

# SIGNS OF THE TIMES



## THE MASTER BIDS THEE

Go where the needs are great, and sow;  
 Scatter the seed God bids thee bear.  
 'Tis not that thou must see and know  
 How great a yield He'll garner there,  
 Or how that seed can grow  
 In soil so long unfructified—  
 Thy mission is to sow.

The soil is His, and His the seed,  
 The early and the latter rain. Then speed  
 Thee to that field—the field in need.  
 They've waited long in wo;  
 So long in need, so long denied,  
 Tho Christ so long, so long, has bid thee go.

Sow where the needs are great; the seed  
 Is in the keeping of thy God.  
 Thy very life may fill some need  
 If it but show His love abroad,  
 Or soothe some aching heart,  
 Long tossed on life's uncharted sea,  
 Or heal some biting smart—

Then art thou His, thy life His seed,  
 And He will sow it where the need  
 Is greatest. Yield, and let Him lead  
 To field beyond the sea,  
 To Afric, Ind, or far Cathay—  
 To whatsoever land has need of thee.

And when the harvest comes, that field  
 Where hard the labor was and long  
 May cause thee wonder by its yield  
 Of precious fruit, and stir to song  
 Of gladness all thy soul.

Then fret thou not—in God's own time  
 The earnest or the whole  
 Shall rise where thou didst sow thy seed.  
 Then hie thee thither with all speed  
 To needy lands where'er He lead;  
 And there, in His control,  
 Or here, if that thy mission be,  
 Sow and be sown, till God shall reap the whole.

C. M. SNOW.

# SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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Weyerhaeuser, Wis., June 27, 1905.

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Yours as ever,



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# Sigmas of the Times.

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

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MILTON C. WILCOX, - - - - - EDITOR.

C. M. SNOW, } - - - ASSISTANT EDITORS.  
W. N. GLENN, }

## XVII. A STORY ABOUT FISHING.

### Its Lessons.

**The Narrative.**—Our illustration presents a boat-load of men on the sea hauling in a net full of fishes, and on the adjacent shore a single watcher standing by a small fire. The figure on the shore is Jesus of Nazareth; the men in the boat, seven of His disciples. The sea is that of Galilee. The time is after His resurrection. The narrative runs thus:

"After these things Jesus manifested Himself again to the disciples at the sea of Tiberias; and He manifested Himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a-fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach; yet the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered Him, No. And He said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now were not able to draw it for the multitude of fishes." John 21:1-6.

### Doubt and Perplexity.

—The brief story has its important lessons, some of which we wish to notice. Jesus had told the disciples

after His resurrection that He would meet them in Galilee, and it was to keep this appointment that the disciples were here. They were not yet fully enlightened. They did not yet understand the nature of Christ's kingdom. They knew He had risen from the dead, that he lived a conqueror; but what they were to do, where they were to go, they did not yet know. As they returned to Galilee, the home of their early life, the old recollections and associations of their former life as fishermen returned. Not knowing the prospect before them, they seem to have concluded that it was best for them to return to their old occupation.

**Looking Backward.**—They evidently had forgotten the scene three years before, when,

fishing on the same sea, they had heard the voice of the Master saying, "Come ye after Me, and I will make you to become fishers of men." Mark 1:16-20. Doubtless they had felt confirmed in the truth of these words on more than one occasion as the great crowds had followed their Master and them; but now all men had forsaken Him, and even one of the twelve had proved a traitor. What could be better or wiser than for them to return to their old occupation, and again earn their living by fishing? They must have reasoned somewhat after this sort, forgot the command of the Master, and followed their own devices.

**Human Schemes.**—Simon Peter makes the proposition, "I go a-fishing." The other disciples, ready to fall in with the old occupation, said, "We also come with thee." The result of that purely human plan and human effort is thus given: "They went forth, and entered

have accomplished nothing; and when the Master has asked, "Children, have ye any meat?" they could only answer, "No."

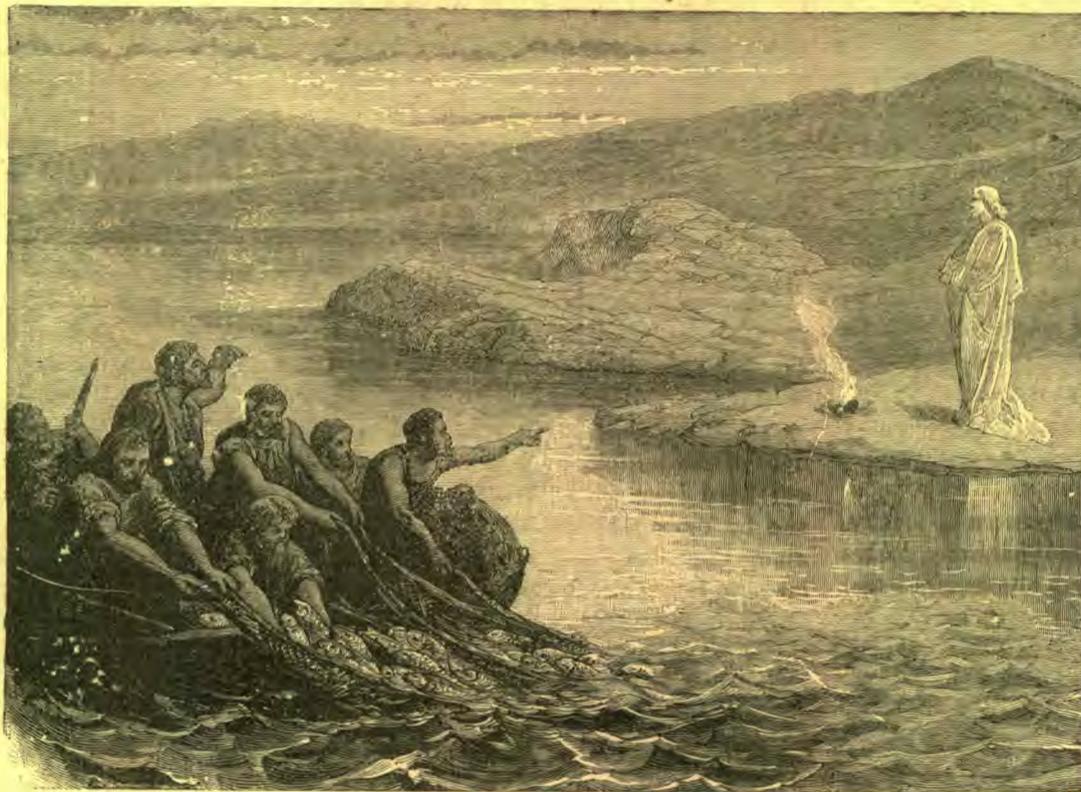
**Apart from Christ.**—Without Christ we can do nothing. Human wisdom, human effort, human expedients, human organizations, human might, coupled even with former successful experience, without Christ will accomplish nothing for God. Man may praise and flatter, may admire the beautiful fabric we have reared, but without Christ it is hollow, vain, empty. "Without Me ye can do nothing," are His words to all. This was the important lesson conveyed in His delicate question, "Children, have ye any meat?"

**With Christ.**—But with Christ the story is different, the scene changes. His words ring across the water and thrill the souls of the disciples with a deeper meaning than had similar

words on a former occasion (see Luke 5:4): "Cast the net on the right side of the ship, and ye shall find." There is no particular significance in the term "right side," except its definiteness. It was the right-hand side; they probably were then fishing on the left-hand side, and had doubtless fished all around the boat. Jesus might have said the left-hand side; the result would have been the same. Where He commanded to cast the net, there were fish to be caught. Either side if commanded by Him was the right or true and only place, and either side without Him was the wrong

side. It all rested in His word, in His instruction. In the command of God is all-potency. It is itself a promise. What He commands, however impossible it may seem, will be accomplished if we will but submit to it.

**The Great Twofold Lesson.**—The result of obedience to Christ's command was a net full of fishes, and a welcome meal waited the weary fishers on the shore. Their duty in Galilee was to wait for the Saviour, not to return to the old life; but they went a-fishing in their own wisdom, and caught nothing. They went back from the exalted mission of being fishers of men to fishers of fish. They turned from the service of Christ to the service of self.



And the service of self proved, as it always proves, fruitless. The great twofold lesson of the narrative is that apart from Christ man can do nothing, and following Christ's command always brings success. Fishing themselves for themselves, there was no success; fishing in the same sea, by the same boat, in the same place, at the command of Christ, there was success. O, that the servants of God would but heed the Master's teaching, simple and unreasonably tho it seems! Toiling all night—the best hours for fishing—in their own strength and wisdom, they may think that with the dawning morning and the seemingly barren sea there is no further use to fish for souls; but let them by simple faith say with the disciples of old, "Nevertheless at Thy word I will let down the net." Luke 5:5. "No word of God shall be void of power." Child of God, trust the word of the Master. Do His service in His way, and you will reap the sure harvest.

#### OUR OBEDIENT EXAMPLE.

HE who came to live our example and die our sacrifice has left us a very plain lesson indeed in the matter of obedience to the law of God. Never in anything that He said or did is there even the most vague intimation that He had come to set up a will or law of His own in opposition to the law and will of God.

He expressed His purpose in such words as these: "I seek not Mine own will, but the will of Him that sent Me." John 5:30. "I am come down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38. He taught His disciples to pray, "Thy will be done, as in heaven, so on earth." And when it came to the supreme test where He must lay down His life for man's transgression of the law of God, He prayed: "My Father, if this can not pass away, except I drink it, Thy will be done." Matt. 26:42. "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8.

That is our example, our pattern in loyalty; that brings God and man into harmony, makes them at one. That removes the enmity—that child of a carnal heart—of the natural man toward the law of God. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7. While the "carnal mind," or the fleshly mind, is dominant in the man, there is opposition to the law of God; and opposition to the law of God means opposition to God Himself, whose character is expressed in that law. Christ manifested none of that feeling—He was here to teach us the very opposite. As was prophesied of Him in Isa. 42:21, He did "magnify the law, and make it honorable."

Christ could not have been the Saviour of men if He had taken any course other than the one He did, a course of complete submission to the law of God; for there is only one final authority in the universe, and that is God. For Christ to attempt to change the law of God or to set up a law of His own, would be to put Himself in the place of God, to set up another government, and bring in discord, disharmony,

rebellion—the work which Satan did. Instead of attempting to do any such work, He humbled Himself and became obedient to the established order and law of the Father. It was Satan's work of opposition to the law and the established order of God's government that made necessary Christ's work of reconciliation, obedience, and sacrifice. The works which He did He declared to be the works of the One who sent Him. His whole ministry was a ministry of reconciliation—not to reconcile God to man, but to reconcile man to God. See 2 Cor. 5:18-20.

Then, when Christ returned to the Father, and left with His followers the same "ministry of reconciliation," He left with them the example of His own life to follow. Thus speaks the disciple John: "He that saith he abideth in Him ought himself also to walk even as He walked." 1 John 2:6. How must we walk in order to walk as He walked? The same writer tells us in the sentences just preceding this quotation. "Hereby we know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him; but whoso keepeth His word, in him verily hath the love of God been perfected. Hereby we know that we are in Him: he that saith he abideth in Him ought himself also to walk even as He walked." 1 John 2:3-6. That, says John, is the test which we may apply to ourselves, to know whether we are in Him or not. If we walk as He walked, we are "in Him," if we do not, then we are not "in Him."

If Christ had set up laws of His own in opposition to the will of the One who sent Him, He would have nullified His own mission, and made the breach between man and God wider than ever. That would have placed Him also in the ranks of those who needed to be reconciled. Lucifer, the one-time covering cherub, did that very work; and the load of sin under which the universe groans to-day is the result of that act.

Notwithstanding that fact, and in the plain light of the terrible consequences of that act, our Lord Jesus Christ is continually accused—and by those who profess to honor Him—of doing the same thing, of setting up another law, instituting another Sabbath, thus supplanting the law written by the finger of God upon the tables of stone and upon the hearts of men; and that accusation is made in the face of the plain and emphatic declaration of Christ recorded in Matt. 5:18, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

That was the uncompromising position which Christ Himself took. It was the only position He could take and be man's Redeemer. The law which He "magnified" was the established law of the Father; He set up no will but the will of Him that sent Him; He wrought no works for His own glory, but rather emptied Himself of the glory that He had with the Father before the world was—all that He might establish in the hearts of men the law which man had broken. That law is the very law which professed Christians are to-day accusing Him of having abolished, supplanted, overthrown; the very law (His Word) which the psalmist declares is settled forever in the heavens. Ps. 119:89.

Nothing would have suited Satan better than

to have caused Christ to transgress that law, or seek to abolish it. So he tempted Christ on both tables of that law. If Christ had fallen down and worshipped Satan as Satan demanded, He would have broken the first table; if He had allowed Himself to covet the kingdoms of this world, as Satan sought to cause Him to do, He would have broken the last table of the law. But He yielded in neither. The ground of man's hope in Christ is the fact that He was a law-keeper rather than a law-breaker, a law-changer, or a law-abolisher. Christ loyally adhered to and magnified the law of God; and they that are His will do as He did. Knowing His example, we must follow it, or we can not expect His approbation in the great day of God. s.

