

32
11

SIGNS OF THE TIMES



FUNDAMENTAL PRINCIPLES. No. 5.

From Virginia Declaration of Rights.

The Original Draft of these Two Articles was by Patrick Henry

Section 15. That no free government, or the blessings of liberty can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to **fundamental principles**.

Section 16. That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore **all men** are equally entitled to **free exercise of religion**, according to the dictates of conscience; and that it is the mutual duty of all to practise Christian forbearance, love, and charity towards each other.

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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Our Co-operation Fund makes it possible to continue the subscription for a year.

A RESPONSE.

Dear Brethren: Herewith find order for \$3.00 for Co-operation Corner to give the SIGNS to those in the penitentiary, or to some other place, or to that place where the needs are the greatest. This is in response to the call of February 14.

Yours sincerely, OSCAR REINKE.

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Our Publications



HAT our friends may become more familiar with our general line of books, tracts, etc., we are giving each week in this column a review of the items as they appear in our catalog. You will be instructed as well as interested by perusing this page carefully each week.

Fathers of the Catholic Church

By E. J. Waggoner. This book shows the condition of the heathen world at the time of Christ, briefly states the principles of ancient heathen philosophy, which was largely responsible for the immorality at that time, and shows how the adoption of these principles by prominent men in the church, and the incautious lowering of the standard of pure Christianity to accommodate the heathen element, developed the Papacy. 12mo, cloth, 400 pages, net \$0 90

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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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A. O. TAIT, }

FOLLOWING AFAR OFF AND ITS RESULT.

Matt. 26 : 57-75; Mark 14 : 43-72; Luke 22 : 54-62; John 18 : 1-27.

WHEN Jesus was apprehended in the Garden, all the disciples "forsook Him and fled." A certain young man, probably Mark, "followed with Him," but as they sought to take Him, he fled. Then, Jesus, alone with His enemies, was bound—an utterly needless precaution—and taken to Annas, the former high priest, and father-in-law to Caiaphas who then held the office. The leaders in the plot against Jesus sought to allay all jealousy, and unite all possible against Him.

SIMON PETER, still smarting under the Master's rebuke in his use of the sword, could not forget his Lord. He could not leave Him. There might be an opportunity for him to fight for Christ still. The Master might assert the authority Peter had seen Him use in the cleansing of the temple, and then He would know how valiant was Peter's heart and how strong his right hand. So little had he learned of the spirit of the Master and the principles of the kingdom! Even so now there are many who profess His name, who would seek to promote and advance His kingdom by means that are carnal. All these profit nothing. All they that take the sword shall perish with the sword.

PETER followed, but he followed "afar off." The cause of the Nazarene was unpopular just now. A few days before the whole city seemed to go wild with joy in welcoming Him as king. It was a proud thing *then* to have been His disciple. Now there were none to do Him honor, and Peter did not wish to meet their sneers and persecution, or suffer with the Master. John also returned, and the high

priest knowing him, he entered into the court with Jesus, none forbidding. All knew where he stood. None needed to question him. His nearness to the Master, his clearly-evincing interest, were testimony sufficient. Knowing that Peter wished to see the outcome of the arrest, John spoke to the maid at the door and brought in Peter. As he passed in, he betrayed his anxiety, and the sharp-eyed door-maid, with pert inquisitiveness, asked, "Art thou also one of this Man's disciples? But he denied, saying, Woman, I know Him not." He had taken the first step in wrong and compromise as the result of following "afar off."

HAVING taken the first step in the wrong way, his pride demanded that he should pursue

rapidly losing all that he seemed to have gained, and he was nearing rapidly the low, coarse level of his old fisher life.

AN hour passes by. The fisherman's mind is still in tumult of conflicting emotions. His heart is still boiling, and he is angry that his Lord will submit to the mock trial He is receiving. Another servant gets a clearer view of the fisherman's rugged face. That servant was with the party which arrested Jesus. He also had a kinsman, perhaps a brother, there. That kinsman was wounded in the garden, and also healed. The servant remembered the incident. He saw many of the faces around Jesus. Some motion on Peter's part told him that he had seen Peter in the Garden. There-

fore He asks Peter, "Did not I see thee in the Garden with Him?" And as Peter was about to deny, he presses home the charge: "Of a truth thou art also one of them; for thy speech betrayeth thee; for thou art a Galilean." Peter became so desperate that all self-control vanished, "and he began to curse and to swear, I know not the Man of whom ye speak." He fell back to the old life level and habits. Such men have ever done when they let go of Jesus Christ. We can read Peter's old habits in his backsliding. Like many other fishermen of all ages, he was a rough, profane man; and when control of self was gone, he fell to his old level, and cursed and swore.

And then the cock

crew again. "And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he had thought thereon, he went out and wept bitterly."

How many, many Peters there are to-day who are following "afar off." Piqued or offended because of imaginary grievances, wounded in their selfish pride, making mistakes, but too proud to acknowledge them, they soon come to deny the One who redeemed them and suffered and is suffering in their behalf. Many, unlike Peter, will not weep at the climax of their rebellion and denial, but with ever-harder heart will push on to destruc-



"And he went out and wept bitterly."

it. Seeing a brazier of burning coals around which were gathered the officers and servants in the cool, spring night, Peter walked over among them, and stood "warming himself," yet listening, keenly attent, to all that was taking place concerning Jesus. The cock crew, but he gave little heed. He heard the Master's calm words. He saw an officer with no provocation smite Him in the face. Perhaps the fisherman's eyes flashed and his muscles knotted as he saw the cruel act. He wanted to seem to be indifferent, but he betrayed his anxiety, so that various ones asked him, "Art thou also one of His disciples?" He denied with an oath, and said, I am not." The second step had been taken. Peter was

tion. But many, rash and foolish tho they be, will turn from the sin to the Saviour, will see the wrong in self, not in others; will remember the words of warning from friends whom they denied and hated and maligned, because they hated the words of reproof needed. For such the Master waits. For such time the Master waits. And not till such time comes can He help them. Then, while they weep and wonder and wait, the Master's messenger will say, "Go, tell His disciples *and Peter*" (Mark 16:7), their Lord lives, and would still lead them on out of self, into more blessed fields.

WOULD you never deny the Master? Never follow "afar off." Follow with Him. Keep close to Him under all circumstances, as well in the judgment hall or toiling up Calvary, as on the Mount of Transfiguration or in the triumphal entry. "Better fire-walled hell with Him than golden-gated Paradise without."

PLEASURE.

THE Creator designed that the universe should abound in pleasure. The creatures around His throne testify: "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4:11. And what God designed for His own pleasure was also to be the pleasure of His creatures. "The Lord taketh pleasure in His people; He will beautify the meek with salvation." Ps. 149:4.

The purpose of redemption is to have a people that will take pleasure in the things that are pleasure to the Redeemer. So His parting promise to His disciples as He ascended from earth was, "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. There would be no blessing in salvation if the saved ones could not enter with joy into the joys and pleasures of the Redeemer.

The Lord said to His disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32); but those who shall attain that honor will be such as have had their hearts so changed and purified by the Spirit of God that He can work in them "to will and to do of His good pleasure." Phil. 2:13. It is only by having the mind of Christ in all, and every sense of pleasure in harmony with His, that there can be an entire universe in harmony with God and therefore acceptable to Him. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [margin, "things"] in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, *according to the good pleasure of His will*, to the praise of the glory of His grace, wherein He hath made us *accepted in the Beloved*." Eph. 1:3-6.

The angels of God that "do His commandments, harkening unto the voice of His word," are the same "ministers of His, that do His pleasure." Ps. 103:20, 21. And this is what is designed of those who are the sub-

jects of His mercy: "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments *to do them*." Verses 17, 18. The Lord our Saviour says, "Blessed are the pure in heart; for they shall see God." Matt. 5:8. And it is this class that will enjoy the "pleasures forevermore" to be found at the right hand of God. Ps. 16:11. God has no pleasure in wickedness (Ps. 5:4), nor in the death of those who indulge in wickedness. Eze. 33:11.

Worldly Pleasure.

No man ever more thoroughly tested the pleasures of this world than did Solomon. No one ever was better situated for testing his heart's desires. He had wealth and honor and power and wisdom; everything that heart could wish was at his command. So he set himself to "enjoy pleasure" of the carnal variety, and tells his experience in the second chapter of Ecclesiastes. He sought pleasure in mirth, and folly, and wine; in great works, and houses, and vineyards; in gardens, and orchards, and pools of water; in servants, and maidens, and great possessions; in silver, and gold, and "peculiar treasure;" in men and women singers, and all kinds of instrumental music; whatsoever his eyes desired he kept not from them.

Solomon greatly perverted the wisdom God had given him by spending his energies in gratification of the flesh; and after he had enjoyed it all to the full, he looked back over his experience and found nothing but regret. He says: "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was *no profit under the sun*." This, too, with reference to the most practical part of his worldly pleasure—the *works* he had built.

Now if such a man with such opportunities could not get good results or permanent satisfaction out of the pleasures of the world, what chance is there for common people in such effort? "For what can the man do that cometh after the king? *even that which hath been already done*." The king—the wealthy, influential, keen monarch, with no human power to deny him aught—found the quest of worldly pleasure to be only a fountain of trouble; therefore the man who "cometh after" him, who attempts a like course, must expect to meet like consequences. The king's experience was "written for our learning," and it is still true that "whatsoever a man soweth, that shall he also reap."

God wants all his creatures to enjoy life. He wants them to have an eternity of pleasure. And Satan, wishing to draw men away from God, sets before them his counterfeit enjoyments. These are very alluring to the "carnal mind" of the "natural man," who "receiveth not the things of the Spirit of God; for they are foolishness unto him." These so-called pleasures are very captivating to the superficial people of the world, who *know* that they are but transient, and are even accompanied by many pains and sorrows.

But God has plainly set before us the fruitage of such pleasures, and has contrasted

therewith the happy results of accepting and learning to love the joys of His salvation. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." This probationary life is designed as a school in which men may learn to love the things that please God and give eternal joy. If we do not learn this lesson in this life, we never can participate in the everlasting pleasures which God hath prepared for them that love Him and keep His commandments. G.

BABYLON'S PERSISTENT INFLUENCE.

BABYLON has had much to do with the people of God in all ages. Her name appears no less than two hundred sixty-four times in the sacred Volume. With her history is inextricably intertwined the history of the church of God from earliest times, and it will continue so to be until that church shall triumph over all the powers and deceptions of great Babylon, the ensnaring enchantress of the ages.

The long-buried bricks that babble of the glories of ancient Babylon tell us what her character was—and just as truly what modern Babylon's is. God named her when the bolt of His displeasure smote the head of her great tower; when He drove the wedge of a confused speech into her organization. That bolt of His disapproval, like a meteor fallen in the sea, sent wave on wave of humanity in concentric circles widening and expanding to the confines of the earth, with Babylon, "the beginning of kingdoms," the center of the radiation; but wherever they went, they carried with them that distinguishing element of Babylon—confusion. That character persists. It has worked out along different lines in different lands, but the result is the same, tenacious, insistent, persistent, unchanging—confusion.

God did not leave man in ignorance as to the creation of the various forms of life that exist upon the earth. *We* have the record of it in His Word; *Adam* had it from God's own lips; and the *world* had *Adam* for the space of nine hundred and thirty years to testify truly concerning the creation of man; and that true testimony was handed down by his posterity. Nevertheless, Babylon from earliest times taught a pantheistic evolution, a doctrine of the emanation of the human from the divine substance. The historian* says of Babylon upon this point:

The fundamental ideas of the pantheistic and emanative theories which were the basis of all religion in Chaldea and Egypt, as well as in India, left everything uncertain as to the creation of mankind. Men, as well as all other created beings, were supposed to have issued from the very substance of the Deity . . . and they came into being spontaneously.

Evolution, pantheism, agnosticism, and infidelity—these are not inventions of modern times or modern genius. They are as old as Babylon; they spell confusion; they were all germinant in the character and teachings of the Babylon of old.

God gave to man explicit instruction in regard to the order of creation, the distinction between the various species. But great Babylon must confuse the minds of men upon this

*Lenormant, "Manual of Ancient History."

point also. So we have among the fragments of the writings of Berossus the following account of the condition of things in the new-created world, as believed in Babylon:

There was a time in which there existed nothing but darkness, and an abyss of waters, wherein resided most hideous beings, which were produced of a twofold principle. There appeared men, some of whom were furnished with two wings, others with four and with two faces. They had one body but two heads—the one that of a man, the other that of a woman—and likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats; some had horse's feet; while others united the hind quarters of a horse with the body of a man resembling in shape the hippocentaur. Bulls likewise were bred there with the heads of men; and dogs with fourfold bodies, terminating in their extremities with the tails of fishes. In short, there were creatures in which were combined the limbs of every species of animals.

