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26 Special Numbers. To Begin May 1.

Beginning with the issue of May 1, each issue of the **SIGNS OF THE TIMES** will present one study in a series of connected Bible studies running thru 26 issues.

Last week appeared here outline for the first four studies. Here, again, these first four subjects are named, and the outline for the following six studies given.

1. THE BIBLE.
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 - (b) Signs in the Physical Earth—Cyclones, Earthquakes, Tidal Waves, etc.
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12. BIBLE TEMPERANCE.
 - (a) The Temple of God—Eating, Drinking, Dressing, Exercise, and Breathing.
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SIGNS OF THE TIMES,
Mountain View, Cal.

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The readers known as the "Christian Educator Reading Series," were adopted by the General Conference at its Educational convention held in College View, Neb., June 29 to July 10, 1906, and recommended for use in all our church and primary schools. The first edition of this series of readers has for some months been exhausted. A new edition is now in preparation. It is to be known as the "True Education Reader Series." The series consists of the following books:

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SIGNS OF THE TIMES

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

For Terms, See Page 2
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For further information see page 2.

MILTON C. WILCOX - - - - - EDITOR.
A. O. TAIT - - - - - ASSOCIATE EDITOR.

JOHN THE FORERUNNER.

EVERY reform of God has begun in littleness and humility. He has chosen for the inception and inauguration of that work lowly souls having neither recognized power nor influence in the world, rather than the decrees of kings, the actions of the parliaments of nations, the power of the armies of men, or the great influence of the universities of earth. All these have many times been arrayed against His work, but despite of all opposition that work has gone forward.

—o—
If God should begin His work thru earth's great and learned and wise and wealthy, it is easy to perceive that they would receive the glory of its success and progress, and the human would overshadow the divine. "But God chose the foolish things of the world that He might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that He might bring to naught the things that are; that no flesh should glory before God."

THE reform which preceded the first advent of Jesus Christ was no exception to this general rule. As the herald and apostle of that reform, the obscure son of a humble priest was chosen. His childhood was with his parents, during which period he doubtless attended school. But his boyhood and early manhood were passed in the wilderness, the wild, rugged region in the east of Judea,

west of the Dead Sea. Here, by an abstemious life of hard discipline and devotion, he learned God's greatness and man's littleness. The mighty thunder storms which swept over the mountains, the raging torrents which plowed the desert wadys and valleys, the silent star-gemmed night, the blue skies, and genial sun, all spoke to him of God's love, purity, wisdom, and power. As he read

and meditated upon the law and the prophets, his soul became surcharged with the Spirit of God, the spirit of the ancient prophets; and he longed to see Israel free from her sins and meaningless traditions.

—o—
WHEN the time came, God called him, called him to go before the face of the Anointed One, announce His coming, and plead with the "chosen people" to prepare to receive Him. Very particular is the "beloved physician" to tell the very time when the call of God came to John, and he responded to that call. Luke 3:1, 2.

—o—
FORTH from the wilderness came the messenger, clad in the garb of an ancient prophet. 2 Kings 1:8. Fearful and terrible as an Elijah he came. Simple, radical, uplifting, awful, was his message:

"Repent ye; for the kingdom of heaven is at hand. . . . Bring forth fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the ax lieth at the root of the



JOHN THE BAPTIST IN THE WILDERNESS.

Titian.

trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you in the Holy Spirit and in fire: whose fan is in His hand, and He will thoroly cleanse His thrashing-floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire." Matt. 3: 1-12.

CLEAR-CUT and direct was the message. "Repent ye," demands no mere show of sorrow, but a sorrow and forsaking of sin that needs not to be repented of (2 Cor. 7: 10, 11), a reformation of life and character. It meant a turning from vain, empty tradition to the word of God, from a "public conscience" to the law of God, from sin as God defined it to the righteousness of God. It set aside the human and exalted the divine. It made of none effect the elaborate schools of the rabbis, and brought men face to face with God. It tore to tatters mere priestly succession and hereditary holiness, and made paramount and essential divine regeneration. It spared neither sinning royalty nor perverse education. The king upon the throne heard and trembled. Multitudes of the people listened, heard, repented, and were baptized. Even priests and scribes, Saducees and Pharisees, moved by the mighty spirit of unrest and inquiry, came to hear and criticise and condemn.

In all his message was echoed the prophet's cry of seven centuries before: "Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. . . . All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40: 3-8. Seven hundred years had that prophecy in its specific purpose lain dormant. Seven hundred years rolled by and God gave it life, "when the fulness of the time came." God is everything; man is nothing only as he is connected with God.

JOHN was the embodiment of his message. In the words of the Master, no greater prophet was born; in the conduct of the man, none was more humble nor self-effacing. When the committee of priests and Levites sent from Jerusalem came to examine him, they asked, "Who art thou?" He told them he was *not* the Christ, not that prophet, not Elijah. He did not even mention his noble, honorable ancestors, running back to Abraham. "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." He knew his mission and his message. He was not a reed shaken by the wind. He was content to eliminate himself, and be a *voice*, merely a *voice* for God. For the glory of the Master he wrought. His disciples, jealous of his fame, tell him that the greater number go to Jesus. He responds: "A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness that

I said, I am not the Christ, but, that I am sent before Him. . . . The friend of the bridegroom . . . rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease." Blessed humility which could see his own life and light fade out in the greater glory of the Master.

God has a message for this time, which must go as did that of John's in "the spirit and power of Elijah." It is a message of prophecy which slumbered for eighteen long centuries. Its time is now due. It must be given in lowliness, in meekness, in humility, in self-effacement, yet in fearlessness and power. That message is, "Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14: 6-14. From glory and worship of the human it calls to the divine; from the fear of man it calls to the fear of God; from the contrary decisions of the creeds and councils and parliaments of men to the judgment of God; from the education in the mire of evolution to the Maker of heaven and earth. It tells the sad story of Babylon's sickness, her moral fall and union with the world. It warns of the awful consequences of the rejection of the message, the unmixed wrath of God, the burning up of the chaff. Matt. 3: 12. But it tells that which may be true to every one, the glorious development of characters which "keep the commandments of God and the testimony of Jesus" at the coming of the Master. Reader, will you be one to heed this message?

"THE PARTING OF THE WAYS."

IT has been evident to thoughtful minds for some years that the great "orthodox" denominations, the Protestant churches, had come to the parting of the ways. They are not standing at a dual division of the road, but at a four corners, and their ranks are rapidly, tho not always consciously nor manifestly, dividing into the great highways which lead out from the center.

When these great denominations were launched they had at least a few beliefs in common: they believed the Bible to be the word of God, the *authority* in matters of faith; they believed Christ was a vicarious sacrifice, that He "died for our sins;" that He was miraculously conceived and born of a virgin; that He truly died and rose again; that the Gospels are inspired narratives of the life, the teachings, the works, the character of Jesus.

But the miners and sappers of "higher criticism" have been at work. They began with the Old Testament, with the books of Moses. They have assumed in their own wisdom certain premises, and on these uncertain premises the conclusions are logical, tho not true. Their conclusions have been received as Gospel truth by thousands of ministers and teachers. Evolutionists and geologists, also building on assumption, have mightily assisted the higher critics in the destruction of Christian faith. It matters not to these critics that archeology has

demonstrated the falsity of many of these higher critical conclusions, they cling to the tattered remains, and still make balls of the thrums of their web by which to pelt the rock of the word. Listening only to the higher critics and their disciples, the great mass of professed Protestant Christendom is leavened with the corrupting thing.

Logically, the strongest attacks are now upon the very bastions and bulwarks of New Testament truth. Now and then this is revealed in some heresy trial like that of Dr. Crapsey. More frequently it is manifest in so broad a way as utterly to preclude heresy trials. There are few seemingly left to hunt the heretics, or try them after they are caught.

An instance of this is an article in the *Independent*, of January 10, entitled, "Confessions of an Undistinguished Heretic," which the editor calls "highly significant and timely." He tells us that it is from an "ordained clergyman of a large and orthodox denomination, a church which has expelled ministers for smaller heresies than are confessed in the article. He has been the pastor of important churches in progressive cities, and is still in active service."

The writer of this article plainly declares "that the Bible is no longer for me an infallible book, even for substance of doctrine. I have discarded definitely all doctrines of inspiration."

"I do not believe in devils, big or little, many or one. I can not credit the resurrection of Lazarus."

He does not believe in "the virgin birth of Jesus, nor in the physical resurrection," nor in "imputed righteousness," nor that the law is immutable; but he is "not shouting out every Sunday" that he does not believe them. All there is in the Gospels of Matthew and Luke in addition to that of Mark are but embellishments of the men, "possibly true," but not reliable, and to be carefully examined.

All these negative things he has been believing for years, some of them he wrote down and hid in his drawer years ago, from which he now and then takes them

"to refresh his soul, allowing occasionally a delicate effluence from them to steal over a page or two of the next Sunday's sermon;" and we are told that if this is done wisely, after a while one

"may avow them as violently as he pleases," and the congregation

"will sit peaceably under his doctrine, and sing the last hymn lustily in satisfaction that they have heard once more truth they have always believed."

These heresies he subtly teaches, but not to "endamage" his work, hoping that soon these things will be generally tolerated, and that his soul may be delivered to declare his "opinions of the atonement."

There were replies to this galore. Some of these were printed in the *Independent* of Feb. 7, 1907. Some of them condemned his opinions. Most of them condemned his cowardice. Some of them declared themselves to be in sympathy with him. "A veteran theological professor" declares that "very many sermons of the day reveal a similar 'delicate effluence' to those of the undistinguished heretic," and he calls "con-

fessions" "a very interesting expression of a mind moving somewhere in this current trend of modern skepticism." Another writer declares the confessions to be "an expression of a condition that is becoming general;" that "there are many ministers who believe as the writer of the article in question does," and that "the people are finding out these things anyway." Of course they are. They are constantly taught them in a subtle way, and are too ignorant of the Bible to refute them. And Dr. Crapsey declares that

"I have reason to know that his attitude is that of a large and increasing number of ministers in the various churches—Protestant and Catholic."

And the many letters which have been sent thru the *Independent* to the writer of the article convinces him of the truth of what Dr. Crapsey says. There are many who hold to the same conclusions who will not confess their belief.

It is not alone the influence of the teaching of the geologists and evolutionists and higher critics which is leading men to the rejection of the Scriptures; but their own refusal, for various reasons, to follow the light of Scripture in clearly revealed duty is stultifying and hardening conscience. Some of these reasons are moral cowardice and unpopularity. They have believed the Scripture, but they fear to face the so-called scholarship of the world in avowing their belief. The Scripture demands certain duty; but to do that duty would separate them from the great mass, and leave them with the unpopular few. Faith is fostered by living it. Conscience is kept clean and clear by following its convictions. The truth of God's word is demonstrated in the doing of it. John 7:17. But refusing to follow light and duty throws the soul into darkness; and then to justify conduct, doubt is thrown upon the Scriptures which condemn the conduct of unbelief.

