

SIGNS OF THE TIMES

GOD'S GREAT GIFT

Isa. 42:1-11.

BEHOLD, My Servant, whom I uphold; My chosen, in whom My soul delighteth; I have put My Spirit upon Him; He will bring forth justice to the Gentiles.

He will not cry, nor lift up His voice, nor cause it to be heard in the street.

A bruised reed will He not break, and a dimly-burning wick will He not quench; He will bring forth justice in truth.

He will not fail nor be discouraged, till He have set justice in the earth; and the isles shall wait for His law.

Thus saith God Jehovah, He that created the heavens, and stretched them forth; He that spread abroad the earth and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein;

I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house.

I am Jehovah, that is My name; and My glory will I not give to another, neither My praise unto graven images. . . .

Sing unto Jehovah a new song, and His praise from the end of the earth; . . .

Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of Sela sing, let them shout from the top of the mountains.



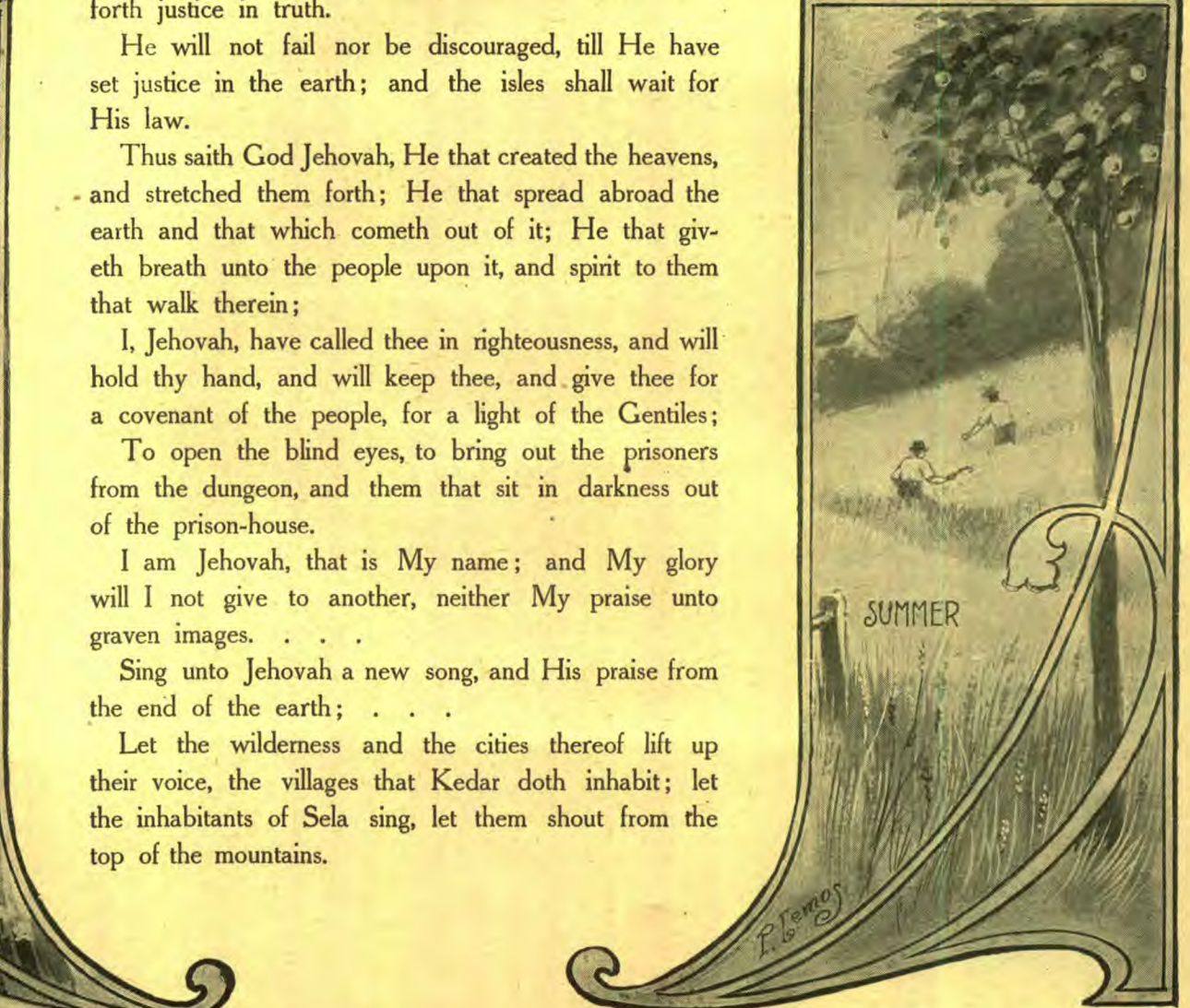
AUTUMN



WINTER



SPRING



SUMMER

SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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Sincerely yours,

Missionary Campaign

At the last General Conference the following recommendations concerning the Missionary Campaign were unanimously passed:

Missionary Campaign

Realizing that multitudes are "in the valley of decision," and that the time has fully come when the Master pleads with every child of His to "go out quickly into the streets and lanes of the city" and "into the highways and hedges," to bid the hungry and perishing to the marriage feast,—

63. *We recommend*, that the great missionary campaign entered upon last year be strengthened, deepened, and enlarged into a mighty movement for the promulgation of the Third Angel's Message.

To avoid confusion, and to economize effort, we recommend the following:

GENERAL PLAN FOR NORTH AMERICA

1. That the effort to place the *Review and Herald* in every Sabbath-keeping home be continued, especially through the camp-meeting season and early fall.

2. That a general campaign in North America for our missionary periodicals be entered upon about October 1.

3. That beginning in early November, special efforts be made by conference workers and church officers to interest our people in the sale of our forty-per-cent books.

4. That the interest aroused by this work be developed by—

(a) The liberal use of our message-filled tracts.

(b) Securing subscriptions for our periodicals.

(c) Holding Bible readings and cottage meetings.

(d) Missionary correspondence.

5. That missionary conventions be held October 7 and November 18 in all our churches, to study local needs and to organize for service.

Supplies

64. We approve of the plan to publish four special numbers of the SIGNS OF THE TIMES and the *Watchman*, two special issues of *Life and Health*, and such issues of the foreign papers as their publishers may deem best.

65. We look with favor upon the plan of setting aside certain small, easy-selling books for the use of those who wish to canvass in their own neighborhoods.

66. We also approve of the steps being taken in the publication of the "Signs of the Times Leaflets," to furnish our ministers and people with an inexpensive literature for general circulation.

Organization

67. *We recommend*, That the General Conference Committee appoint a missionary campaign committee to co-operate with conference officers in the carrying out of these recommendations.

General and sub-committees have already been appointed and are organizing for the work.

As will be noted, the first step in this campaign is the effort to place the *Review and Herald* in every Sabbath-keeping home. This means that at every camp-meeting and in every church the merits of our church paper should be placed before our people. We hope conference and church officers, as well as our conference workers generally, will bear this recommendation in mind and do everything in their power to carry it out.

In view of the valuable instruction, and interesting reports from the world-wide field, which the *Review* contains, it would seem that this part of our Missionary Campaign would be a particularly pleasant one. Let us take hold of it with a will, and continue until the goal is reached.

This paper will also contain the readings for the Missionary Conventions, together with suggestions as to how they may be held to the greatest profit of all. Therefore, our isolated brethren and sisters particularly should have the paper. Let us see that they are not passed by.

Further details concerning the campaign will be given later.

H. H. Hall, Assistant Secretary,
General Conference Publication Committee.

Signs of the Times.

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

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MILTON C. WILCOX, - - - - - EDITOR.

C. M. SNOW, }
W. N. GLENN, } - - - ASSISTANT EDITORS.

XVI. A WORK OF FAITH.

Healing of an Epileptic.

WE will find the record in Mark 9:14-27, and the parallel passages are in Matthew 17 and Luke 9. It occurred near the Mount of Transfiguration, which some think to be Hermon.

ON coming down from the mountain, Jesus finds several of His disciples perplexed and humbled, surrounded by a multitude. As Jesus came near, the multitude pressed toward Him. Jesus asked them what questions were between them and the disciples. He was answered by one of the multitude who said: "Master, I brought unto Thee my son, who hath a dumb spirit; have mercy, for he is mine only child, he is epileptic, and suffereth grievously; and wheresoever it [the spirit] taketh him, it dasheth him down; and he foameth, and grindeth his teeth, and pineth away; and I spake to Thy disciples that they should cast it out; and they were not able."

WHAT a pitiful case it was! Many of us have seen similar. Epilepsy is a dread malady, which, if continued, ends in the destruction of the intellectual powers, and a constant weakening of will and purpose. Modern medical science has done something, and it has been said that cases have been cured by relieving the brain of skull pressure, or piercing the brain repeatedly with a very fine needle. In this case an evil demon had seemed to take advantage of the poor soul, and to hold him in abject slavery; and the father's hopes were trampled in the dust by the raving of his son. Aretæus, a physician of Luke's day is said to have admitted that the disease may be produced by demoniacal agency. It was formerly called by physicians "the sacred disease," doubtless referring to the part of demon possession and its manifestations.

THE disciples were humiliated; that is, those who remained at the foot of the mountain. When Jesus and Peter and James and John had tarried in the mount, the people came to the disciples who had not gone with them, and the needy man asked healing for his son. What a type he met of the church to-day! The Master is in the "far country," waiting the time of His return. He has left His church here to represent Him, to give light to the world, to bring blessing to the multitude, relief to the souls that need healing. But in so many cases is it again said, "They were not able."

THE disciples who were with Jesus in the mount did not appreciate their lesson. When the glory shone upon them, they wished to build and abide there. Jesus saw the suffering one waiting below, and encouraged by the heavenly vision and the voice of His Father, approving His work, He descends with renewed zeal to help the poor lost world.

JESUS felt it all. He knew heaven was full of blessings and open to all earth's needs; God's Word, which that people possessed, was full of promises, verified over and over in Israel's history. What wonder that He groaned, "O faithless generation, how long shall I be with you? how long shall I bear with you?" Yet would He not turn away from the afflicted lad and the burdened father.

"BRING him hither to Me." And they brought him. But as they brought him, the tormenting demon makes one more effort to destroy, if possible and forever, before the very eyes of the Deliverer the boy He would deliver. And so the spirit "tore him grievously." Yet Jesus stops and asks, "How long time is it since this hath come unto him?" And the father replies, "From a child. And oftentimes it hath cast him both into the fire and into the waters, to destroy him; but if Thou canst do anything, have compassion on us, and help us." And all the time the boy lay on the ground in pitiful convulsions.

"If Thou canst;"—Jesus echoed the father's unbelief,— "All things are possible to him that believeth." He pitied the father. There was reason for his lack of faith. It had been helped none by his association with God's professed people, nor by the disciples of the great Healer; and he judged the Teacher by His disciples. But when he thought that his son's salvation depended on his faith, not in humanity, but in God's power, he cried out in complete surrender, "I believe; help Thou mine unbelief." And then the Master rebuked the unclean demon, "Come out of him, and enter no more into him." One last convulsion that the lad's life might go out with him, and the demon obeyed, leaving the child so seemingly dead, that "the more part said, He is dead. But Jesus took him by the hand, and raised him up; and he arose." "And they were all astonished at the majesty of God."

THE Stronger One had again met the strong man and spoiled his house. The Majesty of God did not humble and quail before the power of the enemy. Faith, the faith of Jesus, brought the mighty power of God, triumphant over all the powers of the enemy. It again taught the lesson that the heart believing God, yielded to God, open to all the power of God, could receive according to all its needs. Once more, too, the assur-

ance is given that the eventual victory over all the power of evil rests with Christ and those who trust Him. The disciples were made to understand that their power did not rest on nominal discipleship or appointment. Faith like a grain of mustard seed—there is no doubt in faith—was better than any nominal place or office; and faith against the direct power of the devil can only be exercised by hearts humbled by a sense of need, filled by the power of God in answer to prayer. Is your belief marred by doubt; seek God for simple faith.

INDIVIDUAL RESPONSIBILITY.

EVIL is propagated and encouraged in these days by the false theory that there can be lump righteousness in a community without individual reform. Dishonesty is encouraged by the theory that the individual is not responsible for the sinister methods of the corporation of which he is a part, however influential his part may be.

Individuals may combine and carry on business on principles that no one of them would dare to adopt alone. They will be honored as parts of a great concern dealing with the public in a manner that would condemn and ostracize them in an individual capacity. It is this erroneous idea, becoming more and more popular, that encourages men to form great business combinations behind which as individuals they can hide while reaping the profits of dishonest deals, and behind which they can retreat when the law would "regulate" the transgression or punish the transgressor. Behind this doctrine of community-reform or society-salvation, the individual may pose as personified honesty or innocence, making a scapegoat of the "system" or the community of which he is a part.

As in business, so in politics, the offense of the individual is more or less condoned because it is the result of methods common to the party or the recognized method of his political associates.

The evils growing out of this ignoring of individual responsibility is illustrated in a recent deliverance by the governor of Iowa. In discussing present-day conditions, he scores the great monopolies quite severely, and then lets down the individuals composing these great combines in the following manner:

I do not accuse them *individually* of dishonesty, but the *system* reeks with falsehood, trickery, and corruption. It seems like a paradox, but it may be true that in the vastness of their operations the profits of dishonest flow clean and pure into the pockets of their saintly leaders, but, if so (I am not here to ask whether their money is tainted beyond sanctification), then let them pour their fortunes into the channels of atonement and leave the government to the common people.

