

SIGNS OF THE TIMES



WAGES OF INTEMPERANCE.

Prov. 23: 29-35.

“Who hath wo? who hath sorrow? who hath contentions?

Who hath complaining? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine;

They that go to seek out mixed wine.

Look not thou upon the wine when it is red,

When it sparkleth in the cup,

When it goeth down smoothly;

At the last it biteth like a serpent,

And stingeth like an adder.

Thine eyes shall behold strange things,

And thy heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea,

Or as he that lieth upon the top of a mast.

They have stricken me, shalt thou say, and I was not hurt;

They have beaten me, and I felt it not;

When shall I awake? I will seek it yet again.”

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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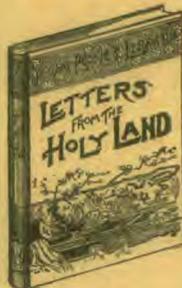
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Sigmas of the Times.

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

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WALKING WITH JESUS.

HOW many times and in how many ways God manifests His love and presence to us, and we know it not, see it not! His blessings may come in seeming affliction, and we like Jacob mourn, "All these things are against me." We lie down in the desert night feeling utterly alone, and not until the night vision of the messengers of God and the shining stairway to heaven is in the past do we recognize that God was in the place and we knew it not. How much better it would have been to have builded our Beth-el in the evening. He sends His angel to deliver us, and we struggle with Him till the break of day as an enemy. We start like Joshua with an untrained force against a walled city with thousands of foes beyond, and do not recognize as a friend the Captain of God's host who comes to help us, and without whose aid our mightiest effort would spell failure.

How frequently we meet with such paradoxes in the life and experiences of our Lord and His disciples. How the people longed that He should be their King,—He whose right it was. But He sends them back to their every-day life, to the Roman yoke, and to bitter disappointment, and He retires to pray. Did they but know it, He was working out for them in His refusal a more glorious kingdom than earth ever knew. When He died upon the cross, so soon after His triumphal entry into Jerusalem with a multitude singing His praises, the last hope of the disciples seemed forever crushed; but by the means of His death He was destroying even him that had the power of death, the

devil, and delivering all who desired deliverance from the devil's thralldom. His humility, His suffering, ever issued in exaltation and glory.

THAT first first-day after the resurrection of our Lord was a day of disappointments and surprises, darkest in the morning, but at evening time, light. According to the record, only the women saw Jesus that morning. Later in the day He appeared unto Peter. But when Mary told the disciples "that He was alive, and had been seen of her, [they] disbelieved."

understanding that Christ should rise from the dead (John 20: 9, 10).

STILL another experience met two humble disciples who went on that day to Emmaus, a little town between seven and eight miles from Jerusalem. Their hearts were full of the events of the past few days. They had been among His devoted followers. They loved Him and His teaching. Therefore their conversation was upon Him and His character and their disappointment. A stranger, as they suppose,

joins them and inquires as to their thoughts, and they reply in half reproof as tho there could be any other subject to engross attention save that "concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people." And they tell of His death and their blasted hopes; also of the empty tomb and the angel's story. And then the Master reveals to them how slow they were to believe the prophets and to see that all those things were necessary in the experience of the Messiah. And He opened their eyes to the Word of God; and still [they knew Him not. That His words of reproof and instruction were acceptable to them was shown in their earnest invitation, "Abide with us." They spread before Him their frugal repast, and He blessed and brake the bread and gave to them; and they knew Him. The simplest deed of hospitality revealed to them the Master, and then their eyes were again holden, and they saw Him not.

O how full were their hearts now! How they recalled the pleasure by the way as they listened to His soul-stirring words.

"Was not our heart burning within us, while He spake to us in the way, while He opened to us the Scriptures?" Their weariness is now gone. What matters it if the day is well nigh spent; they must return to Jerusalem and tell the glad news. After partaking of the bread



WALK TO EMMAUS.

Mark 16: 11. Luke tells us that the words of the women who told the apostles seemed to them "in their sight as idle talk; and they disbelieved them." Luke 24: 11. And after the first excitement of the day was over, the disciples went to their own home (Acts 1: 13), not

blessed by the Master, they start the same hour, ending their journey in the light of the moon. They find the disciples at home, with doors closed for fear of the Jews; but they, too, are talking of Jesus' appearance to Simon. While they converse, their eyes are opened, and they see Jesus in their midst; but they are affrighted, thinking Him to be a phantom, till He eats before them. He is "the same Jesus," and His rich blessing, "Peace be unto you," settled down upon their storm-tossed soul as the soft lullaby of the mother soothes her weary child. Their Lord was risen indeed.

EVEN so does the Master long to walk with us in the way, and to open to us His Word. He will not do it, He can not do it, if our hearts are full of the light, the trifling, the foolish, the vain things of this world. He can not walk with us if our hearts are proud and self-sufficient. "Humble thyself to walk with thy God," is the unfailing rule. "For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Christ walking with us, Christ abiding in us, Christ opening to us the Scriptures—that is the privilege of every soul.

APOSTASY NOT A RELIABLE STANDARD.

THE apostle Paul mentions several laborers in the cause of Christ who afterward apostatized, and some of them became conspicuous opponents of the Gospel truth. Among these were Hymenæus and Alexander and Philetus and Demas. He says: "Alexander the coppersmith did me much evil; the Lord reward him according to his works; of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me." Because Alexander had once believed and proclaimed the Gospel, he was probably the more able to oppose it, when the spirit of the adversary so moved him. That is, people who did not want to believe the truth would be likely to listen to him, and to quote what he said against the faith. They would say, "This man was once a believer, and proclaimed that doctrine of Christianity for so many years, and of course his testimony is invincible. He and Demas and Hymenæus, and some others, were among the leading men, and if they have seen that the doctrines preached by Paul and his fellow workers are fallacious, that settles it for us." Many people held that Paul could not meet the arguments of these men, and that they completely overthrew their own previous arguments in behalf of the truth.

Now few, if any, professed Christians to-day would believe that to be good logic with reference to the positions of Alexander and other apostates of his time. But there are some who hold exactly the same ideas concerning men who once proclaimed the doctrines of Seventh-day Adventists, but afterwards turned against them. Some champions of these men seem

to imagine that they are the acme of authority on the subjects they once advocated but now oppose. That is just what the people thought who stood with Alexander as against Paul and the Gospel. But the Lord deemed that kind of judgment to be all wrong. And this ruling of the Lord is good for all time.

"Ex-seventh-day preachers" have no better pretexts for denying the faith they once held than those opponents have who never accepted it. Their arguments are precisely the same, and are no stronger because repeated by men who once rejected them; they are not even strengthened by such as have several times gone back and forth between advocacy and opposition. All the positions espoused by the enemies of the Sabbath of the Lord and the Spirit of prophecy have been answered from the Word of God many times, and are being answered by it continually. If men will not believe this, they would not believe "tho one rose from the dead." One who deserts the cause of truth may greatly encourage other opponents by his action, but their arguments are in no sense rendered more truthful by the accession.

G.

GOD'S PURPOSE FOR HIS REMNANT.

GOD'S purpose for His people is an unchanging one. Through all the ages that purpose has been working out, and that promise has been held out.

The pronouncement of the penalty for Adam's transgression was accompanied by the promise of the Messiah, with all that the Messiah's coming involved.

The promise to Abraham and his seed was a promise that involved the restoration of this earth to its sinless condition as a place fit for the habitation of God's righteous remnant.

Moab and Ammon, the enemies of God's people of old, are but types of the enemies of God's faithful people all through the ages. So God's promise that the residue, or remnant, of His people should possess their land (Zeph. 2:9) was also a prophecy of the time when the wicked would be utterly removed from the earth, and the habitations of sin give place to the habitations of righteousness. "Ye shall tread down the wicked," says Inspiration through Malachi; "for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:3.

God's people are they that triumph over sin; and He says of them: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Rev. 21:7. Again He says, "No good thing will He withhold from them that walk uprightly." Ps. 84:11. It is God's own, His remnant, His precious jewels, that do that.

So precious is His remnant in His sight, that He declares: "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17. Inspiration could, seemingly, use no stronger comparison to show how precious in the sight of the Father are the lives and happiness of those who will stand loyally, unswervingly for Him in spite of the most bitter persecutions. He likens them also to perpetual pillars in His eternal temple.

He tells us through Isaiah that those who

are His willing servants and are obedient (who keep His commandments) shall "eat the good of the land." Isa. 1:19. That does not have reference to the "good things" of this sin-cursed earth; but to those truly good things of that goodly land where sin and sorrow no more can come.

Again, it is said of those who are His, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11. Christ gave the most positive assurance to His faithful ones of the reward that awaited them. He said, "I go to prepare a place for you;" and just so surely as He was to go and prepare a place for them, He was to come again and take them to Himself to be with Him forever. That thought is further emphasized in these words of the Revelator: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:3, 4.

His faithful ones, His remnant, He Himself declares, will be watching for His return; and one of the blessed experiences of that class is foretold in these words of Christ: "Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37.

These are the overcomers: "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb." Rev. 14:4. This is the class to whom the Saviour refers in these words: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." The white raiment is the robe of Christ's righteousness, which He promises to place upon those who are His. The prophet Daniel in speaking of this class says that they shall shine "as the stars forever and ever." Dan. 12:3.

Out of great tribulation they come; out of the sorceries and philosophies and superstitions and false religions of modern Babylon they are called. "I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." See Rev. 18:1-4. But they that heed that call sit down at the grandest feast the universe will ever afford.

When "the marriage of the Lamb is come, and His wife hath made herself ready," then shall the overcomers experience the joy of the invitation, "Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God." See Rev. 19:7-9.

All these promises and these blessed experiences are for the remnant that prove faithful to God through the most trying experiences that can come to the people of this world. What matter persecutions and oppositions when faithfulness to God brings such rich rewards?

A BAPTIST AGAINST THE LAW OF GOD.

IN laboring to reply to our tract, "An Appeal to Baptists," and in striving to wrest the Scriptures into a support of Sunday observance, a writer in the *Pacific Baptist* gets woefully entangled. Here is his first deception:

We find in Gen. 2:1-4 that when God had in six days finished the creation, He rested on the seventh day, blessed and sanctified it. But for two thousand five hundred years He commanded no man to keep (hallow) it. Not until we get to Exodus, twentieth chapter, do we find such a command.

Here it is admitted that the Sabbath was made in the beginning, and Christ, the Maker, says it was "made for man." Hardly any one would have the temerity to assume that by this expression Christ meant that it was made for only one man; hardly any one would assume that in order to keep the sanctification alive it would be necessary to repeat it personally to every man who came into the world; hardly any one would assume that any law, human or divine, must needs be re-enacted for those who are born after its promulgation in order to make it binding upon them. Yet all this incongruous assumption is implied in the argument above quoted.

Law always holds until it is repealed, or expires by limitation, tho many generations be born and pass away in the meantime. It seems indeed strange that otherwise intelligent people should be apparently oblivious of that common principle. But the fact that it is so probably accounts for the oversight of Exodus 16 in the long leap from Genesis 2 to Exodus 20. In Exodus 16 we have the account of Moses' reminding the Israelites that the following day was the Sabbath; that the seventh day was the Sabbath, "the holy Sabbath unto the Lord." This was not a new commandment, but a reminder of an old commandment, which they had long been neglecting, and the occurrence was some weeks before the arrival at Sinai, where the whole law was repeated to the people with great solemnity and manifestation of divine majesty.

It is also of importance to note that in the giving of the manna, at the camp where the long-neglected Sabbath law was recalled to the attention of the people, there were instituted three weekly miracles to guard against further desecration of the day during their journey through the wilderness. Let it not be forgotten that this reference to the recognized Sabbath law, and provision against its further desecration by God's people, was before the arrival at Sinai. As there is no record of a repeal of the original Sabbath law, which "was made for man," but there is record that Abraham kept the commandments and laws of God (Gen. 26:5), the continuance of the Sabbath law from Eden to Sinai can not be refuted with any show of reason.

The inconsistency of the argument that for two thousand five hundred years God commanded no man to keep the Sabbath, is emphasized in that those who adduce that plea insist on the obligation of Sunday observance, for which the Scriptures do not show even an initial command of the Lord, much less any repetition in the nearly two thousand years that is claimed for its prerogative of observance.

But the very last argument that one would expect to find in a *Baptist* journal is this:

Man was left to his own conscience during that period of time, hence sin was not imputed to him. Rom. 5:13.

The period here referred to is the time between the sanctification of the Sabbath in Eden and the repeating of the law on Sinai. Men are always left to their own consciences; God compels no man's conscience; but His Word is given as a guide to conscience. When men depart from the Word it is because they have not a "good conscience toward God." Man being a free moral agent, his conscience, confronted by the testimony of the Spirit, must ever decide whether he will obey God or not. Conscience is ever either accusing or excusing the disobedience of God's law.

