

# Signs of the Times

## JOY AND PEACE IN AFFLICTION.

Sometimes a light surprises  
The Christian while he sings:  
It is the Lord who rises  
With healing in His wings.  
When comforts are declining,  
He grants the soul again  
A season of clear shining,  
To cheer it after rain.

In holy contemplation,  
We sweetly then pursue  
The theme of God's salvation,  
And find it ever new.  
Set free from present sorrow,  
We cheerfully can say,  
E'en let unknown to-morrow  
Bring with it what it may.

It can bring with it nothing  
But He will bear us through;  
Who gives the lilies clothing,  
Will clothe His people, too:  
Beneath the spreading heavens,  
No creature but is fed;  
And He who feeds the ravens  
Will give His children bread.

Tho vine nor fig-tree neither  
Their wonted fruit should bear,  
Tho all the field should wither,  
Nor flocks, nor herds be there;  
Yet God the same abiding,  
His praise shall tune my voice;  
For while, in Him confiding,  
I can not but rejoice.

—*William Cowper.*





# SIGNS OF THE TIMES

PUBLISHED WEEKLY

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A. O. TAIT, - - - CIRCULATION MANAGER.

## Terms of Subscription.

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Six Months, 75 cts. Three Months, 40 cts.  
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## HAVE YOU A COPY OF THE "SIGNS OF THE TIMES" BOOKLET?

It contains help for every individual or society desiring to engage in systematic missionary work. One of our readers, whose opportunities for missionary work are limited, is following one plan outlined in this booklet. She has been mailing one copy of the SIGNS regularly to a friend in Canada. She has recently received a letter from this friend telling her how much she enjoys reading the SIGNS, and how she passes it on to her neighbors, it thus going the rounds, bringing a blessing to each home in her neighborhood. This is only one example of what can be accomplished by small efforts being carried on continuously. You will receive suggestions and encouragement for your work from this booklet.

Note the cover page, with contents given below.

### SIGNS OF THE TIMES BOOKLET. CONTENTS.

1. What the "Signs" Has Accomplished.
  - (a) Number of its Converts in One Conference.
  - (b) Five Noteworthy Examples.
2. Club Rates for Churches.
 

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  - (a) Single New Subscriptions.
  - (b) To Foreign Countries.
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  - (d) In Clubs.
  - (e) To Agents.
4. Who are Agents?
5. How to Organize and Pay for a Church Club.
6. How to Use the "Signs."

This booklet is filled with encouraging items and valuable suggestions.

Your State Tract Society will be glad to send you a copy free; or address SIGNS OF THE TIMES, Mountain View, Cal.

Copies will be sent free on request. Order from your State Tract Society, or address the SIGNS OF THE TIMES, Mountain View, Cal.

### INFLUENCE OF THE "SIGNS OF THE TIMES."

The following good letter comes from a man and wife who are engaged in Christian work in Canada. Note their appreciation of the SIGNS OF THE TIMES.

"Dear Christian Friends: We deeply sympathize with you in this terrible calamity which has befallen you, and earnestly pray for your future success. Please accept our small offering, \$1.00. I might add we are very much interested, and also blessed in reading your valuable paper, the SIGNS OF THE TIMES, and are surprised it did not come to our notice sooner. The first copy brought to us was the San Francisco earthquake number of April, 1906. God bless you."

You, dear reader, may know of a home where the SIGNS OF THE TIMES would receive the same hearty welcome.

You are interested in circulating in these evil days a periodical which brings a blessing to homes. Request your tract society to send you a copy of the SIGNS OF THE TIMES booklet.

It is free, and will be of special encouragement and assistance to you.

# An After-the-Fire Story,

By the Book Department Manager



WHEN the five o'clock bell rang Friday evening, July 20, our pressroom boys were finishing a twenty thousand edition of "Heralds of the Morning." The plates for the last form were still on the press.

Five thousand copies more in process of binding were on the gathering boards and around the bindery sewing machines.

Fifty full morocco prospectuses were being finished for delivery the following Monday to as many anxious agents whose old cloth prospectuses were badly worn.

Two hundred eleven copies of the complete book, new edition, had been delivered to the shipping room that afternoon, and had been forwarded to our Kansas City house, with the exception of a sample copy which had been sent to the writer's home.

In the field there were more than one hundred agents successfully soliciting orders.

### AND THAT NIGHT THE FIRE CAME.

The most of the following night was spent in counsel by the board of directors, foreman, and others.

Before the flames had died down one of our most experienced men was on a fast train bound for the East, with the sample copy of "Heralds of the Morning," and with orders to secure the publication of a large edition at the earliest possible moment.

As the plates and engravings were all gone, this was no light task.

So successful was he in his mission that within ten days after the fire a ten thousand edition of the book had been contracted for with a large Kansas City firm, and typesetting machines and photo-engravers began work.

And here came a strange experience. Our agents, many of them had poor prospectuses, some of them torn, others nearly worn out. They pasted in loose leaves, sewed in sheets of writing paper for additional names, and some ceased putting names in their prospectuses at all, but they all kept at work.

Girls without previous experience took orders for \$50, \$60, \$68.50, and then some one jumped to \$100, \$150, and some experienced workers up to \$240, \$255, and finally one man took orders for \$280 worth of this book in a single week.

Remember, this was done with old prospectuses, and at a time when the securing of books was somewhat questionable.

It proves beyond a doubt that "Heralds of the Morning" is a book with a mission; that its mission is one in which the people of the world are interested.

When, after various delays, books began to be delivered, orders had piled up so that almost four thousand copies—about four tons—had to be sent by express, at mail rates.

One agent in an almost inaccessible portion of California had to have nearly 100 books sent to him by mail. Imagine the surprise of the mail carrier, who usually carries three or four pounds of mail, to receive a consignment to one party of 200 pounds! But orders had been taken and books must be delivered, even the Uncle Sam's letter carriers had to be pressed into service.

It was soon found that the three hundred copies being delivered by our Kansas City binders each day were not sufficient, hence the following telegram was sent to our Kansas City representative:

"Try St. Louis binders for 'Heralds' and 'Controversy.' Try make forfeiture contract."

In a few hours back flashed this message: "Binding material all here. Kansas City firm signs penalty contract to-day. Letter."

When letter came it contained copy of a contract calling for a heavy forfeiture for every day in which at least 500 copies of "Heralds of the Morning" were not delivered.

Because of this increased output and the return of many students to college, we can now assure those who may have hesitated to sell "Heralds of the Morning," fearing they could not secure books, that they will be supplied promptly.

A limited number of new prospectuses are ready, and will be sent post-paid for 50 cents each to those who have arranged for territory with their state tract society or state agent. There is yet ample time for a rousing holiday delivery! Who will take advantage of it?

# 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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For Terms, See Page 2

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For further information see page 2.

MILTON C. WILCOX, - - - - - EDITOR  
W. N. GLENN, - - - - - ASSOCIATE EDITORS  
A. O. TAIT,

## "GET THEE UP ON A HIGH MOUNTAIN."

THE above is the call of God to the one who aspired to tell good tidings to Zion. "O thou that tellest good tidings to Zion, get thee up on a high mountain." Isa. 40:9. No narrow view would God give His servants. No narrow message would He have them bear to others.

Moriah. There Abraham obtained clearer, grander, broader views of God's love, sacrifice, and care.

—o—  
WHEN God would speak His holy law to all the world through Israel, He came down upon rugged Sinai, amid the wilds of earth claimed by no nation, that all nations might have a portion in Israel's God. Once and twice He called Moses up into that Mount, where each time he was shut in with God for forty days and nights. Up Mount Nebo to the very top of Pisgah climbed "the man of God" to take clear,

NATURALLY in all lands the mountain becomes a symbol of strength and power; and if men know not the God who "by His strength setteth fast the mountains," they deify and worship the mountain itself. Therefore the "high places" among the heathen. Therefore the high places among Israel before the temple was built on Mount Moriah. The mountain was the strongest, greatest, holiest, most prolific in its abundant springs of life-giving waters, offering more secluded places for the hunted exile. The very term came to be a symbol of God's great salvation. The psalmist calls to his soul,



Fujiyama, or Fuji-no-Yama, or Fuji -San, the Sacred Mountain of Japan.

This is the highest mountain of the "Sunrise Kingdom," 12,365 feet. It is sixty miles west from Tokyo, and visible from fourteen provinces, and from far out to sea. Tradition says that it rose from the plain in B. C. 285 in a single night. It is a volcano, and has a crater 500 feet deep. Its last recorded eruption lasted from Nov. 24, 1707 to Jan. 22, 1708. A peak on its south side, 9,400 feet high, was then thrown up. This, to them, sacred mountain is annually visited by thousands of pilgrims, and numerous shrines and temples abound. The mountain is celebrated by Japanese poetry and legend.

It must be a large mind to apprehend the thought of God; for His "commandments are exceeding broad." It needs larger view than the plains afford. It needs clearer air than the fog-filled valleys know. The mountain brings breadth of vision and clear, unclouded outline.

—o—  
THE mountains have always been associated with the work of God. In the very beginning Eden was planted on the highest elevation of the new-made earth; for from thence to all its parts flowed the fourfold stream, bearing everywhere the floods of life-giving water. When God, to test His servant's faith, told Abraham to offer up Isaac, He sent him weary miles to Mount

heaven-aided vision of the Promised Land he was permitted to see, but could not enter, because of his sin.

—o—  
THE mountains speak of strength. "Which by His strength setteth fast the mountains; being girded with power." From the sinking pit of Sodom Lot fled for safety to the mountains. The mountains of Palestine opened their secret places to David, who fled from the hatred and wrath of Saul. From the rugged mountain region of the Jordan, God called His strong prophet Elijah, nurtured among the must-be-overcome difficulties of the rugged rocks and turbulent torrents.

"Flee as a bird to your mountain." "Jehovah, by Thy favor Thou hast made my mountain to stand strong." "As the mountains are round about Jerusalem, so Jehovah is round about His people." "His foundation is in the holy mountains." Thus by illustration and metaphor of the strongest, grandest, things of earth, God would reveal to us His righteousness, His holiness, His purity, His strength in our behalf. His "righteousness is like the great mountains." His word, His truth, is like the pure snow-waters which flow from Mount Lebanon, while the perversions of men are like the brackish waters of the broken cisterns of men.

—o—  
GET thee up, soul, on the high mountain

of God's goodness and truth. Take long views, broad views of God's wondrous love. Men are prone to look at the immediate surroundings, and measure God by what the physical eyes see. Israel could only see themselves worthy of salvation. Even Elijah could see himself alone as the loyal of God, when he was but one of seven thousand and one. The disciples saw so slowly God's plan and work. The harvest field seemed to them four months away as they looked at the green, growing grain; Jesus tells them to lift up their eyes on the spiritual fields white already for harvest. They would confine their work to Judea and Jerusalem forever. God shows them the great world to be warned and invited. Beyond Jerusalem was Judea, and beyond Judea was Samaria, and then all the world. View the world from the throne of God's love and mercy, keep the vision ever in mind, and then go down to the spiritual lowlands and tell the needy ones the wonderful vision of the mountain of God.

#### THE COST OF UNBELIEF.

IT is impossible to compute what men lose through unbelief of the Gospel. Nothing so blinds men to their best interests as unbelief of the Word of God. The people who were contemporaneous with Christ on earth allowed a golden opportunity to pass by rejecting Him as their Saviour. The Jews were looking for Messiah, but would not believe in Him when He came, altho He fulfilled all that was said of Him in the Scriptures which they professed to believe. Even in the way of mighty works for their temporal benefit, they lost much more than we can imagine. On occasion of a visit to Nazareth, the people who had known Him from childhood spurned His claim to being a prophet, and the record says, "He did not many mighty works there because of their unbelief."

In the book of Malachi it had been prophesied that Elijah the prophet would be sent as the forerunner of the Lord (Mal. 3:1; 4:5, 6), and the people were also expecting some one to come in this capacity. And of John the Baptist, Jesus said, "If ye will receive it [believe his message], this is Elijah which was for to come." The blessing that was to come through Elijah was that he would "turn the heart of the fathers to the children, and the heart of the children to their fathers"—through his message of the coming of Messiah. Of course such a message to a believing people would create a sentiment of joy and gladness in all, parents and children alike. But they didn't believe, and therefore lost the blessing.

