God's holy and true Christian religion, or the allegiance due unto us, our heirs, and successors, may suffer any prejudice or diminution." (Hazard's "Historical Collection of State Papers," 1792, Vol. 1, page 327.) This would at least seem to imply or anticipate a favored, if not an established, religion, and state control or supervision of that religion. And one of the first acts of the Maryland Assembly of 1639, reads, "Holy church within this province shall have all her rights, liberties, and immunities safe, whole, and inviolable, in all things." ("Proceedings and Acts of the General Assembly of Maryland, 1637-1664," page 40.)

In 1649 an act containing the following provision, was passed by the Maryland Assembly:

"And whereas the enforcing of the conscience in matters of religion hath frequently

Such provisions show beyond question that the government of Maryland did assume control over religious matters, and that however much toleration there was in the colony, freedom of conscience was not an organic part of its constitution.

How about Rhode Island?

But not so Rhode Island. There, says Montgomery:

"From the beginning entire freedom of conscience was given to every settler. Maryland had granted such liberty to all Christians, but the colony of Providence did not limit it,—not Protestants and Catholics only, but Jews—yes, unbelievers even were protected, and thus men of all religions and of no religion were safe from molestation so long as they behaved themselves. In all other colonies in America [Maryland included], as in every country of Europe, the government favored some particular worship, and in some degree compelled people to maintain it and conform to it. But here there was nothing of the kind. Roger Williams first laid down and put in actual practise what we may call the American principle—that is, that government has nothing whatever to do with the control of religious belief."—"Leading Facts of American History," page 110.

In 1631, three years before the ships of Lord Baltimore left the shores of England for Maryland, Roger Williams, at Salem, Massachusetts, set forth the doctrine "that man is accountable to his Maker alone for his religious opinions and practises, and is entitled to unrestrained liberty to maintain and enjoy them." ("Memoir of Roger Williams," by James D. Knowles, page 48.) This is the doctrine for which he was ban-

tained, with full liberty in religious concerns." ("State of Rhode Island and Providence Plantations," by Edward Field, Vol. I, page 101.) It was Rhode Island, therefore, and not Maryland, that was making this "lively experiment."

The Rhode Island charter granted by King Charles the next year, in response to these petitions, said:

"Our royal will and pleasure is that no person within the said colony, at any time hereafter, shall be anywise molested, punished, disquieted, or called in question, for any differences in opinion in matters of religion, . . . any law, statute, . . . usage, or custom of this realm to the contrary hereof, in any wise, notwithstanding."—*Ibid.*, page 104.

Rhode Island had gained what the mother country did not possess herself—religious liberty. No such petitions nor charter relation to any other American colony can be found.

And in "America Dissected" (Dublin, 1753), page 31, Rev. James MacSparran, complaining of Rhode Island, says:

"In all the other colonies the law lays an obligation to go to some sort of worship on Sunday; but here liberty of conscience is carried to an irreligious extreme."

This again singles out Rhode Island as the one and only colony in which there was perfect freedom in matters of religion.

Not a Catholic Doctrine

That there was a large measure of freedom in Maryland need not be denied; but that there was absolute separation of church and state there, or that this is a principle held or advocated generally by the Roman Catholic Church, is not true. Sixty-two years before the founding of the Maryland colony, in 1572, occurred the massacre of St. Bartholomew, in which the attempt was made to extirpate all Protestants in France. Fifty-one years after the settlement of the colony, in October, 1685, the Edict of Nantes was revoked, and every Protestant who could leave Europe fled to America. And at the very time when the colony was being planted, thousands of men and women in Spain and elsewhere in Europe were sent to prison, banished, or burned at the stake solely for what the Catholic Church

pronounced "heresy" in matters of religion.

The strong claims made during recent years by Catholic writers concerning Maryland would seem to imply an endorsement on the part of the Roman Catholic Church of the principles of separation of church and state and religious freedom; but the utterances of the latest prelates of the Roman see, like those of more ancient times, convey no such impression. Thus, in his letter addressed to the bishops of France, dated February 11, 1906, Pope Pius X, the latest pope, says:



Roger Williams Statue, Providence, Rhode Island

fallen out to be of dangerous consequence in those commonwealths where it hath been practised, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and amity among the inhabitants, no person within this province, professing to believe in Jesus Christ, shall be in any wise troubled, molested, or discountenanced, for his or her religion, or in the free exercise thereof."—Bancroft, Vol. 1, page 168.

While undoubtedly designed to protect freedom of conscience, Bancroft observes that this "clause for liberty in Maryland, which extended only to Christians, was introduced by the proviso that 'whatsoever person shall blaspheme God, or shall deny or reproach the Holy Trinity, or any of the three Persons thereof, shall be punished with death.'" Under the enforcement of such a law, Unitarians, Jews, and unbelievers generally, as well as the profane, would certainly fare hard.

The same law further provided that "whatsoever person or persons shall from henceforth use or utter any reproachful words, or speeches, concerning the blessed Virgin Mary, the mother of our Saviour, or the holy apostles, or evangelists, or any of them, shall in such case for the first offense forfeit to the said Lord Proprietary and his heirs, the sum of five pounds sterling." ("Proceedings and Acts of the General Assembly of Maryland, 1637-1664," page 244.) This sounds very much like a law of a religious establishment, and that, too, of the Roman Catholic Church.

ished from Massachusetts, and which he took with him to Rhode Island, in 1636, and made the Magna Charta of that colony. To state the matter plainly, religious liberty with Roger Williams was a principle; with Lord Baltimore, a matter of policy.



Roger Williams Praying in Rhode Island Forest

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A "Lively Experiment"

In two petitions for a new charter, presented to Charles II in 1662, Mr. Williams stated that the people of his colony had it much in their hearts "to hold forth a lively experiment that the most flourishing civil state may stand, yea, and best be main-

"That it is necessary to separate church and state is a thesis absolutely false,—a most pernicious error. Based in fact upon the principle that the state ought not to recognize any religious faith, it is, to begin with, deeply insulting to God; for the Creator of man is also the founder of human societies, and He maintains them as He does us. We owe Him therefore, not only private worship, but also a public and social worship in His praise."—*"Readings in Modern European History,"* by Professors James Harvey Robinson and Charles A. Beard, of Columbia University, New York, page 229.

In his encyclical on "Human Liberty" (Libertas), of June 20, 1888, Pope Leo XIII said:

"Since the state ought to have a religion, it ought to profess that which is alone true and which in Catholic countries is especially recognizable. . . . It follows from what precedes that it is nowise permitted to demand, defend, or grant liberty of thought, or of the press, of teaching, or of religion, as well as many other rights which man may be supposed to have by nature."—*"Life and Labors of Pope Leo XIII,"* by Charles de T'Serclaes, edited by Maurice Francis Egan, pages 184, 187.

And in his "Encyclical to France," of February 16, 1892, the same pope speaks of "the false principle of separation" of church and state. (*Ibid.*, page 353.)

In the *Syllabus* of Pope Pius IX, issued December 8, 1864, the following, among the eighty propositions enumerated, were condemned as "errors of our time":

"15. Every man is free to embrace and profess the religion he believes true, guided by the light of reason."

"24. The church has not the power of availing herself of force or any direct or indirect temporal power."

"55. The church ought to be separate from the state, and the state from the church."

"57. Civil laws may and must be independent of divine and ecclesiastical authority."

"77. In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the state, or to the exclusion of all other modes of worship."

"78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship."—*"The Papacy and the Civil Power,"* by R. W. Thompson, pages 729-735.

These propositions are condemned as errors. Their opposites, therefore, must be the position and teaching of the church represented. And this is true even in the United States. In his work "Faith of Our Fathers," page 269, Cardinal Gibbons sets forth the following approvingly:

"Religious liberty may be tolerated by a ruler when it would do more harm to the state or to the community to repress it."

And he adds:

"This is the true Catholic teaching on this point, according to Bacanus and all Catholic theologians."

Think of an American talking about "tolerating" religious liberty!

In his book "Maryland the Land of Sanctuary," Rev. William T. Russell, while maintaining that in Maryland "religious liberty gained its first foothold among the nations of the earth" (page 1), and that "the glory of Maryland is derived from its generous custom of religious toleration" (pages 310, 311), nevertheless, in harmony with Cardinal Gibbons, teaches that "a Catholic ruler

is justified in granting a limited religious liberty . . . when to refuse religious liberty would be more injurious than to grant it" (page 7); and says that "the closer the union between the civil and religious authority, as long as each aids the other, and neither encroaches upon the domain of the other, the better will it be for both" (page 6). Think of an American citizen and author intimating that for a ruler to grant religious liberty would be "injurious"! And in a sermon on "Catholic Tolerance in America," delivered in St. Patrick's Church, Washington, D. C., May 4, 1910, Mr. Russell further said:

"The state can not afford to permit religious liberty. We hear a great deal about religious tolerance, but we are only tolerant in so far as we are not interested. A person may be tolerant toward a religion if he is not religious. . . . Intolerance means fervor and zeal. The best the state can do is to establish a limited religious liberty; but beyond a certain degree of tolerance the state can not afford to admit the doctrine."—*Washington Post*, May 5, 1910.

An editorial in the *Western Watchman* of August 25, 1910, a leading Catholic paper of the country, published at St. Louis, styles a union of church and state in any country, "the ideal relation." It further says:

"We have no union of church and state in this country for the simple reason that our state is not Christian; and the church can not be yoked to an unchristian commonwealth."

An Inconsistent Claim

There is little consistency, therefore, in the claim put forth by Catholic writers that to the Catholic Church is due the honor of first establishing in the world a state founded upon the principles of religious liberty, while the testimony, both ancient and modern, is so abundant that this is not and never has been a Catholic doctrine, and while these same writers themselves stand for a union of church and state and the right to be intolerant. If religious freedom was a good thing in Maryland, why would it not be a good thing in every land? If "the glory of Maryland is derived from its generous custom of religious toleration," why would not the exercise of this same kind of toleration bring glory to every other country in the world? And if placing all denominations upon anything like an equality before the law was a good thing in Maryland, and the Catholic Church really approves of this there, why would it not be a good thing in every other civil government in the world, and why does not the Catholic Church approve of it at the present time in France and Spain, for instance?

Inconsistent Protestants

Nor are Protestants who stand for religious legislation and state interference in matters of religion, less inconsistent. Largely through their influence, and contrary to one of the fundamental principles of Protestantism, there have been placed upon the statute-books of nearly every state in the Union, Rhode Island included, laws for the compulsory observance of Sunday. Says Rev.

