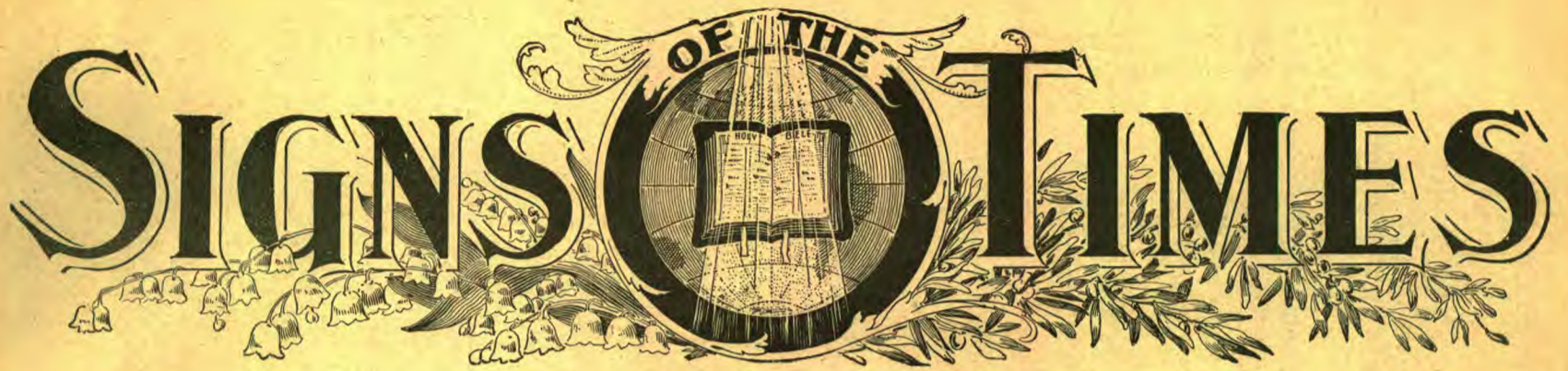


31/49

# SIGNS OF THE TIMES



## GOD'S LOVING-KINDNESS

(PSALM 36)

The transgression of the wicked saith within my heart, There is no fear of God before his eyes. For he flattereth himself in his own eyes, that his iniquity will not be found out and be hated. The words of his mouth are iniquity and deceit: he hath ceased to be wise and to do good. He deviseth iniquity upon his bed; he setteth himself in a way that is not good; he abhorreth not evil. Thy loving-kindness, O Jehovah, is in the heavens; Thy faithfulness reacheth unto the skies. Thy righteousness is like the mountains of God; Thy judgments are a great deep: O Jehovah, Thou preservest man and beast. How precious is Thy loving-kindness, O God! And the children of men take refuge under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou wilt make them drink of the river of Thy pleasures. For with Thee is the fountain of life; in Thy light shall we see light. O continue Thy loving-kindness unto them that know Thee, and Thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked drive me away. There are the workers of iniquity fallen; they are thrust down, and shall not be able to rise.



SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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

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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."

Volume 31. Number 48.  
For Terms, See Page 2.

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MILTON C. WILCOX, - - - - - EDITOR.  
C. M. SNOW,  
W. N. GLENN, } - - - - - ASSISTANT EDITORS.  
A. O. TAIT,

## THANKSGIVING.

IT is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High; to show forth Thy loving-kindness in the morning, and Thy faithfulness every evening." Such expressions as this make our one-day-in-the-year of national thanksgiving, with its varied demonstrations of self-gratification, seem decidedly insufficient. Nevertheless "it is a good thing to give thanks unto the Lord" even for one day.

If the people all over the land would really engage in thanksgiving for one day, it would open the way for the Spirit's work upon hearts to an extent never before known. There would be a humiliation of heart before God, a confession of sin, a righting of wrongs, a restitution of ill-gotten substance, a breaking of yokes and shackles, a reconciling of enmities, and a general outburst of charity for all men, such as the country never has experienced. All these things are involved in true thanksgiving on the part of a sinful people.

THANKSGIVING means much more than a slaughter of turkeys, with gambling for their carcasses, a popping of corks, a gormandizing dinner, a night of revelry, and a busy day for the guardians of the peace—all to be followed by a day of physical debility and feelings of anything but thanksgiving. It means more than a general relaxation of business restraint, a day of jubilation, a day composed of two parts religious meetings—in which we have

much of self-praise for what we have accomplished in the past year—to ten parts sensual pleasure, and the whole spiced with debauchery.

THE thirtieth day of November will give the people of these United States an opportunity to express their ideas of what thanksgiving means to them. We offer a suggestion, taken from the ninety-fifth psalm: "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with *thanksgiving*, and make a joyful noise unto Him with psalms.

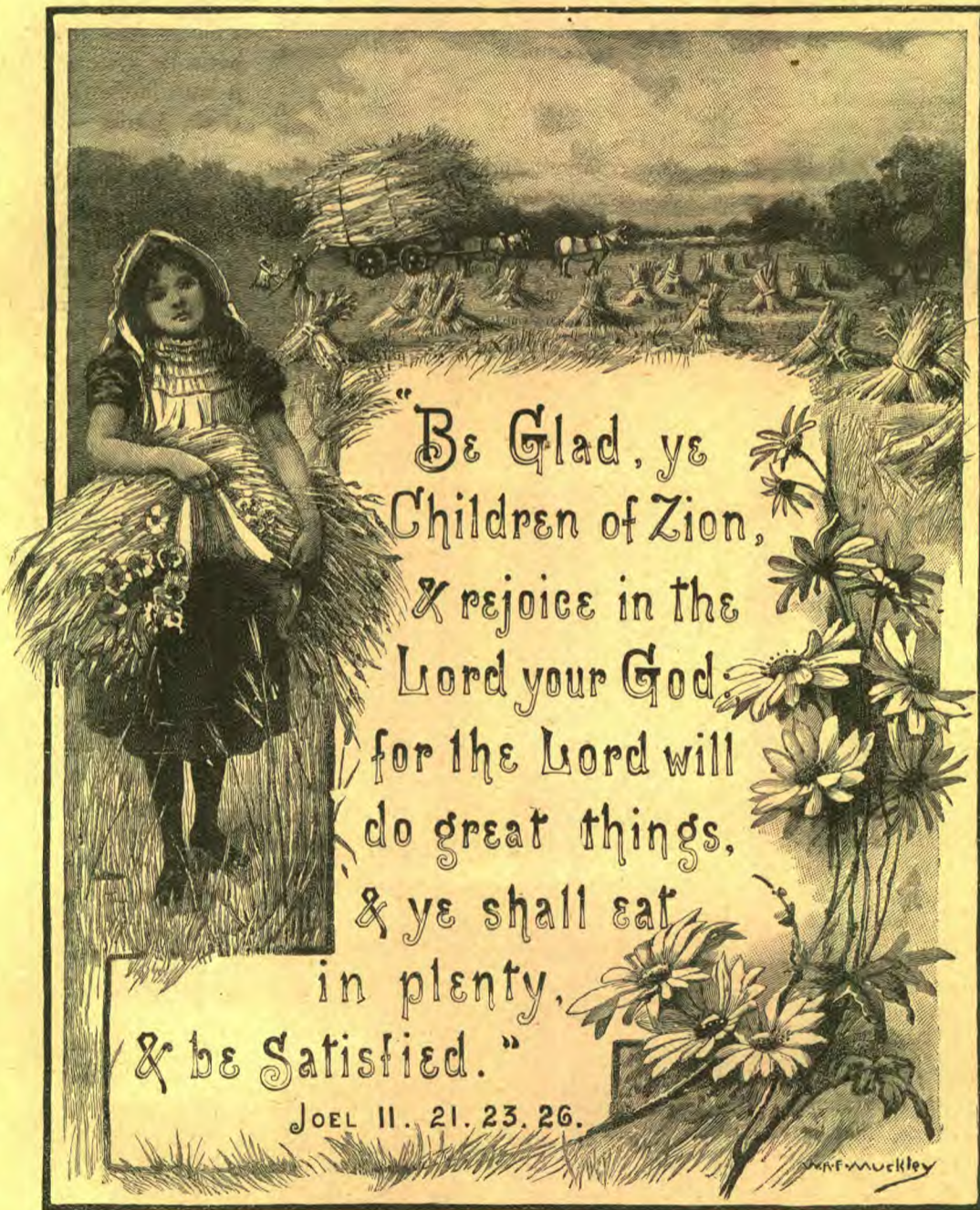
THE President's proclamation, which appears on page 7 of this paper, is a good expression of the idea of a thanksgiving *day*; it is the best that has been issued for many years by any executive. It is true that no nation has more, or as much in some respects, to be thankful for than the United States of America; yet no people ever were more prodigal of the gifts of God than those of this highly-favored land. We have been even reckless of our fertile lands, in allowing them to pass into the hands of greedy speculators; wasteful of our protecting forests; neglectful of our great water ways, allowing them to become obstructed in various ways; we have become careless of our natural rights, yielding them to capitalists and politicians; and we have become especially regardless of our civil and religious liberties, which are rapidly passing from us by default of the people in the matter of zealously guarding them. In all this we have shown a spirit of unthankfulness, by manifesting a lack of appreciation.

IN a general way the President's proclamation gives us a comprehensive suggestion for thankfulness.

We would not discount it in the least, but would add the injunction of the apostle Paul, "In *everything* give thanks; for this is the will of God in Christ Jesus concerning you." As people in general "walk by sight," they have no idea of thankfulness excepting for things that appear to the natural eye. It requires the eye of faith to appreciate the goodness of

God in the as yet unseen things manifested through His Word. With a belief of His promises we may see grounds for thankfulness that far exceed the transitory evidences of temporal prosperity.

WHEN fleeing from Egyptian bondage, the children of Israel sang a song of thanksgiving



"Be Glad, ye  
Children of Zion,  
& rejoice in the  
Lord your God:  
for the Lord will  
do great things,  
& ye shall eat  
in plenty,  
& be Satisfied."

JOEL II. 21. 23. 26.

For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it; and His hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker."



after passing the Red Sea which they might just as well have sung on the other side of the sea, before the waters gave any sign of opening. The victory of faith is just as sure in the prospective as in the retrospective; and the thanksgiving of faith is not confined to the year's retrospect, it looks forward to the far greater things involved in the unfailling promises of God. Such a spirit of thankfulness will show forth the loving-kindness of God every morning, and His faithfulness every evening.

TRUE thanksgiving also implies rendering what is due to God. "Offer unto God thanksgiving; and pay thy vows unto the Most High; and call unto Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Ps. 50:14, 15. Surely there is before the people of this nation a day of trouble, for the mouth of the Lord hath spoken it. There is trouble before all the world. Will not the eye of faith look forward to this time and prepare for it by rendering to the Lord His due, and rendering thanks for the promise of deliverance in that time?

WE most heartily desire that the people of this great country may have an enlarged appreciation of true thanksgiving on the coming day set apart for that purpose. May it be more than a mere festival, in which the temporal gains of the past are enumerated. May our thanksgiving reach forward to the glorious possibilities for those who trust in the Word of God. Let us all "enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations."

G.

#### THE SCAPEGOAT.

MANY people hold that the "scapegoat," connected with the typical service of the earthly sanctuary, represented Christ. This error is so frequently expressed that a few words on the subject may be profitable.

The matter is connected with the service of the day of atonement, as described in Leviticus 16. After the high priest had made an atonement for himself and his house with the blood of a bullock, he was directed to take two goats and set them before the Lord at the door of the tent of meeting. Upon these he was to cast lots, "one lot for the Lord, and the other lot for the scapegoat." The margin for scapegoat is "Azazel," which both Jewish and Christian authorities define as referring to Satan.

Then the high priest was to "bring the goat upon which the Lord's lot fell, and offer him for a sin-offering." This goat that was offered, the one upon which the Lord's lot fell, represented Christ. It was "the sin-offering for the people." It was killed, and its blood was taken within the vail, and sprinkled before the mercy-seat and upon it, for the uncleanness of the children of Israel. This cleansing of the sanctuary was because of the sins which had been carried in by the high priest during the year and confessed before the Lord. The year's round of service represented the work of our High Priest in the heavenly sanctuary,

and the day of atonement represented the final judgment.

After the blood of the sin-offering was sprinkled upon and before the mercy-seat, underneath which was the ark containing the violated law, thus in type making an atonement for sin, there was another typical ceremony: "He [the high priest] shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it *from the uncleanness of the children of Israel.*"

We must bear in mind that the cleansing of the earthly sanctuary signified the removal of the sins confessed by the Lord's people and borne in there by the high priest. So it is in the heavenly sanctuary, where Christ receives our confession of sin. The final judgment of the righteous is the antitype of the cleansing of the earthly sanctuary on the day of atonement. So the cleansing of the heavenly sanctuary is the removal of the sins that have gone before by confession unto judgment. 1 Tim. 5:24.

After the ceremony of "reconciling," or cleansing, the holy place, and the tabernacle of the congregation, and the altar, the live goat was brought forward. The command was that the high priest "shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness."

This scapegoat, altho let go alive, was never heard of more. Evidently it perished in the wilderness. So it could not have represented the Lord Jesus Christ, who, altho He was put to death, appeared again on the third day and soon afterward took up His work as High Priest of the heavenly sanctuary. Even the man who led the scapegoat away to final destruction was obliged to cleanse himself and his clothes by thorough washing before he could re-enter the camp of the Lord's people.