Christ laid down this rule, "According to your faith be it unto you." So the blessings of His appearance to those among whom He mingled were limited to their faith. Thousands of people were healed of physical ailments who never received anything in the way of spiritual help, because that was the extent of their belief in Him. Because they saw Him heal others they believed He could heal them; but they did not believe in Him as a Saviour from sin and as a fountain

of eternal life. So they got just what their faith claimed, and no more. They lost eternal salvation through unbelief. Many believed that He could feed them with loaves and fishes who rejected Him when He offered them the bread of heaven.

The same principle holds good in those who have a measure of faith in Christ as a Saviour. Their blessings are limited by their faith. His promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But the Spirit, through the apostle James, tells us, "Ye ask, and receive not, because you ask amiss, that ye may consume it upon your lusts." All such asking is unbelief, for there is no selfishness in true faith.

Again James assures us that he who asks of the Lord must "ask in faith, *nothing wavering*." Of the wavering man he says such an one "is like a wave of the sea driven with the wind and tossed." Such a man is unstable in all things; he could not imbibe, and therefore could not profit by, the spiritual blessings of God. "Let not that man think that he shall receive anything of the Lord."

The great aggregate of loss to the unbeliever, in contrast with the gain to the believer, is briefly summed up in these words of our Saviour: "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."

Surely unbelief is an expensive privilege—a costly choice. g.

#### TWO SABBATH QUESTIONS.

IN the *Herald of Gospel Liberty*, published at Dayton, Ohio, a correspondent makes request for some one to show him "if any man kept any day for about the first 2,700 years after the advent of man on the earth or till after the law was written by Moses on Mount Sinai."

This is a very easy thing to show to any one who will not close his eyes to the scriptural evidence and refuse to see. About a month before the Israelites came to Sinai, they observed the seventh-day Sabbath in their camp "between Elim and Sinai." From that time on it was specially marked by the withholding of the manna on the seventh day. This incident is fully detailed in Exodus 16.

But this was not the beginning of the Sabbath-day institution. The Sabbath day had been practically obliterated from the minds of the people by Egyptian bondage, and was vividly brought to their attention again. Christ, by whom all things were created (John 1:1-3, 10; Col. 1:16, 17), tells us that "the Sabbath was made for man," and that He (Christ) is "Lord of the Sabbath day." Mark 2:27, 28. In Gen. 2:2, 3 we learn just when and why the Sabbath was instituted. Now we have it plainly set before us that the Creator (who was Christ) made the Sabbath for man when there was but one man and woman, and to argue that no man observed it for 2,700 years is not at all reasonable. That the masses fell away from obedience to God's law, Sabbath and

all, is very true; the Deluge is evidence of that. That "death reigned from Adam to Moses" (Rom. 5:14) is proof that sin existed; for death is the result of sin (Rom. 6:23). And "sin is the transgression of the law" (1 John 3:4), therefore the law must have been in operation; for "sin is not imputed when there is no law." Rom. 5:13.

All the commandments of God are righteousness (Ps. 119:172; also verses 137, 138, 144); therefore the Sabbath commandment in the beginning was righteousness. While the antediluvians eventually became so corrupt that God summarily destroyed them, yet there were all the time some righteous ones who obeyed God. Abel, Enoch, and Noah are especially noted; and after the Deluge God testifies that "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. But even if the commandment of God were ignored by every man in the world, the validity of the statute would not be affected, nor would the obligation be cancelled. When Adam disobeyed and ate the forbidden fruit, the commandment was not annulled. God's laws are not repealed in that way. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

#### No New Law Needed.

The same correspondent asks that some one will show him "any place in the New Testament where Christ or any of the apostles recommended the keeping of any day, except assembling themselves together on the first day."

There was no occasion for any special recommendation concerning the *day* of the Sabbath in those times. Christ told the people plainly that He had not come to destroy one jot or one tittle of the law, but to *fulfil* it. To fulfil the law means fully to obey it. There was no question among either Jews or Christians in those days about the day of the Sabbath. The law which Christ came to magnify and make honorable (Isa. 42:21) settled that point. The practise of the disciples of Christ is plainly indicated by the action of the women who followed Him to the cross on the day before the Sabbath. "They returned, and prepared spices and ointments, and on the Sabbath they rested *according to the commandment*. But on the first day of the week, at early dawn, they came unto the tomb bringing the spices which they had prepared." Luke 23:56; 24:1, R. V.

Further along we have the practise of Paul recorded. While at Corinth for a year and a half he worked at his trade as a tent maker with Aquila and Priscilla during the week, and preached to the people in the Jewish synagog on the Sabbath day. When the Jews would no longer allow him that privilege, he preached to the Gentiles and others who would listen in a house near the synagog. Here he did not change his custom, which would have been quite natural had he been disposed to set forth another day as the Sabbath. Acts 18:1-11. This action corresponds with his experience at Antioch in Pisidia. See chapter 13:42-44.

The apostle John, when in exile on Pat-

mos, had a vision while "in the Spirit on the Lord's day," thus indicating that he was observing the Sabbath. But the only weekly Sabbath that the Lord ever has designated as His "holy day" is the seventh day of the week. Isa. 58:13. And this is the day He set apart and blessed in Eden, and commanded on Sinai, and observed in person while on earth; and which His apostles continued to observe after His departure. This is the day He made holy, and which He commands us to remember and *keep* holy. Man can not make any day holy, nor can he keep any day holy which competent authority has not made holy. G.

## Question Corner

WE receive from time to time questions without the writers' names, and we have said from time to time that we can pay no attention to these. For instance, we have just placed in the waste-basket one signed "A Friend." We are perfectly willing that one should ask a question and sign it "A Friend," but we must have the writer's name as evidence of good faith. We have all that we can possibly reply to, in the paper and out, of those who let themselves be known, not to the public if they do not wish, but to the editors of the paper. We will respect all their confidences, but we must have their names. Questions which we consider will be of general interest or profitable to the paper we will answer in that way; other questions we will answer by letter, always, if stamp is enclosed. We can not promise to reply by letter if it is not. A postage stamp or so is not very much to any one of our readers, but the great many postage stamps required to answer letters of interest only to those who write them amount to quite a sum in the course of a year to the SIGNS OF THE TIMES. We believe our correspondents are willing to do this, but often forget.

### 1917.—The Sheet Let Down from Heaven.

In Peter's vision a sheet was let down from heaven with all manner of beasts and creeping things contained in it. God said they were clean. Does this nullify the law of clean and unclean beasts in Leviticus 11?

S.

God gave to Peter that vision for a specific purpose. Peter thought there was only one race of people on the earth fit for salvation, and that was the Jewish race. God presented before Peter the children of men by the symbol of all those beasts and creeping things. Peter thought they were all unclean, "and a voice said, What God hath cleansed call not thou common." Now what did this mean to Peter? Did it mean that he was at liberty to indulge his appetite in any way he might choose? Did it mean that the Lord said unto Peter, I would have you eat all manner of four-footed beasts and creeping things? Let Peter himself say just what it meant. "Unto me hath God showed that I should not call any man common or unclean." Acts 10:28. Read both the tenth and the eleventh chapters of Acts and there find the lesson. The distinction between clean and unclean beasts is not an arbitrary distinction which God has made, but exists in the very nature of the beasts themselves; and we know no Scripture whatever which teaches us that their nature has ever been changed.

### 1918.—Ordinances on the Sabbath.

Is it not wrong to hold the ordinance of feet-washing on the Sabbath on account of the labor connected with it? There does not seem to me the same objection to the Lord's Supper. T. B.

The Sabbath commandment does not forbid work for God. Jesus said, "It is lawful [according to law] to do well on the Sabbath day." He also

said, "The priests in the temple profane the Sabbath day and are blameless;" that is, they make that day a day of labor for the service of the temple, but they were blameless in that, because they were doing it not for themselves, but for God. The temple service called for twice as much labor on the Sabbath day as it did on other days. On other days but one lamb was to be offered in the morning and one in the evening, but on the Sabbath day this was doubled. See Num. 28:1-10. As indicated by the Scriptures in Isa. 58:13, the Sabbath is to be kept by "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." It is not to be a day of laziness. God has not designed it to be a day of slackness, but of earnest spiritual exercise, which will develop Christians. The bread of God's presence, or showbread, was placed in the sanctuary fresh each Sabbath; so God would have a wholesome spiritual activity on the part of His people. Therefore in the carrying out of the ordinances which God has given there certainly can be no transgression of His other commands more than there was in marching around Jericho when God commanded it.

### 1919.—Bible Names of the Months.

Will you kindly give through the columns of the SIGNS the Jewish names of the months? I am unable to find them in any works to which I have access. J. E. G.

The Jews had two years—the sacred and the civil. The first year began with the month Abib, or Nisan (Ex. 12:2), corresponding in part to our April; second month, Zif (1 Kings 6:1); third, Sivan (Esther 8:9); fourth, Thammuz (Zech. 8:19); fifth, Ab (Ezra 7:8); sixth, Elul (Neh. 6:15); seventh, Tisri, or Ethanin (1 Kings 8:2; 2 Chron. 5:3); eighth, Bul (1 Kings 6:38); ninth, Chisleu (Neh. 1:1); tenth, Tebeth (Esther 2:16); eleventh, Shebeth (Zech. 1:7); twelfth, Adar (Esther 3:7; 9:27). The civil year began with the seventh month of the sacred year, or Tisri. It began with the Feast of Trumpets. The tenth day was the Day of Atonement, the fifteenth day began the Feast of Tabernacles, followed by first-fruits of wine or oil. See Lev. 16; 23:34; Deut. 16:13. The months nowhere exactly correspond with our months. Tisri corresponded with the last of our September and the first of October, beginning about September 20 and closing, of course, about the same time in October. Their Rosh Hashonah occurred September 20, the Feast of the Blowing of Trumpets, and the Day of Atonement (Yom Kippur) ten days after, or September 29. For further light upon the question read "Practical Lessons from the Experience of Israel for the Church of To-day," by F. C. Gilbert, a Hebrew Christian. That work gives great help in the study of the books of Moses.

### 1920.—Casting Out Devils.

Jesus cast out devils. These devils asked to be permitted to enter the swine. It seems they talked; how could this be? Have persons these devils now?

S. B. S.

The proper term is not *devil* but *demon*, as in the American Revised Version. There is but one devil mentioned in the Scripture, *diabolos*, the devil; the others are demons or the angels or messengers of the devil. These were once among the angels of light, but they fell. Rev. 12:7, 8; 2 Peter 2:4. These, of course, are spiritual beings, and when men utterly turn from God and yield themselves to the influences of Satan, the demons come in and possess the men. When the demoniac of the miracle attempted to talk, the demons used his organs of speech, they talked through him. When the man himself would have cried out for mercy to Jesus, the demons made him say, "What have I to do with Thee, Jesus the Son of the Most High God?" They tried to make that man identify himself with them, but Jesus broke the power of Satan and set the prisoner free.

Yes, there are persons to-day just as truly possessed of demons as there were in ancient times. A few months ago we published an article in the SIGNS OF THE TIMES, written by one in heathen lands, which gives clear evidence that all the char-

acteristics of the New Testament times are manifest among those possessed of demons in heathen lands to-day; and we have the same things manifest at times in civilized lands.

### 1921.—Saved During the Three Angel's Messages.

Please tell me, will there be none saved during the Third Angel's Message but the 144,000? A. D. A.

We suppose that by "during the Third Angel's Message" the questioner means during the time that the great threefold message of Revelation 14 is given to the world, from 1844 onward. Yes, we believe there will be many thousands saved during the time of the giving of that message apart from the 144,000. There are thousands upon thousands who are and have been living up to all the light they have had, who never have seen, nor will see until eternity shall dawn, the light that shall shine upon and develop the 144,000. These will be saved by virtue of their faith in Christ. The 144,000 are those who are saved out of the very remnant, those to whom special light is coming, who have developed a certain character. They at least will be ready, prepared for our Lord when He comes. Whether there will be others besides the exact number is an open question. In the general reckoning all through the Bible of the number of God's people, it is the men who are numbered. It does not mean that women are excluded, but they are not among the definite numbers. The real object with every soul should be that he shall be ready for the Lord's coming and that he shall do just as much as he can to tell the glad tidings of that event to others that they also may be prepared.

