

SIGNS OF THE TIMES

"Behold, He Cometh with Clouds"



"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14: 14.

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SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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H. H. HALL, - - - BUSINESS MANAGER.

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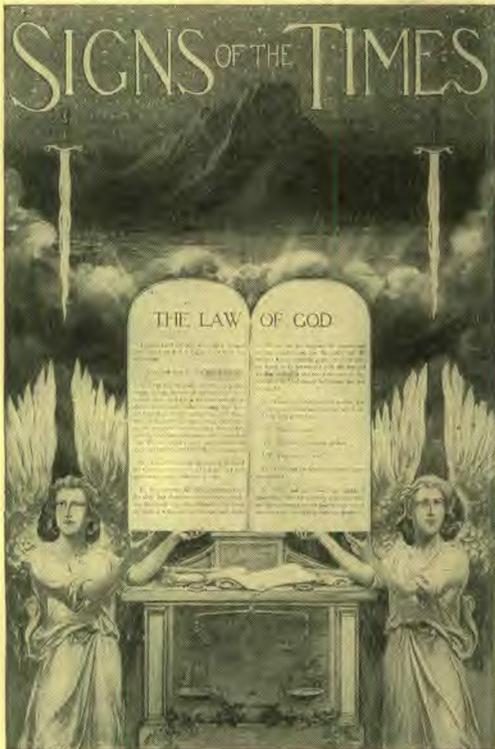
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Attractive Books

For Home Selling

Particular attention has been given, of late, to the preparation and publication of an attractive line of easy-selling books for our home workers. The term, home workers, applies to a large class whose home duties will not admit of them leaving home for any great length of time, but who can spend a few days or a week from time to time, introducing easy-selling books, and other good home reading to their neighbors.

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Christ's Object Lessons,	- - - - -	- bound in cloth, \$1.25
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The Commission

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How to Begin Work

It is not necessary to consult the State Agent, nor to make an extended study of these works before commencing work. Simply make arrangements with your church officers for the territory, and with the librarian for securing the books desired, and go to work at once.

Our Descriptive Booklet

The Pacific Press has recently issued a small descriptive booklet, entitled "Home Worker's List," which describes in detail this line of Forty Per Cent Books, and the plans for selling, as well as outlining other important lines of missionary effort. If any of our readers have not yet received a copy, we shall be glad to send one free, on application.

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Sigmas of the Times.

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

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

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

"WEIGHED AND WANTING."

A Visible Object-Lesson of the Invisible.

GOD is one and unchangeable. His law, ever the same, is the reflection of His own character. As spoken amid the awful glories of Sinai, it prohibits every sin. To him who accepts it in the faith and love of Christ Jesus, each prohibition becomes an enabling act, full of power to work out the righteousness which the law demands.

At different times God has visited summary, manifest punishment upon the transgressors of that law. He has done this that men may know that He abhors sin, and that just as surely as that sin was met in punishment, so surely every sin will be. God is ever the same in justice as well as mercy. Yet, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Tho a sinner do evil a hundred times, and prolong his days, yet surely I know that it shall be well with them that fear God, that fear before Him; but it shall not be well with the wicked." Eccl. 8:11-13.

The apostle Paul puts in other words the same great truth: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." Gal. 6:7, 8. This is as true in the field of character as in the field of grain. Wild oats sown will reap a harvest of wild oats. Cockle sown will bring forth cockle; wheat will produce wheat. Sow the evil thought in the heart and it will produce an evil act. Sow evil acts and

the product is an evil habit. Continue the habit, and it will gather fellows to itself, and form a character for destruction.

BELSHAZZAR of old was the grandson of Nebuchadnezzar, a king who had learned through chastisement and humility that God ruled in the kingdom of men, and that his homage as a man and king was due to God. (See Daniel 5.) He had recorded the greatest of these lessons in history; he had sent it forth in a royal proclamation. Daniel 4. Every king of Babylon ought to have been familiar with Nebuchadnezzar's experience, and to have profited thereby.

gates of Babylon. He would have a good time.

AND therefore he "made a great feast to a thousand of his lords, and drank wine before the thousand." Intoxicated with the wine, he dares to do what Nebuchadnezzar in his haughtiest pride had never presumed to do; he commands that the sacred vessels of gold and silver from Jehovah's temple shall be used by his lords, his wives, his concubines, in the drunken revelry. They were brought, and the revellers drank wine in them, and "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."



BELSHAZZAR.

Belshazzar is king! Belshazzar is lord!
And a thousand dark nobles all bend at his board;
Fruits glisten, flowers blossom, meats steam, and a flood
Of the wine that man loveth runs redder than blood;
Wild dancers are there, and a riot of mirth,
And the beauty that maddens the passions of earth;
And the crowds all shout, till the vast roofs ring—
"All praise to Belshazzar, Belshazzar the king!"
"Bring forth!" cries the monarch, "the vessels of gold
Which my father tore down from the temples of old;
Bring forth, and we'll drink, while the trumpets are blown,
To the gods of bright silver, of gold, and of stone;

Bring forth!" and before him the vessels all shine,
And he bows unto Baal, and he drinks the dark wine;
While the trumpets bray, and the symbals ring,—
"Praise, praise to Belshazzar, Belshazzar the king!"

Now what cometh—look, look!—without menace, or call?
Who writes with the lightning's bright hand on the wall?
What pierceth the king like the point of a dart?
What drives the bold blood from his cheek to his heart?
"Chaldeans! Magicians! the letters expound!"
They are read—and Belshazzar is dead on the ground!
Hark! The Persian is come on a conqueror's wing;
And a Mede's on the throne of Belshazzar the king!

—B. W. Proctor.

BELSHAZZAR came to the throne in his youth. His father, Nabonadius, wished to devote his time to temple-building, and worship of the gods. Belshazzar was given the civil reins of power. He did wickedly. He forgot God's teaching and power. He ate and drank and lived, not to do good, but to please himself. Daniel had been set aside as prime-minister; in his place were evil advisers. The king thought: The city wall is strong, the moat is deep, Babylon is well provisioned for years, and our soldiers are brave; why take thought of coming doom? He would feast to his own gods and hold high revel in Babylon's glory. He was young; why should he be burdened with care tho the Medes were at the

reward of the king. He refers to God's lesson to Nebuchadnezzar, and how the king learned the lesson. This he contrasts with the course of Belshazzar, who has sinned in the face of all the light. Then he reads the writing—
"MENE, MENE, TEKEL, UPHARSIN."
Numbered, Numbered, Weighed, Divided.
They mean, said the prophet, as he addressed the terrified king: "God hath numbered thy kingdom, and brought it to an end." "Thou art weighed in the balances, and art found wanting." "Thy kingdom is divided, and given to the Medes and Persians." And "in that night," runs the record, "Belshazzar the Chaldean king was slain; and Darius the Mede received the kingdom."

BUT while they defied God in their mad mirth, a living, shining hand was seen writing in letters, which burned into the heart of the intoxicated king, upon the plaster of the wall where the light from the magnificent chandelier fell full upon it. The king was sobered in an instant. Great rewards were offered to those who could read the supernatural writing. But the wise men could not read the words, tho the frightened king called on them vehemently to know their meaning. The queen dowager is called, and she recalls the forgotten and aged Daniel. The old prophet is brought. He spurns

GOD'S long-deferred sentence at last met fulfilment. Babylon and Belshazzar came to the reaping time, and the crop was of their own sowing. Nations to-day, like Babylon of old, are sowing oppression, tyranny, fraud, licentiousness, injustice. They may not see the hand on the wall, but they are writing it in their own moral fiber, and sooner or later the number of their days will be filled up, and they, found weighed in the impartial scales of divine justice, will be found wanting. Young men are sowing to lust, to licentiousness, to greed, to pleasure, to selfishness. They will reap what they have sown. They can not continue and escape the consequences. They may call lust love, but it is lust still, and its crop will be corruption, degradation, and death. O soul, turn and "sow to righteousness" before it is forever too late. God would change your feasts of selfish pleasure into holy, effectual prayer and benisons of praise to Him.

A "DANGEROUS HERESY."

SAYS a writer in one of our exchanges:

The annihilation of the wicked, is one of the most dangerous heresies of the last days. The advocates of the annihilation theory will admit the eternal existence of the righteous, but stoutly deny the other. The same word is used to express the eternal existence of the wicked, as in the following. "These shall go away into eternal [R. V.] punishment, but the righteous into life eternal." Matt. 25:46.

No, friend; you are mistaken. Nowhere is the word "eternal" used "to express the eternal *existence* of the wicked;" but to express the character of their *punishment*, a completed thing. What that *punishment* (not *punishing*) is, let the Bible itself speak: "Who shall be punished with *everlasting destruction* from the presence of the Lord, and the glory of His power." 2 Thess. 1:9. The American Revised Version reads: "Who shall suffer punishment, even eternal destruction, from the face of the Lord and from the glory of His might." Again: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. What is the punishment—the wages?—Death, destruction. Of what are these the opposite?—Life. What kind of life is it?—Eternal life, it will never end. What kind of punishment, of destruction, of death, is it?—Eternal, everlasting. It will never cease to be death; it is not existence, nor can it ever be.

As proof of the eternal existence of the wicked, this writer quotes Jude 7: "Suffering the vengeance of eternal fire."

Who is suffering the vengeance of eternal fire?—"Sodom and Gomorrah, and the cities about them." For what are these cities set forth?—"As an example." Where are these cities now?—Burned up. Read Genesis 19. The Dead Sea now covers the plain where they stood. Read 2 Peter 2:4-6 as the divine parallel, the inspired commentary on the meaning of Jude: "God . . . turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, having made them an *example* unto those that should live ungodly."

The vengeance of eternal fire was death, extinction of being, and so long as the wicked are in that condition (and that will be forever)

they are under that vengeance, the death is eternal.

And so all scriptures, perverted as they have been by error, can be explained in perfect harmony with the words "the wages of sin is death."

Nay, the Bible does not teach the ever-burning hell. The doctrine is horrible and revolting. It never converted a soul. It never won a soul to God. It has driven some into Universalism, some into Catholicism, some into infidelity. The idea that the just, the infinite, the omnipotent God should take a creature perverted, and cause him to suffer endless years for the deeds done in the few years of earth-life of sin!! We would not believe it of the Czar of Russia nor the Sultan of Turkey. We can not believe it of our God. If men had not read into the Bible these pagan ideas of the immortal soul, they would never charge God with such horrible cruelty. "A God, right and just is He." (Send four cents to this office and obtain the tract "Tormented Forever and Ever.") Sometime God will have a clean universe, in which is neither sin nor sinners, nor death. Rev. 21:1-5. It is God's *love*, not hate, which wins the soul to God and righteousness.

AN EVIDENCE OF THE CONSUMMATION.

WITH the speed of the lightning the doctrines of error and doubt and infidelity are heralded to-day. Let some prominent man bring a railing accusation against the Word of God, or propound some new error in reference thereto, and the telegraph instruments are clicking it over the land and under the sea before it is a day old. Satan seems anxiously waiting to hang a garland of fame upon the neck of every person who will heap reproach upon the Word of God.

Christ taught that there would come a time when faith would be scarce upon the earth; when the word and work of God would be assailed with doubts upon every hand. That time has come—but that time was to be the time of the end, the time when the coming of the Son of Man would be due. The pulpits of the land are overflowing with skepticism; and when the pulpit is inoculated there is bound to be contagion in the pews.

God designed that His Word should be the man of our counsel; but more and more it is coming to be a guide upon which the chosen leaders of the people are casting aspersions and discredit—all contributing to the one end of destroying faith in the great truths of salvation. It is the enemy's work of befogging the channel that the ships of our souls may founder upon the rocks. It matters not what this policy may be called; the work it does is just as ruinous under a high-sounding title as it would be under a name that would call it what it is in truth.

Christ is Himself called the Word; but if He were here in person, He could do nothing for that soul who constantly challenged His statements and His work at every turn, and sought to make each declaration of His a fallacy. If Christ is the Way, the Truth, and the Life, then His words are truth, carrying the truth only. We can not discount His words without discounting Him. If we declare that the Bible is not the truth, we bring a terrible charge

against Him by whose inspiration holy men of God penned its sacred teachings.

The whole is equal to the sum of all its parts. If Christ is the truth, then every word He ever uttered is truth. If His words are part true and part false, He can not be the truth. The spring of truth does not send forth both sweet water and bitter.

As we could not be considered worthy members of the household of Christ while we were continually challenging His own truthfulness, neither can we be while we are continually challenging the truth of the Word of God. The angels of God saw the full fruitage of the work of error when Christ expired on the cross of Calvary. There could no longer be in their minds any question of the fruit of doubting the word of God. It is now incumbent upon man to take his stand with the angels of God. As long as Satan lives, he will continue to challenge the Word and works of God, and will cast discredit upon truth and righteousness; and we are his assistants, espousers of his cause, when we join in the promulgation of the dogmas of doubt.

