

SIGNS *of the* TIMES

AMERICA'S PROPHEPIC WEEKLY



"Thou fool, . . . thy soul shall be required of thee."

Fools

MOST people resent being called a fool more than any other opprobrious epithet that might be applied to them. There is something about the term fool which cuts a deep gash in the heart, and wounds the feelings almost beyond cure.

But despite the odium which goes with the name, the great majority of the people of this world are fools, and exceedingly foolish fools at that.

A fool is a man who is willing to trade the prospects of heaven for the filthy lucre of earth.

Are you a fool?

One does not need to be rich to be a fool. An inmate of an almshouse may be debarred from heaven on account of his love for money as well as the plutocrat who possesses multiplied millions. Paul said, "The love of money is a root of all kinds of evil." 1 Timothy 6: 10. Mark it, Paul does not castigate money, but the love of it. The pauper as well as the rich man may have the roots of all kinds of evil growing in his heart.

Money may be either good or bad, depending al-

together upon the use to which it is put. But "the love of money" is never good. It is inherently bad.

It's no sin to be rich. A wealthy man who has gained his money legitimately and who is using it for the good of his fellow men, has ten times more hope of heaven than the man who lives from hand to mouth, but who worships at the shrine of the god of gold.

The great danger in money worship is this: He who loves money loves this present evil world instead of a future heaven, and the love for money eclipses the love for God. One can not serve two masters nor worship two gods. It's a choice between God and mammon.

But how foolish the man who prefers mammon to God, earth to heaven! "For what doth it profit a man, to gain the whole world, and forfeit his life?" Mark 8: 36. The profits of this world oftentimes become liabilities upon the ledgers of heaven.

Is the love of money in your heart and mine growing roots that will bind us for eternity to this world?

If so, we are fools!

B.

If the Son therefore shall make you free, ye shall be free indeed." John 8: 36. The man who is trying to become righteous by any effort of his own never experiences real liberty, real freedom from sin. He never attains to real righteousness. He is always having what might be called an up-and-down experience.

A man gave this testimony one night: "Brethren, I have been having an up-and-down experience. Sometimes I am of good courage, and then I get discouraged." And then he added, "But, brethren, I want you to pray that I may continue."

That seems to be about as far as many have attained in the Christian life. They "continue" in this unsatisfactory up-and-down experience, never really knowing whether they are accepted of God or not. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed." This indicates that we are to be absolutely liberated; to be let loose. The bands and shackles that have bound us are to be broken. The Christian is to be a free man. The following is the apostle's testimony: "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7: 25.

SAVES TO THE UTTERMOST

Then how fully does Jesus save?—He is able to save "to the uttermost." Does that leave anything undone that ought to be done to secure a man's salvation? When God undertakes to deliver a man from sin, He does not do His work in a halfway, unfinished manner. He does a complete work. He is not limited for power or ability to set a man free from his sins. Abundant provision has been made, in the death of the Son of God, for applying the needed cleansing to remove every stain. God imputes to the man the righteousness of the Son of God instead of the man's wickedness and sin and mistakes. He does not leave part of the sins uncovered to stare the man again in the face. When He forgives a man's past sins, they are taken away; they are gone,—absolutely finished so far as a man's guilt is concerned,—and he stands free in the sight of God.

With such provision, if we are not saved to the uttermost, it is not God's fault. He has made provision so that it becomes absolutely unnecessary for us to go on in sin and in bondage to the devil. He says He is able to give complete liberty to anyone who will come to Him for salvation. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins." Romans 11: 26, 27.

The announcement concerning the birth of Jesus was: "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21.

We May Be FREE

"If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

WILLIAM H. BRANSON

Then, unless we are saved from all sin, we are not saved at all. God does not promise merely to come and help us to reform the life, making it better than it was, yet not altogether pure and clean and perfect, and then take us into heaven. But He promises to substitute a life of righteousness, a clean record that has never been stained by sin, for the faulty record that we have made all along.

While this is a very well-known principle of the gospel, yet it is the hardest point in the whole plan of salvation for us actually to grasp and believe,—the fact that God has really taken away our sins; that they are gone!

You have had the experience, no doubt, as well as I, of having the devil hold up before you many of your past sins. Perhaps you wish to bear testimony in the prayer meeting, and the devil says to you, "You had better keep



The sinner is kept in bondage by Satan. But Christ offers to free him from this prison house.

still. You are a fine-looking Christian, aren't you? Don't you remember what you did?" And so he dangles your sins before your eyes.

You try to claim the promises, but the accuser goes on: "Well, you *did* do it, didn't you? That is what you are guilty of. You pretend to be a church member, an elder of the church, or a deacon, perhaps a preacher. Here is the way you have been living. You had better keep your seat. The brethren know all about it. They have known you all your life. They have been watching you. How can you get up and tell them what the Lord has done for you?"

Did you ever have any trouble like that? Now what are you going to do in such a case? What is your right under such circumstances? The devil comes and tells you that you are a miserable sinner, and everybody knows it. Your friends know that you have not lived up to all that you profess. If you testify, the people will call you an old hypocrite. What is your right under such conditions?

I remember hearing a story once of a boy who had been to church and heard the minister tell the people that when God took away a man's sins they were all gone, absolutely taken away. The little boy was talking with his mother about it. He said, "Mother, I can not understand how it is that my sins are gone. You remember I had to be whipped yesterday because I was naughty. What about that?"

A CLEAN SLATE

"Well," she said, "you remember we knelt down together and confessed that sin; so the Lord took it away, and it is gone."

"But," he said, "gone where?"

She said, "It is just gone. It is not anywhere."

"Yes, but I can't understand that, for I did it. I actually committed that sin; so it must be somewhere. Now, what does the Lord do with it? Where is it?"

"Well," she said, "it is gone. It is just taken away."

But the boy couldn't see it, and finally she said, "Johnny, bring me your slate."

He brought the slate, which he had been using for sums, but which was now nice and clean.

"Johnny," she said, "didn't you make a lot of figures on your slate yesterday?"

"Yes, I did."

"Well, where are they?"

"I rubbed them off, and they are gone."

"Gone where?"

"They are not gone anywhere. I just rubbed them off, and they are gone, that is all."

"You put them on there, didn't you?"

"Yes, I did yesterday."

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Beth's Question Answered

HERE'S a letter for papa from grandma," cried Beth. "Read it, papa," and he opened it and read:

"My dear Son,—

"You will doubtless be surprised to hear from me so shortly, but—how can I tell you—I've reread your letter, asking my advice, many times since the first reading; and every time, I've regretted more and more the hasty and ill-considered answer I sent you.

"I've looked up the references you sent me, and am convinced that there is reason to fear that we have been keeping the wrong day; and though an error be hoary with age, that of itself would never make a wrong thing right. The fact that your father kept Sunday and that your grandfather died keeping that day would not hallow it. They lived up to all the light they had. Shall we do less?

"Neither does the number of adherents stamp a practice as right, else the Roman Catholics are surely in the right, since in numbers they far exceed the Protestants. To go a little further: The Mohammedans present a more formidable array, and the heathen outnumber all.

"We should not fear to stand alone if God be with us, though all we love forsake us. So keep right on, my son. Study and search the Bible. Write me all you learn. I also am looking into this question, and may God make manifest to us both the truth.

"Your loving mother,

"URSULA MARTIN."

"Good!" said the deacon, hugging Beth and kissing his wife. "I knew mother was all right!"

"WHO CHANGED IT?"

"What's the matter, papa? What does it all mean?" cried Beth.

"Just this, Beth. I've found an answer to your question."

"Oh, papa! and is the Sabbath changed? and who changed it?"

"No, Beth, the Sabbath is not really changed. In the sight of God it is still the seventh day, but as far as this world goes, it has been changed to the first day."

"But who changed it, papa?"

"In the early days of Christianity," replied Deacon Martin, "with one accord all Christians kept the Sabbath. There was no thought of any other day. But Paul, even in his day, said, 'The mystery of iniquity doth already work.' 2 Thessalonians 2:7. This mystery of iniquity, this man of sin 'who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God' (2 Thessalonians 2:4), is, in other words, that system which

The closing chapter in the story, Deacon Martin's Discovery

GRACE C. MATTESON



we call the papacy and of which Daniel prophesied, saying, 'He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand' (Daniel 7:25). At the Council of Laodicea, in 364 A. D., the papacy anathematized all who should keep the Sabbath, and set the seal of approval upon the sun's day, the ancient and venerable day of the sun. Do you understand, dear?"

"I think I do, papa. I've read some about the Dark Ages and the persecution of the martyrs."

"And so," continued Deacon Martin, "during this persecution, and because of it, the Sabbath was gradually covered up by tradition and lost to sight, and Sunday gradually took its place. In time the Sabbath came to be regarded as merely a Jewish institution and was stigmatized as unworthy of Christians, while the first day was exalted from a heathen festival to the place occupied by the Sabbath of the Lord."

"Then, papa, we'll not keep Sunday any more?"

"No, dear, we'll keep the Sabbath of the Lord our God."

"Oh, I'm so glad! I'll run and tell Nina that, although she was right, yet she was wrong too. Sounds like a

riddle, doesn't it?" And Beth hurried away to her friend.

"Well, wife, I've still another duty to perform. I feel that I must see our loved pastor and talk with him once more; he must know also of our decision."

"Of course you must go; but I fear you can not persuade him. He reminds me of my dear old grandmother, who, although always open to conviction, would like to see the person who could convince her."

"Well, well, Miranda, grandmother was a stout-hearted old Scotch woman; if she was hard to convince, still she had the courage of her convictions, and was as true as steel."

DEACON MARTIN VISITS THE PASTOR

Deacon Martin left the room; and soon he stood once more at the minister's gate, just as Mr. Benson was returning from a pastoral call, and together they entered the parsonage study.

"Take this easy chair," said Mr. Benson, who did love comfortable things, at the same time sinking into another opposite his visitor. Then he looked toward the library, which opened off his study, the opening being hung with heavy portières. "I thought I heard a noise,—the cat, I guess. Now, Deacon Martin, we are alone and all snug and cozy. What can I do for you?"

"Brother Benson, my dear pastor," began the deacon, "I called to tell you of our decision. According to the word of God, we feel that we can not do otherwise than observe the seventh-day Sabbath."

