

Songs of the Times

SOWING AND REAPING

BY C. M. SNOW

Behold a young sower went forth to the field
In the early morn to sow;
And he scattered the grain with a glad refrain,
Till the sun of the day was low.
Where falls thy seed, O sower, give heed,
And heed what the seed may be;
For the sun and the rain shall ripen all,
And the harvest is ever beyond recall;
It shall stand to eternity.

I looked on the sower at harvest-time,
When the waving fields were white;
And his face was lit with the light of joy,
And his harvest hopes were bright.
From dawn of day till twilight gray
He had sowed the seeds of truth;
And the seed sprang forth with bounteous yield,
For the mead of the heart is a fruitful field—
The bosom of age and youth.

I saw a wide field at evening time,
In the glow of the setting sun;
But no plant was there save the weed and tare,
And a sower's life-work was done.
He had scattered the seeds of sinful deeds
The long, long season through;
And now there grow but noisome weeds—
Each separate one some sorrow breeds,
Some deed of wrath to rue.

"The summer is ended," I hear him say,
"And I reap but weeds of wo;
The harvest is past, and I am not saved—
Ah, why did I careless sow?
In sin I sowed, and I'm reaping now,
The harvest of God is here.
With empty hands I bow, I bow,
And how shall I answer Him—how, O how!
When His awful voice I hear?"

Then sow ye the good, the seeds of truth,
Till the evening shadows fall;
For the reapers of God are an angel band;
They reap the sowings of every hand,
And they faithfully harvest all—
They faithfully harvest all.

SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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Signs of the Times.

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

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GOD IS ABLE TO CARE FOR HIS OWN.

A GOD that can not take care of himself and his institutions is not God. This principle was demonstrated by Gideon. His father's family lived at Ophrah, where the people had an altar erected to Baal. An angel of the Lord appeared to Gideon one night and told him to build an altar to the Lord at a certain place, and to cut down the "grove," or idols, that surrounded the altar of Baal, for wood to offer a burnt sacrifice. Gideon took ten men and accomplished the work in the night, as he feared the people.

In the morning, when the men of the city saw what had been done, they inquired, "Who hath done this thing?" In some way suspicion pointed to Gideon, and they demanded of Joash, Gideon's father, that he bring out his son that he might be put to death. "And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning; if he [Baal] be a god, let him plead for himself, because one hath cast down his altar." Judges 6:25-31.

In the days of Eli, the army of Israel took the ark of God to battle with them against the Philistines, and it was captured. The Philistines took it to Ashdod and set it up in the house of their God, Dagon. In the morning it was found that Dagon had fallen on his face before the ark. The priests set up the idol in his place, but the next morning it was down again, and the head and hands were cut off, lying on the threshold. So it was proved that Dagon could not take care of himself, while the ark, an institution of Jehovah, was preserved even in the hands of its enemies.

BUT the ability of Jehovah to care for His own, without the help of man, was further demonstrated in this connection. The men of Ashdod were sorely afflicted with a plague until they sent away the ark. Sending it to Ekron, the people in that region were also sorely afflicted. Then they put the ark upon a new cart and hitched to it two young cows that never before had been yoked, and let them go. They made a test of this, saying that if the cart were taken by way of Beth-shemesh, they would know that the ark had done the evil to them. And, sure enough, the kine took the way to Beth-shemesh.

ANOTHER significant point in this connection is, When the people of Beth-shemesh saw the ark, they made great rejoicing and sacrificed to the Lord; but amidst it all they presumed to look into the holy ark, and God smote fifty thousand of them. So Jehovah is not only able to care for His own institutions in the midst of their foes, but He will not allow His own professed people to tamper with them contrary to His Word. He does not always immediately punish trifling with His law, or trampling upon His sacred institutions; and for this reason men assume that their unlawful traditions are approved. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

GUIDANCE.

BY LLEWELLYN A. MORRISON.

WHEN Israel out of Egypt came,
By night and day, o'er desert way,
In pillar'd cloud, with heart of flame,
Jehovah's presence did abide
And lead His people safely on—
'Mid burning sands, past alien lands—
Till sundered Jordan saw the dawn
Whose eve found all on Canaan's side.

Majestic brightness, from within,
Flash'd through the cloud, whose robes did shroud
Divinity, from eyes, by sin
Unfit to view its light, unveiled.
What kindly Fatherhood and care,
By love concealed, and yet revealed!
Jehovah doth with mortals share
The gifts, by highest love unsealed.

What exercise of love-won trust!
Our God knows best, and rise or rest
Doth each proclaim Him wise and just
And watchful for His people's need.
For all His tender mercies move;
They—soon or late—who serve and wait,
Shall reach the "Canaan" of His love—
For all His guidings thither lead.

Conduct us on our desert way!
Each shadowed night be Thou our light!
Enshelter us each weary day,
Until we over Jordan come
And reach the land of corn and wine,
And hail the King—with rapture sing
And praise the Leadership, divine,
Which brought us out of bondage, home.

Now, THE principle herein illustrated is all involved in the Sabbath question. God has a Sabbath, instituted at the beginning of creation, and its observance is enjoined in His holy, unchangeable law. Men have set up another day which they call a sabbath. God never has asked men to "protect" His Sabbath by any human law. He simply enjoins them to obey His law. If the state should make a law supplemental to God's Sabbath law, nothing would be added to the force of God's law; for if men should pretend to observe the Lord's Sabbath

merely because the state so enjoined, it would not be Sabbath-keeping in a manner that God would recognize. He says, "Remember the Sabbath day to keep it holy," and the only way to do that is to keep it because God says so—to keep it in obedience to His command. To observe it just because the state so ordered would be to set the state before God.

THOSE who adhere to the so-called sabbath set up by men are always solicitous that it be "protected" in some way by human law. The fear is often expressed that this "sabbath" will be destroyed. But, as was said of Baal, if it be a god, or of God, let it defend itself; it doesn't need the support of state law. The constant demand for state defense of the Sunday-sabbath is a tacit admission that it is not of God—that it needs a perpetual human bolstering.

THERE never has been a state law to sustain or enforce a real Christian church institution. But the power of the state has been invoked in behalf of every perversion of such institutions. God's appeals to men to obey His law and regard His ordinances have not been made for the protection of His institutions, but for the salvation of men. His institutions are indestructible; they may be trampled upon by men, but "Truth crushed to earth will rise again."

EVEN the professed people of God who persistently pervert and treat as common the Sabbath of the Lord, will meet in the judgment the consequences. They may not, as did the people of Beth-shemesh, meet the speedy execution of the penalty; but God's merciful patience must not be mistaken for approbation; it is also coupled with justice, which will exact the last jot and tittle of the law. "The commandments of God, and the faith of Jesus" (Rev. 14:12) are inseparably connected. G.

Christianity.—Altho in common parlance the word "Christian" is understood to mean one who professes to follow Christ, it is generally conceded that a true Christian is one who *does* follow Christ. He may not have attained perfection, but he is a willing learner, and by faith walks in the light as far and as fast as truth is revealed. To be a Christian there must be a yielding of the heart to Christ in response to the drawing influence of the Spirit of God. "No man can come to Me," says Christ, "except the Father which hath sent Me draw him." John 6:44. When we see the "fruit of the Spirit" (Gal. 5:22, 23), or the Spirit of Christ, exemplified in any individual, we may safely say that he is a

Christian. Of an association of such persons we may say that it is a Christian body. But the mere assertion by any human authority that any person or any body of people is Christian, does not make it so. Where the fruit is lacking, where the conduct is at variance with the profession, it is safe to conclude that the profession of Christian character is a false profession. No human edict, no human process, can make an individual or association Christian. "Ye must be *born* again," born of the Spirit, in order to be a Christian. G.

THE MELCHIZEDEK PRIESTHOOD.

A Word to Our Readers.

IN our issues of last April and May we published four articles from the pen of George W. Reaser on "Who Was Melchizedek?" Subsequently the editor offered various suggestions on the priesthood of Christ. These were published with no thought of controversy, or to arouse antagonism.

"Who was Melchizedek?" is a question which finds its way frequently into our editorial office from souls not satisfied with previous explanations. There are not a few who have contended that it was Shem, who, according to "Usher's Chronology," yet had in Abraham's day an ordinary lifetime to live. Others have believed and taught that the Melchizedek who met Abraham was Christ; others still, that he was the Holy Spirit; yet others, perhaps the larger class, that he was an inhabitant of Canaan, living at Salem, or Jerusalem, tho we are sure that there was not there at that time a kingdom of righteousness in the earth nor a city of peace. But we know of none who make the Genesis Melchizedek a substitute for Adam.

With respect for all those who hold (tentatively, we presume) these various views, we admitted the articles by Elder Reaser, and offered the suggestions we have in order to stimulate further study. If these articles and suggestions are unscriptural, reject them. If they help to broader, clearer views of Christ's work, study on. They will antagonize no fundamental truth of God.

Debating the question will help us very little. Usually, it will lead to "arguments" unworthy of him who uses them.

It will not help us to believe that because we do not understand, or some one in the past did not understand the subject, no one else does.

It will do no good to sneer at or misrepresent the position of some one with whom we do not agree. For instance, it has been said in this paper that "Melchizedek" was a *title*, the *name* of an order of priesthood. But no one said or meant to say that it was a *title* that met Abraham. It was an intelligent being, called a "man" (Heb. 7:4. See also Gen. 18:2; Dan. 9:21), but a "man," a priest, bearing the *title* of Melchizedek. The king of Egypt, before whom appeared Moses and Aaron, was a man, but he bore the *title*, not the name, of Pharaoh, a title held by many in the same kingdom both before and after him, who were known and called in the Bible by that title as tho it were the literal name. The person who met Abraham was one of the Melchizedeks.

The name of our Lord was Jesus; one of His prominent titles is the Messiah or the Christ, the Anointed of God. In this study we commend the following, found in an article in this issue:

Peter exhorts his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's Word and discourage any further investigation of the Scriptures.

Study the great subject of the priesthood of our Lord. It is longer, broader, deeper, grander, more glorious than the mere antitype of the Levitical priesthood, great and glorious as that priesthood is. The Levitical priesthood and what it prefigured was a priesthood for the time on account of sin, but, thank God, temporal, because sin is temporal, under which priesthood the sin is put away. But the Melchizedek order of priesthood embraces the universe in its breadth, and eternity in its continuance. It is worthy of all study. It is too great and noble and sublime to be treated by the tricks, the jokes, or the torsions of debate. Its right understanding, whether understood now or not, will clear up many dark places, and make God's Book and Christ's work glow with supernal and unwonted radiance.

LIBERTY THROUGH CHRIST.

GOD made man "upright." He was morally and physically upright. This is all comprehended in the Creator's pronouncing him "very good."

When Satan undertook to destroy God's work, he did not attack man physically, or in any arbitrary manner seek to overthrow him. He made an insidious attack on the man's moral faculties; and, having overcome him on this point, the further consequence followed naturally. It is the moral fall that cuts one loose from God. When Adam disobeyed God's law, the process of death set in; for the transgression of the law is sin (1 John 3:4; Rom. 7:7), "and sin, when it is finished, bringeth forth death." James 1:15; also Rom. 5:12 and 6:23.

In yielding to the counsel of Satan and disobeying God, the man transferred his allegiance from the Creator to the tempter. From being a son of God he became a servant of Satan. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16. And as the children of a slave are also slaves, so the children of the fallen man and woman became the natural servants of Satan. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "In Adam all die." 1 Cor. 15:22.

As a further natural result of sin, the human race imbibed the spirit of selfishness that actuated their conqueror. This produced individual tyranny over other individuals, and eventually there came political tyranny. Therefore the sin-stricken race became afflicted

with moral slavery, political slavery, and physical slavery.

Jesus Christ set about the work of redeeming the lost race, or as many of them as would yield to the principles of His rule and accept salvation on His terms. The plan of salvation was entered upon by both the Father and the Son. Not only was the Son willing to make the necessary sacrifice, but "God [the Father] so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

In order to redeem fallen men, it would be necessary to set them free, to give them liberty. And here is Christ's prophetic revelation of His mission: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim *liberty* to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

When Christ undertook to set men free, He did not begin to strike off the shackles of the slaves of men, or to overturn political tyrannies. He directed His effort toward the spiritual liberation of men. As all other features of slavery grew out of the man's moral or spiritual captivity, so the freedom of the race from all manner of tyranny must come through spiritual freedom. Therefore the way to human liberty is along the highway of spiritual liberty.