But it must be a cause of amazement, even to the teachers of doubt, to see with what avidity the distributors of the daily news gather up and distribute to the ends of the earth every item of doubt and infidelity that is tossed to them. The exponent of Bible truth will scarcely get a hearing in his own local paper; while the fulminations of doubt are heralded around the world. Satan is using, and will continue to use, every agency afforded by the inventive genius of the age to disseminate darkness and infidelity; and the teaching of these doctrines from the pulpits is increasing and accelerating the speed of his conquests in this direction.

In every crisis that has come to this world God has had a remnant that would stand true to Him no matter how threatening their environments. He will have a remnant in the close of this age. They will stand with unwavering faith in the midst of the severest trials. They will bear the brunt of ridicule; they will receive the sentence of death; and while the world is looking upon them in derision, God is saying of them, "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. It will be a most trying experience; but it will be a glorious experience to stand with that company and receive the approbation of God and angels. The advancing work of the enemy in the teachings of doubt is but one of the many evidences that the consummation of the Christian's hope is near at hand. s.

The Key to Liberty.—It is said of Thomas Jefferson that while he took just pride in being styled the author of the Declaration of Independence, he was still prouder of the fact that he was the author of the Virginia statute of religious freedom. It was this memory that he desired to have inscribed on his tombstone. It was a protest against religious proscription that inspired Mr. Jefferson's statesmanship. The key to all civil liberty is religious liberty. The former can not exist where the latter is not recognized. Christ said to the people, "If the Son shall make you free, ye shall be free indeed." In the new earth the regenerated

race will enjoy the full measure of civil and religious liberty as the result of the freedom from sin acquired through the sacrifice of the Son of God. Yet Christ never made any direct effort for the political freedom of the people. Religious intolerance and political tyranny are twin evils growing out of sin. They are chosen instrumentalities by which men are influenced to destroy one another. Given, a race without sin, and all manner of thralldom vanishes. "Where the Spirit of the Lord is, there is liberty."

HOW THINGS ARE MADE SACRED.

TO set up as sacred, and hold as sacred, anything that God has not made sacred by special action, is idolatry. For man to assume the power and prerogative of imparting sacredness to any thing or any institution, is to assume the prerogative of God, and is therefore blasphemous. It is common to hear that such a day or such a thing is made sacred because of its association with some act or some occurrence; but such ascription of sacredness is sheer assumption.

Neither custom nor human decree nor oft recurrence can add sacredness to the character of anything. Nothing but the direct Word of God can impart sanctity to any person or thing, or to any institution. The seventh day was not made sacred because God rested on it from His work of creation until He so ordained. The fact of His resting on the seventh day would not of itself make that day holy any more than His working on the other six days would make them holy. It was God's *decree* that the seventh day should be holy that made it holy. He made it holy not *by* resting upon it, but He so decreed because He *had* rested on that day; it was not any more holy than any other day until after God had so declared it, and He did not so declare until after He had rested on the day. The first seventh day was not a sacred day.

"God blessed the seventh day, and sanctified it; because that in it He *had* rested from all His work which God created and made." Gen. 2:3. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. God gave Moses directions as to what he should do to the sanctuary, after it was completed, and added, "It shall be holy." Chapter 40:9, 10. Moses might have spent his lifetime pouring oil on the tabernacle and its appurtenances, and it never would have been holy without the declaration of the Lord that it should be holy.

People assume that the first day of the week is holy because Christ rose from the dead on that day; that it is sacred because of the long custom of observing the day as a holiday. But there lacks the one essential thing to make the day holy, or sacred; there has been no divine decree to that effect. Christ's rising from the dead on a certain day would not make it a sacred day any more than His being born on a certain day, or being baptized, or being crucified, on certain days would make those days sacred. Nothing that He would do as a merely physical act would make the day holy without His decree to that effect.

The assumed sacredness of Sunday, and other so-called church holy days, has only the fallible decrees of fallible men as authority for the claim of sacredness. And neither by custom nor by human decree can anything be made sacred. To regard any institution of man as sacred is idolatry. Man may make a *holiday*, but he can not make a *holy* day, Nor has he any right to enforce the observance of any day upon his fellow man. G.

WORK AND HAPPINESS.

THE man who really enjoys his work, who gets pleasure and happiness out of it, never needs to engage in mere play for the benefit of his health. He may be better for a change of work by way of diversion, but if his labor be useful labor, and not indulged in intemperately, the happiness of it will keep him in health.

A really bright young woman, and one who enjoys good health, recently remarked, "I like to do whatever I have to do." And John B. Gough once said that of two always-happy men he had known, one was a paper-ruler, who said to him: "When I have a fine lot of paper to rule, and my machine works well, I am perfectly happy."

Speaking of the man who is happy at his work, the *Sunday-School Times* says: "That man has got beyond his boyhood into his manhood. He does not need the useless, half-animal activities of the playground to make him healthy and his life enduring. He finds his satisfaction in useful work, which ministers to the needs of the world. And all *wise* men have learned to look to their work for their health and happiness, as boys look to their play."

The service of the Lord ought to be healthful. It is with astonishment that the Lord asks: "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of My people recovered?" Jer. 8:22. To which it is pertinent to add this counsel of the inspired Word: "My son, attend to My words; incline thine ear unto My sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh." Prov. 4:20-22. G.

Now.—Consigning wicked men to heaven when they die, by some perverted idea of God's mercy, is the veriest absurdity. It may ease the minds of their friends temporarily, and it may hold out a false hope to ease the consciences of their kind. But it can do no good to the one who has died impenitent. Nor can any number of prayers or any amount of money or other sacrifice avail after the heart has ceased to beat. No sinful man could live a second in the immediate presence of God; and the dead have passed the probationary time when pardon is available. The dead can not exercise faith in Christ (Eccl. 9:5, 6), and there is no other means of making peace with God. Acts 4:12; Rom. 5:1; 1 John 5:11, 12. Nor would it make the impenitent man any better to place him in heaven, even if he could exist there. "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly,

and will not behold the majesty of the Lord." Adam fell while surrounded by heavenly companions, and having personal acquaintance with the Creator. Judas was the trusted companion of the perfect One, with the grandest opportunity ever offered to man for learning to do right. Yet he betrayed his Saviour. If men will not accept the salvation of Christ here, their opportunity is gone forever. "Now is the accepted time; behold, *now* is the day of salvation." 2 Cor. 6:2. G.

Question Corner

FROM time to time under this head, we will answer pertinent questions, the answers to which we believe will be generally helpful to our readers. Some questions we can not answer here. They are of special interest only to the person who asks them. We will not answer what seem to be mere quibbles or cavils. We do not propose, for instance, to explain, more than once a year, where Cain got his wife. In all cases we must have the name of the questioner. We may wish to write them. To the questions we sign only the initials, or another term, if preferred by the questioner. But we have neither time nor space to bother with unsigned letters or questions. One more thought: "Foolish and unlearned questions avoid."

1728.—The Sixth and Seventh "Books of Moses."

Will you kindly give information concerning the sixth and seventh "Books of Moses"? P. C. W.

Only this, they are compositions with which Moses had no more to do than he had with the Book of Mormon. They are crude forgeries, of no authority whatsoever.

1729.—Mammon of Unrighteousness.

Please explain Luke 16:8, 9, 11. (1) Why should we make to ourselves "friends of the mammon [riches] of unrighteousness?" (2) Why did the lord commend the unjust steward? K.

1. Read as in the American Revised Version: "And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they [the friends, the powers of heaven] may receive you into the eternal tabernacles." That is, lay up treasure in heaven. It is not the riches that are unrighteous, but the riches are worshiped by the unrighteous. Christians ought to make a better use of them.

2. The lord of the unjust steward (not Christ), commended the steward for his foresight and prudence in providing for the future, not for his dishonesty. How much more ought Christians to take true and just means to provide for the future!

1730.—Who is the Rock? Matt. 16:18; Deut. 32:18.

Will you please explain who the rock is in Matt. 16:18; and Deut. 32:18? T. W. L.

The best interpreter of the Word is the Word. Jesus was talking to Peter. Whom did Peter think that foundation rock or stone to be?—Listen: "To whom [the Lord] coming, a living stone, . . . ye also, as living stones, are built up a spiritual house. . . . Because it is contained in scripture [Isa. 28:16], Behold, I lay in Zion a chief Corner Stone, elect, precious; and he that believeth on *Him* shall not be put to shame. For you therefore that believe is the preciousness; but for such as disbelieve, the Stone which the builders rejected, the same was made the head of the corner [Ps. 118:22]; and a Stone of stumbling, and a Rock of offense [Isa. 8:14]; for they stumble at the Word, being disobedient." 1 Peter 2:4-8. There can be no question over this. Peter and Isaiah and Jesus unite in applying all these terms to our Lord; He is the Rock, the foundation Stone. Matt. 21:42. Whom did Paul, speaking by the same Spirit, declare the Rock to be?—"For other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11. It does not seem to us that there can be any question over Deut. 32:18. The Rock of the first part of the verse is the same as God of the last part. Israel were unmindful of the Rock. Read also verses 4, 15, 30, 31. See also 2 Sam. 22:2, 32; 23:3; Ps. 18:2, 31; 1 Cor. 10:4; Eph. 2:20 and many other passages. Christ is the Rock [*petra*]; Peter was one of the stones [*petros*] builded upon that Rock. To make Peter the Rock is to preach another gospel.



IS IT REFORM?

A RECENT issue of the *World of To-day*, has these paragraphs:

Just now the charlatan reformer is too considerably in evidence. We are in an era of confession. Boodlers confess to escape punishment; good men to ease their conscience. Gentlemen with active imaginations confess in the interest of their income. It is the charlatan's golden age. A man's penitence has come to be his largest financial asset. There never was a time when reputations were so butchered to make newspaper and magazine circulation.

To uncover the sins of one's associates and one's self as a commercial adventure, and to advertise specifics or cure-alls, is a genuine menace to public morals. It is one thing for the department of health to open up a city's sewers. It would be quite another thing if sewer-opening became a commercially-lucrative fad. A man is not a prophet because he lays bare social evils. He may be a common yellow journalist. It is one thing to bare evils in the name of God; it is quite another thing to be a scandal-monger at so much a thousand words.

And this is true. The confession is generally forced or used from a selfish motive. It is not true repentance, because it does not stop the sin. It is the repentance often of the murderer caught red-handed, his knife dripping with his victim's gore. It is the repentance of the thief, caught with the stolen booty in his possession. This is the repentance which needs to be repented of. It is "the sorrow of the world" which "worketh death." See 2 Cor. 7:9-11.

Reformers are needed who will make bare the evils in the name of God; that will let men know that they are not breaking merely human laws, which a judge may misinterpret, nor are they to stand before merely human courts which are fallible and corruptible. They are transgressing God's law, infallible, unchangeable, which will stand out before them in all the white light of eternity. They must answer at that bar which makes no mistake, and whose decisions are never reversed.

In many cases such messages of God would lead to "a godly sorrow [which] worketh repentance, a repentance which bringeth no regret." And this is what such repentance would do for an offender: "What earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter."

Would God this could be said of the arrested and exposed criminals in our great cities, and in our great trusts and insurance companies, as it was said of the sinners in Corinth! Money would find its owner. Men would be honest with God. But this we do not see; the churl still "deviseth wicked devices." The evil work still goes on. Men are becoming indifferent to the most flagrant crimes. Conscience is becoming seared or dead. Nothing but the Spirit of God can arouse men, and this must be done by "the sword of the Spirit." But how can it be, when that Word is set aside for human grime and guess,—for evolution, "higher criticism," "New Thought," "Christian Science," "Spiritism," and the fruits of all open infidelity, ready to be deceived by any of the overmastering delusions of Satan which will appeal to human sense. Well said the Master of this time: "And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:12-14. Praise God, that, notwithstanding the multiplied lawlessness, the everlasting good tidings of Christ's soon-coming kingdom is speeding to the world. The end is not far. Worldling, awaken. Christian, endure.

CHURCH AND STATE.

BY JOHN D. BRADLEY.

A SIGNIFICANT picture with a significant title representing a significant occurrence appeared upon the first page of *Collier's Weekly* of August 26. The picture showed President Roosevelt sitting upon a platform before a speakers' table, with Cardinal Gibbons sitting beside him at the right and John Mitchell, president of the United Mine Workers of America, at the left. The title was, "Church, State, and Labor at Wilkesbarre." The occasion was the address of the President at the great joint meeting of the Mine Workers and the Catholic Total Abstinence Union at Wilkesbarre, Pa., on August 10.

The significance lies in the fact that there was represented what seems to be a developing triumvirate in this country which may yet unitedly dominate the nation—the Roman Catholic Church, organized labor, and a political power which, for political advantage, is ready to ally itself with these forces. The Roman Church certainly is becoming influential in this country from the political standpoint, and organized labor grows more and more powerful through political concessions. That the highest representatives of political authority deem it expedient to cultivate cordial relations with these two forces is evidenced by the occurrence noted and its attendant circumstances, as well as by other and more important things that could be cited.

The President made a special trip to address and be the guest of the Roman Catholics and the organized miners on this occasion, and that, too, at a time when he was occupied with important affairs. This fact was not overlooked by the wily representative of "the church." At the opening of a short address Cardinal Gibbons expressed the assurance that his hearers were "profoundly grateful to the President of the United States for his presence on this auspicious occasion," and said to them: "Your gratitude is emphasized by the consideration that his visit to you is made at a time when he is engrossed by the cares of state, and has grave foreign relations to engage his attention."