This is emphatically true of the great and important Sabbath question to-day. It is not a mere day which is involved; it is the integrity of the Scriptures; it is the immutability and inviolability of the law of God; it is the example of Jesus Christ; it is also some of the strongest declarations of needless creeds.

Rather than turn to the memorial of God's creative power, take their foot from His Sabbath day, and call it holy, a delight, honorable (Isa. 58:13), men are rejecting the Scriptures which teach and emphasize from Genesis to Revelation what that Sabbath stands for—the almighty power of God in creation, redemption, and regeneration—and are leaving the Creator for the husks of evolution, tradition, or some vagary of human conception.

The great Protestant churches stand at the four corners of decision. Shall it be blank infidelity? or the tradition of Romanism? or the vagaries of an unguided and misguided conscience in a thousand isms? or shall it be the plain, old-fashioned belief in the Scriptures of the Old and New Testament, all-sufficient, unfettered by creed or council, shining brighter and brighter to the perfect day?

Questions

[We are willing to answer all questions in this department that are practical for the department and that would minister to the general good of our readers, but we answer no questions unless the name and address accompany the question. We do not ask this for publication, nor will it be published unless the inquirer so desires; we ask it, however, as an evidence of good faith, and that we may answer by letter if deemed best. Inquirers will please take notice. There is no departure from the rule. Unsigned questions reach the waste basket by the most direct route.]

2017.—The Dispensation of the Fulness of Times. Eph. 1:10, 22.

Will you please explain the meaning of "the dispensation of the fulness of times" in Eph. 1:10, 22? Does that refer to the thousand years of Revelation 20, and will Christ reign upon earth during that time? H.

This is a very large question, and we can only reply to it very briefly. A much fuller explanation will be found in "The Great Day of the Lord," a tract upon this question, which can be obtained at this office, or of your tract society, for five cents. The term as used in Eph. 1:10 looks forward to the great consummation of all things for which Christ died. Ephesians 1 presents the purpose of God before the world was, that purpose as related to Christ and His death, and the work of the Spirit in that purpose; all look forward to that time when all things shall be summed up in Christ. The gathering out of the children of God precedes the one thousand years. During this time, according to Zechariah 6, and First Corinthians 15, Christ reigns as priest upon the Father's throne. When the work of priesthood is finished, He will take His seat upon His own throne.

A paraphrase of 1 Cor. 15:23-26 will throw light upon this. All our comments are in brackets: "But each in his own order; Christ the first-fruits; then they that are Christ's, at His coming. Then cometh the end, when He [Christ] shall deliver up the kingdom [where Christ now sits as priest-king, Rev. 3:21; Heb. 8:1; Ps. 110:1] to God, even the Father; when He [the Father, according to His promise in Ps. 110:1] shall have abolished all rule and all authority and power. For He [Christ] must reign [as priest upon His Father's throne], till He [the Father] hath put all His [Christ's] enemies under His [Christ's] feet. The last enemy that shall be abolished is death." Christ is now priest upon His Father's throne. When He rises from His work as priest, that fiat will go forth referred to in Rev. 22:11. Then the Father will give Him His own kingdom, this earth. The capital city of that kingdom is the New Jerusalem in heaven, and there Christ will begin His reign for a thousand years. During this time the earth lies desolate, enjoying the Sabbath which sinful man refused to give it, for one thousand years. Revelation 20, Isaiah 24. At the end of the thousand years the final acts of the judgment take place. During the thousand years the saints have been with the angel scribes examining the records of the wicked. At the end of the thousand years their sentence is executed, and they die the second death, in the great lake of fire. After this melting of the elements with fervent heat, and the destruction of all the works of sin, God's power will change the blighted, blasted earth into a glorious new earth, where the saints will reign forever. That will be the dispensation of the fulness of times, when all things are gathered together in Christ Jesus. There is but one true way to study this great subject involving

Christ's priesthood and kingship, and that is from the view-point of the sanctuary. Ignore its teachings, all others are thrown into confusion; follow its teachings, and every doctrine of the Scriptures falls into place and leads us on to the glorious triumph.

2018.—Salvation at Any Price. Matt. 5:29, 30

Would like to have you explain Matt. 5:29, 30. I always thought that any Christian losing arms or limbs in this world would be made perfect in the next. J. E. S.

The passage reads as follows: "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell."

Our correspondent believes rightly; there will be no imperfect people in God's kingdom, no pain, no sickness, no mutilated bodies. The thought of the passage is this, that absolutely nothing must stand between us and eternal life. Better to lose here the lustful eye which has caused us to stumble than to follow it blindly to destruction; better lose the deft right hand which by its skill would lead us away, than to keep it and perish. The right eye and the right hand are two of the dearest members of the body. The Lord uses these as illustrations of things which are very dear to us in this world. Some are passionately fond of art, others of music, others of some other pursuit. These are as dear as the right hand or the right eye, and yet they are constantly leading away the ones who love them from the simplicity of God's truth. Better to sacrifice them forever, and go on ignorant of the highest harmony and the highest art than to permit these things to shut us out of the kingdom of God.

That is likewise true of the church as it is of the individual. The church may have a person of highest talent in its midst, and yet, if that talent is being used to throw down the church of God, or to turn that church away from the simplicity of the religion of the Lord Jesus Christ, it is better to let that individual go, separating from the church, rather than have the whole body itself destroyed. Our Lord did not mean that we should mutilate ourselves, nor that we should kill recalcitrant church-members, but it does mean that we should separate ourselves from everything that would drag us down.

2019.—Spiritual Bodies.

Paul in speaking of the resurrection body in 1 Cor. 15:44, says: "It is sown a natural body; it is raised a spiritual body." If at the resurrection, redeemed man becomes a spiritual body, will he not be an immortal spirit in the strict sense of the word? If we are to awake in His likeness, why was Christ, the first-fruits of the resurrection, not also immediately raised a spiritual body, a spirit? See Luke 24:39. These two passages seem to be out of harmony, as also the following: In John 20:17, Jesus said to Mary, "Touch Me not; for I am not yet ascended to My Father," and yet John 20:27 states that He permitted Thomas to touch Him. Did He make any other ascension after the resurrection except that spoken of in Luke 24:51? E. F. D.

First, it is impossible for us to tell the difference between the physical substance of spiritual bodies and spirits, between immortal man and angels; yet the Bible seems to make a distinction. This inability of all to understand these things is indicated in First Corinthians 15. Each seed has a body of its own, all flesh is not the same flesh, there are celestial bodies and terrestrial bodies; all these things differ as one star differs from another in glory. The "spirit" referred to by the dis-

(Continued on page 15.)



THE GREAT SALVATION

By GEO. W. REASER.

TESTIMONY OF THE AGES.

(Continued.)

ANOTHER striking fulfilment of prophecy, told over and over again, was the great commercial emporium of ancient times.

Fall of Tyre

The antiquity of Tyre "is of ancient days." "It was founded by a colony from Sidon, about twenty-five miles south of the mother city on the eastern coast of the Mediterranean Sea. It was 'planted in a pleasant place;' and in the days of Isaiah, 715 B.C., she was 'the crowning city,' 'a mart of nations,' and her merchants were princes, and her 'traffickers' were 'the honorable of the earth.'

"The builders of Tyre were so accomplished that they are said to 'have perfected her beauty.' Five hundred and eighty-eight years before Christ, Tyre was so rich that she could afford to make all her ship-boards of fir, and their masts of cedar of Lebanon; their oars of oak of Bashan, and their benches of ivory; their sails of fine linen with brodered work from Egypt, and their coverings of blue and purple from the Isles of Elishah. The inhabitants of Zion and Arvad were her mariners, her own wise men were her pilots, and her army was hired from Persia, Lud, Phut, and Arvad. Her traffic was so great that she enjoyed a continual 'world's fair.'

"Because of the multitude of all kinds of riches, and the multitude of the wares of her own making, Tarshish came to trade in her fairs with silver, iron, tin, and lead. Javan, Tubal, and Meshech, Libia, and Russia came with persons of men and vessels of brass. The house of Togarmah came with horses, horsemen, and mules. Bedan came with horns of ivory and ebony, and with precious cloths for chariots. Syria came with emeralds, purple and brodered work, and fine linen, and coral, and agate. Damascus came with the wine of Helbon and white wool; Judah and Israel with wheat, and honey, and oil, and balm; Arabia came with lambs, and rams, and goats; Sheba and Raamah came with chief of all spices, and with precious stones and gold; Babylonia and Assyria came with all sorts of things in blue cloths and brodered work, chests of rich apparel bound with cords and made of cedar; and she enriched the kings of the earth with the multitude of her riches and her merchandise." Read Ezekiel 27.

Ezekiel's Prophecy.

In the height of her power, Ezekiel uttered the following prophecy:

"Therefore thus saith the Lord God: Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading

of nets in the midst of the sea; for I have spoken it, saith the Lord God. . . . With the hoofs of his horses shall he tread down all thy streets."

"By the work of Nebuchadnezzar there was fulfilled that part of the prophecy which said that they should destroy the walls and break down the towers, and that with the hoofs of their horses they should tread down all her streets; but there were yet two important statements unfulfilled. These were: 'I will also scrape her dust from her, and make her like the top of a rock;' 'and they shall lay thy stones and thy timber and thy dust in the midst of the water.'

"After its destruction by Nebuchadnezzar, the Tyrians rebuilt the city, but they rebuilt it on the island instead of on the mainland, and left the old city lying in its ruins. The new city in the course of time regained much of the glory that had so exalted the old." "It was built very strong, being 'completely surrounded by prodigious walls, the loftiest portion of which on the side fronting the mainland reached a height not less than 150 feet.' Thus it stood, a mighty city, when, in 332 B.C., Alexander the Great, in his course of conquest, was compelled also to besiege it, or leave behind him a powerful enemy. He determined to take the city, and accordingly began 'one of the most remarkable sieges ever recorded,' which lasted seven months.

"His first move was to build a solid mole two hundred feet broad from the mainland to the wall of the city, and, says Grote, 'he had stones in abundance' from old Tyre, for the work, and here was the perfect, literal fulfilment of the prophecy, spoken more than two hundred and fifty years before, that 'they shall lay thy stones and thy timber and thy dust in the midst of the water;' for, to make that mole, the troops of Alexander the Great did literally lay the stones and the timber and the dust of old Tyre in the midst of the water. Nor was that all, for the prophecy had also said that they should 'scrape her dust from her, and make her like the top of a rock.' And so it came about that in the very nature of the case, the builders were compelled to literally 'scrape' the dust from old Tyre, and at the last to leave her 'like the top of a rock.'

"It shall be a place for the spreading of nets in the midst of the sea.' This was not fulfilled by the capture of the city by Alexander. Altho he took the city, he did not destroy it, and altho Alexander sold many of the people into slavery, yet the place was soon repeopled, and regained much prosperity. In the fourth century, Jerome called it the noblest and most beautiful city of Phœnicia, and wondered at what seemed to be the non-fulfilment of the prophecy that pronounced its desolation. In the time of the crusades it sustained a long siege, and was taken in 1124; but from the conquest of Syria by Selim I, in A.D. 1516 its decline

was rapid, and soon its ruin became complete.