But, we would ask, If God did not impute sin to the people during that long period, why did death reign from Adam to Moses? Rom. 5:14. Death is the wages of sin. Rom. 6:23. If sin was not imputed to the people during that long period, why their general destruction by a deluge of water? The Word says it was because "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." If sin was not imputed to the people before Israel came to Sinai, why were Sodom and the cities of the plain destroyed by fire and brimstone, "suffering the vengeance of eternal fire"? The Lord said it was "because the cry of Sodom and Gomorrah is great, and because their sin is very grievous." Gen. 18:20. And Jude testifies that it was because they had given "themselves over to fornication." Verse 7.

So we see that sin was imputed to the people back there; therefore the law was in force, for "sin is the transgression of the law." 1 John 3:4. And the particular law of which the transgression is sin, is designated to be the Ten-Commandment law. Paul says, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. And James tells us that to offend in one point is to be guilty of all. James 2:10.

Another great mistake made in the argument in the *Baptist* is in confounding the Sabbath of the Lord, instituted in Eden, with the ceremonial sabbaths of the Levitical economy. The weekly seventh-day Sabbath was set apart for man before sin entered, when as yet there were no typical institutions, nor any occasion for them. When the Lord gave commandment concerning the typical sabbaths (Leviticus 23), after enumerating various feasts and sabbaths, He said these were beside the "Sabbath of the Lord" (verses 3, 8, 38). Therefore it could not be classed with them.

The argument that sin was not imputed during the pre-Mosaic period is completely stultified by the assumption that the law was suspended at the Cross, and will be again in operation during the Millennium. Here is the claim in the author's own words:

Just as the game law is suspended during certain seasons of the year, God's law is not set aside forever, but is suspended during "this dispensation of grace" while Israel is scattered and the church, the heavenly "body of Christ," is being gathered out from among the nations. Acts 15:14.

Law will be in force again during the millennial

kingdom with Israel restored as a nation. See Rom. 11:25-27.

A suspended law is as inoperative as a repealed law. Therefore, according to the logic of this *Baptist*, sin has not been imputed to the people since the Crucifixion. Then why preach the Gospel? If there is no law in force, there is no sin; then what need of the Gospel? According to this no-law theory, the "dispensation of grace" amounts merely to a period of license—sin is not imputed to anybody, because there is no law to violate. But if the working of God's "holy," "perfect," "just," and "good" law, which is established by faith (Rom. 3:31), was such a burden to the people that Christ gave His life to get it out of the way, wherein will lie the blessing of having it restored "during the millennium kingdom"?

This *Baptist* effort to make void the law of God is simply another testimony that all such effort is sheer perversion of the Word. It sets the Gospel of Christ against the immutable law which He sacrificed His life to vindicate—to which He was obedient, even unto death. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. When the wrath of God is poured out on the earth, without mixture, there will be seen unscathed the company of them "that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12. G.

Question Corner

1810.—Eating of Pork. 1 Tim. 4:3-6.

Why do you condemn pork when God says it is good to eat, if received with thanks and after asking God's blessing upon it?

We do not believe in the eating of pork because—
1. God has classed it with unclean animals, and tells us that it is unclean and an abomination. Leviticus 11, Deuteronomy 14. We know no reason why it is not unclean still. We believe that heavenly wisdom made the classification that it did because of the very nature of the beasts themselves, and we know no evidence to show that the nature of the beasts has changed.

2. Medical science is against the use of pork as food. It is one of the first things forbidden in sickness, and one of the last things permitted. The very word from which "scrofula" comes is the very same word from which "sow," the female swine, comes.

3. The text in question no more authorizes the use of swine's flesh as food than it does that of toads, scorpions, bedbugs, or any other creeping, crawling, filthy thing. The subject under consideration is not the subject of food at all. It is that we should beware of a class of people that depart from the faith of God's Word, that give heed to seducing spirits and doctrines of demons, that are led by the doctrines of men who speak lies, whose conscience is seared. This class forbids to marry and command to abstain from food. The word "meats" simply means food, nothing more nor less, and applies to vegetable food just as much as animal food. The kind of food that these teachers command their dupes to abstain from is that which God commands to receive with thanksgiving by them which know the truth.

4. The Word of God is true, and that Word teaches the distinction between the clean and the unclean which we have set forth in the beginning of this note, and the creature, or anything created, not necessarily animal, is good if it be received with thanksgiving, for it is sanctified through the Word of God. The Word of God is that which sets it apart, and the Word of God has made very clear

(Continued on page 16.)



BY F. C. GILBERT.
(A Hebrew Christian.)

I. THE ORIGIN OF GOD'S LAW.

THE law of Jehovah, like the character of God, has never been properly understood since the day it was first violated. Ever since Lucifer allowed thoughts to enter his mind which were contrary to the express wish of his Creator, till the present time, the divine law of the Lord has been misrepresented, misunderstood, maligned, and lightly esteemed. The great purpose of Satan in doing this is to blind the minds of people to the real issue involved in the law; for as long as the law of God is not understood, so long will the true character of God be misrepresented. This has been the one studied plan of Satan; and during the last six millenniums his master mind has been spent in devising and planning methods whereby this end might be reached.

In nearly every age of the world's history, a great battle has been waged religiously, and every time, almost invariably, it has been over the question of the divine law of God. In this present time we frequently hear it said that the law is old, Jewish, abrogated, null, laid aside, non-essential, not needed for this age, etc. It may be well, therefore, at the beginning of this series of articles to pause a while and ascertain what is meant by God's law, and what is its origin.

The word "law" in the Bible has several different terms in the original Hebrew. These are chiefly, *choq*, statute; *mishpat*, judgment; *doth*, statement; *davar*, word; *torah*, law. But when considering the thought of God's law, the word *torah* is almost invariably used. This word is really the standard word for the law of the Lord. Ps. 19:7; verse 8, in Leeser's translation.

What Is God's Law?

That God has a law which He clearly declares to be His law, is many times repeated in the Scriptures. For instance: "Harken unto Me, ye that know righteousness, the people in whose heart is *My* law." Isa. 51:7. "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put *My* law in their inward parts, and write it in their hearts." Jer. 31:33. "I delight to do Thy will, O my God; yea, *Thy* law is within my heart." Ps. 40:8. "But his delight is in the law of the Lord; and in His law doth he meditate day and night." Ps. 1:2. "O how love I *Thy* law! it is my meditation all the day." Ps. 119:97.

We may now well inquire, What is this law which God calls His? "And the Lord said unto Moses, Come up to Me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written." "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." "And Moses turned, and went down from the mount, and the two tables of the

testimony were in his hand; the tables were written on both their sides. . . . And the tables were the work of God, and the writing was the writing of God, graven upon the tables." "And He wrote upon the tables the words of the covenant, the Ten Commandments." "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice." "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" "And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Ex. 24:12; 31:18; 32:15, 16; 34:28; Deut. 4:12, 33, 13; 5:22.

The word "add" in the Hebrew is, literally, to increase, to continue, to go on. The thought is that when the Lord finished giving the Ten Commandments, He said no more; he stopped right there, and did not go on any farther. This the reader will see very clearly by reading Ex. 20:19; Deut. 5:28, 29; 18:15-17.

It is thus clearly evident that the law which the Lord says is His law was that which He wrote upon the two tables of stone, otherwise known as the Decalogue, the Ten Commandments. The ten words, the ten expressions, the ten thoughts, the ten statements (for this is what the Hebrew words *A' se-res Ha-dev-ros*, the Ten Commandments, mean) are the Scripture testimony of God's law. While all the Bible is God's Word, while scores, hundreds, even thousands of other expressions and laws were given by the Lord, the TEN COMMANDMENTS are emphatically known as the law of Jehovah.

Where Did It Originate?

This, therefore, being true, where did these words originate? When were they given? To whom were they given? When were they first known? How extensively were they known? It is said nowadays, that they were first given to the Jews through Moses, and hence are known as the law to the Jews. But from the Word of God we learn that this law was known and violated long before there were any Jews or Israelites. We read in Luke 10:18 the words of Jesus: "I beheld Satan as lightning fall from heaven." In Rev. 12:7-9 we read: "And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world:"

From these scriptures we learn that not only was Satan cast out of heaven, but his angels were cast out with him. What was the cause of their fall from heaven? is the question that may be asked. We read the answer as follows: "For if God spared not the angels that sinned." "Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned." 2 Peter 2:4; Eze. 28:14-16. "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3:8.

What Is Sin?

It was sin, therefore, that caused Satan and the millions of angels to fall from their high estate in heaven. See Jude 6. But what is sin? The Bible tells us it "is the transgression of the law" which says, "thou shalt not kill," "thou shalt not steal," "thou shalt not commit adultery." 1 John 3:4; James 2:10, 11; Rom. 7:7. It is therefore plain that God's law is known to the angels, and the angelic hosts are governed by that moral law in heaven, as the inhabitants of earth are governed by that same law. Ps. 103:19-21. This the Scriptures plainly declare: "Bless the Lord, ye His angels, that excel in strength, that do His commandments, harkening unto the voice of His word." Ps. 103:20. And the Saviour, in the Lord's Prayer, teaches us to pray that God's will may be done in earth, even as it is in heaven. Matt. 6:10. God tells us that His will is His law. Ps. 40:8. We thus see why it is that David makes the following statement: "Forever, O Lord, Thy word is settled in heaven." Ps. 119:89. The Hebrew rendering of the text is, literally, "Unto all eternity, Thy word is planted in the heavens." And the term "word" in this text is the identical word that is used in Ex. 34:28 and Deut. 4:13 for *commandment*.

Thus God's law originated in heaven. God first planted it there. It was made known to the universe, to the angels, to all God's created intelligences. Satan made the first attack on that law. He succeeded in securing sympathizers; the result was an open revolt against God's law, and millions of angels fell. But God planted His law in heaven. It is still there at the present time; and to all eternity it will be; for heaven and earth will pass away, but neither a jot nor tittle of that law can fail or be altered. Matt. 5:18; Luke 16:17. Thank God for the eternal stability of Jehovah's law.

South Lancaster, Mass.

GOD'S PART.

GOD hath a thousand keys to open a thousand doors for the deliverance of His own when he has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God's part on Himself and leave it there; duties are ours, events are the Lord's. When your faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's Providence, and beginneth to say, "How wilt Thou do this or that?" we lose ground, we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—Samuel Rutherford.

THE KEYS OF THE KINGDOM OF HEAVEN.

[W. A. Spicer, in *Present Truth*.]

WHAT did Christ mean when He said, "I will give unto thee the keys of the kingdom of heaven"? We well know the priestly interpretation, by which a certain class of men assume the power to open or to shut heaven to the sinner.

There was just such a priestly caste in Christ's day. He pronounced the wo upon the scribes and Pharisees: "Because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter." Matt. 23:13.

How did they shut the kingdom of heaven against men? Luke's report of this same wo tells us: "Wo unto you, lawyers! for ye took away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52.

Of what knowledge, then, had they taken away the key?—The knowledge of the kingdom of heaven.

What gives us the knowledge of that kingdom?—The Word of God, the Scriptures, received by faith.

How had the priests and doctors of the law taken away the key from the people, seeing that they had the Scriptures in every synagogue? Christ told them: "Ye have made void the Word of God because of your tradition." "Why do ye also transgress the commandment of God because of your tradition?" Matt. 15:3.

The Word of God has been covered by the traditions of men, by church customs of human invention. Christ swept these aside and gave the people again the simple Word of God, the Holy Scriptures, the keys of the kingdom of heaven.

Thank God we have the key! It is the Word of the living God, with no admixture of human tradition. Use this key! There are treasures of truth for this day, and God entrusts every soul with the key to all that heaven has to give now, and the same key is the way into the eternal kingdom to come. Yes, this blessed Word of God supplies the key to every problem of the soul.

Is it a question as to where we stand in the world's history?—"There shall be signs." Luke 21:25. "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

What is the work for Christians in these times when the spirit of war is filling all the nations? In Rev. 14:6-14 is the key to the situation, the message that all Christians ought to be giving in all the earth.

Has God an answer for the spirit of lawlessness in these last days?—It is indicated in the prophecies of God's Word, showing that to meet latter-day lawlessness, the Gospel worker in these times will be lifting up the standard of the commandments of God, and the faith of Jesus, and calling upon the people to turn from tradition to the plain Word of God. Rev. 12:17; 14:12; Isa. 56:1, 2; 58:12-14.

The Pharisees thought Christ was bringing in new ideas, and that they themselves were standing for the old. It was exactly the reverse. They stood for the traditions and the commandments of men that had covered over the Word of God. Christ swept these all aside and stood for the Word and the commandments of God. He thus gave the keys of the kingdom of heaven to His followers, and His Word to us to-day is to take the same key and

enter in. What a treasure of truth His holy Word unlocks to the one who will but use the key!