As the time approached for this demonstration at Wilkesbarre the question arose as to whether it was the organized laborers or the organized Catholics that the President was to honor by his visit. Considering the fact that the president of the miners' organization and a large proportion of its membership are Catholics, it would seem that the honor was for organized Catholicism, however appearances might be. The part of the Catholic organization in the matter got into the background and the press reports conveyed the impression that it was an organized miners' affair, and this was strengthened by the information that Mr. Mitchell would preside and be "chairman of the day."

The situation led to a statement in the press a few days before the affair came off, from a member of the committee of arrangements, which brought out some interesting inside history of the matter, and showed that the affair had a strictly Roman Catholic origin. It was brought about through the efforts of a Roman Catholic priest who is an officer of the Catholic Total Abstinence Union, and became an organized-labor, as well as Roman Catholic, affair because it required the union of the two to influence the President to be present. The chief worker in bringing the President and arranging the celebration was Father J. J. Curran, of Wilkesbarre. Originally, accompanied by a Congressman, Father Curran went to Washington to see the President about coming to the convention of the Catholic Total Abstinence Union.

"At that time," says *Collier's*, "the President

gave the gentlemen no encouragement at all, but did not say that he would not come. Some time later a letter was received stating that the President would be unable to accept the invitation extended to him. Father Curran then realized that some powerful influence would have to be brought to bear upon the head of the nation if he was to be gotten to the convention at all. Father Curran had made up his mind that if anything could be done, he would do it, and so he hit upon the plan of asking John Mitchell to use his influence with the President, and the result was that the latter accepted the invitation to come as the guest of the Catholic Total Abstinence Union and of the United Mine Workers."

It was then proposed, doubtless in pursuance of the original purpose, which was of course to have the President honor the Catholics as much as possible, "that two separate and distinct meetings be held, one for the miners and the other for the Catholic Total Abstinence Union, and it was the intention to erect two platforms and make the reception of the President individual," but "this plan was done away with by the President himself, who decided that he would make but one address."

It is to be hoped that the President's action was due to the feeling that there are limits to which a President of the United States should go in complying even with the desires of Roman Catholics and in being used for their glorification. At all events it seems that the "powerful influence" of the united invitation of Roman Catholicism and organized labor to go to Wilkesbarre was sufficient to cause the President to change his determination not to go.

The significance of this is that it may be typical of, and an incipient manifestation of, something which may develop into a grave menace to the nation. And that menace is the "powerful influence" of combined Romanism and organized labor—or other special confederacies—"brought to bear upon the head of the nation," and yielded to, in pursuance of favor which will mean oppression and evil to the nation.

A LOOK BENEATH THE SURFACE.

From Known Experiences.

FEW of those who advocate, and still fewer of the legislators who enact, Sunday laws have any desire to persecute any class of people; therefore it is difficult for them to realize that they are furnishing a mighty weapon to those who may at any time be wrought up to the pitch of vicious espionage of their neighbors, or a fanatical zeal for the "majesty of the law."

Many advocate the enactment of Sunday laws merely from a sentimental idea that this "form of godliness" adds to the dignity and respectability of the state or municipality. They look upon such a measure as an advertisement of the moral status of the people, commending the locality to favorable consideration by the "better classes" seeking a change of residence. It is thought by many that the mere fact of the existence of a legal recognition of Sunday will give a good name abroad, and as this is one of the common ambitions of "public-spirited" men in these days of sectional or municipal rivalry, the Sunday law or Sunday-closing ordinance, as the case may be, is seized as one means of commendation.

Men advocate and pass such measures who have not the least idea of their having any effect beyond the voluntary recognition of the people. Many advocates of such laws are actuated by political or business or social advantage, who have no thought of adhering to them themselves in a practical way. Others seem to think them justifiable if only a few saloons may be closed on Sunday, or part of the day; and they can not see, or will not acknowledge, the deep-seated possibilities of persecution that are hidden beneath the surface.

As has been the case in many states, the Sunday law may lie dormant for years, an apparently innocent ornament to the reputation of a community or state; and so long as public sentiment does not demand its active execution, it may be practically harmless. But it lies there like the charge of giant powder or dynamite, waiting the match or concussion, and sooner or later the explosion must come.

Sometime, zealous (or jealous) religionists, wanting in other available resource or pretext, will appeal to this law. They will want to find occasion against some other class whose ways are offensive to them, and they will find the Sunday law their most convenient resort. A vicious neighbor may desire to gratify a vindictive disposition, and to annoy some one on account of a grudge or fancied injury, and the Sunday law is found a ready implement of revenge. The courts may see and acknowledge the injustice of the action, but the plea will be, We are here to execute the law, and we have no alternative.

Satan is now marshaling his hosts. It is now pre-eminently a day of deception. The very spiritual blindness that leads the multitude to seek the mystic "healer," and to seek communion with the dead, and to seek moral reform by means of civil law, will also lead to the folly of enforced Sunday observance as evidence of marked social, political, and religious advancement. And such deception naturally leads to that last resort of religious despotism, "The end justifies the means;" so, when other means fail, persecution must follow. G.

SUNDAY ENFORCEMENT NOTES AND COMMENT.

In the *Cleveland Leader* of January 9, is an article with this head: "Will Lead His Flock in Giving a Play. Pastor Goes to Theater to Investigate Morals of a Drama. Tells Them It Is All Right." Out of this a bargain was made with the theater to present a new play with the pastor as one of the leading characters, for "the benefit of the church."

The chief of police of Braddock, Pa., has inaugurated a movement looking toward the closing of all stores on Sundays, with the exception of the pharmacies.

The question of the legality of Sunday wedding ceremonies when accompanied by music and dancing has recently been raised and passed upon in Boston, Mass., as the result of an officious attempt at Sunday enforcement. A police captain undertook to forbid and suppress music and dancing at Sunday weddings in the South End section of that city, with the result that a number of cases were put into court and considerable unfavorable comment was created, especially on the part of the Hebrews, who were chiefly affected by this attempt at Sunday enforcement. The protests raised "led to the chairman of the police board calling upon the services of the legal adviser of the board for light upon the law involved," with the result that the following official statement was issued by the chairman on July 18: "For all charitable or religious entertainments on Sunday at which admission is charged permits are granted by the mayor of Boston. For all religious ceremonies where no admission is charged and music is part of the ceremony no permission is needed, as such ceremonies are allowed by law. Marriage is a religious ceremony, and if music is a part of the ceremony it is allowed by law." That's it. Marriage is a religious ceremony, therefore anything that is a part of the ceremony is allowed by the Sunday law, even tho it is not allowed in connection with other things that are not deemed religious. And yet we are told that there is nothing religious about the Sunday law. It seems that dancing at weddings on Sunday is left under the ban by this official statement on the subject.

CATHOLICISM AND HEATHENISM.

In coupling these two ideas for comparison, we do so on the authority of a leading Catholic journal, the "official organ of the archdiocese of Baltimore." In support of the claim that the Catholic religion must take a firmer hold of the Japanese than any other form of Christianity, a contributor to the *Catholic Mirror* says:

Of all forms and expressions of Christianity, Catholicism is the only one which would be likely to meet with permanent acceptance by the people so mentally constituted as the Japanese. The experience of a recent English writer, who enjoyed exceptional advantages of studying the country and the people, and whose book is an admirable impression-

ist description of Japan and the Japanese, endorses this view. The religion, such as it is, of the Japanese has far more points of contact with Catholic belief than it has with Protestantism. Prayer for the dead, which with us is a link that unites the Church Militant with the Church Suffering, has, to a certain extent, its counterpart in Buddhist requiem services.

This Buddhist and spiritist doctrine is further indorsed as follows:

The loving recollection of the dead is deeply rooted in the hearts of the Japanese, and has often smoothed the way for Catholic teaching.

The Japanese believe that those who die beloved, and for whom remembrance is constantly made, do not suffer in the shadowy place of Meido, that home of departed spirits, which is not a prison, and from which they constantly come to visit the living, to protect and comfort the bereaved.

The pure Shinto form of religion forbids funeral pomp, but enjoins the use of white robes, white woods, quantities of flowers, everything simple and cheering; just as white, instead of mourning black, is customary at a Catholic child's obsequies in the West.

The boast over Protestants, in the advantage the Catholics have in appealing to heathen forms already in vogue in Japan, is evidence of a feeling of security because of a fundamental kinship to Buddhism. Here it is in brief, altho the author elaborates it to quite an extent:

Protestantism, compared with Catholicity, must strike the Japanese, imbued with mystical beliefs expressed in a ritual that appeals to the imagination and the heart, as cold, unemotional, and repellent.

We do not refer to these admissions as anything new. It is the principle through which Catholicism evolved from the gradual apostasy of the church in the second to the fourth centuries. Compromising with Paganism, many of the festivals and ceremonies of the heathen were engrafted into the church in order to "smooth the way" for the heathen to become nominal Christians. In this way came Sunday observance, Easter, Christmas, etc., together with image worship, the mass, and almost every feature of Roman Catholic worship.

But this is not all; Protestants are adopting the same principle with regard to Catholic festivals and dogmas. And for this same reason Spiritism—which has its root in the immortal-soul doctrine—and the principle of church and state union are permeating nearly all the professedly-Protestant churches of our land. This is apparently the back-slidden Protestant manner of competing with Rome among the "heathen," but it will finally result in the absorption by Rome of all who adopt her dogmas and festivals and methods. God has revealed it that "all the world" will "wonder after" that power, and "worship" it, excepting those whose names are written in the book of life. Rev. 13: 1-8; 17: 8. And they that have right to the tree of life are accredited with keeping "the commandments of God, and the faith of Jesus." Rev. 14: 12; 22: 14. G.

SUPPRESSION OF JOHN HAY'S BOOK.

ROMAN CATHOLIC influence or intrigue has suppressed the circulation of the late Secretary of State John Hay's book, "Castilian Days," in the public libraries of Buffalo, N. Y.

At a meeting of the Brooklyn, N. Y., branch of the American Federation of Catholic Societies on September 17, it was reported that "the federation in Buffalo has been very successful in various undertakings, particularly in having the libraries of the city discontinue the circulation of the book 'Castilian Days,' written by the late Secretary of State John Hay, which it has been felt in Catholic circles was slanderous of Catholics and their customs." The report that the work had been successfully suppressed by the Buffalo federation was enthusiastically received by the Brooklyn contingent. This is indicative of the sort of work that may be expected of the Roman Catholic federation.

SIR HIRAM MAXIM, in a recent newspaper article, writes: "While we in Europe were floundering in the ecclesiastical slime of the Dark Ages and burning hundreds of thousands of people at the stake on account of religious opinion, China enjoyed as high a state of religious liberty as exists anywhere in Europe to-day."

THE EARTHQUAKES.

THE activity of Vesuvius and Stromboli just before the earthquake in Calabria and the reported formation of a new mountain in Samoa will confirm in the public mind the belief that when the great chimneys of the earth pour out lava it is preliminary to seismic disturbances.

In the scientific view this is a coincidence only. Yet these volcanic accompaniments to earthquakes are not infrequent. At the time of the India earthquakes last April our own, snow-topped Shasta belched forth mud and volcanic ashes and Pelée emitted clouds of smoke. Vesuvius was in eruption during the world-wide disturbances of August, 1903. The earthquakes in the Sunda Straits in 1883 followed an eruption of Krakatoa.

As a matter of fact earthquakes are due to a more superficial disturbance of the earth's crust than connection with volcanic phenomena would indicate. The shifting of strata is perhaps from ten to twenty miles below the surface.

Their lateral extent may perhaps be unlimited. The Charleston earthquake was felt in Canada. The August earthquakes of 1903 included Portugal, Sicily, the Pacific Coast, the Argentine Republic, and central New York. The Lisbon earthquake of 1755 sent its seismic wave across the sea to New England. The Calabrian shock was felt in France.

In point of violence and the number of fatalities this earthquake in southern Italy must rank among the important ones of recent years—with that in Manila in 1880, Spain in 1884, Charleston in 1886, Japan in 1891, Mexico in 1892, Guatemala in 1903. The most disastrous was that in India last April.

New York, if not immune from earthquakes, has experienced but few, and those of insignificance. For a city of skyscrapers an earthquake shock of severity would be an alarming visitation. But according to Professor Kemp, of Columbia, the skyscraper is safe, tho the occupants of top stories might suffer from seasickness.—*New York World*.

HOW IMPERIALISM IS FOSTERED.

It is hardly worth while to criticise the administration for imperial tendencies, when "the people love to have it so." The great popular apostasy from republican principle is especially manifest in the growth and multiplicity of secret societies. They are all founded on imperial principles—concentration of authority, high-sounding titles, gaudy regalias, and exclusiveness.

The *Christian Cynosure* truthfully remarks:

Daniel Webster, John Quincy Adams, Charles Sumner, Wendell Phillips, and other men of like stamp, saw and said years ago that secret associations were inconsistent with free government. The lodges train men for despotism; the officers to love and execute it, the rank and file to submit to it.