When John the Baptist began his work of reform, it was not as a social reformer, or a political reformer, but as a religious reformer. He did not call upon men to throw off their physical and political shackles by force; but he called upon all classes of men to "repent." The kingdom of God was at hand, and if they would repent, and prepare for that great event, all necessary reforms would follow logically. He did not appeal to King Herod to reform the laws; he simply admonished him to put away his sins.

When Christ began His public ministry, He repeated the appeal of John, "Repent; for the kingdom of heaven is at hand." Altho He knew that the Roman Government would sanction His death (Matt. 20:17-19), He made no effort to forestall such action, or to work a political reform. Nor did He admonish men to free their slaves. All these things were to come through the influence of the Gospel; they could not permanently be brought about in any other way. That had been amply demonstrated by the Deluge, in the deliverance from Egypt, and in the great Roman Republic.

All of the apostles suffered persecution at the hands of the government, but all the reform they ever sought to establish was through the proclamation of the Gospel. No one suffered more than Paul; yet, altho he had access to kings and governors and magistrates, and gained their respect as a man, he used his opportunities and his influence for the one purpose of preaching to them the Gospel of Christ.

Paul loved his Jewish brethren intensely (Rom. 9:1-5), and had great sympathy for them in their subordination to the Romans, yet he made no direct effort for the improvement of their political condition. He only implored them, on the evidence of their own Scriptures, to accept Jesus of Nazareth as their Saviour. In Him was all righteousness, and

through faith in Him must come all the liberty that fallen man could permanently obtain.

Christ had said, "If the Son therefore shall make you free, ye *shall* be free indeed" (John 8:36); and, to those who accept this liberation as the basis of all liberty, Paul says, "Stand fast therefore in the liberty wherewith Christ *hath* made us free, and be not entangled again with the yoke of bondage." Gal. 5:1. The fulness of human liberty in every other respect will be experienced in the new earth, "wherein dwelleth righteousness." 2 Peter 3:13. All the commandments of God are righteousness. Ps. 119:172. When man fell, it was through disobedience to the commandment of God, into a condition of unrighteousness. So when the disciples of Christ are redeemed, they are restored to a condition of obedience, and become fit subjects for a land and a kingdom wherein righteousness rules. G.

PERSUASION OR FORCE.

THE Gospel of Jesus Christ is founded in freedom—the freedom of the individual.

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest," is not a command, but an invitation. "Whosoever will, let him take of the water of life freely," recognizes the right of human choice in the matter of worship. If any one had the right to compel worship, it would be our heavenly Father, but those words last quoted are His words, spoken by His Son for Him.

There is a command in reference to the promulgation of the Gospel. It reads: "Go ye into all the world, and preach the Gospel to every creature;" but the command ceases there, and is given only to those who have voluntarily become members of the household of faith. The Gospel of Jesus Christ recognizes the freedom, equality, and brotherhood of man.

But there is another method of the promulgation of religious belief. It is as old as Paganism, and its principles are utterly subversive of the righteous principles of the Gospel of Christ. We may term it the gospel of force. Each is the antipode of the other in purpose, in conception, in the process by which it accomplishes its object, and in the object itself when it has been worked out. Jesus said, "If any man hear My words and believe not, I judge him not; for I came not to judge the world, but to save the world." But the "gospel of force" judges, condemns, executes. The Gospel of Jesus Christ teaches, invites, convinces, and wins men, in order that eternal life may be bestowed upon them. The "gospel of force" beats down, compels, drives, brow-beats, and even kills some, in order that its eminence may be recognized by those that remain, its greatness be acknowledged by men, even at the expense of the lives of some of the men. And that has been done even in our own day; and the spirit that would permit it has not yet been eradicated from our midst by any means. In that is manifest the pagan heritage of all its principles and modes of operation.

In the imperial nations which call themselves Christian the "gospel of force" is the chief tenet in the creed of national progress. He who does not bow to that creed is disloyal to

his country. In Russia he who forsakes the orthodox faith is looked upon as disloyal to his emperor and his country. It is a punishable offense; it is not permitted under prevailing Russian law in spite of the manifestoes of religious liberty. What the new order of things may bring about in Russia we can not as yet tell. If it shall accomplish the separation of church and state, then it will have gone to the very root of religious liberty and of all liberty, for a people are not free until they have freedom to worship God according to the dictates of conscience. In view of this fact the people of this country should look with alarm upon the very first experiment in the matter of religious legislation. They should look with alarm upon the position taken by our Supreme Court in declaring that this is a Christian nation. They should look with alarm upon the growing sentiment among religious bodies toward the enactment of Sunday laws, or even laws for the closing of saloons on Sunday. The latter are not in the interests of temperance, but in the interest of Sunday alone, a religious institution.

The "gospel of force" is not confined to one empire or one nation. The principle is the same wherever found. In the pagan mind religion and the sword are closely related, and it was not an uncommon thing for one heathen nation to conquer another, and force the conquered nation to worship the gods of the conquerors. The "gospel of force," the "gospel of powder and ball," the gospel of "the sword in one hand and the Bible in the other," is based upon the same idea. The principle of the Christian religion is, "Choose you this day whom ye will serve." It is a matter of free choice. The principle underlying that false system is, Choose the religion we bring, or feel the fury of the sword or the penalty of law.

Between the latter principle and the underlying principle of the Gospel of Christ there is a great gulf fixed which no man can bridge. On the one side of that gulf is the throne of everlasting Love; on the other is the throne of the arbitrary despot, on which sits Lucifer, the fallen lightbearer. His church is the church of force; his ministers the mailed warriors who carry "the Bible in one hand" and the implements of death and destruction in the other. But God, who has warned men against an unequal yoking with unbelief, has never yoked Himself with the proponents of any such cruel and ghastly policy. The ministers of the "gospel of force" smite with the mailed fist; the ministers of the Gospel of Christ turn the fist into an open hand for the bestowal of blessings. The one bruises; the other binds up whatever bruising the other has done. The one wields the sword; the other binds up its wounds. The one compels enmity; the other wins hearts and souls.

Force and Christianity, imperialism and the kingdom of Christ, are as far apart as the east and the west, as death and life. The "gospel of force" has been tried in every nation, and has proved a bane to the people and to the true cause of God. There is a better way; there is a purer, kinder Gospel; there is a King who never does nor will oppress. That way is the way He trod with bleeding feet; that Gospel is the Gospel of love and brother-

hood; and that King is the Maker of the heavens and the earth, the Prince of Peace, the everlasting Father, whose home is the habitation of love, whose throne is set in the hearts of those who are His. Into His service oppression never comes, and out of His hand go none of the carnal arrows that wound the hearts of men. Let us enlist in that service of love; let us preach that Gospel of peace; and then triumph in that victory that uproots all things that bruise, and oppress, and misrepresent the mission of our Father in the earth. S.

Question Corner

1733.—Upon What Day Did Pentecost Fall?

A Christian minister stated that Pentecost (Acts 2:1) fell on Sunday. Is this so? J. S. Q.

It may have fallen on that day. It all depends on the day Christ was crucified and raised from the dead. Pentecost was fifty days from the resurrection. There are good authorities who contend that Pentecost fell on the seventh day that year. In different years it fell on different days of the week. But the record of Acts 2 tells us nothing of the day of the week which it would have done if the day of the week was to have been honored. The great thing was that the outpouring of the Spirit met the type in Pentecost. See Andrews "History of the Sabbath" for full discussion of the matter.

1734.—Blessing and Sunday-Keeping.

Am I not to suppose, or rather to believe, that first-day worshipers have the blessings of God? And that their praise and thanksgivings are acceptable to God? Will not our Creator overlook or excuse the absence of the letter of the command where the spirit of the command is made manifest, do you think? It is hard to think or believe that Christendom will ever get back to the seventh-day Sabbath observance. X.

1. Surely God blesses those true worshipers who keep Sunday, but not because they keep Sunday. He blesses them despite their errors because they are faithful in what they see. He blessed Abraham and Jacob and David, not because they were polygamists, but in spite of it.

2. When we are enlightened, the only safe way is to make haste and delay not to observe God's commandments. Ps. 119:60. The only being in the universe who can rightly interpret the Spirit of the law to us is God, and this He has done in His Word and in the life of Christ. But the Word declares, "The seventh day is the Sabbath of the Lord thy God;" and Christ honored the day because He had the law of God in His heart. Ex. 20:10; Ps. 40:7, 8. Who has the right to substitute for God? the profane for the holy? Nadab and Abihu did and died. Lev. 10:1-10. See Eze. 22:26. O, let us listen to the Word; there is no substitute for disobedience; there is no safety but in doing the will of God. Read prayerfully 1 Sam. 15:22, 23; Deut. 4:2; Matt. 7:20-23; 15:9, 13.

3. No, sad as it is, according to the prophetic word, many will not return to the seventh-day Sabbath observance. Yet it is true, and God calls us to it. Shall we be like the Jews of old? Read Ex. 23:2; Hosea 10:13; John 12:42, 43. Follow Christ. His Sabbath stands preeminently for faith in His Word, faith in His creative, regenerating power. Over against it are the philosophies and teachings of men. "Fear God, and give glory to Him; for the hour of His judgment is come."

1735.—"It is a Gift." Matt. 15:4-6.

Please explain Matt. 15:4-6. What is the meaning of "It is a gift?" B.

One of God's great commandments enjoins, "Honor thy father and thy mother." That means to support them in old age. But the Pharisees had a scheme of making void their duty. They said, My property is "Corban" (Luke 7:11), that is, "given to God," and I have no right to use it for you; and therefore they withheld the help their parents needed, while they used the property for their own benefit. Of course, it was not given to God. That was a plan to get rid of duty.



THE VATICAN VEXED.

A STRAW is a very little and unimportant thing when found in a barnyard or stubble field. It indicates practically nothing except that straw has been there; but floating in the air it is more important sometimes than a mountain; it shows the way the wind blows. Here is a little straw showing the feelings of the Papacy toward this country and the demands that it will soon be making on the government.

President Roosevelt's daughter has been making a tour of the world, and like any other free, independent American girl is following her own fads and fancies, without much regard to others, only as they dance attendance at her pleasure. Yet in her pleasure mood she has deeply vexed the Roman Catholic church, at least, so a special cable despatch from Rome, which is friendly to Vatican authorities, tells us. The date of the despatch is August 30. It declares that the pope had prepared a letter praising President Roosevelt for bringing about peace in the East, but he is holding that letter until Miss Roosevelt's conduct is explained:

The great offense which she created was to give a little more than ordinary attention to the schismatic archbishop Aglipay, who some time ago bade adieu to the Roman Catholic Church in the Philippines. As soon as she arrived in Manila, he called. Several of the dignitaries of the Roman Catholic Church called also, but "Miss Roosevelt's conversation was mostly monopolized by the schismatic prelate, while the members of the Roman clergy stood and looked askance;" but worse than this, she, even she, the President's daughter, permitted herself to be "photographed side by side with the greatest enemy the Roman Catholic authorities in the islands have, or ever will have." Therefore great displeasure is felt at the Vatican. Some charitable souls think that it is probably due to a lack of diplomatic training on the part of the President's daughter, and do not regard it as a deliberate snub to the Catholic authorities, because "long experience has shown Vatican officials how the President and other United States officials have always manifested the most conciliatory spirit to the representatives of church interests in the islands ever since the American occupation."

"It is remembered here that Mr. Taft, when governor of the islands, went out of his way to make concessions to the Church authorities regarding the settlement of the Friar's lands question, and that he was sent to Rome as a special messenger to the late pope, who was much impressed with his earnestness and fairness, and discussed with him all the questions affecting church interests in the islands, getting from him many advantages for the church which no one at the time in Rome could expect."

Yet after Miss Roosevelt's display of her preference we are told that the pope's representatives and Catholic bishops in the Philippines felt compelled to

refrain from calling on the President's daughter to pay their respects as Aglipay had done, and that no direct invitation was received by any of them from Mr. Taft or the party to attend any special functions while the schismatic archbishop was always within the privileged circle. We are still further told:

It is surmised here that the Catholic prelates of the archipelago feel deeply about the matter, and justly so, because of the great damage done to church interests there by Aglipay's scheme.

