

Signs of the Times

BLESSING IN SERVICE

"He said unto them, I have meat to eat that ye know not. . . . My meat is to do the will of Him that sent Me, and to accomplish His work." John 4:32-34.

Upon the well by Sychar's gate,
At burning noon, the Saviour sate,
Athirst and hungry from the way
His feet had trod since early day.
The twelve had gone to seek for food,
And left Him in His solitude.

They come, and spread before Him there,
With faithful haste, the pilgrim fare,
And gently bid Him, "Master, eat!"
But God had sent Him better meat,
And there is on His lowly brow
Nor weariness nor faintness now.

For while they sought the market-place,
His words had won a soul to grace;
And when He set that sinner free
From bonds of guilt and infamy,
His heart grew strong with joy divine,
More than the strength of bread and wine.

So, Christian, when thy faith grows faint,
Amidst the toils that throng the saint,
Ask God, that thou mayst peace impart
Unto some other human heart;
And thou thy Master's joy shall share,
E'en while His cross thy shoulders bear.

—George W. Bethune.

SIGNS OF THE TIMES



The Home of "The Signs of the Times."

PUBLISHED WEEKLY

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OUR NEXT SPECIAL NUMBER

We give below a reduced facsimile of the cover page that will appear on our next Special Number of the SIGNS OF THE TIMES. The titles of the whole series are as follows:

- No. 1.—PROPHECY AND CHRIST'S COMING.
- No. 2.—THE SANCTUARY—THE GOSPEL IN TYPE AND ANTITYPE.
- No. 3.—LAW, GOSPEL, AND THE SABBATH.
- No. 4.—THE CHURCH TRIUMPHANT.

Have you read the preceding numbers? If not, we suggest that you ask the person from whom you received this paper



to secure them for you, or send direct to the publishers for the set. The price is 20 cents.

If you have friends to whom you would like to send these papers, the prices are as follows:

1 to 4 sets to one or more addresses	Per set	\$0.20
5 or more sets to single addresses	"	.15
25 to 500 sets to one address	"	.10
500 and upward	"	.09

SIGNS OF THE TIMES,

Mountain View, Cal.

How the Special "Signs" Are Being Sold

Here is a letter from a brother 'way out in Wyoming. He had already ordered a hundred sets, but after receiving the first number, responded as follows:

I intended to start my colporteur wagon before this. I am now waiting for those special issues of the Third Angel's Message to take along on my trip in the country and to the villages about here. I believe this will be the very best opportunity to get the message before the people that we have had. Please send me 400 sets more of the special issues of the SIGNS, also please send a couple dollars' worth of tracts or Signs Leaflets.

Elder J. Ernest Bond of Arizona orders a quantity of Special SIGNS, and says, "The first copy, which has just been received, is fine."

One of our busy brethren ordered ten sets of the Special SIGNS. On receipt of the first number he wrote us as follows:

Kindly forward to my address at once forty copies of SIGNS Special No. 1, and change my order from ten to fifty sets.

One sister of Southern California ordered a hundred of Special No. 1. Fearing she misunderstood the plan to sell by sets only, we wrote to her before entering her order for Nos. 2, 3 and 4. She thus replies:

Your letter to hand, also the 100 SIGNS No. 1. Will want the other 300 as soon as they are issued. May God help us all to be faithful in the work He has given us to do is my prayer.

Here is another letter from a small society that had already ordered fifty sets:

Please send fifty sets more of the SIGNS OF THE TIMES for the _____ Church. We received the first number yesterday and Mr. _____ sold eight sets in the afternoon. We are planning for a grand campaign here. We are led to the conclusion that house-to-house work is the only effectual means of reaching the people.

The following is from a letter just received:

I have the 400 current numbers of the SIGNS, and have just sent for 500 sets of the special numbers. Please send them to _____, and have them there by the 23d of October promptly. I can not be delayed, as I am traveling from town to town and will try to sell 10,000 copies before May. I have very good success in selling our literature, and this year I will put in all my time at this work.

That its employees might have an opportunity of taking part in the circulation of this Special Series, the entire plant of the PACIFIC PRESS PUBLISHING CO. shut down Wednesday, October 18.

A FEW SUGGESTIONS

In selling the SIGNS OF THE TIMES, or "Watchman," it has been the general experience of our best workers that, generally speaking, it is better to solicit subscriptions for the series than to sell single copies. In fact, many are soliciting subscriptions for three months at 40 cents, or four months at 50 cents, which include the special numbers. A commission of 10 cents on each three months' and 15 cents on each four months' subscription, is allowed the solicitor, if accompanied by a statement to the effect that the order was secured with this offer in mind. Duplicate order books, enabling solicitor to leave a receipt with each customer, will be furnished at 5 cents each, post-paid.

We would suggest the following Signs of the Times Leaflets to be circulated with these special numbers: "Sure Word of Prophecy," "Signs of Our Times" with SIGNS No. 1; "The Great Judgment Day," "The Sanctuary" with SIGNS No. 2; "The Sabbath of the Bible," "Who Changed the Sabbath?" with SIGNS No. 3; The Great Threefold Message," "The Home of the Saved" with SIGNS No. 4.

The prices of these leaflets are as follows:

	Not post-paid	Post-paid
100 (all one kind)	\$0.15	\$0.15
1000	1.00	1.30
1600 (1 pkg. each)	1.50	1.95
1 lb. (about 20 of each)	0.42	0.50

No orders filled for broken packages, except in pound lots as above.

The prices of the special SIGNS will be found in the preceding column.

Address your tract society, or

SIGNS OF THE TIMES

Mountain View, Cal.

Signs of the Times.

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

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

THE ROCK OF THE WORD.

The Bible and Its Critics.

EVOLUTION and Evolutionists may come and go, but God's Word abides. The Higher Critics, with capital initials, may exalt themselves, but the Bible still remains God's message of salvation to a lost world.

AND this is the message of God to us: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." 1 Peter 1:24, 25. These sublime words, except the last sentence, are quoted from one of those parts of the Bible which is just now overgoing the fire of the higher critics, namely, the latter part of Isaiah. It is God's estimate of the "glory of man" as compared with His Word. They suppose themselves above the Word, are, indeed, *higher* critics; but they are below the Word after all—they are like dogs baying at the moon. It pleases and then wearies the dog, but the moon abides unchanged. Sometimes when a passing cloud hides its face the dog doubtless thinks that he has frightened it away; so it is with some of the higher critics and the Bible. But the obscuration of the Book is simply their own shadow.