"I had anticipated this," replied the minister. "But are you aware that it will necessitate your withdrawal from the fellowship of our church? I do not want to hurt your feelings, but, upon request, a special meeting of the official board was called, at which it was decided to ask you to resign from your office and withdraw your membership. I assure you that all this was not in accordance with my wishes; but inasmuch as you are no longer in harmony with our views, perhaps it is better so."

"Yes, I had thought of it," returned the deacon. "And yet why should they desire it? Is it wrong to keep holy the only day God ever made holy? We can not make any other day holy, for 'all our righteousnesses are as filthy rags' in the sight of God. And you say the law is done away. How foolish and worse than foolish it would be for God to send His only Son to die in vindication of a law that, upon His death, was immediately done away!" The deacon paused. There was no answer. So he continued. "You spoke once of Sunday's being in the new covenant. How

(Continued on page 5)

FROM no membership at all, so far as churches are concerned, in 1844, eighty-one years ago, to 4,800 in 1872, and to 248,000 in 1925 is the story of the remarkable growth of the Seventh-day Adventist denomination.

Before the denomination was organized into a General Conference in 1863, the doctrines that made the Adventists a people began to be believed in the years just preceding 1844. One of the first companies of such believers was in Washington, New Hampshire. They read the teachings of the soon return of Christ, embraced them, and united in a small company.

After a time one of the "Advent" families, as they were called, had a visitor named Rachel Preston from New York State. They told her about their new-found faith, to be informed in their turn that they were not keeping the correct day as the Sabbath. The visitor had accepted the belief as held by the Seventh-day Baptists for hundreds of years, that Saturday, not Sunday, is the Sabbath. Each accepted the views held by the other,—Mrs. Preston gladly received the news of a soon-coming Saviour, and they began keeping the seventh-day Sabbath. Thus arose the first company of Sabbath-keeping Adventists on the American continent, about forty in number, in the year 1844.

There was no minister in the company until T. M. Preble joined them. He decided that the Adventist people needed to know more about the Sabbath, and accordingly wrote an article on the subject, which was printed in the February issue (1845) of a paper, called the *Hope of Israel*.

ANOTHER CONVERT ADDED

Joseph Bates, a retired sea captain, living in New Bedford, Massachusetts, happened upon a copy of that paper, and read Mr. Preble's article. As he studied the matter, it seemed clear to him, and he began to keep the Sabbath. Having a natural desire to see those who first began observing the seventh day, he made a trip to Washington, New Hampshire, for that purpose. On his way home, he began to teach the Sabbath truth in his daily conversations. Soon afterwards he wrote and printed at his own expense a little pamphlet setting forth his views of the Sabbath, and preached it publicly from that time on.

The publishing facilities were at first as meager and as humble as was the beginning of the preaching of the advent truths.

In 1849 James White edited and published at his own expense a little four-page paper in Middletown, Connecticut, calling it the *Present Truth*. The expenses were met from Mr. White's

The STORY of a

The old adage that truth is stranger than fiction, is well illustrated in this story.

E L T O N A . J O N E S

earnings and the few voluntary contributions that came in from persons interested in the paper. Three years later, Mr. White moved to Rochester, New York, with his family and his little paper. He enlarged it, and changed the name to the *Second Advent Review and Sabbath Herald*. With some shortening, this name has been retained until the present.

The "printing house" in Rochester was far from pretentious. Mr. White rented an old house in Rochester for \$175 a year. In one of its rooms,—

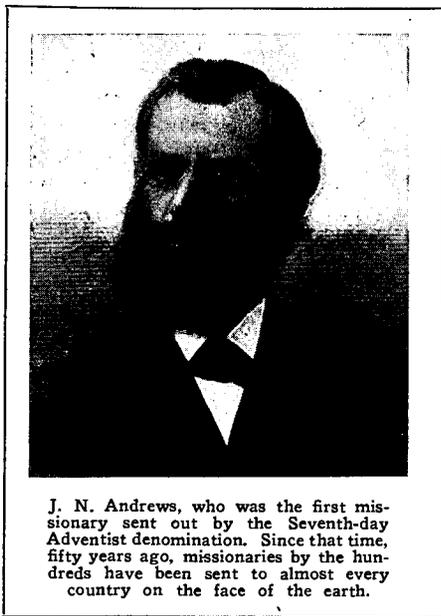
print gospel literature in 114 different languages. In 70 years this branch of Adventist denominational work has grown from one publishing house to 51; from five employees to 1,000; from two periodicals to 154; from one language to 114.

AMAZING LITERATURE SALES

The literature sales have grown correspondingly. Until 1882 little attention was paid to selling the literature of the Adventists to those who were not of that persuasion; but in 1881 a man named George King attended a convention of ministers in Battle Creek, and urged the conference and publishing house officials to combine two small volumes already in print into one illustrated volume, and price it so that the colporteur could have a commission. It was finally decided to follow Mr. King's plan; and he himself contracted for the first 1,000 of a 5,000 edition of "Thoughts on Daniel and the Revelation," written by Uriah Smith. This edition was quickly sold, and others followed. Then new books were prepared in a similar form, and soon hundreds of colporteurs were going everywhere.

From such a small start, the work of these publishing houses has grown until to-day there are in their catalogues titles of 645 books, 409 pamphlets, and nearly 2,000 leaflets. In 1880 their total output of the press sold for about \$7,000; in 1924 literature valued at more than \$4,236,000 was sold, and large inventories were left on the shelves to begin another year. A set of sample copies of all the publications would cost over \$1,150.

Mrs. L. Flora Plummer, secretary of the Sabbath School Department of the World Conference, tells a very inspiring story of the beginning of the Bible schools, or Sabbath schools as they call them. A part of their plan is an adaptation of the early Sunday schools of Robert Raikes, of England. But the germ of the idea is as old as the Old Testament days, when the schools of the prophets were in full swing, and comes on through the New Testament days in the Bible school of Paul in Justus' home, through the Reformation in Europe, with the work of Luther and his lessons for children, and of Knox and his Sunday schools in 1560, then through the early days of modern



J. N. Andrews, who was the first missionary sent out by the Seventh-day Adventist denomination. Since that time, fifty years ago, missionaries by the hundreds have been sent to almost every country on the face of the earth.

plain, unadorned with pictures, and minus a carpet, but having a number of chairs, of which no two were alike,—stood two flour barrels with boards spread across the tops. This was the room where the *Review and Herald* was folded and prepared for the mail; and this was the bench on which the work was done. This room was also the dining room of the family; and the work bench of the morning became the family dinner table at noon.

In 1855 it was decided to move the printing plant west, to Battle Creek, Michigan. This city became the center of the denominational publishing work until 1903, when the headquarters was moved to Washington, D. C., where the Review and Herald Publishing Association plant stands to-day. Besides this parent plant, there are fifty others scattered all over the world, which

DENOMINATION'S GROWTH

times in Raikes' schools in 1780. The first real Sabbath school in America was organized at Ephrata, Pennsylvania, in 1739, by the Seventh-day Baptists; and it was not until 113 years later,—1852,—that the Adventists began to use similar methods.

During that summer, James White, traveling by carriage from Rochester, New York, to Bangor, Maine, was deeply impressed with the need of some regular system or plan of Bible lessons especially adapted to young people. After dining by the roadside, and while waiting for his horse to feed and rest, he used his lunch basket for a table, and prepared the first Sabbath school lessons ever written for Adventist believers.

At that time the believers were widely scattered; the name "Seventh-day Adventist" had not been coined; the word "church" was seldom used; no ministers had been ordained. But Mr. White believed that a system of Sabbath schools was a vital need to the youth. This first series of lessons covered such subjects as the Sabbath, the law, the life of Christ, and the second advent.

Those were strenuous days for a struggling people. There was a time between 1858 and 1859 when no Sabbath school lessons were prepared; and another lesson famine was felt from 1859 to 1863.

SABBATH SCHOOLS GROW

Since those days, sixty-five years ago, when there were very few schools and no systematized reports from them, the denomination's Sabbath schools have grown until they belt the earth with nearly seven thousand schools, and have an enrollment of more than 274,000.

Up until 1887 the offerings were small and intermittent. Only \$700 was received prior to 1887. Then a more regular plan of giving was adopted, and in that year more than \$10,000 was contributed from about 850 schools. At this time, and continuing until 1903, a part or all of the local expense incurred through the conduct of the schools was paid from the offerings; but at that time a resolution was passed "that Sabbath school contributions be not used for local church or church [Sabbath] school expenses," and in ten years the plan was universally adopted.

Naturally, as the schools increased, the offerings grew. Between the years 1887 and 1911 they gave a million dollars. The next million dollars was raised in a little over three years; and in 1922 alone they gave \$1,164,646.46, or an amount equal to \$5.58 for each believer in the world. Since 1913 every penny of the contributions has been used for mission purposes.

The story of the foreign-mission enterprise and advancement is equally remarkable. Until 1874, Adventist evangelistic efforts were confined to North America; but at a camp meeting held near Battle Creek, Michigan, in that year, it was decided to expand the denominational activities, and at once a man was sought for who had the necessary qualifications.

Some one has said that "the man we need is a man who is willing to fight for an idea, to sacrifice everything in order to develop it, who has that definite thing in his life that is sure to bring him out in the neighborhood of success." John N. Andrews was just that sort of man. Although educated with a view to politics, he saw the beauty and the truth of the Bible and turned his splendid powers to the promulgation of the gospel. When he made this change from politics to missionary work, he said, "I will gladly exchange a thousand errors for one truth." His steadfastness, his tireless energy, and his polyglot knowledge of the Bible (he read it understandingly in seven languages) finally led to the decision that he was the man who should go. And he went, sailing in the fall of 1874 for Switzerland, where he opened the first Seventh-day Adventist Mission on foreign soil. He held the first meeting of believers in Neuchâtel in November.

From Switzerland the work spread rapidly. Other ministers and evangelists followed Mr. Andrews during the next few years, and in a comparatively short time the various European countries were entered.

Each year the denomination sends more than one hundred missionaries to foreign fields. But these are not enough to fill the calls coming to the Mission Board.

In all these achievements, boastfulness is conspicuously absent. The members of the denomination feel that it is their duty; and while grateful for what has been accomplished, they have

a conviction that yet more should be done. Their genuine and fervent belief in the near advent of the Master is the mainspring of all their movements.