Here again are the teachings of Babylon spelling out in plainest letters that name which God gave to that system as well as to that system's great monument—confusion.

Situated at the junction of upper and lower Asia, within reach of the two great rivers communicating with the Persian Gulf and the Indian Ocean, the city of Babylon became the depot for caravans from the East and the West, as well as the port for ships arriving from Africa, Arabia, and India. "Everything proves," says the historian, "that this great city was from remotest antiquity, one of the chief commercial centers of the East." International highways radiated in all directions from Babylon, and the most precious fabrics and products from all countries were exchanged there. She manufactured the most gorgeously colored cloths of woollen and linen; and while Babylon fondled the nations upon her knees, she taught them the secrets of her traffic in virtue. "Everything proves," again says Lenormant, "that the most unbounded and shameless naturalism played a great part in the worship of the Babylonians. . . . Belit had a magnificent temple in the center of Babylon, where an infamous custom compelled every woman once in her lifetime to give herself up to a stranger. . . . At Cutha, Nana or Zarpanit was worshipped under the name of Succoth Benoth, a name referring to the prostitutions in honor of that goddess."

Knowing these things, what a striking meaning there is in these words of the Revelator, picturing the iniquities of spiritual Babylon in the doings of her prototype, Babylon of old:

"I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:3-6. "Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication." Rev. 14:8. "For by the wine of the wrath of her [Babylon's] fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness." "And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; . . . and merchandise of horses and char-

lots and slaves; and souls of men." "Thy merchants were the princes of the earth, for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth." Rev. 18:3, 11-13, 23, 24.

As Babylon of old sat at the gate of the nations dispensing delicacies, soul corruptions, and doctrines of confusion to all corners of the earth, so sits spiritual Babylon to-day with the same influence over the nations, disseminating dogmas of confusion, trafficking in the "souls of men," the pages of her history red with the blood of martyrs; arrayed in purple and scarlet and silk and fine linen and precious stones, but stall-feeding in her heart the lion of an undying lust for the lives of those who deign to serve God as they believe God requires, untrammelled by her trappings and unswerved by fear of her anathemas.

As Babylon of old turned aside from the laws of God and trampled upon their precepts and brought confusion into the ways of men and nations, so has spiritual Babylon opposed herself to the law of God, set up rites and ceremonies of her own, and exalted herself even above the God she professes to serve. Babylon of old sought to seat herself in the sky by building a tower that would place her there; and in harmony with that persistent character we find the leader of spiritual Babylon denominated in holy writ "the son of perdition," who "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4. This thing spiritual Babylon has done in declaring the pope above all law, able to grant indulgences and forgiveness for sin, able of the wrong to make right, and able to change even the law of the Most High. Her boast is that she never changes. How true it is! Every step in the history of spiritual Babylon was taken, before she took it, by her temporal prototype, and every such step in every age has spelled her name **CONFUSION**. S.

Question Corner

1781.—Angels That Sinned. 2 Peter 2:4.

Will you tell me the meaning of "the angels that sinned being cast down to earth and delivered into chains of darkness"? 2 Peter 2:4.

The angels that sinned are the same as those of whom Jude speaks in his epistle, that kept not their first estate. They were those who, when their great leader assumed to be like God, as intimated in Isa. 14:12-14, followed him and fell with him, and they were cast down to earth. The original word is used only once in the New Testament, that is *tartarus*, and is held to be the aerial region around the world. They are not allowed, as formerly, to enter heaven, and are kept there as literally and as truly as tho they were chained.

1782.—Inner Man.

Is there not an immortal soul inside a man? What does Paul mean by expressions "in me," "my flesh," "the inward man"? Rom. 7:18, 22; 2 Cor. 4:16.

Paul tells us in the seventh chapter of Romans that there was in him a desire to do what was right. The inner man, tho bound in slavery to the sin that was in him, approved the right, approved God's law, but had no power to do God's law. When he saw Christ and yielded to Him, he found power from on high to fulfil the righteousness which is in the law. The inner man then became dominant. The flesh with all its lusts he called the outward

man. But there is absolutely nothing given to show that that inner man is a separate entity, or that the outward man is such. If there were such an inner man, and such an inner man were immortal, why does not the apostle say so? It takes very few words. On the other hand, he tells us that God "only hath immortality," and that it is only put on by faithful continuance in well-doing, that man will receive it only when the Lord Jesus Christ comes the second time. Rom. 2:7; 1 Cor. 15:51-54. The desperate need of evidence to prove the immortality of the soul is indicated by catching at terms like this to bolster it up. "God only hath immortality." 1 Tim. 6:16.

1783.—Entering into the Holy Place. Heb. 9:24.

If Christ did not enter into the most holy place and sprinkle the atoning blood for us until 1844, what did Paul mean by, "Christ is not entered into the holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us"? Heb. 9:24.

It would take more space than we can give in this department to answer this question fully; in fact, it would mean a study of the sanctuary question and the priesthood of Christ in the light of the types. Suffice it to say that all that Christ did He did once for all; as in the type when He entered upon this priesthood He anointed both places, and of course entered them at that time. When He began His service, He began it for the very purpose that was indicated by the priest who began his yearly round of service and in the holy place. But that priest went many times into both places of the sanctuary, in the first daily, and in the latter yearly as long as he was priest. But not so with Jesus, He entered into it once for all. The book of Hebrews deals in fulfilments; it ever looks forward to the end. When Christ died He died once for all, meeting in His death the antitype for every sacrifice of the past. When He entered upon His work as priest, He entered upon it once for all, ever looking forward to the end of that work, the closing of the Day of Atonement, and the putting away of sin, the last day of His ministry in the most holy place. Is the question not answered in the light of these principles?

1784.—Can One Converted Apostatize?

If a person who is converted and born again can apostatize and be destroyed, what does John 6:47, 37; 14:19, "Because I live, ye shall live also" mean?

John 6:47 and kindred texts are simply statements of the fact that when man comes into perfect harmony with the will of God, the inflow of God's eternal life takes place. He holds that life *by faith*. If he yields the faith, he yields the life. There are many earnest injunctions in the Scriptures to endure unto the end, "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;" "He that endureth unto the end, the same shall be saved." In the life to come, after probation has passed, the children of God will have eternal life *absolutely*. Here it is held *conditionally*. One of the greatest errors that men follow in the interpretation of the Scripture is to take some figure that is used and press it to its fullest meaning. The Lord used various figures to show what conversion means. No one of them should be pressed to an unreasonable conclusion that is not borne out by the Scripture. For instance, the distinction of character between a child of God and a worldling is indicated by the wheat and the tares, they are different in nature. Should we press that to its fullest limit, we would say, Once wheat, always wheat; once tares, always tares. But the parable is not designed to teach that. It simply shows that the two classes are thoroughly distinct. "Ye must be born again," or be begotten again in Christ, indicates that there must be a complete change in our nature, a new life, born from above. Conversion is another thing which indicates the attitude of the individual; a turning about. Just as long as the child of God holds by faith to Jesus Christ, there can be no distrust, no turning away, no breaking of the connection between himself and his Lord; but when he turns from the power and life of the Lord, he is living to himself and getting the things that are of the earth earthy. In the light of these general principles, we are sure that these texts will be plain.



CHURCH FEDERATION.

[H. F. Phelps, in Minneapolis *Progress*.]

Religious, as Well as Other, Combination a Tendency of the Times.

An Omen of Good or Evil?

THE recent federation of thirty-two denominations in New York City was an event as to the significance of which the American people do well to inquire. Is it an omen of good or evil?

What is there in this Federation? What is its great purpose? The actual results can not now be estimated. As suggested by the *Literary Digest*, "Its chief interest is as a sign of the times." Yet, as a Philadelphia clergyman remarks, it is "the greatest epoch in the life of Christianity within the past five hundred years," for its influence may be far-reaching, but doubtful in the extreme.

A casual reading of the various reports, the statements of many of the speakers, and the declared objects of the Federation, would give the impression that all is well. But the thoughtful will be ready to suggest that a union of any certain number of churches of varied beliefs and creeds, forming a confederated council, accepting and rejecting certain churches, can not be the unity for which Christ prayed: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."

It was said that this Federation of Churches represented eighteen, some say nineteen, millions of communicants. And some of the speakers were not slow in calling attention to this fact. Bishop Goodsell, Methodist Episcopal, said, "A church of many votes is sure of respectful attention;" while another declared with much emphasis that such a constituency could make their demands, and their voices would be heard; and that voice would be heard more often in the future.

Bishop Fowler sounded a note of warning against

Centralization, or Assumption of Power,

by this federation movement, declaring that this would lead to despotism, cruelty, and persecution, by Protestantism. Human nature, said the bishop, has not changed. It was a sorry day for the world when there was but one human brain in the world, and that brain in the chair of St. Peter. And the New York *Independent*, if we mistake not, sees in this movement a combination for influence and power.

As to this point, a note of warning was sounded in the United States Senate Report of 1829, which is very appropriate:

All religious despotism commences by combination and influence. And when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences." "Extensive religious combinations to effect a political object are always dangerous.

And now let us consider the object of this movement.

Is It Political?

Let it only once be demonstrated in this country that a "united church" can have "whatever it demands," as one speaker said, and their demands will be much larger than they are to-day. And these demands will be, as suggested by one speaker, where lies the greatest need. The reasons for a federated church were because of certain "social evils," such as "promiscuous divorce," "the liquor traffic," "all forms of gambling," and "Sabbath desecration."

A Magnifying Glass

is not needed to enable us to see that all these "social evils" are already political questions, as attempts are made to regulate them by legislative enactments. And if the demands of a federal church are to be made for their enforcement, or for more restrictive measures, this will most certainly become a religio-political movement. Suppose for one moment that what may, by a federated church, be called "Sabbath desecration," shall, by any class of persons in church capacity, be declared not to be Sabbath desecration. What would be the result if their demands shall be heard? It requires no stretch of the imagination to find the answer.

The Possible Outcome

of this council was outlined, as "a local federation," "a county federation," in "order to bring pressure to bear on county officials," and where these were inadequate to cope with the evils by such measures, then "a state federation, to bring to bear the pressure of the united influence of the churches of the state. This in turn suggests and grows into a national federation; and this will logically lead to an international federation. The federation, local or otherwise, reports violation of law, and aids the authorities in the enforcement of law." And this will be the union of church and state, full and complete.

Now we give credit to these men as being perfectly sincere in all they are doing; but

Sincerity Is No Evidence

of the correctness of any position. We are sure, and that from history and the sure Word of prophecy, that a huge machine has been set in motion, the finale of which no human eye can foresee; but the beloved apostle on the Isle of Patmos did see it in a holy vision. Read Rev. 13:1-18; 14:9-13. The despotism of the Dark Ages was the result of a religious trust, a religious federation. And the churches of to-day, going over the same road, will, inevitably and logically, set up an image and cause men to worship it. This will be the result; for like actions will produce like results.

In closing, we will present a sound opinion of the Rev. S. J. Nicolls, a Presbyterian pastor of St. Louis, Mo. In an address descriptive of the conference he said: "Others again seemed to think that the object was to unite all who call themselves Christians, for reforms in society, and that the bodies thus united could crush out all vice, and bring good men to the front in the rule of society. The good wine of reform seems to have gone to the heads of some most excellent people. The overthrow of political bosses, and the awakened public conscience with reference to political and commercial rascality, seem to some to offer a favorable opportunity for a united church to assert its power. But I, for one, do not think that

Ecclesiastical Bosses

would be any better than political ones. The darkest pages of the history of the Christian centuries are those which record the supremacy of ecclesiastical rule. So far as the records show the results, I would rather have the reign of Tammany or the bossism of St. Louis than that of the ecclesiasticism of the Dark Ages. So far as history shows, there has never been a church organization, or a combination of them, that was worthy to reign over men. There is only One whose right it is to reign, and who is worthy of a supreme place—Jesus Christ, our Lord.

WHAT LIES BEFORE AMERICA?

SHALL America, with her once-fair name, be branded as a hell in a few short years to come? Shall a few money-hoarders rule over this once-free land, and turn the poor people out in the cold and storms?

Is there no Washington, no Lincoln, no Jefferson, among us to-day? Will Socialism gain a foothold and rout the tremendous force of fraud, iniquity, oppression, and vanity from the heart of our once-beloved country?