Words of Travelers.

It was visited by Sandys, the traveler, in A.D. 1610-11, who said:

"This once famous Tyre is now no other than a heap of ruins; yet they have reverent aspect, and do instruct the pensive beholder with their exemplary frailty."

In 1697, Maundrell visited it, and said of it:

"On the north side is an old Turkish un-garrisoned castle, besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, etc., there being not so much as one entire house left."

Dr. Robinson, in 1838, spent a Sunday there, and wrote of it thus:

"I continued my walk along the shore of the peninsula, part of which is now unoccupied, except as a place to spread nets upon, musing upon the pride and fall of ancient Tyre. Here was the little isle once covered by her palaces, and surrounded by her fleets; but alas! thy riches and thy fame, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise that were in thee—where are they? Tyre has indeed become like the top of a rock. The sole tokens of her ancient splendor—columns of red and gray granite, sometimes forty or fifty heaped together, or marble pillars—lie broken and strewn beneath the waves in the midst of the sea."

The word uttered by Ezekiel, nearly twenty-five hundred years ago, concerning Tyre, has been literally fulfilled.

[In the next paper will be presented "The Burden of Egypt" the conclusion of this article.]

FIFTEEN FACTS REGARDING THE SABBATH OF THE LORD.

CHRISt is the active agent in the creation of all things (Col. 1:18; John 1:3; 1 Cor. 8:6); therefore Christ made the Sabbath.

2. Christ rested on the seventh day (Gen. 2:2), thus making it *His* Sabbath, or rest day.

3. The Sabbath was given to Adam, the father of the race, and was thus enjoined upon his descendents, the whole human family. Gen. 2:1-3; Mark 2:27.

4. The Sabbath was given to man in his innocency, and was therefore designed to meet the needs of a holy race.

5. In thus being given before sin entered the world, it therefore bore no relation to the types, ceremonies, or ritual connected with the remedial system of sacrificial offerings.

6. The Sabbath commandment is and was a part of God's law. As such it was observed by Abraham and all the holy patriarchs after sin entered, thus proving it to be suited to the needs of man in all conditions. Gen. 26:5.

7. The seventh day in particular is the specified holy day of the weekly cycle. This is emphasized by the fact that for forty years God rained manna from heaven, to supply the needs of His people for the first six days of the week, and withheld it every seventh day.

8. God is a moral Governor. He has given a law of moral principles for the guidance of man. All moral principles are eternal

principles, reflections of the moral character of their divine Author. The Sabbath command was placed in the very bosom of that law of moral principles, thus proving it to be likewise moral in its nature, and as eternal and enduring as the other nine associated with it. Ex. 20:3-17; Neh. 9:13, 14.

9. When Christ, the Lord of the Sabbath, visited this earth, His bearing toward the day He had honored as His own was in keeping with its sacred character. He labored by precept and example to rid its observance of the burdensome traditions of the Jews, and bring it back to the place and use appointed it in the beginning—a day of joy and delight. Matt. 5:17-19; 12:1-12.

10. It was customary for Christ to use at least a part of the seventh day for the purpose of public worship. Would we follow His example, we will do well to devote a part of it to the same object. Luke 4:16.

11. His most intimate disciples, those who performed for Him the last sad rites of burial, understood nothing else from His example and teaching than that they should sacredly regard the day enjoined in the commandment. Luke 23:56.

12. These same disciples regarded the seventh day so holy that they would not perform upon it the work they did without scruple upon the first day of the week. Luke 23:56; 24:1.

13. The apostle Paul, following the example of Christ, by whom he had been instructed in many visions and revelations, used the seventh day of the week as a time for regular public worship. Acts 17:2; 18:4, 11.

14. This he did, not alone while laboring for the Jews, but also when preaching to the Gentiles. Acts 13:14, 42, 44.

15. The Sabbath will be observed and regarded as a stated and set time for divine worship by the ransomed of the Lord in the world to come. Isa. 66:22, 23. Thus does the Sabbath, like a mighty arch, span the gulf of sin, reaching from Eden, the garden of God, to Paradise restored. The design of God in its observance has been turned aside for a time, but not thwarted. In the eternal ages will the Sabbath institution, planted in beauty and holiness, be carried out according to the design of God—an eternal joy, blessing, and delight to the nations of men.

FRANCIS M. WILCOX.

HOW TO SYMPATHIZE.

[Rev. John S. Bunting, in the *S. S. Times*.]

YOUR sympathy for another should lay hold, not only of the fact of his suffering, but also of his yearning to triumph over it and know the freedom of joy. You must reach that, and share it with him, if you would share all that he feels. To feel for his grief is good, but to aid his yearning to rise above its bondage is even better. To share the one with him calls for unselfish interest, but to share the other calls for love's finest ingenuity and service. Does your sympathy merely mourn, or does it also seek to deliver?

With many of us sympathy needs not added intensity, but clearer perception. It

needs to see that beneath his dark burden the man may be a prisoner looking for light and joy, which you can not indeed bestow as a gift, but which you may yet put him in the way of securing by leading him to some of the sources from which it is drawn.

Console him, then, with the healing story of some great life or splendid work; refresh him with a walk amid the "miracle of God's flowers and trees" in the great world of the out-of-doors; or unburden him by bringing him near the burdened heart of some life that cries out for release louder, it may be, than does his. When you do this you will do better things for him than when you merely "feel sorry for him." It will not be merely diverting the man's thoughts, it will be delivering the man. It will be like helping Job to pray for his friends, or urging Jonah to go on to Nineveh, or accompanying the leper as he goes to pay his vows to the priest. As Muriel Strode says, "Only what you send forth from yourself can still the deeper crying of your soul."

BUILDING OF CHARACTER.

(Based on Isa. 40:8.)

Tho all things earthly pass away,
And friends their dearest ties must sever;
Tho grass and flowers may fade and die,
The word of God shall stand forever.

Then build, O, build upon the word,
And as your life unfolds its pages,
'Twill show a character of worth,
And stand undimmed the test of ages.

NELLIE M. BUTLER.

MODERN CONFUCIANISM.

THE Gospel is the *power* of God unto salvation to every one that *believeth*. "For *therein* is the righteousness of God revealed." It pleased the Father to reveal eternal salvation thru His Son. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." His name was called Jesus; for He was born into our family for the express purpose of saving "His people from their sins." Thus the power of God to *save*, is found alone in Jesus Christ; wholly apart and separate from the individual. This is Christianity pure and simple.

The science of heathenism is the salvation of the individual accomplished by the evolution of the *supposed* good in himself. The farther one studies into such science, the farther away he gets from Christ, because the starting point is false. The goal is the deification of self. This is the artful design of the deceiver—the god of this world. The moment Christianity is shorn of its *real living power*—that *saving* faith in Jesus Christ which brings to the soul God's righteousness—and degenerates into a form, it becomes powerless to cope with the science of heathenism.

A master mind, that once sealed up the wisdom of God, has planned the science constituting the foundation of false religions. These are not all devoid of good, but the good is used in such a way as to make it deceptive and misleading.

The science of self-salvation—heathenism—is as old as the race. The separation began in Eden itself; Cain brought an offering to the Lord, but it was not accepted. It was a Christless sacrifice, and the very offering of it was in fact a challenge by Cain that God should accept him just as he was. This God could never do.

Many of the false religions deify the nation and hold up the national life and character as the highest goal to be attained. This is but the deification of self, for the national character can be only the reflection of the character of the men who have been prominent in national affairs. Upon these shoals the Jewish nation shipwrecked.

Confucian Classics.

Prominent among national deifications are the sacred books of China known as the Confucian Classics. These constitute, in fact, the Bible for the masses of the common people, as they are more familiar with these than other works held as sacred. These books are of venerable age, their origin dating, according to Chinese traditions, as far back as 2850 B.C. The last of these heathen scientific scriptures (as the nine books constituting the Confucian Classics are to the religion of China what the Bible is to the Christian) were not completed until the second century of the Christian era.

Let us notice briefly a few of the doctrines taught by these ancient Confucian classics. Rev. G. Owen, one of the revisers of the Mandarin Bible, in "The Bible in All the World," says:

"The underlying thought of these classics is mainly political. Some of them, as the Book of History, are mostly lessons and examples in good government. Even the odes are largely governmental. Confucianism is primarily a political system, and aims at the production of a perfect ruler in a perfect State. Confucius himself spent the greater part of his long life in wandering from court to court seeking, among the feudal princes of the empire, one who would take him as philosopher and guide. Even in training his private pupils his aim was to equip a body of wise and efficient men for the service of the State. He never once addressed the people, or spoke to the multitude. Mencius, one hundred years afterward, pursued the same course. The government they sought to establish was a benevolent despotism, or mild patriarchy. It was, doubtless, for this reason mainly that the Government of China early patronized these classics, and finally adopted them as its text-books in the examination of all official candidates."

That pantheism is one of the foundation doctrine pillars of these classics is shown by the following quotation:

"Thruout these classics, the inherent goodness of human nature is explicitly taught or implicitly assumed. The whole teaching is based on the assumption that **MAN IS GOOD**. He comes into the world with a heaven-endowed moral nature. **GOODNESS IS NATURAL TO HIM**."

And this teaching is held up before all China as the goal. It is all the poor working classes know as far as human help and teaching are concerned. These are the sacred books from which the scholars deal out short scraps to the ignorant masses for their hard-earned money, to be eagerly devoured by them as spiritual food. Dr. Owen, upon this point, says:

"Tho termed sacred, these books can hardly be called religious, for the religious element in them

is secondary and incidental. Primarily, they teach politics, sociology, and morals. They are pervaded by a reverential spirit and a belief in a Power that makes for righteousness, but the religious teaching is vague."

Such is the teaching, as well as the instilled education of centuries, our missionaries must meet in the far East. Nothing but the truth as revealed in the third angel's message, can effectually rescue these people. In this message alone can the people be invited to worship Him "that made heaven, and earth, and the sea, and the fountains of waters." This message presents to the mind and heart of the Confucian scholar, also the unlearned peasant, the only true God who can create; whose name appears in the true Sabbath commandment as the authoritative Lawgiver; a Being able both to create and destroy; and one abundantly able also to redeem. And with *this* teaching, the Holy Spirit will work in power to convert the soul by tenderly touching the heart of the poor heathen worshiper, without which argument and learned words prove unavailing.

Putting the comments of the learned Dr. Owen as to the teaching of Confucian classics beside the teaching of the pulpits in our professedly enlightened land, we are led to wonder which of the two can command the greater respect, or in a contest for supremacy, which of the two would win out in the end. With the modern pulpit teaching in mind, carefully read again the quotation cited above: "Tho termed sacred [the teaching of], these books can hardly be called religious, for the religious element in them is secondary and incidental. Primarily, they teach politics, sociology, and morals. They are pervaded by a reverential spirit and a belief in a Power that makes for righteousness, but the religious teaching is vague."