#### SUGGESTIVE PROPOSITIONS ON THE PRIESTHOOD OF CHRIST.

##### The Great Controversy between Good and Evil.

##### No. III.

WHEN Christ ascended up on high after His crucifixion and resurrection, He entered upon His Melchizedek priesthood for this world, appointed by the oath of God. "Having been made perfect," "having obtained eternal redemption," "He became unto all them that obey Him the Author of eternal salvation." Heb. 5:9; 9:12. Then began His ministry, as in the type, in the sanctuary above, the first act of which was the anointing of the entire sanctuary, the holy and most holy places, with all the furniture and utensils thereof. Lev. 8:10, 11. The ministration of Christ in the holy place was indicative of His service and work rather than of some exact position or location. There He appears in the presence of God for us, ministering by virtue of His own life, transferring confessed sins from the sinner to the sanctuary on high. Heb. 9:24; Rev. 5:6, compare with 4:5, 6; 8:8. The candlestick and the altar were in the holy place of the earthly sanctuary. Here Christ, our Melchizedek Priest, ministers His life for His children, as father of the race of men, but ever looking forward to the ultimate, the final sin-cleansing. Heb. 6:19; 9:27, 28.

16. While ministering His life, He is seated in authority at the right hand of the Father, on His Father's throne, that the promise of the Father may be fulfilled—to subdue the foes of Christ under Him. Heb. 8:1, 2; Rev. 3:21; Ps. 110:1; 1 Cor. 15:24-28.

17. When the end of Christ's ministration draws nigh, He is, before all the angelic host, brought in before the Father to receive the kingdom He has won. Dan. 7:13, 14.

18. The closing work of His ministration is referred to in the Scriptures as the cleansing of the sanctuary, the finishing of the mystery of God, the viewing of the guests in the marriage feast, the antitypical day of atonement, literally a judgment work. Dan. 8:14; Rev. 10:7; Matt. 22:11, 12; Dan. 7:9, 10. While still the merciful and faithful High Priest of all that come to Him, He is also taking part in that work of final separation of the evil from the good, pleading His blood for the perfect-hearted erring ones who have died in His service, and whose names come before the High Court for examination, as recorded in

the Book of Life; and, too, sending forth His light and truth for the perfecting of those living on the earth, that they may be without spot or blemish, when His work of mediation for sin ceases. As judgment is passed upon each case according to the record, either the soul's record of sin is blotted out forever, as it must be out of his heart (Acts 3:19), or his name is forever blotted out of the Book of Life (Rev. 3:5).

19. The finishing of "the mystery," the Gospel, of God is the last act of the great drama. In the cleansing of the earthly sanctuary two goats were taken, upon which lots were cast, one goat for Jehovah, one for Azazel, the Revolted One. These goats typify the two great contrary characters, between which the great controversy has waged, and in each of which has been promised freedom and future life; and these now come before Jehovah for final and universal choice. One, in whom centers the whole of holy character, who took upon Himself the sins of the world voluntarily, who chose death that others might have life, is chosen of Jehovah. As the substitute of man, He bore, He suffered, man's sin. Jehovah hath made to meet, to light, on Him the iniquity of us all. All were focused on Him. But in His character He demonstrated His power over man's deadly foe, and rose triumphant over sin and death. As man's substitute, as the sin-offering, He died. As the sinless, suffering, righteous One He lives eternally, made a priest of an endless life.

20. Lucifer in the beginning took all the sin of the world, of the universe, upon himself, when he coveted and attempted to obtain by the "right" of might and craft the throne of the universe. In his sinning and seduction of others to evil Lucifer made himself responsible for all the consequences which might follow.

21. The Son of God bore the sin of the world as tho there had been no adversary in the universe; but He demonstrated that sin does not belong to Him, as will all who are righteous in Him demonstrate that sin does not belong to them. Yet for all the centuries the charge has been laid against God that He was unjust in placing upon the innocent the guilt of the wicked. And were this guilt thus eternally placed, the charge would be true. But the power and mercy and love of God have demonstrated that not to the righteous, tried Innocent belong the guilt, the sins; but to the instigator and choosers of sin, to the Wicked One and his branches. Anciently it was said to God by the father of the faithful: "That be far from Thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from Thee. Shall not the Judge of all the earth do right?" The question is answered when God's plan of salvation is worked out, when God has demonstrated that *He is just* and the justifier of him that believeth in Jesus." Divine eternal love and mercy in the heart of God's dear Son led Him to give Himself, led His Father to give His Son, for a race of rebels, to take upon Himself their penalty, and so achieve the salvation of all who desired to overcome sin. And Divine, eternal justice and love demands that the sin of the righteous, the innocent, shall be placed back upon the instigator who took them all upon himself when he sinned. Then shall the redeemed

ones sing in the light of fact as they have trusted by faith: "Great and marvelous are Thy works, Lord God Almighty; *just and true are Thy ways, Thou King of Ages.*"

(To be continued.)

### THE YOKE OF CHRIST.

A YOKE signifies servitude, but it does not necessarily mean irksome labor or degrading, menial service. That depends altogether upon whose yoke one wears. The yoke of Satan—which means self-service, or labor to please men—is a very heavy, galling yoke. The reason is, one has to bear the burden himself; no one cares to lighten it for him. It is all labor, wearisome labor, with no help. The yoke of Christ on the contrary, not only signifies service, but it implies help in that service, with loving, sympathetic companionship. Whoever wears that, is yoked up *with* Christ—not simply *under* Him. It was being yoked with Him that enabled Paul to say, "I can do all things through Christ which strengtheneth me." It is trying to do without Him that makes the yoke of life heavy; for He says, "Without Me ye can do nothing." So the yoke of Christ lightens the burdens of Christ in this sin-laden, wearisome life. Hence the wisdom of His counsel: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek, and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

### A MARKED CONTRAST.

IT is claimed for the Sunday institution that it is both civil and religious. A prominent advocate of Sunday legislation once said, in a public convention: "We, the Sabbath Union, W. C. T. U., all the churches, and the Y. M. C. A., are laboring with all our might to carry the *religious* Sabbath with our right arm and the *civil* Sabbath with our left. Hundreds of thousands will receive it as a religious institution, and all the rest will receive it as a civil institution, and thus we will sweep in the whole nation."

This explains how it is that this "mark" is to be received by the people "in their right hand, *or* in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast." See Revelation 13. And it is this mark, which men receive as both a religious and civil, or secular, institution (anything that it may be formally recognized), against which the "third angel" of the last days warns the world. See Rev. 14:6-11, and note particularly the dire consequences of being deceived into receiving this mark.

Note also, in connection with this fiery ordeal, that some have heeded the warning; for it is said in verse 12 that "here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." The mention of their patience shows that they have passed through very trying experiences in overcoming the pressure to receive the mark in opposition to the commandments of God.

Reverting to the quotation concerning the *religious* and the *civil* features of the Sunday-

sabbath, the "hundreds of thousands" who "receive it as a religious institution" are they who receive the mark in the forehead primarily. We concede that they do so conscientiously—their consciences have been so far perverted by education. But "all the rest," who "receive it as a civil institution," do so by compulsion of the civil law. They simply concede recognition by stopping work, thus receiving the mark "in their hands."

God also has a mark—a "sign" (Ex. 31:16, 17; Eze. 20:12); a "seal" (Rev. 7:1-4). This mark, or sign, is the Sabbath, of which the "mark of the beast" is a counterfeit. This mark or seal of God is received only "in the forehead." It is a religious institution exclusively, and is received in the mind. It is a matter of conscience only, and is not enforced upon men by civil law. The Lord does not appeal to civil law for the enforcement of His law. He accepts only voluntary obedience. Enforced obedience can result only in hypocrisy. A *willing* obedience is all that will save men from the devouring sword in the judgment. Isa. 1:18-20. "My son, give Me thine heart," is the Lord's appeal. This done, and the work of the hand will be in harmony without the special aid of human law. G.

## Question Corner

1707.—Flesh and Blood. 1 Cor. 15:50.

"Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15:50.

1. Does this verse mean that flesh and blood can not enter or go to heaven?
2. Did Adam in creation possess flesh and blood? If not, when did he come into possession of flesh and blood?
3. If Christ redeemed flesh back to heaven by taking flesh upon Himself, why did He take blood if He did not aim to redeem it back to heaven? C. J. M.

Read the context of the above scripture. Note that the resurrection is the subject of the chapter. Note also the contrast between the two heads of the race, the two Adams. In the first Adam all die; in the second, all shall be made alive. Verse 22. The first Adam became "a living soul," the second Adam was "a life-giving Spirit." The first was "natural," the second "spiritual." "The first man is of the earth, earthy; the second Man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Verses 44-49. Then follows verse 50. Now in reply to the questions:

1. Is not that what the text says—"flesh and blood can not inherit the kingdom of God"?

2. Adam in creation possessed flesh and blood, and spirit, too, was placed on probation to form a character in which the spiritual life would be dominant over the blood-life, the life of the flesh. Lev. 17:11. When that spiritual character had been formed, and the time of trial passed, man would have become spiritual, and his life spiritual life.

3. Christ never redeemed human flesh *back* to heaven, for it was never in heaven. He became human to redeem to God human character. But when He took human flesh, He took it with all its infirmities, its corruptions, its life; He must do this or He would not be man. But He did not possess blood to redeem blood. He became man to redeem man, and to demonstrate that humanity, even in its corrupt state, could receive enough of spiritual life to overcome the carnal life, the life of the flesh. The culmination of His sacrifice was to pour out the life of the flesh upon the cross. That life was given. He was raised by the spirit of God. Rom. 1:4. Even so is the child of God now quickened, and by that Spirit will he be raised. Rom. 8:11. Then shall the righteous *inherit* the spiritual, the heavenly, because children not of him who became a living soul, but of Him who is a Life-giving Spirit.



### HYPNOTISM IN COURTS.

#### The Devil to Be a Helper in Reform.

We have given favorable comment in times past on the Juvenile Court of Denver, Colo., as an earnest effort to reform the young. But we wish to take all back if the method proposed in the following news item is to be followed:

DENVER, July 28.—Hypnotism is to be adopted by Judge Lindsey as a distinct feature in the work of the Juvenile Court, in which work he has won prominence. This fact was announced to-day by the judge on his return from Portland, Ore., where he has been attending the International Convention of Charities and Corrections. The manifold possibilities which lie in this new method, which is undoubtedly the most sensational ever introduced in any court in any place, were discussed at length by Judge Lindsey. He is under the impression that he will be able to do more good, which will be lasting good, by this mode of treatment than he has ever done heretofore.

"My intention is," said he, "to practise myself, so that I may become proficient. I shall also have my other workers study the subject. I shall endeavor when I am away to secure the services of prominent hypnotists to take my place in dealing with the children. When I take it up, as I have determined to do, I shall go into it for all that it is worth.

While the children are in a hypnotic state the cessation of objectionable behaviour will be suggested to them and they will be released.

The Lord Jehovah created the mind free. All the effort put forth by Him through all the ages has been for the purpose of freeing men from bondage and establishing that freedom. Even the Creator will not enter the sacred circle, which He has placed around humanity, to compel man to do right. "Choose ye" is the only way Infinite Love can deal with man, and the only true way. Only by free choice is character rightly developed and the will properly trained and strengthened.

But hypnotism—suggestion to enslaved minds—has ever been one of the potent means that Satan has ever used for the weakening and enslaving of minds. The Creator's plan was and is that man's mind should be subject to one will alone in all the universe, and that is the will of his God and Saviour, in the subjection to which he finds perfect freedom. But hypnotism subjects the human will to that of the human, to the creature, weakens its resisting power, and leaves the soul a prey to the devil for all time to come.

For it is well known that a person who has been once hypnotized more readily yields to its influence the next time, and still more easily the next time. The power to resist the influence is finally destroyed, and the soul is left a derelict on the sea of irresponsible mentality. And all such will be used by the chief hypnotist in all this world, the devil; men may subject souls to their own will by its influence with the best of motives, but by that very means they are weakening that soul's will, they are destroying its resisting power, and are rendering him a much easier prey to the master of hypnotism—the devil. And therefore he who is using this means—be he judge or physician or teacher or minister—is acting, tho unconscious to himself, as an agent of the devil. If that is the method of this Denver court, whatever its temporary result, it will reap a fearful harvest in the judgment.

### WHERE MEXICO LEADS.

WHILE Mexico is generally deemed—from this side of the line—as behind the *great* American Republic in what popularly passes for Christianity, she has some points to her credit. Writing from Puebla, under date of the 6th inst., Mr. F. S. Borton says:

Mexico is taking vast and rapid strides forward in temperance work. Mrs. A. N. Fields, of the W. C. T. U., was here for three years and succeeded in interesting the governors of several states, as well as the mayors of many cities in the great work. In Mexico City the regulations governing the selling of liquor are very strict, and any infringement of the police regulations is severely punished. Such a thing as a "pull" is unknown here, and the law is law, stern and relentless for all alike. Mexico City is probably one of the best governed and best policed cities of the world. The way of the transgressor (of the law) is hard down here, mighty hard, and the American saloon-keeper here who would "make it all right" with the "ward boss" in the United States, finds that he has to "walk softly" when it comes to trying anything of the sort with the Mexican police. Here there are no "bosses," no "ward heelers"—all those elements of modern United States civilization are absolutely unknown in Aztec land. Law here is spelled with big capital letters.

### "TAKE HEED HOW YE HEAR."

THIS is a very important injunction, for the reason that hearing the truth adds to one's responsibility. The more one knows, the more he is to blame if he does wrong. Of itself, "knowledge puffeth up." Those who have had educational advantages, without the wisdom that adheres to humility, are apt to consider themselves superior to those who are not so endowed. But knowledge does not justify any one; unsanctified, it strengthens guilt, adds to the condemnation of the guilty. A hearer of the truth who does not practise it, is self-deceived. So the Spirit says, "Be ye doers of the Word, and not hearers only, deceiving your own selves."