"WHY WEEPEST THOU?"

MARY, the Magdalene, had scarcely slept
Or eaten, since that dreadful day
When she had seen Christ crucified. She'd wept
Until it seemed her tears would never stay;
For she had broken with her box of bloom
The Alabaster of her love's perfume.
How could they hate Him? Heaven's Lamb and Dove!
The Godlike Image of unfaltering love!

Before the night passed, she was at the tomb,
And Lo! 'twas open! empty! and behold,
As she stooped down, she saw amid its gloom
Two shining ones in robes of snow and gold.
But not this vision had her purpose moved
Where was the form of Him she most had loved?
Dazed in her sorrow, gently asked they now,
"Woman, whom seekest here? Why weepst thou?"

She turned herself away from all this sight
Of heavenly ones, and stood with tears aflow,
And some One moved beside her e'er 'twas light
And asked again, "Woman, why weepst thou?"



"Touch Me Not."

"O Sir," she cried, "If you have taken Him,
Tell me where you have laid Him." Sight was dim.
She knew not that the Christ delayed to go
Back to the throne till He had 'suaged her wo.

"Mary!" Ah! tender accents of the voice she knew!
Her heart leaped, and her very being thrilled.
A flash of radiance round about Him grew,
And sorrow's doubt was now forever stilled.
"Rabboni, [Master]!" "Touch Me not," He said;
"I have not yet ascended from the dead."
"But go, tell My disciples, bowed 'neath rod,
I go unto our Father and our God."

O, tenderness of Christ, to wait His flight,
Till He had dried a woman's tear-dimmed sight!
And sent a message to His sorrowing own,
Before He sought the Father's heavenly throne,
To see His sacrifice accepted, even
For all the human race in highest heaven!
And O, glad Mary, knowing not she slept—
So swift her feet, or that she'd ever wept!

FRANCES E. BOLTON.

OTHER forms of selfishness are partial in their operation, being either confined to a party, or, at most, to an order of character; but covetousness is the sin of humanity: it is the name of a disease which knows no distinction of class or party—the epidemic malady of our race.—*Harris*.

SEARCH THE SCRIPTURES

COLOSSIANS.

COLOSSE was a city in Asia Minor, but a few miles distant from Laodicea, and not far removed from the rest of the seven churches to whom John had messages as recorded in Revelation 2, 3, tho Colosse itself was not favored with one of these messages from the Seer of Patmos, personally directed to it.

This epistle written from the prison in Rome, about A.D. 62, contains excellent instruction for believers in all ages. The exaltation of Christ, as being not only our Redeemer, but also the One by whom all things were brought into existence and by whom they are still kept in order, is brought to our minds in the first part of this letter, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." "All things were made by Him; and without Him was not anything made that was made." John 1:3. In Heb. 1:2 we are informed that God, the Father, made the worlds by the Son.

Christ being the One who created the world and all things connected with it, He is, of course, the One who rested from the work of Creation. This is the reason why He is Lord of the Sabbath. The same Being who created all things must unquestionably be the One who rested on the Sabbath from the six days' work of Creation. So the seventh day, the original Sabbath, must be the Sabbath that Christ made and upon which He rested, and is indeed the Christian Sabbath. It is the only Sabbath that He observed while He was here as a man among us. What an honor to observe the very Sabbath that Christ instituted at Creation.

In Col. 1:25 we have a very clear explanation of the term *fulfil* as applied to moral obligation. The verse reads thus: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God." The marginal reading is, "fully to preach the Word of God." This is also Mr. Wesley's rendering. To fulfil the Word, then, is to fully preach the Word. In Matt. 5:17, Jesus says He came to fulfil the law, not to destroy it. By this He meant that He had come fully to preach the law as well as to observe it. "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6:2. Christ's law is, of course, to be fulfilled by observing it. No question about that. "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2:8. We would not do well to abolish this law,—the golden rule,—but we do well to practise it. "Thus it cometh us to fulfil all righteousness." Matt. 3:15. It does not become us to abolish all righteousness, but it does become us to perform all righteousness. "All thy commandments are righteousness." Ps. 119:172. No one need be in any doubt as to what is meant by the instruction of our Saviour as to fulfilling the law; it is to be fulfilled just as moral precepts are always fulfilled—by keeping them.

In Col. 2:14 we are clearly informed what it

was that was blotted out by the death of Christ. It was the "handwriting of ordinances." In Heb. 9:10 we learn what class of ordinances these were, "Meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

Carnal ordinances! Was there anything carnal about the Ten Commandments?—By no means. "For we know that the law is spiritual; but I am carnal, sold under sin." The law is *spiritual*. There is nothing in the Decalogue about feast days, sacrifices, priesthood, circumcision, or anything of that nature. These carnal commandments were made void by the death of Christ, when the veil of the temple was rent in twain from top to bottom, but the precepts of the moral law are of eternal obligation. The same distinction is to be observed in the statement of Col. 2:16, 17, where we are told not to let any man judge us in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come, but the body is of Christ. The sabbaths here mentioned were the shadowy

sabbaths connected with the typical feast days of the ceremonial law.

Most excellent instruction to husbands, wives, parents, children, servants, masters, and all in every condition of life is found in chapters three and four. What a delightful condition of society we would have if this instruction were followed.

We find from Col. 4:16 that Paul had written an epistle to the neighboring church at Laodicea, and that he directs that the Colossians and the Laodiceans exchange epistles and so both get the benefit of both letters. The letter to the Laodiceans has not been preserved to us, but we may be very thankful that the letter to the Colossians is ours to study. If we only had the one to the Laodiceans how eagerly we would study that also. So it seems to us. Let us be even more diligent in studying the one we have, the epistle to the Colossians. It is not that which we do not have, but what we do have that should interest us most.

F. D. STARR.

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE

VI. THE MYSTERIES OF THE BIBLE.

THE mysteries of the Bible, so far from being an argument against it, are amongst the strongest evidences of its divine inspiration. If it contained no account of God but that which we could comprehend; if His greatness and majesty could be grasped by human minds, then the Bible would not, as now, bear the unmistakable evidences of divinity. The greatness of its themes should inspire faith in it as the Word of God.

The Bible unfolds truth with a simplicity and an adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while to the humble and uncultured, it also makes plain the way of life. "The wayfaring men, tho' fools, shall not err therein." No child need mistake the path. Not one trembling seeker need fail of walking in pure and holy light. Yet the most simply-stated truths lay hold upon themes elevated, far-reaching, infinitely beyond the power of human comprehension,—mysteries that are the hiding of His glory,—mysteries that overpower the mind in its research, while they inspire the sincere seeker for truth with reverence and faith. The more we search the Bible, the deeper is our conviction that it is the Word of the living God, and human reason bows before the majesty of divine wisdom.

Ever Unfolding.

God intends that to the earnest seeker the truths of His Word shall be ever unfolding. While "the secret things belong unto the Lord our God," "those things that are revealed belong unto us and to our children." The idea that certain portions of the Bible can not be understood has led to neglect of some of its most important truths. The fact needs to be emphasized, and often repeated, that the mysteries of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth. The limitation is not in its purpose, but in our

capacity. Of those very portions of Scripture so often passed by as impossible to be understood, God desires us to understand as much as our minds are capable of receiving. "All Scripture is given by inspiration of God," that we may be "thoroughly furnished unto all good works."

It is impossible for any human mind to exhaust one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision. As we contemplate the great things of God's Word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us, we behold a boundless, shoreless sea. Such study has vivifying power. The mind and heart acquire new strength, new life.

Food for the Soul.

This experience is the highest evidence of the divine authorship of the Bible. We receive God's Word as food for the soul, through the same evidence by which we receive bread as food for the body. Bread supplies the need of our nature; we know by experience that it produces blood, bone, and brain. Apply the same test to the Bible; when its principles have actually become the elements of character, what has been the result? what changes have been made in the life?—"Old things are passed away; behold, all things are become new." In its power, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan, have been transformed into the image of God. The change is itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We can not understand it; we can only believe, that, as declared by the Scriptures, it is "Christ in you, the hope of glory."

A knowledge of this mystery furnishes a key

to every other. It opens to the soul the treasures of the universe, the possibilities of infinite development.

And this development is gained through the constant unfolding to us of the character of God—the glory and mystery of the written Word. If it were possible for us to attain to a full understanding of God and His truth, there would be for us no further discovery of truth, no greater knowledge, no further development. God would cease to be supreme, and man would cease to advance. Thank God, it is not so. Since God is infinite, and in Him are all the treasures of wisdom, we may to all eternity be ever searching, ever learning, yet never exhaust the riches of His wisdom, His goodness, or His power.

THE TWO WAYS.

THE government of heaven is not arbitrary. Man was made an intelligent being, with the power of choice between good and evil. He was given the privilege of obedience to the eternal principles of righteousness, with eternal life, or of disobedience and death. This power of choice is given to every one, "Thus saith the Lord, Behold, I set before you the way of life, and the way of death." Jer. 21:8. "I have set before you this day life and good, and death and evil." Deut. 30:15.

The Way of Life.

"In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. "Righteousness keepeth him that is upright in the way." Prov. 13:6. "He is in the way of life that keepeth instruction." Prov. 10:17; 16:17. In these scriptures the fact is clearly stated that those who walk in the way of righteousness or right doing are traveling the way of life. And the apostle Paul says that "with the heart man believeth unto righteousness." Rom. 10:10. If we would travel the way of life, we must first believe the Gospel of Jesus Christ and accept Him as our Saviour. Without Christ we are doomed to death, for all have sinned, and "sin bringeth forth death." But Christ became our Substitute, and paid the death penalty of sin in our behalf. "Christ died for our sins according to the Scriptures." 1 Cor. 15:3. "Who His own self bare our sins in His body on the tree, that we, being dead to sins, should live unto righteousness." 1 Peter 2:24. And now, by accepting Him as our Saviour, we escape the penalty of sin and we are given life eternal. Christ says, "I am come that they might have life, and that they might have it more abundantly." "He that believeth on Me hath everlasting life." Christ gives eternal life to every one who accepts Him. There is no other way to obtain eternal life. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Now notice the results of following each way:

"Behold, I set before you this day a blessing and a curse; a *blessing*, if ye obey the commandments of the Lord; . . . and a *curse* if ye will not obey the commandments of the Lord." Deut. 11:26-28.

"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. 1:19, 20.

"Say ye to the righteous, that it shall be *well* with him; for they shall eat the fruit of their doings. Wo unto the wicked! it shall be *ill* with him; for the reward of his hands shall be given him." Isa. 3:10, 11.

"If they obey and serve Him, they shall spend their days in *prosperity*, and their years in *pleasures*. But if they obey not, they shall *perish* by the sword, and they shall *die* without knowledge." Job. 36:11, 12.

"He that believeth on the Son *hath everlasting life*; and he that believeth not the Son *shall not see life*; but the wrath of God abideth on him." John 3:36.

"The righteousness of the upright shall *deliver* them;" "but the wicked shall *fall* by his own wickedness." Prov. 11:5, 6.

"Righteousness tendeth to *life*;" but "he that pursueth evil pursueth it to his own *death*." Prov. 11:19.

In these scriptures it is clearly stated what results will follow from traveling one or the other of these two ways. Reader, carefully consider these results, and then choose the best way. Why not choose to walk in "the good way," which will secure for you a life of endless joy? As you consider the blessings that accrue from following the way of life, are you not convinced that "this is the way," and that wisdom says, "walk ye in it?" Isa. 30:21.

"Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you." Deut. 5:33; 8:6. "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul?" Deut. 10:12; Jer. 7:23.

May we incline our hearts unto Him, to walk in all His ways. J. L. SHULER.

FACT AND GOSPEL.

PAUL turns a historical fact into a historical Gospel by the common term or explanation which he appends to it—Jesus Christ died; a beautiful story, a touching martyrdom; but if that is all you have to say, it is no more a Gospel than any of the obituaries in tomorrow's newspapers will be. He died. Yes, and we are to take that fact apart from all theory; as they tell us nowadays we ought to do, as being the Gospel for the world? There is no power in it, and there never has been; and there never will be a quickening, elevating, cleansing, life-giving power in a so-called Gospel, however it may be adorned, which begins to falter and stutter when it goes on to say, "died for our sins."

There is only one way by which it is possible that Christ's death should be regarded as being for our sins, and that is, that it takes them away because He is the Lamb of God whose sacrifice expiates the sin of the world, and because He imparts His blood, the principle of His life, to all those who open their hearts to receive Him, and that thence it pulsates through their veins and cleanses them from all sin.