Even while Miss Roosevelt was in the Far East the church authorities in the Philippines had a suit in the courts against Aglipay and his followers for the restitution of the churches and church properties taken possession of since the American occupation, and it seemed strange that this was not taken into consideration by the diplomats in the Taft party before granting to the schismatic archbishop unusual facilities to approach the President's daughter and be entertained by her in familiar conversation.

The very fact that the schism has lost to the church of Rome hundreds of priests and thousands of communicants in the archipelago ought to have prevented the Taft party and the civic officials in the Islands from extending to Archbishop Aglipay more than the usual courtesies, instead of allowing him a preference over the Catholic prelates which the Vatican regards as unwarranted.

Effect on Natives Feared.

It is greatly feared here that the extraordinary



One of the Catholic Church Edifices in the Philippines.

courtesies shown Aglipay by the American President's daughter will have a damaging effect among the natives of the Islands, many of whom are already at odds with the church authorities, and that it will encourage Aglipay followers in their rebellion and defiance.

Some prelates in Vatican circles, among them Cardinals Satolli and Martinielli, formerly apostolic delegates in the United States, were called into consultation by the pope as soon as Mgr. Agius's report came. They expressed the opinion that the whole matter was pre-arranged by island interests inimical to Rome, probably by prominent Protestants, who are known to be very active in the Philippines in trying to convert the natives to their churches and beliefs. It is also known here that a close intimacy exists in the Philippines between Aglipay's followers and the Protestants, and that several of the latter have often expressed the opinion that eventually all his followers will join Protestant churches. Miss Roosevelt's deference to the schismatic Archbishop is considered here as most likely to soon cause this step to be taken, and then all hopes of putting a stop to the schism will have vanished.

The despatch closes with an intimation that expla-

nation will be asked for, so that the natives may know that Miss Roosevelt's action was an oversight due to her innocence of diplomacy and her ignorance of local conditions. Pius X. was upset for several days after hearing of the affair.

We are glad that Miss Roosevelt exercised her own free American common sense in the whole affair, but we are sorry that the relations are such between this government and the Vatican as even to make the Vatican feel that it has any right to demand any explanation at all. Miss Roosevelt is the daughter of an American citizen, and she is in nowise an official of the United States Government; but even tho she were, neither she nor Mr. Taft is bound in any wise to recognize any religious body whatsoever. The rights of Aglipay, be he entirely wrong, are equal to the rights of all the Roman Catholic clergy in the Philippines, be they wholly right. It is for the United States Government to treat them as men regardless of their religion. Such things as these ought to stir every American who believes in primitive American principles. This American liberality of going "out of the way" in granting Rome "concessions," will mean that this government will be called upon to go "out of the way" to grant her demands, or will suffer through her influence upon politics. The American nation has entered upon a dark, dangerous road, at the end of which is death to liberty.

OUR EUROPEAN LETTER.

THE French bill providing for the separation of the church from the state has successfully passed through the Chamber. It will now soon be passing through the Senate, which is said to be quite inclined on the whole to sanction the work done in the Lower House.

Before I come to report on this event, I would like to keep my promise to give the readers of the SIGNS some of the gems gleaned from the discussion of the bill before the Chamber of Deputies.

Before the discussion of the articles opened, a multitude of amendments on almost every article had been proposed, and they kept coming in during the whole debate. No exception was taken by any one, however, to the first part of the first article, which reads as follows: "The Republic protects liberty of conscience and guarantees the free exercise of worship."

No one, certainly, could decently object to such a declaration. Catholic deputies, on the contrary, were eager to get all that this article implied, and to point out features in the bill which seemed to them to contradict it. One of them quoted an article of the Declaration of Rights of 1789, which says: "Liberty consists in doing all that does not injure your fellow-man. Law can only forbid actions harmful to society." And also the Declaration of 1793, which says: "Liberty is man's power to do whatever does not infringe upon the rights of others. Nature is its principle, justice its law," etc.

But the end of Article I. was not thought so safe by the same side of the House. It reads as follows: "The only restrictions (to freedom of worship) being those mentioned hereafter, in the interest of public order."

M. Benoist, a Catholic, quoted the following from an Englishman, Bentham, to show that the expression "public order" was loose enough to cover a great deal of intolerance: "What is it to disturb public order? In the days of Louis XIV., public

order consisted in allowing no other than the Catholic religion. Therefore, the publication of any writing in favor of the doctrines of Luther or Calvin must have disturbed public order established by law."

Such a quotation, on the lips of a Roman Catholic, seemed like a bit of impertinence. The reply was given by M. Briand, who said with delicate irony that "he had not seen without astonishment and also without a bit of pleasure, the honorable speaker, as a passionate Catholic, burning so much incense upon the altar of Liberty that the whole House was perfumed with it."

Another speaker made the valuable statement that "the three fundamental principles of public law recognized by all civilized nations, are as follows: (1) *The guarantee and respect due to liberty of conscience and worship*; (2) *The respect due to equality among citizens*; (3) *The respect due to property*." This high recognition and honor given by a devout Catholic to liberty of conscience might have led one to ask him how he reconciled this with the *Syllabus* of Pius IX. which anathematized all modern liberties, but especially liberty of conscience.

This very question was put on another occasion by M. Jaurès to Abbot Lemire who was clever enough to dodge it. The same point, however, was made by some one who reminded the House of how Abbott Gayraud, one of the members, had said: "We want religious liberty in the Catholic sense," meaning by that evidently, that he wanted a liberty mainly for the Catholic clergy to the extent of enforcing upon unbelievers the respect and even the practise of its dogmas, while refusing the same to other denominations."

These bold declarations in favor of liberty, called out another taunt on the part of the liberals: "Why then, do you fight our bill?" they asked. And the reply was always painfully round about and hesitating, the only clear conclusion being the money side of the question. This gave the speakers on the other side a sad chance to rail over religion in general or to speak of the decrepitude of Catholicism.

"The reason why you do not want the separation," said Protestant Réveillard, "is because Catholicism is afraid of liberty, because it needs to be supported by the state in order to live." To which Catholic Lerolle replied: "No, no, we are not afraid of liberty. Look how our church is flourishing in the United States. But the situation there is not the same as here. We are not accustomed to liberty as they are in the United States. The United States has a government which—tho it supports no church—is essentially Christian (?) which dares to speak of God and to show its religious colors." (!)

Again, the state was made responsible for the prosperity of the church. Again, God was left out of the question. Abbott Lemire betrayed the same lack of faith when he said, "I know the Catholic priests in England and in America. They are good priests, but they have more money than we have here."

At this point, an infidel, M. Allard, gave vent to his impious scorn: "God will provide," he said. "Catholics are too apt to leave God out of this matter. He who feeds the little birds and all nature will certainly not forget His ministers and leave them to starve to death (after the State ceases to feed them). It would not be like Him. Then I would say: Leave them all in God's hands (instead of keeping up their allowances for several years yet after the separation)."

With solemn melancholy, M. Briand summed up the whole situation amid a storm of applause and protests: "Everybody must recognize that the best interest of both state and church would be to live separately. But your church, gentlemen, the church which you have made, lives principally on the help given it by the state. There used to be a church who asked for no other birthright but her God; a church who remained aloof from all political agitations and party competitions; a church whose only desire was to grow and develop along spiritual lines. But, gentlemen, that church has ceased to exist, it is dead. It has ceased to exist, and I can well see that no one here thinks of raising it up, for no one has spoken in her name."

Does not this sad note kindle in every Christian heart a fond hope that the true Gospel church may soon again exert its blessed and growing influence

on the soil of France, thus fulfilling the words of M. Lasies the Catholic leader, who replied: "Let me tell you, M. Briand, that these words which you intended as an epitaph on the grave of religious faith, may become words of resurrection. You may have caused this awakening, and religious faith may arise more enthusiastic than ever from under the funeral pall in which you thought it dead, and in which it was only asleep." JEAN VUILLEUMIER.

Gland, Switzerland.

OUR LONDON LETTER.

The Anglo-Japanese Treaty.

THE publication of the Anglo-Japanese treaty has given rise to considerable newspaper comment. In England the new alliance is regarded with all but uniform favor. On the continent, France is naturally pleased, but Germany and Russia are evidently ill at ease. It is not unlikely that other understandings or alliances will in time be formed with a view of off-setting the gain in influence and prestige which the present alliance has secured for Great Britain. Meanwhile the latter regards her position as strengthened by the fact that her aims in the Far East are practically identical with those of the United States—the maintenance, namely, of the open door in China and of the *status quo* generally.

British politics are more and more taking account of the wishes of America, and while it is not necessary to suppose that an Anglo-American alliance will ever be formed, it seems likely that the two nations will act together in most matters, more especially because they agree pretty much in general policy. The friendship of England seems destined to be a not unimportant factor in securing for the Western Republic that position of leadership among the nations which is foretold in the 13th chapter of the Revelation. Certainly recent developments point to a near fulfilment of this prophecy.

Spiritism in Great Britain.

As pointed out in previous letters Spiritualists in Great Britain are rapidly growing in influence and numbers. But one hardly expected that an Archdeacon in the Church of England would come out as an avowed Spiritualist and propose to move at the next Church Congress the appointment of a committee to inquire into psychical phenomena, with a view to the acceptance of Spiritualism as a regular belief of the church. Yet this is precisely what Archdeacon Colley, Rector of Stockton, near Rugby, has done. He claims to have conducted his spiritualistic investigations for some thirty-three years, and thinks he has facts in his possession which will scientifically prove that there is a life beyond the grave. Truly, the church must be in great straits when forced to resort to Spiritualism to prove such a cardinal truth as the resurrection of the dead! But in the light of the general acceptance by clergymen and by the religious press of the extreme positions of "Higher Criticism," it is not surprising that they should feel the need of some such bolstering up to make their position at all tenable.

Mr. Colley maintains that he has gained his knowledge by "experience and patient experiment and by constant fasting." He says, moreover, that he feels it a duty to speak; and he can not cease to claim "that these manifestations should be received as being just as credible as Bible incidents in which angels appeared to men."

Unfortunately he is by no means alone in his leanings toward Spiritualism. There is reason to believe that the church is honeycombed with this last-day delusion, which is the more dangerous as it works so insidiously, and usually under cover of a professed belief in the Bible and the accepted Christian doctrines.

Dangerous Heresies.

Christian science, a close ally of Spiritualism, is also making inroads upon the church, so much so that the Bishop of London, in a recent address before the Christian Evidence Society, thought it necessary to warn Christians against this heresy. He also mentioned in this same connection the dangers to the church from Theosophy and the

"Higher Criticism," and urged the necessity of fighting these foes of Christianity.

Meanwhile, what the Bishop of London and his fellow clergy do not seem to realize, is that loyal acceptance of Bible teaching as a whole, and obedience to every divine command, form the one sure safeguard against heresy.

Human Limitations.

The inherent helplessness of man in the presence of the great mechanical forces which he is supposed to have brought into subjection, is strikingly illustrated in the recent sad accident on the Great Eastern Railway. Altho the track was in excellent condition, and the engine and rolling stock apparently without flaw of any kind, a train running at full speed into Witham station was suddenly derailed and wrecked with considerable loss of life. Thus far all inquiry has left the public entirely in the dark as to the cause. The occurrence remains absolutely inexplicable. Railway accidents are comparatively rare in Great Britain, but the present year has witnessed several appalling ones.

Work continues to be scarce, and the outlook for the coming winter is ominous. What is England to do for her worthy poor? becomes a question of growing urgency and importance.

M. ELLSWORTH OLSEN.

DARK DAYS IN RUSSIA.

RED Anarchy seems to be ruling Russia these days. On October 30, Emperor Nicholas yielded to the ever-increasing demands of his subjects, and issued a manifesto which gives to Russia a constitution. There had been a strike on all the railroads of the czar's dominions, which made it impossible for troops to be moved from place to place except on foot. Food supplies were being cut off in all the cities. The granting of a constitution, making Russia a limited monarchy, was greeted by the better class through Russia with demonstrations of joy. But a very large portion of the people, led on by agitators of the Socialistic and Anarchistic class, demanded the suppression of the monarchy entirely. They paraded with red flags. Portions of the student class formed demonstrations of the same kind. They marched to the jails and demanded the liberation of the political prisoners. Many of these were released. Bands of rioters calling themselves loyalists, after marching to the churches and taking part in services there, have marched through the Jewish quarters of the city, pillaging, murdering, and burning. Disguised police have urged them on, and generally the military have refrained from interfering until scores had been slain and hundreds injured. In all the cities of Russia, blood has been flowing freely during the past week. Day after day, the reports have been the same—*butchery, pillage, incendiarism, clashes between troops and mobs or between militia and Cossacks*. So far as the Jews are concerned, the horrors of Kishineff have been surpassed many times over. What will come of it none can tell. The Socialists are demanding a democratic republic, the "loyalists" are opposed to this, and great mobs of thousands seem to be opposed to everything but destruction and riot and pillage. Finland is threatening to revolt, and in Poland there is heard the demand for independence.