In the type the sins that had been confessed before the Lord in the sanctuary were carried away to perish with the bearer; so in the antitype, the final judgment of the righteous, their sins will be put away forever. Ps. 103:12; Jer. 31:34.

Satan not only originated sin, but he is the instigator of all sin; therefore justice demands that he suffer for that which he caused those to do who afterward repented and were forgiven. Their being forgiven does not forgive him. When the heavenly sanctuary shall have been cleansed, by blotting out the sins of the penitent class, and these sins are removed by our great High Priest, He will lay them on the head of Satan, who instigated them. So Satan is the antitypical scapegoat, bearing those sins with him to his own final destruction.

G.

THE light from heaven can never lead astray.—*Maclaren.*

#### OUR EXAMPLE IN ACTIVITY.

A CLASS of literature has become very popular of late, which is but a revival of the religio-philosophical teaching of ancient heathenism. Books are written by the score expounding the mysterious intertwinings of humanity and divinity which finally terminate in man becoming god, and entering the realm of eternal cessation from all activity. It is a goal similar to that for which the Buddhist yearns—Nirvana.

But all these teachings based on human reasonings, pandering to the human desire for self-exaltation, and pointing to a glorious eternity of inactivity, are antagonistic to the spirit and principles of the doctrine of Christ and the example of the Father.

The Word tells us of the angels that they are "all ministering spirits, sent forth to minister for those who shall be heirs of salvation." To minister is to serve, to work for. He who is the greatest minister is the greatest server. They who have been permitted to look into heaven in vision have beheld there scenes of intense activity. Who can imagine a busier week than that which put into shape our solar system, bathed it in light, and filled it with life? Our God is indeed a working God. Christ said of Him and of Himself, "My Father worketh hitherto and I work." There is man's example.

There is a rest for the people of God, but it is not the rest of idleness or slothfulness. It is the rest of peaceful, harmonious, God-ordained activity in carrying out the beneficent commands of our Father. The true Christian has true rest in the midst of strenuous activity; peace in the midst of the world's turbulence and strife—all because he is trusting implicitly in the wisdom and mercy and power of God. That peace and that rest are foretastes of heaven, and come in their completeness when heaven shall have welcomed its loyal subjects home; when all sin and all suffering have been forever removed and the earth has been purified by the fires of God's cleansing.

God's command to His children is, "Go work to-day in My vineyard;" "Go ye into all the world, and preach the Gospel to every creature;" and that He Himself was not looking for any Nirvana is shown by the promise which He gave to His followers, "And, lo, I am with you always, even to the end of the world."

As Christ Himself was not rewarded without service, neither can His followers expect to be. "A place of reward in heaven presupposes a place of service on earth;" and that place of reward in heaven will not be filled by us unless the place of service on earth has been filled.

Every person of sound mind has his talent or talents. We can not afford to bury even the one talent. God has done great things for us, and He expects great things of us. So He has placed at our command a power that will enable us to accomplish great things for Him. He has made it possible for us to be a source of joy and satisfaction to Him through all eternity. Do not disappoint Him. As there are no drones in heaven, we can not be drones here and hope to enter there. Let Him work out in you that which He has purposed concerning you. Then will our Saviour, that great servant of man, "see of the travail of His soul and be satisfied." s.





### DANIEL 7.

CARRY yourselves back in thought to ancient Babylon, five hundred and forty-one years before Christ. Nebuchadnezzar had passed away after learning the great lesson that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Three of his successors had perished, and Babylon is disrupted by external and internal troubles. Nabonadius, a devout religionist, is on the throne. He gives himself to temple building, and associates with himself his inexperienced and dissolute son Belshazzar, to whom is committed the actual rule and defense of the empire. In the very beginning of Belshazzar's reign God gives to His prophet for the benefit of His children then and for all time, the divine, infallible forecast of the great dynasties of earth before any one of them has finished its career. He looked down through the ages and saw the tyranny, the cruelty, the oppression, of those who would be loyal to truth and duty, and sends this beacon of warning to the world, this message of comfort to His people. The vision covers the same ground in time and empire as that recorded in Daniel 2.

In Daniel 2 the kingdom of man is symbolized as to its glory and lasting qualities by various metals, in the image of a man.

In Daniel 7 the same kingdom of man in the same dominant phases is symbolized as to its character by wild and cruel beasts.

#### Meaning of Symbols.

These beasts are represented as abnormal in appearance, possessing wings, multiple heads, and horns, and rising successively from a wind-swept sea.

The first was like a lion with eagle's wings.

The second was like a bear raised up on one side, with three ribs in its mouth.

The third was a four-winged leopard with four heads.

The fourth was a terrible nondescript beast, with great iron teeth, strong exceedingly, devouring and breaking in pieces, and having ten horns.

The fifth is a little horn, arising later upon the same beast, and dominating all the other horns and the beast.

Elsewhere the Word of God, inspired by the same Spirit, interprets these symbols.

"Sea" and "waters" represent peoples, nations, tongues. Rev. 17:15; Isa. 8:7.

"Winds" symbolize war and strife. Jer. 25:32, 33; Rev. 7:1.

"Beasts" signify kingdoms, as do also "lions." Dan. 7:17, 18, 23, 24.

The sum of the vision is this: The prophet looking down the ages upon the great sea of human life, sees as the result of war and strife four great successive world empires, of varied character, the last of which passes through several changes and forms to the end.

The first of these, the eagle-winged lion, represents Babylon, nearing her end. See Jer. 4:7, 13; 48:40; Hab. 1:8.

The bear represents the successor of Babylon, Medo-Persia, symbolized in Jeremiah by a wolf, and elsewhere in Daniel by a ram. Jer. 5:6; Dan. 8:20.

The four-winged, quadruple-headed beast is a symbol of Grecia, the four heads representing the four parts into which Alexander's kingdom was divided a few years after his death. See also Dan. 8:21; 11:3, 4; Jer. 5:6.

The great and terrible beast is the iron kingdom of Rome; the ten horns the ten divisions of western Rome into which the kingdom was divided between the years A.D. 351 and 476.

These kingdoms are the Allemani, Franks, Burgundians, Vandals, Suevi, Visigoths, Anglo-Saxons, Ostrogoths, Lombards, and Heruli. The last of these arose in 476, and from that time to 493 there existed just ten divisions, no more and no less.

#### The Little Horn.

While the prophet considered the ten horns, he saw arising another little horn which lorded it over all the others. Of this little horn there are not less than eleven specifications in this chapter, as follows: (1) It arose in a ten-divisioned kingdom, verse 8; (2) Before it three of the ten fell, verse 8; (3) Strength and assumption compared with other horns, verse 20; (4) Diverse in character, verse 24; (5) Shrewd and far-seeing, verses 8, 20; (6) Blasphemous, verses 8, 11, 20, 25; (7) Persecuting, verses 20, 21, 25; (8) Presumes to change unchangeable law, verse 25; (9) Continues as persecutor a definite time, verse 25; (10) Dominion taken away, verse 26; (11) Power to persecute restored, verses 20, 21; Rev. 13:3.

These are fulfilled in the history of only one power in the world, either ancient or modern, and that is the Papacy. By this is not meant the Roman Catholic Church, in whose folds are many sincere Christians, notwithstanding her fearful departure from truth, but the Papacy state-recognized having dominion, or spiritual domination, over the Roman Empire during the time of the Dark Ages. Note the fulfilment, of which the space allotted to this article permits only the briefest mention:

1. The Papacy rose out of the ten kingdoms of Western Rome, through civil acknowledgment of her spiritual supremacy, obtained in various ways.

2. Before the rising influence of the Papacy there fell the three Arian powers, Heruli (493), Vandals (534), Ostrogoths (538).

3. Surely the papal form has been more stout than its fellow kingdoms. Many of them have utterly fallen; the Papacy abides.

4. The other powers were purely civil; the Papacy was "diverse," religio-civil.

5. Other kingdoms have plotted and planned for the present; the Papacy for the far future,—man's eyes in a beast.

6. It has been pre-eminently a blasphemous

power, arrogating to itself powers and titles which angels would not assume, and demanding worship due only to God.

7. The Papacy, of itself and in its influence over the powers dominated, has martyred myriads of God's children.

8. The Papacy, on its own confession, has thought to change God's immutable law as respects the Sabbath.

9. The spiritual domination of the Papacy continued a time and times and half a time—three and one-half years, forty-two months, 1,260 days (Rev. 12:6, 14; 13:5)—which, according to prophetic time, a day for a year (Eze. 4:6; Num. 14:34), symbolizes 1,260 years. This period began in 538 when Justinian's decree went into effect (given in 533) that "the bishop of Rome should be head over all the churches" and "true and only corrector of heretics." It ended in 1798 when the papal domination over Europe was effectually broken by the capture of Pope Pius VI.

10. The civil dominion of the Papacy was taken away by Victor Emmanuel in 1870.

11. The power to persecute is not yet restored. It will be done by an acknowledgment of the papal claims as to what is authoritative in religious matters. That time hasteth greatly.

#### The Judgment.

Three great words of comfort God gives in this seventh chapter of Daniel. One is a description of the judgment scene, and the visitation of its sentence upon the oppressors of God's people, the apostate governments of earth, which like cruel beasts have ravaged the vineyard of the Lord and persecuted Christ in the person of His own. Verses 7-12.

#### Christ and His Dominion.

In the closing of the career of these cruel earth-kingdoms a different scene takes place in the courts of heaven. The Son of Man is finishing His priestly work. He comes before the Father and to Him is given "dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Ps. 110:1; 2:7-9; Dan. 2:44, 45. He has demonstrated that "righteousness is life;" that eternal right is eternal might.

#### His People's Glory.

God's people are not forgotten. From the fiery furnace of Babylon to the last dungeon martyr or the *auto da fe*, God remembers them. Deprived of all justice, of all right, in the kingdoms of this world, they often have been; but when Christ shall come to His own, then "the kingdom and the dominion and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." See also Matt. 25:31. "And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; . . . and sorrow and sighing shall flee away." Isa. 51:11.





### TALKING PEACE AND BUILDING GUNS.

ANOTHER peace congress is called at The Hague, and the nations are sending their delegates thither. Only a few years ago he who is now the beaten ruler of a distracted empire convened a similar congress; but before the ink had dried upon the engrossed copies of their resolutions, he was planning the extension of his domain in the far East. He pushed his plans until Japan dared lie listless no longer under the menace of his pretensions. Then came a fearful and bloody war. It is ended. Russia has lost heavily in men, guns, and means; and her navy is practically destroyed. Again her ruler calls a peace congress, and again his representatives will propose a limit of naval construction; for without that, Russia will be fearfully behind her greedy and militant rivals.

Every nation in the world would welcome peace if it did not have to relinquish any of its ambitious designs. Russia wanted peace; but she wanted Manchuria more than she wanted peace. Now she wants peace; but when war suits her designs better, she will accept the gage of battle again. In this attitude she is not unlike the other nations of the world—peace when it does not interfere with national projects.

But now while the program of the second Hague congress is being prepared, and while the different nations are settling the question of delegates thereto, another program is being pressed vigorously forward by every great nation in the world; it is the program of war. Even China is aroused from her sleep of centuries. She is fast increasing the size of her fighting force, and is giving to her army the best training possible in harmony with Western ideas. Reports from China state that military representatives of other nations have been wonderfully impressed by the showing made by China's army in its recent maneuvers. Heretofore China's army has been a byword and a joke among military attaches. They are not joking about it now; and the possibility of having to reckon with China as a mighty military power in the not distant future, is worrying the great nations already. Russia, it is reported, will keep 300,000 troops on the border of China. She has used China about as she wished in the past, and China has yielded to demand after demand, because she dared not do differently. Japan, in protecting herself against Russian encroachments, has pointed out to China the road to the same goal. It is possible that Russia may, before many years, have occasion to use her China-border troops, and may find as great a surprise awaiting her there as she did in Manchuria. There are other nations that have pressed China in the past, that are holding Chinese territory for which they have given no equivalent. When China feels able to assert her rights, there is no doubt that these nations, too, will have to abandon their acquisitions or fight for them; and in that contest they will have to reckon with Japan as well as with China.

Japan has acquired much in the late war. She has taught some lessons and learned many. She is preparing to maintain what she has acquired, her navy has been largely increased by her captures from the Russians, and she is building other vessels. She has learned the chemical secrets of high explosives and how to use them. She has learned how to make arms of precision, and does not need now to depend upon foreign nations for these supplies. She is now making in her own shipyards battle-ships of the very largest size and greatest efficiency, the guns to arm them, the armor to protect them, and the engines to drive them.

In Europe, the great nations are building larger and stronger battle-ships and swifter cruisers than

ever before. They are studying the problem of how to mount more guns and more effective guns upon their decks and in their barbettes. They are all manufacturing and perfecting submarines; while their army officers are studying the problem of more effective artillery and small arms.

The general board of the American navy has recommended the construction of battle-ships of greater tonnage than any yet projected for the American navy. They are also considering the problem of installing ten, instead of four, twelve-inch guns on each battle-ship, and of increasing the tonnage of some of the battle-ships already authorized from 16,000 tons to 18,000 tons. There are now building in American shipyards six battle-ships of 16,000 tons displacement, which will be ready for commission within twelve or fifteen months, together



A Great Crane in the Famous Krupp Gun Works.

with six large cruisers, and many smaller crafts.