And so, dear friends, a Gospel without a Cross is a Gospel without power, and the one thing that the church needs is not a mere narrow, traditional repetition of old-fashioned formulas consecrated by antiquity, and made weak sometimes thereby, but a fresh, vital, ever-renewed apprehension of the eternal fact, —which is young through all the ages, and through all the ages is the fact on which the world's redemption is built,—Jesus Christ died for our sins, and rose again the Conqueror and the King.—*Alexander Maclaren.*

WITHIN every man's thought is a higher thought—within the character he exhibits to-day a higher character.—*Emerson.*

JACOB'S MYSTICAL LADDER.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." Gen. 28:12.

"And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." John 1:51.

IN his dream Jacob saw a ladder reaching from earth to heaven, and this mystic ladder constituted the means or channel of the angelic communication between heaven and earth. The angels of God ascended and descended upon it. The angels we knew, and that they are sent to earth and return to heaven we knew. But what the ladder was upon which they made their journey we knew not until Jesus revealed it unto us. He says that the angels of God ascend and descend "upon the Son of Man."



A most important truth is herein communicated unto us. It is that there is no channel of communication between earth and heaven, except through our Lord Jesus Christ. Elect angels come to earth on errands of judgment, comfort, instruction, love, and mercy; and return again, all under the direction of their great Commander, the Archangel, the head over all the angels—the Son of God.

So we see that the holy angels minister to Christ by going and coming according to His good pleasure. But we should remember for our admonition, comfort, and encouragement, that these same holy angels minister to saints on earth. While it is true that the mystic ladder reaches to heaven, and the God of Abraham stands at the *top* of it, lovingly interested in seeing His angels ascending and descending by the loving direction of His beloved Son whom He has made the *Mediator*, or connecting link between heaven and earth; it is also true that at the *bottom* of the ladder, on the earth, are the helpless but trusting saints. So, while it is true that these holy angels would not come to earth if Jesus did not *send* them, it is also true that they would not come to earth if His people did not *need* them. Hence, it is evident that the *cause* for the *existence* of the *ladder* is on earth as well as in heaven.

It is through this divinely-appointed instrumentality that God is with His people, and keeps them *in all places*. Gen. 28:15. How comforting to the believer is this great truth of the ministration of holy angels. How blessed the thought that these holy messengers are enabled to come to our aid through the kindness and love of God our Saviour; that they are lovingly subject to His behest; and that He loves us with an infinite love.

H. A. ST. JOHN.

"SPEAK YE UNTO THE ROCK."

AT Rephidim Moses was to *smite* the rock, now, he was but to *speak* to it. Num. 20:1-13. But Moses, for the first and only time in his life, added to, and changed the command of his God. Moses was the meekest man upon the face of the earth (Num. 12:3), but this once the people "provoked his spirit, so that he spake unadvisedly with his lips." Ps. 106:33.

True, he "took the rod from before the Lord, as He commanded him," but in the heat of his spirit, stirred to indignation that a second time the people should accuse both God and him so falsely, he said, "Hear now, ye rebels; must *we* fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice."

Was this sin? God counted it so; and for this sin Moses was not permitted to lead God's people into the promised land. God forbid that we should lower His standard of sin. Turning to 1 Cor. 10:11, we read: "Now all these things happened unto them for examples [margin, "types"]; and they are written for our admonition, upon whom the ends of the world are come." As we study God's dealings with them, we remember that they were types, and we ask, What lesson does it contain for us?

As "God is no respecter of persons" (Acts 10:34), and, as surely as Moses lost the earthly Canaan on account of disobedience, so surely disobedience on our part will cause us to lose the heavenly Canaan. The command was given to Moses, "Speak ye unto the rock," and his disobedience cost him his life.

God has given us a command equally plain and explicit. Here it is: "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; in it thou shalt not do any work." It is unchangeable. "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34.

Is this command condemning you? or does it witness your obedience? It will be kept in the new earth. Will you be there to keep it, or will your disobedience lose you the heavenly Canaan?

Remember Moses on Mount Pizgah, looking sorrowfully on a land that he was never to enter. Will his experience be yours? or will the judgment find you among the company that are keeping "the commandments of God, and the faith of Jesus." Rev. 14:12. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

L. D. SANTEE.

MANNERS are the shadows of virtues, the momentary display of those qualities which our fellow-creatures love and respect.—*Rev. Sydney Smith.*



STOP AND THINK.

My boy, when they ask you to drink,
Stop and think.
Just think of the danger ahead,
Of the hearts that in sorrow have bled
O'er hopes that were drowned in the bowl,
Filled with death for the body and soul.

When you hear a man asking for drink,
Stop and think.

The draught that he drinks will destroy
High hopes and ambitions, my boy;
And a man, who the leader might be,
Is a slave that no man's hand can free.

O, this terrible demon of drink!
Stop and think

Of the graves where the victims are laid,
Of the ruin and wo it has made,
Of the wives and the mothers who pray
For the curse to be taken away.

Yes, when you are tempted to drink,
Stop and think

Of the danger that lurks in the bowl,
The death that it brings to the soul,
The harvest of sin and of wo,
And spurn back the tempter with, "No."

—Eben E. Rexford.

THE CURSE OF INTEMPERANCE.

LOOK not thou upon the wine when it is
red, when it giveth his color in the cup,
when it moveth itself aright. At the last, it
biteth like a serpent, and stingeth like an
adder."

"Now you are going to give us a sermon on
intemperance, are you? I'm tired of listening
on that subject, its quite hackneyed. I guess
I'll step out."

Wait, young man, and you, young woman,
and you, old man, and old woman, too, if you
will. I am not in a mood for sermonizing to-
day. I am just going to tell you a story.

"Well," says John, "I'm glad of that. I
don't care to be preached at; I'm fully able to
take care of myself. But I should consider
it very rude to refuse to drink a glass of wine
offered me in the name of hospitality and kind-
ness."

But, young man, true courtesy never de-
mands the surrender either of self respect, or of
conscience. Listen:

A few weeks ago I was stopping at the home
of a very dear friend who was passing through
the deep waters of affliction. Other friends
came in for an afternoon visit, until quite a
number were present. After a while, those of
the party who had recently been deeply afflicted,
naturally grouped themselves into a pathetic
little circle, each one tearfully repeating the
last fond words of the dear departed, or telling
sadly, and with falling tears, of the grief and
loneliness of those whose hearts had been left
bleeding and torn by the grim messenger.

But there was one sad-eyed old lady who
only sat apart and wept in silence. The others
might repeat their tales of sorrow, and receive
the tear of sympathy, but she only pressed
her lips together the more tightly in a mute
and comfortless grief. The luxury of unre-

strained mourning which solaces itself with the
words of sympathy offered by those sharing a
common sorrow might not be hers; for hers
was no common sorrow.

At last I learned her trouble. A few short
months ago she had a boy, the darling of her
heart. "Ben was such a good boy," she
sobbed, as she confided to me her trouble, "so
kind-hearted and generous; everybody loved
him. But I wasn't careful enough about the
company he kept. He had but one fault, had
he, father?" she asked, turning to the sad-eyed
old man who shared her sorrow; "just one
fault; he learned to love strong drink. We
didn't find it out until the habit was pretty
firmly established, and then it seemed too late.
We used to talk with him and plead with him,
father and I, but he only declared there was
no danger, that he could break off when he
liked. Every time he went to town, I'd sit
at home and cry till he came back.

"At last one night they brought him home
to me—my poor boy, he had been murdered
in a drunken brawl. Think of it! the last
breath he drew was tainted by the vile stuff
which laid him low. O, don't you remember,
father," she continued, turning to the old man
again, "don't you remember the first prize
Bennie ever took at school, how proud we
felt?"

"Yes, and I remember the first pair of
pants you ever made him, mother," and the
gray-bearded lip quivered pathetically. "But
now he's gone. O, I warned him, I warned
him; I wanted him to stay at home with
mother and me the very night they killed him,
but he *would* go; he went with the red danger-
light flashing in his eyes; he did it presump-
tuously. The last breath he drew was the
tainted breath of a sot."

"O, don't, father!" protests the poor
mother. "Of course we warned him, you and
I, but we weren't half in earnest about it; and
we prayed, but we weren't half in earnest about
that, either. I see it now, when it's too late.
If I could only have him back, my poor boy!
I'd plead with the Almighty as I never did
before. O, I'd save him! I'd save him! but
it's too late—*too late now.*"

I felt that it was impossible for human lips
to comfort grief like this. But I said to my-
self, I will tell the story to others. And now
ask, What, *what* shall we do?

My heart goes out toward the young; for I
am persuaded that we who are older know but
little about the peculiar temptations which
beset the young man and woman who lives in
this hour of peril, when the devil is come down
with great power, knowing that he hath but a
short time. And I feel like praying: O pity-
ing Christ! lay the burden for souls upon *my*
heart, and help me to speak or write some-
thing which may touch the stony hearts of the
parents.

O, the fathers and mothers are not half in
earnest about the salvation of their sons and
daughters! They say, "Yes, it's too bad.
John is unconverted, and is forming a taste for
strong drink, and Julia is choosing the down-

ward road—too bad!" Then they sigh and
turn away.

Is this the way they would act if John and
Julia were in a burning building, or if they
were in a canoe above the rapids of Niagara?
Would the mother fold her hands and say,
"It's too bad!" Would the father turn care-
lessly away and say, "I can't help it! I never
could influence those children." Would they?
Would *you*? Ah, you would move heaven
and earth to save them from a natural death;
what are you doing to save them from *eternal*
death? In the name of the pitying Christ, I
ask you, *What?*

L. D. AVERY-STUTTLE.

THE END OF SELF-SERVING.

"Cause Unknown."

[One day last week, said a Chicago *Evening Post* of some
time ago, a bridge tender and two stalwart police officers
fished from the murky water of the river, the body of a
well-dressed, middle-aged man. The remains were con-
veyed to the morgue, were never identified, and went
finally to the potter's field or to the dissecting room of
some medical college. In the pocket of the coat found on
the corpse, was a stained and crumpled paper, upon
which the following was scrawled in lead pencil. What a
lesson it is of the purposeless life! What a picture of the
soul that lived for self! What an object-lesson of the
heart without Christ!]

I AM standing on the threshold of eternity at last,
As reckless of the future as I have been of the past.
I am void of all ambition, I am dead to every hope,
The coil of life is ended and I'm letting go the rope.

I have drifted down the stream of time, till weary,
sore, oppressed,
And I'm tired of the motion, and I simply want to
rest.

I have tasted all the pleasures that life can hold for
man;
I've scanned the whole world over till there's noth-
ing left to scan.

I have heard the finest music, I have read the rarest
books;
I have drunk the purest vintage, and tested all the
cooks.

I have run the scale of living and sounded every
tone,
So there's nothing left to live for, and I long to be
alone.

Alone and unmolested, where the vultures do not
rave,
And the only refuge left me is the placid, quiet
grave.

I am judge and jury mingled, and the verdict that I
give
Is, that minus friends and money, it is foolishness
to live.

In a day or two, my body will be found out in the
lake;
The coroner will get a fee, the printer get a "take."
The casual verdict, "Suicide from causes yet un-
known,"

And Golgotha draws another blank, a mound with-
out a stone.

To change the usual verdict, I will give the reason
now,
Before the rigid seal of death is stamped upon my
brow;

'Tis the old familiar story of passion, love, and
crime,
Repeated through the ages since Cleopatra's time—

A woman's lips, a woman's eyes, a siren all in all;
A modern Circe fit to cause the strongest man to fall;
A wedded life, some blissful years, and poverty
drops in

With care and doubt and liquor, from whisky down
to gin.

The story told by Tolstoi, in comparison with mine
Is moonlight unto sunlight, as water unto wine.
The jealous pangs I suffered, the hideous nights of
wo,

I pray no other *moria* may ever undergo.

But I've said enough, I fancy, to make the reasons plain—
Enough to show the causes of a shattered heart and brain.

What wonder, then, that life holds not a single thread to bind,
A wish or hope to live for, or an interest in mankind.

Already dead but breathing—a fact that I regret—
A man without desire, excepting to forget;
And, since there is denied me one, why should I linger here,
A dead leaf from the forest of a long-forgotten year.

So au revoir, old cronies, if there's a meeting place beyond,
I'll let you know in spirit, and I know you will respond.

I am going now old comrades, to heaven or to hell;
I'll let you know which shortly—farewell, a long farewell.

THE DEVIL'S KINDLING WOOD.

THIS is what Rev. C. M. Southgate, of Worcester, calls cigarets, and the term is none too strong. In one of his admirable sermons, entitled "A Plain Talk with the Boys," occurs this passage in regard to smoking:

Do you want to know where a boy usually begins to be fast? With a cigaret. It is the lad's first step in bravado, resistance of sober morality, and a bold step in disobedience. Just now take the matter on the scientific side. Tobacco blights a boy's finest powers, wit, muscle, conscience, will. Nations are legislating against it. Germany, with all her smoke, says, "No tobacco in the schools." It spoils their brains and makes them too small for soldiers. Knock at the door of the great military institutions of France; "No tobacco" is the response. Try West Point and Annapolis; "Drop that cigaret" is the word. Indeed, smoking boys are not likely to get as far as that. Major Houston of the marine corps, who is in charge of the Washington navy-yard barracks, says that one-fifth of all the boys examined are rejected for heart disease, of which ninety-nine cases in one hundred come from cigarets. His first question is: "Do you smoke?" "No, sir," is the invariable reply. But the record is stamped on the very body of the lad, and out he goes. Apply for a position in a bank. If you use tobacco, beer, cards, the bank has no use for you.