THE UNIVERSAL FOE.

THE Commissioners of Lunacy for England and Wales report an increase of patients in each of the three classes—private, pauper, and criminal. Solemnly they direct attention to the fact that during the five years—1899-1903—*intemperance* was the cause assigned by the *medical* superintendents for 22.07 per cent. of the male cases and 9.4 of the female cases. In general hospitals a similar proportion of diseases may be accounted for in the same way; intemperance causes many wounds and prevents countless recoveries. It is not merely drunkenness which does this; but lifelong so-called "moderate use," the result of which on heredity is often ascertainable, inferentially so in divers cases. —*Christian Advocate*.

EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

HISTORICAL SKETCH.

Life-Succession.

THERE are few methods of investigation which can so show the beauty of a truth or the deformity of a lie as a study of its history and its results. "Ye shall know them by their fruits," said the Greatest of Teachers, long ago; and I know of no better way of studying even a scientific theory, providing of course we can get at its true history, considered from the right view-point.

My chief authority for the strictly geological part of this subject will be Karl von Zittel's "History of Geology and Paleontology to the End of the Nineteenth Century," London, 1901; and where other authorities are not directly referred to this may be understood to be the source of my information. Whewell and Lyell have given us the history of the earlier observations, and the almost countless theories which succeeded one another thick and fast till the opening of the nineteenth century; but Zittel gives the modern history as well, which is presumably the equal if not the superior of anything before written on the subject, altho on the very points of most interest to us in this connection they are all sometimes provokingly meager.

The vain speculations of the ancient Greeks, from Thales of Miletus to Plato, are not worth any serious consideration here. The Romans were somewhat more practical, and Strabo, Seneca, and the two Plinys wrote some on geological subjects with some gleams of common sense; but on the breaking up of the Roman Empire the world again relapsed into semi-barbarism, and for many centuries "a barren scholasticism" blighted the healthy development of the human mind.

When the Bible was called forth

from the tomb of the dead languages and given its rightful place as the true light of the world, in the Reformation of the fifteenth and sixteenth centuries, men awoke from the hypnotic sleep of ages, and began to inquire for new worlds to explore, and new realms of knowledge to study out. God's book of nature once more resumed the place in education which it had held among the peoples of remote antiquity, and—

Plants, animals, and rocks were studied with enthusiasm, were examined, described, figured, and classified, so that in a relatively short space of time a fairly extensive botanical, zoological, and mineralogical literature sprung into existence.—"History," page 13.

But another strange perversity now seized upon men's minds. For, while the Greeks and Romans had realized that the fossils were the remains of *real* plants and animals, the "scientists" of this period would hear of no such thing.

With the dawn of the fifteenth century began that long series of disputes about fossils which lasted more than three centuries. The questions under discussion were, whether fossil organisms had taken origin from a *vis plastica*, or from living seeds carried in vapors from the sea, or from any living force in the earth itself; whether they might be regarded as mere illusory sports of nature, or as mineral forms, or if they really were the remains of animals

and plants that had once lived and had been brought by the Flood or some other catastrophe into their present position."—*Id.*, pages 13, 14.

Fossils and the Flood.

The famous artist Leonardo da Vinci, George Bauer (Agricola), Bernard Palissy the inventor, with Steno, and Robert Hooke (1635-1703), of England, had the right ideas about the fossils, believing them to be remains of former living things. The latter is the first who suggested that the fossils might be made to reveal something of the past condition of the earth, and from the occurrence of Chelonias and large Ammonites at Portland Isle, he "concluded that the climate of England had once been much warmer."

Scarcely had the organic origin and historical significance of fossils been successfully vindicated, than the doctrinal influences of the day stepped in and claimed all fossil forms as vestiges from the earlier creation interred in the earth during the great Deluge. The "Diluvialists" formed a powerful party amongst the geologists of the seventeenth and eighteenth centuries, and were warmly supported by the church. In England, Woodward, Burnet, and Whiston, had strong convictions in this direction; while in Germany, Wedel and Baier, and in Switzerland Johann Scheuchzer, taught that all fossils had been spread through Europe during the Flood.—*Id.*, page 20.

But the wild fancies of Burnet and Whiston deserve rather to be called travesties alike on science and the Bible. John Woodward (1665-1722) seems to have been more rational.

He strongly opposed the opinion that fossils could be mere imitative sports of nature, and said they represented past faunas and floras. But he supposed these remains to have been carried to their present position in the earth by a "universal flood, the Deluge of the Scriptures."—*Id.*, page 29.

Nevertheless Zittel names him along with Steno, Hooke, and John Ray, as one who "guided scientific thought to the true explanation of fossil remains."—Page 19.

Unfounded Theories.

Happy would it have been for science and for the world if all students of the rocks had given the Bible credit for telling the truth and had curbed their fancies so as to conform to its record. Unfortunately during this same time there lived other writers on geology such as Moro, De Maillet, and others, men who, like Burnet and Whiston, were engaged in spinning fantastic theories of the origin and history of our world; or as Zittel puts it, "accepted the risks of error, and set about explaining the past and the present from the subjective standpoint."—Page 23. From what I have already shown of present geological teachings my readers may doubt whether modern uniformitarianism has yet outgrown these methods.

J. G. Lehmann who in 1761 was appointed Professor of Chemistry and director of the Imperial Museum at St. Petersburg by the Tsarina Catherine of Russia, is undoubtedly one of the real founders of geological science. He distinguished the "primitive" rocks from the subsequently formed stratified ones; the latter he regarded as having been laid down by the Deluge. His work in geology was principally

confined to the rocks of Thuringia, since classified as Permian.

Dr. Füchsel (1722-73) studied in great detail those rocks of the same district now known as Triassic. He was the first to use the terms "stratum" and "formation." The latter term he used "to signify a succession of strata which have been formed immediately after one another under similar conditions, and represent one epoch in the history of the earth; and this is the significance which has continued to be attached to the term in geology."—Page 36.

He distinguished nine of these "formations," from the oldest to the middle Triassic. Füchsel's work first "gave to the geological formation a definite paleontological value," and, by being afterward taken as the model for the Wernerian school of geologists, had a vast influence over the science in Germany, and in fact the whole world.

Professor Arduino, in Padua, Italy, must also be mentioned here, for it was he who first subdivided the stratified rocks into "Primitive," "Secondary," and "Tertiary" groups, as representing successive ages.

Wandering from True Methods.

These three men, particularly Lehmann, were undoubtedly largely following true empirical or scientific methods. Their work was especially of value to subsequent generations in being detailed and almost exhaustive descriptions of particular localities,—descriptions that have seldom been equaled since. Tho in so far as they indulged in speculation about time and laid off the strata in groups of successive ages, as Füchsel and Arduino did, they were making these small localities, mere spots on the globe, the standard by which to judge all the rest of the earth, thus leaving safe inductive principles far behind. This monstrous assumption that because the rocks occur in a certain order in a particular locality, therefore they must occur in this order *all over the globe*, has ever been the stumbling-block of geological science; for it involves this palpable absurdity that different kinds of sediment could *not* be formed contemporaneously in localities distant from one another. Thus far however the rocks were being thus set off in "ages" solely on the grounds of their mechanical and mineralogical character. To work on the same principle with the fossils was an invention of a much later date.

(To be continued.)

ETERNAL GROWTH.

THERE is no dead-line while growth continues. Therefore, as has been well said, a man's permanent usefulness is conditioned by his power to grow. When growth stops, usefulness stops. But growth is not a matter of bodily strength alone. Altho the bodily powers must fail, some men give increasing evidence of their growth in qualities that shall outlast the body. Dr. Trumbull, when in the abounding strength of his intense nervous and muscular vitality, used to say laughingly that the Lord knew *his* temperament too well ever to make him a "shut-in," for he never could stand *that*. Not many years later the Lord tested him with just that trial, and for three years of partial physical helplessness the growing character that knew no "dead-line" gave evidence of continued growth at a point where its possessor had been sure he would fail if tested. If growth is checked in one direction, it must appear in another.—*S. S. Times*.

THE CONQUERING HOST.

God's trumpet wakes the slumbering world:

Now, each man to his post!

The red-cross banner is unfurled;

Who joins the glorious host?

He who, in fealty to the truth,

And counting all the cost,

Doth consecrate his gen'rous youth,

He joins the noble host.

He who, no anger on his tongue,

Nor any idle boast,

Bears steadfast witness 'gainst the wrong—

He joins the sacred host.

He who, with calm, undaunted will,

Ne'er counts the battle lost,

But tho' defeated, battles still,

He joins the faithful host.

He who is ready for the cross,

The cause despised loves most,

And shuns not pain or shame or loss—

He joins the martyr host.

God's trumpet wakes the slumbering world:

Now, each man to his post!

The red-cross banner is unfurled:

We join the conqu'ring host.

—Samuel Longfellow.

THE SABBATH GUARANTEE.

BY EUGENE A. BROWN.

BEFORE probation ends every man and woman will have decided for or against the Sabbath of the Lord. How often, in refusing to honor the claims of the seventh day words like these are uttered: "Yes, I know that's all true enough; and if I had plenty of money I would keep the seventh day; but I believe a man's first duty is to support his wife and children. God doesn't expect a man to let his family starve." And choosing his own way, the poor man, weak in faith, takes the very course that ends in sheer failure.

But lo! ages ago our God saw those very thoughts afar off; saw that trembling faith; and in the volume of His Word placed a foundation of enduring promises whereupon the timid follower might step out and stand secure.

Before His assembled church in the wilderness Jehovah added a visible revelation of His eternal law and put it in tangible form—even upon two tables of stone—that its appreciation by the outward senses might awaken its spiritual counterpart in the heart.

"And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." Deut. 4:13. In respect to this law (Ex. 19:5-8) the people made a covenant with God, and had promised, saying: "All that the Lord hath spoken we will do."

Then the Israelites started in to keep (?) their promises, just as many people had done before and continued doing. The flesh indeed was weak, and they failed to keep their agreement.

They looked up at those great words expressive of God's ways, and found as declared in Isa. 55:9: "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Human strength could not scale the height. To them the law virtually said:

"[I command that] thou shalt have no other gods before Me." "Thou shalt not make unto thee any graven image." "Thou shalt not take the name of the Lord thy God in vain." "In it [the Sabbath] thou shalt not do any work." "Thou shalt not kill." And so on.

Now, mark this: The Gospel was at that time no new idea. It had been preached in the patriarchal age (Gal. 3:8) and it was familiar to these people in the Levitical dispensation (Heb. 4:2). The Gospel always was and still is "the power of God unto salvation." Rom. 1:16. Israel could have received "the power of God" then just as truly as we can receive it to-day, to have saved them from transgressing the Divine law. But they had no faith (Heb. 4:2), just as many have none to-day.

Our own ability to-day to keep the law is just as ineffectual as was theirs, our promises fully as weak and as readily broken. Right here is where the Lord offers to come in with His mighty help. Read Jer. 31:31-34 concerning the great work He is ready to do for us.

"After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts."

It is the same law that was written on stone, not a jot or tittle changed; written by the same God, but placed in the fountain-head of our every motive, thought, and action. When we let the Lord do that for us, there is no room for further doubts, there is no place in the heart for sin. There can be no more sin lurking in our hearts than was expressed upon the fair tables of stone upon which the Holy One had written His holy law.

Before this transaction we halted on our own failing promises under the first covenant; but standing on God's promises we find it true that "He is the Mediator of a better covenant, which was established upon better promises." Heb. 8:6. With the law of God in our hearts we are sustained by His promises in it, namely: "[I promise that] thou shalt have no other gods before Me," etc. "Thou shalt not kill," etc.

The promise is right there in the law when God writes it on our hearts. The command is there when it is written merely on the tables of stone.