W. F. Crafts, in the *Christian Statesman* of July 3, 1890:

"During nearly all our American history **THE CHURCHES HAVE INFLUENCED THE STATES** to make and improve Sabbath laws."

And they are now trying to "influence" the United States Government itself to make this same kind of laws. The inconsistency of their efforts in this direction was noted by Rev. Thomas F. Cashman, a Catholic priest of Chicago, a few years ago. He said:

"The position of coercion taken by so many of the Protestant clergy—the position that, altho they are admittedly in a hopeless minority of all the people of these United States, they would compel all the rest of us to accept of their Sunday dogmas by recourse to law and other methods—is a grievous departure from their old battle-cry of civil and religious liberty."—*Chicago Evening Journal*, April 8, 1893.

To the extent that Maryland declared for or practised religious freedom, let all due honor and credit be given; but to Rhode Island, rather than to Maryland or to any other of the thirteen original colonies, must we look for a state founded, from its very beginning, upon the principle of absolute liberty of conscience and separation of church and state. Speaking of Rhode Island, Montgomery says, "Not a single blot of religious persecution rests on the fair pages of the history of the colony." ("Leading Facts of American History," page 111.) This can not be said of Maryland. Within recent years, under its Sunday laws, have occurred numerous prosecutions of conscientious observers of the seventh day, with fines and imprisonments following.*

While the statute-books of Rhode Island, even from an early date (1679, four years before the death of Roger Williams), have been blemished with laws against Sunday labor and "breakers of the Sabbath" (see present Sunday law), and an alleged law of 1663-64, excluding Roman Catholics from office,—tho this last has been declared an evident "interpolation" by those who have carefully investigated the matter, as it appears first in a code called the "Revision of 1745," and no record of its passage can be found when it was said to have been enacted (see Armitage's "History of the Baptists," pages 650-652),—the fact still remains that the colony was established upon right principles, and that, as yet, few if any prosecutions of men for conscience' sake have disgraced the state. To Rhode Island, therefore, rather than to Maryland, must be accorded the honor of first founding a commonwealth upon right principles.

*Mr. R. R. Whaley, a carpenter, who is an observer of the seventh day, living at Church Hill, Maryland, in a letter addressed to the writer, gives the following account of his arrests and imprisonments for Sunday work. He says:

"I was arrested the first time June 7, 1894, for hoeing in my garden on Sunday morning, June 3. I was convicted and fined by a magistrate, but appealed to the circuit court, the term of which occurs in November, at Centerville. I was arrested again June 18 of the same year, for chopping wood on my wood-pile, on Sunday, June 10 and 17. I had a hearing, and appealed as in the first case, thus making three charges against me at the November court. The judge fined me five dollars and costs in each case, which amounted in all to about fifty dollars. Refusing to pay this, I was committed to prison, Nov. 5, 1894, for thirty days. In April of the next year I was arrested for setting out tomato-plants on Sunday, resulting in an appeal to the circuit court, as before. I was arrested again in October, and after the trial in November, was committed to prison. For each of the cases in which I was imprisoned (three in all) I had to serve a term of thirty days."

This is but a sample of many similar prosecutions which have occurred in Maryland. W. A. C.

God's Commands Require Perfect Obedience

By Mrs. E. G. White

WHEN the Lord of glory left His station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience, He did not consult His own convenience or pleasure. Jesus died, not to save man in his sins, but from his sins. He is to leave the error of his ways, to follow the example of Christ, take up his cross and follow Him, denying self, and obeying God at any cost.

Said Jesus: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon."

If we are true servants of God, there should be no question in our minds as to whether we should obey His commandments or follow our own temporal interests.

Jesus our great example, in His life and death, taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved and yet man not utterly perish. Sin is the transgression of the law. If the sin of Adam brought such inexpressible wretchedness, requiring the sacrifice of God's dear Son, what will be the punishment of those who, seeing the light of truth, set at naught the fourth commandment of the Lord?

Circumstances will not justify any one in working upon the Sabbath for the sake of worldly profit. If God excuses one man, He may excuse all. But, says one, why may not a man who is poor work upon the Sabbath to earn means for a livelihood when he might by so doing be better able to support his family? Why may not other brethren, or all of us, keep the Sabbath only when it is convenient to do so? The voice from Sinai makes answer: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God."

Listen to these solemn words of promise addressed to all: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

God will visit with judgments those who profess to serve Him, yet *really* serve mammon. They who disregard the Lord's express injunction in order to advantage themselves, are heaping future wo upon themselves. The people of God should inquire closely if they have not, like the Jews, made the temple of God a place of merchandise. Christ said, "My house shall be called the house of prayer; but ye have made it a den of thieves."

Age does not excuse any from obeying the divine commands. Abraham was sorely tested in his old age. The words of the Lord seemed terrible and uncalled for to the stricken old man; yet he never questioned their justice or hesitated in his obedience. He might have pleaded that he was old and feeble, and could not sacrifice the son who was the joy of his life. He might have reminded the Lord that this command conflicted with the promises that had been given in regard to this son. But the obedience of Abraham was without a murmur or reproach. His trust in God was implicit.

The faith of Abraham should be our example; yet how few will patiently endure a simple test of reproof of the sins which imperil their eternal welfare! How few receive reproof with humility, and profit by

Going Home

By Pearl Waggoner

A PILGRIM here, I walk alone,
While no abiding-place I see;
And yet I think, when tired and lone,
My Saviour has a place for me.
And so, tho' footsore oft I roam,
This thought is with me o'er and o'er:
Each step but takes me nearer home,
To rest with Jesus evermore.

What matters it tho' fierce the gale,
Or rude and chill the winds which blow,
Or if earth's castles fair should fail,
Or pain my portion be below?
Tho' smooth or rough the way I roam,
The journey long will soon be past,
And then, O, then a lasting home
Will greet my longing eyes at last.

I'm going home, yes, going home!
O, blessed thought, so passing sweet;
That far beyond yon azure dome
A rest there is for weary feet!
I'm going home! I'm going home!
Ere I my Father's face shall see,
Ere I shall sing the glad new song,
And view the place prepared for me.

I'm going home! I'm going home!
I'm nearer home each closing day,
Where by the waters still I'll roam,
When earthly mists have cleared away.
O, how my heart delights to sing
Those wondrous words, "I'm going home!"
To find my rest, to meet my King,
I'm going home, yes, going home!

it! God's claim upon our faith, our services, our affections, should meet with a cheerful response. We are infinite debtors to the Lord, and should unhesitatingly comply with the least of His requirements. To be a commandment breaker it is not necessary that we trample upon the whole moral code. If one precept is disregarded, we are transgressors of the sacred law. And if we would be true commandment keepers, we should strictly observe every requirement that God has enjoined upon us.

God allowed His own Son to be put to death in order to answer the penalty of the transgression of the law; then how will He deal with those who, in the face of all this evidence, dare venture upon the path of disobedience, having received the light of truth? Man has no right to question his convenience or wants in this matter. God will provide; He who fed Elijah by the brook, making a raven His messenger, will not suffer His faithful ones to want for food.

"Cleanseth"

By Charles L. Taylor

AND the blood of Jesus Christ His Son cleanseth us from all sin." Are you, dear reader, one of God's "little children"? If you are, then remember that these words are sent directly to you; for the word is, "My little children, these things write I unto you." 1 John 2:1.

So long as God's "little children"—believers in the Lord Jesus—are in this world, the blood of Christ must be to them an ever present cleansing power. There is never a day when the virtues of His life are not needed for the perfecting of the soul.

"Cleanseth." Remember the tense. It is not "did cleanse" nor "will cleanse," but "cleanseth." And so certainly as it cleanseth, there must be something to cleanse.

Sanctification, or cleansing of character, is the work of a lifetime. The great laundry process is one which the Lord Jesus carries forward from the first day of conversion until the Christian journey is ended.

The great difficulty is not that a cleansing work is necessary, but that so many professed Christians are ashamed to bring their garments to Him who desires to remove the stains. To bring, by confession, the garment of the soul, is a work which large numbers find too humiliating.

But, dear friend, if you are a child of God, earnestly desiring the perfection of the Lord Jesus, yet sometimes finding upon your character raiment the defilement of sin, you have the right and privilege to go at once to the open fount, and there find relief. Please do not be ashamed of wash-days, however frequently they come. Be like the little child that always regards mother's strength and willingness the all-sufficient store for a clean wardrobe, and go quickly and gladly when in need.

The heavenly Laundryman will never say Nay. Why, *His business* is to keep you clean and presentable. And while He would have us, like men and women of maturity, live entirely free and apart from the mire and mud of the world and sin, He is willing to help us even tho' we prove but thoughtless children.

Is your robe *white* to-day? Can Jesus say to you, "Thou art all fair, my love; there is no spot in thee"? If not, hasten at once to Him, accept the virtues of His blood, be cleansed, and then go seeking to "sin no more."

Thank God, He does not leave us to perish because we prove faint and fall. No, He *lives to cleanse*, determined that at the last He will present us before the throne "without spot, or wrinkle, or any such thing." Let the blessed work of cleansing go ever forward, and one day all shall be white.

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WHEN the heart is full of God, a little of the world will go a long way.—*Rutherford*.

Our Part in the Healing

[From "Walks and Homes of Jesus," by Daniel March]

WE must come to Christ confessing our need. He comes to us as a Saviour, and we shall never receive Him to our hearts until we feel that, without Him, we are lost—utterly and forever. He comes to make us whole, to deliver us completely and forever from the dreadful disease of sin. To derive help from Him, we must feel that to live in sin is death, and to die without a Saviour is endless despair. Our great need, our utterly lost and hopeless state, must be our great argument in applying to an infinite Saviour for help. And we must be truthful and candid in confessing that we are lost in ourselves, and then we shall look the more earnestly to Him for salvation.

We must go to Christ sincerely desiring such help as He is prepared to give. His name and His character, His life and His death, fulfil the promise, "He shall save His people from their sins." Such a salvation we must seek in coming to Jesus with sincere hearts. It is not simply rescue from punishment,—it is a holy life, a life of faith, and love, and obedience to God, that we need. This is the healing which the word of Christ alone can give. And every sinner should be ready to say to Christ: "I come to Thee for help, that I may get the mastery of my evil heart, that I may lead a holy life, that I may be made whole from this very hour. I ask no earthly gift. I am willing to toil, to wait, and to suffer all the days of my appointed time of trial and of duty, if at last I may be with Thee, and find my name written in Thy Book of Life."