Business life demands fine brain, steady nerve, firm conscience. Watch the boys. See one sixteen years in age, twelve in size, twenty in sin, and he smokes, probably chews and drinks. Babes of seven or eight are at it. The vice increases. I could pile up statistics by the hour, testimony from the highest medical authority, of the misery preparing and already come. The use of cigarets increases enormously, but only increases the use of stronger tobacco. In August, 1889, 16,000,000 more cigars were made in this country than in the year before, and the firm that made this statement credits the increase to the cigaret, and the fault to careless parents.

Tobacco is murdering many a lad. Where they do not fairly kill, cigarets are the devil's kindling wood. They start a craving for stimulants that liquor is the quickest to meet. And why is it that "fancy" pictures go with them as prizes unless licentiousness comes next? But can't a man smoke and be good, be a Christian? I suppose so. But by the time tobacco has killed a few more generals like Grant, and a few more emperors like Frederick the Noble, and a few more business men and bright boys, a smart boy may get it through

his head that it doesn't pay. And not till the smart boys quit will the poor and the dull let it alone. The highest style of man does not smoke, will not submit to its slavery nor be responsible for the example.—*Congregationalist.*

CONTROLLING NATURE.

AMONG the interesting steps in modern progress has been the control and development of plant life. People now living can remember when the number of edible fruits and vegetables was far less than at present, and even those that could be grown were vastly inferior to what we now have. For example, our parents knew nothing of the tomato except as a curious ornament in the garden. Sweet corn was hardly better than the commonest field sorts. All oranges had seeds. Celery was little known and poor in quality. In the flower bed, the magnificent pansy has replaced the insignificant heartsease from which it was developed, and the sweet pea traces its origin to the common garden vegetable. The practical results are accomplished by men operating largely for the love of the work, like Luther Burbank in California, and Eckford in England, as well as by the great seed merchants, D. M. Ferry & Company, of Detroit, Mich., who are not only eternally vigilant to hold what ground has been gained, but have a corps of trained specialists backed by ample means to conduct new experiments. The results of their experience can be found in their 1906 Seed Annual which they will send free to all applicants.

NOAH'S ARK A PERFECT SAILING VESSEL.

A COPENHAGEN engineer has built a vessel as near as possible like Noah's ark, altho only about one-tenth its actual size. The descriptions in the Bible have been followed, and the outlines taken from the most ancient representation known of the ark, which is given on a coin of 300 B.C. Recently a trial trip was taken, and the ark, which is of 200 tons' burden, behaved splendidly. The vessel is declared by marine experts to be not only the simplest kind of vessel possible, but also a masterpiece of shipbuilding, upon which the latest developments of the craft could devise no improvement.—*Manhattan (Kan.) Republic, Aug. 3, 1905.*

TRIFLES FOR THE CURIOUS.

THE following sentence contains all the letters of the alphabet:

John P. Brady gave me a black walnut box of quite small size. Ezra 7: 21 contains all the letters of the alphabet except "j":

"And I, even I, Artaxerxes, the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of the God of heaven shall require of you, it be done speedily."

And the entire alphabet is in these lines, viz.:

God gives the grazing ox his meat,
He quickly hears the sheep's low cry,
But man, who tastes His finest wheat,
Should joy to lift His praises high.

—Anon.

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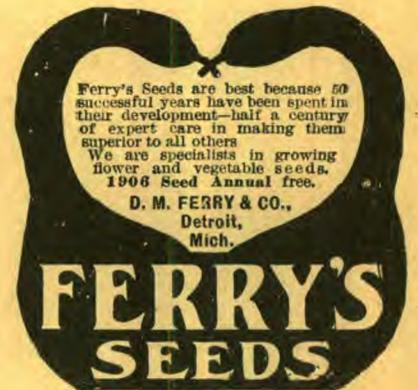
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WHAT OF THE DAY?

WHAT of the day, do you ask?
Then assuredly know
That the day which began weary ages ago
Speeds on to an issue sublime;
And the King whose glad coming draws hourly near,
Will, haply, when least you expect Him, appear,
And the blessed long-prayed-for Sabbatical year
Usher in, in the fulness of time.

Will you hasten the day?
Will you labor and pray?
Will you thrust in the sickle and reap while you may
The plenteous harvests that lie
Waiting still for your hand
In every land
And rip'ning 'neath every sky?

Will you gather the stones for this temple divine?
And the gems in the crown of His glory to shine
Brighter far than the sun?
And then, when He comes, bowing low at His feet,
With rapture unspeakable, hear Him repeat,
"Well done, thou good servant, well done."
—Anon.

A HURRICANE IN THE SOUTH SEAS.

THE Society Islands and Tuamotu Archipelago have recently been visited by a hurricane, the like of which has never been known here, as far as we have been able to ascertain. During the night of February 7th, and the day following, the wind did its work in the vicinity of the Society Islands. The mountains of Tahiti are high, and during the night the wind came from such a direction that it was shut off from the city of Papeete by the mountains, so it was quite calm and still here. The raging sea outside was driven in on the side of the island where there was no wind, and as the reef is low outside of Papeete, the sea soon began to rise. The most of the large business houses are along the waterfront. In the evening the sea was up in the road, and young people were riding along the street in canoes, and having considerable sport over it. But it kept rising higher and higher until eight o'clock the next morning, when the wind changed to a position where it struck Papeete. This seemed to drive the sea back, for it soon commenced to go down quite rapidly.

But in those few hours, the sea had wrought quite a change in the appearance of things along the beach. The waves had battered against the buildings and gradually broken the weaker and less substantial ones. Some were washed all to pieces, and many others were moved from their foundation, and more or less injured. The heavy stone buildings still remained, but their great doors had been broken open by the waves, and goods washed away or damaged. Thousands of dollars worth of goods were destroyed that night. After it was over, the road along the beach was impassable, being filled with the debris, and in some places the road itself is washed away.

Nothing was left of the office of the American Consulate but the flag-staff. The re-organized Mormon Church people were very unfortunate. I think that every house in their little colony was broken down, besides their church and

mission house. Many people were left homeless. Some remained in their homes as long as they could, and then fled, passing through water up to their necks, and others had to swim for their lives. Providentially, only two lives were lost in this place. These islands have been passing through some hard times since the fall in the price of vanilla and pearl shells some time ago, so the government is not in a condition to help its poor, as they might under other circumstances; but they took a part of them into government buildings, and did something toward supplying their wants.

Our church and mission house in Papeete are situated far enough from the sea so as not to be affected by this calamity. We felt very thankful for this, and believe the providence of God was in our locating where we did.

In other parts of Tahiti and the Leeward

earth be removed, and tho the mountains be carried into the midst of the sea; tho the waters thereof roar and be troubled, tho the mountains shake with the swelling thereof." We know that these things must come, but God is our refuge.

Tuamotu Islands.

The saddest part of this is the news that comes from the Tuamotu Islands, which are nearly all low and almost on a level with the sea. They were devastated by the wind and sea, and on one of the largest, ninety-five people were either drowned or killed. Many went into the Catholic church for safety; it being a stone building, they thought it would withstand the sea; but the wall was broken by the waves and fell in on them, crushing many to death. A man-of-war has twice visited these islands, and brought many of the people to Tahiti, as they lost their homes, clothes, and everything, and have nothing to live on there. All buildings and nearly all of the coconut trees are now gone, and the islands are nothing but dreary wastes of bare sand.

Four schooners, belonging to merchants and traders of Tahiti, are missing. One has just been heard from, two of the native sailors having arrived. They tell how the vessel went down, and they made a raft, and finally



A Scene in Papeete after the Storm. The large building in the background was moved from its foundation.

Islands, the wind did the most damage. Many houses were blown down, roofs were blown off, and trees were uprooted and broken off. I think what is felt the most in these parts is the loss of the food-bearing trees,—breadfruit, coconut, banana, etc. On Raiatea, one man lost sixty breadfruit trees, and another, thirty. Another man lost over two hundred coconut trees. The loss to our plantation at Avera was very small. Only about twelve of our coconut, and three breadfruit trees were blown down. The roofs of some of our out houses were blown off, but the larger buildings remained intact. Much fruit, both green and ripe, was blown from the orange, mango, lime, coconut, and breadfruit trees, and of course this is a little loss. But we all feel very thankful for the protecting care of God, and that it was no worse. Our people in general suffered the least. These words from the forty-sixth psalm seem to have been written for just such times as these: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, tho the

all were washed away but these two. One was a large vessel, and had quite a number of Europeans on board. Nothing has been heard from it, but at last they have discovered a piece of a vessel supposed to be a remnant of this one. A large English vessel was overtaken by the storm, and finally washed on the reef of one of the Tuamotu Islands, a complete wreck. Ten of their men were lost, and the rest have reached Tahiti by means of a small native boat.

We believe that this is one of the many signs given to show that we are living in the last days. It is a warning given in mercy to cause people to pause in their mad race after worldly gain and pleasures, and consider eternal things. Tho many will not heed the warning, I am glad to say that some have been led to think more seriously of their relation and duty to the Creator. B. J. CADY.

"A PURE heart is a fountain of health, but a hundred diseases spring from the poisoned fountain of a corrupt and polluted soul."

OUR EXPERIENCE MEETING

"Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

DEAR FRIENDS OF THE SIGNS: I was brought up by parents belonging to the Church of Christ; and supposing that they believed and taught all Christ's Word, I was contented with that teaching till I was twenty-five years old. In 1884 I was born anew. Like Naaman, I always wished for a mule's burden of earth from that heavenly spot where the light of divine glory filled my soul's as well as my natural vision. Altho the night was pitch dark, I could have seen a pin in the room. We had been attending a Methodist meeting which caused me to begin to search the Scriptures, and also to examine my own life. After two years I joined the M. E. Church, and for twelve years taught in her Sunday-schools.

During this time I had received a good measure of the Holy Spirit to guide me in the truth, learning the true and only connection with Christ from John 3, which puzzled Nicodemus the master of Israel; and began to realize the nearness of the end of time. In 1898 I heard of the Third Angel's Message, which forever convinced me that we had been following an apostate power instead of Holy Writ. Here I made a vow to follow the Lamb whithersoever He leads, and in accepting it, I found the voice from heaven in Rev. 18:1-4 to be in perfect harmony with John 3. So we do not need the arm of flesh to lean on, but only to walk in the light of God's word, guided by the blessed Spirit. I want to be one of that blessed hundred forty-four thousand, with this earnest desire, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Yours in the fellowship of the Spirit,
Cross, Neb. P. G. COX.

DEAR BRETHREN AND SISTERS: I am so glad that I, too, can have place in your good paper to tell of a Saviour's love. A few short years ago I accepted the Bible Sabbath with all its kindred truths. Not by the voice of man, but by the inward working of the Holy Spirit did I seek to know the Lord's will. And to-day I feel that I am standing upon that Rock which is Christ, and underneath me are the everlasting arms. O for the Christian's hope and faith that will not fail when the storms of life fall heavily upon us! The way grows brighter and brighter to me as I journey on, and my determination is to go on in the good way, holding up the standard of truth before a dying world till my work is done.

Yours in Christian love,
Cincinnati, N. Y. MARTHA J. GATES.

EDITOR SIGNS—*Dear Brother:* I saw an article on the use of tobacco (reply to inquiry, "Is It a Sin?"). I have been in the same boat myself, but when I decided to quit everything that was a hindrance, I found that my Saviour not only could, but *actually did*, save me from the habit, and now I have no desire for it. I realize that it is the working of His creative power that has done this for me. See Eph. 3:20. It seems to me that it is Satan's scheme to get us to question, Is it a sin? His plan in the Garden of Eden was to ask, Has God said? and then to follow up the vantage by pointing out the benefits they would receive by disobedience,—they would become as gods, knowing good and evil. The sum of the matter is, Christ will not dwell in a polluted house, and as we can do nothing without Him, Satan makes an easy conquest on something that is unquestionably sin.

Yours sincerely,
THOS. GROOME.

I HAVE kept the Sabbath for over two years. I was baptized last December, and I thank God that I have come into the light to keep His commandments. Glory to His name.

San Francisco. MRS. ANNA COOK.