AMONG the parts of the Bible thus attacked and criticized is the Pentateuch, or books of Moses. The story of Creation, Eden, and the Fall, is called a myth, a poem, an allegory—anything and everything but truth. Some of

the men who make this claim professedly hold to the teaching of Christ and the apostles, not realizing that their rejection of the writings of Moses is logically a rejection of the teachings of Christ and His apostles. All through the writings of Paul we find references to the Pentateuch, not as a history to be questioned, but as the word of the living God to be heeded: "Saith not the law the same also?" (1 Cor. 9:8, 9), "as also saith the law"

fall were held as facts. In brief, the apostle Paul, in speaking of all the Old Testament scriptures together, says of them: "All Scripture is given by inspiration of God [God-breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

BUT in the life of our Lord reverence for the Scriptures, and for that part styled the Pentateuch, shines out pre-

eminently. When Satan assaulted Christ in his three temptations, he met every attack with a quotation from the writings of Moses. "It is written" was sufficient to meet the power of the enemy, because the word written was God's. The scriptures quoted by Christ are as follows:

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"It is written again, Thou shalt not tempt the Lord thy God."

"It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The first of these is from Deut. 8:3; the second, Deut. 6:16; the third, Deut. 10:20. This is Christ's testimony in example to the writings of Moses.

BUT Christ bears direct testimony to the importance of belief in those writings. He not only shows by His references to the Inspired records, by the quotations He used, but He said in so many words, that rejection of what Moses said means rejection of what He

said. Thus He spoke to the rabbis of His time:

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:44-47.

These words are as applicable now as then;



(1 Cor. 14:34); "the serpent beguiled Eve through his subtilty" (2 Cor. 11:3); "for Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:13, 14); "by one man sin entered into the world, and death by sin" (Rom. 5:12). These and other scriptures show that the books of Moses were regarded as God's Word, and the record they give of man's origin and

for he who believes not in the creative power of God as especially recorded in the books of Moses, will not believe in the word of Christ to regenerate, recreate, cleanse, sanctify, and fit us for the kingdom of God. The power that does the one is the power that performs the other. The Spirit that was in the one is the Spirit that is in the other. He who does not believe the one will not, can not, believe the other.

Relation of Faith to It.—We are not saying by this that if a man believes the record of Genesis he will necessarily believe Christ; for he may, like the demons, "believe and tremble." He may believe, that is, give mere nominal assent to the facts, and it may profit him nothing. What God demands is faith, the soul's grasp of God's creative power, applied now to his own soul in the chaotic condition of sin. He who thus believes, who submits himself to God that God may work in him, who gives up all that he may obtain Christ, his Creator and Redeemer, will have the chaotic darkness of his soul changed to the cosmic beauty of the light of righteousness by the same power that brought light out of darkness in the beginning. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

Do Not Be Afraid.—The Christian, the regenerate child of God, need not fear. The Old Book still stands. He has not only all the internal and outward evidences of the Word itself, but he has added evidence in the regenerating power of Christ in his own character. That power has changed the carnal heart of hatred to God's law, and made of it a heart which delights in His statutes. Evolutionists and higher critics may come and go; man in his glory may blossom as the flower, but like the flower he will perish, while "the Word of the Lord endureth forever." The meteoric radiance of Bible critics will go out in darkness as oft before, but the light from the throne of God will shine on till the last soul is gathered into the heavenly garner. God desires that we shall abide with the Word; therefore "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17.

MERCY IN JUDGMENT.

THAT "the mercy of the Lord endureth forever" is shown in the fact that even His judgment is according to the Gospel. Rom. 2:12, 16. "There is no respect of persons with God" (verse 11); therefore His judgment is just. The final death of the wicked is entirely their own fault; they have chosen to follow in the way of sin, and it is only just that they receive the "wages of sin," which is death. Rom. 6:23.

To work for one master and expect pay from another whose interests are in a different

line, would be unreasonable. To demand of one man pay for work performed for a different person, would be an unjust demand. To give part of the children's inheritance to the children of another in no way related, and whose effort has been to destroy the inheritance, would not be justice to the rightful heirs. To admit unrepentant sinners into the everlasting kingdom, to mar the joy and harmony of those who by patient endurance and well-tryed faith have overcome sin in the flesh, would not be justice. To submit Christ to the ordeal of humiliation, even to death on the cross, that sinners might be saved through faith in His atonement, and then save sinners who reject the terms, and deny the atonement, would not be justice.

Faith in the God-appointed atonement for sin is the only means by which God can be just and yet be the justifier of sinners. Rom. 3:23-26. The Gospel provides a means of salvation for all (John 3:16), and is a witness to all the world (Matt. 24:14); therefore it comes into the judgment.

"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
That is more than liberty."

G.

VICTORY OR DEFEAT.

IT would please our Maker to write "Victory" after the life-work of every soul upon the earth. He Himself says that He "has no pleasure in the death of him that dieth." Life is God's purpose for us over all the agencies and all the ways that lead to death. His desire is expressed in these words: "Turn yourselves, and live ye." Turning from our own ways to God's way, puts us in the channel of life; puts us in the way of hope. And that done, the powers of heaven are then enlisted in our behalf. Self dies, hope revives, and the purpose of God is accomplished.

From day to day we meet men and women whose hopes seem to have fallen in upon one another like the walls of a ruined house. The bright eyes of faith and hope no longer beam out of the windows of the soul. Its casements are barred, and only dissolution and hopeless despair stare out at the passer-by. Every ruin has its history; and the history of the ruined life is written on the soul.

There are storms on every sea; there are shoals or rocks or quicksands on every shore. The depths of the sea are peopled with the ghosts of ships which could not ride the waves when the staggering blows of the hurricane came down upon the sea. Upon the shoals, or among the rocks, or deep down in the springy depths of the quicksands, the wreck of many a noble bark lies buried for all time.

And so it is with men. Buoyant with hope, they have sped for some cherished goal, trusting in their own powers; but they met a stronger power, and went down. The waters that might have been the pathway of their progress have closed over them forever. The hopes that lie confined in the mighty deep are more in number than the waves that beat their white arms against the cold, gray cliffs; and the souls that have gone down beneath the waves of disappointed hope are as many as the cries that go up to the gods of wealth to-day from the sea of unrequited toil.

There is no purpose of our Maker that can not be fulfilled in us to-day. We have only to let Him take the helm, and He will steer our bark out of every storm that rages around us. "Without Me," said He "ye can do nothing." But men to-day are saying in their hearts and by their acts, "I can do all things through my own self;" and when the storm comes down, the source of their power, the fountain of their dependence, is shaken and shattered, storm-tossed, engulfed; and with that gone, their all is gone. Like the ships upon the sea, their only dependence is in themselves, and the storm is stronger than the ship.