### 1922.—The Lord's Choosing. Jer. 3:14.

What is meant by "one of a city and two of a family"? Does it mean that there will not be a whole family saved? A.

By family in the above text is not meant simply families as we now designate them, but families in Israel, great divisions of the tribes. They might include many local families. The expression would indicate that not all would heed God's call to return and repent of their backslidings; but if they would not return, the Lord promises that He will gather out all those that do, however small their number. There may be but one in a city, there may be but two in a family which has several cities, yet the Lord would save them. It does not preclude any in a family, it does not for a moment teach that we should cease in any way to labor for all members of the family. It is the Lord's promise to even a few that the salvation of those who truly turn to Him is not in any way dependent on the salvation of a city or any number of professed followers of His.

### 1923.—Dates of Certain New Testament Books.

Will you kindly give me the probable dates of the four Gospels, the Acts, and the Revelation? S.

It is impossible to give the exact dates. It is to some extent a matter of question; but the general agreement among conservative scholars as given in Smith's Bible Dictionary and in the Oxford helps, and others, is as follows: Matthew between the years 50 and 60; Mark, 63 to 70; Luke 58 to 60; who probably wrote the Acts in 62 or 63; John, 70 to 83; some as late as 97, 98; the Revelation, written down near the very close of the first century doubtless between the years 95 to 97. This is fixed by Domitian's reign, who banished John to the Isle of Patmos, and whose reign closed in 97.

### 1924.—Voting for Prohibition.

Is voting for prohibition wrong? A.

It may be and it may not be; it depends altogether on the motive, the method, etc. Certainly it would be a grand thing for the whole land if the manufacture and sale of intoxicating liquors were prohibited. And when one places his protest against it in the form of a ballot as a man ought, certainly there is nothing wrong in it. It is the very proper thing to do.



dent" are as often affected and smitten down as are the ignorant and careless ones. Strong men are often stricken down, and lie quivering on the floor; while others, who are wholly ignorant of foreign languages, speak in unknown tongues.

#### What Is Its Origin?

Is this thing of God, the Creator of heaven and earth? or is it of the devil, that old rebel—the "god of this world," the "prince of the power of the air" and of "darkness"? Is this wonder-working movement now taking place, and soon to sweep the whole earth, the everlasting Gospel? Is it being given by the angels of Rev. 14:6-12, and backed by God, the everlasting Father, and the Lord Jesus Christ, the Prince of Peace? And is this power that is smiting down strong men and swaying great congregations like a mighty storm, the Holy Spirit? Or is it the "spirits of devils [Spiritualism] working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

Friends, do not be deceived; a mighty *false spiritual movement* is to sweep over the whole earth, just before the coming of our Lord and Saviour Jesus Christ, which will be so close a counterfeit of the genuine that it will surely deceive the whole world, every soul except the "very elect." Thank God, His elect can not be deceived. Upon what, then, brethren in Christ, should Christians base their belief? Should it not be upon the Bible, the Word of God alone, regardless of tradition?

Those who take the plain, simple, and yet all-powerful, Word of God as the standard of faith, will not be deceived. God has not left His faithful followers in darkness. He has given sure signs by which we can know to an absolute certainty the true from the false. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20.

Did you ever think what an awful thing it is to break God's holy law? Did you ever think that the awful consequences of the breaking of God's commandments could only be atoned for by the death of the Son of God? Did you ever take it to heart and consider that after being "redeemed by the blood of the Lamb," and being "reconciled to God" by the death of His Son Jesus, you are obliged to "go and sin no more"? And is it not written, "Thou shalt call His name Jesus; for He shall save His people from their sins"? He saves not only from the consequences of having sinned, but from sinning, or from breaking God's law. For it is written, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law."

Friends and brethren, God's whole universe is ruled by His holy law, the Ten Commandments. The first four teach the absolute sovereignty of God, the terrible results of sin, and the mercy and loving-kindness shown to those who keep His commandments. It is also shown in the fourth commandment that our God is the Creator;

while the last six teach love, courtesy, and justice to our fellow creatures.

Altho the Ten Commandments are a law of condemnation to sinners, praise God they are a law of promise to the child of God. Is this so? Let us see. The commandment that sounds forth in thunder of condemnation to a murderer, "Thou shalt not kill," to a saved man in Christ Jesus becomes a promise. My son, thou *shalt* not kill; and so with every commandment, for it is Jesus who gives His promise that "sin shall not have dominion over you."

#### Are We Saved to Sin or Righteousness?

My brother or sister, are you saved by the grace of God? If so, you will not willingly transgress one of God's commandments; you will not teach for doctrine the commandments of men. Neither will you deny the words of Jesus: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:17-19. Heaven and earth have not passed, and dare you teach men to break one of these commandments? "The wages of sin is death."

Jesus said to one who was inquiring the way of eternal life, "If thou wilt enter into life, keep the commandments." Matt. 19:17. So if you would be perfect in character, and strengthened in wisdom, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:7. "We are not justified by the deeds of the law," for that we have already broken. "For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:23, 24.

And now, brethren, taking God at His word, for that is faith, and accepting Jesus, our sins are forgiven for His dear sake, praise God. And we who are rebels, and in a lost condition, are cleansed from that unrighteousness brought about by sin, the transgression of the law. 1 John 1:9. And yet, faith does not make void the law, nor lessen our obligation to keep it. Rom. 3:31 and 8:3, 4. Surely, we who love Jesus and desire to follow in His footsteps, will do as our Lord and Master did. "The Lord is well pleased for His righteousness' sake; He [Christ] will magnify the law, and make it honorable." Isa. 42:21. "Magnify, to increase the power or glory of; to exalt; to extol; to sound the praise of."—*Webster*.

#### Spiritual Gifts.

Now let us see what the Word has to say about these "spiritual gifts" that many are claiming to possess. Are they of God? Are they the promised outpourings spoken of in Joel 2:28 and Acts 2:16, 17? For what purpose are spiritual gifts given, and does the all-wise God give these choicest gifts to men as a spectacle, or for their

amusement? And are they given to any save holy people? And are they holy who wilfully trample God's law underfoot? Let us see. "God is no respecter of persons," so all may obtain them by putting away sin and seeking them for the purpose of service.

"Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1. "But the manifestation of the Spirit is given to every man to profit withal." Verse 7. How many gifts does the apostle enumerate? "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." Verses 8-10.

What effect is the exercise of these gifts to have upon the church? See Eph. 4:11-13. Where did God place these gifts, and in what order?—1 Cor. 12:28 tells us that first in order is apostleship, and then the gift of prophecy, and that the gift of tongues is last. Have these people, through whom a supernatural power has manifested itself, those gifts, and in their proper order?

The gift of the *Holy Spirit* was not conferred upon man to make him wild and incoherent, but to give a deeper knowledge of God's Word, and to be a comforter, a helper, a healer, and to lead us closer to Him by giving us a true knowledge of His character. Being sent from Christ, the Holy Ghost will surely uphold God's law; for Jesus came to "magnify the law, and make it honorable." Isa. 42:21. But many will say, "Do not these people of whom you write actually speak in unknown tongues?"—No doubt of it; I think that can not be doubted. And do they not sing and pray and shout praises to God?—Yes; but when the Lord Jesus comes, He will set a people on His left hand who have done all of those things in His name, and will say unto them, "I never knew you; depart from Me, ye that *work iniquity*."

#### Consider These Reasons.

That this peculiar movement is not of the true God, the Creator, I submit three reasons: First, it does not appeal to common sense; its adherents do not improve in wisdom and good judgment, but on the contrary, become wild, incoherent, and fanatical. Secondly, because these gifts which they hold up as the sign of God's power and approval are not given in God's order, as layed down in His Word, neither are they given to any purpose or profit to mankind. And thirdly, they will not stand the final test of the Word, "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20. These people are not magnifying God's law and making it honorable; but they continually dishonor God by breaking the fourth commandment and keeping the first day of the week, the day substituted by the Roman Catholic Church, and for which there is no authority in the Word of God. It is a his-



torical fact that the primitive Christians honored God by keeping His law; and neither the apostolic church nor those later Christians who upheld its teachings ever kept any day as the Sabbath save the seventh day of the week. Centuries before Christ's time, Sunday, the "venerable day of the sun," was kept by the worshipers of Baal, of Ra, and of Molech.

To all who incline to fall in with the delusive movement herein referred to, I would earnestly appeal: If you will turn back from trampling the Sabbath of the Lord under your feet, and earnestly "covet the best gifts," and prayerfully seek for them, God will grant you your desire, "according to the richness of His grace."

But, friends, I say unto you with boldness that you never will have any *spiritual gifts* in God's measure until you have the "testimony of Jesus" ("Now the testimony of Jesus is the Spirit of prophecy," Rev. 19:10); for that is the first gift promised after the gift of the Holy Ghost and of apostles. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

#### The Spirit and the Word.

The outpouring of the Holy Ghost upon the primitive Christians was no new thing. God's holy saints always possessed it. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21; 2 Sam. 23:2. Blind belief in the teachings of any man can not save any one. We must hold to the Father's Word, for that is the Son's Word also. He and His Father are one in all things; the Son, who kept His Father's commandments and so abode in His love, would never set up a code of laws in opposition to that of His beloved Father.

God has given the most solemn warning against the worship of the "beast," or his image" (Rev. 14:9, 10); and I would that God might burn this fact into your hearts, that the remnant people will be commandment-keepers, and have the spirit of prophecy. Rev. 12:17.

And now, friends, think of the glorious reward that all may have who are not "forgetful hearers," but "*doers of the Word.*" "Blessed are they that *do His commandments*, that they may have right to the tree of life, and may enter in through the gates into the City." Rev. 22:14.

G. W. BARTLE.

#### THE GREAT LIGHT-TOWER.

IF the Bible did not exist at all, the space of time allotted to mankind on earth would be one long and dreary night. It would be as if all the shining orbs in the heavens were suddenly extinguished, and humanity left to grope on as best they could in the deep darkness of a spiritual night not penetrated by a single ray of light.

What would we know if we did not have the Bible and hence any of the knowledge

which originates from this peerless Book, and of which all in Christendom possess more or less, whether they acknowledge it or not? What would be known about the beginning of all things? What would we know about ourselves,—about our origin, our present true condition, the purpose of our existence, our goal, our final destiny? What awaits us after this life—shall we live again, or is there no more life? What is the end

#### THE NEW JERUSALEM.

I SAW the New Jerusalem  
Come down from heaven above  
Its golden streets were glorious  
With God's eternal love. Rev. 21:2

Her bridal robe is clean and white,  
Just like the crystal snow;  
Its fabric is the righteousness  
Of saints made here below. Rev. 19:8.

He'll wipe away the mournful tears  
From every weeping eye;  
For death and hell have passed away  
There'll never be a sigh, Rev. 21:3, 4.

For God Himself will be their God,  
He'll take away all pain,  
With joy and peace and happiness  
They'll live with Him and reign.

His Throne's within her pearly Gates  
His Tabernacle, too,  
And with His chosen people there  
He'll dwell the ages through. Rev. 22:1-5.

The Tree of Life is in the street,  
Beside the crystal stream;  
Its fruit was ripe and beautiful,  
Its healing leaves were seen. Rev. 22:2.

For Life's pure water freely flows  
For every passer-by:  
For not a soul is in this place  
Who loves or makes a lie. Rev. 22:17, 15.

The City has foundations twelve,  
Just like transparent gold,  
And mansions fair already there  
For those within His fold. Rev. 21:12; John 14:2.

Her walls are made of precious stone,  
Like jasper, crystal clear;  
The angels at her pearly gates  
Will watch with godly fear. Rev. 21:11, 12, 21.