But the root of the whole iniquitous "system" is the individual. Never was "falsehood"

told that did not originate with some individual. Never was it repeated only as individuals repeated it, altho it may have been repeated in the name of some abstract "system." Never was "trickery" invented otherwise than by means of individual device, and no individual ever deliberately entered into its promotion without individual indorsement of its operation. Never did a business system become corrupt, except by the machination of some individual; and never did individuals continue in connection with the operation of a corrupt, dishonest enterprise without individual responsibility.

How long will it take to reform any corrupt system of business if the individuals conducting it are immune from the law which its operation violates? If only a legal stick be shaken at the system, if only political oratory be hurled at it, and the individuals who conduct and are profited by it are not held accountable in any way, how long will it take to work any practical change?

Is it any worse to rob the passengers of railroad trains without law, than to rob those who ship freight by car through evasion of law? How long would it take to break up a gang of train-robbers, if only the "system"—the "business"—were attacked and indicted, and the individuals operating it were honored politically and socially, and deemed immune from the penalty of the law?

A prominent official of a great railroad system is given a high political position because of his knowledge of railroads affairs. The question of illegal business methods on the part of said company comes up for investigation, and this particular individual admits that he personally did the illegal act. But those whose duty it is to execute the law declare the individual exempt from prosecution; only the inanimate arrangement called the corporation can be dealt with by law, and the individual who did the unlawful deed is pushed on to still greater emolument.

A poor man buys a quantity of old iron from some boys who had stolen it, and because he "received stolen goods"—profited by the theft—he goes to prison for a year. He would not have been convicted had he not acknowledged the purchase, but this was the penalty of a poor man's small profit from the "system." In such case the individual responsibility is recognized. In the case of some great corporation the method of operations may be such as to defraud thousands of people, may be in actual violation of law, yet the highly respectable people who receive the ill-gotten gains are accredited by executors of the law as beyond the law's penalty. Only the "system" is deemed illegal, not the individuals who conduct it or are interested in its profits.

So long as men judge so partially, so discriminately; so long as men are held individually in high esteem while their combined actions are corrupt and criminal, there must be little hope of practical reform in either business, political, or social circles. And it goes without saying, that combination religion without individual reformation, individual purity of heart, can not be recognized in the Court of last resort—the judgment of the Almighty. It is names of individuals, of char-

acters, not of churches, societies, communities, or nations, that are "written in the Book of Life of the Lamb slain from the foundation of the world." G.

RIGHTEOUSNESS AND ITS REWARD.

TRUE righteousness consists in perfect loyalty and conformity to the will of God. That will is expressed in His law. That law is the test not only of the righteousness of the redeemed, but also of the Redeemer.

The self-styled vicegerent of Christ on earth, the pope, has not only made the claim to infallibility, but he accepts the claim made for him that he is above the law, not subject to the law, able and having authority to change the law—the very law of God. In nothing is that official shown to be against God—anti-God—as in that very blasphemous claim to a superiority over the law of God. By nothing is his claim so quickly and so certainly disproved as by the words of his own mouth in his attitude toward God's law. As far as the east is from the west, as far as the birth-hour of this universe from the ever-fleeing hour of its dissolution, is the attitude of the so-called vicegerent from the attitude of Jesus Christ upon the matter of obedience to the will and law of God.

"Lo, I am come," said Christ, "in the roll of the book it is written of Me: I delight to do Thy will, O My God; yea, Thy law is within My heart."

Again He declares: "Till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law, till all things be accomplished." Matt. 5:18. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Verse 17.

Nowhere in the Word of God is there a blessing pronounced upon any being who places himself in a position antagonistic to God's law. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The literal Greek of this passage reads: "Blessed are they that do His commandments, that shall be their authority to the tree of life, and by the gates they should go into the city." What, then, must be the conclusion concerning the right or authority of those who refuse to obey the commandments in the matter of coming to the tree of life? The only possible conclusion is that they have no authority, no right, to the tree of life; if it were possible for them to enter the city of God and come to that tree, not having kept the commandments, they would stand before the tree of life without the authority to be there. But even that is not possible, for the concluding clause of that text shows that it is the ones who keep the commandments that enter by the gates into the city.

Loyalty to the law of God—that is God's own test of the fitness of His creatures for eternal life. Christ's own glad submission to that test should be our example in this matter of eternal importance. How did He, our Redeemer, bear the test? Let His own words answer:

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10.

The fact that Jesus Christ kept the commandments of God is further shown in the fact that He did enter the city of God, the capital of the universe, after His crucifixion; for we read:

"He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." Rev. 3:21.

So He not only entered the city, but was given the post of highest honor in the gift of God the Father. He never could have taken that position if He had not proved His righteousness. The psalmist declares, "Righteousness and justice are the foundation of His throne." Ps. 97:2. Christ could not sit upon that throne whose foundation is righteousness unless He was righteous. He would not be declared by the Father righteous unless He was a keeper of the law of God. The call of God to His children is, "Harken unto Me, ye that know righteousness, the people in whose heart is My law." And Christ declares of Himself, "Yea, Thy law is within My heart." We can not even have an adequate comprehension of what righteousness is unless we have in our heart love for the law of God.

Then, whose spirit shall we emulate—that of the One who declares that He came to this world with the law in his heart; who declares that He kept the commandments of His Father; whose righteousness (keeping of the law) made it possible for Him to be seated upon the throne of God? or the spirit of the one who has made himself an outlaw by attempting to place himself above the law; who has altered—or sought to alter—the law of God to suit his own notions, and has taught men so to do? Whose example shall we follow—that of the Law-keeper, or that of the law-breaker? Upon the law-keeper there is blessing pronounced, and he is given authority to come again to the tree of life—to enter upon the path of eternal life in the city of God. To the lawbreaker God holds out no promise. "Whosoever," says Christ, "shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Matt. 5:19. "Choose you this day." S.

PAUL'S EXAMPLE AND PRECEPT.

CONCERNING the observance of Sunday, we have Paul's attitude very plainly indicated in the Scriptures. At Troas, on the first day of the week, Paul preached till midnight. As Paul and all the New Testament writers were Jews, they reckoned time as did all the Jews, beginning the day at sunset. So this first day of the week began at sunset, and midnight of the first day of the week would be twelve o'clock that night—what we would now call Saturday night. Paul had been in Troas a week, and this evening after the Sabbath was to be his last meeting with the brethren there. So the occasion was taken to celebrate the ordinances, as Paul was to depart the next day, and he also gave a very long farewell discourse. In the morning he continued his journey toward Palestine, walking twenty miles

across the country to Assos, while his companions in travel went around the peninsula in the vessel in which they were all journeying. So much for Paul's *example*.

In 1 Corinthians 16 Paul mentions a special effort to raise a "collection for the saints" in Judea, who had been placed in straitened circumstances by a famine. In giving directions as to the most convenient means of raising the money for this beneficence, Paul wrote to that church, as he had to other churches: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." This was a plain matter of home business—a reckoning as to how much one could put aside consistently with his income. It had nothing to do with any weekly meeting, or weekly church collection. It was simply a deliberate, charitable calculation as to how much to give to a worthy cause.

So Paul would start out Sunday morning on a journey of twenty miles, on foot, while his companions went a different route by sea to the same point. And he would counsel the churches in different parts to make business calculations at home on that day. And in no part of his writings is there any intimation that he regarded the first day of the week as the Sabbath. Both his practise and his precept are against it. It is, however, a very proper business proposition for a man to begin the labors of the week with a consideration of how much he can give from the last week's income for the cause of the Lord. G.

SUGGESTIVE PROPOSITIONS ON THE PRIESTHOOD OF CHRIST.

The Great Controversy between Good and Evil.

No. II.

AS Michael the Archangel, Christ fought the great spiritual warfare with Satan for 4,000 years; yet during all this time, He brought no railing accusation against the adversary, but met him with, "Jehovah rebuke thee, O Satan." Zech. 3:2; Jude 9. The Son of God had not yet met the fullest test; He had not gone down to the lowest depths. Eph. 4:9.

9. As Michael the Archangel, He overcame, and Lucifer and his host failed, "neither was their place found any more in heaven." Rev. 12:8.

10. During the time of this part of the conflict the throne of grace was accessible through the merits of the pledged sacrifice of the Son of God, the Lamb slain in purpose from the beginning. Rev. 17:8.

11. The Melchizedek priesthood was still in vogue. The Son of God as the active Creator, who gave, and who ministered of His life to all, in the Father's plan was still the Melchizedek Priest of the universe, because Life-giver to all. But He was not yet the priest of this world, till He became a member of this world, and won the right to be its "Everlasting Father." But each earthly priest, the father, the patriarch of his family, was also a priest after the order of Melchizedek as much as mortal human could

be; for from him all his family sprang, and under God He gave them life. This patriarch priest recognized God's plan by offering sacrifices typical of that of the Son of God; and God for the sake of the purposed Sacrifice accepted the ministration. The finished sacrifice, priesthood, and work of Christ were typified in their fulness, so far as the limitations of the earthly can prefigure the heavenly, by all the offerings and sacrifices and priestly work, in connection with the earthly sanctuary; but previous to the existence of the sanctuary, at the Exodus, the redemption of sinful humanity was typified by the simple lamb.

12. The next step taken by the Son of God in His purpose was to become man, to take the body God had prepared Him; "and being found in fashion as a man, He humbled Himself, and became obedient unto death [nothingness], even the death of the cross." Phil. 2:5-8; Heb. 10:5. He went down to the very lowest depths,—death,—that in rising by the righteousness and power of an endless life, He might "fill all things." Eph. 4:9, 10.

13. The testimony of the entire first part of Hebrews is to the effect that the Son of God must become man, "Immanuel," one with us, must suffer, must in the utter helplessness of emptiness, and the hopelessness of lost humanity, pour forth His "prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, tho He was a Son, yet learned obedience by the things which He suffered; and *having been made perfect, He became* unto all them that obey Him the Author of eternal salvation; named of God a high priest after the order of Melchizedek." Heb. 5:7-10. He must conquer, in order to be an effectual priest for His people. He must do more than take upon Himself the "nature of angels;" He must take upon Himself "the seed of Abraham, wherefore in all things it *behooved* Him to be made like unto His brethren, that [in order that] *He might become* a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:10-18. He is a great High Priest that *is passed* into the heavens; but making the sacrifice before He began His priesthood; "for it is of necessity that this Man have somewhat also to offer." There was "further need" beyond the Levitical priesthood "that *another* priest should rise after the order of Melchizedek." "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning the priesthood. And it is yet far more evident; for that *after* the similitude of Melchizedek there *ariseth* another priest [subsequently] who is made not after the law of a carnal commandment, but after the power of an endless life," and then continueth ever, having "an unchangeable priesthood." Many similar expressions teach the same thing, namely, that Christ *began His priesthood* especially for men *after His ascension*; for the oath which made Him priest "*was after* ['since'] *the law*." See Heb. 7:11-28.

14. This priesthood could not be typified perfectly by the Aaronic priesthood; for it was after the order of Melchizedek in this world, a father-priesthood, the priesthood of an endless

life. It constituted Christ the spiritual Head of the human family. To His children He is "the everlasting Father," the "second Adam," the second federal Head of the race, the demonstrated Son of God by His resurrection from the dead. He is King of Peace because He is the eternally demonstrated King of Righteousness.

(To be continued.)

Question Corner

1702.—Events of Matt. 25:31, 34.

At what time do the events recorded in Matt. 25:31, 34 take place? If at Jesus' second coming when only the righteous are resurrected, how can any separation take place? L. E. D.

The passage in question takes in the whole day of judgment, including the 1,000 years, the examination of records, etc. These are not detailed, because the object of the instruction is summed up in two points: Christ's future reign, and the certainty of rewards and punishments. The examination begins with the finishing of the mystery of God in 1844. The figure of the shepherd can not be made to apply in all things; it illustrates the decided separation and the final distribution only, not locality or time or manner. When the examination shall have taken place then the King shall say to the righteous, etc. And when the examination of the wicked shall have taken place, then will He pronounce sentence on the wicked.

1703.—"In the Flesh," Job 14:22.

Job 14:22: "But his flesh upon him shall have pain, and his soul within him shall mourn." If the dead are unconscious, how could this be? MRS. S.

The verse has reference to man in this life while he is *in the flesh*. After he dies he knows nothing, as set forth in verses 20, 21. But while he is here he is subject to pain and sorrow.

1704.—Donations from the World.

Is it scriptural for Christians to solicit money from worldly people for the Lord's work, and do Seventh-day Adventists as a rule do so? A SUBSCRIBER.

Yes; on proper occasions for proper purposes. For instance, when holding meetings in halls or tents, people in general are often asked to help pay expenses. Sometimes they are solicited to help in charitable work, as the poor of a neighborhood, etc. There is, however, among Seventh-day Adventists no direct solicitation for the support of their ministry and work. But if a man is generously disposed to help, do not forbid it. That opening of the heart may be the means of Christ's entrance.

1705.—Where Is the Inspiration?

Which is inspired, the original Greek of the New Testament? or the English translation? or both? A.

The original words, of course; the words by which prophet and apostle spoke. It was not the person who was inspired; it was the God-breathed Word. "All Scripture is [literally] God-breathed." 2 Tim. 3:16. "The Spirit of Jehovah spake by me, and His word was upon my tongue." 2 Sam. 23:2. "Which the Holy Spirit spake before by the mouth of David." Acts 1:16. "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." 1 Cor. 2:13. God moved upon each of the holy writers to use the best language of which he was capable to express the thoughts of God. Those words are inspired; translations are nearly always men's best attempts to place in our language the meaning of the original, and the more we have of honest, learned translations the better.