There is a better source of strength and protection than self, a source which no storm can shake, no power of earth destroy, and it is open to every voyager upon the sea of life. "Fear thou not, for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

There is no necessity for the wrecks that strew the shores of the sea of life. There has been ample provision made for the safe voyage of every soul that has set out upon that sea. God can not save the soul that flees from His power and His protection, and binds its hopes to the flimsy fabric of its own protection. Such a soul must go down; for the powers that wrestle for its ruin are greater than the powers to which it looks for succor.

There is a chart and compass for every voyager, and a light to dispel every fog, and shine through the darkest night that shuts its curtains down upon the sea. That chart and compass are found in the Word of God, the Bible. But in the confidence of self men have chosen to trust to the will-o'-the-wisp of their own reason, have set their course into the fog-bank of doubt, and so crashed upon the rocks of eternal ruin. These are the saddest wrecks that strew the sea of life to-day, and they outnumber a hundred to one the wrecks that stud the bottom of the sea.

The shipwrecks of the sea are sad events. But how much more sorrowful than the wreck of a ship, how much more terrible, is that life, loaded with a perfect wealth of possibilities, that lies mangled upon the rocks of unbelief, or lies loaded with the seaweed of miscarried purposes on the shore of life's sea—all because unbelief was at the helm and self upon the bridge, and God and His great purpose were shut out of the mind and heart.

The wrecked ship lies in its cold bed at the bottom of the sea; but the life wreck, like a floating derelict, moves about among us hopeless, purposeless, drifting with the ebb and flow of the tides of doubt, a menace to other voyagers, and a sad, sad monument to the folly of unbelief.

There is hope for every voyager upon life's sea; but that hope is not in self. God must be the pilot; God the protector; God the helper and refuge in every stress of trial; the comforter in every sorrow; the power that wafts the vessel onward and homeward; and His Word the light to dispel every cloud of gloom and every fog that would enshroud the ship. He will do all that for you; His Word will be all that to you. Take Him, then, for all that He has promised to be, and let His purpose be wrought out in your life, and your destiny be

wrought out in His hand. There can be no sad wreck in such a life; but the light of God's blessing will shine out through the windows of the soul, and His glorious purpose concerning man will be worked out before the world *in you*.

My words; and as for My law, they have rejected it."

The high profession, the much profession, the works of charity, the display of benevolences, were all manifest in Christ's time as never before perhaps in the Jewish nation; but that generation put to death the Son of God and died in their sins. We are paralleling that time to-day.

The prophets declare that wickedness and the beast power will be overwhelming, alive and rampant, when Christ comes, and the spirit of war will possess the earth. Isaiah 59; Micah 7:1-4; Dan. 7:20, 21; Jer. 25:15-33; Joel 2:1; 3:9-14.

Paul declares that "evil men and seducers shall wax worse and worse, deceiving, and being deceived;" that all the sins of heathendom will be prevalent among professors of Christianity; that just previous to Christ's coming Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" that there will be the cry of peace and safety when "sudden destruction" is impending, and much more. See 2 Tim. 3:13, 1-5; 2 Thess. 2:8-10; 1 Thess. 5:3, *et al.*

Jesus declares that many will go in the broad road to destruction, while few will pursue the narrow path to life; that the wheat and tares—the righteous and wicked—will grow together till "the harvest,"—"the end of the world,"—and then the wheat will be garnered in and the tares burned; that when He comes faith will be almost wanting; that many false christs and false prophets will be deceiving many, and much more of the same import. Matt. 7:13, 14; 13:24-30, 37-43; Luke 18:8; Matt. 24:24; 25:31-46.

"Be not deceived." "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the straw to the wheat? saith Jehovah." Jer. 23:28.

It is better to know of the coming evil, that we may hide in the Rock of Ages.

troyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." 1 Cor. 3:16, 17. Is it right to indulge in any habit which will destroy God's temple? and if not right, is it not sin? 1 John 5:17.

3. Tobacco is a narcotic, benumbing all the finer sensibilities of soul and body. Is it glorifying God to use it? 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Is it to God's glory to defile His temple? to destroy His temple? to unfit ourselves for His service?

4. Then think of the expense to you every year. How will you give an account to God of how you have used this means? Much more might be said.

As to the first question: "Is there a remedy?"—There is? Some men are strong enough or the habit weak enough, so they can quit themselves. Some have been helped to break the habit by drugs. But these are uncertain cures. There is one infallible remedy, Jesus Christ. If He can not save you from tobacco, He can not save you at all." But He can save. He was anointed "to proclaim release to the captives," "to set at liberty them that are bruised." Luke 4:18. "Thou shalt call His name Jesus [Saviour]; for He shall save His people from their sins." Matt. 1:21. First of all in His name and for His sake quit it, short off; whatever suffering it may cost, whatever nerve torture, quit it. Even tho you think you will die, quit it. Be willing to die. Then ask by faith, simple, childlike faith, for Him, the tender, loving, mighty Saviour, to help you, to give you the victory. Tell Him that if He wants you to fight for it and suffer the temptation, that you are willing to fight if He will give you strength, and then *believe* that *He does give* power. Praise Him for it. If the temptation comes hard, pray. Bring Him in all His glory and power before you, as He is. If you could see Him looking upon you with your natural eyes, you would not yield. Know that He is doing it, and stand in the strength of His presence. If you have no strength, ask Him to take away the appetite, the desire. He has done it in many cases.

Then co-operate with Him. Do not work too hard, yet keep busy. Take hot baths, and sweat the tobacco out of your system. Drink plenty of water. Eat good, nourishing food. Get all the sleep you can. Do not use strong condiments, such as pepper, etc. All strong, stimulating foods increase the demand for the tobacco poison. Keep away from all associations which would lead you down. Put away tobacco and pipe forever. Enlist in the war to win if you die; you will never die with Him. Thousands have conquered who were slaves, and they would not go back to its bondage for worlds. You can conquer in Him.

Question Corner

1731.—Remedy for Tobacco.

By reading your paper I can read my Bible better than ever before. A question: Is there any known remedy to break any one from using tobacco? and is it a sin to use it? If so, I would be glad to be convinced of the fact, for I am a slave to it. W.

The last question, "Is it a sin?" the brother has himself already answered, when he says, "I am a slave to it." God calls man to liberty. Even the slave, if he respond to God's call, "is the Lord's freedman." 1 Cor. 7:22. He calls us to one service—His own. He has bought us with a price, even His own precious blood, and, therefore, we are Christ's bondservants. But where has Christ told us to use tobacco. Think of these things: (1) Tobacco is a filthy habit, as its most inveterate users will admit. But God exhorts us to "cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

2. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body." 1 Cor. 6:19, 20. But physicians—the best of them—tell us that some of the worst forms of disease of heart and eye and brain come from the use of tobacco; it poisons the one who uses it, and his breath and exhalations poison his wife and children who are closely associated with him. Of course, this defaces, defiles, mars, destroys, the temple of God; but God says: "If any man des-

1732.—What is the Bride of Christ?