No one can enter into her  
With Satan's mark in hand,  
Or written bold upon his brow;  
For that's the dragon's brand. Rev. 13:4-6, 17.

Come, let us never make a lie  
Or abomination work,  
But live for Christ from day to day,  
And ne'er from duty shirk.

And then we'll be among the blessed  
Yes, one with Him in love  
And with the angel's happy choir  
We'll sing to Him above. Rev. 15:1-3.

T. J. EVANS, M. D.

of all things? Will our earth always remain? Or is it, like all else terrestrial, subject to destruction and decay? Does it matter how we live and behave while here, or shall we ever be called to give an account of our deeds? And if so, to whom—what is His name? where does He dwell? and what is His character and His disposition? What is His relation to us, and ours to Him? Is He friend or foe? What is He doing for us? Do we owe Him anything?

Thus we might, wondering and pondering, ask one question after another, and never obtain a definite and trustworthy answer if

we did not have the Bible, which gives us the key to that which would otherwise remain insoluble mysteries. But this precious Book, this divine searchlight, throws its strong rays into the great space we call time, or the world's history, or that period of eternity which makes the connecting link between the creation of this earth and the restoration of all things. Yea, it also throws an occasional ray into eternity, past and future. But not many; for here the human mind is too weak to enter—it can not grasp, it can not comprehend, anything so vast and so exalted. It faints, and can only admit its impotence. The Bible changes darkness into light, reveals the hidden things, and solves mysteries.

It tells us that the Lord God who is from everlasting, created the earth and placed man thereon. It also tells that man fell and lost the right of eternal life. It reveals that He who created all things is a God of grace who delights in doing mercy. It relates how the Lord saw the lost condition of man and prepared a way by which he might regain that which he had lost. It teaches us the Lord's will and the way of salvation, showing us how to live. It presents before us the way of life and the way of death, and leaves the choice with us. It depicts in exalted language how God's own Son left the courts above and came to earth, where He lived in lowliness and poverty, despised by those to whom He brought healing, salvation, and forgiveness of sin; until at last His enemies nailed Him to the cross where He suffered the ignominious death—died that we might live.

It tells, further, how He again came forth from the grave and ascended to His Father in heaven, where He now as our High Priest makes atonement for our sins, and as our Advocate and our Representative pleads our cases before the Supreme Court of the universe. Then it assures us that this same Jesus who was here, and who ascended on high, will come again to take His faithful followers home to the eternal mansions that He is preparing, the splendor and glory of which no earthly language can describe. And, finally, it gives a very explicit and careful description of the signs which are to precede this great event and testify to God's waiting ones that the day is nigh at hand, and of the condition of things in the world at the time of the Saviour's return.

This is, in brief, what the Bible is, and what it tells us. Take it away, and we will be flickering helplessly about in the deepest spiritual darkness, not knowing where we are. When man deserts the sure and impregnable foundation, he is at sea without anchor, chart, or compass. He drifts farther and farther away from truth and reality, gives himself up to uncontrolled speculation and philosophic reasoning until he, in his folly,—he calls it wisdom,—at last wanders off into the hazy regions of Spiritualism, Theosophy, or a similar modern delusion.

Thy Word, O Lord, is our only sure guide. Thy Word alone is a lamp for our feet and a light on our path. Yes, the Bible only!

ERIK ARNESEN.



## THE GREAT SALVATION

By GEO. W. REASER.

### IV. "A JUST GOD AND A SAVIOUR."

#### The Pleasure of God.

LET him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exerciseth loving-kindness, judgment, and righteousness, in the earth; for in these things do I delight, saith the Lord." So speaks Jehovah by his prophet Jeremiah. We read elsewhere that all things are for His pleasure. In what does God's highest pleasure consist? Inspiration readily supplies a satisfactory answer. Listen to the response: "Let the children of Zion be joyful in their King . . . for the Lord taketh pleasure in His people, He will beautify the meek with salvation." And again, the Lord addressing His people says, "Be ye glad and rejoice forever in that which I create, for, behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying." "For the Lord delighteth in thee," "and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."

How could the Lord express impressively, that in which His highest pleasure consists? How could it be made clearer that His joy is wholly unselfish?

But it should be borne in mind, that

#### the Lord's Joy Is Not Complete

at the present time, for His children are not yet so situated that *their* joy is complete. Our Father's joy must be essentially marred, and His heart of infinite love can not be satisfied, till He sees all of His children gathered safely home, and enjoying, to their utmost capacity, the pleasures at His right hand, forevermore.

Every right-minded parent finds occasion for genuine rejoicing in seeing his children—in full vigor of mind and body—free from anything that could possibly produce sorrow, and engaged in meet pursuit, of pure, innocent, and elevating character. Our heavenly Father is the most perfect parent in the wide universe. He delights in the association of pure, intelligent beings. Such association constitutes the greatest bliss that the human family can experience. Did you ever, alone, climb to the top of a mountain from which the view, spread out in charming panorama before you, filled your being with rapture? Would not your delight have been intensified, if your most congenial friend, whose soul was responsive to the beauties of nature, could have stood by your side, to have enjoyed the glory of the scene with you? Association can only reach perfection of enjoyment, between beings who are in perfect accord with each other. How

"can two walk together, except they are agreed?" Did you ever begin conversation upon a theme, delightful and elevating to yourself, and find that the one to whom your conversation was addressed had no interest in the things which were so attractive to you, that your strongest appeal touched no responsive chord in his soul? Perhaps you changed the conversation with the hope of more happy and congenial companionship, but, do your utmost to entertain him, and either his lack of appreciation, or directly opposite tastes, made his companionship utterly uncongenial to you, and yours to him.

The Possessor of the greatest intellect in the universe, desires to

#### Lift Us up to His Plane

both mentally and morally, that He may

#### "THINK ON THESE THINGS."

WHATSOEVER things are lovely  
Crimson sky or blue,  
Deeds of mercy done in meekness,  
Hearts by faith made true,  
God in heaven eternal reigneth,  
Caring for His own.  
In thine anguish "think on these things;"  
Cease thine every moan.

It must needs be that offenses  
Come to every child,  
Who forsakes the world's broad highway  
For the Saviour mild;  
So rejoice and think on these things  
Good reports, and true,  
So, together, all things working,  
God shall strengthen you.

Good for evil ever doing  
Be it thought or deed  
So thy love to God shall strengthen  
Meet for every need.  
"Whatsoever things are lovely,"  
Clouds by sunlight rift;  
Think on these things, for the Master  
Shall the shadows lift.

LILIAN S. MARDEN.

hold sweet communion with us and we with Him. But righteousness hath no fellowship with unrighteousness, nor hath light any communion with darkness; neither hath Christ any "concord with Belial." Before we can enjoy God's companionship, and He ours, we must become *like* Him. Only those all disagreeable traits, must be eliminated lowship even here. We must become pure, holy, loveable, righteous. All imperfections, all disagreeable traits must be eliminated from our characters, else our tastes would so widely differ from the nature of God that we would be miserable in His presence. Can a pure, refined person find congenial companionship with one who possesses a base, sensual, unlovable nature?

#### The Wicked Could Not Enjoy Heaven

if they were transported to that place of bliss. Nothing there would be congenial to their

natures. Their souls would not respond to the grandest music that can possibly be produced in all the universe. Everything in which God, angels, and the redeemed would find soul-filling rapture would touch no responsive chord in the hearts of the wicked; their hearts not having previously been attuned to the harmony of heaven.

God is a social being; His social nature has been imparted to all living creatures, but in highest degree to man. Our Father knows full well, that we can only be truly happy in this life in His service,—having our minds occupied with His thoughts. His longings for us are that we may be *with* Him and behold His glory, as well as all of the transcendent beauty of His created works. It will be a source of exquisite delight to the Lord, to reveal to the redeemed the wonderful beauty and transcendent glory of His universe. What joy must fill the souls of the ransomed, as they are conducted by the Creator of these spheres, to behold their glory, and, doubtless, to behold new celestial bodies, spoken into being.

"See how the face of every auditor  
Expands with admiration of the skill,  
Omnipotence, and boundless love of God."

God is a jealous God,—jealous for the supreme happiness of His people, which can only be assured in His service, and the worship of any other can bring only misery. It is for this reason that He says, "My glory will I not give to another." If His glory were bestowed upon "another," it would make another an object of worship, which could only result in confusion and sorrow to some of His creatures. Even the Son is only glorified *with* the Father and not independently of Him. The Lord will accept only whole-hearted worship because this is the only worship that the individual can be perfectly happy in rendering. The majority of mankind—there are noble exceptions—have but little concern for the general welfare of their own race. If they are bountifully supplied with the comforts and luxuries of life, it matters little to them how their fellow-mortals are faring.

The Lord is possessed of the riches of the universe, but He has an infinite interest in the eternal welfare of the children of men. "He looked down from the height of His sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner; to loose those that are appointed to death." Satan refused to "let them loose homewards," but the Lord sets every captive free who really desires liberty.

The final result of the plan of salvation, will be fulness of joy, experienced by the Lord, over His people, and joy unspeakable, on the part of the people, in the God of their salvation, whom they will worship, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb;" and "blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

[The next article is "The Name of the God of Our Salvation."]

COVETOUSNESS is ever attended with solicitude and anxiety.—*Benjamin Franklin.*



## SEEK TRUTH.

MET a traveler on a stony way.

"Where fare you, brother?" And I made reply,  
"I seek Contentment. It is far, they say,  
Yet sweet streams flow there and cool shadows lie.

"But few the way to that fair land have found,  
Tho for it millions eagerly have sought,  
And few have stood on that enchanted ground,  
Tho of its joys they've dreamed, and for them  
fought.

"I chose Ambition. 'Surely this,' I said,  
'Will lead me to this country of delight.'  
It ended in a dark morass, instead,  
With not one star to pierce the rayless night.

"I sought for Riches. 'This will lead me there!' I  
cried, expectant; but the wealth I massed,  
The roadway to Content lay elsewhere,  
And onward o'er the dreary way I passed.

"I sought for Love to light me to the goal,  
But even Love, whose charms so much delight,  
Led me in mazes, and my weary soul  
Languished in gloom. Ah, who shall lead  
aright?"

The wayworn traveler took me by the hand,  
And earnestly he gazed into my eyes.  
"Seek Truth," he said, "to know and understand,  
In Truth the secret of Contentment lies."

—Willis Leonard Clanahan.

## MR. BINGLE'S OLD COAT.

"SPLENDID!" said Mrs. Bingle, pulling the collar up and skirt down, and setting the pocket flaps, as farmer Bingle tried on his new overcoat. "Real silk-velvet collar."

"Yes, and such a piece of cloth! Forty-five dollars for the whole thing."

"Forty-five dollars!" echoed Sam and Jim, admiringly.

"Yes. Seventeen for the tailorin' and trimmin's, and twenty-eight for the cloth. It'll do me till I'm gray."

"What you goin' to do with the old one, pa?" asked Jim.

"It's a good coat yet," said Mrs. Bingle. "Sam'll be grown into it by two years more."

"First-rate coat. But—I was thinkin' some of givin' it to Parson Graves. You see, it'll go on my account for the year, and I won't have so much to pay on his salary."

Mrs. Bingle measured with her eye how much Sam would have to grow before fitting well into the roomy coat, and decided it might be at least three years, in the course of which time, added to the seven during which it had been doing duty on Sundays and great occasions, it might begin to look old-fashioned, and Sam might object to wearing it, that young gentleman having already begun to develop a taste for clothing which came reasonably near fitting him. So it was agreed that Parson Graves should have the old overcoat.

Accordingly, on the next Saturday, when the farmer and his wife were about to drive

into the country town, he asked at the last moment, "Now where is that coat?"

"Bless me!" cried Mrs. Bingle, "I've been so busy over the butter and eggs, if I didn't clear forget about it! Sally, Sally," she ran into the house calling to the girl who helped in the kitchen, "run up to the spare chamber and take that overcoat that hangs there, and some of them papers that lays on the shelf, and wrap it up well and bring it to me."