Along with this counsel is a promised blessing to those who heed it: "Whoso looketh into the perfect law of liberty [considering its requirements], and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

As Jesus was teaching the people on one occasion, "a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live."

Now that lawyer's knowledge of the law had not been of any advantage to him; for in spite of it he was presumptuous enough to "tempt" the One who had given the law. And if, after this information of the Saviour, this essential gem of Gospel truth, he still neglected or refused to do that which he knew, his condemnation would be the more certain.

"Take heed how ye hear." G.

### THE SPREAD OF THE DRUG HABIT.

ONE of the most threatening of the sociological questions which the influence of the physician calls him to meet, is the astonishing spread of various drug habits. The rapidity in the increase of the consumption of those substances whose influence upon the nervous system leads to their habitual use, is truly horrifying to those who are interested in the physical welfare of the nation. The statistics collected by the committee on drug habits of the American Pharmaceutical Association are of ominous portent. According to the report there was an increase of over 57,000 lbs. in the amount of opium imported into U. S. A. in 1902 compared with the figures of the previous year, and at the

time of the publication of the report, the figures of 1903 had fair to surpass those of 1902. Still more astonishing are the figures for the consumption of salts of morphine. The amount of this alkaloid consumed in the first nine months of the year 1903 was nearly 120,000 ounces, considerably more than twice as much as the amount imported for the twelve months of 1901. Nor has this increase in the consumption of drugs been limited solely to preparations of opium. The amount of cocaine imported has increased in the past two years about fifty per cent., while the consumption of chloral is more than six times as large.—*Australasian Good Health.*

### PROTESTANTISM AND CATHOLICISM IN GERMANY.

PROF. GEORGE H. SHODDE, PH.D., one of the best informed Americans on German affairs, tells us that the "era of good feeling" which prevailed some ten years ago in the land of Luther is passed. He says:

It seems not improbable that Cardinal Weisman's prophecy is to prove true, who declared that the great apocalyptic battle between Catholicism and Protestantism is to be fought to a finish on the sands of Berlin. Nowhere else are the conditions more favorable for a struggle between the two on an equal basis than is the case here. In Germany Roman Catholicism is at its best and at its worst. It is at its best, because through its contact and competition with Protestantism it stands spiritually, intellectually, and socially higher than it does anywhere else."

But about the same thing can be said of Protestantism, that it stands at its best and at its worst in Germany, and the saddest part of it is that the worst seems to have the greater influence. Germany is the home of Higher Criticism, and a large number of influential thinkers stand on that side. These men have deprived Protestantism of all power by taking from it, in the minds of the people, its source of power, the Bible.

All that made Protestantism what it is in Germany was simple faith in the Gospel of God. Turning from that Gospel, the source of her life, Protestantism is bound to fall. She has nothing positive to present to the people. She is like a great, magnificent hulk on the theological sea, without chart or compass or rudder, elated with her own learning, wealth, and numbers, yet drifting on to destruction. Week by week the empty forms are repeated, and nominally the memory of Luther is cherished, but the living principles which ruled him and which made the Reformation and made Germany are almost wholly wanting. How can such a body as that meet the coherent harmony of Roman Catholicism, which, erroneous tho it may be, has a positive force and holds before the people a tangible something? Would to God that Germany would return unto her old-time principles, casting off all alliance with the state and with worldly power, and standing for the Word of God and that alone. Then could she hope to meet Roman Catholicism; but on any other grounds "Protestantism" will wage a losing battle.

### SUNDAY LAW EXEMPTION CLAUSES.

IN several of the states the Sunday laws have exemption clauses which provide that the penalties do not apply to persons who *religiously* observe any other day as a day of rest. Such conditional exemption is unjust, because it is unequal in its requirement. No Sunday law requires men to religiously or conscientiously observe Sunday. A formal observance is all that is required; but one who observes another day must make it a matter of religious conscience. Thus the state makes it necessary for the courts to judge concerning the consciences of those who choose to rest upon any other day than Sunday.

Another point in these exemptions is equally unjust, because unequal: It is always required of those who rest upon other days than Sunday, that their Sunday labor must not in any way disturb those who rest upon that day. Now it is not required of Sunday observers that their labor on the rest-day of others shall not disturb any one who rests on such

day. Those who observe another day for rest and worship must take their own chances on being disturbed—according to Sunday-law logic—while the Sunday-keepers must needs be protected by special law.

It would appear, however, that those who keep Sunday are more easily disturbed than other people. Somehow Sunday-keeping, in its more conscientious phase, has a tendency to make people nervously intolerant, abnormally susceptible to being disturbed. A few years ago four of our brethren were arrested on charges of Sunday labor at Olney, Ill. At the trial, one of the witnesses, an old lady, testified that she lived about a quarter of a mile from where one of the accused was plowing, and that she was very much disturbed by the noise. She was also much disturbed to see a "good boy" working on the day she was taught to keep as a sabbath. She was so troubled over the Sunday work that she could not sleep at night.

Another witness who lived some distance away was so disturbed that neither he nor his family could rest at night. And still another, who had himself lived bees on the previous Sunday, was so disturbed by the Sunday labor of others that he could not rest. Moreover the two chief prosecutors had been themselves convicted of disturbing a singing-school.

On such testimony as this the accused persons were convicted, altho the Illinois Sunday law has an exemption clause for those who observe the seventh-day Sabbath. Thus the exemption clauses of Sunday laws may be entirely nullified through the requirement that those who labor on that day must not disturb people whose religion consists in being disturbed by their own prejudices. G.

### EDUCATED CRIMINALS.

PROFESSOR WILLIAM JAMES, of Harvard University, in a recent address, said: "There is not a public abuse on the whole eastern coast which does not receive the enthusiastic approval of some Harvard graduate." And he added: "Fifty years ago the schools were supposed to free us from crimes and unhappiness; but we do not indulge in such sanguine hopes to any such extent to-day. Tho education frees us from the more brutal forms of crime, it is true that education itself has put even meaner forms of crime in our way. The intellect is a servant of our passions, and sometimes education only makes the person more adroit in carrying out these impulses."

President Roosevelt, in his speech at Harvard, brought substantially the same indictment against the well-educated lawyers. Unpleasant as it may be, the truth of these statements must be admitted. If our schools train men and then leave them to prey upon society, we are going to find a decreasing interest in education.

What we need just now is to cultivate a moral purpose in our students which will make them employ their talent and their training for the benefit of society rather than against it. In other words, ethical development must accompany intellectual development or our country will find itself at the mercy of a lot of well-educated criminals trained at public expense for public harm. And it is just this ethical training that is likely to be neglected by a college which asks for an endowment from the trust magnate and the market speculator. As long as our colleges are looking to the big criminals for endowments, the professors can not take the position they ought to on sociological and economic questions.—*The Commoner*.

### DRIFTING TOWARD ROME.

NO PROTESTANT ever went over to Rome at one deliberate bound. There was a time when Judas would have spurned the idea of betraying Christ. So it is gradual departure from the faith, a following of the wisdom of the world, the traditions of men, that carry Protestants over to Rome. When Dr. Briggs first became a recognized theological teacher in the Presbyterian Church he would not have said, as he says to-day, that "a more thorough study of the Bible has shown that the Reformers were, all of them, greatly mistaken in their interpretations."

He had to drift a long way toward Rome—drift clear out of Presbyterianism and a good way into High Church Episcopalianism—before he was ready to take that stand.

But he has reached that point; and it is but a logical inference that, if the Reformers were all wrong, Rome was all right. In a recent article in the *North American Review* Dr. Briggs refers very hopefully to a prospective reformation by the Catholic Church throughout the world, that will ere long prove to be "the greatest revival and reformation known to history."

There is one utterance in his article, however, which contains a considerable degree of truth, at least with reference to a very great number of professed Protestants. He says: "The common doctrine of the present Protestant theologians would not be recognized by any of the Reformers. The dogmatic differences with Rome either no longer really exist, or are in different forms, and concerned with different questions."

Surely a man holding such views, and others equally partial to Rome, will not long see the propriety or expediency of nominally maintaining the imaginary line between High Church Episcopalianism and Romanism. The great revival that Dr. Briggs sees arising on the theological horizon will no doubt be enlivened by the song, from professed Protestant ranks, We are coming, father Pius, three hundred million strong.

### SUNDAY ENFORCEMENT NOTES AND COMMENT.

RESOLUTIONS condemning the postal authorities for keeping the post-offices open during certain hours on Sunday, were adopted by the ministerial association of Lewistown, Pa, on June 4. The business men of Lewistown have labored for two years to have this condition brought about, and now they are opposed by the ministers.

THE deputy prosecutor of Dana, Ind., recently told a complainant that if he wanted violators of the Sunday law prosecuted, all he had to do was to make affidavit of information, or go before the grand jury.

SUNDAY excursions and baccalaureate sermons are irreconcilable, according to Rev. Douglas Sutton, of St. Andrew's Rectory, Livingston, Mont. It seems that a Sunday excursion was included in the celebration of the graduation of the senior class of the high school at that place recently. This caused the Rev. Sutton, who was doubtless the minister who had been asked to preach the baccalaureate sermon, to enter a protest in the Livingston *Enterprise*, in which he presented this interrogation: "Is it not a farce to ask any minister of the Gospel to preach a sermon to young people on the occasion of their graduation, setting forth, as he must do, for their serious consideration the very highest ideals of the Christian life and the obligations they are under to observe God's law, when on the previous Sunday they have been encouraged to break that divine law and desecrate the Lord's day?" He declared that he could not "but regret the influence that sanctioned and approved such a breach of God's commandment when our young people were about to celebrate one of the most important events of their lives." Rev. Sutton overestimates entirely the value and importance of Sunday observance morally and religiously. Failure to observe Sunday is no breach of moral or religious duty. It is not a breach of divine law theologically, say nothing of morally and ethically.

CLERGYMEN of Atlanta, Ga., are carrying out their plan announced early in the spring to prevent the Sunday operation of the Ponce de Leon amusement park, a summer resort of that city. At the instance of the ministers of Atlanta the amusement features of Ponce de Leon have been closed for half the day on Sunday.

By a ruling of the Supreme Court of Ohio the omission of the word "necessity" from all Sunday ordinances renders them void. In the Sunday ordinance of Ashland, which was passed in 1898 and is based on the state law which is older than the state, that word is omitted. Mayor Winbigler has ordered the

closing of cigar stores, ice-cream parlors, cigar departments in drug stores, fruit stands, meat markets, clothing and shoe stores on Sunday." The mayor's order was issued upon the request of a committee representing the citizens' league, which demanded that he enforce the old and obsolete law in regard to Sunday closing, and the members of which pledged themselves to swear out affidavits in cases of violation. There was considerable indignation on the part of dealers and their patrons at the order.

INDIAN TERRITORY seems to be suffering from a pretty general epidemic of Sunday enforcement of late. The latest is a stringent ordinance passed by the city council of Claremore.

The police of Warsaw, Russian Poland, have begun a campaign against Jewish Socialists. Two hundred and fifty of these were arrested on August 10, and the Russian report has it that they were armed with revolvers and daggers. Bombs continue to be thrown at frequent intervals. Gangs of revolutionists, armed with revolvers and bombs, have attacked the treasurers of three different cities, resulting in hard fighting with the police, numbers of whom have been killed or wounded.

The north-pole expedition, financed by the late William Zeigler, of New York, and under the direction of Anthony Fiala, was rescued by the arctic steamship *Terranova*, sent out for the relief of the expedition. The Zeigler-Fiala expedition did not succeed in reaching the north pole, and they lost their ship the first year, it having been crushed in the ice. This expedition departed in July, 1903, and the highest latitude reached was 82 degrees and 13 minutes.

The terrible scourge of yellow fever continues to spread in the city of New Orleans, tho the health authorities seem to have been quite successful in confining it to the vicinity of that city. Up to August 10 there had been a total of 747 cases, with a total of 124 deaths. A prominent Catholic, Monsignor Chappelle, succumbed to the disease on August 8.

The Chinese boycott of American goods and American business continues to grow and to become more of a menace to American commerce in the Orient. Chinese merchants in ports of other countries are taking up the boycott, and canceling their orders for American goods. It is said that the boycott has now gone beyond even the control of the government.

Twenty-four religious denominations, representing, it is said, 18,000,000 communicants, have each appointed from five to fifty delegates to meet at an inter-church convention at New York City on November 15. The object of this conference will be to discuss church federation, in the hope of effecting a federation of the Protestant churches of America.

China is perfecting arrangements for the establishment of a first-class army and navy. China's fleet will be thoroughly reorganized, and plans have been laid for raising the necessary funds. A ministry of marine will be formed and naval schools organized under the direction of Japanese instructors.

A squadron of the French navy is now visiting English waters, returning the recent visit of the British squadron to French waters. The French squadron and a British squadron have been reviewed by King Edward, and every mark of hospitality is being shown the visitors.

A large department store of Albany, N. Y., collapsed on August 8, burying a large number of the employees and a few customers in the ruins. The dead bodies already taken from the debris number 13, and others are known to be still in the ruins.

Sweeping reductions have been made by the government in the rates charged for transportation across the Isthmus of Panama, in order to bring about an exchange of products between western South America and eastern North America.