1706.—Who Said It?

A friend asked me what this,—"The world shall stand a thousand years and not another,"—meant. I could not tell him, and I did not, nor did he know the chapter it was in. Where can I find it? What does it mean? S. V. S.

No wonder your friend could not tell where such a passage could be found. There is nothing of the kind in the Bible, nor do we believe anywhere else. Your friend has mixed together the term a "thousand years," occurring only eight times in the Bible (2 Peter 3:8; Rev. 20:2-7) with an expression in Job 19:27. Of course it means nothing. "The earth abideth forever." "The world [the form, the arrangement] passeth away."



DR. CHARLES A. BRIGGS HEADED FOR ROME.

[Most people who know him are just beginning to recognize that Dr. Charles A. Briggs is practically a Roman Catholic, and will soon be in that church. We said he would end there when he left the Presbyterian Church and became an Episcopal. The following article, from the New York Sun, printed in the Catholic Mirror, clearly shows where Dr. Briggs and many other so-called Protestant ministers who have left the Bible are trending in their search for "authority:"]

THE Rev. Charles A. Briggs, whose "higher criticism" of the Bible caused his withdrawal from the Presbyterian Church and his entrance into the ministry of the Episcopal Church, seems to be preparing to go a step further in his search for authority and to render adhesion to the pope.

In the last *North American Review* Dr. Briggs has a significant paper on "Reform in the Catholic Church." The present pope he looks on as essentially a "reformer." "Great reforms are in his mind, which ere long will become evident in fact;" and the "fundamental principle of reform" with Pius X., is "to make Jesus Christ Himself the center and mainspring of reform," and as "this is exactly what the most enlightened Protestants desire for their own churches, what more," asks Dr. Briggs, "can they ask for from the Church of Rome?" Then comes this significant paragraph:

The more advanced Protestant scholars have been working for half a century and more to lead Christians back to Jesus Christ, and have only partially succeeded. If now, the pope, as head of the Roman Catholic Church, owing to the reverence and obedience given him by that whole church as the successor of St. Peter and the living representative of our Lord, can succeed in raising up Catholics throughout the world to this exalted position of reforming everything in Christ, there will be ere long the greatest revival and reformation known to history, and the Protestant churches will have to bestir themselves to keep pace with it.

Here are other remarks of Dr. Briggs which seem to indicate his drift Romeward:

"There are many Protestant theologians who think it (the dogma of the Immaculate Conception) an inevitable consequence of the doctrine of original sin."

"It was a purely academic question whether infallibility is to be lodged in the Council or the pope."

"The infallibility of the pope, as defined by the Vatican Council, limits infallibility and so hedges it with conditions that infallible decisions in the past are hard to find, and not likely to occur in the future except in great emergencies."

"The Catholic Church made an important reform in dogma when Leo XIII. directed that Thomas Aquinas should be used as the standard authority in all Catholic colleges and seminaries."

"It is doubtful, to say the least, if there would have been such antithesis between the Protestant and Catholic dogma if Thomas Aquinas had been the universal standard of doctrine in the sixteenth century."

"A more thorough study of the Bible has shown that the Reformers were, all of them, greatly mistaken in their interpretations. Protestant theology has, for the most part, abandoned the high Augustinianism of the Reformers. The common doctrine of the present Protestant theologians would not be recognized by many of the Reformers. The dogmatic differences with Rome either no longer really exist, or are different forms, and concerned with different questions."

"There is authority in the ancient church for bishops, parochial, diocesan, and provincial, and even for the pope, in the judgment of many historians."

"The intrusion of the Curia into civil affairs, which was the chief occasion of the Reformation, has been rendered more and more impossible by the providence of God in history."

"It is of the highest importance that the reform movement has been renewed with so much promise under a pope of such spirituality, simplicity, and

open-mindedness; a man who impresses those admitted to his presence and converse as being possessed of unusual grasp of mind, insight, and real moral power."

Utterances like these seem to suggest that the Rev. Charles A. Briggs, now of the Episcopal Church, is turning his thought in the direction of the church of which the pope is the head on earth. All along it has appeared evident that if he did not follow the lead of his teachings into square rationalism he was bound to fetch up at Rome.

ABUSE OF THE FRANKING PRIVILEGE.

BY JOHN D. BRADLEY.

THE abuse of the public printing and franking privilege in the interests of the work of the church-and-state-lobby at Washington, the International Reform Bureau, not only continues, but seems to be growing. But fortunately it is not escaping some publicity and criticism. The latest news in regard to this abuse is the following article which appeared in the *Washington Post* of July 23:

Crafts Franks His Books.

Reform Bureau Man Floods the Mails with "Patriotic Studies."

He Denies That There Is Anything Improper about It, but Says Nothing So Fits Purpose of Franking.

A novel use of the franking privilege, which he justifies because it is in the name of reform, has been started by Rev. Wilbur F. Crafts. A good-sized document styled "Patriotic Studies," which highly lauds the International Reform Bureau, of which Mr. Crafts is the organizer and head, is being sent extensively through the mails under the franks of Senator J. H. Gallinger, of New Hampshire, and Representative Gillett, of Massachusetts.

Not only is Mr. Crafts sending his book, which weighs seventeen ounces and has 288 pages, with a thin cover, through the mail under these franks, but along with the book he sends a franked envelope. If the recipient does not want the book, he is requested to return it in the franked envelope; if he does want the book, he is requested to send to the International Reform Bureau 35 cents for the good of the cause. "Patriotic Studies" contains a history of many bills that Mr. Crafts has championed in the name of reform. It is said that several officials in the Post-office Department refused to sanction such use of the mails, but finally one high in authority consented, and the books have been going out by thousands. It is charged that 70,000 copies have been so distributed, at least that that number of envelopes have been printed. Mr. Crafts, now in Iowa, has stated that the number is not 70,000, but 2,000. In the same connection Mr. Crafts adds:

"The book 'Patriotic Studies' is made up not partly, but wholly, of frankable public documents; the number is not 70,000, but 2,000. It is not devoted to the work of one reform or one society, but records the work of all reforms, all societies, all senators, all congressmen who have helped in public documents. The Bureau is not making money out of the books, which cost over 50 cents each for reprinting, while those sold bring but 35 cents as part payment, and the larger number are given away. Nothing ever sent in franks has so exactly fitted the purpose for which the franking privilege was established, namely, the education of public sentiment on great public questions; for this book reprints, for use of such congressmen as choose to use the Bureau's clerks as their own to send it out, government documents on divorce, Mormonism, temperance, gambling, prize-fights, immigration, the Sabbath, popular election of senators, and the referendum."

The fact that this book may be made up of so-called frankable public documents does not prove that its printing and carriage through the mails at public expense is not an abuse of the public printing and franking privilege, but rather points to the fact that there is a compound abuse in the matter, and that one abuse has opened the way for another.

Matter that was nothing else than Reform-Bureau matter has been printed as public documents through the same means by which Mr. Crafts is now enabled to perpetrate the abuse of having a book containing these documents and other Reform Bureau matter printed and mailed at government expense as a public or governmental document. An instance was the printing as a senate document a year or two ago of a report of the work of the Reform Bureau, written by one of its officials, a clergyman. A description and advertisement of this book, "Patriotic Studies," has a prominent place in an eight-page circular catalogue issued by the Reform Bureau, and headed, "Literature of the International Reform Bureau;" and it is there stated that it was compiled and printed to "signalize" the tenth anniversary of the Bureau, which occurred in April last; and that it consists of "extracts from public documents which show the Bureau's legislative work and at the same time furnish material for 'Patriotic Studies,' which it is a prime purpose of the Bureau to promote as the only secure basis for improved political and moral conditions." It is also stated that in the book "black type is used to indicate the acts of government that were initiated by the Reform Bureau—the acts drawn by it, the hearings secured by it, the government documents prepared by it, and the petitions prompted by it," and that "the Reform Bureau had a secondary part in all the other acts of government discussed in this volume except the prohibition of prize-fights in the territories." It is thus plain enough that the book is as much Reform Bureau literature as anything can be, and yet it is printed and carried through the mails at public expense as a government document! And this pretended government document and the franking privilege are not only employed in promoting the work and aims of the International Reform Bureau (not only a private institution, but one which in some things is devoted to work and ends that are in contravention of fundamental American principles), but also as a means of soliciting and securing money for the Bureau and its work!

It is some satisfaction to know that this abuse is not escaping public comment entirely, and that where comment has occurred it has not been in line with Mr. Crafts' brazen claim that "nothing ever sent in franks has so exactly fitted the purpose for which the franking privilege was established" as does his book "Patriotic Studies." One of these books was received by the Hartford (Conn.) *Courant* recently and elicited from it an editorial, printed on July 4, in which it observed that "Uncle Sam paid for the printing and carries 'Patriotic Studies' in the mail bags without any postage stamp remuneration," and declared that "a worth-while annual saving would be effected at once if a stop could be put to the printing and distributing of such so-called public documents of 'Patriotic Studies' at the people's expense." This editorial, which was headed "Patriotic Studies" in quotations, was the occasion of another under the same head in the *Washington Post* a few days later, in which that paper stated that "the President deemed it expedient, in the exercise of his discretion, to refer to such abuses as this incident represents in his first message to Congress," and that "he is not unlikely to have more to say on the subject." The *Post's* editorial was as follows:

The Hartford *Courant*, among whose commendable qualities gratitude for benefits conferred stands forth in conspicuous prominence, acknowledges its indebtedness to the Hon. Frederick Huntington Gillett, Representative in Congress from the Second Massachusetts District, for a handsomely-printed pamphlet of 288 pages, in flexible covers, entitled "Patriotic Studies." For a reason similar to that which controlled the ratiocination of the girl who "knew he was a sailor, for he wore a sailor hat," the *Courant* reaches the conclusion that whatever of thankfulness it owes for this pretty little book is primarily due to Representative Gillett. In the first place, his autograph adorns the upper right-hand corner of the envelope in which the pamphlet was enclosed. In the second place, the upper left-hand corner imparts the information that the pamphlet is "Part of Congressional Record" and "Free." Our contemporary suggests that the United States Government, custodian of the money raised by taxing all the people, paid for the printing, and carries "Patriotic Studies" in the mail bags without any postage-stamp remuneration.

But interest in this incident centers chiefly in the contents of the pamphlet—the material which Mr. Gillett, in these hot midsummer days, is sending out

at the expense of the people to tone up their patriotism. The title page carries the enthusiastic announcement that the following pages contain extracts from "bills, acts, and documents" of the years 1888-1905, a period of seventeen years. The *Courant* exhibits exceptional courage by carrying its investigation far beyond that announcement, right into the inspiring midriff of the work whose happy fortune it is to be a protégé of Congressman Gillett at the public cost. Having, with conscientious care, inspected many pages, the *Courant* finds that "they preserve for posterity generous samples of the views of Rev. Wilbur F. Crafts, Ph. D., and others, on 'Sabbath observance,' the liquor traffic, the opium traffic, gambling, sectarian schools for little Indians, etc." And our contemporary mentions another fact that may or may not possess general interest; it is that several of the bills included in the pamphlet were drawn, in whole or part, by Hon. Frederick H. Gillett, of Massachusetts. Having finished its expert analysis of this simple incident in the management of the public printing and the use of the enormously-overworked franking privilege, the *Courant* remarks:

"The President, as we understand it, thinks that if less money were frittered and fooled away, year by year, to no valuable purpose, there would be more money available for really important national uses. A worth-while annual saving would be affected at once if a stop could be put to the printing and distributing of such so-called public documents as 'Patriotic Studies' at the people's expense. But that's the people's own affair—not the President's. Their congress is the offender, and they alone can enforce a reform."

It is true that Congress is more directly responsible for this sort of expenditures than for the printing and franking that are under the immediate supervision of the executive departments. But the President deemed it expedient, in the exercise of his discretion, to refer to such abuses as this incident represents in his first message to Congress. He is not unlikely to have more to say on the subject. The commission appointed by the President to investigate departmental business methods may furnish him texts for instructive discourse.

A good place to begin the reform in the abuse of the public printing and franking privilege would be in this matter of the Reform Bureau; it is certain that no more improper abuse than that can be found in this whole matter. And so a governmental reform could fittingly begin by stopping an abuse that is being participated and perpetrated by a so-called "reform" bureau that has been established in Washington to "reform" the government and the nation! The most unreformed people in the world, so far as public affairs are concerned, and the most inimical to a right conduct of public affairs, are religionists who seek "reform" by political means. For principle they substitute the interests of their "reforms," which always mean the promotion of their theology, and there is no abuse and no corruption in government that promotion of their "reforms" does not to them hallow and sanctify.

Washington, D. C., July 25, 1905.

ANOTHER PROSPECTIVE TRUST.

THE mania for city life, caused by the growing dislike of honest toil and a desire to live easier lives, is driving the farmers in many parts to seek more labor-saving machinery. A press item says that "a Kansas firm has commenced the manufacture of a farm auto-motor that will do the plowing and harvesting formerly requiring thirty-six to forty-eight horses and a score or more of men. It is expected that the harvesting problem will be solved by next year." Last year there was a great scarcity of harvest hands in various localities, altho there were many idle men in the cities and towns claiming to be seeking employment. The wonderful growth of mechanical invention is enabling a few men to cultivate large areas of land, and the growing dislike of men and women to farm life enables a few men to secure large tracts and so to monopolize the business that poor men with ordinary methods can not compete with them. It is said that the coming trust that will overshadow all others will be the farming trust. Everything seems to point that way, and to favor such a condition. When it comes, as it is likely to come, the men who make a business of forming and manipulating great combines will control the agricultural and horticultural industries of the country as they are doing in other lines.