Please explain through your paper Rev. 21:2 in connection with Rev. 19:7, 8. It is claimed that the literal city is to be the Bride of Christ, and that the marriage is going on now. Also Gal. 4:22-31, especially verse 26. A SUBSCRIBER.

But does not the Word say that the city is the bride? What did the angel say to John?—"Come hither, I will show thee the bride, the wife of the Lamb." Rev. 21:9. What did he show John?—"And he . . . showed me the holy city Jerusalem, coming down out of heaven from God." Verse 10. "I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." Verse 2. What is a part of her adornment?—"Fine linen, bright and pure; for the fine linen is the righteous acts of the saints." Rev. 19:8. The greatest adornment of a person is his character. 1 Peter 3:3, 4; Isa. 61:10. The greatest glory of a mother is her children with beautiful characters. And so the greatest glory of Jerusalem will be her redeemed children. Again, Jerusalem, as the capital city of the new earth, stands for the everlasting kingdom of Christ. Compare Isa. 54:1-5 with Gal. 4:22-31. Christ is the Husband and everlasting Father (Isa. 9:6); New Jerusalem and the new earth our rightful mother. The people of God are the children, the guests. This figure includes all blessings. It is also true that in other scriptures the church is likened to the bride (Jer. 3:14; 31:32; 2 Cor. 11:2; Eph. 5:23-27), and likewise the individual believer is so likened (Rom. 7:4; Gal. 3:27).

WHAT SHALL WE EXPECT?

Does the Passing Time Predict Destruction or Regeneration?

WE were recently impressed with the force of a common proverb in listening to an earnest woman speaker on reform work. That proverb is, "The wish is father to the thought." She talked truly, bravely, and eloquently of the increasing evil of intemperance and impurity and their results in sin and crime, patent, obvious facts they are to the candid observer. She talked of the prostitution of marriage to base lust, of the increase of divorces, of the sad, constant records of marital troubles in high life and low. Alongside of these she might have marshalled the dishonesty, the fraud, the grafting, the embezzlement, the trickery, the robbery, in high life and low life, in private life and public life. The newspapers have been gorged with the revelations of these pits of overwhelming, widespread corruption. The public, always curious to know evil, has been satiated with the news till it is indifferent, and no revelation of wickedness, crime, or corruption could seemingly now move it. The great papers endeavor to make it the sensation of the week; it is hardly that of a day.

And this indifference to the amazing moral corruption is one of the saddest signs of the times.

Yet the speaker above referred to thought there was a good time coming. Parents would be spiritually regenerated, and they would generate godly children. Somehow, some way, by some means, the world is to be converted. "Why, there were never so many hospitals, never so many lectures on purity and temperance, never so much money spent for the betterment and uplifting of humanity; surely all this will tell for the world's regeneration."

This is the thought, the dream, of those who wish it so, but who depend on their desire for evidence, and not on the Word of God. Sad disappointment will come when the world reaps in the seven last plagues and the battle of Armageddon her awful harvest of sin's sowing. Then it shall be to those who have solaced themselves with the fantasy of a world's conversion "as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite."

There is a mighty Saviour, but He can not regenerate the world when it substitutes for His creative power a theistic and atheistic evolution. He would point out the sin and quicken dead conscience if the world and a worldly church would recognize the standard of the holy law; but God declares that instead of standing "in the ways" and asking for "the old paths," that they may find "the good way," "they have not harkened unto



MOSQUITOES AND YELLOW FEVER.

BY S. B. HORTON.

IN the Scriptures we read, "Behold, how great a matter a little fire kindleth!" Until a few years ago the world was giving but little attention to that tiny insect called the mosquito. But since the Spanish-American War, and since the visitation of yellow fever to New Orleans, this little creature has been occupying a realm of such great importance as to involve a remarkable revolution in medical knowledge of the etiology and prevention of yellow fever. This little pest to-day is commanding the respect and dread of the scientific world for its ability to propagate and transmit disease; and a war is being waged in behalf of its extermination. In the present instance, there is arrayed on one side the medical branch of the general government in conjunction with the local authorities of Louisiana, besides the combined forces of local citizenship, hundreds of thousands of dollars, tons of sulphur and pyrethrum, scores of barrels of oil, salt, and other agencies of destruction; while on the other side is to be found the tiny mosquito. What has brought about this

focus and home of the disease, Havana being never without it from 1762 to September, 1901, a period of 140 years. As a result of his demonstrated conclusions in connection with other scientists, he recommended the very measures which are being used against the propagation of the fever, viz.:

1. To prevent those insects from stinging yellow fever patients.
2. To destroy, as far as possible, the mosquitoes which have been infected.
3. Finally, to consider any place unsafe so long as the last mosquitoes which have stung yellow-fever patients may be alive in it.

Dr. Finlay's theory was not accepted at first in general, and it required more argument. At the close of the Spanish-American War, a commission, known as the United States Army Yellow Fever Commission, composed of Major Walter Reed and Drs. Carroll, Lazear, and Agramonte, was sent to Cuba to study the conditions, and report its findings. The first visit was in the early summer of 1900. Their conclusions fully corroborated the mosquito theory. Dr. Lazear died a martyr to the cause of science, having submitted himself for experiment's

filled with the poisons of a wrong dietary of meat and drink, do not permit the fever to linger long in their systems. The daughter of the writer had the fever, but the physician had no occasion to administer medicine, and said that her general condition was such that the fever could not make the inroads which were so general in persons having other conditions.

In demonstration of the fact that the mosquito theory is an established matter, some figures are given, and comparison made with other epidemics. In 1878 the medical fraternity were working in the dark for the most part in waging war against the spread of yellow fever in New Orleans. The mosquito was not taken into account, and the totalities of that year were as follows: Total number of cases, 25,000; total number of deaths, 4,046.



The weapon of the mosquito separated into its parts. The part of the bill with the bulb at the end contains the irritating poison.

In 1897, total cases, 1,907; total deaths, 298. Fever began September 16.

The present situation shows that there were 100 cases on July 20, 21, the first reporting made. On that date there were reported 21 deaths. Up to September 30, involving a period of 76 days, the figures are as follows: Cases, 3,000; deaths, 388; discharged, 2,372; under treatment, last date, 240.

It will be seen that the fever situation is under control, and there is no other way to account for it than upon the hypothesis that the mosquito is the known propagator and transmitter of the disease.