The Japanese Government has despatched one naval squadron to Kamchatka and another to Okhotsk. They are now engaged in carrying out their instructions, which probably means that they are invading Russian territory.

It is reported that John D. Rockefeller has decided to give to the University of Chicago \$50,000,000, with the intention of making that the greatest university in the world.

The total number of men who lost their lives in the explosion on the gunboat *Bennington*, at San Diego, Cal., on July 21, is 66, the last victim having died on August 8.

A great conflagration swept the waterfront of Hoboken, N. J., on August 7, destroying shipping and wharfage property to the amount of a million and a half dollars.

## FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

### THE UNIVERSALITY OF GRAFT.

(Concluded.)

#### The "Loan Shark" Graft.

ONE of the most brutal and remorselessly avid class of grafters peculiar to our day is the fraternity of pawnbrokers, or popularly stigmatized by the phrase "loan sharks." The tales told by the victims of these rapacious wolves, regarding their mad clutchings, seem positively incredible. Once in their gripping power, the victim is looted to a finish. In one instance—in New York City—the borrower was compelled to pay \$31.50 interest on a loan of \$19.75. Another paid \$36 interest on a loan of \$25. One victim, after paying back a loan of \$25, with \$15 interest, had all his furniture, including the baby's cradle, seized for default of further payments, and was politely informed that he was still indebted to the lender in the sum of \$16.50.

The editor of a conservative San Francisco journal told his readers that the lending Shylocks of that city invariably extort, from their helpless borrowers, interest varying from twenty-five per cent. to one hundred per cent. on all loans, even when made for only a month or two. Notwithstanding the competition among these ravenous lenders for business, their exactions grow constantly greater as the days go by. What is true in New York and San Francisco relative to this species of graft is equally true in every other important center of population.

#### A Type of Corporation Graft.

A few years ago a corporation was launched, with some of our most conspicuous and respected rich men as its directors. At first the stock was quoted low, and remained in the hands of the directors. Presently they declared a generous dividend; at once the market value of the stock almost doubled. The expected result was realized—the public said: "Here is certainly a most promising enterprise, profitable already, and backed by some of our ablest financiers." The directors detected the "psychological moment," sold out, and retired. In the proceedings begun by one of the new stockholders, it was shown that the dividend had been "faked," not earned. When this stockholder convinced the directors who had sold out that he was in earnest they quieted him and forestalled criminal prosecution by paying back to him the "fake" dividend. "But—they did not pay back to the public a penny of the money they had stolen by selling out at the high price made possible by the fake dividend."

Does not this wretched thing simply mean that those conspicuous and respectable men are, in plain truth, guilty of grand larceny? "But," says Mr. Lorimer, "they are losing no sleep over it. They have not lost standing." They are simply so many millions "to the good." On Sunday mornings, of course, they piously sit in their luxurious pews and deplore the increasing wickedness of society.

It would be easy to give multiplied illustra-

tions of this species of "refined" graft. "Wo unto him who increaseth that which is not his."

#### Graft and Municipal Taxes.

The *Era Magazine* tells its readers that the New York City budget is greater by seventy-five per cent. than the entire cost of the state government. Competent authority places the amount of taxes, in that city, at \$28 a year for each man, woman, and child, or \$150 for each family. These taxes are not all paid directly, but they are inevitably paid in rent, food supplies, and in every other necessity of life. What makes these taxes so exorbitant and the civil administration wretchedly bad? A system of boodle, of politics for the benefit of the spoils-men, which the *World* has characterized as a "system of organized graft." It is confined to no branch of the city government. It flourishes wherever graft is possible, wherever money must be appropriated, or the agencies of official routine come in touch with the business of the people. It is a system that wrings money from the pockets of the citizens for good government, and then gives the *worst* by selling all public-service franchises to a ring of despoilers, and sacrifices nearly every public interest to individual private greed. The Street Cleaning Department was paid \$600,000 the past winter to be used for clearing the streets of snow. Only one-sixth of the amount was expended for that purpose. "Men scarcely able to pay for a mouthful of bread were forced to pay for tickets [graft] to stand in line to plead for snow-shoveling jobs they never got." I give this as an illustration of the deadly plague of graft that is gnawing at the vitals of every important city government in the nation.

Especially are city Police departments grafted. With the connivance of their chiefs, policemen levy tribute on keepers of vile saloons and dives in return for immunity; they have blind eyes for places of ill-repute in return for certain "considerations;" they countenance flagrant misdemeanors for a fat share of the "swag." They have even been charged in the public press with abetting robberies, with sharing the "loot" of crooks and thugs, and of actually holding up prisoners in the police cell for a part of their stolen plunder. Well, this whole satanic business simply spells *g-r-a-f-t!*

Yet do not despair, good citizen. For do not practically all our optimistic brethren of the cloth wax eloquent in telling and retelling us that "the world is growing better"? Still, it might be profitable at times to give ear to Paul: "In the last days perilous times shall come." "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1, 13.

#### Pay Graft, or Carry a Hod.

Mr. Will Payne tells the readers of a certain journal that a few years ago an ambitious young lawyer left his village home to begin his professional career in a large city. After waiting many weary days, he got a case of some little importance, the winning of which was to turn upon the prompt service of an attachment in 61st Street. Having procured

the attachment and delivered it to the sheriff's office with minute instruction as to service, he went to his office and waited word from his client who was keeping watch in 61st Street. A long time elapsed, the impatient client telephoned to the lawyer, and the lawyer telephoned to the sheriff's office. He received a vague, unsatisfactory reply; so he went over to the sheriff's office, swollen with indignation. He found the deputy and began criticizing him, when the deputy arose from his desk, and in ringing terms denounced the lawyer for a lobster, a rustic, etc., and quickly convinced him that the rule, "No 'boodle,' no service," was in force in that office. The young lawyer saw the point, and sadly produced the only bank-note he had, and poisoned again the well-springs of public office. Of course the attachment was instantly served. Telling his story to an experienced legal friend, the latter significantly answered:

You could have gone to the court and complained, and the court would no doubt have ordered the process served. Or you could have gone to a newspaper, and the newspaper would have roasted that deputy, the chief deputy, the sheriff, the board of county commissioners, and, very likely, the court itself. Or you could sue the deputy to recover the money you paid under duress. *But if you did any of these things, being a young and unknown lawyer with other processes to have served, you would probably find it profitable to drop the law business and get a job carrying the hod.*

That lawyer is now older, has more worldly wisdom. This case is not an exception. It is typical of the *universal condition*.

#### Why Significant to the Child of God.

The sinister phenomenon briefly pictured in this discussion was fully foreseen and foretold by the prophets of God. In verse 3 of the 7th chapter of Micah, the prophet gives a graphic forecast of the prevalence of bribery in the time when Christians would be looking for the appearing of "the God of my salvation." Verse 7. Note: "Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the evil desire of his soul; thus they weave it together." A. R. V. His thought intent upon the time when God will gather His saints, David prays: "Gather not my soul with sinners, nor my life with bloody men; in whose hand is mischief, and their right hand is full of bribes." Ps. 26:9, 10.

Is not the evidence of the present-day fulfilment of these prophecies positively overwhelming in its magnitude? And this striking fulfilment is one of the multitude of reasons why the Author of prophecy could give His children the comforting assurance, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. May He grant this to be the happy experience of every reader!

FAITH heals, while belief allows the work to be done. Faith can not exist in degrees—it is absolute. It is the point in the progress of belief, in its conquest of the mind, where the last vestige of doubt goes out. So long as there is the least taint of doubt about the ability of the Word to do the work, it is not faith. But just as soon as the last shade of shadow is removed from the focalized point of the ray of truth, and it is allowed to shine clearly, even to the meager measurement of a grain of mustard, the efficiency to do the thing desired, the thing toward which the Word is directed, is absolutely resistless.—A. P. Barton.

## RIGHT-THINKING.

BY MRS. E. G. WHITE.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

**M**ORE precious than the golden wedge of Ophir is the power of right thought.

We need to place a high value upon the right control of our thoughts; for such control prepares us to labor for the Master. It is necessary for our peace and happiness in this life that our thoughts center in Christ. As a man thinketh, so is he.

The merciful shall find mercy, and the pure in heart shall see God. Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men can not behold God. The Lord may and does forgive the repenting sinner; but tho forgiven, the soul is marred. All impurity of speech and thought must be shunned by him who would have clear discernment of spiritual truth.

Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace can not reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God's control.

We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true; for the only security for any soul is right-thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with Christ's mind. His truth will sanctify us, body, soul, and spirit, and we shall be enabled to rise above temptation.

"The prince of this world cometh," said Jesus, "and hath nothing in Me." There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So may it be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan?—By the Word of God. Only by the Word could He resist temptation. "It is written," He said. And unto us are given "exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Every promise in God's Word is ours. "By every word that proceedeth out of the mouth of God" are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours. "Thy

word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer."

## "I AM WITH YOU."

BY THORO HARRIS.

"I AM with you," spake the Master.  
Ere to heaven He did ascend,  
Jesus left this parting promise:  
"I am with you to the end."

"I am with you"—O, the meaning  
Which these parting words contain!  
That the tender heart of Jesus  
Ever constant shall remain.

Ever with us to deliver,  
When on His dear name we call;  
Ever near to shield from danger,  
To uplift us when we fall.

Friends may fail, but One remaineth;  
Who His changeless love can tell?  
We will trust the precious promise  
Of our Lord Immanuel.

Linger with us, faithful Saviour,  
Till we cross the swelling tide;  
Then with Thee through endless ages  
We will evermore abide.

## REFRAIN.—

"I am with you:" how this promise  
Doth our inmost bosoms thrill!  
All the way through storm or sunshine  
Christ abideth with us still.

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## THE CREATION OF PLANTS.\*

**C**ONCERNING the creation of plants, and all allied subjects, two distinct ideas are advanced: *viz*, the theory of evolution, and the Bible account as given in the first and second chapters of Genesis.

In examining a theory or idea, three things at least should be considered: first, its source; second, the principles upon which and for which it stands; and third, and most important of all, the effect of these principles upon the lives and characters of those who accept them.

Evolution is a human invention "reasoned out" by scientists for the purpose of supporting their own infidelity. But the thing has been made to appear so plausible that most of the churches of to-day accept it as the truth. They find it convenient to explain that the days of the creation week recorded in Genesis 1, were long periods of time, during which all of these things developed, admitting at the same time that God had a hand in it all, but denying the fact that He spoke them into existence. But God has guarded us from this deception by the use of such simple expressions as, "And the evening and the morning were the first day," "the second day," etc.

The pith of this phase of the evolutionary theory is that all organic life has been evolved or developed from one original living cell. Just how this original cell "happened," has never been satisfactorily explained; but be that as it may, evolution teaches that all life, both animal and vegetable, has developed from it.

One thing which, from a standpoint of human reasoning, might seem to support this idea, is the fact that the lowest form of vegetable and animal life can scarcely be distinguished as belonging definitely either to the vegetable or animal kingdom.

\* NOTE.—At a meeting of the American Bible Science Association held on the evening of Dec. 17, 1904, at Lincoln, Neb., a paper on the Creation of Plants was read by Mr. Frank Wright. After a thorough revision and some additions by a committee appointed by the Association, the paper reads as here given.—B. E. Crawford, President of the Association.

Again, Geology claims to prove, from fossil remains found in the different layers of the earth's crust, that the earth has supported life of some sort for probably billions of years, whereas Bible chronology extends back only about six thousand years.

The influence of the views advocated by geologists upon those who accept them can not be otherwise than toward infidelity. For whatever encroaches upon God's character as the Creator, strikes at the very root of the Christian religion. It is by His creative power that we hope to have eternal life created within us. God's name as Creator is in His seal.

On the other hand, the Biblical account of the creation of plants was inspired by the Spirit of God. It states the matter plainly in the following words:

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day."

It is interesting to notice that in this account the order of creation is observed. The lower forms of vegetation, represented by the grass, were first called into existence; then followed plants of a more complex organization, represented by the herbs; and finally the trees, the giants of the plant kingdom. But all were created during the same literal day, the third day of the week. The Scriptures, after describing the creation of plants, says: "And the evening and the morning were the third day."

The following quotation concerning the development hypothesis is taken from "Footprints of the Creator," by Hugh Miller:

But what does experience say regarding the transmutative conversion of a marine into a terrestrial vegetation—that experience on which the skeptic founds so much? As I walked along the green edge of the Lake of Stennis, selvaged by the line of detached weeds with which a recent gale had strewed its shores, and marked that for the first few miles the accumulation consisted of marine algæ, here and there mixed with tufts of stunted reeds or rushes, and that as I receded from the sea it was the algæ that became stunted and dwarfish, and that the reeds, aquatic grasses, and rushes, grown greatly more bulky in the mass, were also more fully developed individually, till at length the marine vegetation altogether disappeared, and the vegetable debris of the shore became purely lacustrine—I asked myself whether here, if anywhere, a transition flora between lake and sea ought not to be found. . . . And yet not a vestige of such an intermediate vegetation could I find among the up-piled debris of the mixed floras, marine and lacustrine. The lake possesses no such intermediate vegetation. . . . Many thousands of years have failed to originate a single intermediate plant. And such, tested by a singularly extensive experience, is the general evidence.