The new peace congress will be lauded as another evidence of the growth of a universal peace sentiment; but the attitude of the nations and their feverish preparations for war teach us that the "peace and safety" cry is a false one. Be not deceived. The coming of our Lord is not ushered in by a period of universal peace, but by a period when men's hearts are "failing them for fear, and for looking after those things that are coming on the earth." Luke 21:25-28.

### AGAINST THE NATIONAL REFORM REGIME.

National Woman's Christian Temperance Union Refuses to Legislate on Religious Matters.

[From our own correspondent.]

ON Monday, Oct. 29, a lady arose in the National Convention of the Woman's Christian Temperance Union in Los Angeles assembled, and said: "I move that one of our number be requested to frame a resolution to be presented to Congress from this body, requesting that the name of God be inserted in the United States Constitution, that Christ be rec-

ognized as the Ruler of Nations, and the Word of God, the Bible, as the fundamental law of this government." She stated that the National Reform Association were looking to this body for action on this line, and she would be glad to bring them the message.

The congregation hardly waited for the motion to be seconded before several women were on their feet addressing the chair anxious for a part in the discussion of the question, while murmurs of "That will never do here;" "Why did she move that?" "That should never be brought before us here;" "The W. C. T. U. can never agree to that;" and expressions of like import were passing from lip to lip. In a few minutes the president called on one lady after another to speak.

The united expression was one of regret that such a motion should have been brought before the convention, as it would surely be voted down; that the W. C. T. U. stood on broader ground than to legislate on such a subject as this; that an action like this would exclude Jewesses and many valuable women from the rank and file, and the mover was kindly asked by the president to withdraw her motion, as she did not want to see it on the minutes.

This the mover refused, as she said she could not conscientiously do so. The vote was taken, and the noes were an immense majority.

### FROM OUR CONTEMPORARIES.

#### Is It a Benefit to Humanity?

BEYOND a doubt Mr. Roosevelt's motives were laudable. He earnestly desired to serve the cause of humanity by bringing to an end the fearful waste of human life and energy in Manchuria. But to the Russian masses the cost of his benevolence is incalculable. In the abasement of the autocracy alone lay the assurance of liberty for the people. By his personal intervention Mr. Roosevelt rescued the czar from deeper humiliation and disaster, and snatched from the hands of his subjects their most effective weapon.

It was a stroke of high statesmanship on Mr. Roosevelt's part. No ruler in Europe dared undertake what he carried through with dazzling success. His prestige has been immensely augmented. But whether he consulted expediency or loftier principles, the effect of his mediation is nothing short of calamitous to the Russian people. By no single act has Mr. Roosevelt ever done so much toward perpetuating despotism and preventing liberty. Despotism would not yield except through terror. In its hour of peril it was comforted and fortified, and instead of being ruled by the laws of human rights, Russia is again left at the mercy of a self-willed and capricious czar.



Well-meaning as Mr. Roosevelt was in his policy of peace, he served absolutism as none of the czar's servants had been able to do.—*New York World*.

#### Another Fight against Graft.

MILWAUKEE is in the midst of a fight against the municipal graft, and much remains to be done if it is to be made a successful one. The grand jury has reported indictments against twenty-four persons, who are accused of various forms of public corruption. It declares that civic corruption and bribery have been rampant in Milwaukee, and that most outrageous perjury was committed by witnesses who gave testimony before that body. It is to be hoped that the prosecution of those who have been brought within the range of the courts will be thorough and searching. One good feature is that there have been indictments for perjury, as well as bribery, in connection with a street railway franchise.—*Springfield Republican*.

#### The Bible Reveals It.

WHY and whence we come, why and whither we go—we can not answer. Religion alone can free men's minds from doubt, worry, and the strain of a questioning effort that can bring no response. Science tries its wisdom and fails.

There is talk of chemical combinations that "produce life automatically," and further talk of destructive organisms within the organism that end, eventually, the life that they have protected.

Energy and matter, the childish scientists tell us, produce life in some more or less accidental and inevitable way. They simply talk pseudo-scientific drivel around the puzzling questions of existence. They know nothing, and can tell nothing.—*S. F. Examiner*.

#### England's New Lock and Key.

WHILE spending a week at Gibraltar, Britain's key to the Mediterranean, watching the coming and going of her mighty ships, says Mr. Buckley of the *Christian Advocate*, we were impressed that England was then the mightiest power on the globe. Now she is constructing a naval station at Singapore, which Admiral Fournier, of France, says gives her a strategic base sufficient absolutely to prevent the passage of naval forces within the China Sea, and which is capable of suppressing commercial communications between China and Europe.

#### A Warning Extraordinary.

IN a neighboring city, says the *Christian Advocate*, the city clerk died. Resolutions of respect, appreciation, and condolence were adopted by the council and spread upon the minutes. A short time after his death he was found to be more than nine thousand dollars short in his accounts. At the next meeting of the council the chairman of the committee which prepared the eulogistic resolutions made a motion, which was unanimously carried, instructing the secretary to expunge the eulogy from the records. Henry Ward Beecher, standing by a coffin one day, said, "I seldom speak definitely on funeral occasions, but the community will sustain me in saying that if ever there was an honest man this man was honest." In less than three weeks the most fearful defalcations, carried on for a series of years and which wrecked several institutions, came to light. Most happy should any man be who on his deathbed is tortured by no fears that post-mortem revelations will break the hearts of his friends.

Autorosis is a new disease developed by the automobile. The automobile drivers of Chicago have combined for the purpose of seeking relief or cure from its inroads. Some months ago it was reported that an atrophied condition of the muscles of the legs had been discovered among chauffeurs, and relief was sought from this. But autorosis is a disease that affects the brain, nervous system, and the eyes, and is induced by the constant strain upon the brain and eyes, due to automobile driving through the streets of a crowded city. Physicians have, as yet, been unable to do anything with the disease. It begins with a burning sensation in the head and a dimness of vision, which is accompanied with a dull ache all over the body, and constant fear of danger, even a shadow on the roadside being sufficient to

cause the chauffeur to throw on his brake. Finally the driver becomes as timid as a child. This is but one of the many indications the human race has received that its pace is too rapid for its constitution.

#### THE PRESIDENT'S THANKSGIVING-DAY PROCLAMATION.

By the President of the United States of America—A Proclamation:

When, nearly three centuries ago, the first settlers came to the country which has now become this great Republic, they fronted, not only hardship and privation, but terrible risk to their lives. In those grim years the custom grew of setting apart one day in each year for a special service of thanksgiving to the Almighty for preserving the people through the changing seasons. The custom has now become national and hallowed by immemorial usage. We live in easier and more plentiful times than our forefathers, the men who, with rugged strength, faced the rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history.

It is eminently fitting that once a year our people should set apart a day for praise and thanksgiving to the Giver of good, and, at the same time, that they express their thankfulness for the abundant mercies received, should manfully acknowledge their shortcomings and pledge themselves solemnly and in good faith to strive to overcome them. During the last year we have been blessed with bountiful crops. Our business prosperity has been great. No other people has ever stood on as high a level of material well being as ours now stands, we are not threatened by foes from without. The foes from whom we should pray to be delivered are our own passions, appetites, and follies; and against these there is always need that we should war.

Therefore, I now set apart Thursday, the 30th day of this November, as a day of thanksgiving for the past and of prayer for the future, and on that day I ask that throughout the land the people gather in their homes and places of worship, and, in rendering thanks unto the Most High for the manifold blessings of the past year, consecrate themselves to a life of cleanliness, honor, and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it and of those who preserved it.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this second day of November, in the year of our Lord one thousand nine hundred and five, and of the independence of the United States the one hundred and thirtieth.

THEODORE ROOSEVELT.

The principle that immoral practises are to be deemed immoral just because they are committed on Sunday, has been carried to an unusual extent in Terre Haute, Ind. It is said that the president of the board of public safety and the superintendent of police recently made an inspection of the "red-light district," and were satisfied with the conditions, excepting that they thought there ought to be a better observance of Sunday. Therefore orders have been issued that keepers of houses of ill-repute in the levee district must not burn lights Sunday nights, and must keep their curtains down. This is a very pertinent illustration of Sunday-law morality. The logic of Sunday-law righteousness is that anything may be tolerated if only it be not done on Sunday.

"Diplomacy," as international scheming is popularly called, has been illustrated again. Russia had been enforcing a high tariff upon certain classes of American goods, in retaliation for certain American tariffs on Russian goods. But that government has called off the tariff of retaliation. This is given out with considerable pomp as a tribute to the United States for the work of President Roosevelt in bringing about peace. But back of this display of gratitude is the fact that the policy was an injury to Russian trade—merchants, mechanics, and farmers

were bitterly complaining about it. However, the United States Government will be "diplomatic" enough to accept the concession on its face, and overlook the real cause. It would not do to allow the Russians to outdo us in the international game of gentlemanly deception.

"Tainted" Universities will soon be the danger of this country, if they be not indeed at present, judging from the manner in which the money of trust magnates is sought, and the disposition of educational institutions to honor the men who encourage the great combines. The *Chicago Review* says:

President Thwing of Western Reserve University, who has returned from a visit with Andrew Carnegie at the latter's castle in Scotland, announces that Mr. Carnegie has given \$25,000 toward the establishment of a fund of \$100,000 for the endowment of a chair of political economy at Western Reserve University, to bear the name of the late United States Senator M. A. Hanna.

The education of the coming men of influence under the patronage and inspiration of the capital classes, is not likely to produce statesmen and financiers and professional men whose sympathies will be antagonistic to the great monetary schemes of the country. Soon the great school with a purpose to better the prospects of the plebeian population will be a rarity, and be at a disadvantage.

A Monument to Satan.—The man who erected a monument to Satan in Detroit did not need to do it or to defend it after he had done it; he is himself a better monument. The good people of Detroit will make more Satan-worshippers by trying to tear it down than to let it stand. It will thereby preach its builder's folly. At any rate, before they destroy the poor insensate pile, let them purify their city from many of the evil things in it that are vicious and illegal. They will never by force convert the poor insane man who erects the evidence of his monstrous fealty; he is at least honest. There are many monuments to Satan all over this land which are professedly otherwise. Really, reader, what would you name the thousands of body-wrecking, mind-wrecking, soul-wrecking saloons?

A civilization that is not coupled with a due regard for the rights of our fellow-men, for the property rights of individuals or the people at large, is a questionable accomplishment. That class of people who pose as relic hunters—a class comprising many people of so-called higher culture—come in for no little share of censure in this respect. The *Sacramento Union* draws this comparison: "It is reported that the trees planted in New York by Li Hung Chang [the late noted Chinese statesman] have been almost carried away piecemeal by relic hunters. On the other hand, the trees planted by General Grant in Tokyo are surrounded by a railing, and guarded by soldiers. It is not a pleasant comparison, nor does it reflect favorably upon the civilized liberty of which we talk so much."

A lesson in medical science—perhaps we might call it hygienic common sense—has been given to the world by Japan. Before the late war in the Orient the universal military theory was that four men would die of disease to every one killed by the enemy. The *San Francisco Examiner* sums it up in this brief paragraph:

The Japanese fought one of the greatest wars of modern times, with larger armies than we employed against the South, amid extremes of climate, and they did it without letting a single epidemic get headway among their massed half million soldiers. They kept the disease statistics almost to the point they are in peace times, and instead of losing four men in five of the total of mortality by sickness, they lost only one in six.

#### THE PLAGUE IN INDIA.

ACCORDING to figures furnished by the East Indian Secretary in the House of Commons, 750,000 have already died of the plague in India this year. From January 1 to April 1 the mortality was 471,741, and 215,961 more died from April 1 to and including April 29. Some high authorities believe that within the next two years it will spread throughout the civilized world.—*Christian Advocate*.



# EVOLUTION AND GEOLOGY

BY GEO. M'CREADY PRICE

## HISTORICAL SKETCH.

(Concluded.)

James Hutton.

THE battle was now fairly on between the Catastrophists and the Uniformitarians.

Let the reader clearly understand the situation. The geologists had all arrived at the conviction that the various kinds of fossils represented succession in time from the low to the high, that certain types in England corresponded in age to similar fossils on the continent and elsewhere, and were *positively different in age from very diverse fossils*, just as the older geologists had their periods of limestone-making and sandstone-making, and wrapped the earth in "onion coats" of these deposits. "How glorious," wrote the great Cuvier in his famous "Preliminary Discourse," "it would be if we could arrange the organized products of the universe in their chronological order, as we can already do with the more important mineral substances!"

But just *how* these successive faunas came into existence, or how their remains were deposited in their present positions, was an altogether separate and subsequent inquiry.

### The Result of the Investigation.

"The world by wisdom knew not God." But having abandoned the truth of God, and gone off after an *ignus fatuus* of their own invention, it was now necessary for the good of the world that a complete investigation should be made in line with this anti-Biblical theory and in opposition to God's record of creation, *in order to complete the demonstration of the truth of that Word*, and to direct the attention of the last generation of men to the Creator, and to the Sabbath, the sign of His creative power.