The campaign against the fever has been somewhat difficult, because of the failure to secure full and accurate reports of new cases, sometimes the first news of yellow fever in a home being the death of the patient, which must be reported before a burial permit is issued. Ordinances and laws have been resorted to, in order to help stamp out the scourge. Tons of sulphur have been used to fumigate homes in destroying the *stegomyia*, for the *stegomyia* mosquito is a house insect. Cisterns, which contain the family supply of drinking water, must now be screened, for in them the mosquito lays its eggs, producing the larvæ, from which comes the pupa, and finally the mosquito. Besides screening, oil must be put into the cisterns, about a quart being ample to cover the surface. The oil closes access to the air which the embryo must have, resulting in its death. Thus do we see what a remarkable insect the *stegomyia* is, and to what great trouble in labor and talent and time man is put by this erstwhile insignificant and tiny creature.

There are many lessons growing out of this campaign, the most important of which is that, if we obey nature's laws, we may be enabled to ward off the evil, or to control and defeat it, if inoculated, instead of permitting disease so to fasten itself as to control us.

New Orleans, La.

STILL FOR PERSECUTION.

THE organ of the National Reform Association still openly endorses persecution for people and states who do not believe in the association's idea of Sunday observance. It passes judgment upon the various states by means of a map, illustrating the character of their Sunday laws. It paints California, Idaho, and Arizona, as black as tar, because they have no general Sunday laws. Yet prominent min-



Stegomyia fasciata, the yellow fever mosquito, very greatly enlarged.

spectacle upon which the eyes of the whole world are looking?

It has been demonstrated that yellow fever and other diseases may be propagated and transmitted by mosquitoes, of which there are at least three species, the *Culex*, *Anopheles*, and *Stegomyia fasciata*. The *Culex*, or gutter mosquito, and the *Anopheles*, or swamp species of the insect, elaborates and transmits by inoculation malarial fever. The *Stegomyia fasciata*, which is a fresh-water mosquito, is the intermediary host which carries yellow fever parasites from a patient to a well person. It has been shown that, in order to carry on her deadly work, the *Stegomyia fasciata* (the Latin name of this mosquito) must bite a yellow-fever patient within the first three days of the appearance of the disease; then a period of twelve days must intervene for elaboration before the disease can be imparted to another body. After that time, and during the life of the creature, sometimes 150 days, it is prepared to deal a bite which will cause yellow fever. It has been demonstrated that in no other way can the fever be contracted, and this is why there is such a warfare being waged against the mosquito.

The mosquito theory was brought before the world as the result of careful and ceaseless study and research of physicians, who gave the subject of tropical fevers special attention. In 1881 Dr. Carlos J. Finlay, a British subject born in Cuba, promulgated the theory of the transmission of yellow fever by the *Stegomyia* mosquito. His study, research, and demonstrations were conducted in Cuba, the chief

sake. During this and other experiments it was demonstrated that the disease was not contagious, that is to say, the fever could not be communicated from person to person, or from contact with clothing or atmosphere surrounding patients. Non-immunes were placed in rooms specially screened from mosquitoes, in which were the bed and bedding of deceased patients, and, in every conceivable way, attempt was made to contract the disease by contact with possible infection. Failure to take the fever was invariably the result. On the other hand, non-immunes were placed under a mosquito netting in which were placed infected *Stegomyia* mosquitoes, resulting in the person's taking the yellow fever.

It has been generally thought that yellow fever was a filth disease. But this has been demonstrated to be an error, for the disease may be contracted by the most careful in diet and general hygiene. It must be said in this connection that the patient who has been in general good health, whose blood is not



These cuts illustrate the growth of the yellow fever germ colonies in the blood of one stricken with that disease.

isters from the East have spoken very favorably of the orderly manner in which the day is observed in California; and if the daily news is any criterion, the morals of the people of this state will compare favorably with those of the inhabitants of the state that has been the headquarters of the National Reform Association for forty years.

National Reform is especially a religious-political move, and with its strenuous home work for a period of forty years, backed by a Sunday law of a veritable Puritan character, its home state has a record for political darkness second to none in the Union. California never began to make such a record, much less to keep it up for years.

In the aforesaid map the states that have been foremost in persecuting people who quietly performed honest labor on Sunday, after religiously observing the Sabbath of the Lord the previous day, are marked as pure and white. All states having "strong" Sunday laws are marked white; while those whose Sunday laws "are weakened by numerous exceptions, or are inherently weak," are shaded. Two of the states that formerly did persecuting work, but for some reason relaxed their laws, are shaded.

These things go to prove that the association still maintains the theory that persecution for dissenters is legitimate reform; this, too, altho one of its foremost and most aggressive spirits, when hard pressed for a temporary retreat, admitted that the states which a few years ago had persecuted orderly citizens under the Sunday law, were "backward states."

Furthermore, it must not be forgotten that leading men in the National Reform movement have placed on record some very radical declarations of intention when the movement shall have succeeded in putting them and their class in control of the government. These declarations include, in emphasized language, disfranchisement, banishment, and even the death penalty, for dissenters from National Reform law. And these utterances were not merely the words of individuals, but of representative men, whose words have not been repudiated, in jot or tittle, by the association; while the men still hold exalted position in the movement, recognized as authoritative spokesmen.

Yes, be it known to all that the National Reform Association still stands for church-and-state union of the most radical form—and for relentless persecution of dissenters.

CHINA'S DISTRUST OF "CHRISTIAN NATIONS."

THE pagan nations are not seeking to emulate the so-called Christian nations because of their Christianity, excepting as they understand that Christianity is a help to a higher grade of national power. They want to compete in the matters of military, commercial, and territorial prestige, and are willing to encourage Christianity to the extent that it can be made a means to that end. Japan has sought to imitate the professed Christian nations, and to encourage Christian teachers in her army, but it was because of the idea that it would make her people better soldiers and more astute statesmen and diplomats. China has been somewhat inclined the same way; but, now that Japan has made such a good military and naval showing against their common "Christian" enemy, Russia, China is looking to Japan for the instruction that she longs for in military skill and statehood. If China can get the help she wants to develop her latent forces from a somewhat kindred people, imbued with a similar religion, she will not so highly regard the Christian religion. This tendency to look to Japan as an example, and for education, is manifest in a renewed hostility to the encroachments of the Western foreigners, even including Americans. The real reason for this reversal of confidence in Buddhistic Japan lies in the fact that the "Christian" nations with which China has had to deal have sought only their own selfish interests, and have taken advantage of every opportunity to exploit the country—even looking forward to a dismemberment of the empire altogether. There is little wonder that the Chinese are skeptical regarding the religion of the "Christian nations." G.

SIMPLEST SURGERY AT ITS BEST.