Quoting from the same author:

But while there is thus a vegetation intermediate *in place* between the land and the sea, we find, as if it had been selected purposely to confound the transmutation theory, that it is in *no degree intermediate in character*. For while it is chiefly marine weeds of the lower division of the *confervæ* that creep upwards from the sea to meet the vegetation of the land, it is chiefly terrestrial plants of the higher division of the dicotyledons that creep downwards from the land to meet the vegetation of the sea. . . . Nature draws a deeply-marked line of division where the requirements of the transmutative hypothesis would demand the nicely-graduated softness of a shaded one.

The same writer says:

It is a curious fact, to which, in the passing, I must be permitted to call the attention of the reader,

that all the leading assertors of the development hypothesis have been bad geologists. . . . Its more prominent assertors are *exactly the men who know least of geological fact.*

#### God's Plan—Unity in Diversity.

Before plants were brought into existence there was in the mind of the Creator a great plan for all plant life. In all his works, God has chosen the small things and the weak to build up the great and the strong. In the creation of plants He has seen fit to make use of the vegetable cell as the unit of structure.

A typical vegetable cell consists of a minute rounded mass of jelly-like substance called protoplasm, enclosed in a delicate wall of cellulose. Where the cells are crowded close together, as they are in most plant tissues, they are of various shapes—rounded, oval, polygonal, star-shaped, tubular, and other forms.

All vegetable tissues are made up of these cells variously modified in shape, size, and structure, according to the work which they have to do in the plant economy. These cells may be likened to the brick and stones and lumber of which a building is constructed.

When first formed they are all alike or nearly so; but through various changes in their shape, size, composition, and arrangement, give rise to the endless diversity of form, color, and other physical and chemical characteristics exhibited by the plant kingdom.

In all plants some provision has been made for self-propagation. This may be by means of seeds, spores, offshoots from the parent body, or otherwise; but no two species of plants have seeds, spores, or reproductive offshoots that are exactly alike, and a reproductive body from one species of plant never develops into a plant of another kind. As stated in the divine record, each plant yields seed after its own kind.

When we examine the leaves of plants, we find that they are all fashioned after the same general plan, altho no two are exactly alike; and each kind of plant has leaves which are, in one or more particulars, different from those of any other kind, so that an experienced botanist can determine the kind of plant by the leaves alone.

The endless variety of beautiful forms exhibited by flowers are the result of modifications in form, color, texture, and function, of a single type of structure, and that type is the leaf.

In the cellular structure of plants, in the provisions which have been made for self-propagation, and in the infinite variety of form, structure, and color of leaves and flowers, are seen excellent examples of unity in diversity. This principle is likewise manifested in the relation of minerals, plants, and animals to each other, the same elements which enter into the composition of plant and animal tissues, occurring as the most abundant inorganic or mineral substances.

#### Function of Plants.

Plants serve many useful purposes, but their most important function is to manufacture food for man and other animals.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat."

Plants might live indefinitely without animals, as they draw their food from inorganic sources,—earth, water, and air. But with

animals it is an altogether different matter. They can not take their food directly from inorganic sources, but it must be prepared for them by the vegetable world.

Ordinarily plants can not develop without sunlight, either direct or diffused. Light is essential for the formation of chlorophyll, the green coloring matter of leaves and other green parts of plants; and it is through the agency of chlorophyll that organic substances are manufactured from the inorganic. Plants take their food from earth, water, and air, the latter substance furnishing most of the carbon, which is taken in through the minute pores or stomata into the leaves, combined with oxygen in the form of carbon dioxide.

The stomata communicate with irregular spaces between the green cells which form the body of the leaf tissue, thus permitting the carbon dioxide gas to come in close contact with the leaf cells. During daylight these cells decompose the carbon dioxide, which is continually being given off by animals in the process of respiration, retaining the carbon and setting the oxygen free to be used again by animals.

Plants also carry on a process of respiration similar to that of animals, in which oxygen is taken in and carbon dioxide given off, and this process continues both in daylight and in darkness. However, this latter process is carried on much more slowly than the former, so that it does not counterbalance the good work done by plants in purifying the atmosphere during the daytime.

Thus animals owe their lives to the wonderful processes which the Creator has set to work in the vegetable world, not only in the manufacture of food; but in the purification of the atmosphere as well. Plants on the other hand, might live and prosper independently of animals. For in addition to the large amount of carbon dioxide produced by animal respiration, it is being continually formed by the burning of wood, coal, and other substances, and by the decay of organic matter; and, as stated above, it is produced in small quantities at all times by the plants themselves.

Here is one of the finest examples we have of the wonderful providence of God in the economy of nature. If there were no carbon dioxide in the atmosphere, plants could not exist with their present constitution; and if there were a little more, animals would perish. But "God is wisdom, God is love."

#### THE SONG OF TRIUMPH.

BY N. P. NIELSON.

LONG and cruel has been the reign of sin; terrible have been the results that have followed in its wake; oft have the righteous been oppressed; fierce have been their conflicts with the wily foe; but a day of deliverance is coming. The oppressed will be delivered from the oppressors, and be ransomed from the grave. Then a song of triumph, "such as ne'er was heard before," will burst forth from the ransomed throng as they enter the city of God and are forever delivered from the hand of oppression, forever delivered from the power of the grave. Grand indeed will be this mighty chorus, pealing forth from the unnumbered throng! The prophet describes this song as "the voice of many waters." Standing on the shore of the broad Pacific and hearing the almost deafening, yet musical, sound of those mighty waves rolling in upon the rocky shore, I could realize some-

thing of the meaning of the prophet's words. The melody of that mighty chorus will be sweeter than that of any music earth has ever heard! We must be there to unite our voices with this victorious and gladsome band! But if we would join in singing this song of triumph, we must have our part in the triumph over sin. We must cease our murmuring and complaining here, and begin to sing the song of victory *now*—some strains of that song from the better shore—and soon we will be permitted to sing the everlasting song of triumph before the throne of God.

*Oshkosh, Wis.*

#### FIFTY REASONS FOR SABBATH OBSERVANCE.

BY D. T. BOURDEAU.

(Continued.)

**F**ORTY-NINTH. We observe it because, according to the sure word of prophecy, before the second coming of Jesus Christ, which numerous striking signs of our times show to be imminent, we must seek righteousness and meekness, and be wholly sanctified to be in a condition to pass through the period of the just, but terrible, wrath of God, the seven last plagues, without an advocate or mediator between God and us, and to be found without spot at the appearing of our Lord. The following are a few of the numerous passages of Scripture which establish this truth:

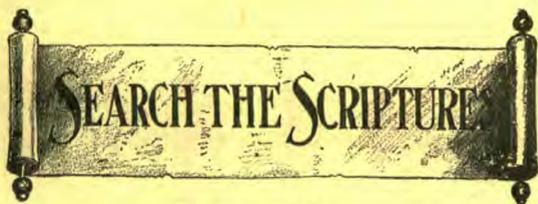
"Gather yourselves together ["examine yourselves," French translation], yea, gather together ["examine yourselves," *Idem.*], O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:36.

"At that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 34:8. "And He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him; and His righteousness, it sustained Him." Isa. 59:16. "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." "And the temple was filled with smoke from the glory of God, and from His power; and no man ["no one," Greek] was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:1, 8.

When that time shall have come, there will be no one, and consequently no intercessor, in the heavenly temple or sanctuary. Then the

work of our Lord as Mediator between God and men will have closed, and there will thereafter be no possibility of being pardoned and sanctified. Then those who are in their sins will have a hunger and thirst after truth that can not be satisfied. "They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12. Then many claiming to be Christians will knock at the door of mercy, saying, "Lord, Lord, open unto us;" but He will answer them, "I know you not whence ye are; depart from Me, all ye workers of iniquity." Luke 13:24-30.

Can we be surprised that in view of the fact that we are very near the end of the period of probation and grace, our Lord should insist on the importance of observing all the commandments of God and the faith or Gospel of Jesus Christ, that we may be found entirely sanctified, without spot and in peace, even without sins committed through ignorance, before the day of God's wrath shall be a present reality? Even our sins of ignorance must be canceled. These can not be canceled before they are committed, and when the work of Christ as a priest shall have been accomplished and the blotting out of the sins of God's people shall be in the past, what would we then do with the least stain on our robes of character, and without the possibility of being pardoned?



## MALACHI.

BY F. D. STARR.

WE come now to the last book of the Old Testament, the closing words of which read as follows: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to their fathers, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

It has been said that the Old Testament ends with a curse, but that the New Testament ends with a blessing. This is surely a misrepresentation. While the word "curse" is the last word in the volume, the text itself shows that the idea is to take means to avoid the curse, as the sense of the translations into some other languages is: "That I come not and smite the earth with a curse." So instead of the prophecy ending with a curse it ends with an assurance that the curse shall be set aside. It would be just as consistent to claim for the statement in Rev. 22:3, "And there shall be no more curse," that it implies a curse because it ends with the word "curse," as to claim the same for Mal. 4:6. In giving assurance of the removal of the curse, the prophecy really closes with a blessing.

It is well to pause right here and consider that for more than four centuries this book of Malachi was the close of the Bible. This completed the Scripture canon for that time, and in a sense made a complete Revelation, able to make a man "thoroughly furnished unto all good works." 2 Tim. 3:16, 17. But in the kind providence of Him who gives to His people "line upon line, precept upon precept," additional light has been given in the New

Testament, confirming and enhancing the value of the Old Testament.

Let us notice a few of the many points of deep interest to be found in this book. "For the priest's lips should keep knowledge, and they should seek the law at his mouth." Mal. 2:7. This is a valuable point of information concerning the proper work of a priest. His employment was not merely to offer sacrifices and perform the outward ritual of that ceremonial system; nay, rather, he was to be a spiritual guide to the people, to instruct them in the law of God, to teach them truth and duty. It is true that many of them failed to meet this demand; but that was God's design in reference to their work. Chapter three is so full of instruction of such intense importance that the entire chapter ought to be carefully considered, verse by verse.

The prediction concerning the messenger that should come to prepare the way of the Lord was fulfilled in John the Baptist. Our Saviour gives us this information in Matt. 11:10, 11. This allusion to the first advent of our Lord is closely connected with a very plain prediction concerning His second coming. "But who may abide the day of His coming?" "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. Thus the first coming of our Lord is inseparably associated with His second appearing. Thus it is all through the Scriptures: the one event is as much a part of the plan of salvation as is the other.

The duty of supporting the work of God by the payment of the tithe is plainly set forth in chapter three. "Bring ye all the tithes into the storehouse." "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." 1 Cor. 9:14. This is God's ordained plan for sustaining His work in the earth, and it is the only plan (combined with offerings) that He has ordained for this purpose. The faithful payment of tithes will prove a great blessing to those who will put it in practise; and it will make the many worldly schemes and devices for raising money, such as church socials, grab bags, lotteries, etc., entirely unnecessary. How much better to take God's plan than to follow the human schemes for sustaining His work.

One of the most encouraging features of this book is the assurance of the interest the Lord takes in our social meetings. Just before the great and glorious day of redemption the Lord is represented as taking notice of the assemblies of His saints. He harkens to hear their testimonies. These testimonies are recorded in the heavenly book. Sometimes when a very celebrated orator makes a speech, shorthand reporters take down his words verbatim, then they are published in the public press. The utterances of an ordinary person would not be thought of sufficient importance to warrant the employment of a reporter to preserve the words. But what a condescension! The Lord considers the testimony of His humble servants of sufficient consequence to have it all taken down by an angelic pen. Those testimonies will be interesting reading in the ages to come when the redeemed are gathered home. Who would refrain from speaking when his words are so highly valued by the Sovereign of the universe? Let us not refrain from witnessing for Him.

It is with mingled feelings of delight and gratitude, and regret at parting with a most

dear friend, that we now close the volume of the Old Testament Scriptures. But while we now must close our consideration of such a dear guide and companion, we look forward with unbounded delight to the opportunities before us in the consideration of the grand truths of the Gospel, still more fully taught in the New Testament.

ACCORDING to the use we make of the two terms, faith and belief, faith is active, while belief is passive. Faith does miracles, while belief permits them to be done. Our English word *believe* is from the Anglo-Saxon *lefan*, to allow, or permit, with the prefix *be* to more completely passivize its meaning.—*Exchange*.

## THE TITHE.

1. **What the Tithe Is.**—A tithe is universally understood to be one-tenth. The Standard Dictionary says, "A tax, or assessment, of one-tenth."

2. **Illustrations.**—(a) When Abraham recovered the spoil from the five kings who had robbed the people of Sodom, he gave to Melchizedec, priest of the Most High God, "tithes of all." Gen. 14:18-20.

(b) When Jacob was assured of God's presence and mercy, by the dream at Bethel, he made a vow: "Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:16-22.

3. **The Character of the Tithe.**—"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is *holy* unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be *holy* unto the Lord." Lev. 27:30-32.

4. **Where the Tithe Shall Be Deposited.**—"Bring ye all the tithes into the *storehouse* [the church treasury], that there may be meat in Mine house." Mal. 3:10.

5. **The Consequence of Retaining the Tithe.**—"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee?—In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." Mal. 3:8, 9.

6. **A Test of Faith and a Test of God.**—"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and *prove Me* now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. Only a spirit of true faith ever dares to put God's Word to a true test.

7. **The Reward of Faithfulness.**—To those who are faithful in returning *all* the tithe, the Lord says: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:11, 12.