T. E. BOWEN.

THE FIFTH UNIVERSAL KINGDOM.

IN the second chapter of Daniel we read of a dream which was given to Nebuchadnezzar king of Babylon. In this dream he saw a great image whose head was of gold, breast and arms of silver, sides of brass, legs of iron, feet part of iron and part of clay.

He also saw a stone cut out without hands, which smote the image upon its feet and broke them to pieces. At the same time the other metals were broken up, and together they became as the chaff of a summer thrashing-floor; but the stone that smote the image became a great mountain and filled the whole earth. Verses 31-35.

In the interpretation of this dream, we learn that there should be five kingdoms that should rule over all the earth. The first of these was Babylon, represented by the head of gold. The second, symbolized by the breast and arms of silver, was Medo-Persia. The third of brass, Grecia; and the fourth of iron, Rome. The feet and toes part of iron and part of clay denoted that the fourth kingdom should be divided, but yet retain some of the strength of the iron. This prophecy has thus far been literally fulfilled.

Babylon was overthrown by Medo-Persia,

B.C. 538. Medo-Persia was conquered by Grecia, 331 B.C. At the time of the birth of Christ, Rome ruled the whole world. Luke 2:1. Between A.D. 351 and 476, this kingdom was divided, and since that time there has been no kingdom that has ruled over all the world; neither will there be till God sets up His kingdom.

This brings us to verse 44: "And in the days of these kings [the kingdoms represented by the iron and clay] shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This will be a world kingdom like the other four before it, but with this difference, that it will stand forever, and the saints of God will be the subjects. Dan. 7:27. It was to this that Jesus referred when He said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. Again: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

God promised Abraham that he should be the heir of the world (Rom. 4:13), yet he did not receive any of it while he lived; no, not as much as he could set his foot upon. Acts 7:5.

When Fulfilled.

This promise will not be fulfilled till Jesus comes again. Then all the righteous will receive their reward. They that sleep in the dust of the earth will come forth, clad in immortality; the living will be changed; and together they will meet their Saviour. "Then shall the King say unto them on His right hand, Come, ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. "Flesh and blood [man in his present state] can not inherit the kingdom of God." 1 Cor. 15:50. It is thru the resurrection from the dead that God will bring His people into the land that He promised to Abraham, the father of the faithful.

In the 37th chapter of Ezekiel this truth is made very plain. The prophet was carried out in the Spirit of the Lord, and set down into a valley of dry bones. He was told to prophesy, and there came sinews, flesh, and skin upon them. Again he was told to prophesy, and there came breath into them, and they stood upon their feet an exceeding great army. Verses 1-10.

That these represent all of God's people that shall come out of their graves, and not the children of Israel after the flesh alone, is clear from the following: "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Verses 11, 12.

To make this yet plainer to their understanding, the prophet was to take two sticks and write upon them. One stick for Judah and the children of Israel his companions,

another for Joseph, the stick of Ephraim and all of Israel his companions.

He was then to join them one to another, and they should become one stick in his hand. Verses 16, 17. These sticks on which the prophet had written he should hold in his hand before the eyes of the people. Verse 20. Now when they should ask what was the meaning of this, he should answer: "Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand." Verse 19.

As these two literal sticks were made one in the prophet's hand, so should the time come when Israel and Judah would be united and become one people. This has not yet taken place, and will not take place till the final gathering of God's people when Jesus comes.

Then one King shall rule over them all. They shall no more defile themselves with their idols, nor detestable things, but shall walk in His judgments, and observe His statutes and do them. They shall dwell in the land forever, and God will set His sanctuary in the midst of them forevermore. Verses 22-28.

The seer of Patmos describes the conditions that will exist then as follows:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:1-3.

This is the fifth universal kingdom—the kingdom of God represented by the stone which smote the image set up on the earth after sin is eradicated and God makes all things new.

There Christ Will Be King

and sit upon the throne of David and reign forever. Luke 1:32, 33. The New Jerusalem, "whose builder and maker is God," (Heb. 11:10) will be the capital. Thru its gates of pearl, on which are written the names of the twelve tribes of Israel, will all of God's people enter.

Here will be no death, sorrow, or pain; "for the former things are passed away." Here the river of life will flow, clear as crystal, and on both sides of the river will be the tree of life, bearing twelve manner of fruit, a kind each month.

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." Rev. 22:3, 4.

"In that day shall this song be sung in the land of Judah:

We have a strong city;
Salvation will God appoint for walls and bulwarks.
Open ye the gates, that the righteous nation
That keepeth the truth may enter in."

Isa. 26:1, 2.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." Rev. 22:14.

CHAS. NELSON.

OUR COUNSELOR.

"His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9: 6.

THUS some of the attributes of our Saviour are named in the prophetic word. In this world of multiplied dangers and perplexities, how excellent is an accessible, willing, good, and wise Counselor. We need never to harken to, or walk in, the counsel of the ungodly. Our glorious Redeemer has made ample provision whereby we may have just the counsel we need at all times and in all places. Every means of communication known to man, angels, or the Eternal Father, are known to the Lord Jesus, and will be used by Him to convey the good pleasure of His will to any and all of His children here below; for they only need to know such things as pertain unto life and godliness.

When we pray in true sincerity and submission, "Lord, not my will, but Thine be done, in all things," He will surely find a way to communicate to every such soul a knowledge of His will, and the power to obey.

Are we troubled and burdened with a load of sin? Our Counselor says: "Repent, and thy sins shall be forgiven." Are we conscious of a moral impurity of soul, because of sins committed?—Our Counselor says: "If you confess your sins, God is faithful and just to forgive, and to cleanse from all unrighteousness." Do we feel weary and heavy laden?—Our Counselor says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Are we anxious about our source of food and raiment supply for the days to come?—Our Counselor says: "Take no anxious thought for the morrow, as to what you shall eat or what you shall wear."

If we tremble at the strength of Satan's temptations, our Counselor says: "They shall not be greater than you can bear, and with every temptation I will make a way for your escape." Do we inquire how we should feel when men revile us, persecute us, and say all manner of evil against us falsely?—Our Counselor says: "Rejoice, and be exceeding glad; for great is your reward in heaven." Do we ask how we should feel toward our enemies, and how we should treat them?—Our Counselor says: "Love your enemies, and do good for evil as you have opportunity." Are we in sorrow, and feel the need of comfort?—Our Counselor says: "Blessed are they that mourn; for they shall be comforted." Are we homeless, and long for earthly inheritance?—Our Counselor says: "Blessed are the meek for they shall inherit the earth." Do we cry out for wisdom for all the vicissitudes of life?—Our Counselor says: "If any lack wisdom, let him ask of God who giveth to all liberally and upbraideth not."

And these are but a few samples of the great multitude, diversity, and helpfulness of the gems of counsel our Counselor has placed at our command. So rich and full are His counsels, that He tells us He will never leave nor forsake us, that we may lead a constantly triumphant life; that no

good thing will He withhold from us, that our steps may be ordered of the Lord; that if God's law is in our hearts, we will delight in it, and none of our steps shall slide. To sum up, He says that if we love God, *all things* shall work together for our good. Truly the path of the just who walk in the counsel of the Lord, is as a shining light, that shineth more and more unto the perfect day. And then in the endless, perfect day we will walk in the counsels of infinite power, wisdom, and love, with a sweetness of joy and delight, unspeakable and full of glory.

H. A. ST. JOHN.

MY COMFORTER.

I LOOK to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life,
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

—Samuel Longfellow.

THE SUNDAY.

IN the minds of some men, to state a thing is to prove it. Facts, plain, historical facts have nothing to do with a matter when these men want proof for their belief and actions. Indeed, the word of God is not authority for them. Many times they do not know of its teachings. As an example of this is the statement of the Rev. Charles M. Sheldon, the author of many semi-religious books, that "as a matter of fact, the Author of the best law we have on Sunday observance is God." He then tells his readers the objects "for which Sunday was established at the beginning of history."

Now our Bible, which we believe to be inspired, in spite of the grave doubts of its critics and the wilful misinterpretation of others,—our Bible says that God "rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God created and made." And this is the inspired account of the "beginning of history." We can not read even between the lines any mention of the first day of the week, commonly called Sunday.

Another of his arguments is this: "All the best Sunday laws which have been enacted in this country have been declared constitutional by the supreme courts of the States and by the United States Supreme Court,

and in rendering their decisions the supreme courts in many instances have declared that Sunday laws rest down ultimately upon a fundamental need of the race of one day in seven which differs from the other days." Laws relating to murder and other crimes are constitutional. This has never been questioned. The State is within its province in making them. But here is a law that must be supported by the assertion that it is constitutional. There is doubt in the minds of some, evidently, or no attempt would be made to prove such a point. Indeed, we do not know what the framers of the Constitution meant when they inserted the provision, "Congress shall make no law respecting the establishment of religion," etc., unless that meant that no religious legislation should be enacted in the United States. A Sunday law sounds like religious legislation to us, all the supreme courts in the United States to the contrary notwithstanding.

"Sunday laws rest down ultimately upon the fundamental need of the race of one day in seven which differs from other days." Why Sunday? Why not Wednesday? And why must the State regulate the matter? Where are the churches whose duty it is to teach the people these vital truths? Did you ever tell your child to do something, and then feel that tho he did it, there was absolutely no willingness or love in it? He did it only because he was compelled to do so, in which case there was really no obedience at all. The same sort of "Sabbath-keeping" will be the result of enforced Sunday laws, whether constitutional or not. Only willing obedience can be pleasing to God.

"History has proved many times that nations which disregard Sunday and use it for dissipation, for commercial enterprises, or for purposes of entertainment are in decline or decay." Which nations, for instance? The Jewish nation declined, we read, but God Himself told that nation that it was because they broke the Sabbath that He allowed the Babylonians to take them captive. Egypt refused to obey God and declined as a result. Greece knew nothing about the worship of the true God, and retrograded. Rome. There is the nation! She it was that exalted the "venerable day of the sun" "the wild, solar holiday of all times." During her supremacy, the "fathers" tell us, the day was set apart for worship. Yet she declined and apparently still declines. We wonder why. Who set it apart?—The fathers.

"There can never be any repeal of the old commandment, 'Remember the Sabbath day to keep it holy,' without striking a blow at the very fundamental basis of the Republic." One would think that those who advocate Sunday laws would hesitate to quote the commandment to support their views, for it says nothing about the first day of the week. It says distinctly, "The seventh day is the Sabbath of the Lord thy God." Besides, if they have a civil constitution for support, what need is there to quote God's word in the matter! Back of the Sabbath is the Constitution of heaven.

MAX HILL.



BE GENTLE TO THY MOTHER.