When the same ring of operators come to control the crops, the mines, the manufactories, the railroads, the banks, the steamship lines, the fuel and

timber supplies, etc., the masses will then be at their mercy entirely. And we are almost there. While the majority of the population are looking here and there for easy wage positions, and openings in professional callings, their inheritances in the gifts of nature are fast slipping into the hands of the few men who are shrewd enough to grasp the advantages the possession of these things assures. No form of human government ever yet devised has been able to prevent the cunning and enterprising exploiters from getting hold of the patrimony of the indolent and careless itinerants—a class that seems to be increasing at an astonishing rate.

FRAUDULENT SCHEMES.

THEY are everywhere, and nowhere more glaring than in the advertising columns of some of the great papers. Many of these are found out, many are not until thousands are swindled. We are told that the post-office inspectors of Uncle Sam unearth, on an average year in and year out, one a day of these fraudulent advertisers. A writer in *Printer's Ink* gives us samples of these fraudulent advertisements, among which are "The Work at Home Scheme," "The Letter-writing Dodge," "The Matrimonial Lure," "The Ring Game," "The Automobile Swindle." Here are some of the advertisements:

Home work, \$9.00 to \$15.00, no canvassing; \$5.00 to \$6.00 weekly, working evenings; experience unnecessary. Enclose stamps for instructions, sample, etc. Address, ———.

Ladies: earn \$20 per hundred writing short letters. Stamped envelope for particulars. Gem Mfg. Co., ———.

In answer to the first of these, the writer is told she must purchase an outfit, it may be to do gilt painting of store cards, at \$1.10. The \$1.10 is sent; a little bottle of gilt paint, a brush, and a few cards, with instruction, worth about ten cents, are received. The agent is told she can get \$2.50 per hundred for these cards. Work is sent in, but the answer is that the work is unsatisfactory, and that is all there is to it. The would-be money earner pays \$1.10 for a ten-cent bottle of bronze paint and a brush, and lots of experience. There are others after the same fashion.

The letter-writing fraud offers twenty cents a letter, but after your dollar has been sent, you are told that you are to write these letters and send them out, and that for every person to whom they are sent who purchases some humbug advertised, you will receive twenty cents.

The matrimonial "ad" runs thusly:

A refined American girl, attractive, well educated, and very wealthy, would like kind, honest husband. No objection to poor man. Address May, ———.

A middle-aged bachelor in comfortable circumstances would like cheerful, home-loving wife. No objection to poor woman. Address Walter, ———.

But those who answer these "ads" will have to pay from three to five dollars to get an introduction, and that is the last of it.

The ring fraud, through which you can purchase a ring worth perhaps ten cents or less, is as follows:

DEAR MADAM: In going over the repair department of a large jewelry concern which we have just purchased, we find a number of rings, watches, etc., of whose ownership we are uncertain. One ring bears your name, hence we infer it belongs to you. If such is the case, please send us 85 cents for repair and refinishing charges, together with fourteen cents to pay cost of sending by registered mail, and we will send the ring to you at once.

Here is another one which also takes hold of the cowardly dishonest:

MONEY—F. A. M. \$2.00 bill sent to any address for 25 cents; will give \$25.00 to any one who can detect it.

Send your quarter and you may get as follows:

KIND FRIEND: The name of the \$2.00 bill comes from eight twenty-five cent receipts, which I enclose—total bill of receipts \$2.00.

Here is the automobile fraud:

DEAR SIR: I am about to put on the market a new breakfast food and want a good name for it. I am told that the great Unedea was a layman's idea, and in the hope of unearthing another such I offer to a few the following: Suggest a good name for the food, one with advertising possibilities. If I decide to use your idea I will give you as payment a Win-

ton Automobile, your only expense to be the freight to your home. Answer at once, as I shall use the first good name received.

Here is a sample reply:

DEAR SIR: I have decided to use your idea of U-Auto-Eat [or whatever the name suggested happened to be] it fits all "ad" plans. The auto is yours. I will ship it to you on receipt of the freight (\$20.00). Excuse brevity, but I am rushed to death.

What is the lesson?—It is that every questionable, quick-rich scheme should be shunned as dishonest and fraudulent. The multiplication of so many artifices and devices of this sort demonstrate the truth of the scripture: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Wireless telegraphy continues to triumph over distance. While the cruiser Brooklyn was bringing to this country the body of John Paul Jones, experiments during the daytime were successfully conducted over a distance of 640 sea miles. At night this distance was increased to 1,100 miles. At the latter distance the messages came in so strong that it was believed communication could have been carried on over a much greater distance.

The sale of cigarets has been prohibited at the immigrant landing station of Ellis Island, New York. The order was issued at the request of the authorities of several western states which have recently passed laws prohibiting the sale of cigarets within their borders. It had been found that immigrants were bringing large quantities of cigarets west to supply their friends and relatives who were unable to buy them.

The peace envoys of Russia and Japan met on President Roosevelt's yacht, the Mayflower, on August 5, and were introduced by the President. The envoys greeted each other with all the outward marks of cordiality. The envoys for Russia are M. Sergius De Witte and Baron Rosen; and for Japan, Baron Jutaro Komura and Kogoro Takahira. The negotiations between the envoys will be carried on at Portsmouth, N. H.

"Increase of Intemperance among Women" was the theme of a lecture by Rev. Harvey Wood at Ocean Grove, N. Y., on July 29, in which he declared that there had been an increase of fifty per cent. in drunkenness among women in the last few years; and there is a vast amount of drinking among women, as well as men, that is never brought to notice in the shape of drunkenness.

A great strike of telegraphers on the Great Northern and Northern Pacific Railways was inaugurated on August 2. The strikers are confident of their ability to tie up the traffic on both lines; and the railways declare they will not be seriously handicapped by the walkout. Trains continue to run on both lines, and new men are being installed at the keys.

An extensive plot against the life of the Sultan of Turkey has been brought to light in Kustenji, Rumania. A search of houses occupied by Turks revealed large quantities of rifles, revolvers, cartridges, and compromising documents. Rumanian officials subsequently discovered cases of rifles hidden in the hold of a Turkish steamship at Kustenji.

The Moroccan question continues to cause alarm in European circles. It is now reported that the Sultan of Morocco has decided that he does not wish a conference over the affairs of his country. This is thought to be due to British influence. He has been made to fear that a conference might result in the division of his territory.

Within a few days' time the Emperor of Germany has held conferences with the Czar of Russia and the king of Denmark. A few weeks ago he held a conference with the king of Sweden. It is reported that Emperor William has stated his willingness to see a Danish prince on the throne of Norway.

The Zionist Congress being held in Basle, Switzerland, has decided by a large majority not to accept the offer of the British Government of a large tract of land in East Africa. The congress is still firm for the establishment of a Jewish colony in Palestine.

A great rival of the Standard Oil Trust has been created in Pittsburg, headed by H. C. Frick, former partner of Andrew Carnegie. This combination will constitute the strongest oil company in the United States outside of the Standard Oil Company.

Yellow fever seems to have secured a firm grip upon the city of New Orleans. The number of cases to date, since the beginning of the epidemic, is 505, and the total deaths to date 97. Every day new points of infection are discovered.

A great combination of coal-mining interests was consummated at New York on July 27. The amount of capital involved is placed at \$50,000,000.

By virtue of a court injunction that portion of the Lewis and Clark Exposition known as The Trail will be permitted to keep open on Sunday.

FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

THE UNIVERSALITY OF GRAFT.

WHEN the 1899 edition of the Century Dictionary went to press the word "graft" was tabooed as slang and therefore unworthy of serious recognition. But the *thing itself*, since that date, has become so notoriously prevalent that the acceptance of the term has been forced into current literary language. Mr. W. J. Ghent defines the term as "the act of practising extortion." Congressman Robert Baker of New York gives this informal definition: "In the last analysis it is the obtaining of something for nothing—through collusion." In truth, the word expresses several of the multifarious manifestations of the greed with which present-day society has become infiltrated.

It is hardly necessary to say that in every state, county, city, township, and hamlet, in the United States, graft flourishes. Mr. Ghent recently declared that an adequate history of graft in the United States would require a greater quantity of print than that contained in the latest edition of the "Encyclopedia Britannica." A recognition of the universality of graft in private business, as well as in public affairs, has everywhere found its way into the public prints. A noted writer on economics declares that a few years ago it would have been regarded as both anarchy and treason to even mention the universality of graft; "but that the growing consciousness of the fact makes silence no longer possible."

Graft in Private Business.

All candid, competent observers admit that the genius of graft asserts itself in nearly all branches of human activity. "Wherever something can be got for nothing, wherever a pinch or a squeeze of extra profit can be made in a transaction, wherever falsehood can be made to do duty for truth, or pretense for accomplishment or service, there is observed a metamorphosis of the protean genius of graft." We have become so accustomed to read of graft and other forms of fraud in political affairs that new revelations of such graft no longer surprise or even interest most of us. Should you therefore ask the average citizen whether private or public business is the more corrupt, he will promptly answer that public business is the worse. He would most probably point to the recent post-office and Indian management scandals. But, without a single exception, those who have made a thorough study of graft, most emphatically declare the reverse to be true. Mr. Steffens has proved conclusively that *private corporate business* is responsible for the corruption of politics in Pittsburgh; that it has so far perpetuated political debauchery in Philadelphia; and that it financed the return of Tammany to power in New York City. In short, wherever political interests have been prostituted, we invariably find that the arch offender was some "big business." It is safe to say that approximately the entire domain of commercial production and distribution has become perforated with the dry-rot of graft.

That prince of journalists, the editor of the Massachusetts *Springfield Republican*, after briefly depicting the low moral tone of the political world, says that similar, if not worse, conditions prevail in the realm of trade and finance. He declares in fiery terms that the morality of "business" is the morality of the flesh-eating carnivora, curbed and bitted, so far as may be, by those restraints of civilization, the criminal laws. "Men call the results 'the survival of the fittest,' a phrase borrowed from biological laboratories, really signifying the triumph of ruthless force and the strongest intellect unswayed by the emotion of pity or the spirit of love. The question that 'Business' asks is not, Is it *right*? but, Is it *possible* without getting into the clutches of the law? We may rest assured, too, that business never puts its questions to moral philosophers, but to crafty lawyers who know the hide-and-seek convolutions of the criminal code. Such is the muddy business morality that has obtained well-nigh universal vogue.

Graft in Buying and Selling.

Somewhat more than a year ago the treasurer and selling agent of a great corporation declared that in the West it is notorious that the purchasing agents of great railways, as a rule, become rich in a few years on a yearly salary of \$2,000. They have been known to build \$25,000 houses out of the surplusage of one year's income. The selling agent of a car-manufacturing company confessed to the writer that nine-tenths of his orders were got by tactfully bribing the purchasing agent and sometimes the president or other high official of railway companies. The bribe, he said, often consisted of a sealskin sacque for the wife of the agent or other officer. In one instance it was a horse and carriage, in another a costly yacht.

The treasurer of another firm, dealing in railway supplies, admitted that whenever he knew that the purchasing agent of a given railway was about to place an order for supplies, he promptly remitted his personal check to said agent. The check—ranging from \$500 to \$1,000—was wondrously "potent," as the agent's order was invariably "nailed down" the next day. He added, with great gusto, that one of these impressionable agents, who never fail to succumb to the argument of graft, was a fine-looking, white-haired Scotchman, elder in a Presbyterian Church, and universally respected. This same self-confessed grafter made bold to affirm that this subtle species of graft has proved so "efficacious" that the temptation to exploit it has become irresistible throughout the world of trade. These few illustrations of graft in "business" are by no means sporadic instances, but are simply typical of a condition that is now everywhere chronic.

Justifying Commercial Dishonesty.

Of all the facts incident to business graft, the saddest, the most deplorable, is that men, otherwise honest and respectable, seriously attempt to justify dishonest practises in business

life. They protest that they are *driven* to dishonest methods by virtue of the fact that their competitors do not scruple to use the tortuous methods of the serpent. The crux of their casuistical reasoning may be expressed thus: *Because my competitor is tricky and dishonest I must be tricky and dishonest, or be forced out of business.* In the *Independent*, March 19, 1903, Mr. O. K. Stuart says: "The rigid chain of competition literally *binds* him [the honest trader] to use all the desperate means of his business rival—the lowest obtainable scale of wages, the most improved machinery, the most nearly automatic methods, and the same *refined mendacity* and *mountainous exaggeration*. And in many lines the exaggeration and mendacity are as *necessary tools of trade* as the improved machinery and automatic methods."

Mr. E. A. Philbin, formerly District Attorney of the city of New York, recently wrote: "Merchants of the greatest respectability will do a thing as a good, shrewd business stroke, that according to ordinary standards of morality would be positively wrong." The adopted maxim of practically the whole realm of trade is, "Necessity knows no law." In reference to conscienceless corporations, Alfred Henry Lewis writes: "If unchecked in their law-breaking, they, by the very profits of their malefactions, compel honest folk in the same commercial walk to a choice between bankruptcy and the adoption of their felon courses." In making so sweeping a statement, Mr. Lewis is most assuredly in error. For no man, set of men, or any other power, can possibly *compel* "honest folk" to seek business success by immoral methods. The really deplorable fact is that there are so very few "honest folk" in these days of passionate money-getting.