8. **How to Reckon the Tithe.**—People who do not want to return the tithe, and some whose resources are somewhat mixed, make the plea that they do not know how to reckon the tithe. The trouble is, they are so afraid of returning a little too much. Try the following rule: Imagine that the Lord has said, "I will *add* a tenth to a liberal reckoning of increase," and then return a tithe of the reckoning. We are always wanting the Lord to be liberal with us, so let us apply the Golden Rule in our dealings with Him. It is no stretch of imagination to assume that the Lord will add a tenth to an honest reckoning as a basis of the tithe; for His promise of material blessing will cover a good deal more than a tithe. How much more, may be known only by a faithful trial. Then, besides the material blessings promised, the gift of "life, and breath, and all things" (Acts 17:25) is certainly worth considering in our obligation. There never is any doubtful risk in taking the Lord at His word.



#### LIFE THAT LASTS.

THEY err who measure life by years  
With false or thoughtless tongue.  
Some hearts grow old before their time;  
Others are always young.  
'Tis not the number of the lines  
On life's fast-filling page,  
'Tis not the pulse's added throbs  
Which constitute their age.

Some souls are serfs among the free,  
While others nobly thrive;  
They stand just where their fathers stood,  
Dead, even while they live.  
Others, all spirit, heart, and sense,  
Theirs the mysterious power  
To live in thrills of joy or wo  
A twelve-month in an hour.

He liveth long who liveth well!  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.  
He liveth long who liveth well!  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day.

—Anon.

#### THE CATHOLIC CHURCH AND THE MISSIONARY.

THAT the Roman Church has not lost its intolerant, persecuting spirit, is evident. The following account of mob violence, exercised against a Protestant mission, comes from Guatemala, Central America, and is from F. G. Toms, one of the missionaries in charge:

"On Good Friday, as a tremendous Catholic procession was passing our new building, a drunken man in the crowd threw a stone, which seemed to be a signal for the entire rabble to yell, 'The Masons [the usual nickname given to us] are stoning the Lord's image.' At the same time the crowd saw, on the inside of the building, one of our young believers who guards the premises, with three other believers, and immediately they forced the doors, the police entered, brought them out, and took them off to prison, beating them shamefully as they went, altho they made no resistance to their arrest.

"Word was soon carried to Brother Toms, who lives not far distant, who went at once to see the prisoners, and then, thinking that perhaps the premises had been left open, he went to look after matters there. As he made his way through the procession, he was repeatedly insulted, and, as he drew near to the building, the stones commenced to fly rapidly; a door adjoining the mission being open, he entered, and closed it for safety. Altho he had not uttered a single word, the crowd commenced to yell for his blood. He being long delayed, Mrs. Toms and their son went out to look for him, and received at the hands of the procession stones and threats. General Orantes, the superior officer of the army, who lives opposite the mission, saw the danger, and telephoned to the fort for a patrol of soldiers, who came, and attempted to disperse the mob, and conducted Mrs. Toms and Herbert safely home. In the meantime a family of believers, who live adjoining the house which Brother Toms had entered, suggested that it would be better for him to come over the wall into their house. The mob outside was not fully dispersed, and Brother Toms waited from four o'clock until after nine before it was safe for him to go through the streets to his home.

"The following morning about ten o'clock, the customary time after Good Friday for destroying the images of Judas, the rabble fell upon our old mission,

tore down the doors, and almost destroyed the building, entered, and literally demolished every article inside, including our valuable new organ. At about the same time the dwelling-house of Brother Bishop, in a more remote part, was assaulted, but the destruction did not pass the smashing of window glass. At about the same time, when he was on his way to the city in company with Brother Toms, to look after the believers who had been imprisoned, a man with an open razor threatened his life, but as he was on his faithful mule, Nolasco, he passed on without harm. The spirit of the people was devilish, and on every hand threats were made. They said, 'We have destroyed the mission property, and now we are going to destroy the native believers and missionaries, and put an end to this whole detestable work.'

"It gives us real pleasure to say that no sooner had our American minister called the attention of the government to these serious conditions, when they at once took steps, sending guards to protect the mission, our school, and our dwelling-places. From that time to the present, day and night, we have been under the protection of these guards, and the government assures Mr. Combes, our minister, that they will ferret out the matter, thoroughly punish the guilty ones, and that the perfect liberty which the constitution guarantees in religious matters will be fully enjoyed by us in the future. Some of the priests have been preaching against us, and recently one, after saying many untrue things, said: 'If these things are not true, you may tear my tongue out by the roots.'

"The people, thus inflamed, were only waiting an opportunity. Satan, the real promotor and ever the kind ally of bloodthirsty Rome, has thus overstepped the line. In all of our trials the hand of our God has given protection."

#### HUSS GAVE HIMSELF TO THE CHURCH.

CHRIST loved the church, and gave Himself for it" is the striking expression found in Eph. 5:25. Jesus gave Himself vicariously and sacrificially for the life and salvation of the souls which constitute His church. By means of that inexpressible Gift, the church was to become cleansed, sanctified, glorious, without spot or wrinkle, holy and without blemish. In this sense and for this purpose, no second one can give himself for the church. The sacrifice of Christ was "once for all."

But while Jesus gave Himself for the church, others can and should give themselves to the church. Through the efforts of the church, the work of cleansing and sanctifying humanity, begun by Christ, must be continued. "Even as the Father sent Me into the world, so send I you." Giving oneself to the church amounts to the same thing as giving oneself to God. He is the Head of the church, which is His body.

Ecclesiastical history tells us of a number of men and women who most literally and gloriously gave themselves to the church of Christ. No one did so more unreservedly than John Huss, the illustrious instrument in God's hand, for the founding of our [Moravian] church. He is uppermost in our minds at this time, because July 6 is the four hundred and ninetieth anniversary of his martyrdom.

He gave himself to the church of God by consecration. All the powers of intellect, of emotion, of will and energy; all his gifts and graces; all his time and energy, were dedicated to the church for God's glory. And his abilities were not small. Tho a peasant's son, he enjoyed every educational advantage. Only two years after graduating from the University of Prague, he was made a professor at his

*alma mater*, then dean of the Philosophical Faculty, and finally rector of the University. He was a *litterateur* of great merit. His improvement of the Bohemian language was permanent; his writings remain classics to the present day. That he was a gifted orator is proved by his extraordinary success in the pulpit. Such a man could have won a name and fame in the educational world, but he gave himself to the church.

His energy was irresistible. He was not a reed shaken with the wind. Strength of will and of purpose was his, and iron determination. Disappointment and opposition only made him more unyielding. That energy would have crowned with success any effort at personal enrichment, had he chosen some commercial pursuit, but he gave himself to the church.

He gave himself to the church for his own individual soul-culture and for the edification of hearts longing for the light of truth and the love of God. In those dark days a corrupt clergy gave to members of the body of Christ no pastoral oversight, no thorough religious instruction, to the disconsolate and sad no sympathy and comfort. The heart of Huss burned within him for the sheep without a shepherd, and longed to break for them the Bread of life.

His careful and enthusiastic study of the Bible enabled him fully to realize the twin purpose of dedication. His views became more and more evangelical, tho reared in Romish error. "As regards the Bible, its divine origin, power and sufficiency, and the fact that it has been given for the salvation of man captivated his whole heart."

Because his own heart was filled with divine grace, his ministry in the Bethlehem Chapel at Prague was unusually acceptable to the people. He preached the simple Word of God so simply that even the simple could understand. Very powerful was his rebuke of sin; most tender his testimony to the grace of God; most solemn his plea for the conversion of the sinner. And the Word of God did not return void. The unction of the Holy Spirit rested upon it; souls were saved, and an evangelical movement started which remains to this day, and exerts a powerful influence for good.

Huss also gave himself to the church by immolation. Even as the Master, after His public ministry as teacher and example, entered upon His passion as the Lamb of God, so also Huss, His servant, "followed His steps."

The stormy academic debates at the university over the writings of Wycliffe were soon followed by personal persecution. His reformatory work, his scathing attack upon the priests,—reminding us of the Master's denunciation of the hypocritical scribes and Pharisees,—his bold denunciation of the shameful traffic in papal indulgences, brought upon him the violent hatred of the so-called "holy father" and all his minions. Various efforts to excommunicate him failed, because of the support of powerful nobles in Bohemia. Finally, however, Rome employed the most powerful weapon it possessed in those days—a weapon which largely has fallen out of its grasp—the terrible interdict. The whole city of Prague was interdicted as long as it would harbor the arch-heretic. In order not to cause suffering to the entire town, Huss went into voluntary exile. He preached in forest and field, and devoted much time to literary work.

His horrible sufferings during the weary months of the Council of Constance, in filthy subterranean holes and in cold cells perched upon the top of towers, no pen can depict. A recantation would have been hailed with delight by his persecutors, and would have saved him from persecution instantly. But his love for Christ and the church impelled him to remain faithful even unto death. He died on the 6th of July, 1415.

May this noble example impel us to consecrate ourselves to God and His church, even to the point of sacrifice.—*Moravian*.

**Missionary Jubilee.**—The last General Conference of the Methodist Episcopal Church decided to celebrate, next year, the fiftieth anniversary of the inauguration of the North India Mission, by Dr. Wm. Butler, in 1856. As one note of thanksgiving, it is designed to raise, in the meantime, \$250,000 for the

more aggressive prosecution of the work in that field. A commission of twenty-five ministers and laymen have been appointed to make arrangements for a suitable jubilee celebration somewhere in the United States in the autumn of 1906. As the interest of one mission field is, or should be, the interest of all, it is thought that the general agitation of this movement will awaken a more intense missionary interest for the entire world.

#### A CALL TO THE CONVERTED.

[From an Appeal by the Andrew and Philip Society, Washington, D. C.]

THE day is gone by when the world is going to the church for the Gospel. The time has come when the church must carry the Gospel to the world.

The church member who is not an evangelist is missing his opportunities and mistaking his calling. It is not necessary that all should address audiences. The quiet evangelism which makes no parade of its purposes, plans, or doings, is often wonderfully effective.

It has been estimated that if there were only one Christian in the world, and he worked a year and won a friend for Christ, and if these two continued each year to win another, and if every man thus led into the kingdom of Christ led another every year, in thirty-one years every person in the world would be converted.

As Drummond so truly declares, "Every atom in the universe can act on every other atom, but only through the atom next it. And if a man would act upon every other man he can do so best by acting, one at a time, upon those beside him."

If you have found Christ, go, like Andrew and Philip, and tell some one else about Him; that He came to "save His people from their sins;" that there is none other way of salvation. He is "the Way, the Truth, and the Life." "Believe on the Lord Jesus Christ, and thou shalt be saved."

The greater portion of the people seldom, if ever, enter a church. Especially is this true of the working classes. We must wake up to the painful fact that a large part of our population has drifted entirely away from the old views of truth and duty, and the only way to reach them is to carry the Gospel to them where they are.

For the earnest Christian who knows the value and joys of salvation there are various ways of winning souls, and one most excellent, efficient way is the judicious use of choicest tracts and most select cards and leaflets.

Many a soul, after sermons had failed, has been awakened and enlightened by reading one of these silent messengers.

Richard Gibbs wrote a tract entitled "The Bruised Reed;" a tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote "A Call to the Unconverted."

Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Religion in the Soul." It fell into the hand of William Wilberforce, the great emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Before 1849 as many as four million copies were circulated, and it has testified for Christ in over fifty different languages.

Before he died Dr. Chickering, author of the Christian Life Card, had the names of over 1700 who had written or told him they attributed their conversion, mainly to that leaflet.

He was also told by a physician that in three different cities, at intervals of about a year, some one put into his pocket without his knowledge, a little blue card containing the words, "Have you a home in heaven, where the angels are?" etc. The first two cards set him thinking, but the third, coming soon after he had lost his mother, led him to Christ.

No one of the three people knew that they were supplementing each other's work, and yet they were.

We shall never know all the good which comes from this kind of silent preaching, but we know enough to make it almost criminal for us to neglect it.

There are many ways in which tracts may be used. Enclose them in letters, circulars, packages, and

library books. Lay them on the table in your parlor and guest chamber. Toss them into the saloon. Use them at the entrance and on the outside of fairs, races, circuses, and theaters. Leave them in the cars or hotels. Give them to the bootblack or newsboy. Drop them at the doorstep or sidewalk. Give them to the postman, the policeman, the meatman, the milkman. Enclose them in parcels of merchandise from your store. Give them to your customers, your neighbors, and your employees in city, town, and country. Give them to the boys and girls as they go home from school, and to the operatives going to and from the factory.

Leaflets sometimes open the way for conversation, and often they are better than spoken words; besides, you can send these messengers to places where you can not conveniently go yourself, and a regular, constant habit of sending them by mail would be the means of turning many sinners to salvation.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

#### OUR WORK AND WORKERS.

SIX members were added to the church at Groton, S. D. at the last quarterly-meeting.

AT the last quarterly-meeting of the church at Webster, S. D., six new members were added.

NEBRASKA CONFERENCE has undertaken the support of Miss Amanda Van Scoy as a missionary to China.

A CHURCH of ten members has been organized at Cadott, Wis., by Brother C. McReynolds, president of the conference.

AT the last quarterly-meeting of the church at Flintville, Wis., two persons were baptized by Brother J. S. Shrock.

JULY 22 five persons were baptized at Royal Center, Ind., where meetings were held by Brethren J. C. Harris and B. Hagle.

ON the 8th ult., a church of twenty members was organized at Wilson Creek, Wash., by Brethren H. J. Schnepfer and C. F. Knott.