Of the recent great strike in Chicago, the same journal says: "As you all know, this was a secret society strike, pure and simple. Men with no grievance laid down work which they had engaged to do, and undertook to maim or kill any who should take it up."

Any association among men whose members are obligated, directly or indirectly, to screen one another, right or wrong, and who carry out this principle, is antagonistic to free government. It is this kind of concentration for selfish ends that saps the life-blood of free institutions, and instills imperialistic principles. "Where the Spirit of the Lord is, there is liberty." G.

In a recent injunction case in San Francisco, the court drew a marked distinction between a combination of union laborers for self-protection, and a like combination for the purpose of injuring another. The ruling is that "all employees have a right to quit their employment, but no right to combine to quit in order thereby to compel their employer to withdraw from a mutually-profitable relation with a third person, for the purpose of injuring the third person, when the relation thus sought to be broken had no effect whatever upon the character or the reward of their services." This is a judicial blow at the conspiracy principle involved in the so-called "sympathetic strike" and the boycott.

EVOLUTION AND GEOLOGY

BY GEO. MCGREADY PRICE

HISTORICAL SKETCH.

Buffon and Werner.

THE great French naturalist Buffon (1707-88) had little faith in the theories hitherto advanced about the past of our globe, and is credited by Zittel with the sarcastic remark "that geologists must feel like the ancient Roman augurs who could not meet each other without laughing." He boldly denounced the idea of a universal Deluge, and set about constructing an accurate (?) and detailed history of the past and future of our earth, basing his ideas on "all the actual observations hitherto recorded in geological science."

His work, *Epoques de la Nature*, appeared in 1778.

Buffon there enumerates five "facts" of first importance, and five additional "monuments" or comments. The "facts" are physical in character; they postulate the oblate-spheroidal form of the earth; compare the small amount of heat received from the sun with the large supply possessed by the body of the earth; the effect of the earth's internal heat* in altering the rocks of the crust; and the presence of fossils everywhere over the earth, even on the tops of the highest mountains. The "monuments" assert that all limestones consist of the remains of marine organisms, and that in Asia, America, and the North of Europe the remains of large terrestrial animals occur at a small depth below the surface, showing that they apparently dwelt in these regions at no very remote age; whereas the deeper-lying remains of marine creatures in the same region belong to extinct species, or are related only to forms now inhabiting far distant seas.—*"History," page 42.*

Surely here was a wonderful array of "facts" and "monuments" from which to build up a circumstantial account of the exact formation of our globe!

Starting from these axioms, Buffon portrays in very attractive terms the beginning, the past, and the future (sic.) of our planet.—*Ibid.*

Speculations.

But I shall not weary my readers with the silly details of his seven "epochs" or periods in the history of the earth from the time it split off from the sun till the present or seventh "epoch" with man as lord of creation. And yet Zittel says of this flimsy tissue of wild, unscientific speculations that it "for the first time brought the historical possibilities of geology to the forefront."—"Possibilities"! yes, I should think so; the possibility of giving a quasi-scientific character to absurd speculations from the subjective standpoint."

And yet we can hardly estimate the far-reaching influence of these "dreams of a whirling brain" merely because of the fact that this brain happened to be that of the otherwise great naturalist Count De Buffon. From this time down it seems that the scientists who have dealt with geology in any manner have never had a shadow of doubt that somehow or other there has been a *succession in the life upon the globe*

from the low to the high,

and that it is the business of geology to straighten out the details of this wonderful fact

*The theory of a cooling globe seems to have originated among the moderns, with G. F. Leibnitz (1646-1716) who advocates this idea in his *Prologæa*, tho the Greek, Empedocles (492-432 B.C.), had the same idea.

of becoming. All subsequent theories of evolution, including that of Lamarck (1744-1829) and the more modern one of Charles Darwin, or the successive "creations" of Cuvier and the other catastrophists which are of the same stamp, seem to be only amplifications of this wonderful "induction" which Buffon extracted from his five precious "monuments" about the higher forms of life being found in the superficial deposits and lower forms in the deeper-lying strata. Even the *seven "days"* of Sir William Dawson and the other religious geologists, who tried to quiet the scruples of the church with their "Day-Period Theory of Creation," seem to have come bodily from Buffon's seven epochs, and it has taken a good many long years to develop the magnificent *reductio ad absurdum* argument against this general idea of life-succession or evolution which we now possess, and which is the very quintessence of the general results of modern science, brought about in these last days for the evident purpose of calling the attention of all men to "Him who made heaven, and earth, and the sea, and the fountains of waters," and who has given us the Sabbath as a memorial of this event.

The period from 1790 to 1820 Zittel characterizes as "The

Heroic Age of Geology."

The characteristic features of this age, and that which gave it a rejuvenating significance in the development of geology, was the determined spirit that prevailed to discountenance speculation, and to seek untiringly in the field and in the laboratories after new observations, new truths.—*Page 46.*

To this age belongs Pallas, who spent six years (1768-74) in Eastern Russia and Siberia, and who was the first to call the attention of the world to the astonishing character of the remains of the mammoth, rhinoceros, and bison entombed in the arctic regions of Siberia in such countless numbers.

De Saussure (1740-99) is another of the founders of geology. He spent his life among the French-Swiss Alps, and his works are still regarded as "reliable books of reference for all Swiss geologists to the present day."

Werner's Teaching.

But far more famous than any geologist thus far is A. G. Werner (1749-1817), Professor of Mineralogy at Freiberg, who

exercised an unrivaled authority amongst the followers of the strict descriptive method in natural history. By the skill and eloquence of his teaching, far more than by his books and writings, Werner inspired in his scholars and adherents a devotion toward exact methods of study.—*Page 47.*

From all parts of Europe students came, and, when they returned to their own countries, they spread the teachings of geognosy and mineralogy as Werner had taught it to them.—*Page 57.*

Werner was the great original "Neptunist," for he taught that all the rocks of the earth's crust had taken origin as mechanical or chemical precipitates from aqueous solutions, while volcanic products represented rock material originally formed in this way subsequently melted and ejected. He thought all volcanic rocks thus later than the sedimentary rocks, and that volcanoes were caused by coal depos-

its burning beneath the ground. On this last point he was certainly much nearer the truth than the current theories of the present day.

Following the theories of a certain Swedish scientist, named Bergman (1735-84), Werner distinguished five "suites" of rocks from the "Primitive" or crystalline—granite, gneiss, mica, schist, etc.—to the more recent or volcanic: these "suites" or series being characteristic of the successive epochs of the earth's history; and he imagined them all successively enveloping the whole earth like the coats of an onion, one outside the other.

Examination of Theories.

Let us now consider these theories. This is what Zittel says about it:

Unfortunately, Werner's field observations were limited to a small district, the Erz mountains and the neighboring parts of Saxony and Bohemia. And his chronological scheme of formations was founded upon the mode of occurrence of the rocks within these narrow confines.—*"History of Geology," page 59.*

And yet it is precisely such a charge as this that I have to bring against the modern doctrine of the successive ages based on the life-succession idea. Werner, from observations "limited to a small district," constructed his scheme of chronological sequence in a certain order based entirely upon the mineralogical or mechanical character of his "suites." And other geologists adopting his views long considered that the rocks everywhere conformed to this classification, even so great an observer as Von Humboldt thinking that the rocks which he examined in Central and South America fully confirmed Werner's chronological arrangement.

But geologists of to-day only smile at such notions, for it has since been abundantly demonstrated that, take the world over, **the rocks do not occur** in the order which Werner imagined. Besides, we have now pretty well digested the fact that while one kind of mineral or rock may be forming in one locality, a totally different kind of deposit may be in process of formation in another spot not far off *at the very same time*. But in a precisely similar way the idea of a time value was, as we shall presently see, transferred from the mechanical and mineralogical character of the rocks to their fossil contents; and from observations again "limited to a small district," William Smith and others conceived the idea that the fossils occurred *always* in a certain order; that

only certain fossils

lived at a certain time; and that, for example, while the Trilobites were living and dying in one locality, Numulites, or Mammals, positively *were not* living and dying in another locality. Here is where the puerile assumption comes in. When we find the very same species of fossil in two separated localities we do well to regard the two deposits as (in a geological sense) "contemporaneous." But when, to repeat an example from a previous article, we find Carboniferous fossils lying next to the Archæan in Nova Scotia, and other coals of the Cretaceous rocks also lying next to the Archæan in Vancouver, it is only bold, unscientific assumption to say that the two *can not* have been formed at the same period of time. In the very same manner as that of Werner, Smith's "chronological scheme of formations was founded upon the mode of occurrence of the rocks within these narrow confines."

The two cases are exactly parallel; only it has taken us nearly a hundred years, it seems, to find out that the fossils do not follow the pre-arranged order of William Smith and Cuvier any better than the rocks and minerals do the scheme of Werner. Hundreds of geologists still seem to think that the fossils in general agree with the standard order, but then we must remember how many hundreds of sharp observers said the same thing for decades about Werner's scheme. As we have already remarked, even Humboldt in his epoch-making travels through Central and South America "thought that the distribution of the rocks in these regions fully confirmed Werner's chronological succession of the groups of formations."—*"History of Geology," page 121.*

Nature No Guide.

But these things only illustrate that profound truth thus set forth by one of the greatest of living scientists, now curator of the scientific part of the British Museum—

Nature, it has been well said, gives no reply to a general inquiry—she must be interrogated by questions which already contain the answer she is to give; in other words, the observer can only observe that which he is led by hypothesis to look for; the experimenter can only obtain the result which his experiment is designed to obtain.—*E. Ray Lankester, "Degeneration," page 8.*

How much better it would have been for the world, how much faster men would have progressed in true science, if they had always been content to make their hypotheses conform to the Word of God.

(To be continued.)

THE ONE STANDARD.

AS CHRISTIANS we ought not to be pretentious, but we must and do make some pretensions. We claim to have in the Bible a God-given moral law; the standard of moral excellence by which all human law and conduct must be judged. From this claim we can not, we dare not, make any abatement. "To the law and to the testimony" is our watchword. There must be no equivocation here; no mental reservation. Christ's teaching, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," is the touchstone of Christian ethics; and tho we have not probed the depth of meaning, nor scaled the heights of practical possibilities involved in this central doctrine, it is the one standard by which every human action must be gaged, and all philosophy estimated. In our own consciences and hearts we must hold with integrity the unimpeachable nature of this great law. Here we dogmatize; and we hold it to be our clear Christian duty to tolerate no subtraction and to permit no addition. If the social morality of the age is to be inoculated with the principle of this great law, its divine authority must be boldly taught, firmly held, and practically acknowledged by the adherents of the Christian faith. The world does not appreciate half-heartedness. Mincing Christianity will not convince. If social morality is to be swayed by Christianity, the world must know that the moral code is not a shifting sand, but a solid rock—not a nerveless, indefinite rule; but an inexorable law. "Whatsoever ye would that men should do to you, do ye even so to them," is a moral precept which has stood the test of long experience, commanded the respect

of the world, and is the only fulcrum on which Christian influence on social morality can securely rest.—*Lutheran World.*

"MY SAVIOUR!"

BY HELEN A. STEINHAUER.

I LOVE to call Him Master,
I love to own Him Lord,—
This precious, precious Jesus,
Who bought me with His blood.

What should I do without Him,
Than earthly friend more dear,—
This tender Elder Brother,
In whom I have no fear?

Of all that here concerns me
He knows—and thinks and cares;
My griefs I lay on Jesus;
He every sorrow bears.

I tell Him every trial,
The heart-ache and the pain,
For He's my great Physician
Who gives me strength again.

I am no longer "clinging,"
I rest on Jesus' arm;
He walks with me and shields me
From every real harm.

I love Him! O, I love Him!
Far more than tongue can tell,—
This wondrous Friend and Saviour
Who saves my soul from hell.

Battle Creek, Mich.

THE LAW OF GOD.

BY SAMUEL BENJAMIN.

THE Ten Commandments are the constitution of this planet, the expression of the will of God toward mankind. They are the fundamental law by which our heavenly Father seeks to govern His great human family.

Let it carefully be borne in mind that each part of that code of great moral law is equally God-given and authoritative.

The fourth article in that immortal Decalogue relates especially to the Sabbath. It designates carefully the day in the week, and tells how to keep it. "But the seventh day is the Sabbath of the Lord thy God;" "Remember [it] to keep it holy."

There is no law of language that would permit any one to apply the fourth commandment to the first day of the week. The seventh day is the one "nominated in the bond."

The Sabbath was not founded on a sentiment that could be changed by the will, or at the caprice, of man. But its eternal basis is the great fact of creation.

Such an event deserved suitable dedication and a fitting memorial. This it had in the Sabbath ordained in Eden when creation, so far as pertains to this earth, was fully accomplished. Gen. 2:1-3.

The last clause in the Sabbath law (Ex. 20:11) refers back to the fact of creation as stated in Gen. 2:1-3, for the reason why the "seventh day is the Sabbath of the Lord thy God." If the reader will compare these two Scripture references, the fact that the seventh day of the week is the Sabbath of God and of the Bible, will obtain permanency in the mind.