But the most satisfying promise is in the Sabbath precept, the very one that so many reject, the very one upon which Israel was especially proven. Ex. 16:4. Any attempt to keep the seventh day in our own strength (on our own promise) is futile. But with the law in our heart the Sabbath precept is the seal of perfect rest. Others may draw back, fearful of ridicule, oppression, and starvation, but to us it confidently speaks: "No power in heaven or earth shall rob you of My watch-care;" (I promise that) "six days shalt thou labor, and do all thy work." Blessed assurance! Thousands may join hands to rob you of your God-given time, but all in vain, for "six days shalt thou labor," has the Word of God spoken. "Lo, I am with you always, even unto the end of the world." So the Lord has guaranteed the observer of His holy day a living, a period of work each week from Sunday morning till Friday night. Can a man starve with six days of labor and the blessing of the Lord added? The power of God unto salvation goes with that wonderful precept.

When the six days of walking with God in faithful service find their weekly ending, the second part of this Fourth Commandment promise will be fulfilled. The world may be turbulent with wild scenes of violence, but unto the one hidden in the secret places of the Most High, this precept assures safety and divinely-ordained repose: "In it [the Sabbath] thou shalt not do any work." With these words written in our heart, our Lord says that on His

holy Sabbath we will be kept from doing any work—"Thou shalt not do any work."

Now, when we get to that place where we take God at His word and receive these precepts as divine promises in our hearts, He will work with us in power. Instead of our loved ones starving, "bread shall be given" and "waters shall be sure." Isa. 33:14-17.

And what of those who failed to enter in because of unbelief, who doubted the Lord and were afraid of starving if they served Him? who turned from the Sabbath to the man-made Sunday? Sad is the result: "My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed." Isa. 65:13.

A mightier hand than our own will lead us, if we are willing to be led in God's way. We can cast all our care on Him, knowing that He careth for us. Now the just shall LIVE by faith—not die by faith, not starve by faith, but LIVE by faith. My brother, my sister, "there remaineth therefore a REST for the people of God."

Phoenix, Ariz.

BY HILL AND VINEYARD.

BY WALTER E. GILLIS.

How checkered the life of man proves ever;
Filled with passionate longing to sever
The cords that bind him to sin's dullest pleasure;
That, freed from the curse, he might serve only God.

IT was with the sense of such a conflict destroying the peace of my soul that I wandered out to quiet the troubled waters, and if possible draw a new inspiration from the visible tokens of God's power and favor in the hills that declare His strength, and the valleys that proclaim His loving gentleness.

Thus meditating, I wandered on and chanced upon an olive farm and a vineyard side by side. Grapes and olives had alike been garnered. However, in the utmost branches a few olives still clung to the trees; in the vineyard a few gleanings remained—"not worth enough to bother with;" "undesirable for market." Such the thought of the harvesters. Right here a precious thought from God.

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." Isa. 24:4-14.

Of not much worth to man this "nation not desired," but O, of how much worth to Him who reads the heart and builds for all eternity! "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise." 1 Cor. 1:26, 27. In these last days of measured time how precious in God's sight are the separate ones. "Come out from among them, and be ye separate," saith the Lord. Out from the lodges, the unions, the trusts, the partnerships, the theaters, and all those forms and fashions in which atheist and professed follower of Christ are so commonly found mingling on equal

terms; and of how few of these it can be said, "Surely thou also art one of them; for thy speech betrayeth thee." Matt. 26:73.

To be or not to be no longer troubles me. The goal is set; the pathway marked by holy blood. Darker and yet more dark the moral sphere of man becomes. But Jehovah's light the brighter shines as the crisis fast approaches. Why halt? Portentous signs and omens no longer mark the centuries, but days, weeks, months, and years alike bear testimony to the final doom. Arouse, my brother, "flee for thy life, tarry not in all the plain." God would save you; why not now?

Mountain View, Cal.

STUDY THE WORD.

PETER exhorts his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's Word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion.

The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.

I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidence of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they know not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom.

God will arouse His people; if other means fail, heresies will come in among them, separating the chaff from the wheat. The Lord calls upon all who believe His Word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of

the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the Word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.

Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. With those who have educated themselves as debaters, there is great danger that they will not handle the Word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.

When God's people are at ease, and satisfied with their present attainment, we may be sure that He will not favor them. It is His will that they shall be ever moving forward, to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action.

—Mrs. E. G. White.

WHAT PREPARATION HAVE YOU?

BY C. L. TAYLOR.

THE young men and women who read these lines have been called of God to bear the last Gospel message to the world.

Many of these same young people, therefore, will be called upon to fulfil this prophecy, "Before governors and kings shall ye be brought for My sake, for a testimony to them and to the Gentiles."

This will not be the first time that young men and women have been called to stand for Christ in the courts of kings, but it will be the last; and, as the last, will be the most trying, yet most glorious, of all such experiences.

This is not speculation, it is the great inevitable; and all who hope to "endure unto the end" and "see the King in His beauty," would better prepare for the ordeal now.

As the greatest trials are only the greatest

blessings in disguise; and as the greatest blessings are for those only who have the greatest capacity to receive them; so God will give this one of the greatest trials to those only who are best fitted to bear it to His glory.

The prophecy does not say that your *church* is to be called before kings. The call will come to you as an individual. You will probably be made to stand alone with God. And this being so, it behooves every one to see that his own personal preparation is made, whether he be associated with many or with few, with those who agree with him or with those who do not.

We have a grand illustration of what is needed in the life of Daniel and his companions.

There were but few among God's people of those days who realized their need of a preparation for the crisis which lay before them. But Daniel was one. He understood the times in which he lived and what he must be in his relation to them. He therefore made the most of his opportunities, and earnestly sought a knowledge of Jehovah. In the schools of the prophets he ardently devoted himself to gaining an education. And, better than all else, he *lived* whatever he learned. The result is faithfully told: He was a young man "in whom was no blemish, but well-favored, and skilful in all wisdom, and endued with knowledge, and understanding science, and [was] such [an one] as had ability to stand in the king's palace."

His call finally came,—and how peculiarly! Because of the unfaithfulness of the people with which he was identified, he was carried into captivity. As a slave he was taken away from all that was dear to him, and placed in a position of severe test and trial. Into the very court of the monarch of the great Babylonian empire he was brought, there to bear witness to the truth of God. And no sooner was he brought into the palace of the king than he was brought into direct issue with the king's commandment, made to face a question of life or death to him. He met the issue as only a Christian can, and in so doing he bore his testimony to the value and power of truth.

We often sing, "Dare to Be a Daniel," but how little it means to many of us. It is certain, however, that it meant much to Daniel. He stood alone, so far as human help was concerned; and yet he was not alone, for God was with him. In days that were past, he had learned to stand in the presence of Jehovah, the "King of Kings." The fear of God was in his life, and thus all fear of earthly rulers was taken away. To him who dwelt constantly in the palace of the Lord, it was but an incident to be called to stand in an earthly court. As a child of the King, he was at home wherever his Father's business called him.

It is said of him that he "purposed in his heart that he would not defile himself." This was not a new thing for him. That purpose had been carried out each day of his life,—at home, among friends, at his work, in the school. The circumstance of being called into conflict with the king's arrangement, was but an opportunity for him to *express* what was written deep in his soul. He was a young man of purpose and deep conviction, schooled in the art of righteous living. How beautifully and easily he dealt with the matter. He was a diplomat of the right sort. Without hesitation or weakness he quickly and wisely made his proposition to the steward, and his propo-

sition carried with it the conviction of truth. He gained the day for God.

Now, reader, wherever and whoever you are, let me ask, Are you, to-day, allowing God to prepare *you* for the time of emergency? Are you making the most of opportunities and privileges? Are you doing each day what you are able, and with all your might? Are you living a life of prayer and study of the Word of God? Are you in this accepted time learning as it were the testimony you are to bear when God shall more specially call you?

Think it over; and if you can not say before the Master that your purpose is formed, and that you can not defile yourself, even tho to resist be at the cost of life, then make your decision quickly, and be ready.

BY THE SEA-SIDE.

BY AUGUSTA W. HEALD.

"What are the wild waves saying?"

WHO can contemplate grand old ocean in all his majestic beauty without solemn thoughts of the great work of creation and of the Infinite Creator?

How accurately has the omnipotent One "measured the waters in the hollow of His hand!"—*measured* them that there be always *enough* for the formation of vapor, clouds, and the gently-falling rain which replenishes the earth, and refreshes man and beast. The rivers flow again to the sea, and so in Almighty wisdom the balance is ever maintained.

The ceaseless devisings of the wicked are compared to the restlessness of the vast ocean. "For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall." Prov. 4:16. "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt." Isa. 57:20.

The sea is considered cruel and relentless, and not without reason. Yet God hath His way in the sea at all times. By it, as a scourge in His powerful hand, the proud hosts of Pharaoh were overthrown, "Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters." Ex. 15:10.

Yet how safe were the disciples, when tossed in their fisherman's bark on storm-swept Galilee, for the Master was with them. At His command the tumult ceased and "there was a great calm."

Notwithstanding its changeful moods and destructive characteristics, the sea is a symbol of righteousness: "O that thou hadst hearkened to My commandment! then had thy peace been as a river, and thy righteousness as the waves of the sea."

In that great day which hastens on apace, the sea will give up the dead. Its cruel waves can no longer hold the redeemed. "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall *cry aloud from the sea.*" Isa. 24:14.

And when by God's grace the new heaven and the new earth are ushered in "wherein dwelleth righteousness," there will be "no more sea," turbulent, cruel, relentless, but the "pure river of water of life" "shall make glad the city of God, the holy place of the tabernacles of the Most High,"—"clear as crystal, proceeding out of the throne of God and of the Lamb." Then shall the earth "be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

THY WILL NOT MINE.

YET not my will but Thine be done,
O Lord, as thou hast said,
Be this my life from day to day,
Be this my meat, my bread,
To do Thy bidding, faltering not;
To fail not, tho I die,
Rememb'ring Thou didst drink the cup
That might not pass Thee by.

Thy will be done. But O, my Lord,
Thou knowest the flesh is weak;
Be Thou my strength, my shield, my guide;
To stay my falling, speak.
Forgive my frailty when I fall,
And heed my suppliant cry,
Thou who for me didst drink the cup
That might not pass Thee by.

Thou who wast tempted like as I,
Nor didst know aught of guile,
Help me to do Thy will on earth
For yet a little while,
Till I shall burst the bonds of death,
And sing Thy praise on high,
Thou who for me didst drink the cup
That might not pass Thee by.

—Prather Laughlin.

PRAYER.

BY GEO. O. STATES.

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18:1.

WE notice that prayer is a Christian duty and as soon as we cease to pray, we cease to live the Christian life.

"I will therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8.

As I study this question it seems that God deals with us as a kind and loving father. He not only tells us we ought to pray, but, in Phil. 4:6, tells us to whom we are to pray: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Christ tells us in John 15:16: "Ye have not chosen Me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." In 1 John 3:22 we are told, "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

The text shows that obedience is the condition on which God answers our prayers. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. So, by refusing to walk in known duty, we place ourselves where God looks upon our prayer as abomination. This is forcibly illustrated in the case of Saul in 1 Samuel 28. The psalmist says: "If I regard iniquity in my heart, the Lord will not hear me." We are told in Matt. 5:23, 24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." No doubt the reason so many prayers are not answered is that we are not willing to comply with the conditions. After complying with all the conditions, we are told in John 15:7: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." In our fallen condition we may not always know what is for our good, but it

is a grand thought to know that our loving Father knows the sincere desire of our hearts and answers for our best good and His glory.

We are told in 2 Cor. 12:7-8: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul had given his life to advance the cause of God, and he felt that his infirmity stood in the way of his usefulness in the Lord's work, he felt that if that could only be removed, he would be far more successful in winning souls to Christ. He earnestly prayed for its removal, but when he got hold of the thought that it was through his infirmity that the power of Christ would be manifested, and that they would see Christ through his infirmity, then he felt that he would gladly endure the affliction, only so the cause of God could be advanced.

Fifty years ago nearly every Christian home had family prayers; but it is a sad fact that, in the hurry and bustle of our time, too many neglect this means of grace, and children are growing up like the boy who was asked if his father was a Christian, who replied that he used to be, but had not worked at it for some years.