Be gentle to thy mother; long she bore
Thine infant fretfulness and silly youth;
Nor rudely scorn the faithful voice that o'er
Thy cradle prayed, and taught thee lisping
truth.
Yes, she is old; yet on thy manly brow
She looks and claims thee as her child e'en now.
Uphold thy mother; close to her warm heart
She carried, fed thee, lulled thee to thy rest;
Then taught thy tottering limbs their untried
art,
Exulting in the fledgling from her nest;
And, now her steps are feeble, be her stay,
Whose strength was thine, in thy most feeble
day.
Cherish thy mother; brief, perchance, the time
May be that she will claim the care she
gave;

Past are her hopes of youth, her harvest-prime
Of joy on earth; her friends are in the grave;
But for her children, she could lay her head
Gladly to rest among the precious dead.

Be tender to thy mother; words unkind,
Or light neglect from thee, will give a pang
To that fond bosom where thou art enshrined
In love unutterable, more than fang
Of venom'd serpent. Wound not her strong
trust,
As thou wouldst hope for peace when she is
dust.

O, mother mine! God grant I ne'er forget,
Whatever be my grief, or what my joy,
The unmeasured, unextinguishable debt
I owe thy love; but find my sweet employ,
Ever thru thy remaining days, to be
To thee as faithful as thou wast to me!

—G. W. Bethune.

THE PILLARS OF HEALTH

By WILLIAM S. SADLER, M.D.

THE MODERN DAILY RATION.

FOR a long time many physicians have suspected that the old diet-tables provided too much proteid for man's daily ration. But it remained for Professor Chittenden, of Yale University, to finally settle the question by a very elaborate series of scientific experiments.

The amount of food needed is largely regulated by the amount of skin surface, for it is thru the skin that heat is lost, and food is largely eaten to replace this loss of heat. Therefore children need more food in proportion to their weight than adults, because they have a greater skin surface.

The total number of heat units, or calories, in the daily ration should rarely exceed two thousand. What is a heat unit?—The English heat unit is the amount of heat that will raise one gallon of water one degree F. in temperature.

Of course, the number of heat units required in any one day's food will depend upon the weather, occupation, clothing, etc.

The following table gives the number of heat units needed by persons of different years and average weight. This table is given for boys. Girls as a rule weigh a little less, and require from 50 to 150 less calories each day than boys.

TABLE A. BOYS.

Age	Height in Inches	Weight in Pounds	Calories, or Food Units
5	41.57	41.09	816.2
6	43.75	45.17	855.9
7	45.74	49.07	912.4
8	47.76	53.92	981.1
9	49.69	59.23	1,043.7
10	51.58	65.30	1,117.5
11	53.33	70.18	1,178.2
12	55.11	76.92	1,254.8
13	57.21	84.85	1,352.6
14	59.88	94.91	1,471.3

TABLE B.

Table showing amount of food required by Adults weighing from 150 to 260 pounds.

Weight	Proteids	Fats	Carbohydrates	Total
150	225	469	1,407	2,101
155	232	479	1,436	2,147
160	240	488	1,464	2,192
165	247	499	1,499	2,245
170	255	511	1,532	2,298
175	262	522	1,568	2,352
180	270	534	1,601	2,405
185	277	545	1,636	2,458
190	285	556	1,670	2,511
195	292	568	1,705	2,565
200	300	579	1,739	2,618
205	307	591	1,773	2,671
210	315	602	1,808	2,725
215	322	614	1,842	2,778
220	330	625	1,874	2,831
225	337	637	1,910	2,884
230	345	648	1,945	2,938
235	352	660	1,979	2,991
240	360	671	2,013	3,044
245	367	682	2,048	3,097
250	375	694	2,081	3,150
260	390	719	2,156	3,265

How to Find Out How Much Food You Have Eaten.

In order to find out how much one has eaten at a meal, that is, how many calories they have taken, it is only necessary to ascertain how many calories there are in an ounce or pound of the food, and then know by weight how much has been eaten.

We do not believe that normal, healthy people should be constantly weighing their food, or engaged in doing anything else that will call attention to their stomachs, and thus bring their mind into a state that will most likely produce indigestion; but it would be a good plan for those who have stomach trouble, or other difficulties in metabolism, to examine into their dietetic habits, and ascertain if they are eating too much; especially if they are over-eating in proteids.

TABLE C.

Table showing number of food units or calories in each ounce of certain commonly used foods.

Food	Proteids	Fats	Starch Food and Sugars per oz.
Almonds	24.5	146.4	20.2
Apples	.5	1.3	16.6

Asparagus (cooked)	2.5	8.8	2.6	13.9
Bananas	1.5	1.6	25.7	28.8
Baked Beans (canned)	8.0	6.6	22.9	37.5
Beans, Lima (canned)	4.7	.8	17.0	22.5
Beans, String (cooked)	.9	2.9	2.2	6.0
Beets (cooked)	2.7	.3	8.6	11.6
Blackberries	1.5	2.6	12.7	16.8
Blueberries	.7	1.6	19.4	21.7
Brazil Nuts	19.8	178.1	8.2	206.1
Bread, Corn	8.5	12.3	52.0	72.8
Bread, Graham	10.4	4.8	60.8	76.0
Bread, White	9.3	3.7	63.4	76.4
Bread, Whole Wheat	11.3	2.4	58.0	71.7
Butter	1.2	226.6		227.8
Buttermilk	3.5	1.3	5.6	10.4
Cabbage	.8	3.0	1.9	5.7
Cake (sponge)	7.4	28.5	76.8	112.7
Cantaloup	1.0	3.9	10.9	11.6
Cauliflower	1.0	3.9	3.0	7.9
Celery	1.3	.3	3.9	5.5
Cherries	1.2	2.2	19.5	22.8
Corn Flakes	10.8	1.4	91.3	103.5
Cornmeal Mush, Baked	2.8	.5	24.1	27.4
Cottage Cheese	24.4	2.6	5.0	32.0
Crackers, Graham	11.7	25.1	86.1	122.9
Cream	2.9	49.3	5.3	57.5
Custard, Plain	7.6	3.8	28.4	39.8
Dates	2.5	7.5	91.5	101.5
Egg	16.3	32.0		48.3
Egg (white)	14.4	.5		14.9
Egg (yolk)	18.2	88.8		107.0
Eggs, each	26.3	41.9		68.2
Figs	5.0	.8	86.6	92.4
Granola	15.6	1.1	85.0	101.7
Grapes	1.5	4.3	22.4	28.2
Hickory Nuts	18.0	179.7	13.3	211.0
Honey	.5		94.7	95.2
Lemonade			11.4	11.4
Lentils (cooked)	8.5	.3	22.9	31.7
Macaroni	3.5	4.0	18.4	25.9
Maple Syrup			83.0	83.0
Milk (Pasteurized)	3.8	11.0	5.8	20.6
Nut Butter	34.2	124.0	20.0	178.2
Olives, Ripe	2.0	69.1	5.0	76.1
Oranges	.9	.5	13.5	14.9
Peaches	.9	.3	11.6	12.8
Peanuts	30.1	102.9	28.5	161.5
Pears	.7	1.3	16.5	18.5
Peas, Green (cooked)	7.8	9.1	17.5	34.4
Pecans	11.2	188.0	17.8	217.0
Pie, Custard	4.9	16.8	30.5	52.2
Pie, Pumpkin	5.4	17.4	55.8	78.6
Plums	1.2		23.5	24.7
Popped Corn	12.5	13.3	91.8	117.6
Potatoes (baked)	3.4	.4	28.9	32.7
Potatoes (mashed), Creamed	3.0	8.0	20.8	31.8
Prunes	.5		85.5	88.0
Pudding, Bread	6.6	9.4	25.6	41.6
Puffs, Graham	10.1	7.4	60.6	78.1
Raisins	3.0	8.8	88.8	100.6
Raspberry, Black (sauce)	1.6	2.2	27.5	31.3
Rice (boiled)	3.3	.3	28.5	32.1
Soup (bean and tomato)	4.6	1.0	14.2	19.8
Soup, Cream of Rice	1.9	6.6	11.4	19.9
Squash, Baked	1.6	2.2	16.0	19.8
Strawberries	1.2	1.6	8.6	11.4
Sugar, Granulated			116.6	116.6
Sweet Potatoes (cooked)	3.5	5.6	49.1	58.2
Tomatoes (fresh)	1.0	1.1	4.5	6.7
Walnuts	19.4	169.1	18.8	207.3
Watermelon	.5	.5	7.8	8.8
Zwieback	11.4	26.4	85.8	123.6

(Note.—It would be well to preserve these tables for future reference.)

How to Use the Tables in Diet Study.

1. Find out how much you weigh, then refer to Table B, and see how many calories a day you should eat, according to the new food ration. For instance, suppose you are an adult, and weigh 170 pounds. By reference to the table you will see that you need 2,298 calories a day.

2. Having found that you need, on average work and under average conditions of temperature, 2,298 calories a day, then weigh your food for a single day, and find out how many calories you are eating; and by referring to Table C, you find out just what percentage of your food is fat, carbohydrate, proteids, etc.

3. These tables do not refer to food that is moistened with water, unless in those cases where it is spoken of as cooked food—baked beans, etc. They refer in other instances to dry food.

These new investigations afford a valuable opportunity for studying stomachs that are not working properly, and for helping the victims of indigestion to get their diet on a correct basis without starving themselves or otherwise injuring their health. But nature has herself provided a great regulator of diet. God Himself has created and placed in man a monitor of metabolism, which if it is normal, is a pretty safe guide as to the quantity and quality of food to be eaten. We refer to the sense of taste; but unfortunately for man, his sense of taste has become blunted and impaired, and even partially destroyed,

and is no longer reliable, unless it can be restored to a sense of acuteness far above that of the average individual. Concerning methods for restoring the taste to a normal condition, we will write next week.

BOYS WE LIKE.

THE boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never cheats or is unfair in his play. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken his character.

The boy who never calls anybody bad names, no matter what any one calls him. He can not throw mud and keep his own hands clean.

The boy who is never cruel. He has no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness is the mark of a gentleman.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say No, when asked to do a wrong thing.

The boy who never quarrels. When your tongue gets unruly, lock it in.

The boy who never forgets that God made him to be a joyous, loving, lovable, helpful being.—Anon.

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"I have divorced four thousand people. I have tried no less than 6,000 children in the past six years.

"This lamentable social condition is traceable in a large degree to the legalized saloon."—Judge Ben E. Lindsay, Denver, Colo.

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"Do YOUR work with invincible purpose night comes on, the work will be done, and you will be found prepared."



LIKE SIMON OF CYRENE.

He knows; I do not know;
But I know Him!

Why must I bear a cross not of my choosing?
Why must I stand and breast the blinding
arrows

Of enemies I went not out to seek?
Why must I be a hero, when I only wish
To dream and loiter by some peaceful stream?
Why must I work at what I hate, for bread,
When all my longing is to work for love?
Like Simon of Cyrene, I've thrust my face
Inquisitive into the throng of life,
And circumstance has seized me, and has laid
On me the cross I did not ask nor want!
I do not know. Only this much I know:
The devils cried, "Let us alone!" and per-
ished.