"How firm a foundation,
Ye saints of the Lord,
Is laid for your faith
In His excellent Word."

It is an axiom in jurisprudence that a law on a given subject must fit the facts, and the facts must fit the law. This idea finds forceful illus-

tration in the fourth commandment which is the official law of God governing the Sabbath. It corresponds with the fact as stated in Gen. 2:1-3; and that fact of a finished earth, dedicated on that seventh day in that first week, is in perfect correspondence with the law which says, "But the seventh day is the Sabbath of the Lord thy God." Thus law fits fact and fact fits law.

"Lo! from Mount Sinai's lofty peak
The great Jehovah deigns to speak
To mortal man. O, hear His voice,
Ye people of His love and choice."

The Sabbath is the memorial of creation. It is God's special reminder, in the weekly cycle, of that great and glorious event.

The completion of creation, so far as this system is concerned, took place on the seventh day of the week. From that God-ordained and established position human opinion or legislation can not dislodge it. There it stands, solid, grand, and immutable as He who built the round earth, and sent it rolling through illimitable space. God sanctified that special day; that is, He set it apart, and raised it in importance over all its fellows in the weekly cycle for a special and holy purpose. The Sabbath was to be creation's memorial.

The honor of God as the great, wise, and loving Creator is involved in the keeping of that particular day which, above all others, shows forth God as Creator. Also the integrity of the fourth commandment is involved, because it declares in plain language, "But the seventh day is the Sabbath of the Lord thy God."

A memorial day must correspond with the event on which it is predicated. Thus the Sabbath, as creation's memorial, must correspond with Gen. 2:1-3; and it must be the seventh day in the week rather than the first day.

Those who are seeking for the truth on this subject, and earnestly desiring to be right in the sight of God, should abandon the counterfeit Sabbath which Sunday certainly is, and accept and keep the Sabbath established by Jehovah.

That day, the seventh day, is the Sabbath of God and of the Bible. This world has never known any other true Sabbath, and never will.

Granby, Conn.

SEEING SELF IN CHRIST.

EVERY man who came to Jesus saw in Him the image of His own true self—the thing that might be, and ought to be. Hundreds of them were not ready for the sight, and went away to be not what they might be nor what they ought to be, but what they basely chose to be. But none the less the pattern had been shown to them in the Mount.

Can not you go to Christ to-day, and find the idea of yourself in Him? In Christ's thought of you at this moment there is a picture of you which is perfectly distinct and separate and clear. It is not a vague, blurred picture, with all the special colors washed away. If you give up your life to serving and loving Christ, one of the blessings of your consecration of yourself to Him will be that in Him will open up to you this pattern of yourself. You will see your possible self as He sees it, and then life will have but one purpose and wish for you, which will be that you may realize that idea of yourself which you have seen in Him.—*Phillips Brooks.*

"THEY who seek God soon find a way of serving Him."

JESUS.

Jesus my Guide,
The way is all unknown, walk Thou before,
So I may plant my feet where Thine have been,
And stray no more.

Jesus my Light,
When night falls thickly down, shine through the
dark,
So shall I fearlessly press on until
I reach the mark.

Jesus my Life,
Tho heart and flesh may fail, Thou art the same,
Given of the strength, so shall my soul forget,
Her weary frame.

Jesus my King,
Let me but hear Thy voice, and I obey;
Thou art my Life, my Light, my Guide through
gloom,
To endless day.

Jesus my God,
The close can not be far, of earthly years;
The time draws near when Thine own tender touch
Shall dry my tears.

—William J. Bird.

HOLY AND WITHOUT BLAME.

BY MRS. E. G. WHITE.

THOSE whose business makes it necessary for them to come into contact with worldly men should stand constantly on guard, keeping strict watch over themselves, and praying always, lest the enemy take them unawares. To those of His followers who are of necessity compelled to deal with worldlings, God gives grace according to their need. If they stand ever on guard, special wisdom will be given them when they are obliged to be in the company of those who do not respect the Lord Jesus Christ. Their every transaction is to reveal the fact that they are Christians. They are to be kind and courteous in all that they say and do, showing that they are under the control and discipline of God, that they are serving the Lord Jesus Christ. The followers of Christ are to be separate from the world in principles and interests; but they are not to isolate themselves from the world. "As Thou hast sent Me into the world," Christ said, "even so have I also sent them into the world." And He said again, "Ye are the light of the world." We are not to withdraw ourselves from the world in order to escape persecution. We are to abide among men, that the savor of divine love may be as salt to preserve the world from corruption.

Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessings flow. Were those who serve God removed from the earth, and His Spirit withdrawn from among men, this earth would be left to desolation and destruction. Tho the wicked know it not, they owe even the blessings of this life to the presence in this world of God's people, whom they despise and oppress. But if Christians are such in name only, they are as salt that has lost its savor. They are no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers.

Without a living faith in Christ as a personal Saviour, it is impossible to make our influence felt in a skeptical world. We can not give to others that which we do not ourselves possess. It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to

help, no connection with heaven, no savor of Christ in the life. Unless the Holy Spirit can use us as agents through whom to communicate to the world the truth as it is in Jesus, we are as salt that has lost its savor. By our lack of the grace of Christ we testify to the world that the truth which we claim to believe has no sanctifying power, and thus, so far as our influence goes, we make of no effect the Word of God.

GOD'S DISTINCTION BETWEEN THE TWO LAWS.

BY C. E. SOPER.

WHEN Moses was about to depart this life, feeling a deep interest in the future welfare of the people he had led and instructed from childhood, he called all Israel before him and said, "Hear, O Israel." Then he went over carefully with them the account of all their journey through the wilderness, pointing out every important event, everything that God had done for them. Following this rehearsal, Moses cautioned the people, "Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day" (Deut. 8:11), and directed them to bind the laws upon themselves, and to talk of them constantly, in their homes and about their work, to their sons and to their sons' sons, that the memory of God's goodness might be ever before them.

Altho the most of these "wonders" had been performed when those then alive were children—the time when impressions upon the mind are most vivid and lasting—still Moses considered it essential to "stir up" their "minds by way of remembrance," for they were "a stiff-necked people." Deut. 9:13. It is natural for fallen humanity to be most deeply impressed with those things or occurrences that most effect their temporal welfare, bringing loss of property, loss of life, loss of friends, etc. Moses knew this, and therefore tried to make most impressive those words, those rules of life, which more directly concerned them spiritually, and were in danger of being overlooked; so he drew special attention to them.

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; and teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children." Deut. 4:9, 10.

So much was the verbal expression of God's character; so much was God's divine law, which was everlasting, co-existent with God. "Concerning Thy testimonies, I have known of old that Thou hast founded them forever." Ps. 119:152. Again, "The works of His hands are verity and judgment; all His commandments are sure. *They stand fast forever and ever*, and are done in truth and uprightness. He sent redemption unto His people; He hath *commanded His covenant forever*; holy and reverend is His name." Ps. 111:7-9. Accordingly, in order that man be in harmony with his Maker, this law was given them with a voice of power, that it might be stamped indelibly upon their hearts, and that they might be imbued with all its spirit, in order to impart it again to their children in a manner that would perpetuate it in their hearts. Then

He says, "O that there were such a heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" Their not having received it into their hearts forty years thereafter (see Deut. 29:4), was no fault of God's. He had done His part; but they were looking for personal, worldly benefit.

Concerning the fact that God placed distinction between the moral and the ceremonial law, we find: (1) The Ten Commandments were written on tables of stone, which would indicate their enduring nature (Deut. 4:13; 9:10; 10:4); while the ceremonial law was written in a book. Deut. 31:24. (2) The Ten Commandments were written by the finger of God, on two sets of tables—those that Moses broke (Ex. 24:12; Deut. 4:13; 9:10), and those that Moses hewed out (Deut. 10:4); while the ceremonial law was written by Moses. Deut. 31:24. (3) The Ten Commandments on tables of stone were put *into* the ark (Deut. 10:5; 1 Kings 8:9, 21), while the *book* of the law was placed in the *side* of the ark. Deut. 31:26.

In Deut. 29:14, 15 we read, "Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day." The expression "him that is not here with us this day" would include everybody, even down until "time shall be no more."

So it includes us, and if the Israelites are to be judged by this "law of liberty," so are we. It is the reed by which "the temple of God, and the altar, and them that worship therein" (Rev. 11:1) are to be measured; it is that by which we shall be tested. Now in what point will we be particularly tested? The deliverance of the children of Israel from Egypt very fitly represents the deliverance of God's people now, preparatory to their entering into their inheritance. We find in the sixteenth chapter of Exodus that God wished to test the children of Israel on keeping His law; so He singled out the fourth commandment and made the test wholly upon keeping the Sabbath. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws." Ex. 16:4, 27, 28. And shall not we, at this similar time, be tested on the same point?

WHAT DO YOU SEE?

A GERMAN allegory tells of two little girls. They had been playing together in a strange garden, and soon one ran to her mother full of disappointment.

"The garden's a sad place, mother."

"Why, my child?" asked her mother.

"I've been all around, and every rose-tree has cruel thorns upon it."

Then the second child came in, breathless.

"O, mother, the garden's a beautiful place!"

"How so, my child?"

"Why, I've been all around, and every thorn-bush has lovely roses growing on it!"

And the mother wondered at the difference in the two children.—*Zion's Outlook*.

SEARCH THE SCRIPTURES

JOHN.

BY F. D. STARR.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

THIS verse gives the key-note of the entire book to the study of which we are now brought. We have to confess ourselves entirely incompetent to express in words any adequate appreciation of the contents of this book. As we pass from one volume of Sacred Writ to another, transported as it were from glory to glory or from grace to grace, we feel like exclaiming, especially in this case, Will wonders never cease?

"I stand all bewildered with wonder,
And gaze on the ocean of bliss."

The manifestation of the love of God is most vividly described by him who was himself styled the "beloved disciple." How can a mortal doubt this love after reading this inspired record? The writer takes us back to Creation in the first statements he makes, showing that He who became flesh for our sakes, was the Being through whom the world was created. Creation and redemption are thus brought together and their relation to each other plainly set forth. The memorial of the one is the memorial of the other.

The writer informs us that only a part of the life-work of Jesus is written in this book, but what is here contained is sufficient to give a consistent understanding and belief of His work. We have surely found a precious mine of truth here. Let us glance at the contents of each chapter.

In the first we have the relation of the work of John the Baptist to that of Christ. This wonderful forerunner of the Messiah, claimed to be merely the materialization of the voice of the prophet that had predicted the Saviour's birth so many centuries before.

In the second chapter we have the description of the social scene at the marriage where Christ began His miracle-working career.

In chapter three is contained the interesting account of the learned rabbi, Nicodemus, who came to Jesus by night to inquire concerning the truth, and was taught the impressive lessons regarding the new birth.

In chapter four is recorded the conversation of our Lord with the woman of Samaria and the beautiful illustration of the water of life.

Chapter five contains the motto we have had before us from week to week in this series of articles, "Search the Scriptures."

The sixth chapter gives us instruction concerning the bread of life; the seventh tells us further concerning the water of life that shall flow from every believer.

In the eighth we are told what shall bring to us true Gospel liberty—"Ye shall know the truth, and the truth shall make you free."

Chapter nine gives the account of the blind man who was healed and was cast out of the synagogue for his belief in Christ.

The loving Good Shepherd is brought to view in the tenth chapter.

The eleventh gives the soul-thrilling account of the resurrection of Lazarus.

The twelfth chapter contains the Saviour's

remarkable declaration: "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world."

The thirteenth chapter gives the instructive account of Jesus washing the disciples' feet.

The fourteenth tells of the many mansions in the Father's house.

The fifteenth sets before us the parable of the true Vine.

Chapter sixteen predicts a time when it would be thought to be an act acceptable to God to put the saints to death.

The noted prayer of the Saviour just before His sufferings is found in chapter seventeen.

In chapter eighteen is the account of the trial of Jesus, and His crucifixion is recorded in the nineteenth.

Chapter twenty tells of our Saviour's resurrection, and twenty-one records the meeting with the disciples after their fishing experience, and Jesus' commission to Peter, "Feed My lambs; . . . feed My sheep."

These are merely hints of the many wonderfully-interesting things to be found in this book, but surely these are enough to excite an earnest desire to become intimately acquainted with all that is contained in it. It is a very profitable practise to fix in the mind some item or items to be found in each chapter of a book, and thus aid the mind in retaining a general idea of what is to be found in the entire book.

John wrote his gospel over sixty years after the Crucifixion, near the close of his life, when he was nearly a centenarian.

When our school here on earth is finished, we may learn more of the wonderful life divine that was manifested in the flesh.

CAN NOT STOP THE WIND.

BY H. A. ST. JOHN.

"If you have tasted that the Lord is gracious, if you know His saving power, you can no more keep from telling this to some one else than you can stop the wind from blowing."

The above remarkable but truthful statement occurs in one of the Week of Prayer readings. Is it not a strong and clear statement of a naked truth?

When persons have been persuaded to taste and see that the Lord is good and gracious, and thus have come to know His saving power, they will not need to be urged or exhorted to seek the lost and erring. They will tell with gladness what great things God has done for them, and they will seek out the lost to win them to Christ.