SEVEN persons recently took their stand for the truth at Burleson, Texas, where Brother W. A. McCutchen had been holding meetings.

TWO PERSONS were recently baptized, as partial fruit of meetings being held at Kewanee, Ill., by Brother E. A. Curtis and Brother Wood.

A REPORT in the Reporter, by Brother L. E. Suffcool, notes the baptism of five persons at Eagle River, Wis., three of whom were church-school children.

THE general camp-meeting of New York Conference will be held September 7-17, at Phelps, sixty miles west of Syracuse, and forty-three miles east of Rochester.

THE Welcome Visitor reports thirteen converts at Medina, Ohio, where Brethren W. E. Bidwell and G. P. Gaede have been laboring. They desire a church organization.

THE local camp-meeting held at Newfolden, Minn., July 10-16, is reported to have been a profitable occasion. Five young people were baptized by Brother P. A. Hanson.

AT Saginaw, N. D., July 2, a church of twenty-one members was organized by Brother A. E. Christian. This was the result of six weeks of labor. Others have united since.

IN connection with meetings held at Senjen, Minn., by Brethren George L. Budd and Albert Olsen, seven converts were recently baptized. A church building has been completed at that place.

A SUCCESSFUL camp-meeting at Santa Anna, Texas, is reported in the Record by Brother T. W. Field. Fifteen persons were baptized, and some others decided to observe the Sabbath of the Lord.

THE organization of a church of nine members at Six Points, Ohio, is noted in the Visitor by Brother H. H. Burkholder, president of the conference. This was the fruit of labor by Brethren F. M. Fairchild and R. B. Thurber.

WRITING from Gland, Switzerland, Brother Jean Vuilleumier says: "We have just had our Swiss and Latin Union camp-meeting on our new sanitarium grounds. Spain, Portugal, Italy, and Belgium were represented by the workers in these fields. Algeria is to be entered at once. All are of good courage."

ON the 10th inst., Brother O. A. Olsen and family, and Prof. L. A. Hoopes and family sailed from San Francisco, on the steamer Sonoma, for Australia. Brother Olsen goes to take charge of the Australasian Union Conference, and Professor Hoopes to connect with the Avondale Academy at Coorabong, N. S. W.

REPORTING to the Recorder concerning the camp-meeting at Sun River, Mont., Brother J. A. Holbrook says: "About twelve of our young people have yielded to the Lord, and about the same number of outside people have said that they would keep all the commandments of God." A report in the Bivouac says that fourteen were baptized.

AS A result of meetings held at Elk City, O. T., by Brethren A. E. Field, E. L. Maxwell, and J. B. Hampton, after the camp-meeting, ten members were added to the church. Others have accepted the Sabbath who have not yet joined the church. Eight had been baptized during the camp-meeting. Funds are being raised to build a house of worship.

A CARD from Brother W. R. Beatty, dated Vancouver, B. C., August 7, says: "Our missionaries returning to their fields in the Orient got off safely this afternoon. In the party are Brother J. N. Anderson and Miss Amanda Van Scoy for China, and Brother F. W. Field and Dr. Maria Edwards for Tokyo, Japan. The latter goes on a visit only. They sailed on the C. P. R. liner Tartar."

A BRIEF call from Brother J. N. Anderson at our office, on the 1st inst., brought us in refreshing personal contact with our missionary to China, whose encouraging reports have interested the readers of the SIGNS in the past. He came to America to attend the General Conference, and is now on his way to his chosen field of labor, headquarters at Canton, China. He left a number of illustrations, which will, from time to time, be reproduced in the SIGNS.

OF the camp-meeting at Wetaskiwin, Alberta, Canada, Brother J. W. Boynton writes: "We had a real good spiritual meeting. The attendance was about ninety, nearly double that of last year. Eight souls were baptized, and some others desired baptism but were compelled to go home on account of sickness. Brethren R. W. Underwood and J. S. James were with us and gave good help. After camp-meeting they went with me to Leavings, where we organized a church of twenty-five members. Nine were baptized there, and more expect to be in the near future. I am now at Edmonton, where we have the tents up for a series of meetings."

AS IN the days of the apostles, the spirit mediums of the present day are sometimes bold enough to try to inject their doctrines into places where the truth is being taught. Brother G. W. Reaser writes to the Pacific Union Recorder concerning a recent instance: "The tent-meetings in Los Angeles have been attended of late by a number of Spiritualists, who came to oppose the truth. One of these opposers was a woman who was ordained to the ministry in the Methodist Church, but who is now a Spiritualist medium. Two evenings she stepped upon the platform and stated her views to the audience. On being questioned by the ministers in charge of the work, the darkness and Satanic origin of Spiritism were made manifest, and a glorious victory was gained for the truth." We need not be surprised that even ministers of the Gospel are sometimes deceived by this delusion; for "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

#### THE NORTHWESTERN LINE RUSSIA-JAPAN ATLAS.

Send ten cents in stamps to R. R. Ritchie, No. 617 Market Street, San Francisco, for Russo-Japanese War Atlas, issued by the Chicago & Northwestern Railway, three fine colored maps each 14x20, bound in convenient form for reference. The Eastern Situation shown in detail with tables showing relative military and naval strength and financial resources of Russia and Japan.

ABIDING SPIRIT.—By the late Mrs. S. M. I. Henry. The object of this book is to show the necessity of having the help of the Holy Spirit in the performance of the common and every-day duties of life. Plain, cloth . . . . . 40c.  
Gilt edges . . . . . 75c.  
Address PUBLISHERS OF THIS PAPER



## BEAUTIFUL HANDS.

BY FRANCES EUGENIA BOLTON.

THEY were beautiful hands, the artist said.  
They were shapely and soft and white,  
Dimpled and taper, and tipped with red,  
And they glittered with jewels bright.  
The artist modeled, the lover pressed,  
"They were made," he said, "to be soft caressed,"  
They were beautiful hands.

They were beautiful hands, the angels said.  
They lay in a casket plain,  
Wrinkled and aged and calloused and dead,  
They had labored in sorrow and pain.  
Lifted burdens, nourished and blest,  
And they lay unadorned in silent rest,  
They were beautiful hands.

Suddenly up at the throne, it seemed  
These hands were side by side,—  
The white and dainty, all jewel-gleamed,  
The old, and unglorified.  
At the gaze of the angel the jewels were paste,  
And the beautiful hands turned to hideous waste,  
No more beautiful hands.

But O, how the plain old hands grew fair!  
White, more shapely, fresh and fine,  
And they rippled the strings of a harp, and rare  
Was the music they made divine.  
And it seemed that an angel sang sweet above,  
Beautiful hands do the deeds of love,  
They are beautiful hands.

## EDUCATION IN THE HOME. NO. 15.

BY MRS. L. D. AVERY-STUTTLE.

WE had thought to resume our readings on the Sabbath question to-night," continued Brother Hartman, "for, altho there is much more which might be brought forward in proof of the immutability of God's law and the sacredness of His holy Sabbath, still we must give room for individual study and research. So, if there are any other questions in the minds of those present, please speak of them; and we will try to answer; and if we find ourselves unable to do this, we will study them with Bible in hand, until, with the Lord's help, we are able to make them plain."

Mr. and Mrs. Wilbur looked hard at each other, and Mr. and Mrs. Jones only smiled and nodded, but no one spoke a word for some time. Finally Walter Grey said earnestly:

"I'm nothing but a boy, Mr. Hartman, but there is one more thing I'd like to have studied, and that is the objection that I've often heard my father make; that the entire Ten Commandments were abolished at the cross of Christ."

"I am glad, my lad, that you have sufficient interest in these readings to bring up questions like this, which you would like better to understand. There was, of a truth, a law which was abolished at the cross; but that law was done away because it only commanded the observance of those ceremonies which pointed forward to Christ. So that when type met antitype at the cross, of course there was no longer any need of the continuance of the type, or shadow. Walter, will you please read Eph. 2:15?"

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances."

"You see," continued Brother Hartman, "that this verse makes it plain that it was not the moral law which perished at the death of Christ."

"Can you give us an example of any ordinance, or ceremony, which was done away?" questioned Mr. Jones.

"Certainly; circumcision is one example. The great trouble between Jew and Gentile was regarding this rite. Then, the eating of the Passover was another ceremony which was done away when the true Passover, Christ, was crucified. Gal. 6:15 is quite plain with reference to circumcision; will you kindly read the text, Mr. Jones?"

"For in Christ Jesus neither circumcision avail-eth anything, nor uncircumcision, but a new creature."

"There is another text," said grandma, "that is to the point, in 1 Cor. 7:19. I would like to hear Mrs. Wilbur read the verse."

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

"But just think, Walter," said John, "what a fearful condition we would all be in, if the moral law were not now in force. Why! what a world it would be!"

"That's true," replied Walter. "I suppose it is very necessary to have a law, or even theft and murder would call for no punishment, and must be tolerated; somehow I never thought of it in just that way before."

"How long did God declare that His holy law should endure? Beth, you may read Matt. 5:18. Grandma will find the place for you."

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

"Walter, will you please read Rom. 5:13?" and the lad smiled as he read the text:

"For until the law, sin was in the world; but sin is not imputed when there is no law."

"As much as to say," interrupted Sister Hartman, "that even before the giving of the law upon Mount Sinai, there must have been a knowledge of God's holy law in the earth; indeed; there can be no such thing as sin, without a law which forbids that sin."

"Elsie, do you believe that the ancient Sabbath of Jehovah will be observed in the redeemed state?"

"I believe it will, father."

"You do!" exclaimed Mrs. Wilbur. "Well, surely, this is a new idea to me. Where do you find the Bible for that, Elsie, may I ask?"

"I learned it by reading the last chapter of Isaiah, verses 22 and 23. Please turn and read them, Mrs. Wilbur," replied Elsie; and as Mrs. Wilbur turned to the text in question, she could not help wondering how she had closed her eyes so long to one of God's commandments.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

Tears were in Mrs. Wilbur's eyes before she had done reading. "How can we expect to have the privilege of keeping God's Sabbath above, if we have refused to keep it upon earth?" she said.

"I am afraid we can not," replied Sister Hartman, "after we have once seen and acknowledged the claims of the Sabbath, and been fully enlightened."

"Now," said Brother Hartman, "if there are no more questions on this subject, we shall proceed to the consideration of others. But I have been thinking that it would be a fitting close for this portion of our study to ask grandma to tell us about the first Sabbath she ever kept, and how she came to keep it. I have often heard her repeat the story, and it never loses its interest to me."

At mention of a story, Billy Black leaned eagerly forward and fixed his questioning eyes upon

Grandma Hartman, who smiled upon the lad kindly as she said, "Would you like to hear a tale of olden times, my boy?"

And Billy, to whom a story possessed as much interest as a song, answered promptly, "If you please, ma'am."

"Very well; tho even after so long a lapse of years my cheeks burn at the remembrance of my own wilfulness and hardness of heart."

"O Grandma Hartman!" exclaimed Beth, "You were never hardhearted, was she, papa?"

"I have never thought her so, dear; but at the time of which your grandma speaks, I was a very little boy; so that I have no remembrance of the incident she will relate."

(To be continued.)

## DANGER OF CHEWING GUM.

THE following note from *The Hospital* is especially interesting as controverting the principal claim of the advocates of gum—namely, that its use aids digestion by stimulating the flow of saliva. Says the journal:

"Attention has been called to the dangers attending the sale of 'chewing-gum' by an inquest which has been recently held at Lincoln on a child about seven or eight years old, who died after eating this substance, which it not unnaturally imagined was a sweetmeat. We would point out, however, that besides such risks as this, the habit of masticating this filthy compound of flavored India rubber is undoubtedly a cause of much dyspepsia. The constant titillation of the salivary organs kept up by chewing this stuff not only causes a drain of saliva, which is most wasteful, but what is more serious still, in consequence of the frequently repeated stimulation to which these organs are thus exposed, they fail to respond to the normal excitation which ought to rouse them to action when food is taken. A constant dribble of salivary secretion is substituted for the healthy flow which should occur only at meal times. The glands fail to respond to any stimulant less potent than the peppermint, aniseed, or other constituents found in chewing-gum; and the more insipid foods, such as bread and other starchy compounds, pass into the stomach unchanged. This is disturbing to digestion at its very commencement, and it is extremely probable that the indigestion for starchy substances, which is so commonly met with at the present day, is largely due to the waste of saliva caused by smoking and the constant chewing of various substances, which we see going on all around. The chewing of gum is thus not only a nasty habit, but it is provocative of ill-health. Unfortunately, when 'chewing-gum' is sold in the form of a sweetmeat it may cause still more serious consequences, being apt to be swallowed by children, who, like their first parents, when they see that it is apparently good for food and pleasant to the eyes, are undeterred by the superscription, 'not to be eaten.'"

## CHAPERONING BOYS.

WE chaperon our girls, and carefully guard them against unworthy boys, but we leave the boy to choose for himself his associates and his achievements.

Girls are naturally winsome, gentle, companionable. They win their way in homes and hearts. But the boy, noisy, awkward, mischievous, is invited into few homes, and feels none too much at home in his own.

About the only door that swings with sure welcome to the boy, about the only chair that is shoved near the fire especially for the boy, about the only place where he is sure of cordial greeting, is where he ought not to go.

It is one of the hardest things in the world to get hold of a boy—to get a sure grip on him. He is hungry for companionship, and he will have it. You can't chain him away from it. He wants the companionship of boys, and nothing will take its place. If the crime of selfishness has so encased your heart that the joys and hopes of your boy can not enter into it, the boy is to be pitied, but so are you.—*Chicago Journal*.