BETH'S QUESTION ANSWERED

(Continued from page 3)

could it be? The new covenant was sealed with the blood of Christ, and while He was lying in the grave, His followers kept the Sabbath. (Luke 23: 56.) Don't you see, Brother Benson, that Sunday was a day too late to come in under the new covenant? The scripture says, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Galatians 3: 15 Since the new covenant was confirmed with Christ's blood, can Sunday be added thereto?"

"I don't care to argue with you," said the minister, like one who has few resources left. "But let me remind you we are not under the law, but under grace."

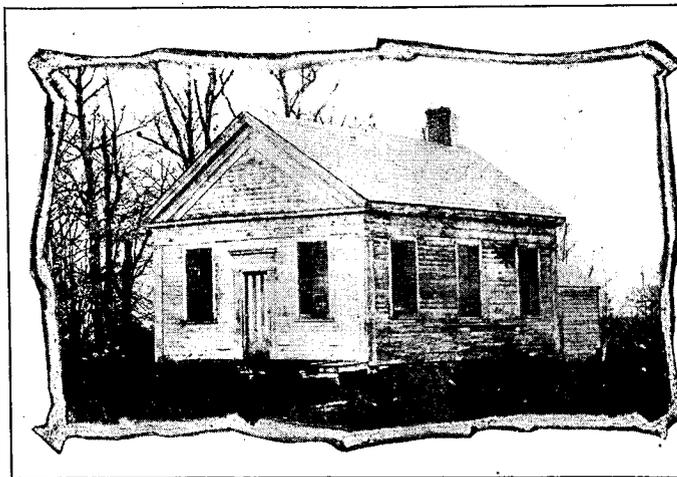
NOT LAW, BUT GRACE

"True, it has always been grace, unmerited favor, purchased by the blood of the 'Lamb slain from the foundation of the world.' Revelation 13: 8. Else Adam would have suffered instant death when he sinned, and would have had no opportunity for repentance. As to being under the law, we are, in the sense of being subject to its requirements, just as we are subject to the requirements of the law of our land. But if we obey the law, we are not under its condemnation. We are free from the law,—that is, free from its clutches,—for it is written, 'The strength of sin is the law.'" 1 Corinthians 15: 56.

"But the law is bondage."

"Nay, nay, it's the 'royal law' . . . the law of liberty." James 2: 8, 12. David says, 'So shall I keep Thy law . . . and I will walk at liberty.'" Psalm 119: 44, 45.

"I've known some Sabbatarians, and it's all law with them."



This unpretentious building in Low Hampton, New York, served as a church for William Miller, who, in the years immediately preceding 1844, preached the doctrine of the second advent of Christ. As a result of his preaching, a great religious revival was effected; and, although he was wrong in certain of his interpretations of prophecy, nevertheless his cardinal teaching as to the literal return of our Lord from heaven, was correct.

"No, Brother Benson, not all law. 'By grace are ye saved through faith,' but 'do we then make void the law through faith? God forbid: yea, we establish the law.'" Ephesians 2:8; Romans 3:31.

There was a pause during which the two men sat and looked straight into each other's eyes. Then the minister sighed as he withdrew his gaze and said, "Well, I never knew anyone to learn so much Scripture in so short a time."

"I've one more thing I want to say to you," pursued the deacon. "I feel that God has sent me to you to call you out of Babylon,—out of the confusion of doctrine that abounds in the churches; nay, that abounds even in your own church, in this community. Your own members do not agree, but each one has a doctrine, a theory. God calls you out of this, my brother. He has need of you."

"Say no more, deacon, say no more!

I'll consider it. I'll consider it." And with that the deacon was forced to be content. He left, and Arthur Benson, D. D., was left alone. Alone, did I say? There was a rustle, a movement of the velvet curtain, and his wife stood before him.

"You, Nellie?"

"Yes, Arthur," she said simply. "I went into the library to read, and fell asleep in the big chair, and was only awakened by the sound of your voices. To avoid disturbing you, I remained quiet. Oh, Arthur, I heard it all, every word. Arthur," she said nervously, clasping and unclasping her hands. "Oh, Arthur, if we should be keeping the wrong day!"—then, as he still sat silent, "Arthur, what are you going to do about it?"

"What do you expect me to do, dear? Should I preach and practice this thing, my pastorate would be gone. You heard what Deacon Martin has been asked to do?"

"Yes, Arthur, I know. But one with God is a majority."

"Well, well, Nellie, drop this for the present. I'll consider it, as I told Deacon Martin I would"; and Nellie knew it was useless to press the question further.

There is little more to tell. Deacon Martin set out to find Sunday, and he found the Sabbath instead. I might tell of the joy he found in seeing his mother make the Word the joy and rejoicing of her heart; of the joy he found in seeing his neighbors and friends, many of them, embrace the Sabbath truth; of the joy he found in seeing Beth change from a careless, pleasure-loving girl into a serious, sweet young woman, already preparing herself for a definite place in the Master's vineyard; of his own joy in his sought-out treasure. But enough.

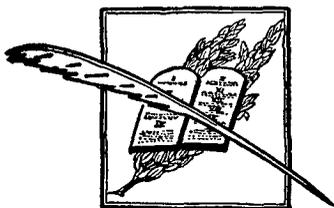
THE END.

BLUE-PENCILING *the* DECALOGUE

IN the triennial convention of the Protestant Episcopal church at Portland, Oregon, a few months ago, the commission on proposed changes in the prayer book brought in its recommendations. Among the suggested abbreviations and alterations, the Ten Commandments received their share. "The proposed revision leaves the first commandment unchanged. In the second, it is proposed to omit everything after the words: 'Thou shalt not bow down thyself to them, nor serve them.' The third is abbreviated to read: 'Thou shalt not take the name of the Lord thy God in vain.' The fourth, in its entirety, will read: 'Remember that thou keep holy the Sabbath day.' The fifth reads merely: 'Honor thy father and thy mother.' The sixth, seventh, eighth, and ninth are unchanged. The tenth is shortened so as to read, 'Thou shalt not covet.'"

Periodically we hear of "boiling down the Decalogue" or "revising the Ten Commandments." It is a subject of perennial interest to adapt the law to "more popular favor." Churchmen seem to feel that by abbreviating the phraseology of the requirements of God or eliminating archaic expressions, somehow the heart of the twentieth century man will conform itself more readily to divinity. The effort is similar in purpose and identical in motive to the movement that built up the ceremonial system in the days of Constantine, when the simple, unceremonious worship of the early Christians was distasteful to the fourth-century worldlings.

While the proposed changes are serious enough in themselves, the most serious phase of the subject is the fact that the church teaches that God's law can be altered to suit man's whims. The crux of the matter has not been the exact wording of the divine "Thou shalt" and "Thou shalt not," but the fact that these commandments of the Almighty God diametrically oppose the bent of human nature. The phraseology could be altered repeatedly; but so long as the injunction prohibits the flesh from following its course, the obstacle will remain.



HENRY F. BROWN

Like the young man who was dissatisfied with the "hang" of the scythe until it was hanging in the tree, so our fallen nature will not be satisfied with the law of God until it can give rein to unbridled desire.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." Romans 8:7, 8. "The heart is deceitful above all things, and desperately wicked." Jeremiah 17:9.

God's law is eternal, unchangeable, and man's nature must conform itself to the law, not the law to his nature. "Forever, O Lord, Thy word is settled in heaven." "Concerning Thy testimonies, I have known of old that Thou hast founded them forever." "All Thy commandments are righteousness." Psalm 119:89, 152, 172. "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111:7, 8.

In the Bureau of Weights and Measures in Washington, D. C., the original standards of weights and measures are jealously guarded. These can not be tampered with, for a nation would be thrown into confusion by such meddling. Can it be supposed, then, that the Judge of all the universe would permit world-conforming ecclesiastics to tamper with His universal standard simply that they might fill their pews with impious devotees of self, who would insult God by attempting to worship Him after defying His commandments?

The law is God's standard of truth. "By the law is the knowledge of sin." "I had not known sin, but by the law." Romans 3:20; 7:7. Could God's requirements be abolished, the vilest harlot would be as irreprehensible as the most spotless virgin. "Where no law is, there is no transgression," and "sin is not imputed when there is no law." Romans 4:15; 5:13.

Anarchy in its most terrifying form would reign were the law to be repealed. After the best portions of Jerusalem's society had been transported to Babylon, and the baser elements had free rein, the prophet lamented, "The law is no more." Lamentations 2:9. A similar period of ignorance and lawlessness was described in the words: "For a long season Israel hath been... without law." 2 Chronicles 15:3. "Sin is the transgression of the law." 1 John 3:4. The fear of God is fast leaving the human heart, and "orgies of lawlessness" are becoming common. Soon the Ruler of the universe, seeing the condition as intolerable as Sodom and Gomorrah, will have "a controversy with the nations." "It is time for Thee, Lord, to work: for they have made void Thy law." Psalm 119:126.

It is a great deal easier to be self-absorbed than it is not to be. Your own affairs are so necessary to be attended to, your own weaknesses are so ever present with you, and your own peculiar likes and dislikes intrude themselves so persistently into all the waking hours of your day that it is a real task to get away from yourself. It can not be done just by willing to do it, for the human spirit sometimes seems to have a whimsical will of its own that you can not wholly control. As a means of promoting Christian growth and of getting out from under the shadow of self, I know of no exercise equal to prayer. In order to pray sincerely, we must think of God, and the thought of God will drive out pettiness and selfishness. If we expect to grow spiritually, we have to pray.—F. M. Morton.

The Moral Aspect of Evolution

by
LEE S. WHEELER

IF Dr. Frank Crane's recent article on evolution is to be interpreted as reflecting the prevailing opinion of the press upon the subject, it would seem to indicate a growing unfriendliness toward the church, which he apparently describes as opposed to science "all along the line of history," and still "trying to stop the progress of human thought."

The objection to so much such propaganda flung out against the church, is that it is too largely untrue and morally perverse. It appeals more to the prejudice than to the intelligence of the reading public, and is calculated to create a reaction against religion and a general loss of faith in God; the evil consequences of which many seem either too blind to foresee or too infatuated to heed. Already the evidence of such apostasy is apparent in the sensuality of society and the rising tide of crime.