The latter part of this inquiry, *viz.*, the manner in which the geological changes of the past had occurred, was even then being definitely settled (?) by James Hutton, also "from the subjective standpoint," for Zittel acknowledges that he "had no great array of facts" before him, a deficiency which made his theories "necessarily inadequate for purposes of generalization."—"History," page 48.

### Scientists Undermining Science.

James Hutton (1726-97) was a contemporary of Werner, and originated the theory in opposition to Werner's which is known as the Plutonic Theory. It was first formulated in 1785, read as a paper before the Royal Society of Edinburgh, and published ten years later in two volumes. Zittel has occasion to apologize for some mistakes about the origin of minerals and rocks, due to "the undeveloped state of physics and chemistry" at the time, tho Hutton himself certainly understood all the chemistry there was then a-going. His theory, too, of "the uprising of continents, owing to the expansive force of the subterranean heat," reads strangely indeed in the modern light of what Hopkins, Lord Kelvin, and the other physicists have proved about the earth's rigidity.

Neither had Hutton any clear conception of the significance of fossils as affording evidence of a

gradual evolution in creation. Yet in spite of these disadvantages, Hutton's "Theory of the Earth" is one of the masterpieces in the history of geology. Many of his ideas have been adopted and extended by later geologists, more particularly by Charles Lyell, and form the very groundwork of modern geology.—"History," page 72.

### Scientists Again at Variance.

Hutton as his chief point dwelt on the present slow action of the elements, the air and water, in wearing away the land surfaces and carrying them down to the sea, where they slowly accumulate in the form of gravel, sand, and mud, and thus form new rock-strata. And he argued that the rocks of the past were formed in precisely the same way as they are now, by the slow, ordinary action of the elements.

And here is his conclusion as stated by an enthusiastic admirer:

Hutton impresses upon his readers the vastness of the geological æons necessary for the completion of any such cycle of destruction and construction. In proof of this, he calls attention to the comparative insignificance of any changes that have taken place in the surface conformation of the globe within historic time.—"History," page 71.

It will surely be evident to my readers that the reasoning employed in this last sentence is the exact reverse of the true method. Hutton is here dealing altogether with erosion and deposition. We may freely admit that, if time were to last long enough, the whole surface of the continents would be wasted away to the sea-level, and the watery element again reign over all. *But where are the new continents to come from?* This is not the place to discuss the matter in detail, but the greatest living geologist in the world, Professor Suess of Vienna, claims that no one has ever satisfactorily shown that any tract of dry land whatever is now being formed by elevation from the sea bottom—save a few insignificant areas due to volcanic action.

### The True Cause of the Transformation.

The present continents are being all worn away, tho very slowly, but there is absolutely no evidence that sea bottoms are now being raised up so as to form new land surfaces. Hence I say that the very "comparative insignificance" of any such change "within historic time" *becomes one of the strongest of proofs* that the present conditions of "our quiet earth" have not always prevailed. And this conclusion is emphasized a thousand fold when we see that *since man was on the earth* land and water have changed places over nearly all the earth, and nearly all the great mountain ranges have been formed. Hence, as no approach to anything of this kind has taken place during the last few hundred years, the conclusion is inevitable that at some time in the past the accustomed quiet of the elements must have been disturbed, and all this geological work must have been done in a comparatively short space of time. The Bible speaks of this period of elemental disturbance as the Flood.

But to proceed with our quotation:—

When we compare Hutton's theory of the earth's structure with that of Werner and other contemporary or older writers, the great feature which distin-

guishes it and marks its superiority is the strict inductive method applied throughout. Every conclusion is based upon observed data that are carefully enumerated, no supernatural or unknown forces are resorted to, and the events and changes of past epochs are explained from analogy with the phenomena of the present age.—"History," page 71.

### Not the Inductive Method of Reasoning.

We must now consider whether this high praise is really due Hutton, and whether he is following a "strict inductive method." It must be noted at the outset that he did not take the trouble to start from the present *living species* of plants and animals or man himself, and, after inquiring how their remains occur in the earth, endeavor to find out what cause placed them there. We do not even read that he first explained the *superficial deposits* so thickly scattered over the surface of his own country of Scotland—deposits being *left* by the science *till all else* had been definitely arranged according to theory, have given his modern disciples a "glacial nightmare" for nearly half a century. Either of these methods, or a combination of the two, would be applying the "strict inductive method" to at least *the beginning* of his science, and might inspire an interested public with confidence in the sound methods of this research when extended backward in time. But Hutton did not reason in this way. Not at all. He dwelt principally on the wearing down of the present land surface, and the deposit of these materials in strata by water; and of course this method, *so far as it goes*, is sound enough, and we may even give it the credit for what we now know about the possibilities of earth, air, and water.

As already remarked, these forces are sufficient to produce any amount of denudation and deposition as to *quantity*, if time enough be granted; the question as to the *kind* of results, *i. e.*, whether the forces now at work are laying down modern analogies to the crowded graveyards which we find in all the formations, does not seem to have occurred to him. In short, like all other theorizers "from the subjective standpoint," he sought to show how all these deposits *may* have occurred, not how they *positively must* have occurred. Sublime in his disregard of nature's possible disclosures, he seems never to have dreamed that we might in the rocks themselves find fossils of living species of animals, or man himself, under such tell-tale circumstances as make all theories of uniformity seem utterly childish. If a coroner, called upon to hold a *post mortem*, were to content himself, as Hutton did, with glittering generalities about how people are all the time dying of old age, fever, or other causes, coupled with assurances of the quiet, regular habits and good reputation of all his fellow citizens, I do not think that Professor Zittel or any other sensible man would praise him for following a "strict inductive method" if we could get at clear and decisive evidence that the poor fellow had been *shot*. Just so with common-sense methods in geology. A true induction is capable of finding out for certain whether the present regular action of the elements has always prevailed; and it is most unscientific to assume, as the followers of Hutton have done for a hundred years, that the "comparative insignificance of any changes" noticed "within historic time" has always been maintained, when there is clear and decisive evidence to the contrary.

You can not dream yourself into a character; you must hammer and forge yourself one.—*Thoreau*.



## LESSONS FROM THE EXPERIENCES OF JOSEPH. No. 1.

BY W. S. SADLER.

THE Bible contains principles which are designed to guide us in dealing with the various contingencies of life. In studying the careers of prominent characters in the Bible, we shall be helped most by discovering the underlying principles which were recognized in the cases of those about whom we read, so that if we are ever called upon to pass through similar experiences, their example may help and guide us.

In the Scriptures there are recorded such a variety of human experiences, that it is almost impossible to find any kind of an experience a person may go through that does not have its counterpart in some Bible narrative or biography. These experiences, with their practical lessons, should be as familiar to us as our own names. And we need to be acquainted with the lessons taught by these accounts for our own souls' good, and for the benefit of those who may come to us for counsel or advice in similar difficulties. Our Bible will have to become our guidebook more and more every day. We can have confidence in the Word of God till the very end. Now let us cull a few striking lessons that are to be noticed in a survey of the life of Joseph.

We do not read anything about Joseph's complaining of his being taken down to Egypt as a result of the cruelty of his brothers; and his subsequent occupancy of positions of great trust leads us to surmise that when a man is willing to go wherever God sends him, in all probability the spirit of submission to the divine plan will develop such a character and trustworthiness that his fellowmen will be willing to trust him implicitly. So it was with Joseph, or he never would have been placed in charge of the prisoners who were confined at the same time he was.

After his many years of varied life in Egypt, proceeding from position to position, and at last having again seen his brothers, he does not taunt them with their unkindness, nor take steps to have an unworthy revenge upon them, but tells them that "it was not you that sent me hither, but God," and shall we not be justified in assuming that this same ability to recognize the hand of Providence in his wonderful career, was also what enabled him to submit as he did, knowing that God was working it all out for the best, and, like Moses, that he "endured as seeing Him who is invisible"?

### Weakness of Reuben.

Joseph's brother Reuben is a type of those who fail firmly to take their stand for right when opportunity offers. Possibly if he had exhibited firmness in the matter of protesting against the cruel treatment of Joseph by his other brothers, he himself might have shared the fate of Joseph, and like him also have had a part in the glorious vindication of right and principle, which was afterwards brought to light in the case of Joseph himself.

What a significant lesson we may learn from the treatment by Joseph of his brothers when the circumstances were so completely reversed! When the tables were turned, and Joseph, the ill-treated, had it within his power to severely punish those who in earlier years had mistreated him, instead of taking revenge upon them, he shows to them a feeling of exquisite pity, and marvelous forgiveness. What a Christlike attitude he adopted, and how forcibly it should remind us that "the Lord will repay."

From a human standpoint, it would appear oftentimes that we are being moved about in life just as the checkers are moved to and fro on the checker-board, but we must learn to recognize that under it all, and behind everything that occurs to us, "there's a Divinity that shapes our ends," and we must never forget that "all things work together for good to them that love God." The chief thing is for us to be sure that we do love God, then cheerfully submit to whatever happens, ever saying "Thy will, not mine, be done."

Some superficial readers of the history of Joseph's wonderful life may say, "How fortunate he was!" But no; there are really no fortunate or unfortunate incidents in God's plan. It was all a part of the great scheme for Joseph's life, and altho Joseph himself could not see it as he went along, yet he had faith in God, and knew that all would come out right in the end, and in God's own good time.

### A Stepping-Stone.

Then there is surely a lesson in the fact that what Joseph's brethren did to him out of hatred really was but a stepping-stone to that very thing which they desired to prevent. Little did they ever think that in casting him into that pit, they were laying the first stone of the steps that would lead him up and up until he became ruler in Egypt. If any of us harbor ill-feelings or wicked designs against any one, let us pause and reflect that God may turn that thing which we are plotting and planning against our fellow men, to their best good.

Joseph endeavored to get out of prison by asking the chief butler to speak for him. While this was a perfectly natural thing to do, it failed of its purpose because the time had not arrived in God's plan for his deliverance. So when our plans fail, let us remember this, and be content to leave our program in the hands of the Lord who knows the end from the beginning and "doeth all things well." Only by so doing shall we be able to have patience, and await God's time.

Another interesting point in Joseph's life is that God had a work for him to do, and led him, by painful and slow degrees, to the place where that work lay. It was Joseph's duty to do with his might whatever his hands found to do, every day, just where he was. That he did this we know, and in due time he was promoted, until he at length occupied the position God had destined him for even while he visited his brothers in Dothan, to inquire of their welfare. Sometimes it may happen that wicked persons are used of God as steps in bringing His chosen servants to their appointed places. In the case of Joseph, we see that he got free transportation to Egypt, the field of his future greatness.

The varied experiences of Joseph, and the manner in which he conducted himself in all of them, will do us no good unless we take pains to study them carefully, and ask God to teach us in what they are capable of helping us, so that we may profit by them, and be better qualified to cope with life's difficulties and emergencies, its perplexities and temptations.

(Concluded in our next.)

"By exercise we gain strength."

THE eternal stars shine out as soon as it is dark enough.—*Carlyle*.

"WHATEVER may be the lot of the righteous here, their end is everlasting life."

## THREE CALLS TO AWAKE.

BY H. A. ST. JOHN.

1. "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

DEATH is a profound sleep. All sinners are dead in trespasses and sins; and the first call of the Saviour of the world, the first call of the Gospel to all such is, "Awake thou that sleepest, and arise from the dead." Christ is the Light of the World; He is the Sun of Righteousness; and His rising upon the world, like the rising of the orb of day, our natural sun, is a call to all sleepers to rise from the sleep of death, to awake, and Christ will give them light. Happy indeed, are all they that heed this call, for in heeding they become, for the first time in all their lives, truly awake.

While in the unconverted state, men *think* they are alive and awake. They have many beautiful visions of pleasure, of prosperity, of success, and hence they think they are awake. It is all a dream in the night, a delusion, a lie, a cheat, an illusion that will be dispelled some day to their great sorrow, if the call to awake *now* is not heeded.

Every person that heeds the call of Jesus to "arise from the dead," to awake, will have as great a miracle performed *for* him, and *in* him, as was performed for Lazarus at the end of his four days sleep in death in the sepulcher in Bethany. Jesus, the giver of light and life, stood by the sepulcher of Lazarus and called upon him to awake, to rise from the dead. And he that was dead heard the voice of the Son of God and came forth. *Wonderful miracle*, we say truly, but no greater than when that same Jesus, who loved and resurrected Lazarus, stands by the sinner whom He loves and calls him to awake, to arise from the dead, and that sinner obeys, as Lazarus obeyed, and comes forth into the light of Christ. And hence, ever after such an experience, the awakened and converted soul will have reason to praise God for this wonderful miracle of His grace.

Suppose that Lazarus, hearing the call of Jesus to awake and come forth, had said, I hear Your call, but go Your way; leave me alone; I like this place and prefer to stay where I am. How strange! how *unreasonable!* HOW TERRIBLE! Yet all the time, and everywhere in this world, there are thousands who hear the call of Christ to awake, to arise from the dead and He will give them light, who constantly persist in disobedience to the gracious call, make excuses, and stay where they are. They enjoy their delusive dreams and refuse to awake and come forth.

Every one that comes to Christ joyfully conscious that he is a new creature in Christ Jesus, puts on new beauties such as he in his darkness and blindness had never seen before. To the soul that is born again and has entered the light and life of Christ, the very "heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." The whole face of animated nature is lighter, the flowers are brighter, the birds sing sweeter, and even our fellows are, to us, more lovely. Wonderful transformation! wonderful awakening!