Lo! we who watch have seen the wo that the money-gormands have brought unto the land. We have seen bribery committed in which senators and other high officials were condemned before the courts. We have seen grafters in the post-office department; grafters in the navy and army, and in every position from the humblest to the highest. We have seen the noxious conduct of the insurance companies; the poison combinations of the railroad kings and trust magnates; and even among the mines there have been frauds that would have struck spell-bound the Americans of a generation ago.

We have seen the wasteful expenditure of riches—that was worse than wasteful, because it was for vanity—while poor hungry souls marched the streets with scarcely anything to wear and homeless, yet were driven away by the opulent.

Lo! all these things have brought the people to a critical condition. The Socialists have risen. Men have joined their ranks who a few short years ago were staunch Republicans or Democrats. Men have joined their ranks because money-power has become so great a crime that there must be a power to curb it, to make equality and justice the watch-words of their battles. The Socialists are going to battle, and by the next election their numbers will have grown marvelously. They will not stop at defeat—they will put on a thicker armor and march again with weapons that mean victory! It is high time that America woke up for Americans, whether they be Socialists, or even Terrorists.

The beloved patriots who braved storm, nakedness, hunger, and steel to win victory against the tyranny of England—how has this present generation remembered them? Our great forefathers, the makers of our nation, the founders of an ideal government—how have the vipers of to-day marked them? We are drifting out into a sea of reformation. The despair of the poor, worthy ones must culminate in a great struggle, and this struggle means the downfall of opulence and despotism.

Great writers and reformers shall hastily rise to denounce the looseness and corruption of the heartless officials. Then the child-labor problem must be solved. The good men shall use their influence to crush the monstrous slave-holders of to-day—the monsters that drive the laborers to desperation and strikes. Drastic measures must be taken in every direction or history will repeat itself in a day soon to come.

Aye? what does all this mean? It means the drawing near of reformation or destruction. It may mean the mightiest of wars the world has ever seen. It may mean chaos and night darker than Erebus. Watch, thou, for the end.

Ye bribers, swindlers, quacks, and tyrants, harken! Ye looters, grafters, corruptors, and money-worshippers, bow down before one who hath the power. Go on in your iniquity—your wickedness and vanity. Ye shall know what is due when the day of judgment is at hand.

BENJ. PHILIPS.

FOR THE "OPEN SHOP."

A PRESS despatch from Cincinnati, dated February 15, contains this bit of information:

At a meeting of Methodist editors and publishing managers of the United States here yesterday it was decided that every printing establishment controlled by the Methodist Book Concern shall hereafter be run on the "open shop" plan, making no distinction between union and non-union workers. It was declared that since the open-shop plan has been introduced there has been better service in every way, and that it would be absurd to think of ever restoring the alliance with the unions.

Commenting upon this, the Palo Alto, Cal., *Citizen* says:

This is another news item that goes to show that the "worm is turning." It is strange that it found its way into the columns of a San Francisco newspaper, for the papers there do not as a rule dare to print news of this character. If the papers in the West gave publication to all the news of this character that comes over the wires, the public would soon learn the truth as to conditions back East, where unionism suffers telling losses every day.

A FALSE MESSAGE.

THE mutterings of war are again rolling up from various quarters of the earth. A great nation is threatening to rise in its wrath and expel all foreigners.

In view of this, the nations whose subjects are in that country are laying their plans to be in readiness to despatch large numbers of men and ships of war to China, should the threatened outbreak come. The United States has been quietly increasing its forces in the Philippines, and shipping there large quantities of ammunition and soldiers' equipment.

False prophets were crying, "Peace, peace," when Japan and Russia were defying each other. In spite of the false optimism of these prophets, the bloodiest war of modern times was fought out in Manchuria; and a new factor was added to the complications of international disputes.

The vultures have hardly stripped the bones of the dead on the plains of Manchuria before new complications arise; there are new threats of armed discussion; new preparations for backing that discussion.

At this very time the prophets of universal peace are loud in their proclamations, when they should be busily engaged in warning men of the true condition of affairs. They disarm the victims at the time of greatest danger; for he who expects no foe is doubly disarmed, and the one who has been taught to expect peace and safety and a long reign of quietness and temporal blessings, will find that the judgments of God have come in spite of the false teachings to which he has given ready ear, and his shelter is unprepared. The Lord says that "sudden destruction" shall come upon them and "they shall not escape."

That cry of coming peace and safety is heard now at a time when many of the nations are angry and maneuvering for an opportunity to strike when the other is at a disadvantage. When the angels that are now holding the winds of strife shall cease longer to restrain the angry nations, that day toward which the nations look with dread will dawn upon the world; and the sad course which began in disobedience and sin will find the goal toward which it has sped these thousands of years—ruin and death.

What means this feverish haste to seek out and to adopt new styles of maneuvers, new weapons of greater effectiveness in accuracy and power, new explosives more deadly to "the enemy" and more safe to handle, tougher armor, new styles of battleships, of torpedo-boats, submarines, and torpedoes? Is it peace? Do the pursuits of peace need these? Are the hearts of men set on peace when they are fashioning and sharpening weapons of slaughter? Verily there is a wide gulf between seeking to imitate Christ and planning how surest to slay those for whom He died.

God has not commissioned any man to proclaim a universal peace that is to reign in this world until after that time when He shall break the nations "in pieces as a potter's vessel." Wars and rumors of wars will continue until Christ shall come in person to put an end to all sin and all the results of sin. Then peace will reign, and the only kingdom upon this renovated earth will be the kingdom of Christ—not "ushered in through the gateway of politics;" for politics will have been buried with the inventor of politics. To the end of the age the princes of this world will continue to "prepare war" and "wake up the mighty men," as God's Word has declared. God has prepared a refuge for His people in the time of final trial. Let us haste to enter in.

THE RIVALRY OF THE SEA.

ON the day the Carmania came into port, the first great ocean liner driven across the Atlantic by turbine engines, it was announced that the North German Lloyd had laid the keel of a ship, the Prinzessin Cecilia, to meet in rivalry of sea speed the two giant Cunarders which the British Government is to back with its credit.

That will be a contest worth noting. The Carmania, 30,000 tons displacement, 334 times as big as the caravel that Columbus crossed in, is only a trial ship for the new Cunarders, which are to make twenty-five knots. They will have turbine engines. The Cecilia will have engines of the present type. That test should be the final one.

Out of rivalry comes advance. The Baltic, the biggest ship afloat, was originally laid down 700 feet long, to match the Celtic and Cedric. Hearing that the German Lloyd was to build a 707-foot ship, the Kaiser Wilhelm II., the White Star people cut the Baltic in two, shoved the ends twenty-six feet apart, and framed between. The result was not only the longest but the heaviest of ships, very close to 40,000 tons. She is five times as big as the Alaska, a few years ago a record-making "ocean greyhound."

The new Cunarders and the Cecilia may not be heavier than the Baltic, but they will be longer—perhaps nearly 800 feet. As for power, the Kaiser has already three times the indicated power of the heavier Baltic, so great is the added cost of extra speed at sea. The new ships will far surpass even that mighty driving force.—*New York World*.

With the single exception of the Italians, the American people are the most homicidal nation in the civilized world," comments the *Philadelphia Record*. "In fact, we are running neck and neck with Italy with respect to the ration of violent crimes resulting in death. In the latter country the homicides number 105 per million of inhabitants per year; in this country last year the ratio was 115 per million. A comparison with the criminal statistics of other leading nations will serve to emphasize the indictment and make it positively terrifying. Thus the annual average ratio of homicides to population is 13 per million in Germany, 19 per million in France, and 27 per million in the United Kingdom. Ratably, therefore, murder and manslaughter are four times as frequent in this country as in England, Scotland, and Wales, and nine times as frequent as in Germany.

Our Wastefulness.—Now comes the speech of James J. Hill to the St. Paul, Minn., Commercial Club. Paradoxically, one of the wealthiest capitalists of the country accuses us of squandering our resources. "The nation is living profligately," says Mr. Hill. "True it is that the nation is prosperous. But if we get down to a closer examination, we see that we are selling out our natural resources—exploiting them as fast as we can without building up anything to take their place. When this nation has 150,000,000 people we will have to do something else than exploit natural resources to earn a living. We will have to face such problems as England now faces, with 1,500,000 unemployed crying for bread, and no bread save as charity doles it out."—*Public Opinion*.

In the spring of the year the question with everyone who has farms or gardens is, Where shall I get my seed? And of course they always want good seed and reliable seed. We take pleasure in commending one of the old and reliable houses of the country, D. M. Ferry & Co., of Detroit, Mich. For fifty years they have prosecuted their business, starting with almost no capital, save that of strength and earnest purpose, and the capacity for hard work. They have done honorable business, and the people have learned to trust the company, so that Ferry's seeds are standard seeds wherever they are found. Any one who desires to learn all about the seeds they carry and the system they have for serving their customers, would do well to send at once for their fine seed annual for 1906. Address as above. The company deals not only in vegetables, but in flowers as well.

Nothing in this world so weakened the influence of Christianity as the divided condition and sectional animosity of professedly-Christian people that are prominent in the self-styled "civilized" countries. Therefore this weakening of the Christian influence is, more than all other organized causes, responsible for "the corruption that is in the world through lust." Yet, strange as it may appear, when these different divisions come together for a so-called united effort to wage war against evil influences, they insist on such a movement as will not in any way affect the stability of the church-division evil. They are making "federation" the great cure-all, while omitting that spirit of unity by which alone the people of God can win the world to righteousness. John 17:20-23. The enemy of righteousness doesn't care how many "federations" these various divisions may form, so long as they keep the undercurrent of disunion clear. Confederacy is a Satanic delusion, by which to defeat Christian union on the basis of "the commandments of God, and the faith of Jesus." This will be the distinguishing mark of the victors who rise above the delusions of the last days. Rev. 14:12. At the late Inter-church Conference on Federation, held in New York, Bishop Fowler of the Methodist Church, insisted that the integrity of the denominations be not in any way interfered with.

To the Point.—The editor of the *Leader*, published in our home town, says: "The establishment of a great trade school at Palo Alto, should it be consummated, will, in a great measure, tend to settle the ever-increasing 'labor troubles' in this part of the country. It has been conclusively proven that the trade-unions and labor unions are not the solution of the world-old problem. There must be found a way of creating and maintaining harmony between the employer and the employee, and that way must come through education. It is not enough that the mechanic be perfectly skilled in the use of his hands, but his brain must also be educated. The better class of mechanics is always found to be the class with the most brain education, and this class is always the last to seek or create trouble.

The Pauline idea was all for Christ. "For me to live is Christ, and to die is gain." His prime purpose was to magnify Christ whether by life or death. Phil. 1:20, 21. And his hope was, to be found in Christ at His coming, and to be with Him forever afterward. This spirit of devotion to principle and to purpose is sure of final reward. See 2 Tim. 4:7, 8. This is Christianity.

The United States Meat Inspector at the Sioux City stock-yards is authority for the statement that consumption is spreading with great rapidity among the hogs of the United States. Under present conditions the authorities are powerless to stop the spread of the disease. The epidemic is not only a menace to the stock-raising industry, but also to the health of all who make use of pork as an article of food.

A labor-union organ, in behalf of such unions, declares "the necessity of our having control over all men whom the employers see fit to hire, and with whom we are compelled to work." How does that sound in a "free country"? What "trust" has ever made a more arrogant claim for control over a nominally "free people"?

The Metric System.—Congressman Littauer has introduced a bill in the lower House to fix the standard of weights and measures by the adoption of the metric system of weights and measures in all departments of the government. It would, we believe, be a good thing, if men would get used to it.

Gov. George H. Utter, of Rhode Island, is a Seventh-Day Adventist, and therefore on the last day of the week the executive of the state does no business.—*Manhattan (Kan.) Republic*.

[We think this is a mistake. Governor Utter is probably a Seventh-Day Baptist. Ed. S. of T.]