A Typical Illustration.

Mr. Lewis tells the readers of *The Cosmopolitan* that he was once in the soft-coal region about Pittsburg in search of information touching mines. The coal-miners, he affirms, were being obviously robbed by the mine-owners, through company stores, lying scales, and crooked screens. The robbery of the miner by the coal operator was the rule. One of the mine-owners was good enough to explain to Mr. Lewis, about as follows:

There are but few honest men among coal-mine operators, and yet there are fewer still who would not prefer to deal honestly with the men, if they could. This is the trouble: Assume that I am an honest operator, and do not in any fashion gouge or skin my miners. My coal, then, at the tippie, will cost me sixty cents per ton. Suppose that next to me is a rival mine-operator who is robbing his miners by company stores, company cottages, diamond screens, and fraudulent scales, and that the aggregate of his robberies reduces the expense of mine-operation, so that he gets his coal to the tippie for fifty cents per ton. You will see that such a condition gives him an advantage over me in the market of ten cents a ton. Do you realize what that advantage means? It means one of three things. I must either quit the business, drift into bankruptcy, or rob the men. That is why the mine-operators cheat the men. The thievish small per cent. among the operators go into it of their own evil will, *the others are thereby driven or dragged into it to save themselves.*

What wretched sophistry! what sickening drivels! Of course they must "save themselves" even if in so doing they must "rob the men." What moral ninnies these "captains of industry" show themselves to be! They must quit the business, drift into bankruptcy, or *rob the men*. A choice of three courses, here. No deliberation; no hesitation. The decision is instantly struck off: "I'll rob

the men." "In the last days perilous times shall come. For men shall be *lovers of their own selves.*" 2 Tim. 3:1.

[The remainder of this article deals with the iniquitous practises of the money lenders, of "fake" corporations, the prevalence of "graft" in city taxes, and city offices, and the significance of these things to the child of God. It will be published in our next.]

LIVING FOR CHRIST.

BY MRS. E. G. WHITE.

AS a Christian submits to the solemn rite of baptism, the three highest powers in the universe,—the Father, the Son, and the Holy Spirit,—place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God. He is buried in the likeness of Christ's death, and is raised in the likeness of His resurrection. The Saviour went down into the grave, but He rose from the dead, proclaiming over the rent sepulcher, "I am the Resurrection and the Life."

The three great powers of heaven pledge themselves to furnish the Christian with all the assistance he requires. The Spirit changes the heart of stone to the heart of flesh. And by partaking of the Word of God, Christians obtain an experience that is after the divine similitude. When Christ abides in the heart by faith, the Christian is the temple of God. Christ does not abide in the heart of the sinner, but in the heart of him who is susceptible to the influences of heaven.

The light that shines forth from the life of the true Christian testifies to his union with Christ. Self is hidden from view, and Christ is revealed. Heaven recognizes the fulfilment of the promise, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Then those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God.

My brother, my sister, God's purpose for you is that you shall live a life that will make others better,—a life which will show that Christ is formed within, the hope of glory. It is His purpose that you shall be able to say with the apostle Paul, "I live; yet not I, but Christ liveth in me." In perfect content, resting in the love of Christ, trusting the Redeemer and Life-giver to work out for you the salvation of your soul, you will know, as you draw nearer and still nearer to Him, what it means to endure the seeing of Him who is invisible. God desires us to rest content in His love. The contentment that Christ bestows is a gift worth infinitely more than gold and silver and precious stones.

Love the right because it is right, and analyze your feelings, your impressions, in the light of the Word of God. Misdirected ambition will lead you into sorrow as surely as you yield to it. Cherish an ambition that will bring glory to God because it is sanctified by the Holy Spirit. Consecrate every power of your being to the accomplishment of a holy work. Make every effort, in and through the grace of Christ, to reach the high standard set before you. You can be perfect in your sphere, even as God is perfect in His sphere. Has not Christ declared, "Be ye therefore

perfect, even as your Father which is in heaven is perfect"?

Our lives are pure only when we are under the control of God, and happy only when we hold communion with Him. The luster possessed by those who have gained the richest experience is but the reflection of the light of the Sun of Righteousness. He who lives nearest to Jesus shines the brightest. And let us thank God that the Master has His hidden ones whose value may not be recognized by the world, but whose names are written in the Lamb's book of life. The Lord knoweth them that are His. "They shall be mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."

I am so glad that we have a God who understands,—a God who will reward every man according as his work shall be.

I long to see Christians who are harmonious in all their parts. It is so sad to see those whose lives are a jumble of opposites. Christians must be Christlike. The life of a true, lovable Christian is the most powerful argument that can be produced in favor of the Gospel.

"YE OUGHT TO BE TEACHERS."

BY H. A. ST. JOHN.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Heb. 5:12.

ALL true Christians are teachers. They must teach or backslide, and need themselves to be taught again which be the first principles of the oracles of God. A Christian is a follower of Christ. Now Christ was the greatest teacher that ever appeared among men. By precept, and by example, in word and in deed, He was always going about among men teaching. In Him the Word, the truth, was made flesh, and dwelt among men, ever teaching them the way of the Lord more perfectly. He taught His disciples how to pray, how to give alms, how to fast, how to bring forth much fruit, how to continue patiently in well-doing, sowing beside all waters. He taught in the temple, in synagogues, in private dwellings, in the wilderness, on the stormy deep, on the mountainside, and at riverside, and wayside, and seaside. He hung His beautiful lessons on the visible things surrounding every-day life, that they might be the better remembered when the great Teacher was gone. His enemies were grieved that He taught in the temple; indeed, they had no sympathy with His teaching anywhere; for He did not teach as the scribes, but with authority divine.

All who follow closely in the footsteps of Jesus, will necessarily be teachers. By precept and example they will ever be pointing the way to life everlasting. Every missionary campaign will be a campaign of teaching. By a godly life, by verbal lessons, by printed page, in every way possible they will reveal the everlasting Gospel, the good news of the

coming Kingdom, that all who so will may become subjects thereof, and have an abundant entrance therein, when the day of triumph shall come.

Every one of us may be taught of God. He has given abundant provision whereby we may be guided into all truth. As we teach others what the Lord has taught us, we ourselves will be more and more enlightened in the things of God. As we impart to others, our own stock of knowledge will be increased. If we do not teach, we will gradually, altho almost imperceptibly, lose what we have. As our interest in, and love for, the truth wanes and fades, our knowledge of the same will also diminish, and the time will come when we need to be instructed again, even in the first principles of the oracles of God—old babes, who have need of milk instead of strong meat.

And what joy, what bliss, it is to teach the story of unseen things above, of Jesus and His love, to interested and receptive minds. Some such good soil, all ready for the good seed, awaits every sower, every teacher, everywhere. If we have the ardent desire, the Lord will give us the opportunity. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Ps. 37:4.

The gift of teaching ought to be far more generally possessed and used by the church of Christ than it is. Many ought to be teachers that are not, simply because they have neglected the gift that is in them, that was given them of God. Reader, if you are neglecting this gift, begin to-day. If you must begin with a child, begin at once, lest the gift be taken from you. Your mind will be illuminated, your pathway brightened, when you begin to help others.

Sometimes the pulpit is instructed by the pew. Apollos was eloquent, and mighty in the Scriptures, but the pew, represented by Aquila and Priscilla, expounded unto him the way of God more perfectly. This may frequently occur, that he that is taught in the Word can communicate unto him that teacheth, in all good things.

Anciently the Lord chose the tribe of Levi for the first-born of all Israel. Hence the Levites were priests and teachers, going into the cities, villages, and homes of all the tribes, *teaching*. All the members of the church of Christ now are the first-born, hence they are all a royal priesthood, all teachers. When will the remnant church of Christ arise to their blood-bought privilege of enlightening the whole earth with the everlasting Gospel of the soon-coming kingdom, teaching all men, everywhere, to observe all things that the Lord has commanded us, thus learning how to live here, physically, mentally, and spiritually, that they may live hereafter happily, gloriously, and eternally.

MIND.

1. MIND your tongue! Don't let it speak hasty, cruel, unkind, or wicked words.
2. Mind your eyes! Don't permit them to look on wicked books, pictures, or objects.
3. Mind your ears! Don't allow them to listen to wicked speeches, songs, or words.
4. Mind your hands! Don't let them steal, or fight, or write any evil words.
5. Mind your feet! Don't let them walk in the steps of the wicked.
6. Mind your heart! Don't let the love of sin grow in it. Don't give it to Satan, but ask Jesus to make it His throne.—*Selected.*

THE DAY TO COME.

BY FRANCES E. BOLTON.

We hear men speak of better days,
As days long past and fled,
As tho' no room were here for praise,
And love itself were dead;
But every day is sent from heaven,
And every day is blest;
To every mortal heart is given
The chance to be the best.

What! are these last days worse than those
That once were swept by flood?
Or worse than when time reeked with woes,
And dripped with martyrs' blood?
The chance to be most blest is here,
This is a glorious time,
The soul may rise without a fear,
And face a life sublime.

O, rather, let us hold a light
To win men up the way,
Than point them ever to the blight
That sweeps across our day.
Instead of gloomy, iron face,
Let's show to men the glory
That waits a godlike, noble race,
And lights the way before thee.

If times are dark, the sequel's fair;
No night was ever given,
But God had kept a morning rare
To spread its wings from heaven.
"The morning cometh," saith the seer,
He pointed first to light,
"The morning cometh," have no fear,
Tho' "also comes the night."

Be ready for the morning time,
Be ready for the dawn,
Rouse up from slumber, fresh and fair,
And with thy garment on.
For O the morning time is near,
A dawn of endless day,
And ever and forevermore
Earth's shadows flee away.



ZECHARIAH.

BY F. D. STARR.

WE see by comparing the first verse of this book with the first verse of the previous book, that Haggai and Zechariah prophesied in the same year. They lived and labored in the days of Darius, king of Persia. Their work was to encourage the people in rebuilding the temple.

The spirit of the entire book under consideration may be seen in chapter 1, verse 13: "And the Lord answered the angel that talked with me with good words and comfortable words." This is the most correct statement that could be made concerning the nature of the contents of this book, and those who neglect the perusal and study of the book, lose much of the comfort and consolation that the Lord designed they should have.

The Holy Spirit is designated, by Him who has sent it into the world, as the Comforter. The inspired books having been written under the direction of this Spirit, they are themselves messages of comfort to the people of God. Only a very few of these expressions of comfort can be considered here, but the searcher will find many more of them as he reads the book.

Two forces are brought to view in the last of chapter one, the one to scatter the people of God, the other to resist this scattering power, and exert a gathering influence. What is our influence? Is it to scatter or to gather?

Our Saviour has said, "He that gathereth not with Me scattereth abroad." Matt. 12:30.

Chapter three gives an incident in the great controversy between Christ and Satan. As has already been noticed, Joshua in Hebrew and Jesus in Greek are the same name. The Septuagint version of Zech. 3:1 reads: "And the Lord showed me Jesus the high priest standing before the angel of the Lord, and the devil stood on his right hand to resist him." It is true there was then a high priest by that name, as we see from Hag. 1:1; and so this prophecy, like so many others, had a local application at that time, while having reference to the work of the Lord in a more extensive and important manner. Jude gives us a glimpse of this controversy when he tells of the dispute between Michael and the devil. Jude 9. It is past human conception that the Son of the infinite God, He who is now our High Priest, Jesus, should so humble Himself as to take our nature, submit to all our environments, and be clothed, as it were, in the habiliments of finite man, but these He bore not long; He was granted a change of raiment. He has put off the common garments and is now clothed in priestly robes with the fair mitre upon His head. Soon He will have another change of raiment, when He shall put off the sacerdotal attire, and come in glory with a vesture on which is written, "KING OF KINGS, AND LORD OF LORDS." Rev. 19:16.

Think Not Evil.

This exhortation is given in Zech. 7:10, "Let none of you imagine evil against his brother in your heart." The Septuagint reads: "Let none of you remember in his heart the injury of his brother." What an excellent Christian virtue is here held before us—forgetting the injuries others may have done to us. But is it possible for us to forget? Sometimes people say, "I can forgive, but I can not forget." But that is not going far enough. The Lord says *forget*. And is that possible? He who gives command can give us power to perform. Listen to the testimony of the patriarch Joseph, "God hath made me forget all my toil, and all my father's house." The same power that will bring all things to our remembrance that the Lord has said to us (John 14:26) will also give us the power to forget. It has been said that it is a sin to forget, and so it is when it pertains to matters of duty that we ought to remember. But may it not as truly be said that it is a sin to remember when it comes to matters that ought to be forgotten? The fact is that so often the remembrance of those things that should pass from our minds causes us to forget the things we ought to remember, by crowding them from our memories. Let us train our memories by divine help so that we can forget the things that are behind. Phil. 3:13.

One of the gracious promises to Jerusalem is found in Zech. 8:5: "And the streets of the city shall be full of boys and girls playing in the streets thereof." A street education is counted a great misfortune, but it is evident from this text that the trouble is not in the street itself, but in the associations found there. With inhabitants such as would be found in holy Jerusalem, there would be no more contamination for the children in the streets of the same than in any other part of the city.