We must look to Christ expecting to find help. We can not overestimate His power or His willingness to grant us pardon, peace, and salvation. He has died for our redemption, and what can He do more to convince us of His desire to save? Inquirers for the way of salvation wait and wonder that they are so long in finding the object of their search, because they do not expect to find it. They are not ready to take the hand which Christ offers them, and walk with Him,—and therefore they are still wandering and in darkness. They are not yet fully resolved to take up the cross at once, trusting that strength will be given them to bear it,—and therefore they are bearing the heavier burden of their own sins. We must look to Jesus as we look to a tried and faithful friend in time of need, confident that our necessities will touch His heart, and that we have only to make known our wants to be sure of His sympathy and support.

When Jesus entered the crowded porches of Bethesda, He sought out the most hopeless and wretched of all the impotent multitude, and made that helpless creature whole in a moment, that He might inspire all others with confidence in His power to save. We can not trust such a Saviour too much, or too soon. To be forgiven, to have the dark record of our sins blotted out forever, to be made heirs of eternal life, we need no worth of our own; no human friend can help us; it is in vain to wait for stronger persuasions, or better opportunities, or holier dispositions.

We must go to Christ, and to Him alone. We must go to Him just as we are, and with full confidence in His power to save. He has done all for us, just because we can do nothing for ourselves. He is rich enough to answer all our need. He is merciful enough to forgive all our sins. He desires of us nothing so much as that we shall be willing to take the crown of life from His own hands.

Jesus was brought face to face with this question. He has solved it for us; and if we will only let His solution be ours, we shall be able to live a well-balanced Christian life. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

What is the most precious thing in the sight of God?—A human soul. There is not money enough in all the world to purchase it. The wealthiest man living has not property enough to redeem himself in God's sight. If all the precious things of earth, as silver, gold, gems, and pearls, were brought together and placed in the balance over against the soul, the soul would outweigh them all.

The better Christians we are, the more precious will the soul appear in our eyes. God is no respecter of persons. Jesus Christ died so that "whosoever believeth on Him might not perish, but have everlasting life." The blood of Christ can cleanse the soul of the African, the Chinese, the Japanese, the Indian, the Siamese, the Korean, as well as the soul of the white man, if he will only believe.

"What," asked Christ, "shall a man give in exchange for his soul?" "And what shall it profit a man, if he gain the whole world, and lose his own soul?"

As we come to realize the value of a soul, we shall not only wait upon Christ for salvation, but we shall give ourselves to Him for service. We shall not rest content with having our souls saved, but we shall exert ourselves to the utmost that others, also, may be saved. Christ offers rich rewards to His servants. "They that turn many to righteousness" shall shine "as the stars forever and ever."

All are familiar with the story of Hannah Lamond. Cradling her babe in the soft grass on the hillside, she went to work with the other women to help gather in the new-mown hay. Suddenly an eagle swept down from its nest in the dizzy crags far above, and snatching up her baby from the hillside, it flew away to its home in the rocks overhead. There was none brave enough to scale the cliffs and rescue the child. If no hand was put forth to save it, all knew that it must die a death too horrible for words. The mother love in that woman's breast scarcely saw the dangers ahead of her as she sprang to her darling's relief. Love cast out her fear, love gave wings to her feet, and guided her up the steep ascent where no human foot had ever ventured before. At last her babe was clasped in her arms once more. What in all this world was so precious to that mother as the tiny mite of living, breathing flesh and blood! For its safety, she counted not her life dear to her. For its return, she had taken her life in her hands, risked all, and God had blessed her.

If we want our souls filled with Christ's love for human souls, He will give it to us. Then we can go out and bring in the lost to Him. Then our hearts will be on fire with earnestness, and our words will not fall to the ground.

Divine Providence

By Ira A. Clute

THE city sleeps in silence
Through the tropic summer night,
No sense of coming danger
Their peaceful dreams affrights.
In revelry and feasting,
In sleep and worldly lust,
The many are indulging
Who shall soon return to dust.

Ah! the cruelty of Satan!
How he lures men on to try
All earth's madness, with the promise,
"Nay, thou shalt not surely die!"
How he burns with earth's wild fever
All man's love for truth or God,
Till, as in the days of Noah,
Naught but sin is all abroad.

Can we wonder at the judgment—
That an earthquake rends the earth?
That the powers of heaven are shaken,
Drowning all the cries of mirth?
Not in Kingston, that doomed city,
But in all the earth's wide bound,
Can we wonder that God's thunders
Shake the skies and rend the ground?

When we see the ranks of Satan
Forward march in gay array,
Luring smiles upon their faces,
In their hearts, "Deceive, betray,"
Shall all perish in the chaos?
Nay. As on the southern isle,
God's own band of faithful workers
May find favor in His smile.*

Providence divine protects them.
"Hide thyself," while storms o'ercast,
"As it were, a little moment
Till the indignation's past."
Tho we shudder at the sadness
That the power of Satan gave,
We may shout: "This is our Saviour!
We have waited! He will save!"
Famine, pestilence, and earthquake,
Little understood, tho heard,
Shall fulfil prophetic Scriptures,
Strengthen and support His Word.
Westmoreland, New York.

[* This poem was written shortly after the earthquake which wrought such ruin in Kingston, Jamaica. There were marvelous deliverances of God's faithful ones then.—Ed.]

The Value of a Human Soul

By Miss Z. I. Davis

MEN highly prize the things of sense. They exert themselves to the utmost to obtain possession of material wealth. What great sacrifice and effort was made to enter the gold-fields of California in '49, and to reach the Klondike in the twentieth century! There are those who count the yellow metal, the pearl, the diamond, of greater worth than their soul. They do not hesitate to risk life and limb that they may add to their bank-account.

Indolence is to be despised. Effort is to be commended when it is rightly directed and when the motive is good. But we need to make proper estimates of things. Right here is one of the most difficult questions that confronts the followers of Christ.

Giving and Receiving

THERE are many ways of giving. Some give freely; some grudgingly. Some give liberally; others stingily. Some give out of an abundance; others through self-denial, out of poverty. Some are constantly watching opportunities to give; others will even remain away from Sabbath services for fear calls will be made for money. Some boast of what they give; others prefer giving in secret. Some give until they and their families are deprived of many or all luxuries and even the necessities of life; others give nothing. They will accept a paper, a tract, or a book which you have paid for, without any thought of repaying you. They will sometimes go to church, and listen to a sermon which may have cost the pastor days of hard study to prepare, yet without any thought of assisting in his support.

If you visit them, even at much expense, they will consider they have fully repaid you if they lay aside their daily labor a few moments to hear you talk—willing to receive, but unwilling to give.

Yet we are told that "it is more blessed to give than to receive." There is a double blessing in giving; for we are promised that what we give we shall receive again. And as there is a blessing in giving, the giver secures a double blessing.

But how shall we give? The Lord loves a cheerful giver. David says, "Of Thine own have we given Thee."

Then we are not to regard giving as a sacrifice on our part. It is simply returning to God His own. He says, "Thy silver and thy gold is mine." Those who give with a pure motive are laying up treasures in heaven. It is placed to their account in Heaven's Bank, and will be paid back with large interest.

The investment is safe. The bank will never break, nor be robbed; for no thief will ever get near it. Our deposits are safe and our reward is sure.

C. H. BLISS.

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Beware of Prejudice and Desire

BE careful not to mistake the voice of prejudice and the voice of desire for the voice of the Spirit.

Let us notice in connection with this thought the passage in Acts 26:9: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." That is what Paul said; then let us connect with that, Phil. 3:4-6: "Touching the righteousness which is in the law, blameless." Blameless. Paul said he was living a blameless life, living up to conscience, doing the thing he thought he ought to do; but at that very time he was persecuting the church.

What was the matter with the apostle? He listened to the voice of God speaking through his conscience. In his heart he was saying, "I must persecute this new sect that has arisen." Instead of hearing God's voice, he was hearing the voice of his own prejudice and false zeal, saying, "Persecute them." He mistook the voice of his own prejudice for the voice of God.

This thought may cut to the quick, for we are naturally people of prejudice, prejudiced in favor of our own loved ones. We are prejudiced against our enemies and those who speak evil of us. We are prejudiced in favor of our own way, in favor of our own education, and in favor of our own opinions. Much of the disorder in Christendom is on account of that kind of thing. Paul was perfectly honest, but he was listening to the voice of prejudice and to the voice of desire. He desired that Judaism should be propagated, and was so zealous to accomplish this purpose, that he would not stop for anything in the way of accomplishing that purpose. If you hold a shell to your ear, you can hear the sound of the sea, but that sound is the sound of the air, or the intonation of the circulation of your own blood. Often when we test things and take them before God in prayer, in place of hearing God's will we hear our own prejudices and our own desires, and we say, "It is the voice of God." Be careful about that.

On the lines of affection one must be specially guarded. We have been obliged from Scriptural reasons to refuse many times to join together in wedlock an unconverted and a converted person. It would not be Scriptural. They might say: "We have prayed about this, and have really made it a subject of prayer. The answer we have gotten from the Lord is that it is all right, I will be the means of the conversion of the other person if I do this."

We say, "We would be afraid to perform the ceremony for you, God's Word is too plain." We are afraid of anything that is not in accordance with the Word of God. You had better wait not only till they confess Christ, but until they prove that they trust God. They follow desire,

and mistake it for the voice of God. That was what Balaam did; he did not know how much was his own desire. When God said "No" to Balaam the first time, that ought to have satisfied him. Balaam could not tell the voice of his own desire from the voice of God. He went by that, and God was angry. It was disobedience to God. This whole subject is of vital importance.—C. H. Pridgeon.



Schedule for Week Ending November 5

Sunday	October 30	Psalms 101-103
Monday	" 31	" 104, 105
Tuesday	November 1	Psalms 106
Wednesday	" 2	Acts 1, 2
Thursday	" 3	" 3, 4
Friday	" 4	" 5, 6
Sabbath	" 5	" 7

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PSALMS 101 to 106 inclusive furnish us the reading for the first three days of this week. Very instructive are these psalms, especially as they pass over the Lord's dealing with His children; His wonderful mercy in their backsliding, His wonderful assurances to them if they will only return.