Sally brought it, and the huge bundle lay in Mrs. Bingle's lap as she rode.

"It is a good coat," she observed, half-regretfully, smoothing with her finger a corner of the cloth which peeped through a

ably interrupted by her husband with remarks that they would be late for church, before he was heard shouting:

"I can't find it."

"Where are you lookin'?"

"In the closet in your room."

"It's in the closet in the spare chamber," called his father.

Another long delay, and then Jim came down-stairs without it.

"I tell you it's on one of them pegs in our closet," said Mrs. Bingle, "I'll go myself. It's dark, and he can't see, but it's there, for I put it there myself."

"No," said Mr. Bingle, calling after her, "it's in the spare chamber closet. I put it there."

She was heard stepping briskly from one room to the other, then back, and then back again. Then down the stairs, when she stood before them in silence, on her face black consternation, and on her arm—the old overcoat!

"When did you hang it there?"



Looking from the northeast on the railway, Oct. 9, 1906, across the building site of the Pacific Press, now cleared of debris. The x in the foreground at the right marks the new foundation wall. The o near the middle foreground is where the old wall stood. A large strip has been cut from the east side. The boarding house and temporary plant in the distance.

hole in the paper, and began revolving in her mind the possibility of Sam's growing into it in two years. "Sam won't be likely to get any ready-bought coat half as good as this."

"Like as not he won't," agreed the farmer, "but never mind. It's more blessed to give than to receive, you know."

The Bingle household awoke the next morning with the impression that something of an event was impending in the family, which impression became, with full wakefulness, defined into the remembrance that the new overcoat was to be worn for the first time on that day. There was, however, no undignified haste nor trifling in the matter. The morning chores were done, morning prayer conducted with its time-honored lengthiness, and then the farmer leisurely shaved himself as usual, at one of the windows of the great kitchen, before saying, in as indifferent a voice as he could command:

"Jim, run up-stairs and get my overcoat."

Jim went, but delayed until his mother had put the last touches to the bow in her bonnet-strings, a process which was almost invari-

"I don't know—the day after it came, I guess. The old one always hung there, so I took it down and hung the new one there."

Mrs. Bingle sank into a chair.

"It's gone."

"Gone to Parson Graves!" The boys stared, open-mouthed, unable at first fully to take in the calamity.

"But you can get it again," at length Jim said, hopefully.

"Of course," said Sam. "You can tell Parson Graves it was all a mistake, and it was the old coat you meant for him, and of course he'll change back."

But the farmer shook his head ruefully.

"No, that won't do. It's done, and it can't be undone," he said with a groan. "Don't one of you never let on about its bein' a mistake."

The family and the old coat were late at church, thus missing the sight of the entrance of the new coat, but it lay over the arm of the little sofa in the pulpit. And farmer Bingle never could recall a word of that service through which he sat trying to bring himself into some friendly recog-

nition of the fact that he presented his minister with a forty-five dollar overcoat, which he could not hope to have count anything near its value on his yearly assessment, for who ever heard of a country parson having such a coat?

"Don't he look fine, tho!" ejaculated Sam, as Mr. Graves came down the aisle.

"And don't Mrs. Graves look set up!" said Jim.

"Enough to make any woman, to hang on to a piece of cloth like that," said Mrs. Bingle.

Mr. Bingle was unhitching his horses as Mr. Graves came out of the church door, and did not at first raise his eyes as he listened to the remarks passing around.

"Bless me! What a fine-lookin' fellow our parson is anyhow! Where on earth did he get that coat?"

"Must have had a fortune left him."

Mr. Bingle could not help feeling that the coat had been well bestowed, as its wearer came to meet him with outstretched hands and a few quiet, tho very earnest words of acknowledgment of his gift. The coat had fitted the farmer well, but there was something more than the mere filling out of good cloth in the minister's dignified bearing; and in the scholarly face which appeared above it, something which stirred up a feeling in many members of the congregation that this servant of the Lord had not hitherto been clothed in a fashion worthy of his high office.

"That's a shabby old hat to wear with it," said one of the village storekeepers. "I'll see about that before another Sunday comes 'round."

As Mr. Bingle felt the grasp of his pastor's hand, he began almost to be glad he had given him the coat; and then, as the fact of his having given it was whispered about, to feel ashamed of receiving so much credit for an act which he never would have thought of performing. For an honest and really warm nature lay under the crust of parsimonious selfishness which had hardened over his heart, as it has, alas! over so many, which might overflow in deeds of kindness to bless those who have given, not grudgingly, but their whole selves to the Master's service.

"I feel like a liar; yes, I do!" said Mr. Bingle to his wife, with an energy which startled her, as they rode home. "To have that man shakin' me by the hand, and talkin' about my generosity, and his wife's eyes beaming up at me, and me not able to right out and tell 'em I'm a grudgin,' tight-fisted old—I tell you what!"—he gave his horses such a vigorous cut with the whip that Jim and Sam, on a back backless seat of the bob-sleigh, nearly went over backwards into the snow, "I've got to get even with myself somehow, but I don't know just how, yet."

It was astonishing what a commotion farmer Bingle's gift created in the parish. Not one eye had failed to mark the justice done by Mr. Graves' goodly figure to the goodly garment, and with an awakening pride at the possession of such a fine-looking pastor came a desire to see him thoroughly

well equipped, which desire found expression in such a visitation at the parsonage as had never before been dreamed of. Cheap goods and cast-offs were ignored in the generous supply of winter comforts which each giver made sure should be in keeping with the new overcoat, and the wives and mothers had seen to it that Mrs. Graves and the children should look fit to walk beside that tailor made-up piece of cloth.

Mr. Bingle had smiled with a light in his eyes which came up from somewhere under that broken crust, at the set of furs which his wife carried to Mrs. Graves that night. But in the early gray of the winter morning he, with Sam's help, quietly unloaded in the back yard of the parsonage, a firkin of butter, the same of lard, and six barrels of his best apples, packed for market.

"A good forty-five dollars' worth if I'd carted it half a mile further," he said to

#### "THE GIFT OF LOVING."

It is in loving, not in being loved,  
The heart is blessed;  
It is in giving, not in seeking gifts,  
We find our quest.  
If thou art hungry, lacking heavenly bread,  
Give hope and cheer.  
If thou are sad and wouldst be comforted,  
Stay sorrow's tear.  
Whatever be thy longing or thy need,  
That do thou give.  
So shall thy soul be fed, and thou, indeed,  
Shalt truly live.

—M. Ella Russell.

his wife, with a face which shone as he sat down to breakfast.

"And not a soul heard us," said Sam, rubbing his hands in great glee. "Wish't I could see 'em when they find out!"

"Now I'm even," said the farmer. "And it was the best day's work I ever did when I gave away that coat by mistake."—*Standard*.

#### FOR HEALTH'S SAKE.

It is hard to make up one's mind to wash a soft, fleecy pair of woolen blankets, but if they have been in constant use for a season they may have absorbed so many unhealthy vapors as to be unfit for further use, especially if they have been used as coverings for the sick, and they should be washed no matter how white and clean the blankets may seem.

The practise of having blankets dry-cleaned is no longer followed, and intelligent housekeepers who study the laws of hygiene know that the process does not clean or disinfect like a strong suds with a day's exposure to air and sunlight. Germ life may exist for months in the fleecy surface of a fine woolen blanket. They should be well aired each day before windows, and those in every day use should be kept clean by sewing a wide piece of cheesecloth on each side of the comfort that comes next to the head.

Both the all-wool and cotton blankets are made soft and white by shaking them well to free them from lint and then washing them through a warm pearline suds to which a little ammonia has been added, and the temper-

ature of the water in which they are washed and rinsed should always be the same, for change of temperature is what thickens the blanket and makes it hard and stiff.

When dry, take from the line, fold smoothly, and press under a heavy weight for several days. Blankets thus washed will retain their original freshness through many seasons of use.

A. M. H.

It is not worth while to ask the Lord to come over on our side. He never changes, and if He is not already on our side it is because we are on the wrong side. The thing for us to do is to get on His side, and then His help and His protection are sure. "Come unto Me," says Christ, "all ye that labor and are heavy laden, and I will give you rest." And "He is able also to save them to the uttermost that come unto God by Him."

WHOEVER talks about his humility shows that he hasn't any—to speak of.

If you haven't already done so, why don't you drop us a postal asking us to send you a copy of our monthly paper, "The Bank of Mountain View Journal." It is very interesting. It is full of good ideas, and it is free to you for the asking. If you live in the East, send for a copy and see how we do it in California. We still hold ourselves ready to furnish you with information about Mountain View. Write us.

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#### EASY MONEY.

A. E. Loveland, Johnson, Vt., writes: "On Friday I sold six dozen E-Z Washing Tablets; my mother sold five dozen, and another friend sold four dozen,—fifteen dozen in one day! Nearly every one likes the Tablets." Agents make a profit of over 100 per cent. Not necessary to canvass. Send 5 cents for samples and particulars. Either sex. Address, Alfred Mallett, Elkridge Station, Baltimore, Md., or to Clinch Mercantile Co., Grass Valley, Cal., Pacific Coast Supply House.

## THE SIGNS OF THE TIMES



### WORDS.

LIKE a cloudless sky at noon,  
Like a balmy day in June,  
Like a bird-song in the air,  
Like a fragrance everywhere  
Is the word of kindly cheer  
That at times falls on the ear.

Like a wind from ice-bound land,  
Like a discord from a band,  
Like a blow upon the cheek,  
Like a pain that makes one weak  
Is the cruel, careless word,  
That at times is often heard.

Let thy words then be with grace,  
Let the light shine from thy face,  
Let the Spirit have full sway  
In thy heart by night and day,  
Then thy words will be like rain,  
Backward to its source again.

ELIZA H. MORTON.

### THE DESTRUCTION OF VALPARAISO.

WHEN we read of the destruction of San Francisco by earthquake and fire, and of the terrible scenes witnessed there a few months past, little did we think that so soon we would be called upon to witness scenes equal or surpassing those in California.

At 7:50 on the evening of August 16th, Valparaiso was visited by three distinct shocks which followed each other in rapid succession, destroying the greater part of the city. Valparaiso contained about 200,000 inhabitants; the business section of the city being built on the plain and the residence portion on the surrounding hills. Of the business section but one street remains that was not completely demolished or burned by the fire which followed. It seemed that hardly a moment had passed until the whole city was illuminated by the fires which sprang up in all parts. The residence portion suffered severely from the effects of the shocks, many of the houses burned also.

It is hardly necessary to describe the scenes that took place here, as they were almost identical with those of San Francisco, which have been already vividly portrayed before the minds of the people. The terrible roar of the earthquake, the crash of falling buildings, the screams and cries of the people as they called upon the Virgin Mary to save them, leaves an impression on the mind that time can not efface.

The house in which we were living was not destroyed by the earthquake, but was subsequently burned. We were able to save the most of our household goods, but the book deposit belonging to the mission was completely destroyed.

Not one of the brethren lost their lives, as God's protecting care was over them, the same as when the city was visited by such a dreadful epidemic of small-pox last year,

during which time it was said 15,000 people died, yet not one of the brethren suffered from the disease.

The loss of life in this present disaster is estimated at 3,000, but the exact number will never be known as in some cases whole families were buried in the ruins, and many bodies have been incinerated.

In this I am saying nothing of the destruction of Limache, Quillota, Llai-Llai, and other smaller places, several of which were completely destroyed.

Up to the present the food supply has been ample for the need, as much was stored in

to-night it looks as if we would be obliged to sleep indoors.

We can better understand now why the Lord permitted our house to be burned eight months ago. If we had been living in that place at the present time we should certainly have been killed, as escape would have been well-nigh impossible. We are grateful to our heavenly Father for His bountiful care. Our past experience was a preparation for the present trial through which we are called to pass.

The loss to the mission will be between \$550 and \$600. This is not large, but only eight months ago the mission was burned, and we were just getting on our feet again when the catastrophe came.