Many a time I have traveled in a cold, sharp wind, and I would gladly have stopped it, but I was never able to do so in a single instance. Likewise, a soul that knows the power of God, and has tasted the joys of His salvation will find his greatest pleasure in portraying a Saviour's love. Without fainting, untiringly, impelled by love divine, all love excelling, they will be occupied in gathering with Christ.

And further, may it not be just as truly said that those who have "tasted that the Lord is gracious," and know His saving power, can no more keep from giving tithes and offerings as the Lord has prospered them, than they can stop the wind from blowing. The Lord's treasury will then be filled to overflowing, and will be kept full, and these same souls, in great numbers, will everywhere be crying and praying, "Lord, here am I, send me." And thus the great harvest will be supplied with laborers,

consecrated souls, who will be true workers together with Christ. All earthly treasure will not be in the heart, but simply in the hand, to be used as the Lord may direct for His glory, and they themselves will keep themselves in the hand of the Lord, as vessels sanctified to the Master's use, ever pleasing God in all things, because His Spirit will ever work in them both to will and to do His good pleasure.

"THE God of all grace, who called *you* unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself perfect, stablish, strengthen you." 1 Peter 5:10. That is a glory worthy the most ardent seeking, a glory as enduring as eternity, a glory to which all the glories of this world are not for one moment to be compared. Share it—it is your privilege. God is holding out the gift to-day—take it, and learn to know the joys of that better world. Imitate the choosing of Christ, who brushed aside the most flattering temptations of this world. The glory that God will give is the glory that will endure.

THE GRACE OF PATIENCE.

1. *A Great Need.*

"Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:36.

2. *Sources of Patience.*

"Tribulation worketh patience." Rom. 5:3.

"The trying of your faith worketh patience." James 1:3.

3. *Not to Be Hindered.*

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

4. *A Source of Hope.*

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4; also chapter 5:3, 4.

5. *To Be Commended in Christians.*

"We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure." 2 Thess. 1:4.

"If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter 2:20.

6. *Examples in God and Christ.*

"For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

"Now the God of patience and consolation grant you to be likeminded one toward another according to [margin, "after the example of"] Christ Jesus." Rom. 15:5.

7. *A Feature of Christian Growth.*

"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness," etc. 2 Peter 1:5-8.

"Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." Heb. 12:1, 2.

8. *Essential to the Ministry.*

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses," etc. 2 Cor. 6:4.

9. *Essential to Contentment.*

"If we hope for that we see not, then do we with patience wait for it." Rom. 8:25.

10. *Essential in the Trials of the Last Days.*

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8.



THINK truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—*Horatius Bonar.*

"O, WHAT a little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern;
A word can cause the soul to burn
With glow of heaven all night long!"

LIVINGSTONIA, AFRICA.

[From the *Welcome Visitor.*]

I AM here on the north bank of the Zambesia River, camping under a big tree. We will remain here a week, loading our wagon, buying oxen, and getting ready to "trek" to the north.

As you have undertaken to support one of our helpers here, I thought you might be interested in him. His name is Deija. He belongs to the Makallanga tribe. He tells me he was born the year before the army raided on Lake Ngami the first time. That is the only way they have of telling their age. One was born when they raided one tribe, another when they raided another place. That would make his age about twenty-three years. He is a natural linguist. He speaks Tabele, Sekalanga, Sesuto, Secuana, Zulu, Sekololo, and Batonga. I have him with me as an interpreter. He was with me when I was in this country before. I never had a more faithful boy. When I was sick he watched me and cared for me like a mother would a child, and I can not describe the gratitude that shone in his face when he saw that I was recovering. He anticipates my every want and is very attentive. He is dull in his studies and does not advance as rapidly as some of the others. He was baptized two years ago and has led a consistent Christian life ever since. His Bible is his constant companion, and he is very studious.

His earliest recollection was to see all the men of his village killed for witchcraft by order of the Matabele king. He was sold as a slave. When he grew up he ran away from his master and went to work for the white man. He had a position and was getting twenty dollars a month when he entered our school. I asked him what led him to give up his work and come to the school. He said that he had a school near his place and he had heard the old men talk about it. Some said that the old way was the best way and that they must not leave it. Others said that the God of the white man must be superior to that of the black man, as the white man had better things than they had. Then they told him that the Book contained God's words to us. He had been deceived by the white man and the black man, but he was sure that God would not deceive him. So he came to the school to learn about God. He is now going to give himself for the work among the Batokas.

He asks little wages, only that he may have plain food and little clothing. He told me yesterday that he wanted to lay up his wages in heaven so he would have something coming when Jesus comes. He said if he drew it all now he would have nothing when He came, and he did not want that. He wanted to have some treasure laid up for himself in heaven.

Dear young people, can we not learn something from this boy? He does not want to consume all upon himself. He can get twenty dollars a

month any time that he wants to go from me, but he prefers to work for the Lord for seven dollars a month, to serving self for twenty. This is the spirit of Christ. May we lay all upon the altar to be used as God sees best, and be willing that He shall direct us in all things.

Good-by for this time. Let me hear from you often. I will write to you as I have time. May God bless you and keep you all true and devoted to Him is my prayer. Your brother in Christ,

W. H. ANDERSON.

Kalomo, N. W. Rhodesia, Africa.

SOME RESULTS OF THE LATE WAR.

1. THE menace of a Greek Church dominance in China is suddenly taken away. A few years ago it was beginning to gather blackness, like a portentous cloud. The intolerant spirit of Pobiedonostseff

its sway in China long after its nerve-power was beginning to be paralyzed at home. The church was to back up the state, and the state was to back up the church. It has been well understood that France has been anxious to get more of a foothold in southern China, and was quite willing to use the priests and their converts for that purpose. The priests played into their hands by furnishing occasions for political intermeddling, and they, in turn, sustained the priests in quarrels with their neighbors. A serious crisis was rapidly hastening, which threatened to destroy friendly relations altogether. Chinese Roman Catholic converts often refused to obey their own magistrates altogether, unless told to do so by the priest. Of course, the magistrates were angry, and the people were angry, and there were collisions, riots, and bloodshed. A few of the magistrates had courage enough to resent this interference with their prerogatives, but the more timid ones were afraid, and put up with many indignities rather than come into collision with the powerful Romish priesthood; for behind the common Roman Catholic converts were the French priests, and behind the priests were the consuls, and behind the consuls was the minister at Peking, and behind the minister at Peking was the entire French Government, and at the elbow of the government was the pope and the Vatican.

In all these tumults the Protestants suffered heavily. The less intelligent of the Chinese officials were unable to discriminate between Protestants and Romanists; they were there, all parts of Christen-



Waiting for the Gospel in Dark Africa.

had shown an ambition to extend the power of the Greek Church. This spirit of propagandism was already displaying itself. What that meant to the Protestant faith can be learned from the persecution which the poor stundists have suffered, and from the known intolerance of the Greek Church generally. It is furthermore known that it is a dream of the Greek Church to get hold of Jerusalem some day, and make it the center of Greek Christendom. Could that be accomplished, it would go far to settle in its own favor the long-standing controversy of the ages as to the supremacy between itself and the Church of Rome. If Russia had succeeded in forcing back Japan, all Manchuria would have become at once a field for Greek Church exploitation, and the northern provinces of China would soon have become the prey of the mighty.

2. The aggressiveness of political Romanism has received a setback. The old concordat between the Emperor Napoleon and the Vatican was continuing

dom together, and the measure of hatred filled up to overflowing against Romanists, was dashed over Protestants as well. Now, however, China is being greatly stiffened against foreign influence by Japanese success, and Rome will be the loser.

Apprehension is felt that the success of Japan will put her in the place of mentor to China in confirmation of this, attention is directed to Chinese students in Japan, to the employment of so many Japanese teachers in China, and to the number of Japanese filling places of trust and emolument in the different centers of influence in China.—*Wm. Ashmore, D.D., Baptist Missionary.*

[It is safe to assume that any setbacks that Rome receives at the present time are but temporary. We are close upon the time when all the world will wonder after the beast, excepting a certain class (Rev. 13: 3, 4, 8), and great political support will be given to that church for a short time before the coming of the Lord. Rev. 17: 12-14.]

DISPUTATIONS.

BY A. H. DARROW.

"WHERE is the disputer of this world? hath not God made foolish the wisdom of this world?" I Cor. 1:20. "Do all things without murmurings and disputings." Phil. 2:14. "Perverse disputings of men of corrupt minds, and destitute of the truth, . . . from such withdraw thyself." 1 Tim. 6:5.

Not very long ago, I received from the editor of a First-day Adventist newspaper a pamphlet written against the Sabbath. After perusing it, I wrote him that I had read about all there was to read on that side, and found nothing new and little that was true in them. I then said: "You can not drag down that one only Sabbath of Jehovah (Christ) without dragging the Bible down with it."

His reply was printed as an editorial of about two columns in his paper; and twice he gave utterance to substantially the following exclamation: "Drag the Bible down, if it does not teach the Saturday Sabbath! Could inconsistency and perversity go farther than this?"

And yet, there was not a word in my remarks, written or printed, which justified such a statement, nor could any such meaning be drawn from my words as he printed them. Any one could see that I expressed no intention to drag the Bible down under any circumstances, and counselled no one else to do so.

There is probably not a more humble, sincere Christian, nor a more candid, fair-minded man to be found in the ranks of those who oppose the Sabbath of the Bible, than this same editor. How, then, shall we account for this manifest unfairness?—Answer: Simply by attributing it to an intemperate zeal in controversy, an excessive fondness for disputation.

Let us be careful that we do not carry this disputatious spirit into our church assemblies and Sabbath-schools. Ministers, elders, Sabbath-school superintendents, and teachers, being elected according to God's order by the votes of the members of Christ's body, hold their positions by virtue of a divine appointment, are divinely-constituted leaders and guides, and should not be subject to unreasoning contradiction, merely to gratify our ignorant self-conceit. We should remember that "God is not the author of confusion, but of peace," and that an adversary to God's order is a servant of Satan. It is the spirit of Satan, not of God, which foments disputations and arrays adversaries against the work of God.

In a letter received from an elder and president of a conference, I find the following language: "Do you train with the ungodly set that Mrs. White is leading around? Better get your eyes open. I am fighting the devilish delusion, you bet."

How much better it would be if he and all others were fighting the good fight of faith, keeping the commandments of God and the faithful testimonies of Jesus Christ, instead of nurturing a spirit of discord and enmity. If they could only see the brink of the pit on which they stand when they rashly assert that the weekly Sabbath did not come once a week, that the first of the Sabbaths was instituted at the close of the last of the Sabbaths, and that "the spirit of prophecy" means a record of prophecy,—what an awful predicament might these dear brethren escape! and what joy in the Holy Ghost might be theirs on the Lord's Day! Let us pray that the Spirit of Truth may so lead them.

OUR WORK AND WORKERS.

In the Workers' Record, Brother R. C. Porter, president of Missouri Conference, reports the baptism of seven candidates at St. Louis.

A LETTER from Brother G. E. Langdon, who, with Brother G. W. Rine, has been laboring at Cloverdale, Cal., notes the addition of three to the ranks of believers.

THE labors of Brethren W. W. Williams, E. L. Sanford, and Milo Emmerson, together with Sisters Sanford and Mand Dortch, at Richmond, Ky., followed by a camp-meeting, resulted in thirteen persons taking their stand for the truth. Afterward Brother Sanford and company pitched their tent at Panola, where six more accepted the faith.

IN reporting progress of a tent-meeting at Sunset, Ark., Brother H. Clay Griffin says: "My tent is pitched on land belonging to a Roman Catholic, just across the road from his store. He is a justice of the peace and post-master. My cottage tent is in his front yard, and I am boarding with him. He and his boys have helped to put up the tent and seat it."

TELL the people. This thought is suggested by a statement from one of our conferences showing the condition of the conference, and its improvement in finances the last few months. We even wished that it was fuller; but it was, perhaps, sufficient for that conference. Let the people know, not only the assets, but the liabilities; not only the profits, but the deficits.

UNDER date of September 14, Brother H. Nicola writes from Battle Creek, Mich.: "The good work here at the old battle-field is yet going forward. God is blessing. Souls are being converted. I had the privilege of baptizing seven candidates on the 9th inst., and several others will go forward soon. At the late West Michigan camp-meeting forty-one were baptized."

AT the late meeting of Wisconsin Conference, officers were elected as follows: President, C. McReynolds; secretary and treasurer, R. T. Dowsett; field secretary, A. J. Olsen; superintendent church and Sabbath-school department, Mary E. Cook; secretary and treasurer tract society, N. P. Neilsen; executive committee—C. McReynolds, R. T. Dowsett, N. P. Neilsen, F. F. Peterson, C. P. Farnsworth, A. W. Hallock, W. J. Pflugradt.

AT the late camp-meeting held in connection with the Quebec Conference meeting, fourteen candidates were baptized. The conference is clear of debt, and has a little surplus on hand to start the new year's work. Officers were elected as follows: President, H. E. Rickard; secretary and treasurer, W. H. Libby; secretary Sabbath-school department, Cynthia E. Jones; executive committee—H. E. Rickard, S. A. Farnsworth, W. H. Libby, D. Dingham, H. McCleary.