DEAR BRETHREN AND SISTERS: I am very thankful I can testify for Christ and His dear love for me. Eight years ago last September I was buried with Him in baptism, and rose unspeakably happy, because I had obeyed His commandment. Ever since, I have walked in newness of life, and am always happy in Him. With His assisting grace, I will serve Him while I live. I read that if we confess Jesus before men, He will confess us before our Father in heaven. I can say that a continual flow of rich blessings from Jesus is with me, to comfort me on every side. Tho I have been an unprofitable servant, I claim the promises He left in His Word, and am ever ready to witness for Him. I deem it a blessed privilege to speak in His behalf. His Word is a lamp unto my feet and a light unto my path. What comfort and peace do I find in all His teachings!

I am isolated, as it were, yet I am not alone; for Jesus is always near to comfort me. He is my Rock and my Fortress, and ever sure Portion. In Him do I trust, and am ever looking to Him who is the Author and Finisher of my faith. I rejoice in the hope of His coming. MRS. O. G. PENSE.
Meeteetse, Wyo.

OUR WORK AND WORKERS.

AT Keene, Texas, March 28, six candidates were baptized by Brother C. Sorenson. Four of these were students of the academy.

THE headquarters of North Pacific Union Conference are at College Place, Wash. This is announced as a temporary arrangement.

SISTER BERTHA E. RUGG, of Campbell, Cal., desires to thank the parties who have been sending her papers for missionary work.

AT Ponsford, Minn., where Brethren Geo. L. Budd and E. M. Chapman have been laboring, ten persons have taken their stand for "the commandments of God, and the faith of Jesus."

A NEW building is being erected within sight of the SIGNS office, to be used as offices of the Pacific Union and California Conferences. Both the presidents are now residents of Mountain View.

THE brethren of Northern Illinois Conference have decided to change the name of Sheridan Industrial School to Fox River Academy. However, the industrial feature of the school will be continued and extended.

IN our home town, on the 2d inst., five young people were baptized by the editor of the SIGNS. They were all employees of the publishing house.

The baptistry of the Baptist church was kindly loaned for the occasion. Two other candidates were obliged to defer the ordinance till a future occasion.

THE new organ of the Northern Union Conference—Northern Union Reaper—is at hand, and presents a neat appearance. It contains 16 pages, size of our Pacific Union Recorder, and is devoted to reports of labor and intercommunication between the brethren of the Union Conference. Published weekly, at 337 E. Lake Street, Minneapolis, Minn. 50 cents a year.

FROM the Australian Signs of the Times we learn that the plant of the Echo Publishing Company has been moved to its new country home at Warburton, Victoria. We hope that the arduous task and heavy expense of moving a large publishing plant will be more than compensated by the freedom from city contraction and the growing evils of city association. We wish our sister institution much success and prosperity in her new situation, and a greatly extended influence.

THE loss sustained by Union College in particular, and the cause in general, by the death of Prof. August Kunze, mentioned last week, is partially shown in the statement that he was "a teacher of Hebrew, Greek, Latin, German, and English, and had a working knowledge of French and Spanish."

In addition to teaching in Battle Creek (Mich.) College, Keene (Texas) Academy, and Union College (College View, Neb.), he edited our German paper, and did much translating for several years. He was studying for the Baptist ministry when his attention was called to the Seventh-day Adventist faith, which he accepted after careful investigation. He began to labor as a teacher in Battle Creek in 1880, and had therefore spent twenty-five years in the service, laying down his work and his life at the age of 54 years and 8 months.

THE remainder of the printing plant of the old Review and Herald Publishing Company at Battle Creek, Mich., has been removed to Washington, D. C., which completes the absorption of that corporation by the new Review and Herald Publishing Association. Thus has been completed a very important, tho arduous, move. Nothing in the history of our work in the United States has given it more conspicuous notice, or a more uplifting and far-reaching influence. The headquarters, with the able corps of laborers in various lines, were providentially planted at the national capital at a time of urgent need. The church-and-state spirit of so-called National Reform had been having an unprecedented run of influence for several years, almost unopposed, until its votaries began to feel secure in making extreme demands of Congress for religious legislation. "While men slept," the seeds of religious-political domination were about to bear fruit. It was a time when strong advocates of religious liberty were needed to check, for a season, the fast-ripening harvest of religious tyranny; and, by a train of remarkable circumstances which few, if any, could understand as they occurred, the needed force of Christian patriots were prepared to occupy the field and champion the truth. Only through events that were deemed great calamities was this important move accomplished. "O, how great is Thy goodness, which Thou hast wrought for them that trust in Thee before the sons of men!" Ps. 31:19.

UPPER COLUMBIA CONFERENCE.

THE next annual session of the Upper Columbia Conference will be held in connection with the camp-meeting to be held at Milton, Oregon, May 17-27, 1906. A workers' meeting will precede this, commencing May 10. At the last annual session of the conference held at Spokane, Wash., Feb. 16-21, 1905, the following recommendation was passed:

Whereas, The Annual Conference is now held at a time unfavorable for the best representation and attendance of our people,
We recommend, (a) That the annual conference be held at such time and place as will favor the largest attendance of our people.

(b) That the business of the conference as far as possible be transacted during a workers' meeting to immediately precede a general camp-meeting.

(c) That the conference year remain the calendar year, and that the Auditing Committee meet soon after the close of the year and audit all accounts.

(d) That the incoming Conference Committee provide for holding at least one general camp-meeting this year, and as many local meetings as may be thought best.

T. L. COPELAND, Secretary. A. J. BREED, President.

HOMES IN THE SOUTH.

TO THOSE who think of finding a home in the South, we wish to speak a word of warning. Do not put much dependence in the word of Real Estate dealers, and do not purchase any land without either seeing it yourself or having some friend do so for you. Many are being badly swindled, hence this note of caution.

Those who contemplate locating in the middle South would do well to write to W. W. Williams, president of the Cumberland S. D. A. Conference, as he is well posted as to desirable locations and real values of lands.

E. H. REES, Secretary S. U. Conference.

EXCURSION TO THE GRAND CANYON.

ON April 25th the Santa Fe Railway will run a special excursion to the Grand Canyon of ARIZONA. Round trip rate of \$30.00 will be made and party will be personally conducted to the Canyon. Those who are desirous of seeing this great wonder should make their reservations early. Full information of F. W. Prince, City Ticket Agent, 649 Market Street, San Francisco, Cal.

THE LAW OF GOD.

IN these days of peril, when men and fiends are railing out their tirades of abuse, laboring to show the abolition of God's law, what would be more pleasing in His sight, than a beautiful copy of his law hanging on your wall.

Mounted on rollers, neatly printed on heavy enameled paper 18 x 25 inches, post-paid 20 cents. Unmounted, per dozen, 75 cents. One fourth proceeds to Cuba Mission field.

Address, D. P. Ziegler, Cest, Dallas Co., Mo.



WOMEN AND DRINKING.

IN discussing this subject the New York *Sun* says: It is true that of recent years the practise of drinking by women at public restaurants has much increased. Formerly it cast a reproach on women and raised a doubt of their respectability, but now if a woman orders a cocktail, whisky, champagne, or any other alcoholic beverage, it attracts no special attention in restaurants.

Now the New York *Sun* is a long way from a religious paper, nor is it a sensational paper. This is its plain editorial opinion. The New York *Christian Advocate*, in commenting upon these words, says: "This is certainly the case, and many of them are of the class of which fifteen years ago most of the members would not have thought of doing such a thing." The *Advocate* thinks it is possible to deduce too much from this conclusion, in thinking the world is not going to be converted after all, one of the inconsistent opinions to which the *Advocate* holds; and yet on the other hand it admits that it is easy to underestimate the conclusion. It tells us that "bridge whist parties" have much to do with the increase of it, that "young society women," imitating those who are older, find themselves incapable of resisting these evil ways. One coterie of such women includes fourteen, "all of whom drink wine freely, and only three reject stronger liquors." They are all members of the Episcopal and Presbyterian Churches except one, who is an ex-Methodist."

Such testimony as this certainly ought to stir the souls of the thoughtful, considerate men and women who have nothing higher in view than their country's good; not simply that the women of high grade and their imitators drink in this way, but that such drinking has become so common that it excites no remark, arouses little censure, and is taken as a matter of course.

A despatch from New York under date of February 28 states that at a recent luncheon in that city "twenty-four very young women drank thirty-six bottles of champagne, and fifteen of them smoked seven dozen cigarets." The authority for this statement is Rev. Madison C. Peters, of the Baptist Church. He further is recorded as saying, "The alarming increase of the drink habit among women of America, especially in New York, is one of the greatest perils, both to the home and to the public. It is a common sight in this city to see women, and often girls in their 'teens,' drink in public, and as frequently and as hard as the men, and often with men old enough to be their fathers."

A LICENSE ARGUMENT REFUTED.

THE pre-eminent pretext for maintaining saloons in towns is the revenue to be obtained from the licenses. The liquor dealers and their supporters always hold up before the people the menace of higher taxes if the saloons are abolished, and with many people this is a veritable scarecrow. They do not stop to consider the various ways in which the saloon curse costs more than it ever could make up in the mere matter of license money. But on this one point alone we have an official comparison of two small cities of about equal population—Riverside and Santa Barbara, Cal.

These cities are each accredited with about 11,000 inhabitants. Riverside has no saloons; Santa Barbara has twenty-five, from which the treasury received \$7,500 in 1904. Yet Santa Barbara with this amount of saloon revenue, has a city tax rate of \$1.30; while Riverside, with no saloon license money, has a city tax rate of only \$1.10. The city of Riverside has three more grocery stores, three more meat markets, and three more clothing stores than Santa

Barbara. The people of Riverside have \$78,000 more in the savings banks than those of Santa Barbara. In Riverside there are over four hundred more children in the public schools than in Santa Barbara; while Santa Barbara had 554 more arrests for crime in 1904 than Riverside.

People should never allow the license money delusion to lure them into harboring the saloon viper in their midst. It is not only a financial delusion, but it is a social and moral delusion the cost of which can never be estimated.

OPIUM IN THE PHILIPPINES TO BE PROHIBITED BY CONGRESS AFTER 1908.

[From the Associated Prohibition Press.]

WASHINGTON, March 16.—This week brings a favorable settlement of the opium tangle which so disturbed the people of the United States and the Philippine Islands nearly three years ago. The Philippine Commission has just passed a bill making the traffic in opium a government monopoly for two years, after which absolute prohibition of the importation and sale is to be the law, except for medicinal purposes. During the pending of the monopoly, the stuff is to be sold to licensed smokers only who have become habitués and who are disfranchised and disqualified from holding office during the time they hold such license. The law is almost precisely the law which the Japanese Government adopted for Formosa after the Japanese acquired that island from China.

Yielding to Public Sentiment.

Early in 1903, the Philippine Commission proposed, and was about to pass, a law providing for farming out the opium traffic so far as the sale to Chinamen was concerned. The bill was along the same lines as the notorious British policy in India which has been a scandal of half a century standing upon the British Government, the modifying of which was one of the proposals on which the new ministry has recently assumed power. The people of the Philippines revolted against the proposed infamy, the revolt being led by the Chinese themselves. The agitation against the proposed law was led by the Chinese Chamber of Commerce of Manila. The discussion became so warm that the Philippine Commission held up its bill and sent a committee to visit the opium countries and make a report. This committee reported adversely to the Commission's bill. Thereupon the Commission drafted a new bill embodying most of the recommendations of the committee, which has just become a law. After March 1, 1908, absolute prohibition of the importation and sale will prevail, except for legitimate purposes.

Extract of Secretary Taft's Letter to the President.

The following is the letter of Secretary Taft transmitting the report of the Committee to Congress:

Washington, D. C., March 9, 1906.

MY DEAR MR. PRESIDENT: I have the honor to enclose herewith, for transmission to Congress, the report of the committee appointed by the Philippine Commission to investigate the use of opium and the traffic therein, and the rules, ordinances, and laws regulating such use and traffic in Japan, Formosa, Shanghai, Hongkong, Saigon, Singapore, Burmah, Java, and the Philippine Islands.

The law in force in the Philippine Islands under the government of Spain made it unlawful for any Filipino to smoke, or use opium in any way. It permitted, however, a license to issue for the maintenance of opium-smoking resorts, to be patronized only by the Chinese, and police supervision was

exercised over their resorts, and any Filipino found there was arrested and punished. The owner of the resort was also punished for conniving at the Filipino's violation of the law.

Americans Annul Prohibition with Bad Results.

"It is generally thought that the law was fairly well enforced, and that the spread of the use of the drug among the Filipinos was much retarded by its enforcement. The right to sell opium for smoking and other purposes was farmed out in the various provinces to a wholesale dealer, who purchased the privilege at public auction. When the American troops entered Manila and took possession of the islands, the Spanish opium law was not continued in force.

"A duty was imposed on opium, and towns were enjoined to pass ordinances forbidding the establishment of opium dives. Such information as the commission could obtain indicated that the suspension of the Spanish law had led to an increase of the use of the drug among the Filipinos.