As every competent newspaper editor well knows, the church, notwithstanding its many mistakes, has been what Christ appointed it to be—"the light of the world"; and in all ages, through its various branches, it has led the van of progress. It was the church which, in the dawn of the Christian era, established the first schools on the continent of Europe and in the British Isles, and thus laid the foundation of Western civilization. The leading universities of Europe later grew out of the teachings of the church. Oxford and Cambridge, in England, and Harvard, Yale, and Princeton, in America, were all founded as centers of Christian education. The Bible was the first book which came from the press after the invention of printing; and it was the Pilgrim Fathers and other religious colonists, who, with Bibles in their hands, first set up the common school on American soil. Coming to our own time, it was an Episcopalian churchman and a Quaker in England, who, at the opening of the nineteenth century, systematized public education and organized it along modern lines, as did Horace Mann, Mary Lyon, and other illustrious Christian educators in this country. Thus, had it not been for the influence of the church, Europe and America to-day might be no further advanced in civilization than are Turkey and China.

EVOLUTION AN INNOVATION

To whom, then, if not to the Christian people who believe in God and the Bible and the hereafter, are the American people to look for the safeguarding of the schools and the future of their children?

Into Christian institutions evolution has come as a seductive and dangerous innovation. This is shown by the new "Bible of Civilization," which Prof.



Darwin is the father of the modern form of the evolution theory. Out of his doctrines have grown the materialistic views of our present age.

H. G. Wells is working on, a brief outline of which he has given us in "The Salvaging of Civilization." It is to have a "book of Evolution," in the place of the book of Genesis, and secular history, works of pagan philosophy, poetry, and science, to supply the place of sacred history, the prophets, and the Gospels. It would be a matter of some interest also to know just what is to take the place of the Ten Commandments, as the moral law to sustain civilization. From what department of science will such a code be most likely to emerge? Will it be written by the chemists, the biologists, the geologists, or by the anthropologists? And will it be an improvement over the divine law? A little light in regard to this just now might clarify the atmosphere.

A BASIS FOR CHARACTER

The Bible furnishes human society with a basis for moral character in the revelation of the Fatherhood of God and His divine law. Upon that our civilization is built, and, with it, stands or falls. It is that which gives man an outlook upon higher worlds, a conscience and a spiritual sense not traceable in lower forms of life. From this spring his desire for spiritual relations and aspirations after immortality.

"Nature read in tooth and claw" and naturalism, which springs from it, grovel on a lower plane of life, without spiritual consciousness. They can never enlighten and save the soul. They can not lift man out of agnosticism, or into a lofty sense of even human relations. When infidelity had destroyed men's faith in God at the time of the French Revolution, a wave

of naturalism followed, loosening all the restraints of morality; and when Voltaire read Rousseau's "State of Nature," he declared that it gave him "a longing to go on all fours."

Babylon, Egypt, Greece, and Rome are examples of nations which tried naturalism as their religion and philosophy. They attained political and commercial greatness, but perished in their own moral corruption, because they had lost the knowledge of God, and had no moral character to preserve them. Their monuments and works of art carved in stone bear mute witness to their low ideals of virtue and ethics, combining animal instinct, brute force, and human passion under the sensuous forms of beauty, genius, strength, and heroism, which were worshiped by the ancients as the highest personifications of nature.

Evolution is but a modern form of naturalism. Judged out of its own mouth, it recognizes no God above nature; and no law above natural law, to which man is accountable. It takes from man his charter to all that is supernatural, all sense of personal responsibility to a higher power, and all ground of hope in a hereafter.

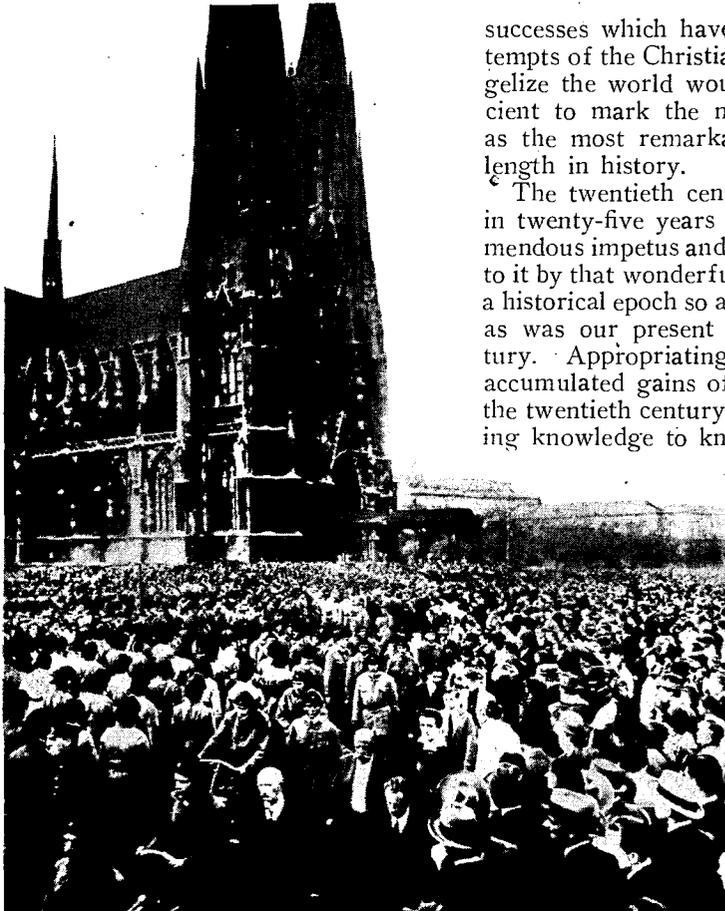
SCIENCE AND RELIGION

Science justly occupies a large place in modern life, but it can not fill the place of religion. First, because in the nature of things it does not relate to moral, ethical, or spiritual matters; and secondly, because scientific knowledge is not positive or absolute, but always relative and experimental, and therefore variable. A generation ago science taught that the earth and universe, as a molten mass, were evolved from a nebula. The scientists at that time were very certain of that. All their facts seemed to prove it; and so they were allowed to teach it in the school textbooks. Many children were thus led to doubt the Bible account of creation. Now, after a century, further discoveries in astronomy have proved the theory false and untenable, and it is disappearing from the schoolbooks. The French Institute enumerates nearly a hundred such evolution theories which were hostile to the Scriptures, all of which have now been exploded. As an old saying has it, "Their hammers break; God's anvil stands."

All of this goes to show that "the conclusions of science" are not absolute; and it proves the wisdom of a conservative educational policy which will protect the minds of the school children from the confusion of changeable pseudo-scientific heresies, and give them still the more simple, safe, and reasonable explanation that "in the beginning God created" all things.

The ILLUSORY TRIUMPH

by L. DON



International

successes which have attended the attempts of the Christian church to evangelize the world would alone be sufficient to mark the nineteenth century as the most remarkable period of its length in history.

The twentieth century was ushered in twenty-five years ago with the tremendous impetus and momentum given to it by that wonderful age. Never was a historical epoch so auspiciously begun as was our present ultramodern century. Appropriating to itself all the accumulated gains of its predecessors, the twentieth century has gone on adding knowledge to knowledge and dis-

Part of the vast crowd that gathered in the streets of Vienna to stage a demonstration in connection with the proposed annexation of Austria by Germany. The union of these two countries in the near future is believed to be a certainty. Thus would be joined together the two important Teutonic peoples. Continual readjustment and re-alignment mark the history of our world in these rapidly changing days.

view of mankind in relation to his great task.

What are the dramatic events which have characterized so signally this short generation in which we live, and what bearing, if any, do they have upon the future of society? A brief survey of these events will suffice the ordinary reader.

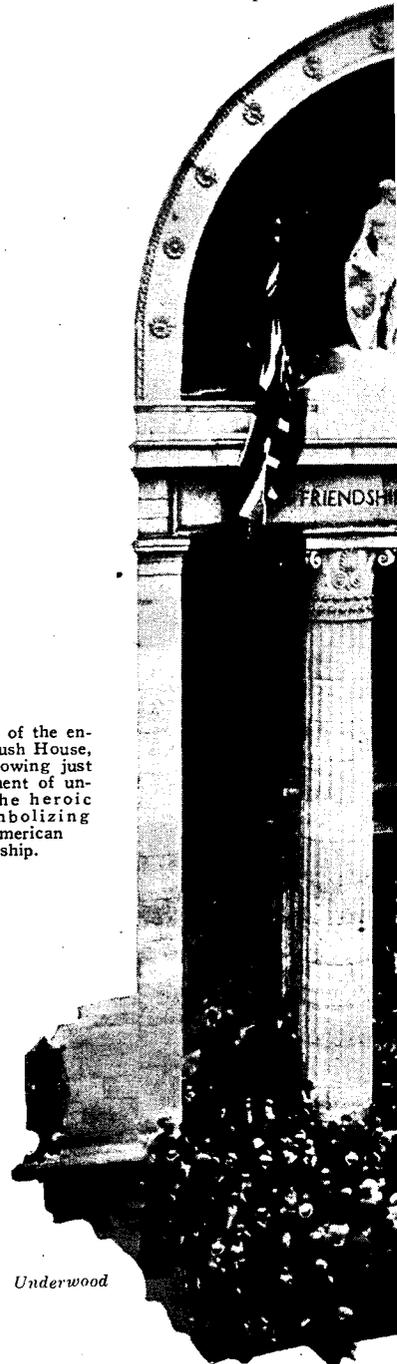
It has been a period of unremitting contention among the nations. The century was born amid the resounding cannon roar of two major wars,—the struggle between England and the Dutch Boers for the possession of South Africa, and our own Spanish-

AMONG the centuries that are gone, by far the most brilliant and the one most productive of the elements of modern civilization, was the nineteenth. Doubtless greater contributions to human advancement and enlightenment were made during the nineteenth century than during all the preceding ages of history combined. The past hundred years have witnessed an increase in scientific knowledge beyond the wildest dreams of all former investigators. The period since 1798 is designated by the prophet Daniel as "the time of the end," during which great enlightenment, born of God, was to spread abroad throughout the world. The declarations of the ancient prophet have been most amazingly fulfilled in the marvelous discoveries of the nineteenth century; the world has experienced a complete transformation in matters of government, education, industry, and communication.