### The Second Call.

2. "Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame." 1 Cor. 15:34.

It often happens in this world, that the be-



lievers in Christ—yea, His church—let their lamps go out. Backsliding and apostasy come in, and consequently darkness, drowsiness, and sleepiness. Many then lose the knowledge of God. They will think they are “rich and increased with goods, and have need of nothing,” when in fact they are wretched and miserable, poor, blind, and naked, and *know it not*. They are asleep, when they ought to be wide awake. They ought to be children of the day, and not of the night. But, to their shame, the Lord has need to call upon them again to arise and shine for their “light is come;” to “awake to righteousness, and *sin not*.”

There is sin among them, and sin always tends to blindness, darkness, and death. Some may cherish the delusion that they can not live without sinning *some*, and hence they keep the r-stegg of sin alive in their hearts, and occasionally—yea, frequently—lapse into sin, thinking thereby they will be kept humble. But sin is deceiving, and tends to engender pride rather than humility.

In this lukewarm condition the Lord finds His church in the last days, and now He is calling His people, to their shame, to “awake to righteousness, and *sin not*.” When this call is fully heeded, the whole earth will soon be lighted with His glory through the outshining of His church and children. Reader, does this call mean you? If so, be entreated to heed it without delay. Arise and shine.

#### The Third Call.

3. “Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” Isa. 26: 19.

The Lord says He will be as the dew unto all who are Israelites indeed. Hosea 14: 5. The dew falls copiously in the East, and answers for rain. This figure teaches us that when the Lord calls to the millions of His people who *sleep in the dust* of the earth, they will spring forth from the earth like the beautiful flowers under the warm rains and dews of springtime. They will hear the voice of the Son of God, and come forth. It is the very same voice which they heard and obeyed in their lifetime. The call to them is, “Awake and *sing*.” Once before they were awakened, and came forth from the sepulcher of sin, with “a new song in their mouths, even praise to our God.” When awakened in the resurrection morning, they will joyfully sing the completed song of redemption. With immortal tongues they will sing, “Thanks be to God who giveth us the victory through our Lord Jesus Christ,” and all come to Zion with songs, and everlasting joy upon their heads. O, who of us will join in that song that will never grow old, in a country that will never grow old, inhabited by a people who will never grow old?

#### SPLENDOR FROM WITHIN.

It is the only thing which makes the real and lasting splendor without. Be beautiful and you will, by and by, seem so. Carve the face from within, not dress it from without. Within lies the robing-room, the sculptor’s workshop. For whoever would be fairer, illumination must begin in the soul—the face catches the glow only from that side.

It is the Spirit’s beauty that makes the best face, even for the evening company; and the Spirit’s beauty is the only beauty that outlasts the work and wear and pain of life.

—William C. Gannet.

#### THE MODERN MENDICANT

BY FRANCES E. BOLTON

She comes as one that’s shorn of power,  
She comes as one deprived of dower,  
As one bereaved and desolate,  
And wails beside grim Cæsar’s gate,  
Beseeching in long, dolorous chant  
As one who begs,—a mendicant.

Alas! she has indeed lost dower,—  
The Holy Spirit and its power;  
For she hath turned from God above,  
And seeketh to the state for love.  
She is indeed in wo and want,—  
A piteous, wailing mendicant.

Grim Cæsar o’er the battlement  
Laughed once to hear her sore lament.  
His courtiers scoffed to hear her moan,  
A bride abandoned by her own;  
For well they knew the reason sore,  
That made her moan and so implore.

Then came a fiend, a treacherous spy,  
To urge and then to aid her cry.  
His fault and hers had made her fate,  
He needs her help to wrong the state,  
And enters in with scheme and cant  
To raise the fallen mendicant.

Alas! for Cæsar. By and by  
He listens to her flattering cry.  
He yields his strength to seek her charms,  
And drunken lies within her arms,  
As Sampson to Delilah sworn,  
And knows not that his strength is shorn.

Now what a change has come. Behold!  
The mendicant wears gem and gold.  
Her wailing cry is heard no more;  
She kneels no longer to implore;  
But laughs assured of power by fate,  
A Jezebel who rules the state.

Alas! this is the history  
Of all the church named, “Mystery.”  
Adulteress she is called by Heaven  
To whom the power of state is given;  
Yet heedless of the past, again  
She strives to sit as queen ’mong men.

Exalted by the world again,  
The church will bind the souls of men;  
And, urged by her, the state will stand  
Her evil mandates to command,  
That Truth shall bow beneath a yoke,  
And both the wrath of Heaven provoke.

Yea, it shall come in doom and ire,  
And men shall see her burned with fire,  
And wail to see her doom draw on,  
Her dainties and her glory gone.  
With her shall fall the ruined state,  
And those who loved shall share her fate.

“Come out of her, My people, come,  
Babylon is fallen, flee her doom.  
Partake not of her sins, that so  
Ye may not share her plagues of wo.  
Around the banner rallying stand  
For faith in Christ, for God’s command.”

#### CHRIST ALL IN ALL.

CHRIST is our way; we walk in Him. He is our truth; we embrace Him. He is our life; we live in Him. He is our Lord; we choose Him to rule over us. He is our master; we serve Him. He is our teacher, instructing us in the way of salvation. He is our prophet, pointing out the future. He is our priest, having atoned for us. He is our advocate, ever living to make intercession for us. He is our

Saviour, saving to the uttermost. He is our root; we grow from Him. He is our bread; we feed upon Him. He is our shepherd; leading us into green pastures. He is our vine; we abide in Him. He is the water of life; we slake our thirst from Him. He is the fairest among ten thousand; we admire Him above all others. He is the brightness of the Father’s glory, and the express image of His person; we strive to reflect His likeness. He is the upholder of all things; we rest upon Him. He is our wisdom; we are guided by Him. He is our righteousness; we cast all our imperfections upon Him. He is our sanctification; we draw all our power for a holy life from Him. He is our redeemer, redeeming us from all iniquity. He is our healer, curing our diseases. He is our friend, relieving us in all our necessities. He is our brother, cheering us in our difficulties.—*Selected.*

#### THE LAW IN THE GOSPEL PLAN.

BY F. M. BURG.

##### I. Christ and the Law.

A VERY important fact, as shown by the apostle John (Rev. 14:12), is that a people will be developed under the sound of the “everlasting Gospel” in the last days, who will “keep the commandments of God, and the faith of Jesus.” The point to note in particular is the co-ordinate relation of the commandments of God and the faith of Jesus. This is not an incidental mention. The statement of this condition of things among the people of God at this time is especially significant in view of so much present-day teaching, in the name of the Gospel, that puts Jesus Christ at variance with the law which was given, amid such grandeur on Mount Sinai, as the rule of life for man.

Very much of the so-called Gospel teaching of this time ostensibly exalts and lauds faith in Jesus Christ, while it not only evades the obligation of the Christian to obey the law of God, but absolutely disparages that holy code of precepts, and heaps contempt and stigma upon it. Such teaching as this is diametrically contrary to the Gospel of Christ; for man can not preach the true Gospel while he stands in antagonistic relation to the law of God, the Ten Commandments. Concerning the proper relation of Christ to the commandments proclaimed at Sinai, in the great Gospel plan, let it be remembered that it was Christ Himself, who proclaimed these “ten words” amid thunder and lightning and in terrible grandeur upon the mountain. A comparison of two texts of scripture will make this plain: In 1 Cor. 10:1-4, it is plainly stated that Christ went through the Red Sea with the people of God, and led them in their journey toward Canaan. With this fact in mind, read Neh. 9:11-14. The same One who led them through the sea was He who came down upon Mount Sinai and “spakest with them from heaven, and gavest them right judgments, true laws, good statutes and commandments; and madest known unto them Thy [His] holy Sabbath.” Verses 13, 14.

With this fact so clearly before us it must follow inevitably that any teaching which puts Jesus at variance with that holy law, the law which He Himself spoke with the voice of Deity upon the mount, is inconsistent with the Word of God.

##### Christ Promised.

Attention is now called to a very important incident in connection with the speaking of the



law: When the law was spoken in thunder tones, and the mountain smoked and quaked, the people were terrified, and made an urgent request that God no longer speak with them, but that Moses, a man, should speak, lest they die. Ex. 20:18, 19.

Concerning this request that the words be spoken by the voice of man rather than of the Deity, the Lord said it was "well spoken." He said, "I will [in harmony with their request] raise them up a Prophet from among their brethren, . . . and will put My words in His mouth; and He shall speak unto them all that I shall command Him." Deut. 18:15-18. All will agree that this promised Prophet, or Teacher for God, is the Man Jesus Christ, who was acknowledged by men to be a "Teacher sent from God," and "who spake a never man spake."

Then the Man Christ fulfilled the request which the people made at the Mount, that a man speak the words which were being uttered by the voice of Deity; which voice caused them to fear and tremble. Therefore He came to teach as a man the same precepts which He had uttered in awful tones upon the holy mountain, and not to abrogate them, as is so often affirmed by men who purport to teach the Gospel.

In the fore part of the wonderful Sermon on the Mount the great Teacher, evidently anticipating this anti-law as well as anti-Gospel teaching, uttered these plain and forceful words of caution: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

And, in harmony with this instruction, He exemplified the law in His life, and also by His teaching expanded and applied it to a more far-reaching degree than it ever had been before. As the prophet said: "He magnified the law and made it honorable." Isa. 42:21. He said, "My meat is to do the will of Him that sent Me, and to finish His work." John 4:34. Thus His life was one of obedience to the law of God; in which He is the example of those who claim to be His disciples. See John 15:10; Phil. 2:5-7; Heb. 5:7-9; 1 John 2:6.

And in the "Revelation of Jesus Christ," given to us through His beloved disciple John, He says, "Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

(To be continued.)

#### A NOTE OF WARNING.

[J. S. Wightman, in *New York Indicator*.]

"SOME shall depart from the faith." The Spirit has spoken expressly on this subject, that *in these last days* "some shall depart from the faith." Not from the countless isms of an age steeped in iniquity, but from "the faith once delivered to the saints" and the everlasting gospel of the kingdom; and they shall give heed "to seducing spirits and doctrines of devils."

Wonderful metamorphosis! From truth to error, from Christianity to Spiritualism, from

God to a lost and degenerate company of demons. What a picture for the remnant church to contemplate! And yet we must contemplate it, as we shall see some of those who have once rejoiced in the truth depart from the precious faith, "turn away their ears from the truth" unto fables, and embrace the doctrines of devils. For the Scriptures can not be broken. It was all foreseen.

Very early the great apostasy developed in the Christian Church; as early, indeed, as the life-work of Paul, when such men as Diotrephes loved to have the pre-eminence (3 John 9, 10), and essayed to expel the genuine brethren from the church, and make way for the "mystery of iniquity." Soon came the mystical and misleading doctrines of those writers whom we call the "early fathers;" and finally, through the love of the pre-eminence, there arose the five metropolitans of Constantinople, Jerusalem, Antioch, Alexandria and Rome. The See of Rome gains the favor of the emperors, and the Papacy fully develops under the guiding hand of Justinian and his famous decree appointing the Bishop of Rome the "head over all the churches and the corrector of heretics." They loved the pre-eminence. And this unholy love, this unchristian aspiration to rule the souls of men, the love of pre-eminence, paved the way for the acceptance of the multitudinous doctrines of Babylon.

Let the history of the past be a sufficient warning to us of these last days, these perilous times, that we may humble ourselves, not loving the pre-eminence; for the proud and all that do wickedly shall perish. "Examine yourselves, whether ye be in the faith." In these times of subtle deceptions and fearful delusions, careful examination of ourselves is absolutely necessary, for not to be in the faith *now*, means special temptations to accept the "doctrines of demons." Rev. 3:10; 12:12.

#### TRUE GLADNESS.

Be glad when the flowers have faded?  
Be glad when the trees are bare?  
When the fog lies thick on the field and moor,  
And the frost is in the air?  
When all around is a desert,  
And the clouds obscure the light,  
When there are no songs for the darkest day,  
No stars for the longest night?  
Ah, yes, for the truest gladness  
Is not in ease or mirth;  
It has its home in the heart of God,  
Not in the loves of the earth.  
God's love is the same forever,  
If the skies are bright or dim,  
And the joy of the morning lasts all day  
When the heart is glad in Him.

—Anon.

#### EVANGELIZATION OF THE WORLD.

1. *What is God's desire concerning humanity?*

"Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:4.

2. *How broad is this invitation?*

"Look unto Me, and be ye saved, and all the ends of the earth." Isa. 45:22. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16. See, also, Rev. 22:17.

3. *How extensively was the Gospel preached in the past?*

The grace of God, as shown by His works according to the Nineteenth Psalm, had been world-wide. "Their line is gone out through all the earth, and their words to the end of the world." Ps. 19:1-4. See also 1 Chron 16:23-34, showing that the salvation of God was to be proclaimed to all the world in His works and by His Word.

4. *How broad is the Gospel commission?*

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

5. *What is especially said of the closing work of that Gospel in the last days?*

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

6. *Because of God's goodness in thus giving His truth to the world what will many people be led to say?*

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2:3-5.