The cross is on all others, as on me;
Bad men and good; on devils, on God, too;
And I must take it up and follow Him,
Or fall beneath it, crushed in self-contempt.
O Christ! why is Thy cross laid on us all?

He knows; I do not know;
But I know Him!

—Frank Crane, D.D.

a mere nodding acquaintance with this race reveals the fact that the Chinese are Orientals, and that China in her domestic, social, and national life reflects in many particulars the civilization of the Old Testament times.

A Nomadic People.

It seems quite certain that the primitive Chinese were a nomadic people who traveled from the western part of Asia, and finally made their first settlement in what is now the province of Shensi, in the valley of the Yellow River. Once settled in the fertile parts of this great country, these primitive Chinese nomads soon took to tilling the soil, and by a natural and gradual process spread over the entire territory now known as China Proper, either subduing or driving to the mountains the aborigines, who are still to be found in different parts of the empire, unconquered and more or less barbarous. This process of absorption was the work of centuries, being in very truth the founding

National Characteristics.

Outwardly the Chinese are too well known to require description, being classed with the Mongolian race, a fact well understood even by the average schoolboy; but when it comes to a characterization of their inward qualities, the case is quite different, as the conflicting testimony of many witnesses abundantly shows. Some of their most marked national characteristics are readily and clearly recognized by all close observers; yet it remains a fact that Chinese mental and moral make-up has been the subject of much discussion both in and out of books.

First may be mentioned their conservatism, which has come to be part and parcel of this race. China's golden age is believed by every Chinese to be in the remote past, and so every question pertaining to the present must, as a matter of course, be referred to that glorious past. It is a national conceit that Chinese civilization in all of its aspects reached the ideal stage during that period. And in common with the rest of the human race, the Chinese mind concludes that when a thing is as good as it can be, it is idle to attempt improvement. Reasoning on this assumption, it is rank heresy to even suggest reforms, for the very obvious reason that it calls in question, and must logically



Plowing Rice-fields in West River Delta, with Water-buffalo.



Street Vender of Victuals, Amoy, China.

CHINA.

II. Her People and Population.

IT is quite inadequate to speak of the Chinese as a nation; they are more properly a race, constituting a large fourth of the population of the entire planet. Whence came they? Of what stock are they? and what was their original home? What are their racial characteristics?

Like so many other questions relating to the origin of peoples, this query about China is beset with difficulties. The whole matter is involved in obscurity, and so great is the uncertainty that no definite answer can be made to this very interesting question. The consensus of opinion, however, is that the original home of the Chinese was somewhere in the valley of the Euphrates, the world's racial cradle. As a correlate to this opinion, it is further asserted that much of China's present civilization can be traced to the ancient Chaldeans. Be that as it may,

of the Chinese State as it exists to-day. Antedating the time of Abraham in her first beginnings, China was a contemporary of ancient Egypt, Babylonia, and Assyria, each of which passed away, while China and the Chinese civilization went forward, reaching their highest level some time before the Christian era.

That the Chinese as a race sprang from one common stock, there can be no reasonable doubt; yet it remains a fact that some quite pronounced differences mark this people in different parts of the empire. Broadly speaking, it is safe to say that from the Yang-tse River north, the Chinese resemble the Mongols, while to the south of that river they assimilate to the Malay type. In physique the race makes a better showing as we pass from the tropics to the higher latitudes. In the matter of mental acumen and initiative, the people of the South outclass those of the North.

lead to a final break with, that honored past. To the orthodox Chinese such a step is both dangerous and unnecessary. Dangerous because it means a cutting loose from the old, the tried, the perfect, and embarking on a course that is sure to involve the Chinese ship of State in total wreck. It is unnecessary because whatever defects the China of to-day may have (and that there are defects even the most radical Chinese will admit), she still has the immortal classics which, if followed, will yield every desirable result to the Chinese State. Like the ancient Romans who had one word for both customs and morals, the Chinese look upon their customs as most sacred. Some of these, it should be remembered, are of foreign origin, such as the queue and the rites of Buddhism, yet when once established they resist change. And yet China is in process of change—the new wine of the West is rending the old wine-skins of this nation.

Ancestral Worship.

Filial piety is at once a Chinese characteristic, and at the same time essentially the religion of China. The term "filial piety" comes very far short of representing the thing it is supposed to stand for. Filial piety is in very truth ancestral worship. One has said that ancestral worship is filial piety gone mad. Yet it is true that China's filial piety has elements that the West would do well to emulate; but taken as a whole it is inherently only evil, and most of China's sorrows can be traced to this fountainhead. It virtually destroys the family by ignoring the wife and the daughter. It enjoins filial duties on the son, but says not one word as to the father's duties toward the son. And worst of all, it makes gods of dead men.

Economy.

One of the most striking characteristics of the Chinese is their economy. A writer of long experience in China has well said that sixty million Chinese could be well fed on the annual waste of the American people. Everything, whether in the line of eating or wearing, is made to do full service, if possible, not merely once but twice and even three times. Almost every living thing, in whatever physical condition, whether in the water, in the air, or in the land is regarded as having food value; and every scrap is made to go as far as possible in satisfying the demands of the physical man. In many parts of the country it is a common sight to see men, women, and children scurrying about gathering stalks, stubble, and leaves to be used for fuel. The fields are literally scraped and so made to yield the last possible handful of dried grass or scattered leaves, all of which is made to reach the very farthest possible in the preparation of the family meal. To meet the needs of the case, the bottoms of the cooking utensils are made very thin so as to require the least possible fire in cooking the food. The diet is in the majority of cases very simple and not infrequently scant.

A characteristic illustration of Chinese economy is afforded in the case of an old woman who was found making her way slowly and painfully to the home of a relative in order that she might die in a place convenient to the family cemetery, and so cut down the funeral expenses.

The Yellow Peril.

If the Chinese are noted for their economy, they are equally conspicuous for their industry. And it is in the industrial race that the Chinese threaten to become serious competitors of the West. This is the real "yellow peril" so widely discussed at the present. This industry is not peculiar to any one class; it is rather a characteristic of the race. Single provinces boast of scholars, scores of them, who have passed their eightieth year in their endeavors to arrive at literary honors, and not a few there are who diligently travel the intellectual road until they have passed their ninetieth year.

The industry of the scholar is equalled by that of the farmer who seems to work incessantly. The fields, which in most cases resemble well-kept gardens, give ample evi-

dence of the painstaking care and unflagging diligence. It is no common sight to see Chinese farmers at all hours of the night working by the light of the moon.

The ordinary day laborer is, if possible, even more diligent than the hard-working farmer. The income of this class of laborers is very uncertain, and for that reason they very often eke out a precarious existence. Not infrequently is he driven to his tasks by the sight of grim starvation, and it is really pitiful to see how some of this class will patiently bear actual suffering to earn a mere pittance. A very interesting example of this unmatched industry may be cited in the case of a large fish-market next door to where these lines are being written. From the moment the first rays of light appear in the east, until about 8 A.M., it presents a scene of bustling activity. Day after day, coolies and fish-mongers, barefooted even in the coldest seasons, vie with each other in getting their supply of fish to be carried on



Mother, Daughter, and Son, Canton, China.

their backs into the city and sold thru the day.

Patience and Perseverance.

Granting that the Chinese have no nerves, and that they have an almost inexplicable disregard of time, it still remains a fact that they are endowed as a race with patience and perseverance which in so-called Christian lands would seem very rare. Not only do they bear their ills with patience, they do it with a cheerfulness that is truly remarkable. It is true, however, that this patience smacks somewhat of fatalism.

China has practically no public spirit, as this term is used in the West. Sympathy and her twin sister benevolence are little known and act a small part in the affairs of China. The Chinese are polite to a fault, and their desire for peace and dread of giving offense cease to be virtues by being carried too far. *Insincerity* is perhaps the most conspicuous weakness in the Chinese character.

Considering that this race has been for so many years without the light of God's special revelation, the wonder is not that they have so many vices, but rather that they have so many excellent traits of character. And that is not saying that as a race they are in

a good way, or that the preaching of the Gospel is superfluous. On the contrary, China is in desperate need of the saving power of God's truth. She is exactly in the position of the man, who, conscious of some good qualities, conceives himself to be, if not perfect, the best, the very best of humanity. Self-sufficiency is of all conceits the most dangerous. China must be taught the true God, the true character of sin, and the all-sufficiency of Jesus Christ, the One only true Saviour. "He that hath the Son hath life; and he that hath not the Son of God hath not life." This is China's great need; not an army, a navy, and arsenals, all modern, as her leading statesmen contend; nor is it true that her first need is a modern educational system, as some of her foreign friends would have us believe. This is the hour and opportunity for God's final message to go in the land of Sinim.

J. N. ANDERSON.

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RELIGIOUS LEGISLATION.

ITS RELATION TO CIVIL LAW AND THE TEMPERANCE QUESTION.

[Extract from speech of W. M. Healey, before the California Assembly Committee on Constitutional Amendments, on a proposed amendment to embody in the Constitution the first day of the week as a day of rest, Feb. 4, 1907.]

WHY should this body legislate, or the people vote, on this religious issue any more than on the question whether Jesus of Nazareth, Mohammed, or Joseph Smith, were true prophets? or, whether the Godhead is one, two, or three? whether prayers should be offered to the Virgin Mary, or to Christ, without her intercession, and many like questions? We may as well pass a law that every one in this State must be sprinkled by some clergyman, excepting those who have been immersed. All these religious questions, including that of Sabbath observance, are for each individual to decide for himself.

It is said that we are on the same side as the saloon, and against the church. We seek no party affiliation. We stand on the solid rock of liberty, in the land of equal rights, and cry, "Whosoever will, let him come." If the church is less responsive to these principles than the saloon, then we bow with grief and shame.

It is a sad commentary on a man's religion that it can not stand without the support of human legislation. This Sunday cause from the days of Constantine until now, has ever cried in pitiful weakness for human aid thru civil power. It is a law of nature to receive strength from the source that gives existence; and this Sunday institution, being only of human origin, ever seeks to nurse at the breast of her own maternity.

THE SABBATH OF GOD NEEDS NO HUMAN LAWS

for its support. Truth and righteousness are born of God, fed by His word, cheered by His Spirit, and are as far beyond the need of human legislation as heaven is from earth. We ask no laws for our religion. We only ask a continuance of our civil right, which grants that we may, or may not, be religious. Surround all men, religious or otherwise, with civil protection, but give to no religion civil power.

A RELIGIOUS MEASURE.