Our courage in the Lord is good, and we thank Him for a living faith which can take hold of Him in such times of trial. We know of a surety that these things are sure signs of His soon coming, and we also know that if we withstand these trials we shall



The Pacific Press grounds, Oct. 9, 1906, prepared for cement floor and frame, looking from the boarding house, where the offices now are, northeasterly. The power house and tank house to the right.

the custom house, nevertheless much suffering is bound to follow. The railroads have been so damaged that it will be impossible to get them cleared for perhaps several months. The only way by which any one can leave the city is by small coast steamers. They have offered free passage to all who desire to go north or south. Also the European ships have done likewise for all who desire to sail for Europe.

A captain of a ship who was in San Francisco, April 18, at the time of the earthquake there, said that the earthquake in Valparaiso was much stronger than in San Francisco. The fact is that there is not a building in Valparaiso or surrounding towns which was not badly damaged or completely destroyed. The matter is summed up in saying that the San Francisco horror is equalled or surpassed.

Since beginning this article a heavy rain has commenced falling, which greatly adds to the misery of the people, as the majority of them are camping in tents hastily made from blankets, sheets, carpets, etc. We have one room in a house which has been considerably damaged, but thus we are sheltered from the rain. Have been sleeping out of doors as the tremors are still prominent, but

be strengthened for the yet greater things that are to come. "As thy day is so shall thy strength be," is one of His promises; we rely on these.

WM. STEELE.

*Casilla 787, Valparaiso, Chile, Aug. 23, 1906.*

### NEWS FROM VALPARAISO.

*Valparaiso, August 22, 1906.*

SIGNS OF THE TIMES, Mountain View, Cal.

August 16, at 8 P. M., a fearful earthquake visited Valparaiso. The shock was probably stronger than the one in California, but the fire did not do so much harm as in San Francisco. It is likely that there are over 2,000 dead in Valparaiso alone. The day before yesterday 750 were buried. Thousands of people are homeless. Many, many heretofore wealthy people are now so poor that they have nothing to eat except what the authorities are distributing.

Martial law is ruling. Many robbers have been shot down, and many terribly stabbed. After 6 P. M. no one is allowed to walk in the street. At night any one found in a suspicious place is shot down, if he can not show a special recognition from the authorities and justify his being there.

Food is coming from south and north and is distributed quite freely. Water is not wanting, tho people have to go in some places more than a mile to get it. Most of the people are living in tents and shelters built of whatever they can find. Many are

building little huts, because nearly all houses are dangerous to live in, and the earth trembles nearly every day a little. The heaviest and largest buildings have suffered most. The principal part of the city is nearly all in ruins, and it is said that there is not a house in the whole town that has not suffered.

Our people are alive and have suffered comparatively little. The house where we had the office was burned down, but not before many things could be taken out. Brother Steele, who lived there, saved nearly all his things and also the account books and some other things of the office. But the boxes of books were too heavy to be carried away in a moment. The department where we had the printing paper was not burned, so we have still a good supply of paper for the *Señalas de los Tiempos*. Books that had not reached the office, but were in the custom house, are probably safe, so our loss is not so very large.

We consider it providential that we did not buy a press for our paper before this earthquake. The Lord surely has cared for us. We are very thankful to Him for His tender love. My wife and I were in Serena, about two hundred miles farther north where the earthquake was not so strong. I am of good courage.

ED. W. THOMANN.

#### OUR WORK AND WORKERS.

In connection with recent visits of Brother H. Nicola to the church at Glenwood, Mich., four candidates were baptized and added to the church.

The addition of six members to the church at Lafayette, Ind., is noted in the Reporter as a result of labor by Brother B. Hagle, who has been engaged in tent labor there.

BROTHER G. W. REASER reports to the Recorder that the chapel for the benefit of the colored people in a suburb of Los Angeles has been completed, and services are being held regularly.

THE Indiana Reporter notes the addition of two members to the church at Franklin, the result of labor by Sister Rothbaust. Also, that three persons have been added to our ranks at Seymour.

WRITING to the Workers' Bulletin from Lisbon, Portugal, Brother C. E. Rentfro announces the first baptism by our people in that country. Four candidates were baptized by Brother Schwantes. This brother was about to open work in Oporto, a city of 150,000 inhabitants.

At the recent session of the Canadian Union Conference, Brother W. H. Thurston was re-elected president. Other officers are: Vice-president, Wm. Guthrie; secretary and treasurer, B. B. Noftzger. A formal request was sent to Ohio Conference to liberate Brother J. O. Miller, Academia, that he may accept the invitation to labor at St. Johns, N. F.

In the Southwestern Union Record, Brother A. P. Heacock reports the baptism of three persons near Hot Springs, Ark., and three others at Little Rock. He also reports that the Sanitarium at Little Rock is enjoying much prosperity and blessing. A new building is now being erected in the suburb of the city, which will more than double the facilities of the institution.

FROM the Southwestern Illinois Herald we clip this testimonial: "The SIGNS OF THE TIMES should have a wider circulation than it has. A good work has been done with the Special number, but we should not wait for these special numbers. A club should be taken in every church and company for use in missionary purposes. Every member could use at least one copy and others could use from five to 100 copies every week. We need to arouse to the importance of the message we bear. The King's business requires haste and activity on the part of every believer."

In the Canadian Union Messenger, Brother W. H. Thurston says: "The outlook for the work in the Canadian Union Conference was never brighter

than at the present time, and we hope for still greater progress in the future. The annual meetings have all been held, and the attendance of the public and the interest manifest at all these gatherings is an evidence that the people in general desire to know the reasons of our faith. The passing of the Dominion Sunday Law is another step in the fulfilment of prophecy. Shall we slacken our efforts now because the Sunday law is passed? Not for an hour; but instead let us move on with more zeal and earnestness warning the people of the impending judgments. Four or five more ministers are being located in the Canadian Union Conference this fall, and they will join us in proclaiming the message by voice and pen, and as we all unite in the different lines of work we shall certainly see gratifying results for all faithful efforts."

THE framework of the Pacific Press Publishing Company's new building is nearly completed as we go to press, and the builders are making every effort to get it under cover before the rain sets in. The clearing away of the debris, gathering out the parts of machinery in the hope of saving some, and the collection of melted type metal from the soil, cleaning bricks for new foundations for the building, for machinery, and for a new vault, have combined to make a tedious job. But willing hearts and busy hands and a determined purpose, under favorable weather and the blessing of God, are showing encouraging results. The work before us beckons us onward, and there is neither time nor inclination to become discouraged when the obstacles loom up. The calls from our agents and missionary workers at large con-

the Swedish (*The Vaktare*) specials will follow about the last of November.

These specials will have beautiful cover designs and a larger number of illustrations than we have ever used before. As this year has been one of great disaster, we have obtained many good views of the San Francisco fire, with some from Mount Vesuvius, Valparaiso, and other places. They will certainly be good sellers. Price, 5 cents each. Ten or more, 3 cents each. Order of your state tract society or of the International Publishing Association, College View, Neb.

#### LITERARY NOTICES.

"Songs in the Night," by Helen Maud Merrill-Phelps.

This is a collection of twenty-five original poems, beautifully printed and beautifully bound in strong ornamental cover paper, with water color and illuminated design on the cover of gilt cross and lilies of the valley, with the inscription in gold, "In the beauty of the lilies." It is nicely illustrated by photogravures from the masters of Biblical painting. The poems are chaste, elevating, helpful. Here is a stanza we take almost at random from a poem entitled, "The Unspeakable Riches of God."

" 'Tis the mantle of love that envelops the soul,  
It is love's power alone  
Gives supremest control;  
It is faith never failing from friend unto friend,  
It is Christ in the heart,  
It is 'world without end.' "

The price is \$1.50 for the water-color cover. Address the author, Helen Maud Merrill-Phelps, 270 Lincoln Ave., San Diego, Cal.

"The Double Doctrine of the Church of Rome." By Baroness Von Zedtwitz. Fleming H. Revell Company, Chicago, Ill.

This beautifully printed, neatly bound book of 64 pages describes in language free from passion, animosity, and prejudice why the author severed her connection with the Church of Rome and renounced its doctrines. Her action was not one of impulse, but settled conviction after years of study. She says: "My intimate connection with the Catholic Clergy, but especially with the hierarchy, both in America and Europe, has brought me into near touch with not only the secret inner workings of the Roman Church, but also with the doctrines by which it is governed." So she writes understandingly. It is a clear setting forth of what the title calls for.

"Illogical Geology; the Weakest Point in the Evolution Theory." By George McCready Price, author of "Outlines of Modern Science and Modern Christianity." 96 large pages, pamphlet form, price 25 cents. The Modern Heretic Company, 257 South Hill Street, Los Angeles, Cal.

This pamphlet is written for a purpose by a man who has convictions born of loyalty to his highest light and bred in earnest study. While it deals with scientific questions by scientific methods, it is written for the earnest student as well. By the study the author has found what to him seems "the phenomenal weakness of the geological argument," and he gives us the result of this study in the present work. Every minister of the Gospel ought to read the work. Students of science ought to read. Order as above.

"The Good Way." Book and Chart. By W. H. Wild. Price \$1.00.

The chart is an emblematic production, 23x30 inches, lithographed in nine colors and varnished. It illustrates these great Bible themes, the Law of God, the Good Way, the Ladder of Sanctification, the Broad Way, the Home of the Saved, Idolatry, Prophecies of Daniel, the Dark Day, the Great Meteoric Shower, the Gospel Train, the Messages of Revelation 14, the Second Advent, etc., a score of subjects in all, in emblem on the chart and explained in the book. It will be a constant help and blessing in the home, a help to the mother in rearing children, and to teachers in Sabbath- and church-schools. The price of both book and chart is \$1.00. If it is desired mounted and varnished, ten cents extra. Address W. H. Wild, Hinsdale, Ill.

#### LOVE.

HEREIN is love; to daily sacrifice  
The hope that nearest to my bosom lies,  
To mutely bear reproach and suffer wrong,  
Nor lift the voice to show where both belong.  
Nay, now, nor tell it e'en to God above.  
Herein is love, indeed! herein is love!  
—Susie M. Best.

tinually admonish us to "go forward." The good words received daily from brethren and sisters throughout the field are enough to keep the spirits in good cheer, while the hope of final victory is ever kept bright by the infallible promise, "Fear not, for I am with you."

#### WANTED FOR MISSIONARY WORK.

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CLEAN copies of all our denominational papers and tracts for a missionary stand. Address, Mrs. N. C. Freeman, 2122 First Avenue, Birmingham, Ala.

WANTED.—A strong, middle-aged woman to care for an invalid. Light housekeeping; grown son only besides invalid mother. For particulars apply to Mrs. A. Carter, Sanitarium, Cal.

#### THE SPECIAL NUMBERS OF OUR FOREIGN PAPERS.

NOW IS THE TIME

For all to plan to scatter these good papers and tracts among their friends and neighbors.

#### OUR SPECIAL NUMBERS PRESENT

The larger number of topics which will appeal to the general reader, while the regular issues present special lines of truth.

#### THE ARTICLES

Will be contributed by many of our leading workers, among whom are Elders W. A. Spicer, R. A. Underwood, A. T. Robinson, H. Shultz, and others, who will write on the following topics: "The Fields Are Now Ripe for Harvest," "The Sanctuary," "The Coming of Christ," "The Signs of the End," "Religious Liberty," "The Eastern Question," "Capital and Labor," etc. Many other subjects of vital importance will be considered by our contributors.

The special number of our German paper, *The Hausfreund*, will be issued the later part of October. The Danish-Norwegian (*The Sendebud*) and



**A Bankrupt World.**—Financially this world is practically bankrupt. The governments set the example of debt. Few, if any, of them ever expect to pay their debts, except by incurring others, and most of them are continually increasing their liabilities. Business men are enormously in debt. Few of them could bear a general push for what they owe. The amount of business done on credit is almost appalling. Men strain their credit to the last notch, hoping for a "streak of luck" to help them out. Even the great leaders of finance do business on this principle. In fact, business to-day is largely a series of games of chance. An instance is found in an article by Mr. Henry Dexter, of New York, from which we take this paragraph:

"In looking over last year's reports of 120 railroads, I find they had stock issued to the extent of \$4,900,000,000 and bonds for \$5,900,000,000, showing that the bondholders practically own the railroads, as they control over fifty-four per cent. of all the money invested in them, besides having first call on the earnings."