7. *But what does the prophet say is the Lord's attitude toward those who raise this false call?*

"For Thou hast forsaken Thy people the house of Jacob, because they are filled with customs from the East, and are soothsayers like the Philistines, and they strike hands with the children of foreigners. And their land is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man is bowed down, and the great man is brought low; therefore forgive them not." Isa. 2:6-9, A. R. V. "When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5:3.

8. *What will be the condition instead of peace?*

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." Joel 3:9-12.

See also the context showing that this condition of things is right at the time when the harvest of the earth is ripe, when the great day of the Lord is near, and multitudes, multitudes are in the valley of decision. Chapters 16 and 19 of Revelation and 25 of Jeremiah teach the same awful state of universal war.

9. *Yet what plea does the Lord make?*

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die?" Eze. 33:11.

10. *What will be the effect of this Gospel?*

This is shown in Rev. 14:6-12. As the sun and rain of heaven ripens both weeds and grain in the field, so in the spiritual world the latter rain of God's Spirit and the sunlight of His Word will develop and ripen the tares as well as the wheat, will develop and work in men hardened by their resisting its truths, and will also bring forth such a purity and strength of character as has never been known in all the past, so that it can be truly said of them, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.



**CHRIST IS COMING.**

BY IVA A. CLUTE.

HE is coming, Christ our Saviour!  
Let His praises loudly ring,  
He is coming, our Redeemer,  
Christ, our great High Priest and King!

In the world's wild strife and turmoil,  
In the city's noisy hum,  
Is "perplexity of nations"  
And the "fear of things to come."

In the greed for gain and riches,  
In the love of worldly praise,  
Are the "treasures massed together  
Waiting for the latter days?"

Long ago the "sun was darkened,"  
Long ago the "moon was red,"  
And the generation liveth  
Unto whom the Master said:

"Verily, this generation  
Shall not pass until they see  
Christ the Lord in all His glory,  
Ruler of the world to be."

Past the gold and past the silver,  
Past the brass and iron, we say,  
Till between us and the Saviour  
Nothing intervenes but clay.

Ah! how soon will that be broken!  
Tidings come from far and nigh;  
Turkey's power is nearly ended,  
Signs are thickening in the sky.

While the world cries, "Peace and safety,"  
Then their course the Christians shape.  
For He says "Destruction cometh,"  
And no evil shall escape.

For, amid the preparations  
For a world-wide peace in life,  
Christians see the nations gathering,  
Arming "for the last great strife."

Even now the Judgment's sitting,  
While the world in sin doth sleep,  
Rushing to the awful crisis  
When they then shall wail and weep.

But all those who wait His coming  
Now may know the time draws nigh,  
They may herald forth the tidings  
Of His coming from on high.

Then the saints shall be translated,  
Rouse, ye true, ring forth the cry;  
Shout aloud in glad thanksgiving,  
Our redemption draweth nigh!

**FROM A NATIVE OF INDIA.**

OUR readers will be interested in a letter from a young lady, a native of India, who is also a student worker in the cause of truth. The letter was written to Sister Minnie Mabley, of Roseburg, Or., whose sister, Della Burroway, is a missionary at Karmatar, India. Brother Little and wife, mentioned in the letter, are graduates of Walla Walla (Wash.) College.

TRAINING SCHOOL,  
KARMATAR, E. I. R., India.

MRS. MABLEY—*My Dear Friend:* Your sister, Della Burroway, says she has so many letters to write this week that I volunteered to write one for her

Our school is in a very nice place. We have a big compound (yard) and many kinds of trees are in it. There are eleven boys and ten girls here, besides

the workers, which brings the number up to thirty-five. We are having school now. Mrs. Little is our teacher. I study in the school and work in the *Watchman* Press, of which Brother Little has charge. I like to work there.

I feel so glad when the papers go out, because I know that many people will read them who do not know the truth.

One of my sisters and one of my brothers work in the Press. I teach the little children in the Sabbath-school. I have five boys in my class. I like to teach them. Last Sabbath I taught them about the centurion's servant, and Mrs. Little asked them some



A Group of Natives of India.

questions about the creation, and about the first man and woman. They were so interested, and they answered almost all the questions.

I hope that you will pray for us, that we may bring them to see the true way. And I hope that when they grow to be young men, they will be able to bring some souls to Jesus.

Many souls are here who never heard about Jesus, nor about the truth. We are getting prepared to go out and tell the people about Jesus and His second coming. Miss Whiteis treats the sick people here. They come here from morning till evening to get treatments.

I have seen your photo and your children's photos. Your sister showed them to me.

I hope that you will answer this letter, and tell me something about your country. We are having rain almost every day; the flowers and green grass look so pretty in the morning.

Now I must close my letter. With love to you and your little children, I remain your friend and sister,

PROVA MITTER.

**CURSED LAZINESS.**

[From a sermon by Rev. John Muir.]

"CURSED be he that doeth the work of the Lord negligently." I venture to think it would have been better if, instead of this Latin word "negligently," our revisers had used its Anglo-Saxon equivalent, "lazily," for I am sure that the word laziness is more widely and more thoroughly understood than the word negligence. Here, then, we find God, through His servant the prophet, denouncing and cursing laziness. And small wonder that it should be so. What think you is the greatest of all the

obstacles which impede the progress of the kingdom of Christ? I will tell you. It is the negligence or laziness of its members. Look around upon the churches, in any direction you please, and what do you find? You find that whatever of work is done through their agency is done by few individuals.

But we need not individualize. The words apply to Christian people everywhere, whether officially recognized by the church or not, and they distinctly teach that a curse—and the curse (O, awful thought!) is the curse of God—that a curse shall overtake each and all who fail to put heart and soul into "the work of the Lord."



### The Crime of Doing Nothing.

Perhaps it may be objected that I am making too much of an isolated passage of Scripture. My reply is, I am not dealing with an isolated passage of Scripture. Away back in the days of the judges we hear this very curse uttered as a word of doom. "Curse ye Meroz, saith the angel of the Lord. Curse ye bitterly the inhabitants thereof." Why was this ancient city thus cursed? What had her citizens done that they should be thus punished? Nothing! They had done nothing, and therein lay their crime. They were negligent, indifferent, and inactive when the call to work and duty was both loud and clear. Sisera's hosts were in the land. On all sides cities and tribes were flocking together to meet the invader. But amongst them there was no Meroz. Indolent and irresponsible, she came not forth "to the help of the Lord against the mighty." And when, without her aid, the battle had been fought and won, judgment went forth against her; henceforth she became an accursed city, till at last not one stone was left upon another concerning which men might say, "Here stood Meroz."

We hear it again in the New Testament, and this time from the lips of the Master Himself. "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Why this awful penalty? Wherein had the man transgressed? He was "slothful," that was all; a servant that had neglected his duty; a lazy, and therefore an idle, man. Yet once again the curse falls upon our ears from amidst the wondrous scenes of the Apocalypse, when he who walks in the midst of the seven golden candlesticks is heard declaring, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." O, brethren, instead of being confined to an isolated passage, the truth of my text is taught in every part of Scripture.

### God's Work.

I dare say that to some of you these words seem very severe. Let such remember that the work which is being neglected is the Lord's work. We often hear and speak of "church work," but if we would speak correctly that phrase must be discarded. There is no such thing as "church work." The work in question is God's work, and as such—if for no other reason—it claims our best energies.

O, brethren, it is high time to awake out of sleep! We have been negligent and half-hearted all too long. Remember the working period is strictly limited. The time is fixed in which we must accomplish our task; and when the end of that time shall come, nothing more can be done, not another stone can be laid by the builder, nor another touch be given to any of its parts. We must work the works of Him that sent us while it is day, because the night cometh when no man can work. Solemn thought for all of us! "The night cometh." The years are speeding quickly past. The day is far spent, and the night—the night whose gloom will blot the field of labor from our vision, the night when the hand that now trifles with its task shall lie palsied and chill, the night beyond whose shadows our wasted opportunities will meet us again, the night is at hand, the night in which no man can work.

Yes, and the solemnity of the thought is increased by the fact that no man knoweth the hour of its coming. Not always is its approach preceded by the dip of the sun towards the west. Not always are we warned that the night is near by the withering of our powers. Sometimes it comes while the sun is still climbing to its zenith, and before our growing faculties have reached their highest development. We know not how, we know not when, but yet it comes.

### What Is Needed.

Away then with lethargy and half-heartedness! Let us arise and curse our laziness ourselves, forswearing it forever. Let us judge ourselves, that we be not judged of God. What is wanted—what God wants, and what the importance of the work demands—is a burning and consuming earnestness. The zeal of the Lord must eat us up. The baptism we are baptized with must be distinctly and manifestly a baptism of fire. It must kindle our energies to a white heat, and fill us with a glowing enthu-

siasm which will burn through every false barrier, and make itself felt in every direction.

Look around you and see how active and earnest are the forces arrayed against us. From center to circumference the kingdom of darkness thrills and throbs with earnestness. Every subject is a soldier, and being a soldier, he fights. Every subject is a servant, and being a servant, he serves. There is no dilly-dallying or make-believe in the enemy's camp. Then why should there be any in ours? Has the cross no longer its power? Has the sacred passion exhausted its inspirations? Does the love of Christ no longer constrain and the Holy Ghost no longer energize? Ten thousand times no! It is our dull, supine, and senseless hearts that have lost the power to respond to these divine realities. We are touched by stimulating influences at every turn in life, but alas! we are dead to them all.

O, brothers, we must get nearer to Christ. We must tarry at the cross till its very memory becomes a life-giving power. We must open our hearts to the Spirit till He fills us with all the fullness of God. Then shall we no longer be idlers under a curse, but Christ-like workers. Servants to whom the Master will say, when He cometh, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

### OUR WORK AND WORKERS.

SIX new members were added to the church at Herman, Minn., October 28.

FOUR members were added to the church at Marshfield, Wis., at the last quarterly-meeting.

OCTOBER 28, two candidates were baptized in the Anglaise River, at Defiance, Ohio, by Brother J. P. Gaede.

THE addition of six members to the church in Council Bluffs, Iowa, is reported in the Bulletin, by Brother Bergerson.

BROTHER J. F. OLMSTED and wife have been assigned to South Africa, to be supported by the Indiana Conference.

SIX candidates were recently baptized at Wright, Mich., by Brother A. G. Haughey, president of West Michigan Conference.

IN the Banner, Brother E. K. Slade, president of East Michigan Conference, notes the conversion of six persons at Prattville and five at Jefferson.

AT the last quarterly-meeting of the church at Janesville, Wis., five members were added, and others have begun to keep the Sabbath of the Lord.

PREACHING services are held every Sunday evening in the church on G Street, between 18th and 19th, Sacramento, Cal., by Brother Isaac Morrison.

THE annual week of prayer in all Seventh-day Adventist churches will be held December 9-16. Readings for the occasion will be published in the Review.

A NOTE from Sister M. A. Kuohl, Hildebran, N. C., states that Brother D. T. Shireman has built a school for colored children in that place, and that a father, mother, and daughter, who live adjacent to the school, have been baptized. A Sabbath-school and occasional preaching service are held there. A donation of *Little Friends* would be acceptable.

BROTHER W. R. SMITH and wife, who sailed September 18 from Vancouver, B. C., report a safe arrival at Yokohama, Japan, October 8. They had quite a rough voyage and several days of sea-sickness, altho their baby experienced no sickness at all. They were met at the wharf by Brother Field, and a short ride by train brought them to his home in Tokio. A later letter states that Brethren Field and Smith had gone to Korea to look up a location where the latter, with his family, will be stationed in the work.

### THE OPENING OF KEENE ACADEMY.

KEENE ACADEMY opened October 18 with twenty-five more students than last year. We have just 100 students enrolled above the sixth grade at the beginning of the third week. There are several more students in the home than at any time last year.

Our faculty has been increased and our course of study lengthened one year. Several advanced classes have been organized. It is the plan of our managers

to give our young people that efficient preparation that is demanded by the Third Angel's Message.

As has been previously announced our academy is out of debt, and our board is planning for several important improvements. Plans are just about perfected for heating the Home with steam, and money is in sight for these improvements.

We seem to have a very devoted class of young people. The outlook for our school is very good, and we bless God and take courage.

C. B. HUGHES.

### INFORMATION WANTED.

Mrs. M. A. DAWSON, Haven Place, near Jamaica Avenue, Brooklyn, N. Y., desires information concerning her son, of whom she has not heard since last April. He is well built, 5 feet 7 inches high, ruddy complexion, dark brown hair, sandy mustache, and blue-gray eyes. He was a member of the Seventh-day Adventist church, and had spoken of going to California. Any information will be thankfully received by an anxious mother. Address as above.

## SUNSET MAGAZINE

DESCRIBES

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Not only California, but all the great West, is truthfully described in the beautifully illustrated pages of this virile Western monthly. Its fine half-tones make you SEE the country, while its descriptive and industrial articles TELL YOU EXACTLY what is to be found there. It is

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## WATCH, WAIT, WORK, PRAY.

BY ELLA CORNISH.

WATCH! the signs are fast fulfilling—  
Omens that the day is near;  
Watch and be ye also ready;  
Soon the Saviour shall appear.

WAIT! with patience wait His coming,  
Tho He seem to tarry long;  
In a little while in triumph,  
We shall sing the victor's song.

WORK! the time is short, O hasten;  
Sound the message loud and clear,  
Preach the "Gospel of the kingdom,"  
That the nations all may hear.