But the greatest of all the triumphs of that century has been the successful proclamation throughout the world of the gospel of Jesus Christ. In the final analysis, we must find that nearly all the vital elements of civilization are founded upon the teachings of the Christian religion, and particularly that phase of the Christian religion which accepts all the Bible as the inspired message of God to men. The

covery to discovery, until it is no longer possible to surprise the human mind with even the most startling results of scientific investigation. Present-day society is traveling at so rapid a pace that the most marvelous and ominous events are accepted as commonplaces.

Truly we are living in a momentous and eventful time, and enjoying the fruitage of all the ages of the past. But are these vast resources which are ours being used to further advance the welfare of mankind? Is this glorious inheritance which we have received from our fathers being devoted to the cause for which it was created,—the overthrow of evil and the furtherance of peace? Is this great storehouse of knowledge, which Providence has seen fit to impart to mankind, being directed toward the building up of the kingdom of God upon earth? In short, is the present generation of men faithfully discharging the responsibility which former generations have rolled upon it? Are we of the present day making the proper use of the blessings and opportunities which destiny has placed in our hands? These are questions which every candid man of to-day should stop and consider. Nineteen twenty-five marks the passing of the first quarter of our century, and hence affords an excellent vantage point from which to take a retrospective and a prospective



Photograph of the entrance to Bush House, London, showing just at the moment of unveiling, the heroic group, symbolizing Anglo-American friendship.

Underwood

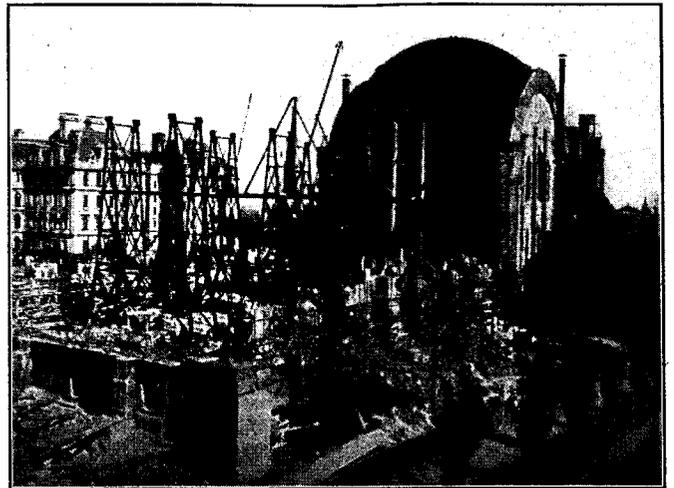
of a QUARTER CENTURY

WARREN

American War, with its endless aftermath of insular problems. In 1904 there broke out in the Far East the seemingly unequal contest between Russia and Japan, with its surprising termination and the changed relation of these and other nations to one another and to the world. The uncertain mood of the Chinese dragon had been unmistakably evidenced by the licentious acts of the Boxer uprising.

The chief concern of European diplomats during these years was the maintenance of a balance of power among the too-ambitious European nations. Keen jealousies were every-

A view of the partly constructed Cathedral of Saint John the Divine, New York. A feature of the construction work is that not a piece of metal will be used. Stone and marble will be piled to make a sanctuary which will endure as long as this world shall last.



Kadel & Herbert

where developing, and new alliances were being formed. Since 1905 the peace of the Continent has been periodically on the verge of disruption, with the first Moroccan crisis of that year, the affair of Casablanca in 1908, and the Agadir incident of 1911. All these entanglements resulted in a draw, which postponed rather than prevented the titanic international struggle that was oppressively imminent. Rival powers were maneuvering for position in world trade. National sentiments were becoming more pronounced in spite of attempts to found international peace tribunals. New complications were arising in the Near East, which resulted in a war between Italy and Turkey, and in the first and second Balkan Wars. But all these outbreaks, serious, as judged by the standards of the past, were but mild preludes to the baptism of blood that overwhelmed the world during the awful years from 1914 to 1918.

Out of that war has arisen a new world order, but with problems more staggering than those encountered in pre-war days. Dynasties that had resisted the assaults of centuries went down in that *mêlée*, and in their stead have come up a doughty array of new states. Fourteen republics have come into being during the past eight years, the most recent and unheralded being those of Turkey and Greece. The majority of these states offer little that is of interest to the historian, though some are making very praiseworthy attempts to stabilize themselves. The most successful perhaps of these new states is Czecho-Slovakia, which, conceived in the vivifying atmosphere of America, is now making decided progress under the masterful guidance of President Masaryk.

A degree of success has been attained in the solution of many post-war problems, by means of open diplomacy and other fair-minded methods. Interna-

tional debts are gradually being funded. The construction of armaments has at least temporarily abated, affording the taxpayer a most welcome breathing spell. New contacts are being made between peoples as antipathies of the past decade are momentarily laid aside. Statesmen are endeavoring to cooperate in furthering the interests of peace and mutual understanding, albeit the path is beset with many misgivings. New combinations of nations are being evolved, such as the Little Entente of Central Europe, the Slavic Confederation of the Danube, and the recent much-discussed Security Pact of western Europe. Feelings of confidence and friendliness are being fostered by increased world travel, international conferences, exchange professorships, athletic classics, and the like.

BIBLE SHATTERS FALSE HOPES

Would that these honest efforts of mankind were sure guaranties of ended strife and harbingers of an enduring peace! But the testimony of the word of God, which has never been found to err, is strikingly to the contrary. Through the prophet Daniel, God declared, twenty-five centuries ago, that the nations of to-day could never cleave permanently one to another. (Daniel 2: 43.) And from the seventh chapter of the Apocalypse, verses 1 to 4, we conclude that any checking of the winds of strife which may be for the time effected, will prevail only until the plans of the Most High are fully realized in the earth, and the full number of His faithful people are sealed for His kingdom. God's great proclamation of war is sounded forth in the third chapter of the prophecy of Joel, and the power is not in the arm of man to diminish the authority of that decree.

Fain would we unite in the noble efforts to bring order and stability out of chaos, and peace and happiness out of hatred and war. But the fiat of the

Earl Balfour presided on the occasion of the unveiling. Engraved above the pillars, is the phrase: "To the friendship of English-speaking peoples."

divine Watcher stands written indelibly before our eyes, and we, with all others, must submit willingly or unwillingly to the conditions which that fiat imposes. We fear that the triumphs of the past quarter century are destined to remain unreal and fleeting, and are convinced that a world program utterly beyond the scope of human devising is soon to be launched. However, we should not form deductions without having complete evidence in hand. So, before laying aside our pen, let us take a brief glance at the conditions now prevailing in the world, that we may more surely arrive at a safe conclusion in this matter.

Lord Grey of Fallodon, England's greatest foreign minister, writing in the *World's Work* of September, asserts that the production of war implements, still being energetically practiced, will never lead to world peace. A feeling of security among the nations, and mutual confidence in one another, is not to be developed in this way. Peace comes only as a result of trustfulness and assured security. Unfortunately, the world still displays a tragic lack of these noble sentiments. Nations and races are still regarding one another with suspicion,

and feelings of selfishness, rivalry, and revenge are too often indulged. War has never entirely ceased since the signing of the Armistice. Several European nations are still maintaining armies of war-time proportions, though avowedly as only precautionary measures. Billions are still being appropriated yearly for the upkeep of naval and military forces. Proposals for disarmament are frequently construed as evidences of weakness, of which every possible advantage should be taken. It was such an attitude on the part of Germany before 1914 that was largely responsible for the Great War.

The present war with the Riffians of North Africa has attained a seriousness wholly unforeseen, and is likely to foster international complications. Spain's repeated reverses have greatly weakened her position, and France's hold upon Africa is certain to be correspondingly strengthened as a result. Controlling Tangier, to which she aspires, and extending her dominion across the Sudan and Morocco, France hopes to be able to defy her hereditary enemies and to weaken Great Britain's control of the Mediterranean and the route to India. France is embarrassed

by high taxes and an enormous deficit in her annual budget, and is disappointed that the financial plans of Cailiaux have not brought greater relief.

Italy, true to her Roman heritage, is also aspiring to a position of dominance in the Mediterranean, and giving most forceful expression to her ambitions. The Italian government has adopted a conciliatory attitude toward the papacy, and is cooperating with her in greatly extending the influence of the Catholic Church. The newly acquired German province of Tyrol constitutes the thorn in Italy's side.

Germany still remains an enigma to the statesmen of Europe. With an international debt of less than one billion dollars, with a robust population double that of France, and with her industries and communications well intact, she is still in a position to cause her neighbors considerable uneasiness. The old "cult of valor" seems still to be the undercurrent of German thought, and, unless overcome, will only invite a repetition of the cataclysm of the past decade. Another source of vexation to the diplomacy of northern Europe is the continued resentment of the free cities of Memel and Danzig.

(Continued on page 14)

ACOLD, the most common of all affections, is usually regarded as of minor importance, perhaps a mere trifle—inconvenient, but hardly worth the time and the trouble necessary to effect a cure. "What's the use? It will be well of itself in a few days." Possibly. But it never leaves the patient in exactly the same condition as before. A cold, in fact, is an infection, an invasion of the body tissues by disease germs, with a resulting inflammation which does the patient no good, and sometimes much harm. From common colds there have resulted permanent deafness, chronic nasal catarrh, infection of the sinuses of the nose, pneumonia, tuberculosis, and other conditions. A cold does not protect against another attack, but renders the patient more susceptible, especially if some chronic catarrhal condition remains, maintaining a quantity of germs, ready on the first favorable occasion to set up another acute infection.

Do we "catch cold" from people, or from drafts? There have been strenuous advocates for both ideas, and both are right. Sometimes a cold can be traced directly to an exposure to some other victim with a cough. Sometimes it can be traced to sitting in a draft, to chilling, or damp feet. A sore throat may be traced to something that was eaten.

The fact is, every cold has several contributing causes. Every cold is caused by the action of bacteria, or germs, which in some cases are transmitted directly from another patient. In other cases, the germs are already in the throat of the patient, but are not able to set up an inflammation until the patient, by some indiscretion or exposure, lowers the vitality of his tissues, thus inviting an attack by the resident germs.

In reality, every cold is an infection, a fight between germs and tissues, in which, for the time, the germs are getting the better of it.