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THE last four days of the week cover Acts 1-7 inclusive. The book of Acts was written by Luke, as the introduction, compared with the introduction of Luke, clearly sets forth. It is called by Luke the second treatise and inscribed to the same Theophilus. The writer is one of the "we" so frequently mentioned in some parts of the Acts. It is a record of the continuation of our Lord's work through His apostles and chosen servants. It is supposed to have been written by Luke when he was in Rome, where he accompanied the apostle Paul. It was written evidently before the fall of Jerusalem, because he makes mention of current events in his own time but nowhere mentions this. It was probably written not later than 63. It records the first martyr, the first Gentile convert, the first European church.



Unselfishness

1. What was a prominent characteristic in the life of our Lord?

"For even Christ pleased not Himself." Rom. 15:3. "Who, being originally in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant." Phil. 2:6, 7, R.V.

2. To what extent did He go in His self-denial?

"He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Verse 8.

3. For whom did He do all of this? and for what purpose?

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. "Tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9. "Rich toward God." Luke 12:21. "Rich in faith, and heirs of the kingdom." James 2:5. "Rich in good works." 1 Tim. 6:18.

4. By what spirit should we be actuated?

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. "Let every one of

us please his neighbor for his good." Rom. 15:2. "If any man will come after Me, let him deny himself." Luke 9:23.

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Believing unto Life

1. How are all men born by nature?

"Born of the flesh;" subject to death. John 3:6; Rom. 5:12.

2. What will those do who are born of the flesh?

They do "the works of the flesh." Gal. 5:19-21. "Because the carnal mind [the mind of the flesh] is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

3. How alone can man do the work of God?

"Ye must be born from above." John 3:7, margin. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Verse 5. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

4. What does faith in Christ bring to the sinner?

Righteousness and life. "Even the righteousness of God which is by faith." Rom. 3:22. "In the way of righteousness is life." Prov. 12:28.



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Manuscripts should be addressed to the Editor

Christ Our All in All

THE apostle Paul declares of Jesus Christ that He "was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31, Revised Version.

Our Wisdom

"Wisdom" is from the Greek word *sophia*, defined by Greenfield to mean "knowledge, intelligence, illumination of mind; wisdom as exercised in forming the best plans and in the selection of the best means; wisdom, prudence, discretion." Christ is "the wisdom of God" (1 Cor. 1:24), the One who inspired the prophets of old (Luke 11:49). In Him "are hid all the treasures of wisdom and knowledge." Col. 2:3. He possesses all knowledge; He knows how to use the best means in the best way for the best purpose. And He is all this for the children of men. Man does not know himself. He fails in the use of the best means for the best purposes in the commonest affairs of every-day life. How much more does he not know the way to God! But Christ knows it. He knows all the way, the trials, the conflicts, the difficulties, the besetments, the opposition; and He knows how to use them all — favorable and unfavorable — for the best and greatest good involved. This all-wisdom will be granted to every one who will connect with Christ. It is pledged for us. God gave it to us in giving Christ. Ask Him; He will not upbraid, but will give liberally. Wisdom waits for the humble, in God's Word. "The testimony of the Lord is sure, making wise the simple."

Our Righteousness

Man is a sinner. "All have sinned, and come short of the glory of God." Being a sinner, he is doomed to die; for "the soul that sinneth, it shall die," and "sin, when it is finished, bringeth forth death." Sin is the transgression of the law. God's law condemns man because he has broken it. It demands perfect righteousness, even the righteousness of God. But "who can bring a clean thing out of an unclean? not one." Even man's best deeds, his "righteousnesses, are as filthy rags." He has not kept the law, he can not keep it. But Jesus Christ kept it in all its perfection. He "did no sin." And He takes His perfect life of obedience to God's law, and offers it, yea, imputes it, to every one who will choose Him and renounce sin. His righteousness becomes our righteousness; His life of obedience, our life. The law in us as sinners was a law of sin and death, because we transgressed it. In Him it was a law of righteousness and life, because He lived it perfectly;

and when we come to Him by simple faith, He takes the law lived in Christ's life and puts it upon us. This is "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." "The law of the Spirit of life in Christ Jesus [God's holy law lived by Christ] hath made me free from the law of sin and death." This is the righteousness which we receive through Christ, and to its genuineness the law bears witness. Rom. 3:21. This is what Jesus desires to be to every one of us — "the Lord our Righteousness." Will you not let Him? In His righteousness is life — eternal life.

Our Sanctification

"Sanctification" means a separation, a setting apart. Christ calls us out from the world. He was in the world, yet not of the world, for our sakes; and He says to His disciples, "Ye are not of the world, but I have chosen you out of the world." Again, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Christ separates through His truth. Thus He prays for His disciples, "Sanctify them through Thy truth: Thy Word is truth." "And for their sakes I sanctify Myself, that they also might be sanctified through the truth." It is God's Word which points out sin by showing the better way, which pierces the heart by its wondrous truths, which gives power to renounce sin, which gives the life of Christ's righteousness, which separates the soul from sin and separates it unto God, which sets apart from the world and sets apart to God's service in Christ Jesus. His is the Word of truth and power; His is the righteousness; His is the holiness. Sanctified through the truth are those who are Christ's, sanctified by the Spirit, the power in the Word, sanctified by Christ Jesus, who of God is made our sanctification. Christians are sanctified, but only in Christ.

Our Redemption

"Redemption" means purchase, release, deliverance. Christ is our redemption. He bought us with His own life; and every one who acknowledges that purchase price by yielding to Him, He will by His own power deliver from the power of sin and death to eternal life and immortal glory. He delivers us here from the sin of the past; He breaks its yoke from off our neck, opens its prison-house, and makes us free; and, if faithful to the end, He will deliver our bodies from the power of mortality and the grave at His soon coming.

Christ Is Our All in All

We are nothing; He is everything. We are the naughts, the zeros, the ciphers; He is the digit, the significant figure. But He offers us all if we will but yield to come into right relations to Him, if we will but choose Him. He then places our nothingness on the right side of His own intrinsic worth and wholeness, and, lo, in Him we are

multiplied as tho we were units! The following figure represents us of ourselves: 0 — we are nothing. The following represents Christ to the extent of all infinity of vastness: 1 — He is everything. The union of the two makes each one of us, in Christ: 10 — ten units from nothing, ten tens, ten millions if need be, for He is infinite. It is all of HIM, that "he that glorieth, let him glory in the Lord."

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Justified by Faith

THE man who never sinned would be justified by his works. The doer of the law would be justified by his deeds. This is true of the angels; their *deeds*, wrought in faith, will declare them just; for they have never sinned before God. But not so with man. All men have sinned, all men are in a sinful condition by nature. They not only of themselves can not put away the sins of the past, but they are incapable of meeting the perfect righteousness of the law required of the present. In the deeds of the law is only condemnation for all, "for all have sinned." But through God's unmerited favor man by faith in Christ is declared just. Man repents of his sin, submits all to God, looks by faith to Christ, and God for Christ's sake not only forgives the sin but implants within the penitent sinner His own nature. The man is "regenerated," "born again," "created unto good works;" and as long as he holds this faith steadfast to the end, his deeds will manifest his faith. They will show his faith to be a living, effectual faith; in other words, his deeds will show him to have the faith which justifies, and he is therefore said to be "justified by works." James 2:21.

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Truth Infinite

WE will never be able to *comprehend* or understand God's Word; for as God is infinite, so also His Word is infinite. Every moral truth taught by that Word finds its root in the Infinite Mind. It may present itself in an aspect of exceeding smallness, but if it be God's Word or truth, it is like many mines of untold wealth which have been revealed, perhaps, by a little piece of quartz or spar. The miners could understand the little piece, and by it could *apprehend* the fact that more lay underneath. It is just so with the seeker after truth. He may comprehend the little which he sees in a certain way, but by faith he may apprehend the great fact that the little truth which he knows is but the surface of a great mine of truth, the breadth and depth of which are infinite, and the end of which is eternity. Let us therefore comprehend, or understand, all the truth we are able, but let us also by living faith apprehend, or lay hold of, the whole truth as it is in Christ Jesus; for if that truth be ours, infinity, eternity is also ours.

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"No work done truly, no good word earnestly spoken; no sacrifice freely made, was ever in vain."



THE OUTLOOK

"Watchman,
what of
the night?"

About the Flying Man

LESS than a century ago a desperate attempt was made to blaze a trail through forests, over mountains, and across lone sandy plains to the western coast with the ox train, later to be followed by the "iron horse."

To-day a desperate attempt will be made to blaze an aerial trail across the continent, and if successful leave in its wake the encouraging possibilities of aerial navigation in transcontinental tours. To encourage this initial attempt Mr. Hearst is offering a prize of \$50,000 to the successful aeronaut. The offer is good for one year, and the flight is to be made from New York or from Boston to San Francisco or to Los Angeles, or vice versa. Any one may participate in this contest with any type of self-propelled aeroplane which is heavier than air. Stops may be made as often as desired en route, and any necessary repair of machine may be made. But the flight must be accomplished under the foregoing conditions within thirty days from the date of starting.

The variety of atmospheric conditions will be a severe test in the great cross-country flight of over 3,000 miles; and this prize of \$50,000 is the highest ever offered to aviators in America.

The marvelous and rapid progress in aeronautics in the last two years is indicated in the following achievements: Glenn H. Curtiss, at the speed of fifty miles an hour, flew 140 miles from Albany to New York. A few days later Aviator Chas. K. Hamilton made a more daring flight from New York to Philadelphia, during which he carried a letter from Mayor Gaynor of New York to Governor Stuart of Pennsylvania. The route he took was 82 miles and he made a speed of 47 miles an hour.

Walter Brookins, a pupil of the Wright brothers, won the \$10,000 prize offered by a Chicago newspaper for a successful flight between Chicago and Springfield, Illinois. He raced the entire distance of 185 miles with a special train, and had no trouble in beating it, making an average speed of forty miles an hour.

In England, Paulhan traversed the 148 miles between London and Manchester in an aeroplane. Le Banc, Auburn, and Weymann soared from Paris to Nancy on the German frontier and back to Paris again, a total of 500 miles.

Another notable flight was made by an American aviator from Paris to London. This feat was demonstrated because such a flight was challenged as impossible. Leaving Paris, the daring air-cleaver succeeded in bridging the channel and was well on his way to London before he was compelled to stop temporarily. Resuming his flight he alighted on the grounds of the Crystal Palace, London.