PRAY! let prayers be oft ascending  
Lest your labor be in vain;  
In your closet lowly bending,  
Seek and find eternal gain.

## EDUCATION IN THE HOME. NO. 26.

BY MRS. L. D. AVERY-STUTTLE.

"SPIRITUALISM!" exclaimed Mrs. Wilber. "I'd no idea the word was in the Bible. I'm sure I'd like to know what is written on *that* subject, of all others."

"I don't think that the identical word is in the Bible," replied Brother Hartman. "Still, I am persuaded that God's Book is full of warnings against the subtle snares of this latter-day delusion."

"Well, now," objected Mrs. Gray, "I see nothing so very bad about the doctrine,—in fact, I know several really good, well-meaning people who belong to this cult."

"O, certainly," replied grandma. "I, myself, have a few dear friends among them, and I can not wonder, for it is but the logical outcome of a belief in the natural immortality of the soul."

"John, will you please tell us what you consider to be the particular stronghold, and consequently the most dangerous error, in that mighty stronghold of deception—Spiritualism?"

"I consider it to be the belief in the immortal, conscious state of the dead, and their frequent return to this earth."

"Elsie, have you any Scripture proof of the inconsistency of this belief?"

"God does not desire the living to seek knowledge from the dead," replied Elsie. "Indeed, He has often told us the utter folly of it by assuring us many times in His Word that the dead are unconscious. I think, father, that we will find a text referring directly to Spiritualism in Isaiah 8: 19, 20, R.V.;" and Elsie read slowly and impressively: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this Word, surely there is no morning for them, or, old version, 'it is because there is no light in them.'"

"Very good. We see that God has warned us against going for knowledge to the dead, because He says also, in Eccl. 9: 10, that there is no 'device, nor knowledge, nor wisdom, in the grave.' Mrs. Wilber, can you tell us something about the origin of Spiritualism? Where and when do you think the doctrine was first preached, and by whom?"

"Really, Mr. Hartman, I don't think it was very long ago. When did *you* first hear of it, Mr. Gray?"

"I believe the city of Rochester, New York, is conceded to be its birthplace, and that it was first known as the Rochester knockings; but it has cer-

tainly made great headway since then," replied Mr. Gray.

"Do you agree with him, grandma?"

"Mr. Gray refers to modern Spiritualism, I think," grandmother replied, "but ancient Spiritualism is hoary with age. It was born in Eden, and was introduced to our first parents by the wily serpent, who took for his text the familiar words, 'Ye shall not surely die,' and he has been repeating it ever since, with pretty good success."

"That is not a flattering origin, to be sure," said Walter Gray, smiling.

"No, my boy," replied Brother Hartman, "and those words, among the first Satan ever addressed to mankind, 'Ye shall not surely die,' are the foundation stone of almost every false system of worship in the world."

"I can't see how you make *that* out!" exclaimed Mrs. Wilber. "It just seems to me you are trying to prove too much, aren't you?"

"Well, my friend," replied Brother Hartman, smiling, "how much would there be left of Catholicism if you take from it the belief in the natural immortality of the soul? Surely, the virgin Mary and all the canonized saints of the Catholic calendar are dead. But, says Satan, 'Ye shall *not* surely die,' and they believe him, and fondly imagine that these dead people are conscious and in heaven, and pray to them accordingly."

"A new idea, surely! I never thought of that!" exclaimed Mrs. Wilber.

"And then," continued Brother Hartman, "that heathen belief in the transmigration of souls rests upon this very foundation. Indeed, the savage Indian, who fondly hopes that at death his conscious spirit departs to the happy hunting ground; the modern Spiritualist, who converses with what purports to be the spirit of his dead friend; and that large class of people of whom the Japanese are representatives, who fight bloody battles under the supposed direction of their dead ancestors, all build their faith upon this first deception of the devil, Satan's first lie. Mattie, can you give us any instance of men making use, anciently, of Spiritualism, or witchcraft, as the Bible terms it?"

"O, yes, father; there are many instances. Jannes and Jambres must have been mediums, I think. Anyway, they tried to perform some of the miracles which Moses did before Pharaoh, and they succeeded well enough to deceive the foolish king."

"Yes," interrupted John, "and in 2 Timothy 3, Paul warns Timothy against this class of persons."

"Grandma, do you think there is as much danger of being deceived by Satan to-day as anciently?" asked Elsie.

"Certainly, my dear child; the danger is much greater, for we read that Satan is come down with great wrath, knowing 'that he hath but a short time.'"

"What, Mr. Hartman!" exclaimed Mrs. Gray nervously, "you don't think, do you, that Satan can perform actual miracles?"

"I will answer your question by asking another. It is written, you remember, that Satan carried our Saviour to a great and high mountain, and showed Him all the kingdoms of earth in a moment of time, and that he took Christ bodily and sat Him upon a pinnacle of the temple. Was not this a miracle?"

"Yes," added Elsie, "and in the case of the death of the sons of Job, Satan must have had power over the very winds."

"Walter," said John, "I would like you to read Rev. 13: 13, 14, for this proves that Satan not only has power, but that he will use it to the very last in deceiving mankind."

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the

sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do."

"Well, mother," continued Walter, "you see Satan *does* have power to perform miracles."

"Yes, yes; I see; I had never thought of it in this light before. I fear I have underestimated very much, the wonderful power of the archdeceiver," replied his mother.

"Now, little Beth, I will ask you to read a passage that sets the matter in a very strong light. Grandma will help you find the place."

Very slowly and deliberately, Beth read Rev. 16: 13, 14.

## AIR, PURE OR PUTRID, WHICH?

OXYGEN and nitrogen, or carbonic acid gas, catarrh, alcohol, nicotine, and sulphur, which? Except in such cities as Pittsburg and Chicago, and in the crowded tenements of the poorest people, we take our choice of the air we breathe, or are compelled to take the choice—or the ignorance—of other people.

Because air is a colorless, odorless thing, it seems to some minds not to have any use, or not to exist. As long as it does not show enough enmity to rise up and knock a man down, as it does sometimes in mines and wells and sewers, it is left undisturbed until it becomes putrid. When nature does take up the office of avenger, and sweeps it from hill to valley, and through every unguarded door and crevice, it is regarded as a deadly enemy, and is schemed against with a resistance worthy of a besieged fort.

A popular notion prevails that warm air is good air, even if it has been heated over several times, and that it is a matter of economy to save all the air that has ever had any heat applied to it. It seems a pity to cool off the bedclothes in the morning, and chill the room, so the covers are carefully replaced while they are warm and tainted with the exhalations of the night.

Carbonic acid gas is well known by chemists to be a deadly poison. It exists free in pure air in the proportion of one part to twenty-five hundred, but is the chief element in all air that has been breathed once by any pair of lungs, whether of beast or human being. In its unmixed state it extinguishes fire and life. In its mixed state, as found in unventilated rooms and churches, it clogs the lungs and poisons the blood. The lights are in full blaze, the furnace in full blast, the organ in full breeze (organs are not subjects for poison), the preacher in full zeal; but the people! What is the matter with the dear people? They keep examining the stained-glass memorial windows as tho they were looking for something not inscribed there, tho each one says, "To the glory of God," etc. Then they yawn, or fidget, or sleep, and the preacher gets the headache. There may be nothing wrong but bad air, which saves a dollar's worth of coal and costs a priceless amount of health and spirituality, not to say bad temper and loss of average attendance.

In the homes parents wonder why the children are restless all night, and pale and fretful all the time. Very often the secret is that they breathe rum and tobacco in their father's breath, and accumulated carbonic acid gas from all sources, for many days. Whether or not the science of ventilation is one of the lost arts, we do not know, but are sure it is well worthy the study of our rising architects how to keep the air of buildings pure without incurring the danger that exists in drafts. It is worth the attention of our political economists to consume the smoke and refuse of our houses and manufactories, in order that the atmosphere may not be black and rank with poisonous elements. In the meantime there is wanted information and agitation, common sense and courage. Many people do not know that consumption and general enervation are often due to bad air, and that fevers are due to decaying matter in cellars and ash piles, or that three-fourths of the work of the teacher and preacher are lost because hearers can not concentrate attention. The subject of ventilation, like all the rest of the health questions, and other reforms, needs constant stirring up; here a little, and there a little. Almost every sexton needs to be lectured or replaced, and public service halted till windows are opened. The common sense



wanted is not to kill people with drafts, and not to suppose we are going to be killed every time we see a window open. The imagination and habit play a large part here. It takes courage to let sunlight in on carpets, and breezes in on lace curtains, and to say, "Please don't smoke my rooms and my carriage full of nicotine."

All our work of keeping people from killing themselves and us is an ungrateful service, but is greatly needed. If our work brings success as well as reproach, we can afford to take for our encouragement the assurance lately expressed in new shape by a writer, that those who are cannonaded now will be canonized by and by.—*Anna M. Skeer.*

#### UNCONSCIOUS ADDITIONS TO THE BIBLE.

A CORRESPONDENT of the *Sun* writes, "Our Bible says 'Charity should begin at home.'" The chapter and verse are not given. It is astonishing how many passages of Scripture that do not exist are quoted. One would suppose that "*Honesty is the best policy*" had been ridiculed often enough to prevent any one from believing that the passage is in the Bible, but it reappeared a short time ago in quite a dignified article. "God tempers the wind to the shorn lamb" is sometimes attributed to St. Paul, and on one occasion we heard it quoted, "God tempers the shorn lamb to the wind."

Years ago a converted sailor astonished a congregation in London by stating that often in the wildest storms at midnight, when he thought all was lost, he had been strengthened and encouraged by remembering the passage of Scripture, "Faint heart never won fair lady." "Cleanliness is next to godliness" is supposed by many to be in the Bible, but it is not. None can give its origin. Wesley quoted it in 1772, but does not give its source.

A friend of ours was summoned in haste to preach a funeral sermon. His carriage being ready he started at once, and prepared an admirable discourse during the twenty miles or more traveled. The text was highly appropriate, and the sermon fitted to it with the precision characteristic of the man. To his dismay on arriving he could not find the passage in the Bible. It was, "In the midst of life we are in death." It is in the Prayer Book of the Church of England and the other denominations that use that part of the funeral service. To avoid embarrassment he announced the passage, without stating where it could be found—and probably spread the idea that it is in the Scriptures.—*Christian Advocate.*

#### LITERARY NOTICES.

"**The Blue Book of Missions.**" Compiled by Henry Otis Dwight, D. D., LL. D. 200 pages. Cloth, \$1.00 net; by mail, \$1.10. Published by Funk & Wagnalls, New York and London.

The book contains the gist of the annual reports of a hundred or more missionary societies for 1904, together with the latest data concerning area, population, religions, and missions in the non-Christian countries of the world. The information it contains is carefully indexed for ready reference, making it a valuable help to all who are interested in practical missionary work in foreign fields.

"**Songs for Service in Church and Home.**" By Charles P. Whitford, the singing evangelist. Published by the Southern Publishing Association, Nashville, Tenn., and Fort Worth, Texas. Bound in boards with cloth back; 252 pages; price, 50 cents; per dozen copies, \$5.60.

We have no hesitancy in recommending this song book to our readers. It is filled with good, stirring hymns. Sense is not sacrificed to music—the words of the hymns are good, as well as the melodies to which they are set. The author and compiler has shown the good taste, in whatever old melodies he has used, to use them as they are, to leave them in just the way that they sung themselves into our souls. He has dropped no offensive pebbles into the wheels of their mechanism to grate upon the sensibilities of singers and hearers. We feel certain that those who purchase this little book will not regret the expenditure.

"**The Traveler's Handbook for Transatlantic Tourists.**" By Josephine Tozier. Published by Funk & Wagnalls Company, New York City. Small 12mo, cloth, 211 pages; illustrated with photos of tickets,

time tables, telegraph forms, etc. Price, \$1.00 net.

This little book will be found almost invaluable by persons going abroad, especially those who have never traveled in foreign countries. The little knotty problems, the perplexing questions, that are bound to arise, are all answered before hand in this little handbook. It is not designed as a guide book through the different countries—there are plenty of these already; but to instruct the traveler how to travel without inconvenience in countries whose customs are very different from our own, whose language we do not know, and whose denominations of money are a problem. It goes into the details of railway and steamship travel, letters of credit, express and mail, and foreign etiquette—a valuable book for travelers.

"**The Ideal Church.**" By Rev. William H. Zweig, Tobyhanna, Pa. Cloth, 113 pages; price, 75 cents; in paper cover, 50 cents.

By "Ideal Church" the author does not mean the ideal denomination, sect, or form of belief; but the individual company in any place organized into church membership. We find in this book very much to commend. The work is the outgrowth of pastoral experience. The writer has been in close contact with the problems that confront every church, and the working plans which he sets before the church are in nearly all respects ideal. He would have a prayer-meeting church, a tithe-paying church, a church which gives more attention to the meat of the Word than to a criticism of its contents, the Bible to be above all creeds as the ultimate authority, a church believing in the fall of man and redemption and regeneration through Christ only, a church which believes in and teaches the second coming of Christ, a spiritual church, a church discountenancing theaters, card parties, and all questionable amusements. In the matter of what the ideal church will be teaching, we are glad to see that the author recognizes the instability of the doctrine of eternal torment and the unreliable nature of the doctrine of inherent immortality. We can not agree with the author's position in the matter of Christian citizenship, but would highly commend the Christian spirit manifested throughout the work. The needs of the church are real, and the author has set them forth in a commendable manner.