He further points out that very few of these companies make provision for paying debts; their principle aim is to make large dividends, and let the liabilities be subject to speculative manipulation.

But the world owes a much heavier debt than any financial liability, and this is also being allowed to go on unheeded. This is the debt of love and allegiance to God. We are indebted to Him for "life and breath and all things," and especially do we owe it to Him to obey His law. Notwithstanding that men have become liable to eternal death because of sin, the Lord Jesus Christ has paid that debt for every one, on condition of the acknowledgement of the fact by faith in Him, and the rendering to Him of the *obedience* of faith.

Furthermore, we who have accepted His mediation by faith are debtors to the unbelieving, spiritually bankrupt world to witness for Christ and His Gospel, to the end that others may benefit by His liberality also. The time is fast approaching when this debt will be overdue, and the opportunity to pay will be forever past. The time is near when we can not plead the merits of Christ as a substitute for our failures. It is high time for us all to be laying up treasures of love and faithful service against the great day of reckoning, when the plea, "I have nothing wherewith to pay," will meet only condemnation instead of mercy. g.

#### "CINCH" BILLS.

**P**OLITICAL chicanery is seemingly on the increase throughout the world. It surely is in some parts, and California is a much afflicted victim, the politicians themselves and the political organs bearing the testimony. It is alleged by those who ought to know, and no doubt do know, that the "lobby" attending the next Legislature will be one that will be a fruitful source of revenue to those who are in the Legislature for that purpose. And certain manipulators of conventions and elections have planned to make such a lobby essential to defend certain "interests" that will be purposely attacked by "reformatory" bills, in order to force the interests thus antagonized to defend themselves with cash, or its equivalent.

It is said to be a settled fact that certain bosses, who expect to control a goodly number of members by virtue of having secured their nomination and possibly their election, are already planning schemes to make cat's paws of them for pecuniary gain. The game of bribing members directly has become somewhat dangerous. So certain legisla-

tors will be controlled by the "boss," who will arrange with the parties who want special measures passed or defeated. According to one journal, the work of preparing "cinch" bills has already begun. These will be introduced for the sole purpose of being bought off if the "cinched" parties will pay enough to the men who can control the necessary votes to turn the tide in the right direction. One of the bills to be introduced in this way at the next session will be one to compel Sunday observance. This is what is said by the knowing ones on this subject:

"One of the most sweeping bills that will be presented to the Legislature and referred to the Committee on Public Morals is a Sabbath law, so called. This measure is ostensibly designed to prevent us from going wrong on Sunday. In reality it is a scatter gun that is expected to bring to earth every theatrical man, concert and dance hall proprietor, coursing promoter, and amusement director in the state. As a law this benign measure will close on Sunday every place of amusement in



The Vatican Gardens, Rome.

the state. As far as coursing is concerned it is expected that the Supervisors of San Mateo County will look upon the bill as an intruder on their reservation of special privilege and golden opportunity. The bill probably will not become a law, but it will make lively the deliberations of the third house."

Usually the preachers and the women of certain circles have procured the introduction of such bills, and possibly they will look after the matter again. But if they do not, it is pretty certain that there will be one introduced anyway, for the purpose of what is popularly called "graft." It will matter but little who introduces the bill, the manipulation will be the same. But if it should unavoidably become a law, then the "grafters" will claim great credit for their part in moral reform. g.

The condition of the Catholic Church in France is looked at in various ways by the prelates of that church. It would seem as tho there would be almost a division in the church itself. Many of the Roman Catholic bishops and clergy are disposed to favor the French law, some of them in this country are defending it, and while they feel that France has not used the church justly, yet contend that the church is very much freer than before. Notwithstanding the pope has condemned

the French Government in its action, and Archbishop Farley of this country tells us that he looks upon the condition of things there with sorrow and despair, and "if the state does not show a more conciliatory policy toward the church, and if it drives the church to drastic measures, perhaps there will be scenes in France that have never been witnessed in the world." Really it would seem to an outsider that it would be well for the church in France to decide the question, rather than a board of cardinals in Italy only one of whom is French. This is the substance of the appeal made to the pope by many bishops and priests. They feel that trial ought to be made of the law before such measures are taken, as has been pointed out by our European correspondent.

#### ROMAN CATHOLICS ON EDUCATION.

**L**ET no one be deceived by any claim that any Roman Catholic may make that that church is in favor of our public schools. The simple fact is that they are opposed to them, and opposed to them for this reason, that the influence of the public school weans children away from the church. Their plea is a logical one. Education ought to take in the whole round of the child's instruction, physical, mental, moral, spiritual. The religious element, however, is that with which the state can have nothing to do. But the true education of the child ought to include religion. Here, however, is where Roman Catholicism and

true Protestantism are at antipodes. The true Protestant holds that the child should be taught religion, but they know that it is not within the province or purview of the state to give such instruction. Roman Catholics believe that it is, but always with this proviso, of course, that the state shall be Catholic. They demand parochial schools and they also will demand, when they have the power to enforce their demands, that these parochial schools shall be supported by the state.

In a lecture recently given at Youngstown, Ohio, by the Very Reverend M. A. Hehir, published in the *Catholic Mirror* of September 1, 1906, the speaker said: "In the middle ages primary and secondary schools flourished under ecclesiastical supervision." Again, "The true education is at the home, the school and the church; each must do its part; each must foster religion, so that the child may be enabled to secure its eternal salvation, in comparison with which the worldly aims are of only secondary importance. The enemies of Christianity would banish all religious training from the schools." "The late Cardinal Manning, writing in 1883, says, 'Let no one be deceived by thinking that secular and religious education can be reconciled, they are mutually exclusive; we must choose between them.' In 1884 the English bishops in a joint pastoral wrote, 'We have already declared that education without Christianity is impossible.'

The united hierarchy of Australia declares that parents must send their children exclusively to Catholic schools else no Catholic confessor can absolve them. The hierarchy of Canada ordains the same, Catholic parents should not send their children to non-Catholic schools, otherwise confessors are to refuse them absolution."

Believing as they do, they can take no other course than to oppose public schools. The SIGNS OF THE TIMES believes in religious education, but it does not believe that the state has any right or authority to use state funds or state teachers for the purpose of giving such education. It involves an absolute union of church and state to do it. The only school that the state can conduct is a purely secular school; for that reason we believe in the public schools of America; and yet those parents who feel that religion is the paramount thing, as every Christian must, have the right to conduct their own schools in those lines. The true Protestant will do that, and yet will cheerfully pay his taxes for the support of the public schools.

An interesting controversy has been carried on in the *Brooklyn Eagle*, raised by an article written by a priest, John L. Belford. That article was a most scathing criticism of the Jewish race. Out of that grew a tremendous controversy in which Father Belford was handled without gloves. Some of his own church have condemned him as unsparingly as have the Jewish writers themselves. One writer, in replying to Father Belford, states that in the town in which he lives are eighty thousand Jews, that a Jew dug the foundation to his house, carpenters, plumbers, and painters who built it were all Jews, and that the money-lender alone was a Gentile. Father Belford asserted that Jews break their contracts, but of all the contracts, of which this writer says he has made a great many, "the only man who tried to dodge the contract was a man of your [the priest's] faith and his lawyer of the same creed." He also said, "In the Jewish calendar there is a day which permits, nay, in fact, encourages, heavy drinking. On that night in this city of eight hundred thousand Jews and of three million Gentiles, the only ones arrested for disorderly conduct due to drinking were men of your faith." Of course such discussions as this are not profitable. Many times a whole class is condemned because of the failure or moral delinquencies of one or two with whom the writer may be acquainted. Such condemnation is always unjust, for when men are measured as men there is very little difference between Jews and Gentiles. Of course certain traits of character are emphasized and developed by long training and environment, but the natural heart of man is selfish. Our own selfishness that we are used to does not seem so bad as the selfishness of the other man. It is well for Christians to remember the word of the apostle, "Are we better than they? No, in nowise; for we have before proved, both Jew and Gentile, that they are all under sin;" but, thank God, there is a common Saviour for them all.

A millionaire is setting up an elaborate iced-water fountain at a street corner in San Bernardino, Cal. He proposes to endow it with sufficient capital to perpetuate its use. The purpose is to make it unnecessary for men to seek saloons for cold drinks. The beneficence is a worthy one; but, aside from the purpose, it is not necessary, in any ordinary town, to go into a saloon to get a "cold drink." It is seldom that one resorts to a saloon for a "cold drink," unless there is a desire to fortify it with something not so cold. It is true, however, that saloons do furnish certain free accommodations for both man and beast that other business men and most municipalities neglect to supply. For this reason many people are disposed to palliate the existence of the otherwise evil institution. It is the privilege, however, of saloon opponents to see that every pretext for the toleration of the saloon in any community be obviated, and Mr. Baker's enterprise to this end is commendable.

Of the disorder in San Francisco the *News Letter* says:

"Probably not ten per cent. of the hold-ups and vicious assaults committed on the streets along and near the waterfront reach the columns of the press. The police are diligently trying to suppress details of the reign of crime which is now prevailing in San Francisco, most of the crimes described in the press having been discovered by the newspaper men themselves. The police do not want their helplessness of incompetency or apathy exhibited too conspicuously. The fact is, that the decent man who goes along any of the streets between Kearney and East Streets after dark runs great risks. It has been said by people whose business calls them there that violent assaults and robberies, either attempted or accomplished, occur almost nightly. The records of the emergency hospitals bear this statement out."

However, there is one allowance to be made for the police—they are laboring under conditions of a greatly increased criminal force with a police force considerably reduced since the fire for lack of funds. It is also known that the criminal element has been largely augmented by arrivals from other parts. They have been attracted to the city by what is to them an extraordinary opportunity for plying their vocation. The police of the various cities around the Bay have been notified that thousands of the tramp class are headed this way from the East and Middle West. It must not be forgotten, tho, that there was but little trouble in preserving order during the two months when the saloons were closed. It would seem that the most heinous of all the crimes committed in the city was that of the supervisors in allowing these nurseries of crime to be reopened.

Anent the Sunday liquor ordinance, the *Omaha Bee* of August 29 says: "Acting Mayor Johnson insists that the law prohibiting the sale of liquor on the Sabbath day can not be construed to apply to sales on Sunday, because Saturday is the real Sabbath day, in name as well as in fact. On this point Acting Mayor Johnson will be sustained by some of the most profound doctors of theology." This reminds us that the same point was raised in the United States when the Chicago Exposition Appropriation Bill was under discussion. In support of Sunday closing one Senator sent a copy of the fourth commandment to the clerk's desk to be read. The point was raised that the commandment referred to the seventh, and not the first, day of the week; whereupon, by vote of the Senate and for the purpose of the bill, the commandment was construed to mean the first day. In this action the Senate imitated the action of the Council of Laodicea (A. D. 364) in formally transferring the observance of the Sabbath day to Sunday. The council went a little further and imposed the penalty of excommunication upon all church members who should continue to observe the seventh day. The same principle, however, is involved in all laws for enforcing Sunday observance. The man who observes the Sabbath according to the commandment of God, and is then compelled to observe Sunday, is practically fined one day's business on account of his faith.

The destruction of records by the San Francisco fire has been a means of discovering human nature in an unexpected way. There has developed a really criminal disposition on the part of unprincipled people to get possession of property not their own, and set up some technical claim to it. In this way a cloud is cast upon the title, which the owner has difficulty in establishing because of lost records. Both men and women supposed to be honest—some of them wealthy—are trying to seize property which they did not claim before the fire. It is said that hundreds of instances have occurred where owners are compelled to establish their ownership at considerable expense; and one paper says these suits will probably run into the thousands, involving years of litigation and delay in making improvements. Several of these attempts are aimed at city real estate, by people who otherwise make great pretense to solicitude for the public welfare.