Another remarkable flight, which has cost the life of George Chavez, a French-Peruvian aviator, was his frigid journey by monoplane over the jagged and icy peaks of the Alps.

In an aeroplane meet at the Squantum Avia-



Dixon ready for a flight in a dirigible, at Boston

tion Field, Boston, Massachusetts, 100,000 spectators witnessed some of the most remarkable aerial maneuvers that have ever occurred. Some of the "stunts" were—sharpshooting at a target two hundred and fifty feet below, hurling mimic bombs

at an imaginary battle-ship, endurance and distance flying, biplane racing, and accurate landing. Surely the art of aerial navigation is making rapid strides, developed by the keen competitive interest of aviators.

At least one machine has been equipped with wireless apparatus, and the following message will suggest possible developments which our forefathers may have indulged in only as a fairy tale: "Horton: Another achievement is recorded in the sending of a wireless message from an aeroplane in flight.—McCurdy."

The Murray air-ship now building in San Francisco is said to be far and away ahead of the Zeppelin air-ship. It is not lighter than air, as is the Zeppelin air-ship; in fact it is a little heavier than air, but it has that connected with it which will enable it to rise from earth or water at any time. It can light where it will. It can remain stationary in the air for any length of time; and the men who have invested in its building, and military experts, expect more from it than from



Many have read or heard recited "Darius Green and His Flying-Machine." Darius said, "The birds fly, why can't I?" "Are the bluebird and the phoebe smarter than we be?" Darius, however, came to grief. But his dream is true. Our picture is of a meeting between Mr. J. Trowbridge, author of "Darius Green," and Grahame-White. We may be sure it was of interest.

any other dirigible built, or from aeroplanes either. It really is a combination of the principles of aeroplane and dirigible. The air-ship which will soon be tried is 140 feet in length, 12 feet beam, 52 feet high, and 180 horse-power. One of its lifting powers is six helicopters.

In the question of aerial progress, England, France, Germany, and the United States have about the same standing, altho Germany seems to be in the lead in dirigibles, having established a passenger service and mail route. In both continents these daring air-cleavers outspeed express-trains, flying at an altitude of one mile. Mr. Walter Wellman, the well-known newspaper man, proposes to cross the Atlantic in a motor balloon which was tested in the Arctic region.

While aviation is still in its infancy, scientists are wondering what influence its development will have upon the tremendous preparations for war. It seems that every invention which science has made possible is being forced into military service, until the very forces of nature are arrayed against each other as mediums employed by men for the destruction of their fellows. And so as aeronautics develop, instinctively men begin experimenting in

aerial warfare, each nation struggling for supremacy or equality in military power. New inventions call for new modes of defense, and so new guns must be specially constructed for the purpose of bringing



Ralph Johnson in Wright biplane at Boston



The man bird in the clouds

down these angry war birds in times of battle. This in turn leads to the question as to what type of air-ship can be used to the best advantage in defending itself and at the same time be able to pour its fiendish fire on its enemies below.

An instance of smuggling by aeroplane presents a serious problem for the civil authorities to solve. It seems a pity that in the wonderful progress being made in aeronautics, some minds turn so instinctively to war and crime.

C. A. RHODES.

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Is It Peace?



WE receive from time to time circular letters and appeals from peace organizations, accounts of meetings in the interests of peace, etc., etc. We need not say that we sympathize with the noble souls who are working for the peace of the world, for the disarmament of the nations, for arbitration in the settlement of difficulties between nations. Doubtless some wars have been avoided by arbitration, which ought to commend itself to every man in private and in public life. Would to God that the principles of peace might triumph. But to be true to our convictions and to the teachings of the Old Book we have no faith in the triumphant issue of the peace movement. We have reasons for our want of faith, among which are the following:

1. While we have all this splendid peace talk we have at the same time such stupendous preparations for war as the world never before witnessed. The vast expenditure of means increases from year to year. The nations' representatives meet in peace congresses, talk sweetly of peace, and their respective governments appropriate additional millions for constructing bigger guns and building bigger battle-ships.

2. This very condition for these very days is predicted in the Word of God. Read the prophecy of the son of Pethuel, uttered eight centuries before Christ:

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. . . . Let the nations bestir themselves, and come up to the valley of Jehoshaphat. . . . Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3:9-14, A.R.V.

The great God not only predicts the universal, unparalleled preparation for war, but His Word also predicts the great conflict of Armageddon, the universal strife to which the war preparations are trending. See Jer. 25:

15:26; and Rev. 16:14, 16. The war will come, for God has declared it.

3. The very cry of peace is itself a precursor of war. We are told in Isa. 2:2, under the figure of mountains and hills, that in the last days the Christian religion will be exalted above all others, even as was the religion of Jehovah in the time of the Exodus and in the days of Solomon. An ungodly world, thinking to make a gain of godliness, noting the strength of so-called Christian nations, will turn to Christianity nominally, and then unite in a great peace cry. The reader will note that prediction of peace is by the many people, and the prediction of God is that the many people shall proclaim a groundless peace.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:3, 4.

But what does God say of the people who raise this cry?—It is that God has forsaken His people, "because they are filled with customs from the East, and are soothsayers like the Philistines, and they strike hands with the children of foreigners." Verse 6. And the remainder of the chapter is a graphic setting forth of the humbling of man and the exaltation of Jehovah of Hosts. Referring to this very time the apostle Paul thus warns us:

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess 5:3.

The world can not know peace till it knows righteousness; for true peace is found only in righteousness. Men can obtain righteousness only at the feet of Jesus; but that they will not do. Peace will come, however, when Jesus Christ shall come, wipe out the wicked nations of earth, raise the righteous dead of all ages, cleanse and purge the earth of sin, and reign with His own. Then "the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." Isa. 32:17. And in Christ Jesus there is peace for every soul now. Rom. 5:1.

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The Pope and the United States.—Through Cardinal Vannutelli, the papal legate, now in America, Pope Pius X sends by way of the Hearst papers a message to the Catholics of America. We take the following from that message in the San Francisco *Examiner* of October 7, dated New York, October 6:

"The Holy Father is commencing more and more to regard your wonderful United States as the favorite daughter of the church. Catholicism has here made more wonderful strides than anywhere else in the world. Your bishops and priests and teachers have built up a magnificent church organization. Under your government of freedom and personal liberty, the church and its individuals have prospered splendidly."

There is more along the same line. We have only this to say: Let Pope Pius X and all other Catholics, and all the people of the United States, for that matter, remember that the thing that made the United States what it is, apart from its natural physical resources, is its religious liberty, its true Protestant principle of religious liberty. Under thategis the Roman Catholic Church has had the freedom which she has denied to men of other belief in other lands. There the fruitage of her work for centuries is now recoiling upon the system; while in this country, men judging her by her modified appearance, instead of taking her at her true estimate demonstrated by centuries in other lands, are turning to her fold. This would not be if the Protestant churches had not failed to protest, and failed to protest, because they have turned from the Bible as the Word of God.

Moving Picture Shows

A RECENT investigation of moving picture shows in the city of Cleveland, Ohio, revealed the following facts: Of 290 films examined, 40 per cent represented robbery; 13.1 per cent, murder; 8.2 per cent, indecent suggestions; and 5.8 per cent, domestic infidelity. Others represented suicide, kidnapping, and loose ideals of marriage. It was also found that more than one fifth of the evening audiences was under eighteen years of age.

These conditions in Cleveland are not exceptional, but may be considered fairly typical of conditions in other cities. The influence of suggestion is generally recognized and acknowledged; and information gathered from police court records, reveal the moving picture shows as schools of crime that require immediate attention at the hands of the proper authorities. Almost daily there is brought before the children's court in New York for a violation of the law, some juvenile prisoner whose act was inspired by moving pictures.—*Christian Endeavor World*.

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The Federation of Master Cotton Spinners of England have declared a lockout of 130,000 operatives, and 700 mills have been closed. This tying up of the Lancashire industry is the result of a dispute arising from the discharge of a single employee at one of the mills. The total number of men idle in England as the result of labor differences is now 200,000. Unless there is an early successful settlement hundreds of other men will soon be out of employment.

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The National Municipal League is doing a great deal of good in the betterment of our cities, especially along the line of making the cities cleaner, more beautiful, and more wholesome. If the league will steer clear of all Sunday or religious legislation, it will do well, and ought to receive the strongest encouragement.

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It is reported from Constantinople that 2,000 Arabs were killed and wounded in a battle between warring tribes in Bassora, Asiatic Turkey. Many of the tribesmen had modern firearms, and the fight lasted several days.

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A plot has been discovered to assassinate Emperor Mutsuhito of Japan. The conspirators are under arrest.

BOOK NOTICES

The New Testament and Psalms. Standard American Revised Version. Pica type, India paper. Thomas Nelson & Sons, Fourth Avenue Building, New York City.

The Standard American Revised Version, completed in 1900, is making its way as the standard Bible text. It is now carried by Bible societies, is the text-book in Bible schools throughout the country, is used by many ministers and Bible students, and is being used by a constantly increasing number. Its conformity to the common version in style, simplicity, and dignity, with its greater uniformity of rendering from better original texts, endears it to all who use it. The publishers have editions now in whole or in part in various styles of type and binding to the number of 200. For a handy pocket volume of large type to carry with one the little book named at the head of this review is unexcelled. The size is 5 x 7 x 5-8 inches.

—★—

"The Science of Poetry and the Philosophy of Language." By Hudson Maxim. Illustrations by William Oberhardt. Price \$2.50 net. Funk & Wagnalls Company, New York, London.

The name of Hudson Maxim is one to conjure with in military ordnance, high explosives, smokeless powder, and military engineering. The public forgot if it ever knew that he was ever in the printing and publishing business, much less that he was a literary student and critic. The above noted volume will dispel the uninformed. Mr. Maxim in this volume, as in his inventions, is highly original. He says truly what has before been said, that "verse and poetry can not be the same thing, and that

poetry must depend upon something other than these properties of sound—rhythm, meter, rime, reading flow, or pitch, duration, loudness, and tone-color—altho in the expression of poetic thought these properties of sound may be used just as they are used in the expression of any other thought. And they aid in the expression of poetic thought just as they aid in the expression of ordinary thought." He therefore concludes that "verse, and not poetry, is emotional," because "the emotions find expression in the character of the sounds uttered." "Poetry is based on the meaning of words, while verse is based on the sounds of words, and upon the way those sounds are marshaled in a sentence to stimulate and qualify the mind of the hearer for the perception of thought, by inducing a mood in harmony with the thought expressed."