The treatment that our Lord received when "He came unto His own, and His own received Him not," is shown in Zech. 13:6: "And one shall say unto Him, What are these wounds

in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." That this refers to the experience of our Saviour, is shown by verse seven, from which a quotation is made by our Lord as applying to Himself. This is found in Matt. 26:31.

Thus in this book, as in all other parts of the Old Testament, we are constantly finding passages that refer to Christ and His work. Surely the ancient Scriptures contain much that points the student to the world's Redeemer, Christ in the Old Testament. Chapter 14 contains perhaps some of the most difficult portions of Holy Writ to understand, but remembering that many of these predictions have a double fulfilment, applicable in part to the events of ancient times, and in part to matters of the present dispensation, and to the future, the meaning of these utterances will be more readily seen. The grand culmination of all predictions is seen in verse five, "The Lord my God shall come, and all the saints with Thee." For that event may we all be prepared, so that we can say at that time, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9.

THE BIBLE AND WAR.

BY J. L. SHULER.

NEARLY all Biblical students recognize the fact that the outcome of the Russo-Japanese War was foretold in the Bible. But while the sure word of prophecy pointed out the defeat of Russia in this present war, it also points out another great war which will soon take place. This war will involve all nations, and they are all unconsciously preparing for this great struggle.

But there is another feature of our times which is not to be passed by unnoticed. Many people are already beginning to say that this present war will be the last great war, and that we are now assured of peace for a long time to come. Now in connection with this thought let us read the following from the prophecy of Isaiah: "And it shall come to pass in the last days . . . many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; . . . And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:2-4; Micah 4:1-3.

The prophet distinctly says that in the last days "many people" shall say that nation shall not lift up sword against nation, and there will be no more war. Are the people fulfilling this prophecy? How about the world's peace conference called in 1899? And what should we say of all the peace conferences the nations are still calling? How about the \$1,500,000 that a certain rich man offered for the express purpose of building a peace palace? People say there will be no more war, for all disputes will be settled by arbitration. Such things as these indeed fulfil the prophecy, and it of itself is a sign that we are in the last days.

Now, after reading what the people are to say, let us read what God Himself says will take place among the nations: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears, let the weak say, I am

strong." Joel 3:9, 10. "And ye shall hear of wars and rumors of wars." Matt. 24:6.

Are the nations preparing for war as the prophet Joel said they would?—"There never was a time when so much ingenuity, wealth, and skill were employed in the invention and construction of appliances for war."—*Gen. N. A. Miles*. About seventy-five per cent. of all revenues of all countries is expended in warlike preparations. Workingmen are taxed to the last extremity to support large standing armies. Among all nations the cry is, "Let us have a large army and a strong navy." The United States spent \$100,000,000 for the improvement of the navy last year. Congress appropriated \$200,000,000 for the coming year. This is just double the appropriation of last year. The war-ships of the world, placed one to the mile, would cover a line from New York to Liverpool. The combined armies of the world in 1869 amounted to about 6,000,000 men. In the next twenty-three years this increased to almost 21,000,000; and in the next six years another addition of 5,500,000 was made. A further significant fact is that 2,434,000 of these were added in one year, 1897 to 1898. How true the words of the prophet: "Prepare war" and "let all the men of war draw near." The prophet Jeremiah saw all these war preparations and was pained at his very heart because he knew of the great destruction they would bring. Jer. 4:19-21.

The prophet Joel says the heathen are to be awakened. Joel 3:12. Look, for instance, at the heathen nation of Japan. Sixty years ago Japan was asleep. She refused to carry on any commerce with other nations, and they had none of the modern inventions and improvements. Thirty years ago Japan was unknown as a world-power. But to-day we behold that she has been awakened, and she is now one of the foremost of the world's great powers, and has carried on a very successful war with the mighty nation of Russia. Thus the heathen are being awakened. This is a sure indication that the end of the world is near (Joel 3:14), and this anger among the nations is another sign that God is about to pour out His wrath upon the world (Rev. 11:18.).

Among the nations there is distress, perplexity and anxiety because of the various international questions which are constantly arising. Men's hearts fail them for fear as they view the conditions that exist. This, according to the prophecy, shows that the end is near, and that the next great event will be the appearance of the Son of Man "coming in a cloud with power and great glory." Luke 21:25-27.

Yet with all this preparation for war, all the mutterings and threatenings, a semblance of peace in general continues; for another prophecy says that the winds of strife must be held till the servants of God are sealed. Rev. 7:1-3.

Those who are crying peace now are crying "peace, when there is no peace" (Jer. 6:14), because God says directly the opposite. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." "Sudden destruction cometh upon them, . . . and they shall not escape." 2 Tim. 3:13; 1 Thess. 5:3.

If the men who are at the head of the different governments in the world understood these prophecies they would see that peace congresses would not bring peace. And, then, how illogical to prepare for war and at the

same time be crying "Peace, peace." But God, foreknowing the future as the past, foreknowing what the people would say and do, has told us plainly in His Word. To question the fulfilment of prophecy is to question God's foreknowledge. What they are doing in these days fits exactly what God declared they would do.

By these war preparations all nations are getting ready to be gathered together to the battle of that great day of God Almighty—that of Armageddon. Rev. 16:14-16. Then there will be a time of trouble such as never was since there was a nation. Dan. 12:1. Evil will go forth from nation to nation, and the nations will rush like the rushing of many waters, but God will rebuke them. Jer. 25:32; Isa. 17:13. When the nations gather on that occasion, God will open the armory of heaven, and bring forth the weapons of His indignation. Jer. 50:25. These weapons will be the treasures of hail, which he has reserved against the time of trouble, against the day of battle and war. Job 38:22, 23. Each hailstone will be the weight of a talent, about fifty-seven pounds. Rev. 16:21. "A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword. . . . And the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth." Jer. 25:31-33. How are we going to stand in that great day? May we so live now that we may "be accounted worthy to escape all these things and to stand before the Son of Man." "Now is the accepted time; behold, now is the day of salvation." "To-day if you will hear His voice, harden not your heart." "Seek ye the Lord while He may be found; call ye upon Him while He is near." Now is the time to prepare to meet our God, so that when He comes we can say: "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord, we will be glad and rejoice in His salvation."

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! What soundeth! Is creation
Groaning for her latter day?"

Farmington, Ill.

"ALL corporeal things are spirit born; love and kindness are embryotic beauty, and the most lovely appearances from most lovely feelings spring, while hideous appearances have their origin in hateful tempers, affections, and dispositions. Inspiration has it right, "God beautifies the meek with salvation," and as all truth and its consequences is reversible, Satan makes the proud ugly through sin. Therefore our permanent, eternal appearances in beauty or blight will be fully expressive of our true character and earthly habits. The saints shall actually look like the Christ whose love controlled them and whom they felt and acted like here, and sinners shall look like Satan whose spirit they obey and whom they feel and acted like in time."

ERROR is never so harmful as when it is mixed with the truth. Bold, defiant error, undisguised, may be easily met and refuted, but when it comes in the guise of a friend, pro-

fessing to advocate a righteous cause, it is not so easily detected, but gains an advantage it could gain in no other way.—*Rev. N. Day*.

GOD'S PROVISION FOR THE SUPPORT OF THE MINISTRY.

1. *What commission did Christ give to His followers?*

"All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

2. *What title is given to one thus commissioned?*

In Mal. 2:7 he is called God's "messenger;" in 2 Cor. 8:23 these servants of God are called "messengers of the churches;" and in Eph. 3:7 the title "minister" is used.

3. *What great work is given into the hands of these ambassadors?*

"But all things are of God, who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the work of reconciliation. We are ambassadors therefore on behalf of Christ, as tho God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God." 2 Cor. 5:18-20.

4. *How much of their time must be devoted to this work?*

"And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the Word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." Acts 6:2-4.

5. *What solemn responsibility rests upon them?*

"Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account." Heb. 13:17.

6. *What arrangement has been made for the temporal needs of these ambassadors?*

"Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the Gospel should live of the Gospel." 1 Cor. 9:13, 14.

7. *What prayer is the Christian to pray concerning the work of God?*

"And He said unto them, The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." Luke 10:2.

8. *How can he assist in answering that prayer?*

"Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

9. *In the day of God what will they do who have withheld their means from God's work?*

"And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake mightily the earth. In that day men shall cast away their idols of silver, and their idols of gold, which have been made for them to worship, to the moles and to the bats; to go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake mightily the earth." Isa. 2:19-21.



WALKING WITH GOD.

Walking with God in sorrow's dark hour,
Calm and serene in His infinite power,
Walking with Him, I am free from all dread,
Filled with His Spirit, O! softly I tread.

Walking with God, O! fellowship sweet,
Thus to know God, and in Him be complete;
Walking with Him whom the world can not know,
O! it is sweet through life thus to go.

Walking with God in sorrow's dark hour,
Soothed and sustained by His infinite power;
O! it is sweet to my soul thus to live,
Filled with a peace which the world can not give.

Walking with God, O! may my life be
Such that my Lord can walk always with me;
Walking with Him, I shall know, day by day,
That He is my Father, and leads all the way.

—Selected.

BAPTISM AT ROME.

LATE one night, after I had retired, a gentleman who wished to speak with me was announced. I arose, dressed, and entered the parlor to find there a gentleman of tall stature, broad shoulders, a strong personality, and a highly intellectual face.

He stated his case in a few words. He was professor of Latin and Greek in the highest college in Rome. He is one of the best Latin scholars in Rome, which is saying much when we remember that we are at the headquarters of the Latin Church; but he had no hope of eternal life, and from what he knew of this world he believed the next would be very beautiful. "Now pastor," he said, "if you can give me the assurance of being saved in God's everlasting kingdom, I shall be eternally grateful to you. That is all I ask, and is the only reason for which I am here." Then he added, "I wish to put myself in your hands as a child of five years to be taught what I must do."

A man so humble, I thought to myself, surely can get help from the Lord. I appointed a day for him to come and study with me. He wanted to come every day, but at the time I could not teach him so often.

He had learned of me through a young officer who had studied with me, and who had been so greatly struck by the message that when he found his friend, the professor, seeking in vain for light, he told him that he would bring him to a person whom he might embrace with open arms, for he was a man who knew the Bible. He told him that I taught the prophecies.

"Well," said the professor, "I want to see him if there is any help for me." I assured him that I could eliminate the Church of Rome from the list of the possible true churches in two studies. This pleased him very much, as he saw we had something definite to offer him. With Daniel the second and

seventh chapters, I succeeded in showing him that the Catholic Church is not the true church.

He continued his studies and went forward day by day; his countenance began to brighten until he told me, "I could peacefully go, now, if God called me from this life; whereas before I was afraid." One day he asked me what he must do to unite with our body. I told him that he must be baptized. He said that he was ready. Then I told him that we do not use tobacco nor liquor in our church, and in a few simple words I explained to him the reason. He smiled and said, "How true that is; and to think I have lived so long before finding it out! I have a cigar in my pocket which I shall throw away when I get downstairs."

At our next study he did not appear; but at the one following he told me that he had been sick from the effects of stopping the tobacco and wine. He had been a great smoker, but he persevered, and to-day he said, "I worked four and a half hours without interruption; whereas when I was smoking I could work only three hours at a time."

He had, of course, the question of the Sabbath to meet, as his college held sessions on Sabbath. He presented the matter to the president, who said he would not refuse him, but, as it was a question of every Sabbath, he would have to present the matter to the faculty for their decision, and in the meantime he himself would teach the professor's classes on the Sabbath.

The professor was born of parents strongly Catho-



St. Peter's and the Vatican.

lic, and was educated for the priesthood. He rose step by step until he became professor of theology in one of the large Catholic seminaries. While there, doubt began to rise about a number of the Catholic doctrines, especially that of transubstantiation. He studied out for Himself that Christ was the Word, and that by eating the Word we eat Christ, and not by eating the host. He communicated his views to the head of the seminary, who became very angry, and said that the Catholic Church never changes, for it is founded on God who never changes.

He left his position. The church authorities tried hard to get him back, and wished to call him before the Board of the Inquisition and make him recant.

He refused, for if he had complied he would have been imprisoned in some old monastery.

Knowing no other religion than the Catholic he became an infidel, but while in Florence he began to consider the world about him, and after reading a little tract he decided that there must certainly be a God. So he came to Rome for the express purpose of studying what other denominations taught.

He secured a position as professor, and in the meantime studied different churches. He studied three churches, but still he was hopeless and full of doubt. The Baptists offered to baptize him, but he said he was not convinced and therefore would not be baptized. He told me that one of the strong reasons that decided him against them was because he did not see Christ in the members.

Then he came to us. We did not need to urge, but he himself asked for the privilege of uniting with us. Every one of us has seen the great change that has come over him. His countenance now is bright and bespeaks the joy and peace of heaven. Even the Baptist pastor, whom he has since visited, said that he had never seen so great a change in a man.

During the time that our brother was studying with me he was called upon by what purported to be a committee of citizens, but whom he found to be a committee of dignitaries of the Church of Rome, who wished to speak with him. They offered him a position as editor of one of the large Catholic reviews. But he answered that altho in the past he worked along those lines, now he did not believe in them. They replied that he should not let that stand in his way, as they offered him a great position with a large salary. He replied that he would never sell himself, and so closed the matter. I pray that God may make him a power for the Message in this dark land.

CHAS. T. EVERSON.

BURDENS THAT ARE LIGHT.

WHEN Jesus said to His followers, "My burden is light," He uttered one of the most beautiful truths in connection with His Gospel. He did not say that Christianity laid no requirements upon us, that it was all receiving. He admitted that the Christian would have burdens to bear, but He declared that these burdens are light.