The amount of time needed for sleep has been the subject of more or less discussion on both sides of the Atlantic Ocean for the last month or two, some authorities contending that only five or six hours are necessary, others demanding eight or nine. The simple fact is that no rule can be laid down for all persons. Some sleep a great deal more soundly than others. Five or six hours of the soundest sleep is worth eight or ten of broken, dreamful rest. The five- or six-hour sleeper may really rest more than the eight-hour sleeper. It also depends to quite an extent on habit. One can habituate himself to take more sleep than is really needed. All are generally agreed in this, that the early hours of the night are the best for sleeping; if one could habituate himself to go to bed regularly at nine o'clock and take less time in the morning for sleep, it would be found more profitable physically and mentally. Norman Bridge feels that the mental condition has a great deal to do with it, especially those who may have suffered from insomnia; they feel that unless they can get so much sleep all sorts of fearful things may occur, and that every mental condition superinduces the very thing they fear; whereas if the mind were quiet and contented they could get along with very much less sleep than they suppose. The Bishop of Ripon gives good advice: "When young, take as much sleep as you need; when old, as much as you can get." Sandow, the great athlete, wants nine hours, while Froman, the theater manager, averages not more than five. Sir Thomas Lipton is satisfied with six and one-half.

The best suggestion on the subject of legislation for wife-beating that we have heard is the following from the *Woman's Tribune*:

"Much as we wish the wife-beater, who is distressingly common all over the country, could receive an adequate punishment for his misdeeds, it never seemed to the *Tribune* that the whipping-post could remedy the evil. Such a wretch is in an undeveloped, brutalized condition. The only effect a brutal punishment has on him is to harden him still more. Then he is left free to go on living in his family at the best with the almost inevitable result, as in the Bieker case, recently reported in the *Portland papers*. Bieker whipped the mother of his seven children; was punished at the whipping-post, and in a short time thereafter took to drinking again and became more brutal than before, bragging that he was not opposed to the whipping-post. Mrs. Bieker obtained a divorce and has the seven children to provide and care for. When legislators are really in earnest about stopping wife-beating, they will stop the sale of liquor, for it will be found invariably that men who beat their wives are maddened with drink."

One very cogent reason for the application of this remedy for wife-beating is, that it would also obviate so many other evils.

Illness Due to Dried Beef.—The *New York Medical Record* reports ten persons in three different families of Kalamazoo, Mich., as having been made seriously ill as the result of eating dried beef. The beef is said to have come from one of the large packing-houses, and the supposition is that preservatives in the meat caused the illness. Why not suppose that it was ptomaines, or some form of corruption in the meat itself? Does "healthy" meat, if dried, need any other preservative than the salt and the drying? Anthrax, a deadly disease, is reported as making havoc of stock in central Delaware, and carcasses of the animals that die are burned. Is it not true that frequently in such epidemics the butcher's knife just precedes the veterinary surgeon's diagnosis and condemnation, and that canned and tinned and dried beef and mutton and pork are the product of what soon would have been the victims of anthrax or trichinosis or cholera?

A Washington, D. C., despatch announces that Dr. Maurice Francis Egan, president of the Catholic University, has been appointed a member of the board of Indian commissioners, to succeed Charles J. Bonaparte, Secretary of the Navy.



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., OCTOBER 31, 1906.

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

Are you reading the articles on the "Papacy in Prophecy." They are dealing with a subject which you can not afford not to understand.

**Articles from Valparaiso.**—No discrimination is designed by the type or order of the letters from Valparaiso, found in our Missions department. Brother Thomann's was written a day earlier than Brother Steele's, and reached us several days first. We designed to publish it last week, and so set it in 8-point hoping that we could get it in; but we could not, and therefore it was left over for this week. In the meantime the article from Brother Steele came, and we concluded that we would make the two the feature of our Missions department. August 22 the dead were estimated at 2,000; August 23, a day later, at 3,000. One referred to Valparaiso, and the other, perhaps to a larger territory; tho a day later may have increased the knowledge of the death-list. Our hearts beat in sympathy with them in their great loss.

**A Sabbath Command in Gen. 2:2, 3.**—In another column will be found an article on "Two Sabbath Questions." To the evidence there given it may be said that the record of fact that God sanctified the seventh day in the beginning implies a definite command concerning it. "Sanctify" means to set apart, to separate. The seventh day was set apart for God's worship and so separated from "the six working days." The Sabbath was made for man. Man therefore must have been given command concerning it. When God sanctified Sinai, He gave command concerning it. Ex. 19:23, 12, 13. To "sanctify a fast" was to proclaim a fast, give command concerning it. Joel 2:15; 1:14; 2 Chron. 20:3, 4. The very record of Gen. 2:2, 3 clearly shows that the Sabbath was commanded when it was made. More than this: When Moses went down into Egypt and revived the people, the first thing they did was to begin to observe God's Sabbath. This is clear from Pharaoh's complaint: "Wherefore do ye, Moses and Aaron, let [loose, hinder] the people from their works? . . . Ye make them rest [Heb. sabbatize] from their burdens. . . . They be idle." Ex. 5:4, 5, 8. Every true reform carries God's people back to obedience.

**A Sad Calamity.**—The sad, sad word comes to us this morning (October 18) that the main building of the Oakwood Industrial School was burned to the ground the evening of October 11. The fire was first noticed about 7 o'clock, and in less than five minutes the building was wrapped in devouring flames. One of the boys, who had gone to his room against the earnest entreaties of his companion, was burned. His name was Will Willingham. Others had narrow escapes. The upper part contained the sleeping rooms, consequently the belongings of all were burned. "Prof. F. W. Halladay and family and all of our boys have absolutely nothing left but the clothes on their backs." One typewriter and one chair were saved. The building was insured for \$2,000, probably all collectable. But what was within the building amounts to much more than this. Help is needed in clothing, new and secondhand, for the boys, in bedding, and in cash. Let the conductors of the school be assured that God cares, that He has in it a lesson for them, that they may know and learn that lesson. Let all our readers also know that affliction to any

of God's institutions is a call from Him for sympathy and help. Let all who can help send supplies or remittances to Oakwood Training School, O. R. Staines, business manager, Huntsville, Ala.

A good sanitarium is always a blessing, and we wish they were many more. They are not alone valuable for the treatment of the sick and the rest they give to the weary; but their educational value on the simple life and the way of right living is better still. We are glad to note that in the beautiful city of Watertown, N. Y., which we once knew as a place of sojourn for a year, a sanitarium has been established by an old fellow-worker, and a physician of large experience in the city of Chicago, Isadore L. Green, M. D. It is a restful home, based upon rational medicine and physiological therapeutics. It has all the up-to-date methods of treatments. Its terms are reasonable. For particulars address, I. L. Green, M. D., Black River Valley Sanitarium, 19 State Street, Watertown, N. Y. May it ever be blessed and be a blessing.

**"Illogical Geology."**—Whether our readers believe in the hypotheses, the deductions, or the conclusions of geologists or not, they ought to read the book with the above title noticed in another column. This is what a professor of Church History and Homiletics in Chicago University has to say to the author:

"I have read your book, 'Illogical Geology.' It is a remarkable piece of logical reasoning. I am not sufficiently acquainted with geology to know whether or not a valid reply could be made; but it does not seem possible. I shall be keenly interested to see what the geologists will have to say about it. You are a cogent writer, and I am glad that we have you on the side of 'primal orthodoxy.' It seems to me that you reduce geology to its lowest terms, and perhaps destroy it altogether, except as it may consist of series of facts. This may be a good service."

This is what an M. S., an ex-president of the Minnesota Normal Training School, Minneapolis, writes:

"Previous to reading some of your writings a year or more ago, I had no idea of the facts and arguments capable of being brought forth against the commonly accepted teachings of geology. This last book, 'Illogical Geology,' is the best of all. You certainly have put forward a most tremendous argument; and I can not see how any one capable of appreciating scientific evidence can longer think that there has been a succession of life on the globe in the way geology has taught for nearly a century. Scientists can not ignore your facts and arguments; they must either be completely refuted, or your main conclusions must be acknowledged. And I don't think your facts will be easily refuted, for they are engraved by Nature herself in the very framework of the globe."

This is from the Assistant Professor of Zoology, Harvard University:

"I have read your pamphlet on 'Illogical Geology,' with much interest, and I think you have brought out with great clearness the difficulties of supporting the evolution theory from the geological side. In my opinion there would have been no evolution theory, had science had only what geology up to the present has unearthed for us. It seems to me that a fair test of the evolution theory ought to be made rather from its strongest side than from its weakest. The theory is not a geological one, but a biological one, and almost all the evidence in support of it has come from biology. But even if all the evidence humanly possible were within reach and favorable, it would still leave the evolutionary explanation a theory, and I know of no way by which it could be dealt with as an observable fact."

The work may be obtained from this office. Price, post-paid, 25 cents.

Loskutoff, a Russian, is terrifying people by preaching more earthquakes and the end of the world. He predicts three more earthquakes, each destroying a prosperous city, after that a convulsion which will rend the world asunder. The bishop of Tomsk condemned "earthquaking" as a heresy, but since then Valparaiso has been destroyed. It is a question which is the greater heretic.

The first tunnel under the Hudson River, between Weehawken, N. J., and New York City, has been completed, as far as the digging is concerned. A party passed through it September 12. It is said to be completely water-tight, but it is to be lined with two feet of concrete, and then the rails will be laid. It is being constructed by the Pennsylvania Railroad, and will be used for passenger trains. A second tunnel is under way, and almost completed. This means to the Pennsylvania road a direct land connection with the great city, and a saving of time. The shortening of time schedules is the chief concern of rival freight and passenger carriers, both by land and water. Millions and millions of dollars are spent, and many human lives are sacrificed, in the various features of speed contest. If those who are engaged in giving the Gospel to the world could only be imbued with such a sense of the value of time; if it could be fully realized that the King's business requires haste; if there were a greater concern for the lost souls that are dropping into the grave at the rate of one every second; if we could appreciate the fact that when this Gospel of the kingdom shall be preached in all the world then shall the end come, and the rewards be given,—then would the value of time in the Gospel work become a matter of deeper concern. Money and zeal and labor and faith would be put into it to an extent commensurate with its importance. The Master says, "My Father worketh hitherto, and I work." And all the angels of heaven are engaged in the same work. It is meet that the human servants on earth be like minded, "redeeming the time, because the days are evil."

**Changed conditions in Germany** since the days of William I. and Chancellor Bismarck are notably indicated in the following despatch, dated Berlin, September 8: "Emperor William has decorated Cardinal Kopp with the Order of the Black Eagle, the highest Prussian decoration. This is the first time the order has ever been conferred on a Catholic prelate. It is remarked that the relations between the German Government and the Vatican have grown closer since the church and state situation in France became acute. The headquarters of Cardinal Kopp are at Breslau, where he has steadily used his influence in bettering the relations between the pope and the Prussian authorities." And Germany is the land of Luther, with the Lutheran Church as the state church! With Lutheranism as the state religion, and Catholicism as the state politics, what will the harvest be?

A few years ago the first reports of calamity were nearly always exaggerated. That has not been the case in this year. In San Francisco and vicinity, in Valparaiso, in the awful typhoon in China, in the storms in the Southern States, the after, more accurate reports told a sadder story of the loss of property and life. Some of these awful things it is hard to exaggerate. There is another coming event, the coming of Jesus Christ which all the world is foretoking. That coming will bring to the righteous, blessings great and manifold which no language of earth can express. It will take the mind of the Infinite to comprehend and the time of eternity to experience the blessings which God has in store for them that love Him.

The steamer *Empress of Japan*, one of the few vessels that escaped destruction or damage by the recent typhoon in the vicinity of Hongkong, arrived at Victoria, B. C., on the 16th inst. It brings additional news of the disaster of September 18, which was more extensive than at first reported. There were in all, at different points, ten thousand lives lost. Seventeen steamers and sailing vessels were wrecked or badly damaged; over a thousand junks were turned over or swamped or battered to pieces. Four-fifths of all the lighters, yachts, launches, house-boats, and other light craft were entirely destroyed.

Do not be worried, dear soul, over men's attacks on the Word of God. That will still outlive all the systems and theories and devices of men to overthrow it. In it is the life of God.