Our author ridicules the idea of Shakespeare's poet with eye in "fine frenzy rolling;" does not think that "divine afflatus" is necessary to poetical productions. Mr. Maxim states thus the object of his book:

"The main object of this book is to provide a practical method for literary criticism and analysis, and a standard of uniform judgment for determining the relative merits of literary productions, and further, to supply a more practical and efficient means than we have had heretofore for the standardization of poetry, whereby any poem may be assayed, and the amount of its poetic gold determined and separated from the slag and dross. . . . The more I have studied, the stronger has grown my conviction that no other subject of equal interest and importance to mankind has been so neglected by science, so abandoned to the chaos of misunderstanding. There is, indeed, no general agreement as to what constitutes poetry. There are as many opinions as there are critics. Often the worst poetry is pronounced the best, and often the best the worst, by some who are considered leading authorities." The author gives us his own original definition of poetry, and also coins a new word as expressive of its peculiar power; namely, "potentry." To the literary student the volume will be highly helpful; and we wish that it might be studied to profit by the would-be poets who write neither poetry nor passable verse.

—★—

"Mind and Voice. Principles and Methods in Vocal Training." By S. S. Curry, Ph.D., Litt.D. Price \$1.25; to teachers \$1.10 post free. Expression Company, Pierce Building, Copley Square, Boston.

The author suffered for several years on account of wrong voice training from twenty different teachers, till he reached the nadir of his career, voice failure. He then began to search more diligently in this country and in Europe till he found the cause and the remedy. His thirty years' experience he gives in this book. He places voice training on a broad basis—the proper coordination of the powers of the whole man. The relationship of mind, body, throat, lungs, breathing, to the voice, are clearly set forth. Shailer Matthews, D.D., of the University of Chicago, says of the author: "He has never been a teacher of young men and women who wished to declaim funny pieces or who wished to be coached as to tears and gestures; but in Harvard, Yale, Boston University, Newton Theological Institution, and in his own school of expression in Boston, he has educated preachers, public readers, and, above all, teachers." So far as we have been able to examine it we find it *par excellence*.

—★—

"Getting and Holding." By William H. Hamby. Price 50 cents. The Sunday School Times Company, 1031 Walnut Street, Philadelphia.

This is Number 9 of the "Times" Handbooks for S. S. Workers. The object is to help the teacher to get and hold a class. It is divided into three parts; namely, Getting; Teaching; Entertaining and Other Things. It has many good suggestions, but we do not endorse all his methods, especially in getting and entertaining. We believe some of them would tend to lower true ideals of class members.

—★—

"Songs and Ballads of the American Revolution." Preface by Prof. Henry L. Williams and notes and illustrations by Frank Moore. Hurst & Company, publishers, New York.

There are 72 poems and ballads covering the revolutionary period, and reflecting the spirit of the times. They show, often crudely, the love of liberty. The notes are full of information.

—★—

"Stories from Famous Ballads." By Grace Greenwood. Illustrated. Hurst and Company, publishers, New York.

This little volume does not print the ballads of "Patient Griselda" nor "Chevy Chase" nor "Auld Robin Gray" nor eleven others, but the author tells the stories of these ballads in her own admirable way.



Floods in Japan

WE have already referred to floods in Japan, especially in Tokyo and vicinity. A letter from Pastor F. W. Field informs us that neither our native people nor mission workers or property suffered from the flood. Our sanitarium is on higher ground than the flooded districts, a wise precaution in building. He is grateful for the responses to the appeal for a church building in Tokyo. From his letter we gather the following interesting facts concerning the floods in Japan:

"The floods in Japan are said to have been the most serious that the country ever suffered within the memory of the oldest inhabitants. About six

Our Work and Workers

SIX have received the rite of baptism at Exeter, Ontario.

THE first Seventh-day Adventist Church was recently organized in New Guinea.

FIVE souls were recently buried with their Lord in baptism at Duluth, Minnesota.

AT Sipe Springs, Texas, two have taken their stand for the truth and five have been baptized.

A CHURCH of fifteen members was recently organized at Mason City, Iowa. Five others will unite soon.

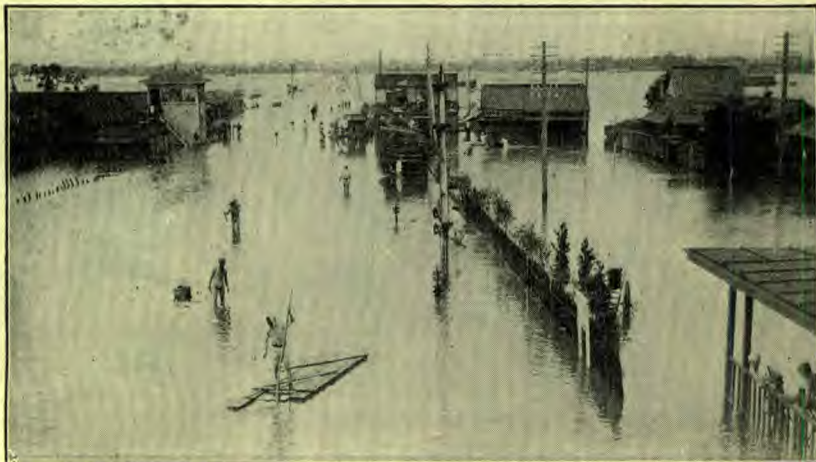
As the result of the labors of a tent company at Cottage Grove, Oregon, in all thirty-four have taken a firm stand for the truth.

ON the last Sabbath during the recent camp-meeting in Little Rock, Arkansas, eight persons received the ordinance of baptism.

THE tent company at Kalispell, Montana, reports a good interest. Fourteen have accepted the message as the result of the summer's work.

SIX at Miles City, Montana, have promised to observe all the commandments of God, and there are bright prospects that others will follow.

ELEVEN persons in one town in Colorado have accepted the truth as the result of an individual's effort to interest readers in this journal.



Flood in Mikawajima, east suburb of Tokyo



In Asakusa Park, East Central Tokyo

miles of the railway between Tokyo and Yokohama was under water for several days, interrupting traffic. In other places the earth has been washed away from beneath the railroad ties, leaving the ties attached to the rails but with no foundation. In still other places stretches of the track have been washed clear out of place, and tipped up on edge over low embankments. Landslides in the mountains were also seen at various places along the route. Large areas of rice fields were flooded, and the crop more or less injured.

"Considerable loss of life and property is reported. The largest and best-known summer resort of foreign missionaries suffered severely. The Home Department of the Imperial Government reports the following: Number of dead, 1,058; injured, 238; missing, 383; houses destroyed, 1,443; bridges destroyed, 1,578; landslides, 901."

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ABOUT one hundred have already been baptized this season in Greater New York, and a number of others have begun to keep all God's commandments.

AT the close of a camp-meeting at Syracuse, New York, fifty went forward in the ordinance of baptism.

SEPTEMBER 24 six were received into the Kansas City second church. Four others are keeping the Sabbath.

FIVE persons were baptized at Rowell, New Mexico, recently. Later others will follow in the ordinance.

ELDER C. S. WEIST reports seventeen baptized as a result of the tent effort in Reading, Pennsylvania, this summer.

NINE have signified their intention to obey the Sabbath truth, as a result of tent meetings held in Omaha, Nebraska.

FOUR persons have taken their stand at Tyler, Minnesota, to "keep the commandments of God and the faith of Jesus."

THE missionary report of our work in Mississippi for the last year shows that forty-one have been baptized and thirty converts have not yet received baptism.

SIX candidates were baptized at the Barotseland Mission in South Africa recently. Brother C. Robinson is making a tour to open up two or three new stations.

As the result of services held at Allentown, Pennsylvania, Evangelist C. S. Baum states that nine have fully accepted the truth and many more are interested.

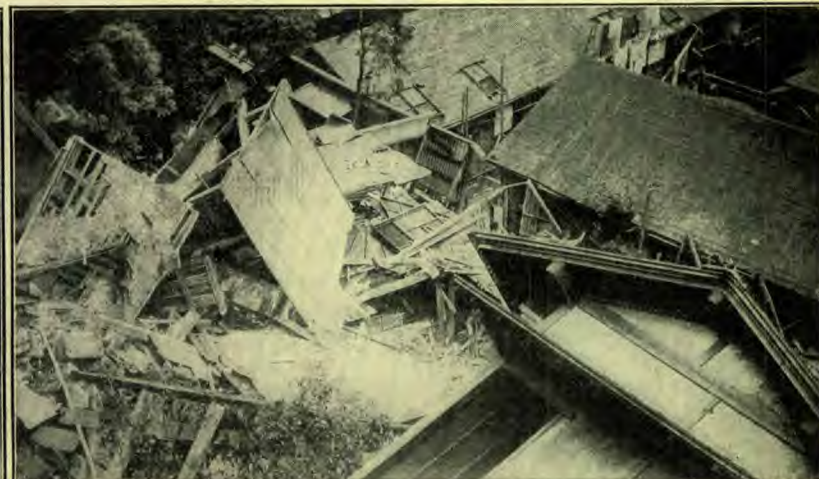
A CHURCH of eleven members has been organized at Ringgold, Louisiana, nine of whom received baptism. The auxiliary Sabbath-school is composed of thirty-four members.

THE following foreign missionaries have recently sailed for their respective fields of labor: Brother S. A. Oberg and wife, formerly of the Foreign Mission Seminary, to Danish West Indies; Brother

(Continued on page 15)



In Honjoku, eastern part of Tokyo



Effect of Flood in Temple Grounds, near Tokyo



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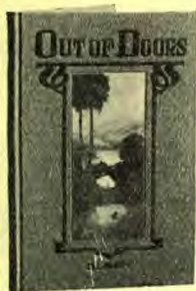
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By Mrs. L. D. Avery-Stuttle

Chapter XXXIV. Healing [of the Impotent Man



N a secret chamber in the palace of Joseph Caiaphas a number of the rulers and dignitaries of the chosen nation are assembled.

The aged man with the flowing locks white as the snows of Lebanon, wearing the rich robes of the high priest, we recognize at once as Annas. His powerful form, tho slightly stooping, has lost none of its dignity. Age has not yet dimmed his eye, black and piercing as an eagle's. His manner is haughty and insolent, and his voice harsh and dictatorial.