CONCERNING PITCAIRN.

No. 9 Oriel Chambers, Water St., Liverpool.  
March 29, 1905.

PACIFIC PRESS PUB. CO.,  
Mountain View, Cal.

Dear Sirs: Many thanks for your letter of the 10th, and for the book, "Story of Pitcairn," which will be most useful. Miss Young wrote me from Mangareva, one of the Gambier Islands, to say that she had gone on a little expedition to meet some missionaries, and had decided to wait for the little Cutter's return, but the boat never came back. Upon arrival at Pitcairn it was blowing too hard to land; the boat appears to have dragged her anchor, and when about eight miles from shore she was capsized by too heavy seas. One man was asleep below and was drowned. His fellow watchman got up somehow through the inrushing water, and he and the two men on watch on deck got into a little scow which the cutter carried, and reached the shore.

The Government had loaned them 200 pounds (\$1,000) toward the last boat, but that money was still unpaid, and altho the Treasury have wiped off the debt, they decline to lend any more. It is very uncertain what I may be able to do in the way of getting subscriptions. Can you help me to raise more money, or can you find out or me what a well-fitted boat of thirty tons could be obtained for at San Francisco?

I suppose poor Miss Young is still at Mangareva, altho she may have gotten to Papeete, Society Islands. I am writing to our consul there and also to our consul in San Francisco. It might be well in case you take any action to communicate with the latter, so as to prevent our efforts overlapping each other.

Yours most truly,  
(Signed) EDWARD STUBBS,  
Captain Royal Navy.

The Sabbath-school lessons have been discontinued. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Mountain View, Cal. The Sunday-school lessons will continue.



LESSON 10.—SEPTEMBER 3.—THE CAPTIVITY OF JUDAH.

Golden Text.—"Be sure your sin will find you out." Num. 32:23.

Lesson Scripture, 2 Chron. 36:11-21, A. R. V.

(11) "ZEDEKIAH was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem; (12) and he did that which was evil in the sight of Jehovah his God; he humbled not himself before Jeremiah the prophet speaking from the mouth of Jehovah. (13) And he also rebelled against King Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart against turning unto Jehovah, the God of Israel. (14) Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah which He had hallowed in Jerusalem. (15) And Jehovah, the God of their fathers, sent to them by His messengers, rising up early and sending, because He had compassion on His people, and on His dwelling-place; (16) but they mocked the messengers of God, and despised His words, and scoffed at His prophets, until the wrath of Jehovah arose against His people, till there was no remedy.

(17) "Therefore He brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or hoary-headed; He gave them all into his hand. (18) And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king, and of his princes, all these he brought to Babylon. (19) And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. (20) And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia; (21) to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths; for as long as it lay desolate it kept sabbath, to fulfil threescore and ten years."

SUGGESTIVE QUESTIONS.

(1) How old was Zedekiah when he became king? How long did he reign? Verse 11. Note 1. (2) What was the character of his reign? What charge is specially brought against him? Verse 12. Note 2. (3) What shows his treacherous disposition? What else is shown by his rebellion against Nebuchadnezzar? Verse 13. Note 3. (4) What is said of the character of the priests and people? Verse 14. Note 4. (5) How had God shown His mercy to His people? Verse 15. Note 5. (6) How had they received His appeals? Verse 16. Note 6. (7) What was the judgment upon the people because of this apostasy? Verse 17. (8) What was done with the vessels of the Lord's house? Verse 18. (9) What was done to the temple and city? Verse 19. (10) What was done with the people who were not killed by their enemies? Verse 20. (11) What was fulfilled in all this? What was made up to the land? Verse 21. Note 7. (12) How do present-day conditions compare with those preceding Judah's captivity? Note 8.

NOTES.

1. Zedekiah was the twentieth and last ruler of Judah. He was made king by appointment of the king of Babylon, who had deposed Jehoiachin, and carried him to Babylon. Of Zedekiah the Lord spoke by Ezekiel the prophet: "Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:26, 27. So we may know that there will be no more kingdom of Israel until the "Lion of the tribe of Judah" shall reign in person. When the "diadem" and the "crown" shall be restored to Israel, the natural seed, as such, will have no part in it. See Rom. 2:28, 29; Gal. 3:27-29; Phil. 3:3.

2. The king was a weak-minded man; he would confer with Jeremiah in secret, but, through fear and through illusive hopes, he could not bring himself to the point of yielding. Jer. 38:14-28.

3. Instead of yielding to Nebuchadnezzar, as the prophet advised, Zedekiah had actually rebelled against him, after having taken an oath before God to be subservient. This oath was probably taken at Babylon, when, in the fourth year of his reign, he had been taken to Babylon for some purpose not directly stated. Jer. 51:59. Zedekiah's rebellion against Nebuchadnezzar is reckoned as rebellion against God; for Nebuchadnezzar, altho a heathen, was now the recognized servant of God. Jer. 25:9. God's people having become worse than the heathen, were now subjected to heathen rule.

4. The fact that the chief of the priests and the people had turned to heathen worship had much to do with Zedekiah's course. He wavered between their influence and the counsel of the one prophet in Jerusalem who, under all circumstances, had the courage to stand firmly on the Word of God.

5. The Lord's patience with Israel is illustrative of His long-suffering patience with His erring children in all ages. God "doth not afflict willingly nor grieve the children of men" (Lam 3:33), but sometimes it becomes necessary to quite severely chastise the persistent disobedience of the child that he may learn from experience the sinfulness and the consequences of his course. See Heb. 12:5-11.

6. "They mocked the messengers of God."—Jeremiah was imprisoned, beaten, and threatened with death, while Urijah was put to death. Jer. 26:20-23. This was principally through the instigation of apostate prophets and priests, as most religious persecution comes from the influence of intolerance on the part of the ministry and church officials. "No remedy."—That is, there was no remedy for that generation; so they must be made an example for future generations. Rom. 15:4. And Solomon had put it on record that "he, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1. See also our Lord's arraignment of the Jews of His day. Matt. 23:29-36.

7. The Word of the Lord always finds fulfilment, for the reason that it "endureth forever." Isa. 40:

8; Luke 16:17; 1 Peter 1:25. All this calamity upon the people was foreshadowed by the Lord when Israel was yet in the wilderness. Lev. 26:14-35. The land to enjoy her sabbaths for seventy years was because of the neglect to obey the law that the land should rest every seventh year.

8. The following truthful presentation of present-day conditions shows that the Lord's professed people have no just condemnation of those in the past. "Satan exults at his success in controlling the minds of so many who profess to be Christians. He has deceived them, benumbed their sensibilities, and planted his hellish banner right in their midst, and they are so completely deceived that they know not that it is he. The people have not erected graven images, yet their sin is no less in the sight of God. They worship mammon. They love worldly gain. Some will make any sacrifice of conscience to obtain their object. They love the things of this world, and have fellowship with the works of darkness. They have pleasure in unrighteousness. They have not love toward God, nor love for their neighbors. They are idolaters, and are worse, far worse, in the sight of God than the heathen graven-image worshippers who have no knowledge of a better way."

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Yes, God wants us all to do something; but, first of all, it is essential that we be something. "Be strong in the grace that is in Christ Jesus," who says, "Without Me ye can do nothing."

To decide from one's own concept as to what truth should be, rather than to accept what it is from the standpoint of the Word of truth, is the bane of human criticism. It is making oneself the standard, instead of being governed by the word of wisdom. Christ is the truth, and only through belief of His Word—not through criticism of it—can any one find truth. Ultra-criticism of the Word often obscures its obvious meaning; it darkens the vision of the critic, and misleads those who are inclined to trust in human wisdom for a knowledge of the truth.

The urgency with which many people press the one point of polygamy in objecting to Mormonism would lead to the supposition that in everything else the great deception is acceptable to them, or would not be specially criticized, were polygamy out of the way. Polygamy is, without question, as black as any foe could possibly paint it; but the whole Mormon system is a travesty on Christianity; the whole machination is a scheme to be a law unto itself. It was so before the adoption of polygamy, as well as afterward, and it would be none the less so with polygamy abolished. It is simply a great autocratic political organization, with religious pretension for a cloak. The admission of Utah into the Union on the condition that the Mormons abolish polygamy, was an acknowledgment that the upas tree would be harmless, if one branch were cut off. It is the culti-

vation of a huge church-and-state autocracy in the land, dominated by a few lords of the manor, whose venality is manifest from every point of view and in every fundamental principle, that constitutes the danger of Mormonism to the Republic. Mormonism is working insidiously, and with more progress than is generally realized, to gain the balance of political power in other states besides Utah; and wherever it may succeed the sequel will prove that the system is just as vicious without polygamy as with it. It is not wisdom to practically indorse the wicked system by contending against one particular feature, as tho that were all that is bad about it.

OUR FORTHCOMING SPECIALS.

THE SIGNS OF THE TIMES is set for the purpose of giving the last Gospel message of Revelation 14 to the world. And it gives it week by week, number by number. Yet that message is so broad, so comprehensive, that it is impossible to scarcely more than touch it in one issue. In fact, it takes an entire volume of the paper to develop that great message at all adequately.

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1. The Sure Word of Prophecy and Christ's Coming.
2. The Sanctuary, The Gospel in Type and Antitype.
3. The Law, the Gospel, and the Sabbath,—“The Whole Duty of Man.”
4. The Church Triumphant.

The above titles express only a part of that which each number will contain. Here is a suggestive list of the main articles so far as developed:

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- II. THE SANCTUARY,—THE GOSPEL IN TYPE AND ANTITYPE.
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  2. The Sanctuary and Its Lessons.
  3. The Priesthood in Type and Antitype.
  4. The Day of Atonement and the Judgment.
  5. The Wonderful Book—The Seven Seals.
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  7. The Great Apostate Powers, Revelation 12 and 13.
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  6. Principles of Babylon in Succeeding Ages.
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  3. Spiritual Gifts.
  4. The Apostasy.
  5. The Great Center of Sanctuary Service.
  6. The Seal of God—Sabbath Restored.
  7. God's Last Great Protest.
  8. A Church Restored, and Triumphant.

Besides these our Home department will be full of precious instruction. There will be Bible-Readings, poems, music, if there is room, many illustrations. Each number will have a specially-prepared front-

page cover-design, attractive and appropriate to that issue.

This series ought to have a circulation, at the least calculation, of half a million. More about it in the future.

“DECEIVING AND BEING DECEIVED.”

An apostle assures us that in the last days "evil men and seducers shall wax worse and worse, deceiving and being deceived." There is oftentimes less of rough crime, but also less of morality. In his address to the merchants' Protective Association the other day, District Attorney Jerome, of New York, said:

We are developing a subtler form of crime than any our fathers knew. In the olden days criminals moved along the line of knock down and take. Nowadays robbery has a more commercial aspect. This change is not being met by a corresponding development of laws to punish commercial crimes. The moral sense of most people is governed by the statute books. Thousands of us are blind on our moral side. Too many men do not know that they are doing an immoral thing until it is pointed out to them as a felony on the statute books.

What a commentary this is on the preaching and the religion of the day. Men ought to be able to discern morality, to shun an immoral thing, without the instruction of a law with a temporal-penalty lash. If men knew more of Christ's Gospel which reveals the holiness of Sinai's law, there would be less need of laws against crime, and Mr. Jerome would not have occasion for such a speech. Men are partial in God's law, or are neglecting or rejecting it. Conscience is left without a standard; and therefore, in the words of Christ, lawlessness abounds. Matt. 24:12-14.

A Reason of Loss of Power.—Here is an extract from a letter written to a religious paper by a lady who writes of her unconverted brother, whom she induced to attend church:

"Afterwards, the minister kindly welcomed and spoke to my brother, and we hoped a profitable friendship would ensue. One evening he invited my brother home to supper. On returning, he said to me in a tone of peculiar surprise and disappointment, 'I suppose you know that your saintly Mr. B. is a smoker? He had a pipe with me after supper.'

"I can not of course explain why this injured his influence with my brother. I only know that it did, and from that time I could see that he ceased to regard him with the same reverence that he had for him at first. His interest in the services declined, and he slipped back to his former state of indifference."

A religious contemporary well remarks:

Some ministers claim (it is to be hoped for unselfish reasons), that to be smokers helps them to get in touch with young men. This may be true, but it will also result in destroying their power to do young men real good. When a sinner gets sick of the world, as sinners do, he turns for help to the one who is freest from the ways of the world.

How a Prominent Attorney Views the Situation.—At the annual convention of the New York State Bankers' Association, held at Frontenac, N. Y., on July 13, former Assistant Attorney-General J. M. Beck, of New York, spoke on "Moneyphobia." He declared that the signs of the times indicated a growing feeling of social discontent, which found its chief expression in an indiscriminate attack upon wealth. He stated further that the agitation was not confined to the ignorant, the envious, or the malicious. The recent commencement season had indicated that the educated men were considering the moral aspects of business methods. Their speeches dwelt largely upon the evils of our times, and the decrease of morals, as exemplified in business transactions. Abuses of trusts had run riot; the rapid accumulation of wealth had bred a new kind of intoxication, and a weakening of moral responsibility. Sober, thinking men are recognizing the conditions, and are fearful because of the dangers lurking in them.

Religion is not within the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both.—James Madison. Every man is accountable to God alone for his religious faith.—George Washington.