Perhaps many of us are thinking now of the experiences of the early Christians, some of whom were present when Christ spoke these words. Perhaps we look back over the history of the persecution and suffering which makes up so much of the story of the early church, or we recall the trials of some nineteenth century Christians, and we wonder whether these things can be accounted light. If so, what burdens are heavy?

The answer to this question is suggested by a story told of Dr. MacGregor, who met, in the Scotch city which is his home, a little girl staggering under

the weight of a plump baby.

"Baby's heavy, isn't he, dear?" said the doctor, smiling down upon the pretty pair.

"No, sir," said the little girl, stoutly. "He isn't heavy; he's my brother."

To her childish mind, love's burden could not be heavy. And this is the secret of the light burdens which Christ gives us to bear. If the heart is full of love, all burdens are lightened.

We must all bear burdens, and he is to be pitied who bears them alone. But if we come close to the heart of Christ, and let His Spirit possess us, we shall find that His Word is true, and that His burdens are light.—Selected.

OUR WORK AND WORKERS.

At the forty-sixth Street church, Chicago, July 15, fifteen candidates were baptized.

THE annual session of Arkansas Conference will be held in connection with the camp-meeting at Bentonville, August 17-27.

JULY 17, four persons were baptized by Brother V. B. Watts, at Tahlequah, I. T. Two others accepted the Sabbath of the Lord.

OUR work—the proclamation of the “Gospel of the kingdom.” Matt. 24:14. Our workers—“they that keep the commandments of God, and the faith of Jesus.” Rev. 14:12.

THE Hawaiian field is to be again supplied with an ordained minister. Brother C. D. M. Williams and wife recently sailed for Honolulu from San Francisco, under the auspices of Pacific Union Conference.

IN order to close out the edition of the Antitobacco booklet, “Save the Boys,” the publisher will sell them at 60 cents per 100. Do not order less than fifty at this price. Address “Save the Boys,” 118 W. Minnehaha Boulevard, Minneapolis, Minn.

THE recent district camp-meeting at Arcata, Humboldt County, Cal., is reported to have been a profitable occasion, with a good outside interest. Brother W. T. Knox, president of the conference, and Brethren J. O. Corliss and J. H. Behrens of the committee, were present. Nine candidates were baptized, and others deferred baptism until after the meeting.

WRITING to the Gleaner of the camp-meetings at Goodrich and Towner, N. D., Brother J. G. Walker says that the attendance at the Goodrich meeting exceeded five hundred, and that of the Towner meetings was over one hundred. The number baptized at both meetings was forty-two. One brother and sister had been keeping the Sabbath about seven years, tho remaining in the Methodist Church. Our brethren had no knowledge of them until they appeared at the Towner meetings. They had been convinced through our literature. None but God knows how many others there are who are likewise faithful.

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Camp-Meeting Notice.

THE Sonoma District camp-meeting will be held in Cloverdale, sixteen miles from Healdsburg, on the Northwestern Railroad, August 17-28.

We hope all our brethren who can possibly attend, whether of this district or elsewhere, will make it a point to be there. Simple provision will be made for all, but be sure to bring bedding, as we cannot furnish bedding for every one.

Send orders for tents at once, if you want them ready when you come. Bring checks for baggage to the camp-ground, and give them to no one but the baggage man, and you will have no trouble about getting your trunks or other baggage.

GEO. W. MILLS,

A. L. LINGLE,

Camp-meeting Committee.

The Sabbath-school lessons have been discontinued. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Mountain View, Cal. The Sunday-school lessons will continue.

THE SUNDAY SCHOOL

LESSON 9.—AUGUST 27.—JEREMIAH IN THE DUNGEON.

Lesson Scripture, Jer. 38:1-13, A. R. V.

(1) “AND Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchijah, heard the words that Jeremiah spake unto all the people saying, (2) Thus saith Jehovah, He that abideth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live, and his life shall be unto him for a prey, and he shall live. (3) Thus saith Jehovah, This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it. (4) Then the princes said unto the king, Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt. (5) And Zedekiah the king said, Behold, he is in your hand; for the king is not he that can do anything against you. (6) Then took they Jeremiah, and cast him into the dungeon of Malchijah the king's son, that was in the court of the guard; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; and Jeremiah sank in the mire.

(7) “Now when Ebed-melech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the dungeon (the king then sitting in the gate of Benjamin), (8) Ebed-melech went forth out of the king's house, and spake to the king, saying, (9) My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die in the place where he is, because of the famine; for there is no more bread in the city. (10) Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. (11) So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence rags and worn-out garments, and let them down by cords into the dungeon to Jeremiah. (12) And Ebed-melech the Ethiopian said unto Jeremiah, Put now these rags and worn-out garments under thine armholes under the cords. And Jeremiah did so. (13) So they drew up Jeremiah with the cords, and took him up out of the dungeon; and Jeremiah remained in the court of the guard.”

Golden Text.—“Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.” Matt. 5:10.

SUGGESTIVE QUESTIONS.

(1) What princes heard Jeremiah as he spoke to the people? Verse 1. Note 1. (2) What word of Jehovah did the prophet utter? Verse 2. (3) What did he say concerning the city? Verse 3. Note 2. (4) On hearing the prophet's words, what appeal did the princes make to the king? What was the particular objection to the prophet's words? Verse 4. Note 3. (5) What concession did the king make to this appeal? Verse 5. Note 4. (6) What then was done with Jeremiah? What was the condition of the pit in which the prophet was placed? Verse 6. Note 5. (7) What house servant of the king is men-

tioned in this connection? Where was the king stationed at this time? Verse 7. (8) When Ebed-melech heard what had been done to Jeremiah, to whom did he speak about it? Verse 8. (9) What did he say of the act of the princes? What did he fear would be the result? Verse 9. Note 6. (10) Then what order did the king give? Verse 10. (11) What preparation did the servant make for relieving the prophet? Verse 11. (12) What did he say to Jeremiah as he let down the cords and rags? Verse 12. Note 7. (13) How, then, was Jeremiah taken out? Where was he then permitted to stay? Verse 13. Note 8.

NOTES.

1. Jeremiah had prophesied during the reigns of Josiah and Jehoiakim. Jer. 1:1-3. Through him many warnings and exhortations had been given to Judah by the Lord. Through him, also, all the nations around had been enjoined to submit themselves to Nebuchadnezzar, king of Babylon. See chapter 27. But King Zedekiah and his officers rejected Jeremiah's predictions that Jerusalem would fall into the hands of Babylon, and they were encouraged by other prophets who opposed Jeremiah. See chapter 28. Zedekiah depended upon help from the king of Egypt, but Jeremiah told him that this would fail. When he attempted to go to Anathoth, near Jerusalem, which was his home (chapter 32:6-15), he was arrested, charged with trying to join the Chaldeans, and cast into prison. Chapter 37:12-15. But he continued to utter his predictions against the city.

2. The certainty that Jerusalem and her people would fall into the hands of the Babylonians did not rest entirely upon Jeremiah's word. The prophecy of Isaiah (2 Kings 20:16-19; Isa. 39:5-8) foretold the event to Hezekiah a hundred years prior to the events mentioned in this lesson.

3. The appeal of the princes to the king to have Jeremiah put to death is evidence that he could not be silenced by any other means. It was no doubt true that his words had the effect upon many of the soldiers to weaken confidence in the cause for which they were fighting. The last resort of men opposing the truth is the death of those who persistently advocate it.

4. Zedekiah showed the weak, vacillating spirit manifested by Pontius Pilate. He would not order Jeremiah put to death, but he gave the princes power to do as they pleased.

5. The princes did not dare to kill Jeremiah directly, but they put him into a position where they expected he would soon expire. The dungeon is supposed to have been a filthy cistern, which had not been cleansed for a long time, and from which the water had all been drawn during the siege. In Palestine the cisterns were filled by rain-water from the roofs of the houses and from courtyards, by means of surface gutters, and thus a great amount of impurity would accumulate in time.

6. Ebed-melech, the foreigner, an Ethiopian servant, like the good Samaritan, manifested a humanitarian spirit that the professed Israel of God had lost. He recognized Jeremiah as a prophet, while the princes and the people were accusing him of falsehood and treason.

7. The great depth of the miry dungeon is indicated by the act of Ebed-melech's in sending rags down to the prophet to place under his arms, that he might not be sorely chafed by the rope while being pulled up. This thoughtfulness of the negro servant further shows his tenderness of heart in addition to the courage of conviction manifested in his protest to the king against the cruelty of the princes.

8. It is worthy of additional note, that Jeremiah still held to the message that God had given him. He did not falter nor retract. But the cowardly king did not dare to act upon God's Word, because he feared the Jews. This he privately admitted to the prophet. Read the remainder of the chapter. Notwithstanding Jeremiah's assurance that all who would yield to the king of Babylon should be spared, the king feared the people more than he believed God. And so prevalent has been this man-fearing spirit in all ages that Christ was constrained to make it a matter of special admonition: “Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.” Matt. 10:28. Zedekiah's sad fate (Jer. 39:1-8) illustrates the wisdom of heeding the Word of God.



LISTEN!

VERY HOT SUN
VERY HOT IRONS
VERY HOT WATER
damage and fade delicate
fabrics—besides, isn't your
COMFORT worth consider-
ing?

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COME INTO THE SUNLIGHT.

BY ELIZA H. MORTON.

WHY sit in the deepening shadows
When the heavens are aglow for thee?
There's warmth in the brilliant sunshine
And a promise of things to be;
Each ray in its gorgeous brightness,
As it lingers about thy feet,
Is a chord in a perfect anthem,
Is a melody most sweet.
That song is the song of nature,
And thy heart may be catching the tune
Of winds, and of rippling streamlets,
Of the birds and sounds of June.
O, come where the star-flowers blossom,
Where the pinks and the roses grow,
O, come where, with faith and courage,
You can look on the vale below.
O, come where the sun is beaming,
Till the earth with its light is o'erspread,
O, come where the angels linger,
And the glory of God is shed.
North Deering, Me.

EDUCATION IN THE HOME. NO. 14.

BY MRS. L. D. AVERY-STUTTLE.

NOW to sum up," began Brother Hartman: "We find a certain power which the prophet Daniel declares shall arise, which shall arrogate to itself wonderful power,—a power which shall 'speak great, swelling words against the Most High,' and even go so far in its blasphemous assumption as to tamper with His holy law,—for to do this is the most daring form of blasphemy. We then trace the history of the nations down the stream of time, and find that just such a power *has* arisen; the inspired description fits the case exactly. The law has been changed,—the Sabbath of Jehovah has been dragged from the honorable position accorded it by its divine Author, and a counterfeit Sabbath been forced into its place. Finding that the inspired description of the culprit exactly fits the apostate church of Rome, we have had the courage to lay the crime to her charge."
"Yes," responded Sister Hartman, "and she acknowledges the charge boldly and even boastingly."

"And so we are doubly certain that the crime lies at her door," declared Brother Hartman; "and the question remains for us each to decide, after having once been enlightened: Shall we heed and obey the lying words of the man of sin? or shall we yield obedience to Him who has said: 'If ye love Me, keep My commandments;' and, 'To obey is better than sacrifice'?"

"It may be that some one is wondering how the resurrection of Christ is commemorated, if not by

making a Sabbath of the resurrection day," ventured Elsie.

"That's just exactly what I *was* wondering," said Walter Grey, fixing his dark, questioning eyes upon the speaker.

"And I, too," declared Mrs. Wilber.

"I wonder if John has any ideas that will help us out," suggested his father.

"I believe he has," declared Mattie, who had great respect for her brother's opinions; "John always has ideas."

"Well," said John, with a wise shake of his head, "it seems strange that the *resurrection* should be kept in memory by *resting* on any day,—seems inappropriate like."

"Yes," chimed in Walter Grey, "and it does seem too bad to forget all about the rest day that God ordained at creation—even if Sunday is a sacred day, seems as if the seventh day ought to have some honor yet."

"Well said, my lad," said Brother Hartman. "But let us see what the Word of God says about commemorating the death, burial, and resurrection of our divine Redeemer. We are not left without a memorial, I assure you, my children, and one which bears upon it the stamp of divinity. We first find that the death of our Lord is kept in mind by partaking of the bread and wine at communion."

"Have you scripture to prove this, Mr. Hartman?" inquired Mr. Jones.

"Certainly; Beth, will you read 1 Cor. 11:26—grandma will find the place for you."

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

"But I would like to read," said Mrs. Wilber,



California Building at Lewis and Clark Exposition, Portland, Oregon.

"of a divinely appointed memorial of the *resurrection* of Christ, if there is any such thing other than the observance of Sunday."

Sister Hartman hastily turned to the sixth chapter of Romans, and handed the book to Mattie who read the fourth and fifth verses slowly and thoughtfully, while Josie looked over her shoulder.

"Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also

should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

"It seems plain to my mind," said Brother Hart-



Capt. Meriwether Lewis, born 1774, died 1809.

man, "that this scripture teaches us that even as Christ died on the cross, we are also to die to sin; and as He was buried in Joseph's new tomb, we also should be buried beneath the watery grave in baptism (not by sprinkling, which is no burial), and that as Christ was raised from the dead, even so we are raised from the watery grave of baptism, that we may henceforth walk in newness of life, having thus publicly acknowledged our faith in a buried and risen Lord. This seems to me wonderfully appropriate and beautiful. How could it please the Lord to give us a day of *rest* to commemorate the most wonderful *work* in all the plan of redemption? Can a day of *REST* be an appropriate reminder of a day of most intense activity, both among the heavenly hosts and amid the church of Christ on earth?"