MAJOR LOUIS L. SEAMAN told us months ago of the wonderful saving results of Japanese military surgery. Surgeon-General Suzuki, of the Japanese navy, addressing an assembly of American doctors in this city, ascribes these marvels of healing to a scarcely less marvelous simplicity of treatment. The Mikado's doctors permitted nature to do her share. That is about all.

As little as possible was done to injured men on the fields of battle. Limbs were not hurriedly cut off. Angry wounds were not aggravated by probing after bullets or pieces of shell. There were prompt washings of the edges of wounds with aseptic cotton dipped in sterilized water. Then the bandaged patients were hurried to comfortable hospitals, where healings "by first intention" were encouraged by the simple process of letting things alone.

With ready courage the Japanese adapted to field purposes methods which, as Dr. Suzuki said, are perfectly familiar to our surgeons in ordinary practice. By the theories of practitioners who believe radically in the use of antiseptics, or poison-killers, such reliance on the mere cleanliness of aseptic washes and bandages should be many times fatal. In the Japanese instance it worked in happy conjunction with a system of field and hospital hygiene through which mortality by preventable disease, usually greater than by shot and shell, became the smaller percentage.

Unthinkable numbers of limbs and lives have been sacrificed on and after battle-fields, while the world waited for some such common-sense surgery as the Japanese employed.—*N. Y. World.*

THE COST OF INTOXICATING LIQUOR.

An Appeal to President Roosevelt.

THE National Congress of the Lewis and Clark Exposition declares that the Internal Revenue system has developed and fostered the liquor traffic beyond the fondest dreams of its early promoters, until its invested capital exceeds \$500,000,000, and its retail cash income from the people of the United States is nearly \$1,000,000,000 yearly.

That the Internal Revenue receipts from all alcoholic liquors is less than \$200,000,000, and the license and tax receipts of all state and local governments is less than \$200,000,000 annually, while its cost directly and indirectly to the whole people exceeds \$2,000,000,000 yearly in money value alone; and—

That the highest religious, educational, scientific, insurance, and commercial authorities of the age have unequivocally condemned and denounced the liquor traffic as the greatest and most terrible curse of modern civilization, and the Supreme Court of the United States, recognizing this judgment of the world, has officially declared (Dec. 5, 1887) that "we can not ignore the fact, established by statistics accessible to every one, that the disorder, pauperism, and crime prevalent in the country are in large measure directly traceable to this evil."

In view of this President Roosevelt is asked to break the silence of the White House for forty years, and in his "magnificent courage and manly independence," champion the people's right in his next message.

WHAT "THE THUNDERER" SAYS.

NEARLY always an anti-temperance sheet has been the great, conservative London *Times*, yclept "the Thunderer." But now, in view of recent discussion, it feels called upon to speak on the question. According to a London despatch of October 1, it says:

According to recent developments of scientific opinion, it is not impossible that a belief in the strengthening and supporting qualities of alcohol will eventually become as obsolete as a belief in witchcraft.

The whole question really turns upon the consciousness that alcoholic drinks satisfy some kind of temporary want, or produce some temporary comfort or exhilaration, coupled with a belief, which modern physiology is doing her best to dispel, that they are at least essentially harmless when consumed in moderation. It may be stated as an opinion

upon which most, if not all, physiologists are agreed, that alcohol contributes nothing to the permanent powers of the healthy organism, whether physical or intellectual. No man, it is said, is the stronger for taking it, and no man is the wiser. The experience, now very extensive, of insurance offices seems to place it beyond doubt that even the moderate regular use of alcohol, in any form, is, on the whole, contributory to the shortening of life. When these views come to be fairly balanced against temporary gratifications of the palate, or temporary stimulation of the brain, they will be likely to lead, not to a single "wave" of sobriety, but to a gradual change in the habits of the more intelligent portion of mankind.

These words are wise words. May they be heeded.

Russia and Rome.—Speaking of Russian internal life the *California Christian Advocate* says:

When Christianity was first introduced into Russia it was in a wholesale fashion. The nation was practically baptized by order of the Emperor Vladimir. Christianity has never been understood, never penetrated and changed the Russian heart. Superficially, Russia has some knowledge of Christian principles, but provoke her and she is a savage pagan. Religiously, Russia has never been sincere. Take as an example her so-called religious tolerance. She gives out that Russia tolerates all religious sects. It must be understood, however, that no one can change his creed to any form of faith except the Orthodox Greek Church, on penalty of being banished from his home.

"Christianity" was introduced into Rome in the same manner in which the *Advocate* says it was introduced into Russia—"in a wholesale fashion." The nation was practically baptized by order of Emperor Constantine. It was that kind of "Christianity" that gave us the Sunday institution as a substitute for the Sabbath of the Lord. It is the Russian Orthodox Church that gives Russia her intolerant, tyrannical character, and the Roman Church, wherever she has the power, is just as intolerant as she ever was—is the very counterpart of the Greek Church. Rome has already boasted that she will do for the United States what she has done for other countries, and by the help of compromising Protestants and catering officials she is fast getting into position to make her proposition effective. Both of these forces are pressing Rome's distinctive "mark"—the Sunday-sabbath—to the fore with increasing persistence.

There is a proverb that says, "War is the science of barbarians." The proverb is certainly true to the letter, but the people who pose as being civilized wage the most destructive warfare. The so-called civilized nations either instigate, or by their selfishness provoke, all the wars of any considerable magnitude. Does civilization make people more barbarous? One thing is certain, all the civilization that is not prompted and sustained by the Spirit of Christ makes men more selfish, and more ambitious and shrewd in gratifying their selfishness. War is simply the result of aggregated selfishness. It is undeniable that our boasted great universities are giving much encouragement, directly and indirectly, to the "science of barbarians."

United States Attorney Breckons, of Hawaii, has brought suit against the Hawaiian Beef Trust. It is charged that an unlawful combination is controlling the meat market of the islands, and is charging oppressive and exorbitant prices for meat. The list of defendants includes men in the highest official positions in the islands, one of whom is the president of the territorial senate. The attorney has issued indictments against seventy-eight in all.

The packers of the United States have raised the price of leather to such an extent that the price of every pair of shoes, it is reported, will be increased from fifty cents to one dollar.

The agreement that has been reached between France and Germany in regard to Morocco has virtually ended the independence of the Sultan of Morocco's rule.

The American Bible Society has decided to publish an edition of the Gospels and Acts in Chamorro, the language spoken by the people of Guam.

EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

HISTORICAL SKETCH.

(Continued.)

Smith, Cuvier, and Hutton.

ON another page, where Zittel speaks of Werner's habits of exact observation, he complains that he failed to recognize the value of fossils as revealing the age of rocks.