As long ago as I can remember my dear mother read the Bible and prayed. After mother's prayer my older brother and then I would pray. My father was not a Christian and seldom remained during prayers. I shall never forget the time he remained and knelt with us during prayers. After brother and I had prayed, I for the first time listened to my father's voice in prayer. It was indeed a happy time in our home. My dear mother wept for joy, and brother and I decided to be very careful not to do anything to irritate father, who was going to live a Christian life. Father and mother died years ago, and my children are grown up, some with families. It gives me great joy to know that they can look back to their early home, and remember it was a praying home. When one of my boys was quite small and did something wrong, I took him to a place where we could be alone and talked and prayed with him over the matter. When we arose from our knees, my little boy put his arms around my neck and asked my forgiveness. That was all that was necessary. It is worth much to a parent to feel that he has his children's confidence that he is living a Christian life.

Christian parents, do you have family prayers? Are you doing all you can to help your children to withstand the influences that are drawing away from faith in God's Word? We are nearing the coming of the Lord and must do all we can to turn the hearts of the children to their parents in order to be prepared for that great day.

Fernando, Cal.

CHRIST is our Advocate, our Intercessor, because it is His nature to be that. Satan accuses and condemns, because *that* is his nature. And in so far as I emulate either, I reveal the spirit I am of. Christ desires associates in His divine mission; the devil, in his diabolical work, seeks helpers also. And they both get them.

E. J. HIBBARD.



HE PLEASED NOT HIMSELF.

HE might have built a palace at a word,
Who sometimes had not where to lay His head;
Time was, and He who nourished crowds with
bread,
Would not one meal unto Himself afford;
Twelve legions girded with angelic sword
Were at His back—the scorned and buffeted!
He healed another's scratch, His own side bled,
Side, feet, and hands with cruel piercings gored!
O, wonderful the wonders left undone!
And scarce less wonderful than those He wrought!
O, self-restraint, passing all human thought,
To have all power and be—as having none!
O, self-denying Love, which felt alone
For needs of others, never for its own!

—Trench.

EAST INDIAN MISSION WORK IN THE WEST INDIES.

BY L. E. WELLMAN.

IN all the West Indies there is not a more needy or more neglected work than missionary effort in behalf of the East Indian immigrants, who are yearly brought out by the ship-load from the various parts of India, and destined to labor upon the sugar and coco estates of the West Indian planter.

For many years the present system of "indentured labor," as it is called, has been in vogue in several of the West Indian Islands, especially in Trinidad and Grenada, as also in British Guiana and to some extent in Jamaica.

The term of service is five years, and during that time the "immigrant" is in nowise free. He (and she also, for the women as well as the men labor by the thousand in the fields) is "indentured" or "bound out" to serve, and can not even leave the estate lands except he has a written "pass," signed by the estate manager. If he be found straying without this pass, he is subject to arrest and imprisonment at hard labor.

The stress of hard times, famine, etc., at home in India, is what induces so many of them to leave their own land and come to these far-off islands. The immigration agent in the various Indian ports is ever ready with his story of an easy life, plenty abounding, and riches easily acquired in the isles beyond the sea, and thus through deceit is able to beguile very many who afterwards would gladly shrink from the galling yoke were it possible. It is not possible, however; and, as a result, some lose heart altogether, and commit suicide, rather than endure the disgrace. Many of these persons have come from good families in the home land.

Their home life upon the estates can scarcely be called by that name, each family having perhaps one or two rooms where they eat and sleep, with a sort of gallery, sometimes, in front where cooking may be done. In order that they may wash their clothing they must seek out some running stream or muddy hole in a gully, and there with a flat stone or piece of board do their best to make themselves clean and respectable.

At the end of their five years of service they are free—either to return home at government expense,

or to remain in the colony, in which case they receive a small grant of money from the government. A few each year do return, but the great majority remain and take up government lands which they can obtain for about \$10.00 per acre. Upon this land they plant coco, sugar-cane, provisions, etc., on their own account. By dint of hard work and careful economy, some may make themselves in a few years independent.

Unlike many of their native West Indian neighbors, who are lazy, shiftless, and improvident, they are an energetic, hard-working people, and are fast taking up all available lands, until it is said that within a few years, at the present rate, all such lands will have been taken up.

In religion they are chiefly Hindus, with a good sprinkling of Mohammedans, and a few professed Christians, the fruit of the labors of the Canadian Presbyterian missionaries who have been operating here for some years.

They have among them many denominational schools, supported in large measure by government grants. They are quick to learn and are filling many lucrative government positions at the present time.

It seems to me that we ought to be doing much more for this people than we are doing. They number three hundred thousand in these colonies and many thousands of these are absolutely free and settled upon the land which has become their permanent home. Something has been done in a small way for those who have already been Christianized, but for those who are still in heathenism we have done practically nothing. Something could and would be done if we had the men, and the means to support them. We need an American laborer to learn the language, lead out in the work, and assist our native brethren in carrying it on. Without this



A Group of East Indians and their Homes on the Estates.

help there is little hope of accomplishing much.

Our conference at the present time does not know how to man the field as already opened, and to take up this new work, which by all means ought to be taken up at once, means that we must have another American worker and money to support him.

Shall we have them? Shall this work for these three hundred thousand precious souls be undertaken at once, or must we still delay while souls are perishing? The answer rests with those who read these words.

If God impresses your heart to help in this important work, write at once to the Mission Board or to Elder D. E. Wellman, 31 Dundonald St., Port of

Spain, Trinidad, B. W. I., stating what you will do. And above all else, brethren, pray for the work and workers in this field.

San Fernando, Trinidad, B. W. I.

BROTHER IMMANUEL, THE BATTAK.

[R. W. Munson, in *Union Conference Record*.]

I WAS sitting one Sunday in my home at Pedang, Sumatra, reading, when a Malay entered, and introduced himself as a Christian Battak. I was very glad to see him, and gave him a cordial welcome, for I had long been deeply interested in the work done by the Barmen Mission in the uplands of North Sumatra, the land of the cannibal Battaks.

In the course of our conversation it soon became



Native East Indian Brethren.

necessary for me to allude to the fact that we were Sabbath-keepers, and I went on very briefly to state the scriptural reasons.

This young man, Immanuel by name, is the son of the oldest senior Battak minister, and has graduated from King's College, in the Battak country. When I gave him Bible studies on Daniel 2 and 7, he quickly comprehended all I said about the history of Babylon and the other three kingdoms. He can read music, and used to sit for hours at a time playing sacred music. Just before we left, he told me that when he first called he came with the object of convincing me that Sunday was the Sabbath. It seems the German missionary had told him we "keep Saturday like the Jews;" but when he heard the fourth commandment and studied other texts, his mouth was closed.

We had many earnest talks and some Bible studies together, until he came to love us, and seemed very sad at our leaving. He said to me, "Why do you go away now, just as I am getting interested in these great questions? Will you not stop here and teach me more concerning them? I want to know the truth, and mean to obey it, but I have not had sufficient time fully to consider these subjects. They seem to be true. I have sent for my Battak Bible, and want to read these proof-texts in my mother tongue before finally deciding. If I do become a Sabbath-keeper, I shall go back among my people and tell them the truth."

I gave him a copy of "Bible Readings" in Dutch, as he knows some Dutch, and can follow the line of argument with his Battak Bible.

He is a most promising young man about the age of twenty-four, and is already educated. He only needs to have the truth instilled into his mind thoroughly to make him a most efficient worker. The conditions are such that European missionaries can not enter the places where the Barmen Mission is strong, for opposition would set in; and without the consent of the Mission, the government would not give us permission to carry the Third Angel's Message to the 60,000 Battak Christians in North

Sumatra. Immanuel, however, can take the message, and nobody can hinder him.

The providences that brought him to Pedang against the advice and counsel of his father and the missionaries, are remarkable. He felt he must come. He entered a printing-office to assist in printing a Battak newspaper. I told him that the Lord had brought him there to show him the truth.

Pray for Immanuel, that he may be kept faithful, and rejoice in the fulness of the light of truth.

JUST NOW IS THE OPPORTUNE TIME.

THE reason that the pagan population of the Soudan country are so easily drawn into Mohammedanism is, that there is little or no influence to oppose the transition. The adversary of truth would impose all sorts of obstacles in the way of a heathen's accepting Christianity, while no hindrance at all would confront his becoming a Mohammedan. In fact, the experience of missionaries proves that the latter condition is worse than the former so far as access to them with the truth is concerned. Hence there is every reason for energetic effort on the part of Christian missionaries to forestall the Mohammedan emissaries in that country.

The same principle holds good with reference to the recent revivals of Buddhistic energy in various other countries. A wave of great deception is sweeping over the world, because the devil "knoweth that he hath but a short time." Rev. 12:12. Therefore he is stirring up interest in all the anti-Christian religions of the past, in addition to all the new fads of political religion, and "science falsely so-called" by which the Scriptures are discredited; and even the Christian religion is perverted by false doctrine. Yes, the enemy of souls is using every possible means to strew the earth with obstacles to the proclamation of Gospel truth in these perilous times.

All the lethargy and conflicting effort and other causes of delay that are allowed to retard the work of giving the "commandments of God, and the faith of Jesus" to those in darkness, only serve to make the labor more difficult, by causing their hearts to become clogged against the truth because of the increasing accumulations of error. The more the heathen are imbued with the traditions of men, even in the name of Christianity, the more difficult it will be to cause them to understand the true doctrine of Christ and of His soon coming to judge the world by His immutable law.

To those who, by the Spirit through the Word, have been enlightened concerning the Gospel of the kingdom now due to the world, the Lord is saying: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:1-5.

What a golden opportunity is just now before those whom God has enlightened with "present truth"—the message especially due to the world in these last days! Shall we truly embrace the opportunity?

THE BIBLE IN CENTRAL AMERICA.

The Bible societies are said to be doing an important work in Central America. When the British and Foreign Bible Society began operations there in 1812, it was a criminal offense to introduce the Bible into Spanish territory. But at the Central American Exposition, in 1897, the Bible Society was awarded a gold medal. Now the Guatemala State Press has been authorized to use the State Press for the publication of the Scriptures.

The bishop of Costa Rica has begun to import Spanish Testaments, published by a rival Roman

Catholic Bible Society, which have scarcely any notes. The American Bible Society is said to be meeting with success under the guidance of a South American hero, Penzotti.

The British and Foreign Bible Society is the great Protestant force in Siberia, working for the pagans and for the higher life of the colonists. Bookstalls are found at a number of stations along the new railway where Bibles are sold. Russian scholars are co-operating with the Bible Society in bringing out translations for the aboriginal tribes of Siberia, and portions of the Bible are now available in seven of its languages.

The main reliance of the Bible Society, however, is not the bookstall or depot as agencies, but the colporteur, "who is now becoming a recognized institution in the land." Free passes are granted him on steamboats, and freight on paper is gratuitous. He goes everywhere and gains access to the convict, the exile, the miner, the peasant, and the high official.—*Selected.*

OUR WORK AND WORKERS.

AT Springfield, Ohio, September 30, nine candidates were baptized by Brother J. G. Wood.

A CHURCH-SCHOOL building is to be erected at Ithaca, Mich., the means having been provided.

WORK is about to be opened in Bombay, by Brother C. A. Hansen and wife, late of Michigan.

OCTOBER 19, ten missionary nurses were graduated from our sanitarium training-school at Madison, Wis.

THE South Dakota Worker notes the baptism of three students of the school at Elk Point, on the 14th ult.

A CLASS of ten young ladies were recently graduated from the Nebraska Sanitarium Training School for Nurses.

TENT-MEETINGS at Benton Harbor, Mich., closed on the 15th ult., with a visible fruitage of fifteen persons baptized.

BROTHER C. W. OLDS desires his correspondents to note his change of address from 218 Broadway to 205 Bethesda Avenue, Waukesha, Wis.

A CHURCH of thirteen members was organized at Logansport, Ind., October 14. Services were conducted by Brethren W. J. Stone and B. Hagle.

AS a result of the camp-meeting at Detroit, Minn., twelve persons were baptized, and fifteen more adherents are reported in connection with later tent-meetings.

IN connection with the recent camp-meeting at Rice Lake, Wis., sixteen converts were baptized. Brother B. L. Anderson was ordained to the Gospel ministry.

THE brethren of Beath, Ind., are preparing to erect a house of worship between that place and Eaton. A site has been secured, and most of the lumber has been donated.

THE branch sanitarium at Washington, D. C., has added to the medical force Dr. Patience Bourdeau-Sisco, who has been doing valuable service at Grand Rapids, Mich., the past three years.