Close at his right hand sits Caiaphas, who shares the dignities of office with him. The imperious manners of the younger man are no whit less conspicuous than those of the elder. His florid countenance is now red with anger. The firm, square jaws and massive neck bespeak an unyielding firmness and tenacity amounting to stubbornness. His manner is self-assertive; his voice is loud; his gesticulations are furious.

Near by sits Jonathan the priest, whom we first met at the baptism at Bethabara, one of the witnesses who heard the voice of the Eternal, and saw the descent of the heavenly dove. We also met this Jonathan at the wedding of Cana of Galilee, where we became better acquainted with him. The passing months, tho filled with signs and wonders which have followed the foot-steps of the divine One, have made no impression upon the heart of Jonathan the priest. Just at the left are two familiar faces; Jazer the scribe, with papyrus spread out before him and pen in hand, anxious to receive the honor due one of his important rank, has taken his position as near Caiaphas as possible. The other face which is familiar to us, tho we have not seen him in some time, is that of Shaphan the rabbi, who, having come up from Nazareth to Jerusalem to attend the feast, has been invited to be present at this private session in the palace of Caiaphas.

There is one more whom we notice; but his position is not a conspicuous one, and he takes no leading part in the conversation. There is an expression of painful anxiety upon his kindly countenance. His forehead is broad and noble and deeply furrowed. Altho he says but little, his very presence in some subtle manner seems to impose a kind of restraint upon the others.

Who is this man?—We have not long to wonder, for just now a deep whisper reaches our ears. Shaphan the rabbi is whispering to Caiaphas, while he glances stealthily in the direction of this man:

"I understood that the man Nicodemus was not to be present at this council, O Caiaphas. Why didst thou invite him? for of a truth I believe he favoreth this Galilean Deceiver."

The face of Caiaphas assumes an expression of deep annoyance. "Thou sayest the truth, Shaphan; but the man hath influence and riches and vast learning. I could do no other than invite him to my house, being a member of the Sanhedrin. Tho, as thou sayest, he favoreth this Nazarene in his heart, yet he is in truth a timid man, who feareth ridicule and loss of influence among the leaders of the nation,—and indeed I thought it but the part of discretion to invite him."

Shaphan shrugs his shoulders, but makes no further reply. Besides these persons, there are a dozen more,—priests, teachers, rabbis, and rulers. Some are Sadducees, as are Annas and Caiaphas; some are Pharisees. But altho commonly there is bitter strife between these two factions, to-night Pharisee and Sadducee unite in complete harmony upon one single issue.

Something of special importance has called these dignitaries together,—something of common interest to all. We seat ourselves in a secluded alcove, and listen, without fear of interruption.

Caiaphas calls the attention of the council, and begins an exciting recitation:

"Men of Israel: I have seen a wretched beggar, Crispus by name, whose father was an heathen—seen him for many years, under the porches by the Pool of Bethesda. Of a truth the remembrance of the fellow sickeneth me,—sprawling upon his filthy mat. His body was trembling and festering and palsied. And now this Nazarene Pretender hath bidden him take up his bed and walk,—and *that upon the Sabbath day*. And now, what thinkest thou, O Shaphan? What shall be done unto this breaker of the law?"

"Did not Moses declare what should be done unto him who but kindled a fire upon the Sabbath day?" replies the rabbi pompously, glad of the honor accorded him by the high priest. "Let Him be stoned with stones till He die!"

"But thou forgettest, O Shaphan," interrupts Jonathan glibly, "thou forgettest that this Jesus of Nazareth hath healed multitudes already; and verily every man whom He healeth is His friend, for even thus maketh this Deceiver friends among the people. Of a truth He hath broken the Sabbath day, and deserveth to die; but how shall we do when the matter cometh to the ears of Pontius Pilate? for what careth this Roman dog for the Sabbath day?"

"Ah, Israel! thou favored of Jehovah!" drones Shaphan, rolling his eyes upward and rocking his lean body to and fro. "How long shalt thou bow thy neck beneath the heel of the oppressor! When will come Shiloh, the mighty One, to reign in Jerusalem,—come with His armies to deliver us!"

"Why shouldst thou dream, O Shaphan?" returns Annas impatiently. "Verily were there no work to do for the honor of the rulers of thy people, then thou mightest dream in peace!"

"As the Lord liveth, O Annas, thou speakest truly!" exclaims another of the priests. "Unless we bestir ourselves to end the works of this Deceiver, the influence of the priests and rulers will not be worth a gerah!" And the speaker glances haughtily about him, while the tones of his voice bespeak the anger and hatred of his heart.

"Thy words are true," chime in half a dozen angry voices. "But what shall we do, O Annas, for verily thine head is white, and thou art wiser than we?"

"We must do nothing rashly, O men of Israel. And if indeed ye follow the counsel of men of wisdom, then shall ye cause this Galilean to condemn Himself by the words of His own mouth."

"Surely *all* the leaders of Israel have suffered reproach at the hand of this babbling Sorcerer," declared Caiaphas. "But now let us hear the words of Annas, for we have prepared questions of wisdom and great import, whereby this Impostor shall be overthrown. Speak thou, O high priest of the chosen nation!"

"Behold, I am a Sadducee!" again begins Annas, stroking his white beard and glancing uneasily toward Nicodemus. "That there be some Pharisees before me shall not hinder the making known of my plans, which I am persuaded will bring this Nazarene to confusion."

"Now let two men of the Sadducees say unto Him: Thus saith Moses in the law: If a man's brother die having a wife, and he die without children, this man shall take his brother's wife, and raise up seed unto his brother. Now there were seven brothers; the first took to himself a wife, but died childless. Then the second, and even unto the seventh also took her, and each died childless. If therefore there be a resurrection from the dead, which of these men shall be the husband of the woman in the day of the resurrection?" And Annas again strokes his flowing beard wisely and complacently.

"Thou art wise, O Annas!" exclaims a tall, dark-browed man, having a bandage of linen over his brow,—a lawyer whom they call Abner; "verily

thou art wise. We will appoint two men. But," he continues, rising to his feet, "I am a lawyer, as ye very well know, and it is my counsel that ye hale this Nazarene before Pontius Pilate. Go, ask ye Him if it be lawful to give tribute to Cæsar. If He shall say unto you, It is lawful, then shall ye say, Of a truth Thou art not the Messiah, for verily He shall free Israel from the yoke of the oppressor. But if He shall say unto you, It is not lawful, then shall ye deliver Him unto Pilate; for indeed this governor maketh quick end of those who be raisers of sedition, upon the cross of Golgotha!"

A babel of voices at once arises commending the wisdom of Abner the lawyer. "Thou shalt go, Abner, and verily thou shalt prevail against Him; for thou art wise," exclaims Caiaphas, forgetting for a moment his own ambition to be called the wise man of the council, so lost is he in admiration of so clever a stratagem; "thou art wise, except that I am told that the wife of Pilate the governor, even Claudia Procula,* favoreth the Impostor, but verily *thou* shalt entrap Him!"

"I should be minded, O Caiaphas, to do even thus," replies the lawyer, as he raises his hand to adjust the bandage, "but I am yet under the care of the physicians. Ye see mine infirmity, for of a truth this bandage covereth an eye from which the sight hath well-nigh gone. Yet hath it been many days since, as I was passing alone through the country of the Gadarenes near to the tombs, there met me one Varro, a madman, a gigantic fellow who hath been possessed of the devil for many years, and who, so say the people, was at one time a centurion of Herod the Great. They tell me he was a man of blood from his youth, and verily Beelzebub hath him under control, and he loveth blood still; neither can he be bound with chains, for he is gigantic in size, and of tremendous strength," continues the lawyer, shrugging his shoulders and again adjusting the bandage. "Indeed I was glad to escape him, even with the loss of my right eye. But," and Abner smiled knowingly, "if this Nazarene but meet Varro the madman of the tombs of Gadara, there would soon be an end of the controversy."

"Where is now the Nazarene?" questions one of the scribes of Jonathan.

"Bar-jona the fisherman, His disciple, and one Matthias, son of Sylvanus, passing near the temple this morning, assured me that their Master was even journeying toward Jerusalem."

"I bethink me, O Caiaphas," interrupts Jazer, "knowest thou the man Judas the scribe, of Kerieth, one of this Fellow's disciples? for of a truth this man loveth money, and he carrieth the purse for the others. Verily he would sell his soul to Beelzebub for a piece of silver. Nor is he in very truth devoted to his Master like to the others—his fellows. I am persuaded that, if the snare of Abner the lawyer faileth, this man, Judas of Kerieth, will not hesitate to betray his Master unto us for a few pieces of silver."

"Thou sayest well, Jazer," replies Caiaphas. "I have seen this man,—tall and dark, with uneasy, restless manner, and shifting glance which is never quiet."

"The same," replies the scribe. "You can not catch the fellow's eye, tho he seemeth to be bold enough. Indeed, thou rememberest the day in Bethesda, when the Nazarene Sorcerer produced the appearance of bread and fishes for a multitude of five thousand men, besides women and children. Verily, this Judas of Kerieth was active that day, working furiously to supply the multitude with food which came from the hands of his Master; but I saw him afterward estimating the number of shekels which would have come to them had they but sold the food to the people;" and Jazer laughs sneeringly. "This man of Kerieth," he continues, "is he who on that very day headed the turbulent throng

* Traditional name of the wife of Pilate.

who sought to crown the Nazarene at Jerusalem. 'What!' he said to me, 'seest thou not that my Master can create food for an army to go up against the Romans?' And all this, because the Sorcerer had produced the appearance of bread and fishes!' and the scribe throws up his hands in well-feigned disgust.

(To be continued)

Our Work and Workers

(Continued from page 12)

Esta Miller and wife, of the Mount Vernon (Ohio) College, to Shanghai, China; Miss Rachel Wendell, of New Hampshire, as a teacher, to the West Indies; Miss Ida Thompson and her sister Gertrude Thompson, to China. Miss Thompson returns with assistance to resume her work in the Canton Girl's School. Brother W. E. Gillis, formerly of the Pacific Press, has also sailed for China to connect with the publishing work.

It is stated in the annual report of the Nebraska Conference that 142 have been baptized and received into the church during the year. During the year the Oklahoma Conference added 137.