AT the recent meeting of New York Conference the election of officers resulted as follows: President, S. H. Lane; secretary and treasurer, T. E. Bowen; secretary educational department, H. W. Carr; secretary religious liberty department, J. S. Wightman; secretary Sabbath-school department, Mrs. L. M. Calkins; state agent, H. S. Merchant; conference committee—F. H. DeVinney, H. W. Carr, Courtland D. Green, H. D. Church, William Groff, F. W. Gotts. Delegates to Atlantic Union Conference, F. H. DeVinney, C. C. Harris, B. E. Fisk, J. S. Wightman.

WRITING to the Record, Coorangbong, N. S. W., from Lau District, Fiji, Sister Myrtle Parker says: "Our young people will be interested in a blind boy who is yet in his teens. He is the son of a chief. It is less than two years since he gave his heart to the Lord, and gave up tobacco and the native grog, and he now desires to fit himself to proclaim the closing message to his people. He has a ready mind and is committing books of the Bible to memory. Rātu Mādre is already a good help in conducting services. Pray for him, dear young people, that he may keep pure and be kept from the wiles of the enemy."

FROM the Messenger, organ of the N. S. W. Conference, we take the following items of interest: A church of thirty-six members witnesses to the efforts expended in the recent camp-meeting and tent-meetings in the vicinity of North Sydney. A church of twenty-six members has been organized at Hornsby by Brethren S. M. Cobb and F. W. Paap. Churches have also been organized at Forbes and Parkes—the former with thirteen members, and the latter with twenty-two. Brother W. J. McGowan has been engaged in the work in these places. The baptism of six persons at Grafton, by Brother J. L. McElhaney, is also noted.

A REPORT of the young people's work in Cleveland, Ohio, noted in the Visitor, says: "A number of the members have been actively engaged in the distribution of the SIGNS OF THE TIMES and other literature, delivering the papers weekly, thus enabling them to keep in touch with the needs of those interested. This often leads to Bible readings, or to the sale of our larger books. The society's method of distribution has been that of placing wall-pockets in railway and street-car waiting rooms, as well as in the post-office. After placing a few of these pockets in the railway offices, the railway officials requested that more waiting rooms be supplied with such

pockets. We might state, however, that the committee had some difficulty in obtaining permission to place these pockets in some of the best station rooms until they had convinced the railway officials that they were neatly constructed and would be regularly cared for by the society."

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I KNOW.

I KNOW thy sorrow, child; I know it well;
Thou need'st not try with broken voice to tell—
Just let Me lay thy head here on My breast;
And find here sweetest comfort, perfect rest!
Thou need'st not bear the burden, child, thyself;
I yearn to take it all upon Myself!
Then trust it all to Me, to-day—to-morrow—
Yes, e'en forever; for I know thy sorrow.

Long years I planned it all for thee,
Prepared it that thou mightest find need of Me.
Without it, child, thou would'st not come to find
This place of comfort in this love of Mine.
Had'st thou no cross like this for Me to bear,
Thou would'st not feel the need of My strong care;
But in thy weakness thou did'st come to Me;
And thus, through this My plan, I have won thee.

I know thy sorrow and I love thee more,
Because for such as thee I came and bore
The wrong, the shame, the pain of Calvary,
That I might comfort give to such as thee.
So, resting here, my child, thy hand in Mine,
Thy sorrow to My care to-day resign;
Dread not that some new care will come to-morrow—
What does it matter—I know all thy sorrow.

And I will gladly take it all for thee,
If only thou will trust it all to Me.
Thou need'st not stir, but in My love lie still,
And learn the sweetness of the Father's will.
That will was only planned for the best;
So, knowing this, lie still and sweetly rest—
Trust Me. The future shall not bring to thee
But that will bring thee closer still to Me.

—Selected.

PHYSICAL EFFECTS OF IMPROPER DRESS.

BY MRS. E. G. WHITE.

WOMEN are subject to serious maladies, and their sufferings are greatly increased by their manner of dress. Instead of preserving their health for the trying emergencies that are sure to come, they, by their wrong habits, too often sacrifice not only health, but life, and leave to their children a legacy of wo, in a ruined constitution, perverted habits, and false ideas of life.

One of fashion's wasteful and mischievous devices is the skirt that sweeps the ground. Uncleanly, uncomfortable, inconvenient, unhealthful,—all this and more is true of the trailing skirt.

It is extravagant, both because of the superfluous material required, and because of the needless wear on account of its length. And whoever has seen a woman in a trailing skirt, with hands filled with parcels, attempt to go up or down stairs, to enter a railway train, to walk through a crowd, to walk through the rain, or on a muddy road, needs no other proof of its inconvenience and discomfort.

Its weight makes it unhealthful. Besides, as it gathers dampness from the dew, the rain, or the snow, it chills the ankles, which are often insufficiently clad, and thus causes colds or more serious illness.

Even worse is its uncleanness. Dragging through the filth of the street, it is a collector of poisonous, deadly germs. Many a death from diphtheria, tuberculosis, or other contagious diseases, has been caused by the germs brought on a trailing skirt into the home.

Another serious evil is the wearing of skirts so that their weight must be sustained by the hips. This heavy weight, pressing upon the internal organs, drags them downward, and causes weakness of the stomach, and a feeling of lassitude, inclining

the wearer to stoop, which further cramps the lungs, making correct breathing more difficult.

Of late years the dangers resulting from compression of the waist have been so fully discussed that few can be ignorant in regard to them; yet so great is the power of fashion that the evil continues. By this practise women and young girls are doing themselves untold harm. It is essential to health that the chest have room to expand to its fullest extent, so that the lungs may be enabled to take full inspirations. Compression, by making it impossible to take a full breath, leads to the injurious habit of breathing with a part of the lungs only. When the lungs are restricted, the quantity of oxygen received into them is lessened. The blood is not properly vitalized, and the waste, poisonous matter which should be thrown off through the lungs is retained. In addition to this, the circulation is hindered; and the internal organs, cramped and crowded out of place, can not perform their work properly.

Tight lacing does not improve the form. One of the chief elements in physical beauty is symmetry, the harmonious proportion of parts. And the correct model for physical development is to be found, not in the lay-figures displayed by French modistes, but in the human form as developed according to the laws of God in nature. God is the Author of all beauty, and only as we conform to His ideal shall we approach the standard of true beauty.

EDUCATION IN THE HOME. NO. 23.

BY MRS. L. D. AVERY-STUTTLE.

THERE is one text I would like to study with you, if you have no objection," suggested Mr. Gray, "but I don't know exactly where to look for it,—but something is said about the spirit going to God;—now, what is the spirit?"

"Yes, Mr. Hartman, what *is* the spirit?" asked Mrs. Wilber. "What *is* the spirit?" she repeated eagerly.

"First, let us read the text of scripture mentioned by Mr. Gray. Walter, will you please turn to Eccl. 12:7, and read?"

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

"Now, Mrs. Wilbur asks, What is the spirit? We are sometimes assured that, when our friends die, *they* are not in their graves, but that *THEY* are in heaven. Let me read Eccl. 9:10: 'For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whether *THOU* goest.' So that makes it certain that *WE* lie in the grave when death comes, instead of going at once to heaven, and that then we are utterly unconscious. So that whatever it is which returns to God, it can have neither wisdom nor knowledge! Hence knowing positively nothing whatever, it must be unconscious after the death of the man."

"Perhaps you believe that the spirit is merely the breath, do you?" queried Mrs. Gray.

"I will read Job 12:9, 10: 'The hand of the Lord hath wrought this; in whose hand is the soul [margin, "life"] of every living thing, and the *breath* of all mankind.' Again, please turn to Ps. 146:4, Elsie, will you read?"

"His *breath goeth forth*, he returneth to his earth; in that very day his thoughts perish."

"Perhaps, then," said Brother Hartman, "it is the breath (the life) of man, which goeth forth and returns to God who gave it. This view harmonizes completely with the Scriptures. Now, when the spirit is separated from the body, what occurs? Billy Black, what happens then?"

"We die, sir," replied Billy, with great emphasis.

"What else, then, besides *spirit* does Inspiration name the thing that God takes at death? Mrs. Wilbur, please read Ps. 104:29."

"Thou takest away their *breath*, they die, and return to their dust."

"Then that which returns to the Almighty is that which He gave,—the spirit of life, or the breath of life,—no more conscious than before it entered the human body. Further: When the spirit is separated from the body, and death occurs, what does Inspiration say is the condition of the mental faculties? Josie, please read Eccl. 9:5, first clause."

"For the living know that they shall die; but the *dead know not anything*."

"So it must take the combination of spirit and body to be conscious; and even then, under certain conditions, such as deep sleep, or when under the influence of deadening drugs, man becomes unconscious. Is this true, Mr. Jones?"

"It certainly must be."

"Then it must logically follow that, when this combination no longer exists, there is utter unconsciousness. Josie, is it possible for a dead man to *love* any body or anything?"

"Humph! that's a queer question," interrupted Billy.

"Why is it a queer question, my lad? if people are conscious after death, they can surely love, and hate, and envy just as much as ever; don't you agree with me, Miss Josie?"

"I suppose they could, Mr. Hartman," replied Josie, glancing at her mother, who appeared deeply absorbed in thought. "I suppose so—only—it does not seem to me that they do. It isn't reasonable, is it?"

"You are right, entirely so; but please read a little further, for I assure you God has not left us in the dark on this most absorbing question. Will Mr. Wilbur read Eccl. 9:4-7."

"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

"Now I must ask, Is this plain to you? Mrs. Wilbur, have we made it plain?"

"I am surprised, Mr. Hartman; I thought I knew the Bible a little myself,—but—"

"Well," said Mrs. Jones, "I feel the same way. Really I had no idea there was anything of this sort in the whole Book."

"There is much in the blessed Volume for all of us," said grandma; "it is like a mine of gold or hidden diamonds; but we must search for the gems of truth as for hid treasure."

"You won't forget to ask some one to read that text where the word '*immortal*' is used, will you, father?" asked Elsie.

"Thank you, daughter; I had quite forgotten it. The word *immortal* is used but *once* in the Bible. and so it is very interesting in this connection to note that it is not applied even to the mighty angels—much less to poor, mortal man. Will grandma read the text? 1 Tim. 1:17."

"Yes," repeated grandma, "the term *immortal* is only applied to the great Jehovah—the Creator of all things: 'Now unto the King, eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever. Amen.'"

"I had supposed," said Mrs. Gray, "that this word was used very frequently in the Bible."

"Only once; and the word '*immortality*' is used but four times; and in not a single instance is it applied to the soul or the spirit of man."

"Let us find these four texts," proposed Mrs. Gray, "and read them."

"Certainly; it will be very profitable. Mattie, can you tell us where one of these texts may be found? What? you have forgotten? John can tell us, I think, can't you, my son?"

"Romans 2:7 is one text, father. Let Walter read it, please;" and the lad read slowly and thoughtfully:

"To them who by patient continuance in well doing *seek* for glory and honor and *immortality*, eternal life."

"Well, Walter, if you already *have* anything, would it not be very foolish to expect you to *seek* for it?"

"In other words," interrupted John, "if your soul was naturally immortal, do you think this expression would occur in God's Book?"

(To be Continued.)

THE USE OF TOBACCO.

BY SADIE CRAWFORD.

IT is true that the habit of tobacco-using is fast becoming more prevalent every day. It seems sad to see men and women that really have not the necessities of life, contaminating their system with the filthy weed.

I went to call on a lady the other day, who is, you might say, a cigaret fiend. They are very poor people, and have a hard way of making a living. We were talking of hard times when she made this remark to me: "If I had only one dollar in the house and was out of flour and tobacco both, I would get tobacco." What a statement for a woman with a large family to make! Why is it that men and women can not see that they are robbing their families of what they must have to sustain life? Not only that, but they fill their system so full of poison that they have not the natural use of their minds.

One may say, I don't smoke, and chewing has no effect upon the mind. But it does; it is an impossibility to take poison into your mouth and not get it into your blood. When once in your blood, it goes direct to the brain and the heart. Then what follows?—A life of slavery.

Even if those that use it do not perceptibly suffer from it, they often become responsible for the ill-health of some person who does not use it, because of the fumes that escape from their breath or even their body and clothing. Besides this, one can not walk through the halls of a hotel, in the parlor, in the depot waiting-room, or on the sidewalks, but they catch the nauseating fumes of tobacco.

I have seen men, tho they may have been raised to have the greatest respect for ladies, walking with a lady and puffing the smoke of a cigar, cigaret, or pipe into her face, without regard to its offensiveness to her. We can only account for this by the belief that their mind has become so clouded and benumbed from the constant use of tobacco that they think more of their own enjoyment than of the comfort of their associates.

Satan knows that in the matter of appetite is his greatest temptation. He tempted Eve to eat the fruit God had forbidden; he tried to tempt Christ in the same way, in the wilderness. Satan sees now that he has but a short time in which to work; he knows that men and women are weak in controlling their appetite; and that they will spend their last cent to satisfy it. So there is where he will work the hardest. But there are none that can not give it up if they will rely wholly upon the arm of God's strength for help. He will never refuse to help; He is an ever-present help in time of trouble. He says: "Tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool;" also, "Purge me with hyssop, and I shall be clean."