TEMPORAL POWER OF THE PAPACY

BY ONE ON THE GROUND

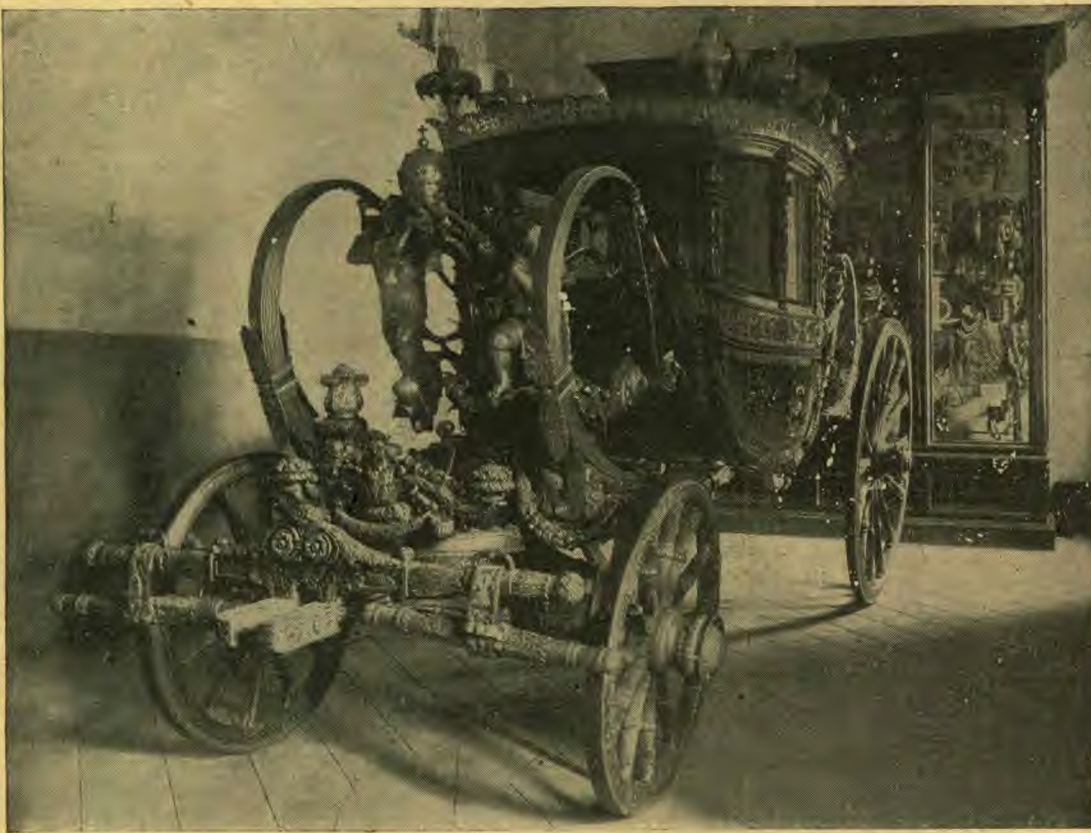
Not Yet Legalized Formally.

ROME had been reduced to a duchy, and was subject at this time to the emperor of Constantinople. But, as we have already noticed, the pope in this duchy was practically the supreme authority "because the Romans, rather than see themselves subject to a duke nominated by a distant court and one that did not favor their municipal interests, preferred to obey the great priest elected by the people, who for a long time had given attention to the interests of the people, not only spiritually, but materially as well." And besides this, the pope possessed a great authority as legal administrator of the vast estates of the church, which had assumed enormous proportions. An idea of the vastness of these possessions is indicated by the following:

"The church of Rome had large possessions, not only around Rome itself, but in the territory of Naples, and even in southern France

and, suppressing all opposition, made Catholicism the universal religion. Secondly, in the Catholic camp itself he swept aside the claims of the patriarchs of Alexandria and Constantinople to ecclesiastical supremacy, and declared the authority of the pope of Rome supreme in the East as well as the West, and "the head of all the holy churches."

But "the full establishment of the Catholic Church devolved upon Justinian the necessity of destroying Arianism, the only real rival that the Catholic Church had to the ecclesiastical supremacy of the world. And under the successful arms of Belisarius, the Vandal and Gothic nations, the bulwark of Arianism, fell, and "the Arian sect was from this time dispersed, and could never after recover any strength." As is well known, the Vandal nation was destroyed in 534, while the Gothic power fell in 538; and with it perished the last vestige of state-supported Arianism.



The Magnificent Carriage of the Pope Used on Great Occasions Before the Fall of His Temporal Power.

and Illyricum, and especially in Sicily and northern Italy." And therefore, as administrator of these vast estates, and as spiritual head of the people, and with the great influence that he held at Rome, the pope exercised a mighty authority. And while the pope was not formally and legally independent of the emperor of the East, yet he was virtually so. But with the famous decree of Justinian, who was the greatest emperor that ever occupied the throne of the Eastern Empire, the Papacy entered upon a new era of development with more definite recognition from the emperor of the East. For that decree contemplated the settling of some very important questions.

In the first place, in the fiercely-fought struggle that had been waged for years between Arianism and Catholicism, Justinian decided the contest in favor of the latter system,

Does 538 Mark the Beginning?

At this point we might raise the question, Does, therefore, 538 mark the beginning of the temporal power of the Papacy? In this article space forbids a full discussion of this point, and I shall have to leave that for a later article; but I shall touch lightly upon it at this writing. For some time before 538, as we have seen, the pope was practically supreme at Rome, and lacked only the sanction of the emperor of the East in order that he might enter legally upon the exercise of the authority that he already held. And the sanction given by the decree of Justinian, emperor of the East, could be considered sufficient to legally recognize the claims of the Papacy in civil affairs. However, from the view-point of prophecy, it does not appear to me to be an absolute necessity to

establish 538 as the beginning of the temporal power of the Papacy.

The prophecy of Daniel, chapter seven, simply says that the saints "shall be given into his hand for a time, times, and a dividing of time." This expression contemplates that during the period commencing with 538 the Papacy would exercise a power of correcting heretics, and freely persecute all who might oppose themselves to the Catholic religion or ecclesiastical supremacy. While Arianism remained, it was not possible for the Catholic Church to exercise this persecuting power, as the Arians were in a position to retaliate by in turn persecuting the Catholics. And as long as the capital of Catholicism continued to be surrounded by an Arian nation, there was no possibility that the Papacy could freely exercise its power of correcting heretics.

Spiritual Domination.

For this reason, the destruction of the Gothic nation, and with it the last vestige of state-supported Arianism, is not so important in marking the setting up of the temporal power of the Papacy as its power to freely destroy all opposition by persecution. For in fact we know that the Papacy has not depended upon its own temporal dominion so much in exercising this power as upon the other nations which were ever ready to fulfil her commands. Then the end of the period allotted to the Papacy does not necessarily mark the fall of the temporal dominion, but rather the taking away of the church's great domineering power over the nations, and thus preparing the way for the total destruction of the temporal power in 1870.

As the Franks (French), under Clovis, turned the tide in favor of Catholicism in the beginning, giving a mighty impulse to the church of Rome toward its spiritual and civil supremacy, so the French, in 1798, inflicted upon the Papacy a mortal wound that laid the foundation of the complete destruction of the temporal dominion that culminated in the fall of Rome in 1870.

(To be continued.)

Rome, Italy.

C. E. MILTON.

THE ONE THING NEEDFUL.

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:42.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Ps. 27:4.

IT is by no means a peculiar characteristic of humanity to desire one thing above all others, and to seek after it with energy and diligence. Even the endless variety of trifling pursuits and vain desires which occupy the youthful mind may generally be comprehended under some one object of attainment.

The "one thing" desired by some, and which in a thousand different ways they determine to seek after, is *admiration*. Many devote hours and energy to dress for the main purpose of admiration. Some seek to become efficient in the acquirement of various accomplishments with no higher aim. And for this purpose some will even go to the pains of storing their minds with useful knowledge. Others, again, will engage in the active duties of charity and benevolence, to be seen and flattered. And, worst of all, are there not some who even make a fair show of religion itself, with no better object in view than to

obtain the applause and admiration of their fellow creatures?

And then there is another large class, with a different temper of mind, perhaps, and possessing a great variety of wishes, who, according to their ages, tastes, and opportunities, are ardently seeking to please and to enjoy themselves. The one thing desired is *personal pleasure*, at any cost.

Another class will forego personal pleasure, or even personal health and comfort; they will sit up late and rise up early, that they may attain the one thing for which they seek, and that is *riches*. Such are rarely satisfied to relinquish this one purpose while life lasts, even if their efforts are crowned with a good degree of success.

Solomon says, "Through desire a man, having separated himself, seeketh and intermeddleth with *all* wisdom." Such ardently seek to know everything that is to be known, with no higher purpose than to be *learned*. We need not specify further.

Let each reader for himself inquire, What is the *one thing* above all others that I desire? Is it some trifling, fleeting thing of earth, which I can retain but a brief time, even if I succeed in attaining? We may examine ourselves and determine this question for ourselves, without the possibility of a doubt, and it is our first and highest duty to do so.

Can we, with the psalmist, truly say, that the *one thing* we desire of the Lord, and after which we continually seek, is, that we may dwell in the house of the Lord all the days of our life, and to behold the beauty of the Lord, and to inquire in His temple? All this can mean nothing less than to delight in God's worship and fellowship; and by beholding the beauty of the Lord to be continually attaining to his image, from glory to glory. To be thus "planted in the house of the Lord," is to *flourish* in the courts of our God. And they will bring forth fruit in old age.

To behold the beauty of the Lord, will enable us to say with David, "Whom have I in heaven but Thee? there is none upon earth that I desire beside Thee." And with this view of His beauty and excellence, it will become our chief business and pleasure to inquire in His temple, to wait at the posts of His doors, to learn His will, to do His commandments, to be taught the whole of His truth, ever harkening to the voice of His Word!

In conclusion, let the reader not fail to note the means employed by David for the attainment of that *one thing* needful. First, he *desired* it of the Lord. Secondly, he determined to *seek after it*. This is *fervent prayer* and *persevering endeavor*. God is the rewarder of them that diligently seek Him. "Ask, and ye shall receive; seek, and ye shall find." God is no respecter of persons. His promises are still the same, yea and amen, to all.

H. A. ST. JOHN.

WORLDLINESS.

ACTIVITY there may be without real efficiency. Principal Forsyth says of much of our "religious bustle" that it is "narcotic; it is chosen as the easier way—taken up to evade the arduous concentration of spiritual toil." Worldliness may be disguised, but it is none the less destructive of holiness. The church must be in the world as the ship in the sea, but as the sea can not be in the ship without sinking it, the world must not be in the church.

And the spirit of the world is so subtle; it is like an odor or a savor that invisibly hangs about and clings to what it pervades. We carry it with us even when we praise and pray and engage in nominal work for Christ. But, tho so ethereal and evasive, it weighs us down, as ballast does a balloon; and as Dr. McLaren says, "A general unloading of the thick clay would leave thousands to soar to heights they never reach."—A. T. Pierson.

WHEN CHRIST SHALL COME.

When Christ shall come,
The trumpet sound shall from the dead awake thee,
From earth's broad bosom will the angels take thee
To endless life, no grief that needs assuaging,
For thee the storm is past, no tempest raging,
When Christ shall come.

When Christ shall come,
This is the gate to life that is immortal,
This is the entrance to the pearly portal,
Leaving for aye your cares and old earth hoary,
For all God's children will be crowned with glory,
When Christ shall come.

When Christ shall come,
They shall embrace with joy the friends long parted,
The glad reunion with the dear departed,
Caught up by angels, they'll ascend to heaven,
Praising the Master for the life He's given,
When Christ shall come.

When Christ shall come,
Death's ear shall list the trumpet of the Maker,
Tho long they've slumbered in "God's quiet acre,"
That call will wake them to a life eternal,
And they will enter heaven's joys supernal,
When Christ shall come.

When Christ shall come,
Those that are living then will be translated,
They'll see the King for whom they long have waited.
"This is our God, and we have waited for Him,"
They'll shout with joy, and with the rest adore Him,
When Christ shall come.

L. D. SANTEE.

DEMON POSSESSION IN MODERN TIMES.

[Striking evidence from the observation and studies of the late Dr. John L. Nevius, for forty years a missionary to the Chinese; being extracts from his book on "Demon Possession and Allied Themes," published by Fleming H. Revell Company.]

THE Bible recognizes not only the material world, but a spiritual world intimately connected with it, and spiritual beings both good and bad, who have access to, and influence, for good and ill, the world's inhabitants. If the claim of the Bible to be of divine origin is well founded, it is the very guide we need, and the only authoritative guide to answer the questions which have been raised in this inquiry. If the teachings of the Bible on this subject are unreliable and inconclusive, the authority of the Scriptures is shaken to its very foundations, and a wide door is open to doubt and unbelief. The assaults of infidelity against the Bible are often made at this, which is supposed to be its weakest point. Not a few who have given unreasoning assent to the oft-repeated and very generally-believed assertion that there is, and in the nature of things can be, no evidence of unseen existences, and that possession by demons is a superstitious delusion of an unscientific age, have in consequence had their confidence in the Scriptures shaken or permanently destroyed.