EASTERN TIDINGS, published at Calcutta, notes the beginning of the first tent effort by our people in India. Brethren H. Armstrong and G. K. Owen are conducting the work, and their location is Colombo, Ceylon.

THE brethren at Woonsocket, S. D., have completed a new church building. Citizens not of our faith contributed \$400, besides \$250 toward expenses of the recent camp-meeting. In the past year eighteen persons have accepted the truth.

AS a result of tent work near Sturgis, Mich., by Brethren W. C. Hebner and James Irving, a church of fourteen members was organized on the 14th ult. Brother A. G. Haughey, president of West Michigan Conference, conducted the service.

WRITING from Memphis, Tenn., Brother H. C. Balsbaugh says that a brother and sister from Battle Creek, Mich., are making diligent effort to open treatment rooms in that city. They are trained nurses, and the church members are seconding the work.

THAT practise often preaches louder than precept, is shown in the following simple fact: "The

banana plantation of one of our most faithful tithe-payers in Rarotonga is thriving so well that people stop to admire it as they pass. This is the second plantation in this island, belonging to faithful tithe-payers, that has caused the natives to wonder at its prosperity."

OCTOBER 12 Brother E. W. Snyder and wife sailed from New York for Cuba, their new field of labor. They formerly labored in Argentine, South America, but returned to attend General Conference last spring, and have spent the summer in New Jersey. Surely Cuba is in need of the message that these faithful laborers bear to her people.

A NOTE from Brother Walter Harper notes over three hundred dollars' worth of orders at Clifton, A. T. in a little over a week's time. The orders included a number for "Patriarch's and Prophets" and "Christ's Object Lessons." For the latter book Brother Harper states that in a small New Mexican town he took twelve orders in less than three hours.

THE new house of worship of the 23d Street Church, Indianapolis, was dedicated October 8. An elaborate program was presented, and there was a good attendance. Of ministering brethren there were present, Brethren Allen Moon, president of Lake Union Conference; W. J. Stone, president of Indiana Conference; E. W. Farnsworth, W. D. Curtis, and W. A. Young.

FROM the Union Conference Record we take this significant paragraph, which is full of suggestion for these times: "In connection with the recent defeat of a faulty Educational Bill in Victoria, the member of Parliament that took the strongest position against the measure is a regular subscriber to the SIGNS, and others who spoke on the question, expressed not only the sentiment, but in some cases quoted the exact expressions found in "Rights of Man." This is but an illustration of the influence our literature is exerting, and shows the importance of getting it into the hands of our law-makers."

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For further information, or for remittances, address the one who conducts the course in which you are interested. The address in each case is College View, Neb.



NOT UNDERSTOOD.

Not understood! We move along asunder,
Our paths grow wider as the seasons creep
Along the years. We marvel and we wonder
Why life is life, and then we fall asleep,
Not understood.

Not understood! How trifles often change us!
The thoughtless sentence and the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood! How many hearts are aching
For lack of sympathy? Ah, day by day,
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away
Not understood.

O God! that men might draw a little nearer,
Or judge less harshly when they can not see;
O God! that men might draw a little nearer
To one another. They'd be nearer Thee,
And understood.

—Anon.

INFLUENCE OF EARLY TRAINING.

BY MRS. MARY J. WOOLIEVER.

"TRAIN up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6.

It is the duty of parents to train their children for the Lord, and He will hold them responsible if they neglect this all-important work.

God said He would judge the house of Eli forever, because his sons made themselves vile and he restrained them not. 1 Sam. 3:13. This impresses me with the idea that the duties of parents are not ended when their children are grown; but that they should ever strive to keep them in the right way. If parents realized this more fully and acted accordingly, they would not be so careless, so neglectful, of their children after they had grown up. The influence of the parents would have held them much more strongly than it has, and they would have been restrained from many crimes and much wickedness, and there would not be so many grief-stricken parents as there are to-day.

Of course, some children will depart from their training. The first children born into this world of ours were a proof of this painful truth. Cain and Abel were children of the same parents, so I presume they had the same training; and yet one was righteous while the other imbrued his hands in the blood of his own brother.

I believe if children are carefully and prayerfully trained, they can not go astray without feeling the strong restraining influence of early training, and that sometimes they will return to the training they received in childhood, and not depart from it.

How essential, then, that we train our children in the right way. In order to do this, we parents must be ourselves walking in the way of righteousness. May God help us to perform our whole duty.

Selma, Cal.

RESPONSIBILITY.

SOME time ago a good, Christian mother was advised to give brandy to her delicate baby boy in his food. One day the brandy bottle was empty, and no one was in the house to send for a fresh supply, so the mother prepared the food without its usual flavoring spirit. To her amazement the babe spat it out with evident lack of relish. With horror she realized that she had already fastened upon her infant child the deadly alcoholic appetite. Being a

woman of quick resolve and firm determination, she said to the little one: "Well, my boy, if you will not take your food without brandy, you can go hungry until you will." How few mothers would have recognized the danger until it was too late!—*Selected.*

THE LOWER LIGHTS.

"I DON'T believe I'll go to church to-day," said Ruth one Sunday morning at the breakfast table. "Somehow I don't feel like it, and nobody will ever know the difference whether I'm there or not."

"My dear," said Aunt Margaret, "I've often heard you singing, 'Let the Lower Lights Be Burning.' I wonder if you know the story that suggested it?"

"No," answered Ruth, "I never so much as heard that there was one."

"Some years ago a steamer in a terrific gale was trying to make the harbor of Cleveland, Ohio. There were two lights at the entrance of the harbor, one, the upper light on the bluffs of the shore; the other, the lower light on a bar at the other side of the entrance. The pilot peered out anxiously to catch a glimpse of the friendly lights, and presently caught sight of the upper one. But that alone was not sufficient; he must also see the other to know just where to go. But for some reason it was not lighted on time. Beaten by wind and wave, the steamer staggered on as best she could, while the hearts of all on board trembled with fear. If she missed the entrance there was little hope of her escaping the rocks. Suddenly the lower light appeared, but, alas! it was too late—the steamer had missed the entrance, and in the attempt to turn about went down with all on board."

"I suppose," said Ruth with a laugh, "you mean that even if I am the most insignificant member of our church, and sit on the very back seat, it is my duty to be in my place?"

"You remember George Eliot's poem of the violin maker, who said that if he did not make the very best violin possible for him to make, God would miss the music? If we are not each one of us faithfully doing our duty, be it small or great, there is silence or discord where there might have been music. More than that, our lives are bound together—we must needs lift up those about us or drag them down. We are bidden to sow our seed at all times, for we know not whether shall prosper either this or that, or whether both shall be alike good. The cobbler, as I once heard a minister say, could not paint a picture, but he could tell Apelles that the shoe he was not right, and so might help toward making the beautiful picture perfect."—*Zion's Herald.*

READING NOT FOR CHILDREN.

READING not for children includes preeminently the ordinary daily newspaper of the present. Filled at the best with sensational news, made up of half-truths, ill-founded reports, poorly-digested facts, exaggerated statements, it does not possess a simple element which is truly educational to the child, or which helps in the formation of character. Not long ago one of these sensational sheets declared emphatically editorially, in a talk with boys, that no boy ought to read the daily papers. Read the following from the *Century Magazine*, of May, 1888:

How much of an improvement have we in Hoe's wonderful presses, in the steam which drives them, and in the electricity which makes the modern newspaper "the history (?) of the world for a day"? Its reader has his ten (16 to 24) pages a day and perhaps thirty-two (64 to 100) on Sundays; he has hundreds of thousands of advertisements a year, and is himself numbered among hundreds of thousands of readers;

he has daily news of the passing illness of crowned heads, the daily happenings of his own and other countries, everything that may be called "new," no matter how inane or evil.

He lays his newspaper down bewildered by a phantasmagoria of unconnected facts (?) relating to every part of the universe, with his taste vitiated by slang, bad English, loose information, everything which can dissipate his mental energies, and with his heart, it may be, corrupted by grosser evils. Is he a clearer-headed, a wiser, or a better man than the New Yorker of just a hundred years ago, who, holding up his *Independent Gazetteer*, and not caring a jot that he had not heard from Boston in two days, or North Carolina in two days, went quietly home to meditate on or discuss an essay of Hamilton, Madison, or Jay?

Does the successful modern newspaper make its readers better critics than were made by its predecessors of years ago? The newspapers of the past gave us, in the fulness of time, a literature whose names, from Bryant to Prescott and Motley, are classic. What sort of literature is our modern newspaper likely to give us?

The typical modern newspaper, to meet the taste which it has created, must surrender whole columns to writers who aim only at being amusing, and often succeed only in being pert, slangy, or scandalous; and it must find or invent "news" items which have about as lofty an influence on the minds of readers as the wonders of the fair had on the mind of Moses Primrose. A continual flood of such matter is not to be offset or corrected by an occasional brilliant editorial or a half-column speech by a public man, or a "syndicate" story by a good writer. And the efforts are cumulative: such newspapers are steadily training a large number of readers to false standards in the only literature of which they have a close and daily experience; and the newspapers themselves are as steadily being forced to an adoption of these false standards.

And how much worse is all this upon a young receptive mind. Take as much pains to secure for your children and for yourself good, pure, true, helpful reading as you would to obtain good food or clean physical environment.

THE SALOON.

Is It a Good Thing?

Yes and No.

YES, for the saloon-keeper.
YES, for the brewer.
YES, for the distiller.
YES, for the gambler.
YES, for the confidence man.
YES, for the hold-up man.
YES, for the criminal court lawyer.
YES, for ward-boss who gets his weekly rake-off.
YES, for yellow-newspaper editor who gets his sensation ready-made there.
YES, for the spoilsman, who at the last moment can always defeat civic reform by buying up the saloon's habits.
YES, for the trapper who lives by snaring young men and girls at the wine-room supper.
YES, for every brute that, guised in man's garb, goes out to serve his master, the devil, and drags his victims down to the hell he has made for himself.

For these and their like the saloon is a "good thing" eternally.

But—Is The Saloon a Good Thing?

NO, for the man who drinks up his wages there.
NO, for the wife whose home is bare of comfort, because of the wages her husband lost there.
NO, for the children who breakfast on crusts, and dine on crusts, and go to bed supperless, because their father spent his wages for drink and not for food.
NO, for the butcher, who loses the wages the saloon-patron might have spent for steaks and chops.
NO, for the baker, who would sell a loaf or two of bread every day to every saloon victim if there was no saloon to tempt him when he went home from work at night.
NO, for the shoe-dealer, who would have an average of from two to five new customers for every saloon customer, if the saloon were closed and the drinker spent part of his wages to buy new shoes for his family.
NO, for the father whose son begins to sow his wild oats in the high-license "buffet," goes from

bar to barrel-house, and winds up a physical, mental, and moral suicide.

NO, for the young woman, who marries the man she loves "to reform him," and finds out too late what hell on earth is like.

NO, for the tax-payer who thinks he is getting off easy by making the saloon pay him in license fee from 5 to 10 per cent. of its net proceeds, and forgets to figure up as a part of the debit side:

- (1) The cost of the police court;
- (2) Jail;
- (3) County house;
- (4) Fires caused by drunken employees;
- (5) Shrinkage in real estate values in saloon districts; and—

(6) The loss to the community of labor of able-bodied men whom the saloon tempts to periodical sprees, or whose drink-undermined health and poverty at length makes a public charge; to say nothing of the boys and girls caught by rum before they are old enough to know better; and the neutralizing of all Christian endeavor by the ever-present, ever-busy influence of its worst enemy.

For these, and for every healthy, wholesome interest of every community, the saloon is NOT a good thing, but a mighty bad thing eternally.

If you believe this, work against it in your town, your state, and your nation every time and in every way.

PURE AIR IN THE SICK ROOM.

THERE is nothing more essential than pure air at all times, both to the well and to the sick; but especially to the sick, as they need all the vitalizing power which can possibly be brought to their aid. But there is nothing more difficult than to properly ventilate a sick-room. In most houses it is impossible to ventilate properly, but every effort should be put forth to give the patient pure, fresh air. Happily, the old-time fear of air and water in sickness is measurably passing away, and blanketing the doors and windows (as we have seen done) for fear a breath of air should enter the room, is not very often seen now.