AMONG other literature translated into the Chasu language of German East Africa, is the complete Gospel of Matthew. This is the first portion of Scripture ever printed in that tongue.

In our issue of September 27 we gave notice of a little pamphlet entitled "Gems of Truth: Man's Reward," by Mr. M. C. Israel, Oakland, California. His address should have read Oakdale, California.

CALLS from the hungry hearts of the colored people of the South are coming faster than can be responded to for lack of means. Nearly one hundred have accepted the message during this season's effort.

THE sale of literature by our publishing house has increased about five hundred per cent among the Spanish people of Mexico and South America for the first eight months of 1910 over the same period last year. The sales thus far this year amount to over \$58,000.

THE good report comes from North Dakota as follows: "A tent effort was conducted near Rock Lake, where five persons accepted the truth; these were baptized and joined the church. Three persons accepted the truth as the result of a tent effort among the Scandinavians at Grand Forks; others are still interested. Twenty-seven persons united with the church at Willa, west of the Missouri River, and there were twenty-eight accessions among the Russians in the vicinity of Dogden. This makes eighty-three converts since the camp-meeting."

A very neat catalog comes to us from the International Publishing Association, College View, Nebraska, which prints in several languages, and carries publications in still more. The catalog that has come to us is Danish, Norwegian, and English.

Publications Wanted

OLD and new papers and tracts for missionary work. Mrs. H. Weil, 330 Colton Ave., Riverside, Cal.

ALBERT MAY, 542 Wood St., Saginaw, W. S., Michigan, desires publications for missionary work.

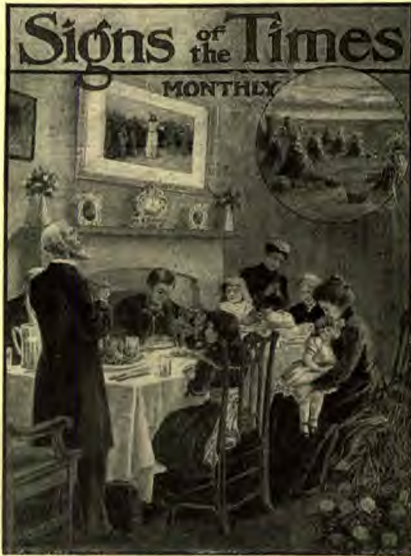
COPIES of the SIGNS, Watchman, Life and Health, and other similar publications wanted for missionary purposes, by Mrs. James F. Woods, Warsaw, Indiana.

WANTED for young people's missionary work in a large field copies of the SIGNS, Youth's Instructor, etc. J. E. Wasson, Librarian, Box 248, Salem, Ore.

SIGNS, Watchman, Life Boat, Instructor, Little Friend, and other of our periodicals for house-to-house distribution in San Diego, California. J. Gregory, Paradise Valley Sanitarium, National City, California.

I Want to Compliment You

On the October number. It is just fine, and its cover is so pretty, too. Indeed I think the *Monthly* is about as good as it is possible to make it." These kind words were penned by one of our lady agents.



Do you wish to know about that big CATHOLIC EUCHARISTIC CONGRESS which was recently held at Montreal? Read the November *Signs Monthly*.

Would you like to become accurately informed regarding progress made in AERIAL NAVIGATION? Read the November *Signs Monthly*.

Is the LAW OF GOD still binding on mankind? Do you wish to know what God's Word says about it? Read the November *Signs Monthly*.

Of course you know Dr. Kress. He contributes an article to this number entitled "FRUIT IN HEALTH AND DISEASE."

THANKSGIVING IN HISTORY, and an article based on progress in the technical world, showing the nearness of CHRIST'S SECOND COMING, are two of the several other articles which appear in the Thanksgiving number of the *Signs of the Times Monthly*.

Why not subscribe now? Remember we give the November and December numbers absolutely free with all yearly subscriptions at \$1.00. Better take advantage of this offer. Don't fail to mention the "14 months for \$1.00" offer.

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Southern Pacific



MOUNTAIN VIEW, CAL., OCTOBER 25, 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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By all means read our leading article, "Maryland or Rhode Island, Which?" We believe that Mr. Colcord presents the matter as it really is, historically and theologically. It is a settler.

In Spain.—Premier Canalejas warns the Spanish parliament that the agitation of the Clericals and anti-Clericals among the working men is liable to plunge Spain into a civil war. Serious fears are aroused that the flame of revolution will overlap the Portuguese frontier and engulf their own country. October 13 is popularly known as "Ferrer Day," when it is feared the manifestations marking the first anniversary of the execution of Professor Ferrer will develop rioting.

Portugal and the Church.—It ought to be a lesson to thinking Roman Catholics—the revolution in Portugal. It is more than a revolt against monarchy; it is preeminently a revolt against religious dominance as embodied in the Roman Catholic Church. For long centuries the Papacy has been the maternal instructor of Portugal; to-day her children rise up, but instead of calling her blessed, they revile, defame, and maltreat her. Who is responsible? With fullest freedom in teaching and worship, with the power of the state behind her, with the freedom and influence of other religious bodies restricted and restrained, the responsibility must rest with Rome. The revolution, while against that church, is the legitimate fruit of the church-and-state régime.

The little items in our Missions department are mere notes of news, and from partial reports at that, but they are cheering nevertheless. Hearts are accepting God's message everywhere.

Our Six-Month Series

ON our cover page is a notice of what will begin in the SIGNS OF THE TIMES next week. We shall, no providence preventing, do better than we have promised. The price of the paper for the next six months (25 numbers) is as follows:

Single copy	\$.90
Five or more copies of this series to one address, each62½
Five or more copies mailed from this office to names and addresses in this country, each65
Yearly subscriptions, each	1.75

Address SIGNS OF THE TIMES, Mountain View, California.

Look Out for Them

Just a word to our readers, whether of like faith or not, anent the prevalent get-rich-quick schemes so much in evidence. In glowing terms and strong type their story reads splendidly to the man or woman who has saved by the hardest work a few hundred dollars. When the story is told by some smooth, oily-tongued promoter it seems true and the prospects wonderful. He talks of the interest he has in you. Before the last few first-issued shares are sold he wishes you to buy and "come in on the ground floor. This is the opportunity of a lifetime, and it may never come again." It may be a mine of marvelous worth, or a great and wonderful invention which will put all other machines designed for like use into the junk heap. Or it is a new process of manufacturing this or that so much cheaper than hitherto that it will revolutionize an industry.

We need not mention the various things which have come to the editor of this journal in the years past. Doubtless he and the manager of this office could have "come in on the ground floor" many times if they had lent the influence which providential positions gave them in favor of some enterprise. But in justice to all whom they might to the slightest degree influence, they would not; and they have lived to see many of these "hot-air" schemes collapse, which seemed to some hard-working men and women solid rock. There are many "South Sea (and Mississippi) bubbles" of smaller caliber. The big ones almost wrecked two governments financially, and ruined many shrewd business men; the smaller schemes are equally deceptive, and take the hard earnings of thousands.

Beware of all such promoters, whoever they are. There are millions of capital held by shrewd men waiting profitable investment. Be assured these "wonderful discoveries" or inventions would soon be known to them. They would probably wish to investigate more fully than would please the promoter. Do not invest your money unless you have good assurance as to the safety of the investment from some better source than the mouth of an oily-tongued promoter.

An Awful Calamity

EIGHT hundred have lost their lives in the great forest fires along the Minnesota-Canadian border. Out of the 12,000 inhabitants of the fire-swept region 2,000 are missing, while 5,000 are homeless. A stretch of country eighty-five miles long has been laid waste, nineteen towns have been burned, and the loss of property estimated at \$100,000,000. Many cases of typhoid fever are reported, and pestilence is feared. Refugee women are acting as nurses. A terrific prairie fire is burning eight

miles east of Winnipeg and traveling westward at a rapid rate. Near Lorette there is a wall of fire extending across the prairie for eight miles.

Pitiful tales of suffering are told by the refugees. One family stood five hours in the Beaudette River up to their necks to escape the heat, ducking their heads occasionally under water as the heat became intolerable. They say the water steamed from the surface. The town of Rainy River burst into flames from the intense heat. Rough lumbermen who had not prayed since they had knelt at their mothers' knee, knelt and prayed in the streets. Cattle and horses set loose plunged together with wild animals into the wide and deep Rainy River and swam across. Fear had suppressed the natural hostility of the wild animals, and when exhausted by their flight, horses and sheep lay down with bears and wildcats. Vandals are about their atrocious work of robbing the dead and injured. Martial law will be proclaimed for the affected region; some of the troops are already out.

In the New Republic.—Provisional President Braga and his associates of the new republic of Portugal are feeling secure in their newly assumed authority. The first step under the new order was the publication of an official decree ordering all religious bodies in Portugal to leave within twenty-four hours. Telegrams have been received from all the colonies expressing adherence to the republic, and thus far there has been no reaction in favor of the old régime. The seven newspapers which represent the entire monarchical press have been discontinued. Fighting was severe for a time at the monastery in the Rue de Quel, but when the Jesuits saw that they were being worsted and in peril of their lives, they ran up the colors of Great Britain, which, respected by the republican troops, saved the occupants with the exception of one priest who was killed. The chief enmity on the part of the populace seems to be against the state church. Having overthrown the monarchy the revolutionary leaders are now confronted with the serious task of putting to an end the excesses on the part of the rougher element of their followers, who having had a taste of mob rule, are prone to continue lawlessness for its own sake. The police force under the new government are adopting severe measures to prevent these extremes.

The cholera epidemic in Naples is openly declared to be much worse than the authorities will admit. The city is almost in a state of panic. Practically all the foreign residents, with thousands of the native population, have fled.

One hundred and fifty have been entombed and probably killed by an explosion in a coal-mine at Starkville, near Trinidad, Colorado, October 8. In a similar explosion in a mine at Paulau, Mexico, one hundred are reported killed.

Candidates for the office of governor of New York are as follows: Republican, Henry L. Stimson; Democratic, John A. Dix; Independent, John J. Hopper.

Seven persons were killed by lightning during a recent storm in the vicinity of Eastonville and Elbert, near Colorado Springs, Colorado.

Eight villages in Spain, including Lorca and Ciza, are under water from three to six feet deep as a result of heavy rains.

The Rhode Island Democrats in ten minutes by unanimous vote, nominated Lewis A. Waterman, of Providence, for governor.

Six persons were drowned when an automobile plunged into a canal at New Orleans, Louisiana.