The testimony of the Scriptures on this subject, and that which we derive from sources outside the Scriptures, are mutually confirma-

tory. To one in whose mind doubts have arisen as to the *possibility* of occurrences which are declared in the Scriptures to have taken place, the appearance in the present age, and in ordinary life, of facts similar to, or identical with, those to which the Bible bears witness tends to solve his doubts. The very statements which were the means of shaking his confidence in the Bible become to him convincing evidence of its truth. On the other hand, the testimony of the Bible on this subject confirms and authenticates similar testimony from other sources, and above all gives us authoritative instruction respecting the character and origin of this class of phenomena. The importance, then, of a careful and unprejudiced consideration of what the Bible teaches on this subject is apparent.

We believe, then, that the language of the Bible with reference to demon possession is to be interpreted in its ordinary literal sense; that it represents actual occurrences; that there were unseen spirits in Judea; that they sought opportunities to possess themselves of the bodies of men; that they did so, and while in possession of those bodies gave evidence of that possession which was palpable and unmistakable. They conversed through the organs of speech of the persons possessed, and gave evidence of personality, of desires and fears, and acknowledged God's authority over them. Our Saviour cast them out by His word, and gave the same authority to His disciples, tho it does not clearly appear in the Scriptures how long that power was to continue.

In a word, we believe that our Saviour said just what He meant, and that He was perfectly acquainted with this whole subject in all its facts and bearings.

It thus appears that the hypothesis of demon possession may claim a divine sanction, as well as the common consent of all nations and ages. The question of such events being repeated in the world's history is simply a matter of evidence. Let us determine, then, by comparison, how far the manifestations or symptoms of demon-possession as they appeared in the previous chapters of this treatise correspond with those presented to us in the New Testament.

1. In China, persons afflicted are of both sexes and of all ages. The same is true of the cases presented in Scripture.

2. A marked characteristic of the cases which have been met with in China is that the attacks are occasional, and commence with some physical disturbance or bodily convulsion. This corresponds with the cases given in Scripture: "Lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him." Luke 9:39; compare Mark 9:18 and Luke 8:29.

3. In many of the cases which have come before us, the demon declares that he will never cease to torment his victim unless he submits to his will. The subject bemoans his deplorable and hopeless condition, and sympathizing friends intercede for him. Frequently the victim pines away and dies. The correspondence of these characteristics to the cases given in Scripture is too obvious and striking to require pointing out.

4. We have had presented in some of the cases before us instances in which the subject has received bodily injuries or scars as if from an unseen hand. So we read of the cases in Scripture, that they were thrown down, torn and bruised, and that one cut himself with stones.

5. Some cases before us are easily cast out,

and others with great difficulty. The Scripture narrative presents the same difference.

8. Nothing has excited more surprise in connection with these manifestations in China, than the fact that the subjects of these manifestations have in some cases evinced a knowledge of God, and especially of our Saviour, and acknowledged our Saviour's authority and power.

9. We notice in cases of possession in China and in those given in Scripture in some instances, a kind of double consciousness, or actions and impulses directly opposite and contrary. The woman in Fuchow, whose case is given in chapter VII, tho under the influence of a demon whose instinct it was to shun the presence of Christ, was moved by an opposite influence to leave her home and come to Fuchow to seek help from Jesus. So the demoniac who dwelt among the tombs, "when he saw Jesus afar off, he ran and worshiped him," altho the spirit still manifested a feeling of antagonism and dread, saying, "What have I to do with Thee, Jesus Thou Son of the Most High God? I adjure Thee by God, that Thou torment me not." Mark 5:6, 7; compare Matt. 8:28, 29; Luke 8:27, 28.

10. We have had cases before us in which the same human body was possessed by several demons,—three, six, and more. So in Scripture we have cases of possession by seven demons and by a legion. Luke 8:2; Mark 5:9.

11. One of the most common characteristics of the cases met with in China is the instinct or longing of the spirit for a body to possess, and their possessing the bodies of inferior animals as well as men. So in Scripture we have spirits represented as wandering about to seek rest in bodies, and asking permission to enter into swine. Matt. 12:43; 8:31.

12. In the cases before us, as well as those given in Scripture, we have the spirit cast out seeking to return again. Matt. 12:44.

13. We have exact correspondence also in the assertion of a new personality and the instinctive recognition of this new personality by all present, long conversations being carried on with this new personality, precisely as between two human beings, the possessed subject being in most cases entirely ignored. In this distinguishing feature of possession the correspondence between cases of demon-possession generally and those found in Scripture is very striking.

14. We have another correspondence in the fact that in attempts to cast out demons in the name of Christ there has been no failure.

15. Demons are cast out by others than Christians, and by different methods. So in the Scriptures. Witness the existence of exorcists in Judea, and our Saviour's words, "By whom do you cast them out?" Matt. 12:27; Luke 11:19.

16. We have cases of casting out demons by those who have afterwards been guilty of gross immorality, and have been cast out of the church. So our Saviour declares, "Many will say to Me in that day, . . . Did we not . . . by Thy name cast out demons?" etc., to whom He will declare, "I never knew you." Matt. 7:22, 23.

17. There is a correspondence in the effects produced by casting out demons in the name of Christ. When the Gospel was first preached in Judea, and now when it is first preached in heathen lands, the effect produced by casting out demons has been to arrest public attention, and give evidence readily appreciated and un-

derstood by the masses, of the presence and power of Christ, thus convincing men of the divine origin and truth of Christianity, and preparing the way for its acceptance. . . .

21. The evil spirits spoken of in Scripture are represented as belonging to the kingdom of Satan, and in direct and acknowledged opposition to the kingdom of our Lord. In China, as a rule, the cases which we have been considering are directly or indirectly connected with heathen temples and idolatrous worship. The Chinese attribute these cases to unclean and malicious spirits, who are the enemies of men, and are constantly seeking to injure them.

22. In case D in the Appendix we hear of a female slave possessed by a spirit, who was highly prized and used by her master as a means of gain. Compare the case given in the sixteenth chapter of Acts. . . .

As the result of the comparison which has been made we see that the correspondence between the cases met with in China and those recorded in Scripture is complete and circumstantial covering almost every point presented in the Scripture narrative. The frequent assertions, made in extracts which we have taken from a variety of authors, that the possession phenomena of Judea found in the Bible are identical with those of other lands, seems justified, and we may inquire, in the language of Bishop Cardwell of India, "If the cases nowadays differ from those of the Hebrews in the time of Christ, will any one point out the exact bound and limit of the difference?"

It was my hope, when I began to investigate the subject of so-called "demon-possession," that the Scriptures and modern science would furnish the means of showing to the Chinese that these phenomena need not be referred to demons. The result has been quite the contrary.—*Sunday-School Times*.

HOSEA 14.

O ISRAEL, turn to the Lord, to thy God,
His chosen have fallen away;
Too long in iniquity's path hast thou trod,
O hasten, repent ye to-day.

And take with you words and say to the Lord,
"Receive us, the good O receive,
For praise would we render to Thee at Thy word,
Thy promise, O Lord, we believe.

"Salvation in Asshur can never be found;
We ride upon horses no more;
In humble contrition we're brought to the ground,
Nor worship our gods as of yore.

"Nor say to the work of our hands as we did,
'By thee are the fatherless fed.'"
For God has proclaimed, "My fierce anger is hid,
My own from backsliding are led.

"To Israel I shall be life-giving dew,
Like blossoming lily he'll be,
Like Lebanon's cedars his roots shall hold true,
His branches shall spread like a tree.

"His beauty shall be as the fair olive tree,
Like Lebanon fragrant as morn;
And they that dwell under his shadow shall be
Revived and refreshed as the corn."

And then shall fair Israel build and abide,
And blossom and grow as the vine,—
For strong is Jehovah who stands at his side—
His scent is like Lebanon's wine.

The wise who are prudent shall know of His word,
His laws, they shall know them all;
The righteous shall walk in the way of the Lord,
Transgressors therein shall fall.

MAX HILL.

CHRIST, THE DOOR.

THE problem of restoring a lost world to favor with God, and separating from the sinner the sins that doomed him to destruction, was solved for time and eternity when Jesus gave His life on Calvary, and from the tomb walked forth a Conqueror. The promise of a Saviour made to our first parents after the Fall, made known to faithful Abraham in God's covenant with him, ratified in the death of Christ upon the cross, and preached to the world by His ambassadors, is the Gospel, and the power of God unto salvation to those that believe.

The Christian delights in the study of this wonderful plan, which the angels desired to look into; and as soon as one sees clearer light as to God's merciful dealings with the children of men, he hastens to show to others the blessings he has received, and entreat them to accept of the love of God.

In the beginning man was made upright. He was endowed with life, and in purity and righteousness he lived in the Garden of Eden. In his character he reflected the image of God, but he fell, and the consequences reached us, for "as by one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned."

Had Adam done his "whole duty" he would have fulfilled the purpose for which he was created, would still be living, still be upright, righteous. By his "transgression of the law" he failed to glorify God; he became a sinner, the offended law gave him knowledge of his unrighteous condition, and the tree of life was taken away.

Thus the law was a witness, first of his righteousness, and afterward of his sinfulness. When he was as God made him, he could look at the law and say, That says I am holy, for my life is in harmony with what it says; but when he looked upon the fruit, and took what was not his own, yielded to another master than the God of heaven, by that act he slew the whole human race, dishonored his Father, and tried to avoid telling the truth. Then when he looked at the law it would say, You are a sinner, and dying thou shalt die. The law may be aptly represented as a wall separating the righteous from the wicked.

The commandment "was ordained to life," and was intended to be a preserver from sin; but as soon as sin came that same law was "found to be unto death," and "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 7:10-13; 8:3.

The law witnesses to the righteousness of those who obey it, and to the sinfulness of those on the outside, who transgress it. But the law concludes *all* under sin, "for that all have sinned." Rom. 5:12. Life, happiness, peace, joy, are all inside, on the side of obedience, shut in by the law. We are out. How shall we get in?

Christ says, "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me." Again, "I am the Door of the sheep." All other plans to get inside, all ways that do not have Christ in them, are the ways of thieves and robbers. How is Jesus the door, and how may we enter? Christ obeyed the law, therefore He was without sin. He voluntarily gave up His life, and was made to be sin for us. Then He took upon Himself the penalty of our transgression, and died the death that Adam would have died if Christ had not come. By keeping the law He proved that if

was not the *cause* of sin, nor itself sin, but that God's law was so unchangeable that the penalty for its breaking must be met. He met that sentence instead of our meeting it, and by His stripes we are healed.

The law witnessed to His righteousness, and as soon as that righteousness is imputed to us, the law witnesses to our righteousness. Before we can get into that glorious home we, too, must be sinless. We must have a record as pure as snow, with no stain upon us in any way. We must have a record that says, He has done his whole duty, and is without sin. That is not our record now, so what can we do?—We can go to Christ who made the record for us, and He will place upon us His own spotless robe, and we will be clad in white raiment, which is the righteousness of saints.

Have I had other gods before the great Jehovah? then I have broken that commandment which says, "Thou shalt have no other gods before Me." Have I bowed to graven images? I must get Christ's keeping of the second commandment or I can not be saved. Have I taken God's name in vain? Christ never did, and, if I have faith in Him, He will put upon me His sinless life in that regard. Have I desecrated His holy Sabbath? I have broken that commandment which says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

But suppose I think that the first day is the Sabbath to be kept now, and yet have broken what I *think* to be God's Sabbath. Dear reader, what you think about the Sabbath is not the criterion, unless you think according to God's Word and the example of Christ. If you think it is the first day of the week, that is not God's Sabbath at all, but a man-made substitute. Go to Christ if you will, but He has no Sunday-keeping to bestow on you for the supposed breaking of that day; for Sunday-keeping is not in the commandment, nor in His example. If you go earnestly seeking for the light, and ask Him to forgive your sins, and bestow upon you His righteousness, He will hear you and put upon you His Sabbath-keeping of His own Sabbath, kept in His own way. He knew how to keep it aright. Ask Him to put upon you His keeping of the fourth commandment, to cover your life of breaking it, and then "turn away thy foot" from His holy day. Isa. 58:13.

Sinner, do you want to get into the fold? Come to the Door. Do not try to get in by any other way; come to the Door. Tell Jesus your wonderful need of Him, and He will hear. He even leaves the ninety and nine, and goes far out on the mountain to hunt the stray one who has wandered away from His fold. Come to the Door. Enter by the new and living way which Jesus has consecrated for us. Let Him make your heart a dwelling-place, and He will lead you into all truth.