The Opium Commission.

"Early in 1903 there was introduced in the Philippine Commission for enactment into a law a bill following in some respects the Spanish law, especially in the main feature, that the sale of opium to Filipinos and its use by them was absolutely prohibited and made a penal offense. It abolished licensed opium-smoking resorts, and provided that no opium could be sold to any one to be smoked upon the premises. It contained the feature of farming out the right to sell opium to Chinese persons twenty-one years of age. The bill was advertised for three months, and when it came before the commission in open session it was discussed by members of the public with great vigor. It was very vigorously opposed by the clergymen of the city of Manila. Indeed, so strong was their opposition that it led the commission to table the bill and to appoint a committee, consisting of Major E. C. Carter, surgeon United States Army, chief sanitary officer of the Islands; Dr. Jose Albert, a prominent Filipino physician of Manila, and the Rt. Rev. Charles H. Brent, Episcopal Bishop of the Philippines, who were authorized to visit the various Oriental countries to investigate the measures taken by the different governments for the purpose of suppressing the use of opium. This committee made its report to the Philippine Commission in June, 1904. The report was not transmitted by the Philippine Commission to this department until last August."

There has since been passed by the Philippine Commission a law providing for the suppression of opium smoking, which penalizes the sale of opium to Filipinos or its use by them; secondly, it prohibits the sale of opium to any Chinaman unless he is an habitual user of the drug. License taxes are imposed on wholesale and retail dealers who are subject to close regulation and scrutiny. This law will cease to have effect in April, 1908, and at that time all importations of opium into the islands will cease, except for medicinal purposes, and the importation for that purpose will be made by the government only.

WESTERN "REFORM" IN CHINA.

SOME of the American journals are complimenting China on her effort at reform on the lines adopted in this country; namely, that of making crime legal and legitimate by licensing it. The particular reference is to a movement in Peking for "regulating" the opium dens. Opium, as is generally known, was forced upon China by Great Britain in order to make a market for English opium cultivated in India. The drug is now such a curse to the country as the liquor traffic is to the so-called "Christian" nations. And now Chinese prohibitionists have to fight the poppy and its consequences under more difficult conditions than they originally fought its introduction. But the government has imbibed the Western "reform" idea of "regulation" by license. The board of health has issued the following order:

"Opium-smoking is extremely harmful to the health and the shops where opium is smoked are the retreats of loafers. Such places should really be altogether prohibited, so that people might enjoy prosperity,

and dens of thieves would thus be done away with. But as opium-smoking has become such a habit, it can not be got rid of entirely and at once. The evil can only be removed gradually. There are in the outer city of Peking many opium shops, and it is evident that the smokers are increasing every day, which is very bad. This department has taken into consideration the matter, and arrangements have been made for those who will abandon the habit. In addition, the opium shops in the outer city have been divided into four classes and are to be taxed after certain regulations. They are to register themselves according to their classes and the number of lamps, for the payment of taxes, so that inspection can easily be effected. If any one dares to make a false declaration, or opens shop without a license, or refuses tax, the building will be confiscated and the owners strictly fined. All must respect this order and not disobey."

But as the licensing of the liquor traffic has given it such a political hold in this country that its domination is felt in every grade of public affairs, a like result can hardly fail to follow the licensing of the opium traffic in China. It is the placing such business on a level with respectable, legitimate enterprise that gives it prestige and opportunity to magnify its prerogative as a recognized business. And China will find such a result arising from its license scheme. As prohibition is the only measure that in any degree lessens the quantity of alcoholic beverages used in "civilized" or "Christian" communities, or reduces the degree of evil consequence of its use, so it must be with the opium curse.

But poor China can not abolish opium while she is unable to cope with the army and navy of Great Britain, unless a spirit of sacrifice comes over the mind of the great opium promoter and monopolist. And if the evil is to be licensed and legitimized by the Chinese state and municipal authorities, its political power will soon become so potent that it will be a strong ally of British commercialism. Prohibition will find an opposition in cultivated appetite and home politics far more difficult to overcome than even the commercial and military forces of any foreign power. It would be far better for China to stand for the principle of prohibition, altho success be for a time apparently out of sight, than to handicap her opposition to the opium evil by making it a legal traffic.

"THE NEW ARISTOCRACY."

Drinking among Women.

It is a well-known fact that the *elite* society of New York City, the "400," is the pole star to which all of the aspirants to social distinction in this country turn their eyes. That charmed circle they long to, or hope to, enter, sometime. The society women of New York are imitated, and their example is followed in morals as well as manners. Of a branch of this class Gertrude Atherton thus speaks in the current issue of the *Cosmopolitan*:

"The prevalence of gambling among rich women all over the world has been so much commented on that the subject is trite; but it is well to insist on the fact that the historic nervousness of American women of all classes is largely due to the constant use of alcohol in small doses. The wealthier women who have come to believe that they are above all laws, do not hesitate to order it any hour in the public restaurants. I took 'tea' with five of them one afternoon at the Waldorf, and those that did not order whisky revived themselves with absinthe. Then they abused every one whose name came up, composing as they chattered, and no doubt forgetting as quickly. But for a moment not a woman they assaulted had a grandmother above the grade of a washerwoman, or a rag of morals to save her from the divorce court."

In referring to the accredited novelists of New York society, all of whom have written "from the inside" she says that "not one of them seems to have found a single redeeming feature in the world in which they are, or were, a part. The characters lie, steal, blackmail, murder, commit adultery as a matter of course, gamble, drink, oppress, plot to ruin innocent reputations, throw compromising letters into waste-paper baskets, are frivolous, foolish, vain, and brutal; and, according to Mrs. Whar-

ton, are even destitute of the ordinary virtues of loyalty and friendship."

And this is the cynosure toward which the eyes of the ambitious-to-shine-in-society are turned. When the leaders in society, the aristocracy of plutocracy, become so corrupt, when the badge of entrance is the \$, when the greater part of those who possess wealth are ambitious of equality with the "highest circles," what can we expect of future generations? Read Isa. 59: 1-19.

HOTELS AND THE LIQUOR BUSINESS.

It is too commonly believed that a bar is an essential to a successful hotel. In referring to the experience of Pasadena, Cal., the *Los Angeles Express* says:

In attempting to resist the passage of the prohibition ordinance, the liquor dealers made much of the argument that the passage of such alleged, suicidal legislation would drive out hotels and ruin all business. There were few hotels to drive out, and but little more business to cripple in those days. Under the prohibition law the hotels have multiplied and their business has increased. The Hotel Green, the Hotel Maryland, and the Raymond, three of the largest and most magnificent hostleries in southern California, if not in the world, have all been built under a prohibition government, and these, as well as a half dozen more of almost equal importance, are making money for their owners. And this is not all. Plans are being drawn for another hotel, which is to be erected on South Grand Avenue during the summer. The bare buildings without any extras, will cost a quarter of a million dollars. While this building is going up, the management of the other local hotels will be spending nearly as much more in making their various hotels more attractive to the tourists who will be here next winter.

SMOKING AMONG WOMEN.

It was not an uncommon thing to find women in the Eastern and Middle states in our great-grandmothers' days who smoked. They were rarer in our grandmothers' days, and were considered in the community where the writer was reared, in the old "Empire State," somewhat below par. It was the "old ladies," and nearly always the unlettered and ignorant, who smoked. No respectable young woman did it, and if, perchance, she thought of doing it, she knew she would lose standing if she mentioned it. Such sentiments were, we believe, largely general in the North and East.

But a great change is taking place. European customs are possessing society more and more. Says the *New York World*:

On the continent it is a common sight to see women smoking in the cafés and other public places. No up-to-date American novelist would think for a moment of admitting to his exclusive pages a Russian or Spanish beauty who did not puff at a cigaret over her card-table. The moral American audience is apt to gasp for breath if an actress adds piquancy to a scene of flirtation by nonchalantly trying to blow rings in the air. It feels that she has had only due punishment if she comes near choking in the attempt.

It is getting to be quite a common thing, we are told, in woman's clubs. And in England one of the main railway lines between London and Liverpool has "installed a smoking car for ladies." It seems almost incredible, yet it is evidently so.

Now we suppose that tobacco-using is no worse in women than in men. It is bad enough in either; but it seems worse in the sex of finer fiber. It coarsens, and cheapens, and sensualizes; it tends to strong drink and lower, baser vices. It is a mighty help on toward the *demi monde* and lower. When women yield to degrading or debasing practises, they are much more likely to go lower, and that more rapidly than men. "Wo worth the day!"

The fury of the mob was vividly illustrated at Springfield, Mo., on April 14. Two negroes had been accused of assaulting a white girl, and had been placed in jail to await trial. A mob estimated at 5,000, after hooting at and insulting the sheriff and assaulting the jailer, literally demolished the jail, took the accused men out and hanged them to an electric light tower in the center of the public square, building a fire under their victims while they dangled from the ropes. Besides wrecking the jail, the mob attacked the sheriff's house, demolished the

furniture, and rendered the sheriff's wife unconscious by threats and violence; and all this without giving the accused an opportunity to prove their innocence, or the state an opportunity to prove them guilty.

The volcano of Mount Vesuvius is now thought to have spent its force, tho the eruption still continues, and ashes continue to fall over a very wide area. It is estimated that 2,000 persons have lost their lives as a result of this catastrophe. While more persons lost their lives in the eruption of 79 and 1631, it is believed that neither of these exceeded this in intensity and the amount of material thrown out upon the surrounding country. Some of the villages nearest the volcano have been practically buried. The railway up the mountain has been destroyed; railway tracks and tram tracks in the vicinity have been buried under several feet of sand and ashes, and 50,000 persons have been rendered homeless. The property loss is placed at \$20,000,000.

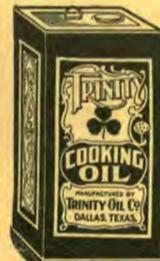
A religious war is now going on in certain districts of Russian Poland between the Catholics and a sect known as the Mariavits (formerly Catholics). Numerous encounters have taken place between the two bodies, in which several lives have been lost and many on both sides have been injured.

Another great earthquake is reported from the island of Formosa, in which upwards of 1,000 persons are said to have lost their lives. The financial loss due to the Formosan earthquake of last month is now placed at \$45,000,000.

M. Sleptzoff, governor of the province of Tver, Russia, was blown to pieces by a bomb while passing along the street of the capital of that province. The assassin was arrested.

Famine is rampant in the Russian provinces of Riazan, Kazan, Simbirsk, and Tula, and hunger typhus has broken out among the peasantry.

An explosion occurred on the United States battleship Kearsarge, on April 13, killing seven officers and men, and injuring fourteen.



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THE NORTHWESTERN LINE RUSSIA-JAPAN ATLAS.

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

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An Adventist girl or woman to do kitchen and dining-room work in family where several County patients are kept; also to assist with family washing. Good home. For wages and further information, address at once,

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MOUNTAIN VIEW, CAL., APRIL 25, 1906.

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

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Our next issue's Home department will be for the benefit of the mothers.

The Belgian Senate, by a vote of 50 to 21, has finally agreed to the resolution of the House prohibiting the manufacture, transportation, and sale of absinthe. As it was supported by the government, it will, of course, receive royal assent. The temperance organ, *Le Bien Social*, an outspoken prohibition organ, has already begun agitating for further legislation to curtail the traffic.

The Dowie Movement is nearing its end as we predicted. So will end all work built around men. Priests asked John the Baptist, "Art thou that prophet?" "Art thou Elijah?" And in both instances John answered in the negative. John was content to be only a voice crying in the wilderness. But Alexander Dowie came declaring himself to be Elijah, and, with his conglomerate system of Mormonism, Catholicism, Dowieism, Adventism, and faith-healing, attempting to reform the world by his self-exaltation. Men worshiped him. The idol has fallen. How many will learn the lesson?

The Great Burning Gas Well, near Caney, Kansas, of which Mr. Ketring wrote us so interestingly in last week's issue, has been confined, and the fire extinguished. After repeated effort a great steel hood, weighing over thirty-six tons, was made. This hood had a pipe twelve inches at the top with a valve in it which could be closed. From the side of the hood ran another twelve-inch pipe 300 feet long. When

the hood was dropped over the well, the gas and air soon burned out within the hood and carried the flame above it; then the valve was gradually closed, and the gas forced through the other pipe beyond the reach of fire. Soon shovellers covered the bottom of the hood and the mighty giant was chained. It reached a height of 280 feet, and its hourly consumption is estimated at 75,000,000 cubic feet. During the five weeks of its burning the temperature within a radius of a mile of the well was changed to almost summer. Vegetation grew, trees budded and bloomed, birds built their nests, and butterflies came forth as in the Spring. It was a good illustration of the pent-up force of nature in the old earth.

JAPAN FAMINE FUND.