Great tho the advantages of Werner's method were, it was not without its weaknesses. The chronological succession of the individual members of a formation was not determined with sufficient precision, the fossils were scarcely used in determining the age of a rock stratum, and the history of organic creation was not even recognized as a subject of investigation in geognosy.*

In this respect the great pioneer was the English engineer, William Smith. He was the first to make known on incontestable evidence that the stratified rocks of England could be most securely identified and arranged in chronological order according to their organic contents. Smith's method of determining the age of rock-strata from the organic remains found in them provided an inestimable complement to Werner's system, since the latter rested in the main upon mineralogical distinctions. William Smith has received the merited appellation of

"Father of Historical Geology."

Two French scientists, Alexandre Brogniart and Cuvier, attained similar results [not from the same part of the great "phylogenetic series," but an entirely different one], independently of William Smith, from their examination of the fossils in the rocks of the Paris basin.—*History*, pages 47, 48.

William Smith (1769-1839) was, as the quotation given above indicates, a civil engineer, or land surveyor, who conceived the idea of determining the relative ages of strata by their fossils. Just how far he carried this idea it is impossible for me to determine. Lyell says nothing along this line about him, save that he followed the leading divisions of the secondary strata as outlined by Werner, tho he claims "independently" of the latter. (*Principles*, page 50, 8th Ed.) As for Zittel, he remarks that "Smith confined himself to the empirical investigation of his country, and was never tempted into general speculations about the history of the formation of the earth,"—words which to my mind are the very highest praise, and which seem to indicate that he was only in a very limited way responsible for the unscientific and illogical scheme of a "phylogenetic series" or complete "life-history of the earth" which now masquerades as the science of geology. Doubtless like his little bright-eyed German contemporary, A. G. Werner, he had enough of the logical faculty to see the

absurdity of first assuming your premises and then proving them by means of your conclusion, *i. e.*, first assuming that there has been a gradual development on the earth from the lowest to the highest, and then arranging the fossils from widely-separated localities over the earth in such a way that they can not fail to testify to the fact.

His observations began about 1791, and continued for twenty-five years in all parts of England:

He entered his observations in colored geological

* Werner's name for geology.

maps, and compiled them from time to time in the form of tables or as explanatory notes to his maps. He also carried out a scheme of arranging a collection of fossils according to the succession of strata; his own collection was acquired by the British Museum, and is still exhibited there. After his long period of field observations, William Smith came to the conclusion that one and the same succession of strata stretched through England from the south coast to the east, and that each individual horizon could be recognized by its particular fossils, that certain forms reappear in the same beds in the different localities, and that each fossil species belongs to a definite horizon of rock.†—*History Geology*, page 110.

It is not my purpose to question this generalization of Smith's; but, granting its perfect accuracy, I fail to see how it is one whit ahead of Werner's scheme which we have seen that Zittel characterizes as "weak" and narrow.

Quoting again this author's criticism of Werner's work, we can say that Smith's observations also were "limited to a small district," and "his chronological scheme of formations was founded upon the mode of occurrence of the rocks [fossils] within these narrow confines." There is, as we have shown, a monstrous jump from this to the conclusion that *even these particular fossils* must always occur in this manner over the whole earth. How can any one deny that if we had a complete collection of *all* the fossils laid down during the last thousand years—when all admit that the so-called "phylogenetic series" is complete—we could still arrange them in this same order from the lowest to the highest forms of life, and might even happen to find "small districts" where the "mode of occurrence of the rocks within these narrow confines" would have all the appearance of showing a true "phylogenetic" order. This of itself ought to be sufficient to show any one the purely hypothetical and imaginary value of the fossils in determining the age of rock deposits.

Smith's famous geological map of England and Wales appeared in 1815, "and was the model of all subsequent geological maps."

But while Smith was thus working out the details of the Jurassic and Cretaceous systems in England, the rocks of the Paris Basin were being detailed in the same way on the basis of their organic contents, tho, as Zittel says, quite independent of Smith's work. This was due to the combined labors of Alex. Brogniart, Professor of Mineralogy in the Natural History Museum in Paris, and Georges Cuvier, afterwards Baron Cuvier, the famous zoologist and palæontologist. Their joint work appeared in 1808, and a second and larger one on the same lines in 1811.

Afterwards it was demonstrated that many of the fossils of the Paris basin agreed with the fossils in the deposits near Verona [Italy] which Arduino had termed *Tertiary deposits*. And the series was then incorporated in the chronological succession of the rocks as the Tertiary formations.—*History*, page 105.

Soon after their publication, Smith's researches were productive of results which he could never have anticipated. It was found that the strata de-

†The reader must bear in mind that the total of all the rocks here in England thus observed and described by Smith constitute only a very small part of the total geological series from the low to the high—largely what are now called the Jurassic and Cretaceous rocks.

scribed by him from the Lias to the Purbeck horizons filled the great gap between the Muschelkalk and the Cretaceous formations in Werner's system. European geology was thus enriched by the accurate knowledge of an important series of fossiliferous geological horizons, and the equivalents of the English Lias, Cornbrash, Portland, and Purbeck series were sought for and discovered in various parts of Europe.—*Id.*, page 112.

The details of these were all well worked out, and then there only remained a small part, the beginning or *little end*, of their great succession of life, to make the whole thing practically complete as we have it to-day—with a single exception shortly to be mentioned.

The part of the geological record which still remained very obscure was the so-called "Transitional" series below the Carboniferous rocks, embracing the thick graywacke formation with interbedded shales, slates, conglomerates, and limestones. . . . No complete sub-division of the immense complex of strata between the crystalline schists and the coal measures had been attempted.—*Id.*, page 432.

These rocks also were then straightened out in chronological order according to their fossils by Adam Sedgwick and Roderick Murchison—giving rise in the process to the notorious "Cambro-Silurian Controversy"—and the chain of life was complete, with the exception of where it joined on to the "modern" period, the truly inductive method being thus reversed, and the most important of all, *viz.*, the rocks containing human remains and other living species, being left for a score or more of years after the others were all tabulated off according to their pretty scheme.

But thus by piecing together "the record" from distant localities, and by ingenious dovetailing here and there, assuming all the while—

1. That over all the earth the fossils *must always occur* in the particular order in which they were found to occur in a few corners of Western Europe; and—

2. That in the long ago totally different kinds of fossils from separated localities *could not possibly be contemporaneous with one another* as we know they are to-day in "recent" deposits;

—we have the general evolutionary outline of Buffon elaborated into the complete "phylogenetic series" from the Cambrian to the Pleistocene. But one of the most astonishing things about it is that, during all these subsequent years, no one, so far as I know, has ever pointed out the horrible logic in taking this "immense complex" of guesses and assumptions as the starting point for new departures, the solid foundation for renewed "investigations" as to JUST HOW this wonderful phenomenon of development has occurred. There really seems to me little hope of reaching with any arguments a generation of scientists who can elaborate genealogical trees of descent for the different families and genera of the animal kingdom, including man himself, based wholly on such a series of childish assumptions and blind guesses, and then palm off their work on a credulous world as the latest results of science.