We are ambassadors for Christ, and we beseech you in Christ's stead, be ye reconciled to God. "Behold," says He, "I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. He wants us to exchange our burden for His yoke, because His yoke is easy, and His burden is light. He asks you to come and reason with Him. "Thou your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." Isa. 1:18. "Yea, I have loved thee with an everlasting love." Jer. 31:3. J. G. LAMSON.

LIBERTY VS. TYRANNY.

[To an extent adapted from "The Antiquity of Freedom."]

LIBERTY! O ancient hero
Of the world-wide battle-field!
On thy head shines Hope's bright helmet,
In thy hand Faith's ample shield.
On thy brow I see imprinted
Many deep and lasting scars
Made through time's succeeding ages
In thy foe's unholy wars.

Tyranny, thy pale oppressor,
Tho of later birth than thou,
Ever watches thee for evil
With a frown upon his brow.
Strong art thou with constant struggling
'Gainst thy unrelenting foe,
Who with subtlety hath ever
Compassed thee with pain and woe.

Thou must keep eternal vigil
To escape the oppressor's ire
As he hurls at thee his javelins
Forged in Envy's raging fire.
Deep he digs thy silent dungeon,
Strong he welds thy binding chain;
But his rule will soon be over;
Then shall dawn thy peaceful reign.

Thou must often be derided
While a cruel crown of thorns
Shaped by Tyranny's devising
Thy pale, bleeding brow adorns.
Thou may'st even be deserted,
Pinioned to a cruel cross,
Sepulchred in earth's cold bosom,
While we mourn our fearful loss.

But the day is fast approaching
When thy wounded form shall rise
Over Tyranny triumphant,
And be carried to the skies.
Then shalt thou through ceaseless ages
From all strife at last be free.
Gladly will we share thy struggles
On this road to victory.

GEO. A. SNYDER.

PERFECT IN EVERY WAY.

"THE law of the Lord is perfect, converting the soul." Ps: 19:7. God's law (the Ten Commandments) has within itself this fact of its perfection, namely, its own proof.

Every inquirer can readily learn upon what authority the command is given (Exodus 20), "Thou shalt not steal," by reading verses 4 and 5, which show the Author by name, and verse 11, which declares Him to be the Creator of heaven and earth. So likewise of the commandment, "Thou shalt not take the name of the Lord thy God in vain." So all of the ten stand upon equal authority. This at once dispels the doubt of the sincere inquirer as to the right and wisdom of giving such commandments, for the Maker of heaven and earth is of right the Owner and Ruler of His creation.

Attention being called to the Author as Creator, we may quickly learn by the description of the Creation (Genesis 1), that He is good, for before making the living creatures He provided for their sustenance and pleasure. And the endless variety of creation attests infinite wisdom. This is sufficient to confirm the mind that God is almighty and perfect in wisdom and goodness.

Ex. 20:6 shows that God is love (for in that He shows mercy His love is proven), that element which binds all creation together in harmony and sympathy.

But these fundamental truths can not be learned so as to satisfy and confirm the mind without the knowledge of verse 11. The fact of Creation is foundation for genuine faith in God the Author of the Ten Commandments, which truth connects all of them. And the force of

the duty to remember the greatness and perfection of the Creator is only fully set forth in the commandment (the fourth) embraced in verses 8 to 11, the simple proof that only this one connects them all into one perfect law.

The law of God is perfect in its plainness, that it *may be* easily understood, teaching perfect belief in it and perfect obedience to it, by which is effected the *perfect* conversion of the soul to God, which is the power of Jesus Christ its Giver, which is the complete thought David declares in the text. H. C. BALSBAUGH.

TO A NEW CONVERT.

Witness-bearing.

TAKE every opportunity which presents itself to bear witness to your new Master, Christ. "Let the redeemed of the Lord," cries the Psalmist, "*say so*, whom He hath redeemed from the hand of the adversary." It is a great help to the religious life to allow it to express itself. Have you been brought out of the horrible pit and the miry clay? *Say so*. Are your feet upon a rock? *Say so*. Is a new song in your mouth? *Say so*. Has the morning sunshine broken in? *Say so*. Have you peace with God and the assurance of salvation? *Say so*. Have you victory through the blood of the Lamb? *Say so*. Attribute all the glory and praise of your new life to God, but do not hesitate to *say* what you have experienced.

Each new convert should set himself to enclose for God a piece of the great moorland waste of the world, weeding it, digging it up, and sowing it with the good seed. Let it be either a class of Sunday-school children, or a boys' life brigade, or a tract district, or some other branch of Christian service—but there must be, where at all possible, some opportunity of bearing a regular and systematic witness to Christ. You must have a patch in the harvest-field, a hand-breadth at least in the building of the temple of God.

Upholding Christ's Banner.

Will this absolve you from all further responsibility?—No, for your witness is apt to become stereotyped and formal if it is only given to the same people and under the same conditions. You must go further afield; and whenever the name of Christ is flouted and His Gospel misrepresented, whenever untrue and uncharitable reports are being manufactured and circulated, wherever souls perish because of wreckers' false lights, wherever the spoiler is creeping up the pass and no other voice will be raised to warn the unsuspecting peasantry—there you must confess your Lord and Master before men, or risk being denied before His angels.

This habit will also greatly promote your own growth in grace, "for with the heart man believeth unto righteousness, and *with the mouth confession is made unto salvation*" (Rom. 10:10). As we speak of Jesus to others, He becomes more precious to ourselves; and even if our testimony is resisted and refused, this, too, will turn to our salvation through the increased "supply of the Spirit of Jesus Christ." Phil. 1:19. Obey, then, the injunction of the Lord, when He says: "Go to thy house, unto thy friends, and tell them how great things the Lord hath done for thee, and how He had mercy on thee."—F. B. MEYER.

"BE earnest; God is disgusted with lukewarm workers, and they are as sickening as an emetic to both saints and sinners."



GIVING.

He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives a slender mite,
And gives to that which is out of sight,
That thread of the all-sustaining beauty
Which runs through all and doth all unite,—
The hand can not clasp the whole of his alms,
The heart outstretches its eager palms;
For a God goes with it and makes it store
To the soul that was starving in darkness before.
—James Russell Lowell.

SOME THINGS ABOUT INDIA'S MILLIONS.

WHEN we consider India's millions, we are dealing in numbers almost beyond our grasp. Next to China, it is the most populous country on the globe. The census returns for 1901 give the population as 294,361,056, which is nearly four times that of the United States and equals one fifth of the inhabitants of the globe. To number so many people under circumstances so peculiar as in India, is a large undertaking, yet we are told that it took but one brief month to obtain the last census.

The people of India are not of one race nor one language, but of many races and languages. Authorities differ as to the exact number of tongues spoken in India, but it is safe to say there are more than one hundred, tho not more than a score of languages are spoken by above a million people. Of these the Hindi, Bengali, Telegu, Marathi, Punjabi, and Taniel are most common.

To the newcomer, the people of India may all appear alike, and it is true they have a general resemblance; yet there is a remarkable difference in races both in temperament and physique. There are the weak and timid people of the plains and the strong and warlike men of the hills. They differ in language, constitution, and intellect. The Sips, who are the giants of India and from a physical standpoint the most manly men, are in intellect inferior to the weak yet brainy Bengali Babus of Bengal. The Sips are chosen by the British Government as soldiers. Nearly all are six feet and over in height. The body-guard of the viceroy are Sips, every one considerably over six feet tall. With their red coats, white belts, and huge head-dress, they make an imposing appearance.

Some of the hill people perform remarkable feats of strength. It is not unusual in the vicinity of Darjeeling to see women with loads from one to three hundred pounds upon their backs. We often have seen a woman with such a burden carrying a little one in her arms, at the same time plying her knitting-needles as she merrily trudged up the mountainside. The residents of Darjeeling affirm that a coolie woman on a wager carried a piano on her back from the railway station to a music depot a full quarter of a mile farther up the mountainside.

The great difference in Indian races is brought about largely by the climate. On the plains, the long hot season begins in March and continues until November. So many months of heat have an enervating effect even upon the natives, and especially is this true along the coasts where the humidity is great. It is remarkable how foreigners are able to endure so high a temperature as prevails for many months each year, yet many do, and that without much change. The majority, however, find it necessary every few years to spend a year in a northern climate. The late Dr. John Murdock, one of India's most noted missionaries, lived to see his eighty-fifth birthday, after having spent full threescore years in labor in India.

There is a difference in the mental development of East Indians which is more noticeable than their difference in physique. On the one hand are the poor coolies, many of whom hardly know their right hand from the left, and on the other are the brainy Brahmins, some of whom possess rare gifts of mental ability. We get our algebra from the Hindus through the Arabs. Our decimal system of notation and Arabic numerals came west from India during the Brahmanic period.

England has met the Indian's thirst for knowledge in a practical way by supplying schools. Much has also been done by various missionary societies



A High Caste Lady of India.

in providing educational advantages. There are in India, according to latest statistics, 160 colleges granting degrees, with 18,000 students. In the Calcutta University alone there are 3,000 on an average every year who enter the university for degree. It has been said, and is probably true, that more degrees are granted yearly in India than in England. In fact, in literary pursuits there are more men than needed. In Madras a man holding a B.A. degree will often accept an appointment at some clerical work at a salary of fifteen rupees (about five dollars) a month, while a carpenter or mason receives double that amount.

There is a broad field for missionary effort among the educated classes. An educated Hindu said, "We educated men are tossed on an ocean of

doubt; we do not know what to believe; we have no light to guide us, no anchor to hold us." Many minds are in a state of transition. The platform on which Hinduism rests is slowly being undermined, and inquiring minds are turning toward the West for light and truth. This question has come to us many times, Shall these people accept the teachings of western infidels whose literature is being sown broadcast, or shall they anchor their faith to the firm rock of Christianity?

The food of India's millions is simple. Rice and dahl are the chief food in Bengal. Farther up in the northwest, wheat is used extensively. The red variety of dahl which is used so extensively is probably the same as the red pottage for which Esau sold his birthright. Tho not palatable to many foreigners at first, most people become fond of it after a time.

Just now a famine is on in Madras. It has been many months since rain to any appreciable extent has fallen. Many of the poor people have been without food for months, their bodies have become weak and emaciated, and many will die in spite of all that is done for them. We in Christian lands know little of the want and hunger of India's sons.

Hungry, helpless, hopeless, they die without hope and without God.

Yet great as may seem the want of bread in India, the need of Christ is greater still, for it is their estrangement from God that is responsible largely for the caste and superstition which hold them in such poverty. India is like a great ship at sea without chart or compass. In the deadly night of sin, its millions are going down to Christless graves. While the second hand works its circuit on the dial face, twenty men and women die in India; and for the greater share they are unknowing and unwarned. If Hindus, they are burned; if Mohammedans, buried; and if Parsees, their bodies are given to the birds of the air. As individuals, the natural and practical questions come, What will we give and what can we do to help these helpless sons of India? J. L. SHAW.

"THAT MISSIONARY."

MANY doors are open for him. Many Macedonian cries are heard by him. He wants to go. Will you hold the ropes while he searches in these mines for diamonds in the rough? Don't just have a little spasm of missionary fervor, but let the subject grip you with its giant hand and hold you as steady as a rock in mid-ocean. Keep posted as to the needs of the "Regions Beyond." Keep step with the purpose of God for this age, be an intelligent co-worker with Jesus.

Possibly you might send a missionary yourself, or if you can't do this, you might enlist a few of your friends to assist you and assume the support of some one. What do you say? If you don't know of any, we can suggest some. Yes, it will require a sacrifice, but David refused to offer as a sacrifice unto the Lord that which cost him nothing. He would

pay Araunah for the thrashing-floor on which to build an altar. How often do we hear the expression when people are solicited for offerings, "O you won't feel it!" "It won't hurt you!" "You will never know the difference," etc.

The facts are, people ought to sacrifice until it does hurt and they do feel it, and will know the difference. The real difficulty is not a want of money, but of interest. When the evangelization of the heathen occupies its proper place in the heart, the money is always forthcoming. The church squanders money enough every year to increase the missionary offerings a hundredfold. Yes, indifference is the explanation of why so little is being done. Well may we ask ourselves the searching question, "What have I done to evangelize the world?"