Colds



by

G. H. HEALD, M. D.

The rules for the prevention of colds are as follows:

1. Avoid exposure to virulent germs. One always runs a risk of infection from colds and other serious diseases when he drinks from a public drinking cup or from a soda-fountain glass. In time of epidemic, avoid crowds and assemblies, and when coming home in the evening, gargle the throat and spray the nose with an antiseptic solution.

2. Avoid indiscretions in clothing, exposure to drafts, sudden chilling, damp clothing, or any other condition known to favor a cold.

3. Keep the tissues in a resistant condition by a proper diet, open-air living, physical exercise, tonic baths, and the avoidance of hot-house conditions in winter, the latter being one of the most prolific favoring causes of colds.

4. After doing these things, avoid worry about catching cold. There is nothing that so lowers the vitality and resistance of the

body as fear, and worry is a form of fear.

During the first stage of a cold, a fast is desirable, particularly with patients whose cold was caused by overeating or by eating some particular food. All patients whose weight is up to the average will do well to take no food whatever for twenty-four hours.

The presence in the body of an excess of nutritive material clogs the eliminative organs, and renders the body less resistant to infection. So the patient does well to hasten the process of elimination by a brisk purge, or by a large enema. Free drinking of hot lemonade, to encourage more rapid kidney action, is also helpful, and should be a part of the program after the patient has had his treatment and is in bed. All such eliminative treatment is helpful in removing from the body the ashes and clinkers, permitting the fires of the body to burn to better advantage. Even the underweight patient is better off for it.

It is well to begin with some form of hot or sweating treatment, a hot foot bath or hot leg bath, hot dry blanket pack (patient wrapped in blankets and surrounded with a few hot bottles) or a hot full bath, or a cabinet bath, followed by a wiping off under cover, and a complete rest in bed for twenty-four hours. Such treatment, taken at the very beginning of a cold, will, in the vast majority of cases, arrest the process, so that, at the end of the time, the patient is able to resume his usual duties. But if he feels that he can not afford to take the time to stop the cold at the beginning, he may have to take more time later. If treatment is delayed, and the germs have obtained a good foothold, they are not so easy to dislodge.

The treatments here suggested may be taken by the person himself, by a little adaptation; but it is better, if possible, to have some assistance.

My final and my paramount reason why I can not accept the faith and practice of the Roman Catholic Church is that the Roman Church and the pontiff, as well as the entire priesthood of that faith, place themselves and their own inventions between the individual and the Lord Jesus Christ, whereas Christ encourages us to come to Him directly for salvation from sin. Christ taught most clearly and emphatically this truth: "Him that cometh to Me, I will not cast out." "I am the bread of life: he that cometh to Me shall not hunger: and he that believeth in Me shall never thirst." St. John 6: 35, 37, Douay Version.

Again Christ emphasizes the immediate and close connection that exists between Him and the true child of God, by saying: "I am the true vine; and My Father is the husbandman. . . . I am the vine; you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. . . . If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you." St. John 15: 1-7, Douay Version.

These promises of the Saviour to answer every request we bring direct to Him, provided there is that personal relationship and that abiding immediate connection between Him and the believer, removes forever the necessity for any intermediary or substitutionary agency or means, as Virgin, popes, priests, saints, sacrifices, masses, absolutions, crucifixes, images, relics, indulgences, penances, gifts, and nearly a score of other human inventions.

LIFE BY THE WORD

Christ teaches that we are cleansed from our sins and receive life and power by the words which He has spoken: "Now you are clean by reason of the word, which I have spoken to you." St. John 15: 3, Douay Version.

In referring to His flesh and His blood, which we were to eat and drink in order to have eternal life, He said plainly, by way of interpretation: "It is the Spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life." St. John 6: 64, Douay Version. Christ comes directly in touch with the needs of the soul, and satisfies its every longing through the medium of His word and through the agency of His vicegerent—the Holy Spirit.

Christ is the Great Physician, "who healeth all thy diseases" (Psalm 102: 3); He is "a priest forever," "offering Himself" for our sins (Hebrews 7: 17, 27); "He is able also to save forever them that come to God by Him; always living to make intercession for us" (verse 25, Douay Version). He is the only One who can say: "Be converted to Me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other." Isaiah 45: 22,

Rome OBSTRUCTS the WAY to CHRIST

The final reason why
CLAREMONT LOVINGTON
can not be a Roman Catholic



Christ would have us approach Him directly as our great High Priest, without the aid of any intermediary.

Douay Version. Jesus only can satisfy the fondest longings of the soul, and he who puts any other person or object between the soul and Christ, robs the Saviour of the glory that is due His name. The Prince of Peace is God's only answer to the crying need of a helpless soul, and Calvary is the sinner's only hope of redemption and restoration from the power and penalty of sin. The love that radiates from the cross is able to "draw all men" to Christ; and when that fails, all has failed, and it is useless to substitute any carnal measures in place of the divine love that alone is to dominate the human heart.

There is no experience so blessed as the personal fellowship of Jesus Christ with His followers through the Spirit and through the Word. What is more precious to the soul than to know that Jesus Himself speaks, forgiveness and

pardon, and offers His salvation as a free gift? The believer who receives this experience in his life enjoys the consciousness of a power and a consolation that can be found in no other substitute. It is not the law, or the gospel, or the cross, or any other means that saves the sinner from his sins; it is the Christ who gave the law, the Christ who proclaimed the gospel, the Christ who hung on the cross, that saves. The only way to be saved, according to the Scriptures, is through justification by faith in the merits and atoning work of Christ, apart from any works of the flesh. But this is not the teaching of the Roman Catholic Church. That church interposes many intermediaries as actual and necessary agencies before atonement for sin can be made and forgiveness obtained to the satisfaction of the soul; the works and merits of the flesh are necessary accessories before the faith of the repentant sinner can be acceptable to God.

CHRIST THE HEAD

The Roman Catholic Church has fixed a wide and impassable gulf between the sinner and Christ, which none but the Roman Church has a right to bridge. None who seek to pass over this bridge to Christ can obtain permission without paying a toll to the priest and a pittance to the pope, as stipulated by the Roman hierarchy. It denies that the merits of Christ are the only and the sufficient ground for the sinner's acceptance with God. The Roman Catholic Church teaches the doctrine of "the superabundant satisfactions of the saints" and "the authority of the church" as absolute and necessary adjuncts to the plan of salvation, which the sinner is bound to respect before he can find access to Christ or obtain His salvation and acceptance as a pardoned sinner. But these adjuncts are merely human inventions and obstacles that hide the sinner's view of Christ.

The true Head of the church is Christ, who offers freely to every repentant sinner final and complete absolution for all sin. The Bible nowhere teaches that Christ has appointed a substitute on earth to take His place as the visible head of His church. The Holy Spirit is Christ's vicegerent,—His real and actual representative,—"the real presence," who occupies His place on earth till Jesus comes the second time to reign "with power and great glory."

Jesus, who now seeks to establish His kingdom of grace in the hearts of His people through "the mighty workings of His Spirit," is the same Jesus who will return to this earth the second time in the clouds of heaven, to receive unto Himself all those who are ready to meet Him and "who love His appearing." He comes to raise to life the dead who have fallen asleep in the faith of Jesus since the foundation of the

(Continued on page 14)

My dear Father,—

I hope that you noticed, along with most skeptics who read the prophecies of Isaiah and Jeremiah concerning Babylon, that *there are contradictions in the forecasts.* Let's read them:

"I will also make it a possession for the porcupine, and *pools of water.*" Isaiah 14: 23, A. R. V.

"The sea is come up upon Babylon; she is covered with the *multitude of the waves thereof.*" Jeremiah 51: 42.

So far both Isaiah and Jeremiah agree; but notice this:

"She shall be . . . a wilderness, a *dry land, and a desert.*" Jeremiah 50: 12.

"A desolation, a dry land, and a desert." Jeremiah 51: 43.

Now we see that Jeremiah contradicts both himself and Isaiah. And Isaiah contradicts both Jeremiah and himself when he writes that "wild beasts of the *desert* shall lie there" (Isaiah 13: 21), that Babylon is to "sit in the *dust,*" and that it shall be dry like stubble and the fire shall burn it (Isaiah 47: 1, 14).

They are certainly rash prophets who would prophecy that a city is to become a dry land,—a desert,—and in the next breath say that it will be covered with a multitude of waves, with pools of water!

I am reminded by these discrepancies of what happened in a class in history when the students were asked to look up and report by what vote Louis XVI was condemned. Nearly half of the class reported that the vote was unanimous. A number found that he was condemned by a majority of one, and a few gave the majority as 145 in a vote of 721. How utterly irreconcilable these reports seemed! But in fact *all were true;* and the full truth was a combination of the whole.

THE VOTES HARMONIZED

On the first vote as to the king's guilt, the vote was unanimous. The vote on the penalty was given individually, with reasons, and a majority of 145 declared for the death penalty, at once or after peace was made with Austria, or after confirmation by the people. The vote for the *immediate* execution of the death penalty was 361 to 360.

When a skeptic finds discrepancies in the Bible half as difficult to harmonize as the above, he raises a great hue and cry about how unreliable the Bible is, how full of contradictions, etc.

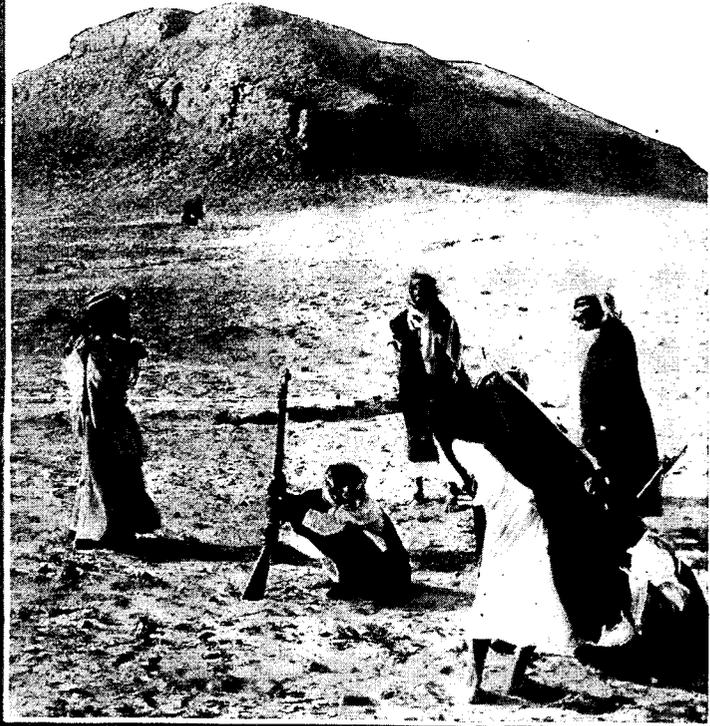
If we quote facts to prove that there is in reality no contradiction at all, that the differences only add a fuller knowledge to a many-sided fact, the skeptics rise up with one accord and denounce us as hypocritically "lying to save God's truth."