It is worse than useless to say that this is not a religious measure, when the only pretended exemption from its penalties is on religious grounds. I say pretended, because without reflection upon the motives of the framer or advocates of this bill, this clause as it reads is a deceptive fraud, in that it requires evidence impossible to furnish a human court. It reads, "Who conscientiously believes." No earthly judge can know what another man conscientiously believes. He can not read another's conscience, and he is not an interpreter. It was said by a gentleman on the other side (Mr. C. H. Dunne), somewhat to my astonishment, that the courts would have to take a man's word for that. Gentlemen, will the courts take a man's word for that? Has a judge a right to make so broad and liberal a construction as that? Presuming some judge might do that, then, gentlemen, what security have you from being punished by another judge who will not believe that it is "conscientious," or a biased

or prejudiced judge? There is but one judgment bar where conscience can be admitted as a witness; and that is before the great Judge, who can read the intents and purposes of every heart.

THIS AMENDMENT SETS ASIDE THE AUTHORITY

of the Legislature and the courts, and gives the supreme power of the State to each city or county therein, permitting it to add provisions and penalties *ad libitum*. It makes it possible for this power to be wielded by a very small percentage of the people, as it provides that ten per cent. of the voters of any city, or county, may compel the holding of an election to add any new provision and penalty. And a single insertion of a single line in the most obscure place, in the most obscure paper, in that city, or county, two weeks previous to the day of the election, is all the notice that is required. It would be easy under these provisions for an election to be held, and three-fourths of the voters have no knowledge of it; but they would be bound by the vote cast, with no redress by legislative power or in the courts. To what length might some city of religious bigots, should such exist in our fair and liberty-loving State, go in this matter? Gentlemen, you must see the danger that lies before us in passing such a measure as this. It would tend to no end of confusion. A man going from one locality to another would be in constant jeopardy on the first day of the week, there being different laws and penalties in different cities and counties. If ten per cent. of the voters, or even a majority thereof, have a right to say what a man shall and shall not do, in his own private affairs, upon one day of the week, they have that right on any, and therefore, on every day of the week, and the right of human slavery is then established. The whole principle of the doctrine advocated by this measure is, "I WANT TO, therefore, YOU MUST." A Sunday law alone deprives a man of his individual liberty one-seventh of his time, making a man of seventy ten years a slave.

THE LABORING MAN.

It is said the laboring man needs the Sunday law, that he may have this day for rest. A large per cent. of the employed working-men are in the employment of the railroads and street-car companies, and would not come under the provision of this amendment. So that even in this matter the amendment would be a complete failure. There are times when the laboring man is with some quite a "pet lamb," because he is wanted to "bleat" thru his ballot at the polls; and it is generally supposed that if kindly treated, he is easily "fleece." The laboring man is in need of DAILY rest and sleep more than the rest of one day in seven. Why not make a law compelling him to spend certain hours of the night in bed? He needs the rest; it is for his good.

SUNDAY-CLOSING OF SALOONS.

It is said, "We must have this law to close saloons on Sunday, because there is more drunkenness on that day than on other days of the week." Why more drunkenness on that day than on other days of the week? The saloon is the same. The reply is, "Because so many people are idle." Then, the responsibility for this increase of drunkenness rests upon the Sunday institution, which is the cause of increased idleness on that day. Thus

Sunday with its idleness is an accomplice with the saloon, and this amendment is to greatly increase that idleness.

But it is said this amendment closes saloons on Sunday. A number of years ago I was in the editorial rooms of a friend of mine who edited a temperance paper. He was a strong advocate of the Sunday-closing of saloons; and while he was talking his theory with all the ability he possessed, he was constantly smoking his tobacco-pipe. I said to him, "You smoke nearly all the time; suppose we should have a law in this State forbidding the sale of tobacco one day in the week, what would you do?" Said he, "Do you think I would not know enough to buy a sufficient supply to last over?" I replied, "I do not know; I know the people know enough if their supply of water is to be shut off for a season, to draw a supply to last them over. I know if I drank intoxicating drinks every day, and could buy them six days in the week, and one day I could not, I should secure enough the day before to last me over, just the same as you would with your tobacco." You invite, instead of the glass and the decanter, the jug and the keg. Instead of drinking in the saloon, you invite drinking in the presence of the wife and the children in the home.

FREEDOM TO REST OR LABOR.

Put this first day of the week back in its own God-given place, stripped of its stolen robes of sanctity and dressed in its own simple working garb, and there will be no more drunkenness on this than on other days. Compel no man to be idle; rather provide employment. Leave all good citizens free to work or rest as they may choose. The saloon question is in no way connected with the question of Sabbath observance, it is only attached to it in order to give influence and effect. Whether it has a right of existence or not, is not a religious, but a civil issue, affecting all classes of citizens, religious and non-religious, and involving every day of the week alike. Give us a clean, open temperance movement, resting on its own merits, and we pledge you our heart and hand for the cause in every fair and honorable way.

SUNDAY LAW PROSECUTION.

THE St. Louis *News-Press* of the 18th ultimo gives an account of the prosecution by the Rev. E. H. Eckel of contractor Morris and his foreman, who were remodeling the Klos building in that city. The crime with which these men were charged was that of "performing common labor on Sunday."

The men pleaded "not guilty," contending that they were putting a derrick in position on that day when there were fewer people on the street, and consequently less danger than on other days.

The minister, however, contended that the "men were being worked on Sunday," yet we hear of no complaint from the men. The secret of the minister's opposition was, however, later revealed by himself. He said:

"I am acting on principle only, and what I did was deliberately done. Permitting those men to work was a VIOLATION of both human and DIVINE LAW. I object to this law against DES-ECRATON of the LORD'S DAY being called a 'blue law.' . . . Of course, if the defense of these men is that they are Jews, and hence recognize Saturday rather than Sunday as the Sabbath, there can be no objection then to their working on Sunday, for the laws of the State provide for such exemptions. . . . There are certain kinds of work performed on the first day of the week that we have become so accustomed to that we scarcely notice it, and then again there are other kinds to which we are not so accustomed, and the overhauling of that building yesterday comes under the second head. Besides, it was right in our neighborhood, and was more noticeable on that account."

The whole animus of Sunday-law prosecutions is

set forth in this opposition. Pretendedly, it is in favor of the workingman; really, it is in the interests of religion, and because some one's prejudices are trodden upon. "I so desire, you must accede to my request."

It is not so much the men who prosecute. Many, if not all of them, think they are doing God service in their prosecutions. They are what devotion to such a law makes them—selfish, intolerant. Religious legislation, if effective, always develops just such a spirit in a much more radical form than that manifest by Mr. Eckels.

TEARING DOWN THE BIBLE.

A SUBSCRIBER sends us a clipping from the *Chicago Tribune* which notices a book by a Dr. Selleck. This book, we are told, tears down many of the popular ideas of orthodox Christian literature and higher criticism, and runs along the same line as Foster's "Finality of the Christian Religion." The author declares the Bible should be studied merely as "a piece of literature," a "collection of ancient writings, not a single book, but a library of sixty-six different books." And these he assumes to place in various classes, from worthless fiction and contradictory dreams to maxims of practical conduct. He also stoops to consider some of the doctrines of the Scriptures.

Now, all this we have heard of before. It has been one of the amusements of the unbelievers of the ages to throw stones at the rock of the word. It reminds one of a small boy throwing pebbles at the Sphinx, or the great Pyramid of Ghizeh. The pyramid stands and the rock stands. The stone-hurlers and critics cause a momentary stir, their names are heralded abroad because of their daring, but in a little while their pebbles and books are relegated to oblivion while the grand old rock of the word stays on. The Bible is composed of sixty-six books, but still it is one Book, inspired by the one Spirit, and as the one Book it will live.

THE TELEGRAPHONE.

SPEECH is assured a wonderful way, we are told, in the development of the telegraphone, sometimes called the electro-magnetic phonograph. Instead of an impression by a stylus on a moving disc, a wire is run between two electro-magnets, which face each other at an interval of perhaps one-sixteenth of an inch. While passing, each tiny section has been magnetized with an intensity and polarity corresponding with the strength of the particular sound wave entering the instrument at that instant. The principle is that some change takes place in the grouping of the particles of metal as the wire is brought under the influence of the electro-magnet. The record completed, the spools are reversed and the switch turned to "hearing." As the magnetized wire is brought into connection with the magnets, the former acts as a magneto-generator, and the coils are electrified according to whether the original sound was strong or weak. The varying vibrations are communicated to the receiver, and the voice is reproduced. To use the wire a second time, all that is necessary is to run it thru for a second record, in the course of which the first record is entirely canceled.

A SAD EXAMPLE.

NEWS from the Old World informs us that the Czarina, Queen Margherita, and other royal women are all devotees of the cigaret. In Paris a tobaccoist who was sued for advertising himself without authority as purveyor of cigarets to one of these royal ladies, proved that he regularly supplied her majesty with the article. This also includes queens of Portugal and Rumania and ex-queen Christina of Spain. What can we expect of the rising generation in these countries when those who stand at the head of the government and fashion set the example? It has been demonstrated again and again by medical examination and the logical facts of life that there are few things more ruinous to health and mind than cigaret smoking.

Recent investigations in Chicago have resulted in finding most shocking conditions among children, and yet conditions which have been quite well known to careful observers for years. The school authorities have had charge of the investigation, and have found that young boys and girls of what are called the best families are steeped in vice. And one teacher declares that these vices exist among the pupils of nearly every school in the city.

Principal George A. Merrill, of the Lick School, San Francisco, in a recent address decried school fraternities, and plainly declared that he "did not favor skating rinks." He did not want his pupils "idling away their time in such places." Mr. Merrill is right. The best that can be said of them is that they are no good.

The Atlanta "Constitution" is responsible for the statement that the total cotton crop in sight at the close of January amounted to 9,830,750 bales, being 1,842,919 more than the previous year. Texas leads with 3,270,473 bales. The *Constitution* invites investigation of the resources of the South, including the cotton industry.

QUESTION CORNER.

(Continued on page 5.)

principles in Luke 24:39 was their own superstitious idea evidently of a ghost. Some of those things taught by the traditions of their childhood still held with them, and according to their own conception no spirit such as that had flesh and bones such as Jesus had. We have no reason to suppose otherwise from the Scriptures than that He would bear the body in which He was raised to all eternity, and we shall be in His likeness. Doubtless He also was raised immortal, but the glory of immortality was veiled because the mortal eyes of His disciples could not look upon it. What is spiritual is not necessarily not substantial. The natural body is a dying body; that which is spiritual may be altogether more substantial than that which is natural.

Secondly, we must understand that immediately after His resurrection, immediately after His speaking with Mary, Jesus ascended to the Father, and was accepted of Him; His offering was accepted, His atonement was accepted for fallen man. His words to Thomas would indicate that this was so. We will find many things in scripture in this way. The Lord does not satisfy our curiosity, but He gives us His word and we may know that the word is true. Later we will see the harmony of it and the beauty.

2020.—Associations.

Can a Christian go to a social held in a church without helping to make the house of prayer a "den of thieves"? Is it not contrary to Adventist principles? I.