"Well, wife," said Mr. Jones, "I, for one, must acknowledge that this appears to me exceedingly reasonable,—I never thought there *was* so much to the subject."

"I think there is another text in Col. 2:12," said grandma, "which seems to prove conclu-

sively that instead of our being commanded to observe the resurrection day as a Sabbath, the ordinance of baptism was given to us, that we might, by properly observing this ceremony, prove before the world our faith in a risen Redeemer."

Elsie had turned to the text, before grandma had done speaking;—"Why, grandma, I never noticed that text before, really, father, it's a good one; I will read it:

"Buried with Him in baptism, wherein also ye

are risen with Him through the faith of the operation of God, who hath raised Him from the dead.'"

"I think I can see in this text," said Walter Grey, "a very close connection between baptism and the resurrection of Christ."

Mrs. Wilber said nothing; but Grandma Hartman believed she could see in her eyes the dawning of a new light.

(To be continued.)

AT THE LEWIS AND CLARK EXPOSITION.

THE purchase of Alaska from Russia was looked upon by many, at the time of the purchase, as a bad bargain for the United States. The first thought that comes into the mind of people generally, when Alaska is mentioned, is the thought of ice, frost, snow, and blizzards. But Alaska has been a surprise, even to her purchasers. Wonderful and valuable things are being brought out of those bleak regions.

Among the interesting exhibits that Alaska furnishes for the Portland Fair is the ivory obtained from whales and walruses, which has a market value of a dollar a pound. There are some specimens of ivory which came from prehistoric animals, and are presumed to be about 6,000 years old. This ivory is found on many creeks, in many cases partly buried in the frozen earth, and comes sometimes in pieces ten or twelve feet long. The ancient ivory is found all the way from Dawson to Nome. In some cases it is partially decomposed, but in general it is hard and firm, and is nearly as valuable as the new ivory.

Skaguay has *en route* a remarkable collection of vegetables and wild flowers of the kind which most people are not accustomed to associate with Alaska. Rampart, one of the newer camps, where hydraulic mining is being carried on most successfully, has shipped one of the finest collections of minerals. From Tanana will come an unusually interesting timber exhibit. Tanana has almost unlimited timber resources, which, as yet, are undeveloped. Important among these is a prolific growth of wonderfully fine birch, which grows in that far northern land to a diameter of from twelve to eighteen inches, and is of perfect grain. When Alaska's exhibits are all in place at the Fair, there will be a wealth of fur exhibits; for that country abounds in fur-bearing animals. Alaska also has her educational displays, with portraits of teachers and students, and pictures of school buildings, which tend to dispel the impression that Alaska is entirely wild and rough. There are samples of some marble which one day will be a principal product of this land of gold.

Case after case of ores and nuggets convince the visitor that, regarding the mineral wealth of Alaska, the half even yet has not been told, while the large variety of ores, including copper, tin, zinc, and iron, impresses one with the versatility of the mineral resources. There are also a number of glass jars filled with crude oil, which tell of another great possibility as yet but meagerly investigated.

One of the most interesting exhibits at the Exposition is furnished by the national government. It illustrates the work now being carried on by the Agricultural Department for securing a definite knowledge of the soil and agricultural possibilities of every square mile of the United States. This work will take eighteen years, and will cost at least \$6,000,000. When the work of the Bureau of Soils has been completed, it will be possible for a man intending to purchase a farm to write to the Department of Agriculture, and secure from that department a detailed map of the section in which his farm is located, together with a description of the section. Then, by looking up his intended purchase on the map, and consulting the descriptive booklet, he can determine to a nicety its value. The map will show by different colors the nature of the soil, while the descriptive booklet will tell its value, which has been determined by examination of the soil, study of the railroad facilities, and examination of the markets and other qualifying conditions. The soil maps and booklets will enable many farmers, who have been only partially successful, to learn wherein they have failed by trying to raise crops unadapted to the nature of their lands, and will instruct them as to

what crops are best suited to their farms. It will instruct them, also, as to the best methods of cultivating soils of different kinds.

The Soils Division was established as a separate bureau of the Department of Agriculture on July 1, 1901, and since that time its force has been increased more than twelvefold. Up to Dec. 31, 1904, the bureau has mapped 88,855 square miles, in small patches scattered over the whole United States, and it is estimated that eighteen years more will be required to complete the work.

The investigation of the soils is conducted in this wise: Selecting some town in the area to be surveyed, the party goes out in the fields, and takes frequent borings. They examine the material carefully, noting the texture, whether sand, silt, or clay, the changes which take place at varying depths, the presence of gravel, the drainage conditions, and the character of the crops or native vegetation. Moving forward in its work, if the party finds that the material changes, either in the surface soil or in the subsoil, sufficiently to influence plant growth, the character of this change is noted, and the boundary lines between the two types are traced out. Separate samples of the soil and subsoil are sent in to the



Capt. William Clark, born 1770, died 1838.

Bureau's laboratories, where painstaking examination of them is made.

At the Lewis and Clark Exposition, the manner in which the work is carried out is shown in an interesting way by means of maps and models. The exhibit has attracted a great deal of interest among farmers in the Pacific Northwest and those from the East who have come to the Fair.

In the United States Government Building at the Lewis and Clark Fair there is a model which shows, in a clear and interesting way, how land at present worthless, on account of the alkali salts which it contains, may be made extremely valuable by the removal of these salts, which, in many cases, were brought in by over-irrigating the land. The plan adopted, as most practical, is one whereby a drainage system, preferably by means of tile drains, is used. The alkali area is flooded by irrigation methods, and then drained, so that the alkali salts are washed out of the land. For the purpose of demonstrating the efficiency of this method, the Bureau of Soils is under-draining and flooding tracts of land near Salt Lake City, Utah; North Yakima, Wash.; Fresno, Cal.; Tempe, Ariz.; and Billings, Mont. At Salt Lake City and Fresno the experiments have already proved so successful that good crops were grown on the formerly worthless lands during the season of 1904.

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MOUNTAIN VIEW, CAL., AUGUST 16, 1905.

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Publishers.

"Society" doesn't care much how a man gets money, so he has it and knows how to add to the general enjoyment. It is said of the man who has just been forced from the management of the Equitable Life Insurance Society because of illegal business methods, that he "is having the time of his life socially, being invited everywhere."

It is True; Apply It.—The *Herald of Gospel Liberty* says editorially:

Brother, when you discriminate among the principles of the New Testament, and suppress emphasis on some doctrines that God and His Son seemed to consider important, and say that they need not be defended, you are unwise, even from the worldly standpoint.

Now, brother editor, why not put this in practice? Why not make emphatic as did our Lord and His apostles the inviolability of the Law and the Sabbath; and the importance of Christ's second coming? Surely these are made emphatic and important. If this were done by the *Herald*, its antinomianism would be obliterated.

How Much Better It Would Be!—General Miles has said: "The contrast between war and peace is illustrated by the fact that what has been expended on the Philippines would have put water upon every quarter section of arable land in our country where it is required; it would have built for the farmers a splendid system of good roads, or for commerce two ship canals across the isthmus." And the *National Daily Review* remarks: "This item of foreign outlay, coupled with the fact that the \$96,000,000 spent every year on our navy, would give three years' schooling to each one of our 6,000,000

illiterates over ten years old, gives peace an economic value." There are now said to be 2,000,000 children under sixteen years of age compelled to join the ranks of the breadwinners. The increase of child labor for the past twenty years of the last century was 100 per cent., double that of the increase of the population. Better spend more money for education and less for war.

OUR FORTHCOMING SPECIALS.

THE SIGNS OF THE TIMES is set for the purpose of giving the last Gospel message of Revelation 14 to the world. And it gives it week by week, number by number. Yet that message is so broad, so comprehensive, that it is impossible to scarcely more than touch it in one issue. In fact, it takes an entire volume of the paper to develop that great message at all adequately.

Yet there are many who wish it presented in its various phases briefly. To do this, we propose to issue, beginning with the first week in October, four "Special Message" numbers, as follows:

1. The Sure Word of Prophecy and Christ's Coming.
2. The Sanctuary, The Gospel in Type and Antitype.
3. The Law, the Gospel, and the Sabbath,—“The Whole Duty of Man.”
4. The Church Triumphant.

The above titles express only a part of that which each number will contain. Here is a suggestive list of the main articles so far as developed:

I. PROPHECY AND CHRIST'S COMING.

1. Object of Prophecy.
2. Prophecy May Be Understood.
3. Importance of Prophecy.
4. Alphabet of Symbolic Prophecy, Daniel 2.
5. God's View of the Nations, Daniel 7.
6. Christ Will Come Again. How? When?
7. What His Coming Means.
8. Christ Our Life.
9. The Only Power That Can Save, Acts 4:12.

II. THE SANCTUARY,—THE GOSPEL IN TYPE AND ANTITYPE.

1. The Gospel in Type.
2. The Sanctuary and Its Lessons.
3. The Priesthood in Type and Antitype.
4. The Day of Atonement and the Judgment.
5. The Wonderful Book—The Seven Seals.
6. The Closing Work of Our High Priest.
7. The Great Apostate Powers, Revelation 12 and 13.
8. Signs in the Heavens.
9. A Message of Preparation.

III. THE LAW, THE GOSPEL, AND THE SABBATH,—“THE WHOLE DUTY OF MAN.”

1. The Eternal Law, The Everlasting Gospel.
2. The Bible Sabbath.
3. The First Day of the Week.
4. The Broken Hedge, Sabbath Changed in the Church.
5. Babylon—Its Character.
6. Principles of Babylon in Succeeding Ages.
7. The Reformation and America.
8. Encroachments on Freedom—Beast, Image, Mark.
9. Great Field of Prophecy.
10. Signs in the Earth.

IV. THE CHURCH TRIUMPHANT.

1. A Spirit-Filled Church.
2. Requisite Conditions to.
3. Spiritual Gifts.
4. The Apostasy.
5. The Great Center of Sanctuary Service.
6. The Seal of God—Sabbath Restored.
7. God's Last Great Protest.
8. A Church Restored, and Triumphant.

Besides these our Home department will be full of precious instruction. There will be Bible-Readings, poems, music, if there is room, many illustrations. Each number will have a specially-prepared front-page cover-design, attractive and appropriate to that issue.

This series ought to have a circulation, at the least calculation, of half a million. More about it in the future.

The Sabbath—the Sunday—the Greek.—In last week's issue there were two articles on the Sabbath question, one in our editorial department, and the other in the general articles, entitled, "The First Day of the Week." The latter presents the testimony of modern scholars as to the correct translation of the Greek original of "the first day of the week." We hope that it may be read. We wish, however, to present briefly other evidence as to the correct rendering of the Greek by the term "first day of the week." (1) We have before us the commentaries of Clarke, Olshausen, Scott, Alford, Barnes, and others. These men, all first-day observers, made a word-by-word study of the Scriptures, some of them in the original; but never once do they intimate that any other rendering than the common one is admissible. In other words, they do not question "the first day of the week." (2) The translators of the King James Version were all observers of the first day and scholars; but there was union in the rendering given in our common version. (3) The English Revisers, all first-day observers and all eminent scholars, came to the same conclusion. (4) The American Revisers, with a more careful and critical study of years longer, with every honest inducement for them to furnish support for Sunday observance if the original held it, could not do otherwise than render *mian sabbatone* by the term "first day of the week." There are many others. It may be safely said that all the scholarship is on that side; and that is the Bible side.

It was a heathen emperor who first promulgated a Sunday law—a law requiring the cessation of labor on that day. Now, whatever custom may have been in vogue prior to that time, A. D. 321, or by whom or to what extent Sunday was observed, the first law on the subject was of heathen origin, and that law was a heathen government law in support of a pagan holiday, as such, and not at all as a Christian institution. It was the influence of this same heathen emperor's politics in the church—for he became a professed Christian, tho continuing to be a cold-blooded murderer, even of his own kinsfolk—that led to persecution of men, for conscience' sake, by authority of the church. And this persecution by the church grew out of this enforced Sunday observance. About forty-three years after Constantine's heathen Sunday law was promulgated, a general church council held at Laodicea, formally decreed the transference of the observance and church services of the Sabbath day to Sunday. And to enforce this decree, excommunication was pronounced upon all church members who should continue to observe the seventh day. Thus open persecution by the church was the direct outgrowth of enforced Sunday observance. And persecution has been its logical sequence ever since; and ever must.

The Commercial Spirit and Religion.—The address given by Rabbi Hirsch of Chicago at Temple Emmanuel, San Francisco, recently, was designed for Jews; but it contained some statements that are as applicable to those who are not Jews as to those who are. He said: "Israel is thinking too much of stock exchange, money-getting, and trades unions. Israel is putting forth her strength to lay up money for the children, robbing the children of the opportunity of making their own way, handing down to them not only the wealth they did not earn, but the stingy spirit they ought not to inherit." The truth of these words is seen exemplified on every hand to-day. That inherited stinginess of spirit is nothing but "covetousness, which is idolatry." It has bred a race of wealth-worshippers; and the pyramids of dollars it is building are as truly tombs of the builders as were ever the pyramids of old.

The "Medical Sentinel" tells us that Dr. Francis Delafield, of New York, charged millionaire Brokaw \$1,000 a day to attend him ten days in Florida. The patient survived, and paid the fee cheerfully. A millionaire's sickness is sometimes an expensive luxury.