That missionary is still waiting. What will I do to pay and pray him through?—*Selected.*

The Only Hope of Freedom from Mormonism.—One who speaks from personal experience on this subject has this to say in the *Pacific Union Recorder*:

The truth as contained in the Third Angel's Message alone can set them free. Christ as a personal Saviour is the light that needs to shine into their hearts. The true temple service, as connected by the Holy Spirit with each individual, can alone eradicate from the mind the superstitious regard paid to the work in temples made by hands; and the true knowledge of the nature of man and his condition in death can alone sap the foundation of Mormonism, which is revelation that often came through the ministrations of so-called angels purporting to be the spirits of those long since dead. For example, the Book of Mormon was revealed through the ministrations of such an one; an individual purporting to be a man who once lived and died upon this continent, coming, according to the Mormon story, with the knowledge of the book's existence to the original prophet of the Mormon people. Likewise, the authority to baptize purports to be derived from John the Baptist, who also is said to have appeared as an angel. In the same manner came the authority to lay on hands for the reception of the Holy Ghost through those purporting to be Peter, James, and John. Hence, it is seen that the Third Angel's Message alone can eradicate the roots of Mormonism from the mind. Mormonism has the same root as spiritism.

Consecrated to Missions.—"Is it not a great trial to you to part with your eldest son?" said a missionary secretary to a gentleman who had come to London to take leave of his son, who was to embark the next day for a foreign land.

"Yes," was the answer, "it is a great trial; but I have been expecting it for a long time. The day my son was born," he continued, "I attended a missionary meeting, and was greatly impressed with what I heard. When I went home I took the babe out of bed, and holding it in my arms, I said to my wife, 'Will you give this boy to the missions?' Yes," she replied, "I will." From that time, I have been expecting he would go, though he never knew the circumstance till he offered himself as a missionary."—*Selected.*

The so-called "Hottentots" who have so long and so bravely resisted the might of Germany, are akin to the Cape Boys—that is to say, a mixture of all races, but with Hottentot predominating. Many have a large proportion of white blood, and the writer has seen some that would pass at a glance for Italians or Spaniards. Their language is Dutch, they are Christians by religion, and their dress and customs are on the Boer model. Many of them can read and write, and their standard of morality is comparatively high.

In fact, life, property, and the honor of women are safer among these people, practically free from control as they are, than in too many well-policed areas of Europe.—*London Mail.*

OUR WORK AND WORKERS.

BROTHER GEORGE E. LANGDON has been transferred from California to the new North Pacific Union Conference, and Prof. E. D. Sharpe succeeds him as superintendent of young people's work in California Conference.

WRITING from Rome, Italy, Brother C. T. Everson notes the baptism of two candidates, "one a teacher in the public schools and the other a professor of music." He also says: "We are kept very busy here. I give three, and sometimes as many as five, Bible-readings a day."

OUR collaborer, the Watchman, published at Nashville, Tenn., has also moved out of the city, and into a new building in the suburbs. The new address is Twenty-fourth Avenue, Nashville, Tenn. The Watchman is published by the Southern Publishing Association, whose special field is the Southern Union Conference.

WRITING to the Wisconsin Reporter, Brother L. E. Sufficool says: "At the close of a short series of meetings, held by the writer at Bloomville, twenty-one made a start for the kingdom, the greater num-

ber of whom had never made any profession. To the Lord be all the praise. Truly we are living in the time of the latter rain."

FROM Kulangsu, Amoy, China, under date of January 22, Brother W. C. Hankins writes: "The work here is onward; last week three bright young native preachers took their stand for the truth. You may be sure our hearts rejoice, as it is a sign of God's working in this province. The circumstances of their taking their stand are quite remarkable, and show that it is not of man, but of God. Our courage is good, and we are glad to have a part in giving the good news of the soon-coming Saviour to the millions of China."

LAST week we noted the death of Brother D. A. Ball, a minister of New York conference. He died February 12, at Lockport, of cancer of the stomach. He was aged 56 years, having been a minister of the faith since 1879. All but two years of this time was spent in New York Conference. In 1890 he went to the West Indies, where he labored two years. He was faithful in all his labors, which were fruitful in souls. He was buried near Ellicottville, and funeral services were conducted by Brethren S. H. Lane and J. W. Raymond.

A NEW sanitarium has been started at Santa Cruz, Cal., by Brother W. G. Mills and wife, and Dr. Laura Thinius. Mrs. Mills is a graduate nurse, and Dr. Thinius is both a graduate nurse and a graduate physician. The Ocean View Sanitarium is located at 120 High Street, from which is a fine view of the city and the mountains. It is designed to dedicate the institution to the Lord's service, and carry on medical missionary work. They desire the prayers of the Lord's people. All the advantages of the country. Carriage at the depot every day.

THE annual meeting of the Pacific Press Publishing Company was held February 27, when the following board of directors was elected: M. C. Wilcox, E. A. Chapman, H. H. Hall, A. O. Tait, H. W. Cottrell, H. G. Childs, E. G. Fulton. This board subsequently elected the following officers and committees: President, H. W. Cottrell; vice-president, H. H. Hall; treasurer and manager, E. A. Chapman; secretary, H. G. Childs; manager Kansas City Branch, James Cochran; manager Portland Branch, W. V. Sample; manager book department home office, H. H. Hall; circulation manager SIGNS OF THE TIMES, A. O. Tait. Editor SIGNS OF THE TIMES, M. C. Wilcox; associate editors, W. N. Glenn, A. O. Tait, C. M. Snow. Editorial Committee of Our Little Friend, M. C. Wilcox, Kathrina B. Wilcox, H. H. Hall.

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WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart, and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak to-day?
We shall be so kind in the after while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?

We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now do we our task?
Yes, this is the thing our souls must ask,
"What have we done to-day?"

—Nixon Waterman.

TALKS TO YOUNG MEN. No. 2.

STRENGTH—PHYSICAL.

LET me see; it was physical strength and health we were talking about last, wasn't it? And we named six essentials: Good food, pure air, sufficient exercise, plenty of sunshine, a clear conscience, and a sunny disposition. I said perhaps there was another. Have any of you thought about it?—Yes, one earnest young man suggests "will," purpose.

Last month we talked about good food, what to eat and drink to make us strong. Just a thought more: You know how men who keep blooded stock and fine horses, feed them,—simple, clean, plain food and drink, feeding to maintain the finest health, and consequently, strength. Why not use the same common sense in regard to ourselves? Why not? Are we not worth more than horses?

Pure, Sweet Air.

Breathe, breathe, breathe more. There is life in good breathing.

Did you ever study anatomy, physiology, and hygiene? You ought to do it, and learn all about that wonderful body of yours. It has a circulating system, much better than that of any nation, whether that nation be on a gold basis, or a bi-metal basis of 16 to 1. The great circulating medium is the blood, and it is a bi-compound as regards color, having two colors—not white and yellow, but—white and red. There are seven or eight different substances carried in the blood to build up the body; the French call it "*chair coulant*," "running flesh."

The blood is the great provider and repairer of the flesh. The heart sends it out through the arteries to all the system, loaded up with just what the body needs. It comes back to the heart with great loss of life in itself, loaded down with the sins of the body, the ashes of burned-out tissues, and corruption of various sorts. The heart promptly sends it without examination to the lungs to be renovated. How do they do it? By the air process, the best ever known and not patented.

Atmospheric air is composed of about twenty-one parts of oxygen, seventy-eight parts nitrogen, and one part argon. Besides, there are

found in it various gases, chief among which is carbonic acid gas, or, more properly, carbon dioxid. Oxygen is the life-giving, heat-and-force-producing element. Through the thin tissues of the lungs it purifies the blood, and sends it back to the heart revitalized to be distributed to all the body. But if the air inhaled is laden with carbon dioxid, poison thrown off from the bodies and lungs of others or of ourselves, the blood returns to the heart almost as corrupt as it came, and the entire system becomes poisoned and diseased. Then medicine, stimulants, are resorted to, and worse follows bad.

Breathe pure air. Keep your sleeping-rooms well ventilated, with entrance for pure air, and exit for foul air. A window open only at top or bottom does not meet the needs in still nights. It should be open both at top and bottom.

Take a two-quart fruit jar, a small bit of candle, and mouse. Put the mouse in the jar. Light the candle and lower it to the bottom. Leave the top open. In a little while the candle will begin to burn dim and the mouse will die, asphyxiated by the carbon dioxid, thrown off by the consuming candle.

If before the candle goes out and the mouse dies, a stick be laid across the middle of the top of the jar, immediately two currents will be formed, of fresh air downward and the heated foul air upward. As a result the candle will burn brighter and the mouse will revive.

Some have an unreasoning prejudice against what they call "night air." But with the exception of occasional miasmatic regions, the worst night air in the world is the breathed-over inside air.

I could say much more, but this running comment is designed only to be suggestive. The lesson of it is to breathe deeply, of pure, fresh air whenever you have control of your circumstance. Good food and the breathing of pure air means purer, better blood, fair skin, brighter eyes, better health and strength, and better fits a young man and woman for the duties of life.

ABDIEL.

"Be filled with the Spirit; an engine can not run without steam."

SUCCESSSES OF YOUNG MEN. NO. 2.

IT is designed to continue our study of the successes of young men, not only those recorded in the Bible, but those of secular history as well. Many of the great characters of history stand out so prominently that their lives will ever be inspiring to present-day men and women, especially young men and women. These I desire to review, and find, if we can, the secret of their success.

The prophet Samuel, consecrated from his birth to the service of the Lord, placed in the temple when but a lad, trained up by the side of boys whose influence was pernicious, met and overcame difficulties we little appreciate. We read that Eli's sons were very wicked and corrupt, yet the child Samuel grew to young manhood, "and was in favor, both with the Lord, and also with men."

Probably a young man never had a more difficult task than the delivering of the message the Lord gave Samuel that night in the temple, that message of doom to the household of Eli; for Eli was an old man, a man of authority, and respected almost to the point of reverence by all the people and attendants. Yet Samuel told him every whit, and hid nothing from him. I have tried to imagine how it was. In the morning after receiving the message, you remember he went about his regular tasks, his youthful heart troubled over the burden of the revelation, fearing to pain Eli with the sad message. Eli's heart was also troubled. He desired to know the will of the Lord, and calling Samuel to him he said, "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me." Sadly, haltingly, the message was given, the prophecy that foretold the destruction of the house of Eli, the death of his two sons, the humiliation of all his descendants, who should beg bread of the high priest who should take Eli's place. It takes courage to stand before those in authority tho they bid us speak; but Samuel gave his message to the high priest, the man most to be feared and revered in all the land, thus early indicating the character that later in life developed into the ability and the courage to stand before the mighty king of Israel and pronounce sentence on him. Such a boy it took to develop into a man who wrought a complete change in the educational system of a nation, established schools, ministered to the needs of the people, advised them in times of peace, counseled in times of war, judged them in matters of law and religion.

Naturally following the life of Samuel we think of David. Of course Saul comes first in order of time, but he, tho promising much in his youth, disappointed the hopes of his people by such flagrant disobedience, that we are inclined to forget him in our admiration for David. Jesse's flocks were in good hands when the lad David cared for them. What else could be expected of the poet-musician who roamed those Judean hills about Bethlehem, singing his sweet songs to the music of his harp, tenderly caring for the lambs and weak ones of the flock, leading them forth in the morning and back to the fold at night? Hardly in keeping with such a nature is that account which he himself gives: "Thy servant was keeping his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy

servant smote both the lion and the bear."

Let us go over the story, for it is full of interest. Israel was at war with the Philistines. Nothing new or unusual about that. But the Philistines had a new champion, the giant Goliath, who daily defied the men of Israel, who were dismayed and afraid. One day the young man David came down from his Bethlehem home to bring his three eldest brothers, soldiers in the army, some parched corn and loaves from their father, with a present also for their captain, and there he saw the giant and heard the defiant speech, that for forty days Goliath had been repeating to the army of Israel.

His heart burned within him as he saw the men of the army flee from before the blasphemous Philistine. Of the men about him he inquired what it all meant, and receiving an account of the challenge of the giant and the great reward offered to any one who would successfully meet the foe, he queried why no one should go. His boyish questions stirred up the anger of his brothers and the soldiers, who taunted him of his youth and reminded him of his few sheep in the wilderness. But the news of David's words came to the ears of Saul, and the lad was called into the presence of the king. "And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." Then David told of slaying the lion and the bear, bravely concluding, "And this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." Here is the key to his success, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine."

The story is well known. Disdaining the untried armor of Saul, with only his sling and a handful of smooth stones, the boy went forth to meet the mighty champion of the hosts of Philisti, met him and slew him, the signal for a united attack of the army of Israel on the enemy, who fled in confusion, seeing their leader slain.