"**Balance: The Fundamental Verity.**" By Orlando J. Smith. Published by Houghton, Mifflin & Co., Boston and New York. Cloth, 279 pages. Price, \$1.25 net.

The book is written for the purpose of proving the immortality of the soul. It attempts to do this entirely apart from Biblical authority,—proving by this the author's recognition of the fact that the Bible gives man no authority for such a hypothesis. The author reasons that as all actions have their equivalent reactions, all causes their resultant effects, the soul must pass into another existence to receive the just awards denied it in this. The fact that in all ages men have believed in spirits and in the continued existence of their dead friends is made to do duty as a proof of the soul's immortality. His abandonment of the Bible in this argument is perfectly in harmony with his espousal of that other unscriptural belief, the theory of Evolution. The author would make the consequences which follow our acts the law by which to square our lives, and declares that our common conceptions of morality are the results of the observation of human actions and their consequences. Religion he considers an evolution through fetishism to idolatry, idolatry to polytheism, polytheism to monism; and the Decalogue an effective agent for good only so far as nature corroborates it. It is simply another statement of that doctrine so popular to-day, that man is able to construct his own moral code and act in the capacity of saviour for himself.

"**The Way to Jesus,**" by E. Payson Hammond, M. A., the noted evangelist; and "**The Blood of Jesus,**" by William Reid, M. A.. Two pamphlets, each 108 pages, combined in one. Price, 15 cents. Published by J. S. Ogilvie Pub. Co., 57 Rose Street, New York.

Mr. Hammond's part of the work is written for children, and tells of experiences in Syria and Palestine, together with numerous letters from young folks. It is written and compiled in Mr. Hammond's well-known attractive style, and is fraught with interesting information and good instruction.

Mr. Reid's section of the pamphlet is a special effort to assist the inquirer who is troubled with the idea that there is some hard work for him to do before he can be accepted of Christ. The author disclaims any design to give a theological treatise. His work is an effort to induce anxious inquirers to accept without question the sacrifice of Christ for their sins.

"**The Church of Christ,**" by a layman. 336 pages. Cloth, \$1.00 net. Published by Funk & Wagnalls, New York and London.

This book sets forth the doctrines and ordinances of the church, as viewed generally by the Disciples, or "Campbellite" body. It is well written, and in so far as it adheres to Scripture is a plain presentation of various subjects; but must necessarily depart from and pervert the Word, when sustaining the popular traditions of antinomianism, immortal-soulism, and Sunday observance as a substitute for the Sabbath of the Lord.

"**Beautiful Stories from the Good Old Book.**" By Isabel C. Byrum. 311 pages; liberally illustrated; handsomely bound in cloth. Published by Gospel Trumpet Company, Moundsville, W. Va.

This is a book for children, comprising short Bible stories. The period covered is from Creation to the time of Esther. The attractive style of the work will serve to please the children, as well as to impress the lessons upon the minds of young readers.

## Question Corner

1736.—Not a Question of Eating. Matt. 15:17, 18.

What is the meaning of Matt. 15:17, 18? Does it mean we may eat anything we want? F.

God gives man the privilege of choosing to do evil if man wishes. If he wants to sin and commit self-murder, he may; but he will reap the harvest of his own sowing. If he wants to eat unwholesome food, clog his liver, and ruin his digestion and nerves with tea and coffee and beer and tobacco, God will not hinder him; but as he sows so shall he reap. Gal. 6:6, 7. But Matt. 15:1-20 does not give permission to eat and drink everything. That was not the question between the Pharisees and Jesus. They were careful to keep the ceremonial law and much more. Jesus also kept it, and they knew that he kept it. But He did not observe "the tradition of the elders." His disciples did not wash their hands to suit the Pharisees, tho their hands may have been clean. To the Pharisees they might possibly have touched something that defiled; therefore must they wash, whether the need could be seen or not. That was the only question. Jesus said that eating as His disciples were eating *did not* defile. The real root of all defilement grows in the soil of the heart. The evil thought, the lustful thought, gives birth to the lustful desire, the unlawful appetite, and develops both the glutton and drunkard, and all other evils as well. The duty of the Christian is set forth in 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It is not to God's glory to destroy health or corrupt our blood or benumb our moral sensibilities.

1737.—The Sabbath and the Pope.

Mr. Gamble says in his book, "True Sabbath of God," page 147, "If the pope, centuries after the apostolic times, changed the Sabbath, there would be no trouble to locate the time and the pope who did it. Such person has never been found." He further says, "The papacy did not begin till 1073 A. D."; but I understand that you people teach that the pope changed the Sabbath long before 1073. If there were no pope, how could he change the Sabbath? H. S. R.

In the first place we do not teach that the pope *as an individual* changed the Sabbath. The change of the Sabbath came about through the great apostasy, of which the pope was the head. Roman Catholics themselves make Peter their first pope, and so continue down through a line of bishops to the present. Of course, Protestants do not hold to that. We would naturally date the papacy from the time that the bishop of Rome came to supremacy, which was practically in Constantine's day. Constantine decided that the church of Rome was the true Christian Catholic Church. "The earliest instance of assumption," as Dowling states (History of Romanism, page 32), was in the second century, by Victor, bishop of Rome, who attempted to force his brethren of the East to fix the paschal feast, or Easter, on Sunday. The various steps by which the thing was carried out are well told in the "History of the Sabbath" by Andrews. Mr. Gamble is speaking of that of which he knows nothing when he says that there was no pope till 1073; the very essence of the Papacy was all developed seven centuries before that time.





MOUNTAIN VIEW, CAL., NOVEMBER 29, 1905.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

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The article on "God's View of the Nations" was written for our specials, but is just as good now.

Those who have followed Mr. Price's articles on "Evolution and Geology," which close in this issue, have certainly found that these sciences, according to the testimonies of some of their highest devotees, have very uncertain standing; in fact, in the words of a recent scientific gentleman, are in "hopeless chaos." Why not accept the revelation of God's Word, and be at rest, the rest of progress and blessing?

When we choose our own way rather than God's way, is it not because we love our own way better than we love God's way? Will not God then leave us to our own way? "Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the backsliding of the simple shall slay them, and the careless ease of fools shall destroy them. But whoso harkeneth unto Me shall dwell securely, and shall be quiet without fear of evil." Prov. 1:31-33.

**Be Glad and Give Thanks.**—It is Thanksgiving Day to-morrow, according to the date of this paper. It is a stated time for giving thanks, and that is good. It is good for people to join in thanksgiving to God, the Giver of all good. Following this custom of long standing, based in the beginning, no doubt, upon the ancient harvest festivals, the presidents and governors in these United States have for many years suggested that the last Thursday in November be made a general day of thanksgiving throughout the United States and the respective states. President Roosevelt has thus appointed the last day of November for this purpose. He has also given faithful warning, which will be noticed next week. His proclamation will be found in our Outlook department.

It is quite common to hear Christians sing,—

"O, where are the reapers that garner in  
 The sheaves of good from the fields of sin?"

Just now a more appropriate query would be, Where are the sowers? People are generally more anxious to reap than to sow. Now is especially a sowing time. If we will be faithful in this respect, God will provide the reapers. "The harvest is the end of the world; and the reapers are the angels." Matt. 13:39.

The only true thanksgiving is that which responds to God's goodness every day. But many who profess Christianity do not do this because they do not feel like it. That is, their feelings are made the reason or non-reason for thankfulness instead of God's goodness. They would think themselves cruelly treated if some one whom they had loaded with benefits would offer no grateful response on the ground that he did not feel like it. Why not thank God despite our feeling, whether we feel like it or not. Make it a principle in the life—feeling or no feeling, dyspepsia, ill-treatment by friends, bad investments or any trouble—that you will thank God daily for His continued and abundant mercies, and that you will show your gratitude by being kind and helpful to others and faithful in responding to the calls of God. It is your life to do this.

"That man may last, but never lives,  
 Who much receives, but nothing gives,  
 Whom none can love, whom none can thank,  
 Creation's blot, creation's blank."

"Whoso offereth the sacrifice of thanksgiving glorifieth Me," declares the great God. It opens the heart and mind Godward, and lifts above the petty cares and troubles. Then "in everything give thanks, for this is the will of God in Christ Jesus concerning you."

AN IMPORTANT MEETING.

The *Christian Worker and Evangelist*, referring to the Inter-church Conference on Federation, says, "From the fifteenth to the twenty-first of November there will be held in Carnegie Hall, New York, a conference, which, if the plans now made prove successful, will represent the most advanced stage that Protestant denominations have reached in their progress toward co-operation." It will be a very important conference, and the SIGNS OF THE TIMES will give that conference the attention which it demands. It has one or more of the very best of its contributors at that meeting, and well-illustrated articles will be published on its meaning. You can not afford to miss the reports from this conference.

**A Note of Explanation.**—Some months ago there was a special issue of *Save the Boys*, published in Minneapolis, on the cigaret evil. A note was written on it in the SIGNS at the time, with the suggestion that some of those papers be used in Calcutta, where the cigaret evil seemed to be dominant. We stated that it was twenty cents a year, as it then was. Since then the price has been increased, as the little journal has been enlarged. By some mistake the note was set in wrong type, and it has been held in that way for months. It ought not to have been used at all so much out of date. We regret that it was used, and a money price given. We know of no one in Calcutta to use the paper. Inquiry as to prices, etc., should be addressed to *Save the Boys*, Minneapolis, Minn.

**Poor Russia.**—It is impossible to give our readers in a note any adequate idea of the particulars or details of the awful revolution which is sweeping over the Russian Empire. The Russian government had hardly congratulated itself over the so-called diplomatic victory won over Japan, when the pent up fires of revolution and revolt broke out and have extended from St. Petersburg to Vladivostock. A professed Christian state is a theater of wild barbaric savagery. In a score of cities mad, drunken, superstitious mobs, egged on by police and government officers in cases not a few, have burned and pillaged and killed like wild, mad brutes. Thousands upon thousands of Jews have been wounded, maltreated, and robbed of every earthly possession. Thousands have been killed. Some women and maidens have

suffered that which is worse than death. One paper remarks: "Even the hands of the Russian clergy are not clear of blood." Troops have actually been withdrawn to allow the mad mobs to work their own wicked will. Under pressure, the Czar has made great concessions, to be carried out under the present autocratic regime. The whole world hailed his liberal program. But disaffection is in army and navy, and present indications are that the mad populace, which know nothing of self-government, will not stop till the revolution in the government is complete. Russia is now reaping her sowing of tyranny, oppression, and ignorance, a double tyranny of state and church.

**"Hallowe'en."**—Some one wishes to know the origin of "Hallowe'en." In few words: The night with its customs comes down to us from pagan origin, when the "fairies," or imaginary spirits, were propitiated, and their aid sought. All sorts of spirits were supposed to be abroad on that night. It is in the Catholic Church the eve of "all-saint's day." It was impossible for the heathen to build a temple to each god, so they built the pantheon to all the gods. It was impossible for the apostate church to devote a separate day for each saint, so they fixed upon November 1 as "All Saint's Day," the eve of which they called "Hallow Eve," or "Hallow Even," or "Hallowmas." It is no more nor less than a continuation of the old heathen custom. There is this difference between its ancient observance and its modern: the ancients believed in the day and the efficacy of their rites and revels, many of our modern observers make sport and mock of the same customs for the sensuous pleasure they get out of them. Which are the more guilty, the honest "heathen" or the "Christians" who imitate them?

When we fear to displease men more than to displease God, it is evident that we do not know God, and that we love the ways of men more than we love the ways of God. If God calls us to simple duty, and man calls us to pleasure, and we yield to the latter, the simple reason is that we love the pleasure of selfishness more than the pleasure of duty. Let us not be deceived. Let us face the foes in our own hearts resolutely. The principle over which we will make or destroy character, by which we will be saved or lost, is that of service. It is ever for us to say whether it shall be the service of self or the service of Infinite Love. He who has the unswerving purpose to serve Infinite Love, will find in that service the highest, purest pleasure.

The tainted money question is still holding its place in religious papers, and there are some very pointed questions asked; for instance, one paper asks if we are to go always behind the hand that offers money to investigate motives and heart-probity and honor. The question has been asked, If Mr. Rockefeller's millions are tainted, what about the little Rockefellers in every congregation? What about the character of many of the donors and supporters of the churches? And what about many who connect with the great insurance companies, municipal councils, and other organizations guilty of grafting? Of course this is true, that no money ought to be accepted when it is known that it was gotten dishonestly, illegally; but it is quite a serious question whether God asks the one who receives money for good purposes to constitute himself an investigative committee to determine the character of the donor. A man may be tainted, but the money really belongs to God.

**Still Holding On.**—We are glad that some of our Jewish friends are still nominally true to one of the great truths they hold, the Sabbath. In this summer's general conference held in Cleveland, Ohio, was considered the matter of abolishing in Jewish circles, the Sabbath, so far as the influence of the conference could go, and adopt in its place the first day of the week. The principle argument for making the change was economic conditions; or, in other words, it did not pay to close places of business on that day. The motion to make the change was lost. That is good, but it is sad to think that such a motion could even be entertained.