This would depend on the character of the social. We could understand how people could meet together in the house of God in a social way and still honor the Master. If "social" is used to mean a gathering for all kinds of games, entertainment, etc., for the purpose of raising money for the house of the Lord, it would seem as tho the devoted Christian could have no part in it. The real question is, Is it in harmony with the principles of Christianity? The only true Adventist principles there are are the true Christian Biblical principles that should guide all Christians. Adventists should have no other. If we were to define principles by Adventist principles, it would be what the Adventists themselves hold, and would be only a human standard. The principles which ought to guide us are the principles of Christianity. If our presence at such a gathering as that leads souls to Christ and away from the follies of the world, we may be needed there as missionaries; if

we are there to take part in the foolishness and revelry and song and utterly false ways of raising money for Christ, we would much better be absent and serving the Master in some other way. Of course, as to "the den of thieves," that might be too broad a term to use of all such gatherings as that; if carried to the extent that the temple was used in the days of our Lord, the same principles would apply now as then. The courts of God's house should never be used for unholy and sinful practises of any kind, and no cause connected with the Lord's work ever demands any such plans of raising means.

2021.—The Word "Creation." Rom. 8:19.

Kindly explain what is meant by the word "creation" in Rom. 8:19, and also the same word in verses 20, 21. B.

The Greek word is *ktisis*. It is translated building, creation, ordinance. It really means creation here, and is so translated in the American Standard Revised Version, "for the earnest expectation of the creation," that is, God's whole creation. That creation has been marred and pained on account of sin. All the perversions of physical law have come on account of sin, and the apostle represents all this as the expectation of the time when the sons of God shall be revealed, for the 21st verse tells us that creation itself "shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Then the 22nd verse: "The whole creation groaneth and travaileth in pain together until now." God's creation is one, just the same as the human body is one. When one member of the body suffers, other parts suffer with it; when one member of God's great creation suffers, all the others suffer with it; and that suffering will go on until the time that sin is forever banished, and God's children are redeemed, and then will come the liberty of the glory of the children of God.

2022.—Who Will Be Saved?

Sometimes people say to us, "I don't like to hear that only the Adventists, and perhaps a few others, will be saved." What shall we reply to such a remark? H.

I think we could say first of all that we do not know one who is teaching any such doctrine as that. I am sure that no truly well-informed Seventh-day Adventist teaches any such thing. We do not know who will be saved and who will not. We do know, however, what characters will be saved. Those who believe in the Lord Jesus Christ will be saved, for whosoever believeth in Him shall have eternal life. John 3:16. But true faith implies an obedient heart. The Scriptures declare: "For the eyes of the Lord run to and fro thruout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. Doubtless there will be many in the kingdom of God whom we did not expect to see there; many will not be there whom we expected to see; because judgment will be by His word and according to the light we have received. It is not for us to say whether one has rejected light to condemn him, or one has accepted enough light to save him. God has not placed that in man's power. All that we can do is to preach His word, speak His truth, and let that accomplish the bidding of the Master. No man will be saved because he is called by the name of Adventist or Methodist or Baptist or Roman Catholic; neither do these names necessarily imply that any one will be lost. There is no salvation in mere words or forms; there is salvation in the Lord Jesus Christ and the truth of His word, and whosoever he may be, if that truth is transmuted in his life, he shall live. Rev. 22:14; 14:12.



MOUNTAIN VIEW, CAL., MARCH 13, 1907.

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

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James") or "Authorized" Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

We oppose Sunday laws because we do not believe in religious legislation.

We are told that in this we stand with the most objectionable classes in the community, with saloon-keepers, gamblers, racing-men, etc., because they oppose Sunday laws.

So let it be. We would rather stand on a right principle with the blackest saloon-keeper in this nation than to stand on a wrong principle with the greatest saint.

For it is principles which make men, and there is more hope for the saloon-keeper who truly stands for the principles of liberty than for the saint who steadfastly holds to the principles of tyranny. In fact, the best and most zealously disposed man, if led by wrong principles, becomes the greatest persecutor. In the words of Jesus: "Whosoever killeth you [His disciples] will think that he doeth God service." He will do this because he does not know either God or Christ. See John 16:1-3. That is, he does not know the principles of power, liberty, love, and righteousness there is in God thru Christ Jesus.

If Christians would pause to consider, they would not ask for a Sunday law, nor a law to enforce morality. Granting that Sunday observance is right, they have no right to demand that their opinions shall be respected by the other man more than the other man has the right to demand that they shall respect his opinion and choice. He is much more likely to respect us if we do not compel him, than he would be if compelled. The Golden Rule demands that we give the other man the same right to choose we ask for ourselves.

Furthermore, we can not enforce morality, strive as we may. We may make a man act outwardly as tho he were pious, but no law can change the heart, and morality is a matter of heart and conscience and motive and not of fact. The purpose of civil law is to suppress incivility; to prevent the ill-disposed trespassing on the equal rights of others; to protect one in his rights, respecting property, chastity, reputation, life, and worship, providing he does not encroach upon the equal rights of his fellows. This leaves the devotees of all religions free, with no standing as such in the law, with equal rights before the law. Who could ask more? Who would desire a religion which could not live without the support of the civil arm?

Russian Elections.—The available returns of to-day's balloting in the final elections of members to Parliament, according to a St. Petersburg despatch of February 19, indicate a decisive victory of the Opposition over the Government forces, coupled with the overmastering of the Constitutional Democrats by the more radical parties, such as the Group of Toil, the Social Democrats, and the Social Revolutionists. The prediction that the second Parliament of Russia would be more irreconcilably opposed to bureaucracy than the first is thus being fulfilled.

Our next "Sabbath-School Quarterly" is now ready, and all orders will be filled promptly. Send early, that you may receive it before the next quarter begins. The subjects treated are "Bible Election" and "Spiritual Gifts." Price, five cents per copy.

Change of Capital.—A bill has been presented before the California Legislature, the purpose of which is to submit to the people of the State the question of changing the capital of the State from Sacramento to Berkeley. Berkeley's claims are her geographical position, her superior transportation facilities, and economy to the State. And certainly these are strong points for the university town.

Missouri.—A concurrent resolution is before the Missouri legislature to fix the pronunciation of the name of that State. As received from the Indians it should be in three syllables, accented on the second; short "i" in the first syllable; the sound of "ou" in the second as "oo" in moon; short "i" in the last syllable, and soft "s" in both cases instead of "z." Mis soo ri.

A WARNING.

[The following poem, written by H. W. Longfellow, a half century or more ago, is suggestive of this day of streusosity and trust oppression.]

BEWARE! The Israelite of old, who tore
The lion in his path,—when poor and blind,
He saw the blessed light of heaven no more,
Shorn of his noble strength and forced to grind
In prison, and at last led forth to be
A pander to Philistine revelry.

Upon the pillars of the temple laid
His desperate hands, and in its overthrow
Destroyed himself, and with him those who made
A cruel mockery of his sightless woe;
The poor, blind slave, the scoff and jest of all,
Expired, and thousands perished in the fall!

There is a poor, blind Samson in this land,
Shorn of his strength, and bound in bonds of steel,
Who may in some grim revel, raise his hand
And shake the pillars of this commonweal,
Till the vast temple of our liberties
A shapeless mass of wreck and rubbish lies!

Hard Times Ahead.—A railway man, A. B. Stickney, president of the Chicago and Great Western Railroad Company, declares that there are "hard times ahead if the Legislatures of the various States do not stop 'tinkering' with things which are not fit subjects for legislation. The present 'railroad baiting' is bound to lead to disaster to the country at large if it be not checked. The trouble will come in perhaps three, perhaps four, perhaps five years." But the colossal railway combinations are inviting just such legislation. It will be a marvel if hard times do not come sooner than that.

The characteristics of a perfect man are faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. "But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." It is necessary, first of all, to have faith, in order that the other graces may be properly cultivated. Faith is what unites us to Christ, and He has told us that without Him we can do nothing.

In a storm in the English Channel, February 21, the steamer Berlin was wrecked on entering port at Hook-of-Holland. Stranded and helpless, the waves completely demolished the vessel, and all but ten or twelve of the 143 on board were lost.

A despatch dated February 20 tells of attacks by Russians on Jews at Odessa. Jewish shops were entered, plundered, and demolished, and many were killed, the police making no effort to suppress the disorder.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press.—*United States Constitution.*

Christian Country.—Much is said, especially among advocates of religious legislation, about this being a Christian country, that the world is growing better, right in the face of the most stupendous systems of sin and fraud the world has ever known. A leading daily calls it "an era of fraud," and mentions many large companies and names of men of international repute as among the guilty ones. It declares what everybody knows, that "fraud and oppression by capital and to the injury of the public have run riot in the United States for the last quarter of a century. Long impunity has induced not only boldness, but actual recklessness, in the commission of what may be called the crimes of monopoly." Of course this daily thinks that the strong hand of the law will improve things. The result will be as it has been before; it will not cure the evil; it will make necessary the change of the form of the crime. This will effect little, save diminishing it temporarily.

Noah's Ark.—We are told by the *Jewish Ledger* that the editor of *Siren and Shipper* has taken careful note of the measurements given of the ark in Genesis, and tells us that the "general dimensions of the ark have been closely followed by cargo steamships built for deep-sea and the American Great Lakes service." The ark was 480 feet long, 80 feet wide, 48 feet deep, with tonnage of 11,413. He tells us further, "She had plenty of room for pairs of all the distinct species of animals that were classified by Buffon," and "could have accommodated a thousand persons, and then have plenty of room for the storage of supplies." In the seventeenth century, Peter Jensen, a Hollander, built a boat in the exact proportions of the ark, which was, as the records show, a profitable venture for the owners.

"Thou hast magnified Thy word above all Thy name," the psalmist sings to his God. It is the "word" which is emphasized thruout the Scriptures. At the close of the wonderful Sermon on the Mount, Jesus declares: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock." Not what we think or conclude, or what others decide to be right, is to be our criterion or the standard of our faith, but what *God* says. Those who build upon God's sure word are established.

To the Hills, or to God?—How many times do men quote the psalm as tho it were a real comfort, "I will lift up mine eyes unto the hills, from whence cometh my help." Ps. 121:1. But this is what the heathen did, looked to the hills and their high places. Ps. 123:1 reads, "Unto Thee do I lift up mine eyes." How much better it is to read Ps. 121:1 as a question: "Shall I lift up mine eyes to the hills? From whence shall my help come? My help cometh from Jehovah, who made heaven and earth." Beyond all the high places of men, let us look unto the Lord our God. See the margin.

"Ask, and ye shall receive" is the assurance of our Lord. True, He knows our needs before we tell Him, but unless we truly appreciate them, we will never rightly ask. If we do not feel our own need, we will not appreciate His favors. How many there are who constantly reveal this in the ordinary every-day gifts of God. If we will not appreciate physical blessings, how can He bestow upon us His spiritual blessings.

Regarding Mr. Henton's advertisement in another column, we wish to say that he is thoroly reliable, and may be depended upon.

No. 3 of the True Education Readers is now ready; price, 90 cents, post-paid. Address, Pacific Press, Mountain View, Cal.