Here was a boy, a young man, who did what ambitious young men have always wanted to do, kill lions and bears and fight with giants. I am sure it is hardly necessary to say that the world is full of lions and bears and giants just as formidable as David slew, and it will not be necessary to describe these monsters about us, for all can recognize them. Bad companions, bad books, intemperance—are these not as great enemies to the modern youth as that ancient Jewish boy met, and conquered? Indeed, David's greatest trials were not these that we have noticed. His position as companion of the king, leader in the army, and, later, king of Israel, brought him far greater trials and temptations that he was not always able to meet, so his life record is marred with mistakes and sins. Nevertheless, David was a man after God's own heart, for his heart was perfect. His example is well worthy our following, and his achievements, especially while a young man, may truly inspire us with higher ambitions and greater efforts.

MAX HILL.

"BE full of faith; without faith it is impossible to please God; a worker without faith will be as feeble as a bird without wings."

QUESTIONS FOR IDLE MOMENTS.

"To understand a proverb, and a figure, the words of the wise, and their riddles." Prov. 1:6, A. R. V., margin.

ANSWERS FOR LAST MONTH.

VELMA MARIE WALLACE (age 13), Campbell, Cal., C. L. Harvey, Calistoga, Cal., Lela Warren, Petaluma, Cal., send in correct answers to the Bible Enigma and Word Square. Two of them missed the same question in the Bible Questions, the third missed two questions. The correct answers are as follows:

Bible Enigma. "A wise son maketh a glad father." Number the letters in course, 1, 2, 3, etc., from the beginning, and all the answers to what follows will work out correctly.

The answers to the Bible Questions are as follows:

1. 2 Tim. 3:16; 2 Peter 1:21.
2. Eve, Gen. 4:1.
3. Tubal-cain, Gen. 4:22.
4. Song of Lamech, Gen. 4:23, 24.
5. Cain, Gen. 4:13.
6. Philip, John 1:45.
7. Methuselah, 969 years, Gen. 5:27.
8. Haran, Gen. 11:28.
9. Peleg, commemorated in his name, meaning division, Gen. 10:25.
10. David and Jonathan, 1 Sam. 18:1.

The Word Square was

N O A H
O M R I
A R A D
H I D E

It will be seen that they read from top to bottom and from left to right the same.

BIBLE QUESTIONS.

(Give Scriptural references.)

1. How long did Noah stay in the ark?
2. How long did Noah live?
3. What chapter of the Bible tells of the battle of four kings against five?
4. To whom did the Lord say, "I am thy exceeding great reward"?
5. For whom did God cause water to spring up in the wilderness?
6. Who sold his birthright for a mess of pottage?
7. Who said to his son, "Thou shalt not take a wife of the daughters of Canaan"?
8. What is the meaning of the word "Israel"?
9. Who was the beginning of the nation of the Edomites, and whose son was he?
10. Who set up a pillar of stone, anointed it, and called it Beth-el?

BIBLE ENIGMA.

I am composed of twenty-five letters.

My 6, 17, 22 is the name of a noted nephew of a noted patriarch.

"15, 16, 11, 13, 18 is the original name of a noted patriarch.

"5, 10, 1, 7, 6, 12, 12 is the name of a noted sea.

"6, 12, 8, 11, 24, 9, 2 is the name of a dread disease.

"11, 17, 2, 21; 1 is an attribute of God's law.

"25, 17, 16 was a city in Palestine.

"3, 22, 15, 6, 19, 21, 20 is the name of a Roman band or cohort.

"4, 23, 9, 13, 14 is the name of a Hebrew month.

My whole is a proverb well to remember.

WORD SQUARE.

The words read from left to right and top to bottom the same, four letters in each word.

Name of a river in Crimea and also a city in New York.

A burden.

What the Lord did to the earth during the six days.

A town in Arabia.

EDISON HATES NEW YORK.

EDISON despises New York City. "I loathe its artificial way of living," he says, "its mannerisms, its ways of thought. It has but the one redeeming feature, that it is getting so impossible that people must leave it or become crazy. A man in New York gets down to his office at nine, works until twelve or one, goes out, takes a couple of cocktails, eats a hearty luncheon, hurriedly goes back to his desk and works until five or six, hurries uptown, stopping off for one or two more drinks, goes out somewhere, eats an enormous dinner, goes to the theater, and then supper afterward, and finally tumbles into bed. It is that type of man who often says to me, 'I don't see how you stand the strain of working the way you do, day after day and night after night in the laboratory.' Work? Why, my work is play compared with his."



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CONTAINED IN THIS NUMBER.

Poetry.

When Christ Shall Come, L. D. SANTEE	9
Hosea 14, MAX HILL	10
Liberty vs. Tyranny, GEO. A. SNYDER	11
Giving	12
What Have We Done To-day?	14

Editorial.—Following Afar Off and Its Result—Pleasure—

Babylon's Persistent Influence	3-5
--	-----

Question Corner.—No. 1781-1784

Outlook.—Church Federation—What Lies Before America?

BENJ. PHILLIPS—For the "Open Shop"—A False Message	
—Rivalry of the Sea	6, 7

General.

Fundamental Principles, No. 5	1
Temporal Power of the Papacy, C. E. MILTON	8
The One Thing Needful, H. A. ST. JOHN	8
Demon Possession in Modern Times	9
Christ, the Door, J. G. LAMSON	10
Perfect in Every Way, H. C. BALSBAUGH	11
To a New Convert	11

Missions.—Some Things About India's Millions, J. L. SHAW

—"That Missionary"	12, 13
------------------------------	--------

The Home.—Talks to Young Men, No. 2, ABDEL—Successes of Young Men, No. 2, MAX HILL—Questions for Idle Moments

	14, 15
--	--------

Publishers

Read our India article in our Missions department. Do not the needs of that great field with its untold millions appeal to your heart? We have other articles to follow.

"The Treasure-House of the Scriptures."—Upon this wonderful subject Mrs. E. G. White is sending us twenty-one different articles, which we are sure our readers will be glad to get. These excellent articles will begin next week.

Earthquake and Tidal Wave.—Despatches of the 25th ultimo from Buena Ventura, tell us that that city was practically demolished by an earthquake February 21, and immediately following the earthquake a tidal wave swept the harbor craft far inland. Up and down the coast it is estimated that over two thousand lives were destroyed by the falling buildings and the rush of water. Mont Pelée of Martinique is again active. The earth is "waxed old like a garment," and, according to the Word of God, we may expect more of these things.

Mission Fields of the World.—Do you wish to learn of the great mission fields of the world this year? Read the SIGNS OF THE TIMES. From the "Darkest Continent," the "Celestial Empire," the "Sunrise Kingdom," the "Hermit Kingdom," and the "Ind," are coming articles of information. In other words, our missionaries in the great fields of Africa, China, Japan, Korea, India, and other places will write us from actual observation and experience in these fields. Think of China with its four hundred million! Think of India with its nearly as great a population. Think of the nearly as many millions of Africa, all blood-bought souls. Are you not interested in them? Do you not want to hear from

the earnest men who are giving their lives for Christ's sake to save the needy and perishing?

A FAREWELL SERVICE.

FEBRUARY 1 the services of Mr. C. H. Jones, who had been for twenty-seven years connected with this institution, and for over a score of years its manager, closed by the acceptance of his resignation. He felt that he must have a rest for several months at least before taking up active duties again, that in the face of warnings of the physicians he could not go farther. His resignation was accepted by the Board of Directors to take effect February 1. The evening of February 3 there was a meeting of the office employees, a farewell gathering to bid Brother Jones Godspeed and express their appreciation of his long service and fellowship. At that time an autograph album, bound in the office bindery, and filled with the names of the employees, was presented by Elder W. N. Glenn, who has been here for twenty-nine years, in a happy speech in behalf of the employees. The evening was filled with appropriate songs and music and remarks by various foremen. Among other things was an original poem by C. M. Snow. We give it because the sentiment is that which we are sure will be helpful to others.

THE BURDENS THAT BEAR US ON.

O'er the mountains bleak, through snow and cold,
Runs a narrow trail to the land of gold;
And the feet of youth and of trembling age
Are threading that path for that glittering wage.

Year in, year out, through sleet and rain,
While upward toiled that stooping train,
Men bowed their backs to loads not theirs,
And sweat and strained on those toil-worn stairs.

They climb that path, they descend it again,
To bear the burdens of other men.
With tired limbs and backs low bent,
They saw but the path where their comrades went.

These packer men are a sturdy band;
They are helpers of men to that promised land.
So long they toil on that steep, rough road,
That they scarce can climb when they bear no load;
And their feet so sure when a load they bore
They scarce dare trust when their toil is o'er.

* * * * *

There are ships that ride on a placid sea
Like glad sea-birds from their cage let free;
But the wind comes down, and the waves leap high,
And the lightnings spring from an angry sky;
And the ship that sped so light, so well,
Goes down in the rush of the great sea swell.
There are other ships, and low they ride,
Sunk deep by their load in the rushing tide.

It matters little how fierce the gale,
They drive straight on with a straining sail;
And one bright day, on some harbor tide
At anchor safe that ship shall ride.
We can not climb if we bear no load,
Nor safely sail with no cargo stowed.

So he who rests must labor again—
Must shoulder his load for the souls of men.
I may rest awhile ere the day decline,
But the cares I carried are always mine.

When the day is done and the labor o'er,
Our God will know all the load we bore;
Then the record stands like a page full writ,
And the record angel is filing it.

Swift speed the days toward our glad release
From the toils that tire while our loads increase;
And the time that *is* is a precious boon
That will close for some, Ah, all too soon.
'Tis a branch of eternity bending down
With the fruit we bring for our judgment crown.

Then rest, yea rest, for the strength 'twill bring
To battle again for our conquering King.
Let thy one motive His glory be
Till thou stand with Him on the glassy sea.

C. M. SNOW.

"Life and Health" hails from Washington, D. C., the most beautiful city in the United States at some seasons of the year. But this splendid little health journal bears on its front page a picture of the Carnegie Library in that city, with ground and deciduous trees, but bare leaf, tho draped in snow. It looks a little shivery for a Californian, yet we like the snow. The border is of grape vine and leaf and fruit. The leading articles in part are "Prolonging Life," "Divine Healing," "Sunshine and Shadow," "The Evil of Impurity," "Self-Cure." The departments—"The Medical Missionary at Work," "Healthful Cookery," "For the Mother," "Questions and Answers"—are well sustained and of great value. Only 50 cents a year, 5 cents a copy. Send for a sample copy. Address, Review and Herald Publishing Association, 222 North Capitol Street, Washington, D. C.

The California Promotion Committee, San Francisco, who have nothing to sell or buy, are active in telling the great facts about a great state. Twenty-one subjects are treated concisely and clearly, such as topography, climate, soil, horticulture, agriculture, irrigation, live stock, mining, outdoor life, health resorts, etc., etc. An astonishing amount of information is packed in the twenty-four large pages of the pamphlet, by Mr. Clarence E. Edwards. The half-tone illustrations are good, and well printed. The little book with its descriptive and statistical matter will give more information than many a large volume. Price 10 cents. Address as at the head of this article. If more information is desired, write the Promotion Committee.

A Brutal Affair.—On Friday night, March 2, another death resulted from a prize fight in San Francisco, the second within a few months. Still the brutal sport will go on, as one promoter remarked, "The people want prize fights, and will have them." The same thing has been seen in the brutality of much of the football played in the past few years. In fact, football has been worse than pugilism. Both pre-eminently show the inherent brutality and carnality of man, for which professed Christians are often found apologists. It is said that the victor in the prize fight referred to above visited his dying victim, and left with the prayer, "God rest his soul." What a travesty! It is medieval paganism.

Cyclone.—Meridian, Miss., met fearful destruction in the center of a cyclonic storm which passed over that city March 2. About a score of people, white and colored are known to have been killed, and damage resulted to property to the extent of \$1,000,000. Many others were injured. Four whole blocks were devastated; and it all occurred in the space of two minutes. How puny are all the works of men in the face of these gigantic forces of perverted nature. The mightiest structures are but toys in the tornado, and the strongest buildings are shattered by the earthquake, and it all comes on account of sin.

The brevity of human life ought to be deemed sufficient reason for carefully preserving it and making the most of it. But the great majority, by their manner of life, their intemperate eating, drinking, working, etc., do much in the way of making life even shorter, besides making a poor use of the time they do have. Sadder still, however, is the growing mania for direct suicide, abruptly shutting off the current. As an instance, it is officially reported that in the one city of Cleveland, Ohio, there have occurred eighty-six suicides within the last nine months. And throughout Christendom the tendency toward spiritual suicide, by perversion of the Word of God, is far more marked.

The value of manufactures for the year 1905 in the United States reached the vast sum of \$1,290,874,000, an increase for the year of 25 per cent. The wholesale trade of the year totaled \$1,521,937,000, an increase of more than \$207,000,000 over the year before.