If the above discrepancies had appeared in Gospel reports of the crucifixion of Christ, do you imagine that

EARLE ALBERT ROWELL

*sets forth and proves
the amazing propo-
sition that*

CONTRADICTIONS *prove the* PROPHECIES TRUE



Ruins of what is thought to be the Tower of Babel

© Underwood

unbelievers like Paine or Ingersoll or yourself would accept as fact and a sufficient explanation so simple a solution as I have just given? In the unbeliever's eye all differences are necessarily contradictions of which only *one* of the two or more differing statements can be true, and of which the rest *must* be wrong. To assume such an attitude, however, is the suicide of reason.

Now, to return to the conflicting prophecies concerning Babylon. In them lie interesting facts. If a skeptic of about 1,000 A. D. had wandered over the ruins of Babylon, as did the unbeliever Volney 700 years later, he would have found not a drop of water—nothing but a dry, dusty desert covering the ruins of earth's proudest city. Such a doubter might challenge the Christian with his unfulfilled prophecy, and logically point out the improbability of pools of water ever covering the ruins of Babylon. Hundreds of years had passed without its happening; why should it come to pass later?

But it did! Some obstruction of the Euphrates caused it to overflow; and for the past few hundred years, half of Babylon has been covered with "pools of water," as the prophets said it would be, and likewise half of it is still "a dry land, and a desert." There is no contradiction; the union of two differing facts makes a larger fact.

"Neither shall shepherds make their flocks to lie down there," said the prophet. (Isaiah 13: 20.) You may think it would be safe to make such a prediction in view of the fact that Babylon was to be in ruins, and no one would care to pasture sheep among dreary ruins. But that does not follow. Isaiah 17: 2 contains the prediction that "the cities of Aroer are forsaken: they shall *be for flocks,* which shall lie down, and none shall make them afraid." And the prophet says God will "make Nineveh a desolation, and dry like a wilderness." Zephaniah 2: 13. That prophecy sounds very much like the one concerning Babylon. But instead

of going on to say that shepherds shall not make their flocks to lie down there, the next verse says the opposite, "And herds shall lie down in the midst of her."

Thus, in Nineveh, flocks were to lie down, and in Babylon they were not. Just why were the flocks to be absent in one case and present in the other? Whatever the reason, the prophet looked ahead over a thousand years,—over two thousand years,—and described a condition that exists at the present moment, but which did not exist until a thousand years after the death of the prophet. It is a fact no matter how you account for it.

Furthermore, you can not reply that there are not flocks near the ruins of Babylon, for the Bedouin pastures his flocks within the immediate neighborhood of Babylon, upon the ground where the shadows of her former lofty walls used to fall. But he will not go near the ruins. It was prophesied of Ammon that it should be a stable for camels and a couching place for flocks (Ezekiel 25:5); and of Philistia, that it should be cottages for shepherds, and a pasture for flocks (Zephaniah 2:6). A traveler who visited these ruins tells us: "It is common in these parts for shepherds to make use of ruined edifices to shelter their flocks in."—"Mignan's Travels," page 235. But Babylon is an exception. (Rawlinson, "Egypt and Babylon," page 206.)

"Neither shall the Arabian pitch tent there," said the prophet. (Isaiah 13:20.)

WHENCE ISAIAH'S KNOWLEDGE?

How did Isaiah know—

1. That the Arabian would continue to exist after Babylon had become dust? While a few humble Arabs lived in tents about Babylon 2500 years ago, the Babylonians were the haughty rulers of the world. The utter extinction of the ruling race was foretold, and in all the wide world to-day there is not a solitary living Babylonian. But the prophet also said, in effect: While the most powerful race on earth will become extinct, together with their wonderful city, this small nomadic race of Arabs will continue on and on for thousands of years.

2. That the Arabs would continue to live near Babylon? Since they were a wandering race, it would be logical to suppose that in time they would leave the vicinity of such a place as we now know Babylon to be. But just as the prophet said, they have remained about Babylon's ruins for 1500 years, and are there while you read this. Imagine the jeering of the skeptics if there were not an Arab within hundreds of miles of Babylon! And what Homeric laughter would be theirs if all Arabs had become extinct before Babylon sank into oblivion!

3. That the Arabs would continue to live in tents? In the ruins of Babylon was ample material to build villages by

transporting it to some more favorable spot. But they continue to live in tents to this day.

4. That the Arabs would not make use of the ruins for shelter? Many explorers and excavators of recent years report that it is impossible to get Arabs to remain in the ruins overnight. Captain Mignan was accompanied by six Arabs, completely armed; but reports that he "could not induce them to remain towards night, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people."—"Travels," page 235. Yet, as every one knows, the Arabs are fearless fighters, dangerous warriors.

"And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord." Jeremiah 50:10, A. V. There are two things about this prophecy to which I want to call your attention: First, there is a very strong implication in the word "all" that Babylon and the other cities of Chaldea would often be despoiled. Nothing of this kind was predicted of Tyre or Nineveh or of many other cities and countries doomed by prophecy to destruction. And, true to the prophecy, nation after nation spoiled Babylon's ruins, beginning with the Medes and Persians.

INEXHAUSTIBLE RICHES

And, again, how did the prophet know there would be riches enough to tempt and satisfy spoiler after spoiler? Tyre was one of the richest cities of earth, but the one spoilation by Nebuchadnezzar left nothing to tempt another conqueror. But the teeming riches of Babylon and surrounding country seemed to bid defiance to the ravages of man. No sooner did a fresh horde of conquerors pillage the country than another horde was preparing to fight them for the booty, and to loot the country anew.

Xerxes and his army took away a huge treasure, \$150,000,000 in gold alone, besides other rich booty. Alexander, so far from finding Babylon's wealth exhausted, gave out of the wealth he discovered there an average of \$50 to every soldier in his vast army, and kept immense wealth for himself. For two hundred years after

the death of Alexander, the Parthians ravaged this country and piled up vast wealth from her ruins. Then the Romans came from a long distance to pillage it.

Gibbon the skeptic is the best commentator on this prophecy, because an unwitting one. He relates numerous expeditions, covering a period of several hundred years, made for the purpose of sacking Babylon's ruins and the ruins of the adjoining cities; and he relates how the leader urged them on with a promise of one hundred pieces of silver to each soldier. Gibbon tells us that "the spoil was such as might be expected from the riches and luxury of an Oriental camp,—large quantities of silver and gold, splendid arms and trappings, and beds and tables of massy silver."—"The Decline and Fall of the Roman Empire," Vol. 4, page 184. And he also tells us that, later, when the Romans under Heraclius ravaged Chaldea, "though much of the treasure had been removed, the remaining wealth appears to have exceeded their hopes, and even to have satiated their avarice."—Id., chapter 96.

THREE BILLIONS OF GOLD

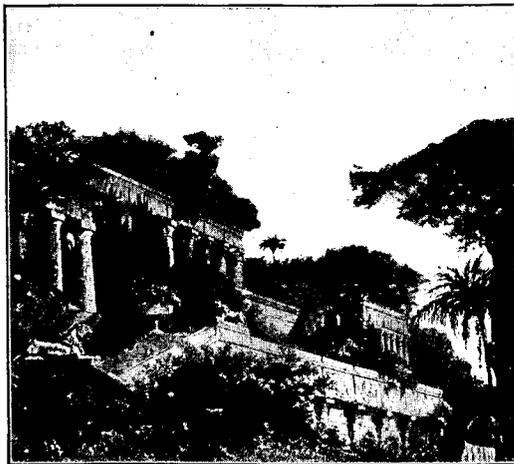
Gibbon has painted the joy of still other conquerors in 636 A. D., when they were suddenly enriched: "The naked robbers of the desert were suddenly enriched beyond the measure of their hope or knowledge. Each chamber revealed a new treasure, secreted with art, or ostentatiously displayed; the gold and silver, the various wardrobes and precious furniture surpassed the estimate of fancy or of numbers; and another historian defines the untold and almost infinite mass by the fabulous computation of three thousands of thousands of thousands of pieces of gold," or three billion pieces of gold! And this after a thousand years of ravaging, looting, pillaging, by the armies and conquerors of earth. And, in fact, rich treasures are still being found right up to the present moment, as you well know.

But nowhere else on earth have the conquerors of earth gone back again and again for hundreds of years for loot and come away laden beyond the dreams of avarice, regardless of the immense booty carried away by the previous despoiler. Yet the prophet foretold as prophecy what the skeptic Gibbon recorded later as history.

I leave you to account for these facts as best you can, and I promise to give you some more of similar nature in my next letter.

Yours for true prophecy,

EARLE.



Babylon, the once beautiful city of the Euphrates Valley, fell into decay, as the prophet declared.

IN God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever in vain.—F. W. Robertson.

ROME OBSTRUCTS THE WAY TO CHRIST

(Continued from page 11)

world, but who are resting in the grave until the resurrection morning.

The fulfillment of this promise made to the fathers from ancient times, is called the "blessed hope" in the Scriptures. Without the consummation of this hope, life would be a sad tragedy. Unless Christ Himself descends from heaven the second time and opens the graves of His sleeping, unconscious saints, they will continue to sleep an eternal sleep. Paul says, "If there be no resurrection of the dead, . . . then is our preaching vain, and your faith is also vain." I Corinthians 15:13, 14, Douay Version.