Previously reported	\$32.47
Additional to April 6.	
Milton K. Dymot	.50
Mrs. F. O. Oakes	1.30
Theodore Lohf	5.00
A friend in Colorado per G. W. A.	100.00
Jessie and Harry Smith	.35
M. I. Steele	1.00
W. S. Saunders	5.00
A. B. Saunders	5.00
Estella E. Newsom	2.00
J. H. Eastman	2.00
Sister in Tonopah	3.00
E. Q. Rich	5.00
Chas. Beater	1.50
S. H. Taylor	5.00
Carrie Martin	.50
"One of God's children"	5.00
S. R. Snider	1.00
Wm. Gillingham	1.00
Mrs. V. E. Kinney	.50
L. E. Colson	1.00
Stephen Norton	2.00
Mrs. E. J. Johnson	3.50
Jas. L. Pauley	2.50
Veda Fero Carnahan	.75
J. Gardner	2.00
Nina L. Reid	1.00
Mrs. C. L. Pease	1.00
"Ballard"	5.00
April 8	
Allie Guthrie	1.00
James Vile	20.00
G. W. Caldwell	.50
Alice Tuple	.50
James and A. B. Turner	30.00
April 9	
Friend—Bakersfield	.65
G. A. Slade	1.00
Henry Obeymeyer	1.00
W. J. Goodwin	.50
April 10	
Mrs. B. Berglund	13.35
Jas. Swisher	2.00
April 11	
Mrs. C. A. Tiffany	1.00
Mrs. F. M. Hand	10.00
W. H. Zeidler	2.00
April 12	
O. F. Bowen	5.00
Mrs. Emma Emmons	5.00
Mrs. E. A. Green	5.00
E. P. Shaffer	1.00
April 13	
C. F. and Mrs. A. C. Clawges	6.00
Savior Longrell	1.00
M. C. Morgan	5.00
Mike J. Alkire	1.00
April 15	
Minnesota Tract Soc'y.	27.65
Mrs. S. F. Sinclair	5.00
A Friend—Texas	.50
J. I. Boach	1.00
Isaac Sultz	5.00
Mrs. M. M. Cofield	1.00
H. B. Peterson	1.00
John Boer	1.00
Total	350.02
A gold ring, as yet unvalued.	
The name of T. G. Cady in our last should have been T. G. Cody.	

When Abraham met Melchizedek, after recovering the goods of the people of Sodom from their enemies, he gave to the Lord's priest "tithes of all." It is worthy of note that Abraham didn't first lay aside his personal expenses of the campaign before tithing the proceeds. He first paid the tithe, gave to the Lord His portion "of all," and then disposed of the remainder as he deemed just to all concerned. This is a good example in reckoning tithes due, inasmuch as it is one of the things that were "written for our learning." Rom. 15:4.

The "mystery of godliness" is this: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. The result to the sinner is faith in Christ, and the writing of God's law in the heart, according to the new covenant. There is no compulsion about the

"mystery of godliness;" it is a marvel of religious liberty. On the other hand, the "mystery of iniquity" consists in the enforcement of religion and the observance of religious institutions by the power of human law. It is a scheme of the adversary of the Gospel by which zealous men are so blinded as to be led into palming off a base counterfeit for Scripture doctrine. Its fruit is spiritual Babylon, and its most striking demonstration was the Dark Ages. Its latest phase is in the modern efforts for religious legislation known as National Reform, Inter-church Federation, etc.

Question Corner.

(Continued from page 5.)

and distinct what things are good for His children and what are not. The class against which the apostle warns us would make their rules and regulations the standard of conduct, and God has left His children free to walk in the liberty of His great, boundless Word.

1811.—The Gospel of the Kingdom.

1. Has the ordinary preaching of the present day any resemblance to the preaching of the Gospel of the kingdom as predicted by our Saviour in Matt. 24:14? (2) How far do you understand this Gospel of the kingdom has been preached? (3) As Christians, what may we next expect in view of that message?

1. Much of the preaching of the present day has no relation to the Gospel at all. It is based on higher criticism and traditions of men. Much of the preaching also is real Gospel preaching without specific reference to the coming kingdom; yet much of this true preaching rings out with the truth that Christ will come, and that the Gospel is to prepare men for that coming.

2. We do not know how far the Gospel of the kingdom has been preached. In the message of 1840 to 1844, it is said that the message of Christ's coming was preached in every mission station on the face of the globe. There are many missionaries preaching it now, and it could be preached in a very short time if hearts were alive to its meaning.

3. When that time has come that the Gospel of the kingdom of the Lord Jesus Christ is proclaimed to all nations as a witness, then cometh the end.

1812.—Prerogatives of Religious Bodies.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. On this ground why should a Unitarian representative of that church or denomination have been denied joining with other representatives at the Federation of Churches at New York? Is not the Unitarian Church a Protestant church and entitled to its beliefs, seeing that all men do not, and can not, believe alike?" F. F. F.

Every human society has a perfect right to shut from its deliberations and fellowship whomsoever it will, if the civil rights of those so shut out are not infringed upon. This is also true of any number of such societies which may form an alliance. The Church Federation was such an alliance, and Unitarians were excluded on the ground that they were unevangelical. Jesus Christ to them is only a man, not a divine-human Saviour. The Constitution has no bearing on the subject whatsoever. Doubtless the Federation was inconsistent because there are many in the other churches who hold to Unitarian ideas; yet they have the right to exclude Unitarians.

1813.—Adam and Repentance.

Does the Bible teach that the first man Adam, for his disobedience, was repentant, and that he was faithful and obedient to the commands of God to his life's end?

The Bible says nothing directly upon this point. It has been inferred that he was repentant.

1814.—Proper Precautions.

Does it show a lack of faith for Adventists or Christians to build storm caves? M. T. C.

It is not a lack of faith to do anything that common prudence deems advisable unless absolute duty calls us from it. It is no more lack of faith, so far as we can see, to build a storm house or cave, than to build any house, or to carry an umbrella, or to wear an overcoat or storm shoes.

1815.—Carcass and Eagles.

Matt. 24:28. What is the carcass and who are the eagles? A. V. M.

The carcass is the incorrigibly wicked; the eagles, or vultures, are the plagues or judgments of God that seize those unrepentant when probation closes. Compare with Luke 17:26-37.

Supplement to Signs of the Times

Vol. 32.

Mountain View, Cal., April 25, 1906.

No. 17.

WRECK AND RUIN.

PACIFIC PRESS BADLY SHAKEN.

Damage from \$10,000 to \$20,000.

THE friends of the SIGNS OF THE TIMES will be made sad to hear of the awful calamity which has come to us. At 5:15 A. M., April 18, occurred one of the severest earthquakes which the Golden State has ever known, far surpassing those in the sixties. We have heard of no worse in its history.

At this writing no news can be obtained from San Francisco, forty miles to the north. All rumors are afloat from a harmless shake to the metropolis of the West to utter ruin. In suspense we wait for news.

San Jose, a city of 30,000 inhabitants, eleven miles to the south, is in ruins. The annex to Hotel Vendome is a mass of debris, and several persons are reported killed. St. James Hotel is a wreck, and two are reported dead. Agnews, insane asylum near San Jose, is said to be a mass of brick and mortar, with 100 killed.

One block is burning in San Jose and no water to quench the fire.

Brick buildings in Mountain View are utterly shaken to pieces. The largest store in town, the post-office, and an adjoining new building, in process of construction, brick-veneered, is a shapeless mass of ruins. Mr. Allen's furniture store is flat on the ground. Olympic Hall building is a ruin.

The town water works, with a tower of about 100 feet, surmounted by two water tanks of 20,000 gallons capacity each, is in kindling wood. No lives were lost in the town.

News from Stanford University is to the effect that all buildings are hopelessly shattered, save the museum, and that is greatly damaged.

Both ends of the Pacific Press building are but

left standing will be more than lost in time and labor.

For this we are grateful to God, who hath His way in the earthquake as in the storm, that no lives are lost; no one is injured.



East End of Office, Looking into Type-room and Foundry.

Damage to our machinery is very light, all told amounting to perhaps \$1,500. A water tower, belonging to the Pacific Press in another lot, is so damaged that it will have to be torn down.

LATER DETAILS.

SAN FRANCISCO, April 18, Near Midnight.—Latest news from the city describes it as a great charnel-house. One gentleman who left there near midnight informs us that the death roll runs into the thousands. The city south of Market Street is on fire as far north as Tenth Street and is still burning. The Palace Hotel is ruined. The great Call building was badly broken with the first shock; it since caught fire and has been dynamited.

Great lodging-houses of brick shut their tens and scores and hundreds in like rats in a trap, where they perished.

The great stores, banks, and commercial buildings are heaps of debris. Some streets seem to be literally blotted out and unrecognizable. There were some buildings which sunk, others rose. Great steel girders were broken like pipe stems.

San Francisco practically ruined.

Oakland suffered but little comparatively. Only five deaths are reported.

Napa Valley towns are greatly damaged.

Los Angeles is reported a light sufferer.

Santa Cruz is said to be in the same condition as San Jose, greatly wrecked. Several were drowned along the beach.

Professor Burkhalter, director of Chabot Observatory, Oakland, reports the violence of this earthquake 9 in a scale of 10, and calls it a very great earthquake. Its duration was 28 seconds. And all this loss of property and life was caused in less than one-half minute by the perverted forces of nature, forces which God designed should be for eternal good.



West End of Office, Upper Story Looking into Chapel.

piles of brick, cracked and ruined walls, and general wreck. Many of the walls still stand, but are so broken that they will have to be torn down to the very foundation. To all appearances it is worse than rebuilding. All that will be gained in what is

Can You Help Us?

One more word to our friends who may be out of this calamity belt. Most of our employees here who have houses have suffered more or less, but we feel that our loss is nothing to the loss to our

Earthquake Special

As the journal having the largest circulation in the East of any journal published on the Pacific Coast, we feel that in view of the fact that many of our subscribers and friends in the East have relatives and friends in the West, it is our duty to take this time to present in a special number some of the awful calamities that have here occurred.



Pacific Press Folding-room as Exposed by the Earthquake.

We know that there are thousands upon thousands of families in the East who have relatives and friends in San Francisco, in Oakland, in the beautiful Santa Clara Valley, in Santa Rosa, and in others of the afflicted cities and towns of the Pacific Coast.

We believe that to all these the fullest and most accurate information ought to come from those on the ground.

Our Own Losses

The SIGNS OF THE TIMES is in the center of the earthquake territory. It, too, felt the terrible seismic shock. Its splendid building to which only a few months ago the last finishing touches had been given, is almost wholly ruined.

The spectacle which greeted the eyes of the nearly one hundred employees, as they came to it next morning, was one of sadness and desolation. To a great extent both ends of the building were piles of brick and mortar. But grateful were we to a kind Providence that our machinery is almost wholly left intact.

While our linotypes were put out of commission, our type was very little disturbed. Only a small quantity was pried. Our presses are in good running condition; and we know of no better way to use them than to tell our friends (and this scarcely includes less than all the great East), of the awful calamity that has devastated one of the fairest portions of the entire country.

We shall tell you in this number of the condition of San Francisco, as it was and as it is; of the great Stanford University before and after the earthquake; how the great seismic throb affected the large city of Oakland; also Santa Rosa, one of the fairest towns in California; of how San Jose, Sebastapol, Healdsburg, and other towns were shattered by the shock.

We shall endeavor to tell you what these things mean

in the light of sober, common sense, and of the warning duties which God has presented in His Word.

As to the material damages, we shall endeavor to give a plain, unvarnished tale, just as far as we can obtain accurate report.

We are sending our representatives to different towns and cities of the afflicted districts, so as to give them the very best opportunities for presenting accurate reports of the great calamity.

San Francisco Doomed

Since the first page of this number was in print, we have learned from the fire chief of San Francisco that the whole city is doomed; that there seems to be no prospect whatever of saving the buildings that are left.

The magnitude of the calamity is such that no pen can describe it, and those who are witnessing it on every side, as a general thing are so dazed that it is impossible for them to fully appreciate the greatness of the loss in life and property; for while the dead number thousands, all-told, on the Coast, no one knows the broken constitutions, the foundation of premature disease and decay which have been laid in the awful experiences through which the people have passed.



Looking West from the Interior of the Chapel.

Thousands upon thousands are homeless and sleeping out-of-doors without even blankets to cover them; and yet, on the other hand we are grateful to see the many kindnesses on the part of those who have not suffered, as well as those who have to a certain extent. Nearly all are doing all in their power to meet the needs, altho any help which the Coast can furnish will be utterly inadequate.

The date of this

Earthquake Special

will be May 1. Any of our friends in the East who may wish large quantities would better order them direct from the office of publication.

This number will cost us much more than the regular issue. The price will be as follows: Less than 1000 copies to one name and address 3 cents per copy; all over 1000 copies to one name and address 2 1/2 cents per copy.