Estancia, N. M.

THE LINE FENCE.

A GOOD lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase the tract of land that had been "lawed over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red-hot to fight that line fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the fields one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"I insist," replied his neighbor, "that your fence is over on my land two feet at one end and one foot at least at the other end."

OUR EXPERIENCE MEETING

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

MY SAVIOUR.

"I WAS bruised, but Jesus healed me;
Faint was I by many a fall;
Sight was gone, and fears possessed me,
But He saved me from them all."

FLORENCE MARTIN.

Dundee, Kinross, P. E. Island.

"HOW GOOD TO TRUST HIM."

HOW GRATEFUL I am for the light of this Message in all its bearings, and the blessings it has brought to me, not only the prolonging of life; but health, peace, and happiness have followed me all these forty years.

Like Enoch of old I am learning what it is to walk and talk with the great I Am, and can testify that without Him I can of myself do nothing. How good to trust Him and have His blessing. Let us take all He offers.

H. E. SAWYER-HOPKINS.

National City, Cal.

"TRUST MORE, YIELD MORE, PRAY MORE."

DEAR BRETHREN AND SISTERS: Jesus is strong to deliver, mighty to save. I wish to witness to His power. Since coming here, after obeying James 5:14, 15, He restored my hearing to me, and He has taught me to *trust more*, to *yield more*, to *pray more*. Let us then let Him have *His* way with us, and then shall we *know* if we *follow on*.

E. LEVY.

REJOICE TO BE WITH HIS PEOPLE.

I WAS converted at the age of eleven, am now eighty-two. Through all those years of storm and conflict the Lord has stood by me. Ten years ago I was convinced that the seventh-day Sabbath of Jehovah is still binding on His people, and I rejoice to be numbered with those who honor God by keeping His commandments.

MRS. JOHN MARTIN.

Dundee, Kinross, P. E. Island.

"A FULL SALVATION," "A WHOLE BIBLE."

I HAVE been a Methodist for over sixty-two years. My life has been one of many events. I am now seventy-six years old, and can say by looking back over it that the Lord has been very gracious to me. I have received much, and given as I was led of Him, according to the light I had. Have been walking in Beulah Land for over thirty-eight years. Of late have been advanced into the light of the Revelations. Mrs. Lawson (my friend) brought me a book entitled "Early Writings of Mrs. E. G. White," which I finished reading on my birthday, June 17, 1905.

I did not accept her teaching at once, but waited on God for direction. I was deeply impressed, and was in continual prayer and meditation until 4:40 P.M. June 19. As I sat sewing and thinking, my thought settled on Rev. 14:12. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Praise the Lord how the light shone on that text and the scene depicted in that verse. I at once knew He (the great Teacher) was present and was teaching me. O, how happy I was after I had asked His forgiveness for my ignorance in keeping the wrong day for the Sabbath. I readily obtained pardon, and now my light is as the light on "the path of the just" "that shineth more and more unto the perfect day." O, how I do praise the Lord for such a free and full salvation, which takes in the whole Bible from Genesis to Revelation. Pray for me that I may be a consistent Bible Christian, and let my "light so shine before men" that they may see my good works, and glorify our Father which is in heaven. Your sister in Christ,

SARAH B. CASTERLINE.

KEPT BY THE ROCK.

I FEEL that I must avail myself of the opportunity to take part in the monthly experience meeting, as I have been isolated from such privileges for nearly two years; but I can praise His holy name for not being isolated from Him, for I have drunk long, deep draughts from the Rock of Salvation that has kept me in hours of trials and temptation. My faith is stronger in the Saviour than ever before, and points me always to the Lamb of God that taketh away the sin of the world. It is my earnest desire to keep my eyes fixed upon Him constantly, so that I will not see the turbulent waters 'round about me. I ask an interest in the prayers of all God's children. Your sister in Christ.

NELLIE A. BARNES.

Hotchkiss, Colo.

"Well," replied Hackett, "you go ahead just as quick as you can and set your fence over. At the end where you say I encroach on you two feet set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so that you are perfectly satisfied, and

then we can get along pleasantly. Go ahead and help yourself."

The man paused abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wa'n't nothing in the fight anyway but the principle of the thing."—*Christian Observer.*



MOUNTAIN VIEW, CAL., OCTOBER 18, 1905.

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

CONTAINED IN THIS NUMBER.

Poetry.
 Belshazzar 1
 My Saviour, HELEN A. STEINHAEUER 9
 Jesus 10
 I Know 14
 My Burden 15

Editorial.—"Weighed and Wanting"—A "Dangerous Heresy"—An Evidence of the Consummation—How Things Are Made Sacred—Work and Happiness 3-5

Question Corner.—Nos. 1728-1730 6

Outlook.—Is It Reform?—Church and State, JOHN D. BRADLEY—A Look Beneath the Surface—Sunday Enforcement News and Comment—Catholicism and Heathenism—Suppression of John Hay's Book—The Earthquakes—How Imperialism Is Fostered 6, 7

General.
 Historical Sketch, GEO. MCCREADY PRICE 3
 The One Standard 9
 The Law of God, SAMUEL BENJAMIN 9
 Holy and Without Blame, MRS. E. G. WHITE 10
 God's Distinction Between the Two Laws, C. E. SOPER 10
 John, F. D. STARR 11
 Can Not Stop the Wind, H. A. ST. JOHN 11
 The Grace of Patience (Bible-Reading) 11

Missions.—Livingstonia, Africa—Some Results of the Late War—Disputations, A. H. DARROW 12, 13

The Home.—Physical Effects of Improper Dress, MRS. E. G. WHITE—Education in the Home, No. 23, MRS. L. D. AVERY-STUTTLE—The Use of Tobacco, SADIE CRAWFORD—The Line Fence 14, 15

Our Experience Meeting 15

Publishers. 2

God-speed to two strong young men, missionaries to South America, who made us a brief call October 5, sailing October 14. F. L. Perry is from South Dakota, and enters the mission field of Peru; G. W. Casebeer is from Idaho, and will work for the Master in Ecuador. May God go with them as they enter these hard fields, gird them with strength and wisdom, and give each one a harvest of souls.

National Federation of Churches.—In November there will be held in Carnegie Hall, New York City, a meeting for the National Federation of Churches and Christian workers. This effort will not be for a creedal basis, but for co-operation in the matters of Mormonism, marriage and divorce, the social evil, sabbath desecration, capital and labor, moral and religious training of the young, etc. The effort will be to reduce to a minimum all differences, and magnify agreements. We shall endeavor to set before our readers the work of this important meeting.

Vatican Press Agency.—And now we are told in a news despatch from Rome that Cardinal Rampolla's plan of a Vatican press agency is soon to be realized. The annual subsidies to Catholic papers is to be cut off, and it is said that all will have to submit sooner or later. These papers have many times in either news or comment stated papal matters incorrectly, and it has been an annoyance and a trouble to the pope. Now he proposes to establish a press agency, so that all Catholic papers, at least, will not consider as genuine any item of news which is not received direct from the Vatican information office.

Others think that it will be a failure, however, and that newspaper correspondents will obtain information before the Vatican authorities desire their secrets to be given to the world. However, it will not make so much difference in this country, as most of the great newspapers are under Catholic control already, or at least are not antagonistic to Roman Catholicism.

"Geology and Evolution."—We published part of a series of articles the first of the present year by Professor Price, on the above subject. The last article was printed in our issue of April 12. Some time after this we received five other articles, giving a historical sketch of these "sciences," which, for the first time, we have found space to publish. We begin them in this issue. We believe our scientific readers and students will enjoy reading them. These will complete the series.

It is a strange conscience that feels it a hardship to do right unless everybody else is compelled to do right, also. But the Sunday-law conscience is largely based on this principle. The Minneapolis, Minn., Retail Grocers' Association is very solicitous about compelling all the smaller stores to close on the "sabbath," because they take away trade from the larger stores whose proprietors want to close. There is nothing in the world that displays more selfishness and more intolerance than is shown in the matter of enforced Sunday observance. The Christian conscience has no desire to see others compelled to follow its dictates, nor does it falter lest others may profit by its sacrifice.

More Important.—A scientist, Dr. W. J. McGee, claims to have located the spot where cyclones and tornadoes originate, and this is in the Gulf of California. A vapor rises from there, sweeps eastward; and strikes an atmosphere under different conditions in crossing the American desert, and trouble ensues. But this information will not stop them. How to do that would be more important. Vastly more important still would it be if man would discover, by the aid of the Spirit of God, the breeding place of the human cyclones of passion and sin, and then learn how to stop these through the power of God and the co-operation of the human.

SECOND ISSUE READY.

OUR first Special-Message number is out. Those who have seen its illustrations and read its articles think it is fine. Besides the first full-page cover engraving on prophetic symbolism, there are ten other engravings prepared for this special number alone, besides three others of interest. There are three excellent original poems. There are eleven articles on the great Message. The Missions department and Home department are both excellent. Why not give it a large circulation?

By the time this paper reaches our readers the second number of the Specials will be on the press. The articles in that number are as follows:

- The Gospel in Type, by Prof. J. A. L. Derby.
- The Sanctuary and Its Lessons, by Mrs. S. N. Haskell.
- The Priesthood in Type and Antitype, by E. J. Hibbard.
- Before the Supreme Court, by F. C. Gilbert, an article on the great day of atonement.
- A Wonderful Book, a study of the Seven Seals of Revelation 6 and 7.
- The Closing Work of Our High Priest, by W. N. Glenn.
- The Great Apostate Powers of Revelation 12 and 13, by Alonzo T. Jones.
- Signs in the Heavens, by Prof. G. W. Rine.
- A Message of Preparation, by L. A. Phippeny.
- The Only Power That Can Save, by Mrs. E. G. White.

This is even a better number than the first number, and the illustrations are equal in every respect to those in the first issue. Now is the time to order. Sell them in sets, or take subscriptions for them in sets. In single sets, price 20 cents. If you wish to sell them in quantity and do not find your information in this paper, write us.

Preaching of the Law.—He who truly preaches the Gospel must give the law its proper place. Dr. Adam Clark remarked, "He who preaches the Gospel without the law at the best but slightly heals the hurt of the daughter of My people." Dr. A. Lincoln Moore, Baptist preacher of New York City, in a recent sermon from the text "Thou shalt not steal," said truly: "This age is one of new things. Old-fashioned honesty is becoming supplanted by a new-fashioned dishonesty, and untruth is becoming preferred to business probity. In speaking of crime and sin one must use plain speech. If we always called stealing stealing, and a thief a thief, there would be less stealing and fewer thieves. If an office boy should steal some hundreds of dollars from the corporation that employs him, he would be called a thief and sent to jail. If the president of that corporation takes some hundreds of thousands or millions of dollars of its funds, he is likely to be called a Napoleon of Finance, and men will not be lacking as apologists for his actions." And then the preacher applies his remarks to one of the great insurance presidents so prominent before the nation just now. Occasionally we have outbursts of this kind from the pulpit, which are good; the trouble is that they are merely outbursts, provoked so to speak by some enormous wave of crime, and the words fall powerless because whenever ministers appeal to the law, frequently their practise is condemned by some of its precepts. They are "partial in the law." When asked concerning the Fourth Commandment, which is agitated world-wide, so many times we are told that that precept of God is not binding, and yet men of common sense or common logic will conclude that if one commandment of that law is obligatory as such, every other command is as truly so, so that he who persistently, continually, and knowingly transgresses the Fourth Commandment, becomes a partaker with those who transgress the sixth or the seventh, and even thus speaks Inspiration: "What hast thou to do to declare My statutes, and that thou hast taken My covenant in thy mouth, seeing that thou hatest instruction, and castest My words behind thee? When thou sawest a thief, thou consentedst with him, and hast been partaker with adulterers. . . . These things hast thou done and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee and set them in order before thine eyes." We are not by this accusing Dr. Moore of any of these things, for we do not know him at all. But we do know that there are thousands who are placing themselves in just such a position as that. What wonder that "the law is slacked," and that iniquity is increasing.

That the "Israel of God" is not the literal, or natural, seed of Jacob, is shown by the Epistle of James. It is addressed "to the twelve tribes which are scattered abroad," yet there is not a single reference to the literal tribes, or natural Israel, in the whole epistle. It is a letter to the church at large—"scattered abroad"—especially applicable to the church in the last days, and therefore most fitting counsel for us of to-day. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:15, 16. The psalmist says, "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel." Ps. 125:5. And this peace comes only through faith in the Lord Jesus Christ. Rom. 5:1. Therefore it is only for the spiritual Israel, those who are in new covenant relation to God.

"Give the devil his due" is a very common plea with people who claim to be solicitous for fair play in the world. But it is not necessary that men should espouse the cause of the adversary through any fear that he will not get what is due him. He is, and for thousands of years has been, getting much more than he is entitled to, and the time is sure to come when he will get his exact due. See Revelation 20. The judgments of the Lord are "true and righteous." Rev. 16:7; 19:1, 2.