Your future life and my future life depend upon the second coming of Christ to earth to raise the dead. But such is not the teaching of the Roman Catholic Church. According to its teachings, the gateway to heaven and to eternal life is through purgatory, by the way of death instead of by the way of life through the resurrection. The Bible has only one time and one way for the saints to enter heaven, and that is "at the last day," and by the way of the resurrection at Christ's second coming to this earth.

AN INVITATION

I invite my Catholic friends into this blessed experience of immediate, personal fellowship with Christ through the access of His word and the ministry of His Spirit. Lay aside "the superfluities of the flesh," and accept by faith the merits of Christ's sacrifice for sin as absolute and complete forever to satisfy the claims of God's law upon the sinner. This is the only basis for peace and acceptance with God.

The blessedness of this experience can come only to the soul who surrenders all to Christ and takes Him at His word. He who makes the surrender to Christ, and to Him only, finds a joy, a comfort, and a consolation that passes all comprehension; and the peace of God and the love of Christ will so rule and permeate his life that it will pass the understanding of all men who are strangers to the grace of God. Let us seek to know the will of God as revealed in His word, and as exemplified in the life of the Son of God.

The truth as it is in Jesus will finally triumph. Let us not be afraid of the truth no matter where it leads us, no matter from whom it severs us, so long as it leads us to Christ and does not separate us from Him. The truth should not make us afraid; it should cause us to rejoice. It is like pure gold; the more you rub it and hammer it, the brighter it shines.

Let us believe the truth as it is in Jesus, accept it, and defend it; and "in the last day," we shall triumph with God and Christ and His precious truth over all our enemies, as well as over

the power of sin now and the penalty of sin hereafter.

May the God of peace reign in our hearts and bind them together in the bond of love and Christian fellowship both now and in the world to come, is the prayer of the author of this series, whose only motive is to lead souls to Christ, the true and only Head of the church.

THE ILLUSORY TRIUMPHS OF A QUARTER CENTURY

(Continued from page 10)

Bolshevism, checked for the moment in its Western progress, is reaching out and stirring up the untold millions of the East. The Intelligencia of India are making very clear their demands for a change in the administration of their land. China's hordes continue to seethe, and, though bitterly fighting among themselves, are strongly united on one question,—relentless hatred of the foreigner. A call was recently issued from Shanghai to all the diverse peoples of the Orient, to send delegates to a great Pan-Asiatic Congress to be held in that city. The wiser statesmen

Words That Sting

ROBERT HARE

You vanquished the foe in the quarrel,
And gained the last word in the fight;
But did it bring joy to your pillow
When twilight called, "Hush" for the night?

The words that you uttered were sharpened
And stung other hearts to the soul;
It may be you can not recall them,
Their wounding you can not make whole.

And thus all along on life's journey
We wound, by disdain or conceit,
The spirit that might have been loyal,
The heart that might have been sweet.

Oh, better, far better, be silent,
And lose all such conquests can bring
Than meet the regret that must follow;
For words have a terrible sting!

of Japan are assuming a commendable attitude toward other nations with interests in the Orient. Her conciliatory attitude toward America was recently manifested when the battleship "Tama" bore to his native land the body of the late Ambassador Bancroft. But any further affront to the national pride of Japan may precipitate something terrifically decisive in the western Pacific. Let us hope that these two great enlightened nations may remain friends.

There is scarcely any nation of importance to-day that is not faced with serious foreign and international problems. In Great Britain the most difficult problem is labor; and in America it is a wanton disregard for law. Time alone will determine the outcome of the present conflict between England and Turkey as regards Mosul: Will the League of Nations succeed in settling this and other similar questions? The lessons of the past are soon forgotten. On every hand we see the mad race for pleasure and the eager scramble for

wealth, with an utter disregard for the rights of others. Still dazed from the tremendous shocks of the past ten years, society is becoming still more giddy and delirious. The influence of the sober and the thoughtful is scarcely sufficient to check the universal debauch.

We are convinced that there is but one power that can check this career of madness; and that power comes to mankind only as it surrenders to the will of the Prince of Peace. Man alone can not extricate himself from the morass into which he is plunged. Great though his accomplishments of the past century and a quarter may have been, yet he has devised no method of bettering his spiritual condition. This most desirable of accomplishments is wrought only through the Spirit and grace of the Lord Jesus Christ. And no true sentiments of harmony and good will can exist among the nations of men until the principles of Christ's gospel are practiced in all their relations with one another.

Then let every statesman and leader, and every clear-thinking man who sincerely longs for a better order of things, earnestly work for that time to come when "the kingdoms of this world" shall "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15. May it be the privilege of each one of us to witness the coronation of our heavenly King, and the establishment of His kingdom in the hearts of all His faithful people.

WE MAY BE FREE

(Continued from page 2)

"Then if you put them on, they must be somewhere. Where are they?"

"Mother, can't you understand? I just took my sponge and rubbed them off, and they are gone."

She said, "Yes, I understand, and that is exactly what Jesus does with your sins. They are just gone, so far as you are concerned. He has a way of disposing of them in the final judgment, so that as far as you are concerned it is just as though the sins were never committed, as though the record had never been marred."

In Jeremiah we read the promise of the new covenant, where it says, "I will forgive their iniquity, and I will remember their sin no more." God not only forgives a man's sins and cleanses him from these sins, but *He also forgets them*, casts them behind His back, remembering them no more against that man forever. I do not know how He can do it, but He does. *It is because He is God.*

I SUPPOSE a bird is the bravest creature that lives, in spite of its natural timidity. True courage is not incompatible with nervousness, and heroism does not mean the absence of fear, but the conquest of it.—Henry van Dyke.

SIGNS of the TIMES

AMERICAN PROPHETIC WEARER

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

EDITORS
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CIRCULATION MANAGER
J. R. FERREN

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CALLS FOR "SIGNS" TO HELP IN FOREIGN LANDS

AN interesting feature of the work the SIGNS OF THE TIMES is doing is the help it gives missionaries in foreign countries. It seems to be much the same the world around. Missionaries, though working primarily for the peoples of the countries they are in, in the languages spoken, are constantly finding those who speak English; and that is where the SIGNS OF THE TIMES comes to their assistance. Here is an appeal just in from Paraná, Entre Rios, Argentina, South America:

"Would it be possible to get a club of ten SIGNS OF THE TIMES for use here in Paraná? Soon we expect to start a large public effort here in the city, and as there are a number of English-speaking families, we would greatly appreciate having some SIGNS to give them. In my travels here in the northern part of Argentina, I find many English people who are anxious to hear about us and our work. In the port of the city of Santa Fé we have an English-speaking brother, who works as watchman on the ships. He gives away hundreds of papers to the sailors, who continually ask him for papers to read. I mention this to show the many opportunities that we have of doing missionary work here among the English-speaking people. We would greatly appreciate receiving a club of SIGNS, and assure you that all would be used in a very judicious way."

Listen to this note from the wife of the pastor at St. Thomas, Virgin Islands, where the church was destroyed by a hurricane last year:

"We can use many more papers than those now coming to us, as we do not have half enough to meet the demand. You see these poor people have very little to read; and then, when they once read our papers, they are hungry for more. They do not wait for us to call on them to give them the SIGNS, but they come to our house and beg for them. Often when we are passing along the street, these dear hungry ones hold out their hands, asking for a tract or a paper. We feel sad when we have to say we have none to give, and hear them then say, 'Remember me when you get some, won't you?'"

You can help us answer such appeals as this by gifts to our Coöperation Corner

Fund. A club such as is called for for South America costs \$12.50 for the year. In many instances we can get reports back from the missionary receiving the paper to the one furnishing it. Invest with us in some clubs of the SIGNS to go to foreign lands. Address Coöperation Corner, SIGNS OF THE TIMES, Mountain View, California.

ANNUAL MEETING OF THE PACIFIC PRESS PUBLISHING ASSOCIATION

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the Association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, the 25th day of January, A. D. 1926, at 10 A. M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the Association.

By order of the Directors.

C. H. JONES, *President.*
H. G. CHILDS, *Secretary.*

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THE following persons desire a continuous supply of Seventh-day Adventist periodicals and tracts for use for free distribution:

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PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA.



The TRANSGURED LIFE

George W. Wells

IT is a wonderful sight to stand on the shore of a beautiful lake in the stillness of night and watch the moonbeams transfigure the dark waters into a silvery radiance like their own.

It is much more enrapturing, however, to stand on the shore of the measureless love of an infinite God, "with open face beholding as in a glass the glory of the Lord," and be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

Then, too, there is a thrill of joy that comes over one and "the peace of God, which passeth all understanding" fills his being when he repeats the story of Calvary, recites the unfailing promises of God, opens the door of grace and hope to a poor, lost sinner, and sees him grasp "the light that never was on land or sea" and believe the promise of God that "the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

If we gaze but for a moment upon the sun in its meridian glory, material things are obscured from clear view, and all we behold appears stamped with the glory of the sun. So when we turn our eyes with earnest gaze toward the Sun of Righteousness, the things of earth seem insignificant and unimportant. We can not see anything else or talk of anything else but Him who is "the chiefest among ten thousand," the One "altogether lovely." His blessed presence is impressed upon the soul, and tends to affect and mold the whole life, soften the heart, and transform the entire being.

Let us continually and earnestly look away to Calvary, that the streams of light from that sacred spot may shine upon our poor, hard, dark hearts until the divine image of the Son of God is indelibly impressed there. Let us behold the blessed Christ, the beauty of His pure life, and the glory of His character, until He becomes real to us. He is real! He is a person! He is our dear Saviour and lasting Friend. The value and joy of our own experience is determined by the vividness of the picture and the reality of the personal Christ, and just what He Himself is to our heart.

It is not a historic Christ that lifts. It is not merely the Christ of glory that appeals first of all to the soul; it is "Jesus of Nazareth," the Man of Calvary, Christ of the cross, that grips the hearts of poor sinners; for there they see Him as a man suffering and dying that they may live. Oh, that we might keep fresh in our memory the scenes of Calvary in all their significance! Such thoughts lead away from everything that is cheap, ignoble, unkind, and low.

As we look upon Jesus hanging on the cross, we remember He was there as our substitute, dying that we might live; and by accepting the gracious pardon through His death and by His blood, we may join with grateful praise in the beautiful words of the poet:

"I am so wondrously saved from sin,
Jesus so sweetly abides within.
There at the cross where He took me in,
Glory to His name."