And it is difficult—almost impossible—for those who are constantly in the room to judge of the condition of the air. A person may not *feel* any inconvenience, and may therefore think the air is good and pure when it is very foul and impure. In most cases it may be tested by going out into the open air a few minutes, and then entering the room and noting the difference. If the air is foul it can generally be perceived. Of course the difference of temperature must be taken into account. If the room of the sick can not be ventilated directly from outdoors, without exposing to a draught, then adjoining rooms should be often and thoroughly ventilated, and when the outside doors are closed, then open the doors between the rooms.

It seems almost unnecessary to say that smoking tobacco should not be permitted *in the house* where there is a sick person. It is not sufficient that there be no smoking in the sick room. If permitted in another room in the house, it will fill the sick-room when the door is opened.—*Pacific Health Journal*.

HINTS FOR THE HOUSEWIFE.

THE tops of wardrobes and cupboards (that do not reach to the ceiling) should have papers laid over them not only to keep dust from sifting down, but to lighten the monthly house cleaning.

A New York woman recommends a novel remedy for cinder in the eye, *viz.*, a loop of horsehair run up under the lid. Of course, the hair should be thoroughly sterilized before being used.

If newspapers are spread on the floor before the stove when ashes are to be removed much work will be saved, for the papers can be gathered up and burned and there will be no necessity for sweeping. The ashes should be sprinkled with water before the pan is overturned.

It is suggested that a bit of wrapping cord be placed around the edge of a buttonhole with the loop to the front and the stitches taken over it.

This is recommended for children's clothes that will have hard usage.

A quick-witted woman stopped the flow from a cut artery in the leg by putting the foot in three inches of flour in a large jar and packing the flour to the top of the jar, beating the flour down with a piece of stove wood.

All kinds of leather shoes can be cleaned and polished with milk which should be put on generously, allowed to dry, then polished with dry flannel. Rubber-soled tennis shoes have proved most desirable in which to do housework, as they save both noise and jar. They are also preservers of hardwood floors, and seldom cost over fifty cents.

REWARDS AND PUNISHMENTS.

Few realize the importance of the relation existing between the proper use of rewards and punishments and good government. Few sense the fact that wisdom and caution are necessary in dispensing each. Let us consider the Lord's way of looking at these important factors in child training.

In Rev. 22:12 we find the words, "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." And what determines what our work shall be? Is it not our motive? Can an evil tree bring forth good fruit?—No; and a good tree can not bring forth evil fruit. God knows what our works will be; for "man looketh on the outward appearance, but the Lord looketh on the heart." Then, to follow the divine pattern, we must praise, reprove, correct, or reward, according to motive, not consequences.

To illustrate: Two little boys, brothers aged three and five, were playing together. The baby persisted in striking those around him with a wire which he held in his hand. The other took the wire away, and struck him with it to teach him not to strike others. Do we ever do the same thing? Later the baby returned the blow with the same wire, and it chanced to hit the eye of the older child. Which should have been punished, the babe, because evil resulted from his action? or both because motives were wrong? By all means both of the children should have received correction, rather than one be petted and the other blamed. Yet how often we see this mistake made. O, consider the Lord's way; study motive, not result.

If your little one throws a dish on the floor and it does not break, why do you let it pass unnoticed? If the act is repeated, the dish broken, why punish? You are looking at the result. And here I would ask, What motive in your own heart causes you to punish the child? Is it not more often your own vexation than a careful and prayerful consideration of the child's welfare? Do you ever stop to think that children understand this,—that if you punish with any but an unselfish motive (that of the future good of the child) the punishment is worse than wasted?

We have the plain statement that "more devils are put into a child by beating than are taken out." Why? Because your motive is not a good one. You are not considering the character building of the child, but venting your own feelings in striking.

Where punishment is necessary, let it be along the line of offense; if privileges are abused, let them be refused. Then let this be done at once; do not delay the punishment until the effect will be lost and justice questioned.

I knew of a teacher who kept a boy in at recess a week after he had whispered, without telling him why he was being punished. He never forgot the injustice, and the good of the punishment was lost. Where the same boy would have responded to gentleness and immediate action, the heart was hardened, and a feeling of rebellion entered.

Then by delay we are apt to lose sight of the importance of the offense, and do ourselves and the child an injury by too slight a punishment.

Do not exact promises of future obedience from a child under threats of prolonged punishment.

Repentance to the extent of giving up the sin is required. Do not lower the standard. After a child has once repented do not keep the temptation from reaching him again. Should it come up it will prove the genuineness of the repentance.

After a confession is made treat him as tho nothing had occurred; restore him to favor. Do not use shame or praise excessively as a means of government. The result would be either pride or humility to excess.

Never allow your face to show your vexation, especially at consequences. God is a God of love and not of fear, therefore be like Him. Hearts are as often softened by correction properly given, as by rewards. Let us, for the good of the lives entrusted to us for a season, try these things, and praise, correct, reprove, or reward according to motive.—*Ruth C. Sweet*.

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Headache Powders.—The *Medical Record* says: "The death of a woman in Philadelphia as a result of taking a popular headache powder, and the occurrence of a death from a like cause in Chicago, call renewed attention to an evil for which there should be a ready remedy."

Name or Title?—Was "Melchizedek" the name of the priest of God Most High who met Abraham, or was it his title? If what is said in Heb. 7:3, "without descent," "without genealogy" (R.V.), pertains solely to his office, by parity of reasoning, the term Melchizedek pertains to the order of priesthood. And this is also made clear. Melchizedek is composed of two words, *Melchi*, king, and *zedek*, righteousness, just as Pharaoh is a general title of Egyptian kings, meaning the representative of the sun god. Every priest in that order bore the title Melchizedek, King of Righteousness, and was both priest and king.

Healdsburg College.—We had the privilege of a brief visit to Healdsburg College a few days ago. We were glad of the opportunity. From all that we saw, from all that we heard, from conversation with students and teachers, we are sure that the school is doing splendidly. The one thing lacking was students. There are a goodly number there of bright young men and women, but the school could accommodate many more. And there are many young persons who need the instruction, the discipline, of heart and mind and body, which the college is giving. Of course, it will cost a young man some-

thing to go, but let him enter the college, improve his time, economize in means, and come out as poor as the proverbial "church mouse," and still he will be richer than when he entered. His money and time expended in getting the right kind of an education pays. Therefore we say, Young man, young woman, go to Healdsburg College. It is a better investment than United States bonds.

It Has Not.—In a recent issue of a temperance paper we find these words, used in discussing the Sunday-closing of saloons:

Violators of our Sunday laws seem to forget that the Fourth Commandment of the Decalogue has never been repealed.

Yes, and Sunday-law promoters seem to forget it, too. What has Sunday-closing to do with the Fourth Commandment of the Decalogue? That commandment enjoins the *seventh day*, the day upon which the Creator rested, which He hallowed, upon which and within which He placed His blessing, and which He commanded forever. That precept pertains not merely to proportion of time,—that is incidental,—but to the particular time, the day. What right has man to set it aside, put himself in the place of God, and declare that God means what He does not say? How much of the spirit of Sabbath violation is fostered by these self-constituted interpreters of Jehovah's law the judgment alone will reveal. We are not referring to those who are observing Sunday ignorantly, supposing it to be of divine institution; God will lead every honest soul of them into the light. We refer to those who interpret, construe, God's law contrary to His express words, and then seek to enforce their construction contrary to the Spirit of the Gospel and His own direct instruction. And the worst thing we wish them is that they may see God and His law as it is. If temperance people would disconnect from all religious legislation whatsoever, they would do far stronger work. Those who seduce them to work for Sunday-closing, are working for Sunday and not for temperance.

The barbarian custom of placing a number of human sacrifices under the foundations of their chiefs' residences and council houses is not without its counterpart in "civilized" enterprises. One of the greatest difficulties connected with the Panama Canal is the fearful sacrifice of human life among the laborers. From first to last, a life for every rod is not deemed an extravagant estimate. And when the isthmus railroad was built, the sacrifice was hardly less, if not more. But none of these things are as bad as a prominent "industry" that is fostered and licensed, and thus made to appear legitimate, in all the "civilized" nations of earth. In the United States alone the people sacrifice a hundred thousand human victims every year in order to uphold the intoxicating liquor structure. This in addition to the betrayal of unnumbered souls and the squandering of untold millions of dollars in money and property.

The Continental Sunday.—A correspondent of the *Christian Advocate* sends the following extract from a letter, written by his son, in Heidelberg, Germany:

O, these Continental Sundays! All the stores open; and more business done than on any other day of the week. Every one is on the streets; all the public gardens are full. Two or three bands playing all the time. Cafés crowded (the people eat all day long) and the castle an absolute impossibility on account of the crowds that swarm about the old ruin. One or two Sunday evenings ago, coming down the Philosophian Way on the hill across the river, where a Chicago boy and I had gone for a quiet walk, we passed a crowd of drunken revelers returning from "a big day"—men and women in each other's arms, and very profusely decorated with leaves and vines twined about their heads and bodies, singing and dancing; and a large wagon full of baskets and empty kegs bringing up the rear. Here among these beautiful hills, where everything is so peaceful in nature, and so worshipful, these Germans make the day a perfect desecration.

But this correspondent should not find fault. All this has been characteristic of Sunday-keeping from ancient, idolatrous times. The Germans are merely

keeping alive the ancient traditions. That can not be desecrated which is not sacred. When did Sunday become sacred?

Righteousness.—Many professed ministers of the Gospel are extensively engaged in preaching a so-called "civic righteousness." That is, they make it their business to see that officials execute the civil laws, and also to conjure new laws for enforcing their ideas of conducting worldly affairs. The result of such work is the display of their own self-righteousness. In ancient Israel it was called tradition, which Christ said made of none effect the law of God. When Paul became a Christian, he discarded that kind of righteousness, and sought the righteousness of Christ, which is of God by faith, Phil. 3:8, 9. The Gospel of Christ is the proclamation of righteousness by faith, not by human law. How much more effective would be the work of reformation, if the ministry would hold aloft the commandments of God, which constitute "the whole duty of man" (Eccl. 12:13), and the faith of Jesus, by which we are enabled to perform that duty. "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He has commanded us." Deut. 6:25. "The fruit of righteousness is sown in peace of them that make peace" (James 3:18)—not of them that wage carnal warfare upon their fellows by means of civil law.

"**Life and Health**" for November, is a number that ought to interest parents especially. It really is upon not only a question of interest but it meets a need. One of the great problems in this country has been the health of school children, and warnings innumerable have been heard from physicians. The November number of *Life and Health* gives large consideration to this question. The first article is "The Health of School Children from a Physician's Standpoint." There are articles on "The Necessity of Play," "The Daughter in the Home," "Foods at a Boarding-place," "School Lunches," "At What Age a Child Should Begin School," "The Primary School Teacher," and an article on the school girl and her relation to the other sex. The editorial department deals largely with the school question from the health standpoint also. To use a conventional, hackneyed term, the various departments of the journal are well sustained, and the price is only five cents. No family could make a better investment than to send fifty cents to the Review and Herald Publishing Association, 222 N. Capitol St., Washington, D. C., and obtain the *Life and Health* for a year.

A Worse Than Useless Life.—The news comes from Munich, Bavaria, that a fortieth anniversary of an employee of a hospital has just been celebrated. The ones who celebrated it were beer saloon-keepers. The reason for the celebration is that that one man, in forty years, had drunk at that one saloon the enormous quantity of 43,800 liters of beer. A liter is a little more than a quart. This is an average of three gallons a day, and it had cost him over four thousand dollars. It would make a tank of beer twenty feet long by ten feet wide by seven and one-half feet deep. This is the record that one man leaves to posterity, by which he shall be remembered! Surely it would seem that the very object-lesson itself would turn any young man who had ambition away from it with loathing.

A New Bible Dictionary.—Funk & Wagnalls Company, the originators and publishers of the great "Standard Dictionary," are about to publish a new Bible dictionary. Professor Melancthon W. Jacobus, dean of Hartford Theological Seminary, recently made a successful trip to Europe to arrange for collaborators among the most eminent European scholars, in this great undertaking. The editors of this work are "Professor Jacobus, Edward E. Nourse, Professor of Biblical Theology in Hartford Theological Seminary, and Andrew C. Zenos, Professor of Ecclesiastical History in McCormick Theological Seminary. The work is being rapidly pushed to completion. It will be a large single-volume work, and will be published during 1906."