"HE who strives for triumph misses truth."

"HE is a true friend who stands by in time of need and trouble."

"TOO OFTEN we try to crowd to-morrow's troubles into to-day."

"A MAN'S conversation usually reveals the principles in which he is mostly interested."

WHO IS YOUR MASTER?

BY H. A. ST. JOHN.

WHOM do you serve? There are two, and *only two*, great masters. We have the power to choose which of the two we will serve, and in this respect we are free moral agents. But we are not free to refuse allegiance to both. We are the servants of God or Satan, and one or the other we will and *must* obey. We may choose which, but right there our power of choice ends. It is then obedience of sin unto death, or of righteousness unto life. We are henceforth led by the spirit that worketh in the children of disobedience, or we are led by the Spirit of God, and hence are the children of God.

If we put our wills on the Lord's side, and say we will serve God, then every day and continually, we choose to do *His* will, not ours, in all things. If we deliberately and knowingly choose our own way in anything, then by that we show that we are the servants of sin unto death, instead of the servants of righteousness unto life. He who has truly chosen the Lord for his master, will ever feel to say and to pray, Lord, not my will, but Thine, be done by me, at all times and in all things.

He who is a servant of God in very truth, only needs to *know* the will of God, and it is performed in love and with delight. As we become acquainted with God through His works, His Word, and His beloved Son, we will love Him more and more. God's love for us will beget and awaken love in us, and this is the only way that we can lovingly obey Him. Love is of God, for "God is love." The love that God plants in the soul, that is shed abroad in the heart by the Holy Ghost dwelling in us, is far higher, purer, and holier, than any love possessed by the servants of Satan. They love those *only* that love them. This is not self-renouncing love but selfish love. The great master spirit of evil possesses this kind of love. It is sensual, selfish, devilish, when standing alone.

God loves this world, filled tho it be with rebellious sinners. He loved us when we were enemies, servants of Satan. He *so* loved us that He gave Jesus, His beloved Son, to die, that we might have a choice to love and serve Him unto everlasting life.

The love of God toward man, and for man, was continually unfolding in the life of Christ on the earth. His example was one of continual love-service to His Father and to man.

The law of life for the universe is, By love serve God, and by love serve one another. When a human soul has attained this condition, then the power of God comes in to change the vile body and fashion it like unto Christ's glorious body. Then will the Lord Jesus have completed His good work in man's behalf, and there He will behold the travail of His soul, and be satisfied.

Reader, is this divine love yours, in actual possession? By it, are you being daily transformed into the divine image? Have you chosen the God of love for your master? and are you choosing to do His will, His good pleasure, in all your works and ways? When He whom you have chosen to serve says, "If thy brother shall trespass against thee, go and tell *him* his fault, between thee and him *alone*," thus earnestly praying and seeking to *gain* thy brother, do you at once choose to obey Him whose servant you claim to be? Do you choose to pray for those who despitefully use you, and persecute you, and say all manner of evil of you? When your enemy hungers, do

you feed him? When he thirsts, do you give him drink? Do you watch for every opportunity to do good for evil, and by so doing heap coals of fire on the head of your enemy that you may gain him as your loving brother? Or do you call the Lord your master, and yet do not the things He commands? Do not forget that you are ever reckoned as the servant of him whom you *obey*. Obedience is the highest *form* of worship, and *obedience in love* is true worship.

If we *choose* to serve God, and put our *wills wholly on His side*, He will ever work in us, both to *will* and to *do of His good pleasure*. In this way we have our *own way*, and at the same time, it is *the Lord's way*. Happy servant is he who in such a posture is found when the Lord, our Master, comes to reward His servants. To all such He will say, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." And with everlasting joy upon their heads, they will enter the place prepared for them.

SHALL HE LIVE AGAIN?

BY ELIZABETH WHITE HULL.

"SHALL man, here dying, live again?"

Asked the Idumean prince;
And anxious souls, in search of life,
Have asked it ever since.

"Yea, live again?" when breath is spent,
And the flesh is a useless thing?
Can he come again from the low, green tent?
Whose doors ne'er outward swing?

"Shall he live again?" A word so old
That it came with time's fresh dawn
Says he shall live; and the hope is told
In the ear of the child unborn.

He will live again: O sweet the dreams
That the olden story brings,
Of a sylvan land with silvery streams,
Enriched with unspeakable things.

Yea, he shall live—a wonderful thing—
Not knowing that glory yet;
And the price He paid that gift to bring
We will never, no never, forget.

Onarga, Ill.

HAVING THE MIND OF CHRIST.

BY WALTER E. GILLIS.

IN the primeval days of earth, when man first presumed to question his Creator's wisdom, and partook of the forbidden fruit, the direct circuit of life was broken. Man's only hope then lay in the mercy of God his Creator. In this he was not disappointed. But little he knew the throes of anguish his salvation would cause. The severed current of life could only be reunited through the tomb of the Son of God.

Since that day of disgrace man's natural mind has been reprobate and at enmity with God. Every thought of the carnal mind has been of carnal things and the exaltation of self, until God has declared of him that, in his unregenerate condition, "it is *impossible* to please Him." Rom. 8 : 8.

But a way of escape was found. The life of God was in His Son, and love for man induced Him to "bring life and immortality" to light by being born of a woman, and, by a life of humility and a death of shame, to re-establish the life-current for man.

"Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." For in His life He ever lived above the carnal mind, giving voice to the most gen-

erous and unselfish precepts, and at last forever settling the dispute by slaying the enmity upon the cross. Eph. 2 : 13-16.

The Christ-man had come to demonstrate the possibility of living the life of the Spirit in habiliments of flesh. For thirty years the mind of the flesh battled with the mind of the Spirit. Eternal vigilance and unflinching faith made possible complete victory over foes within; and the foes without yielded the victor's palm to the dying Christ on Calvary's cross.

No more is it possible to say that God requires more than man can give. For "God was in Christ reconciling the world unto Himself;" and now the invitation is freely given to all mankind, "Let this mind be in you which was also in Christ Jesus."

This mind which was in "the Man Christ Jesus" delighted to do the will of God. And so it was written of Him, "Lo, I come. . . . I delight to do Thy will, O My God; yea, Thy law is within My heart."

The love which wrought out a way of escape for man withheld no gift, but freely gave the best. As if in fear that some gift might escape, the Lord said, "Let this mind be in you, which was also in Christ Jesus." Phil. 2 : 5. And then to close up every avenue of loss, He declares, "If any man have not the Spirit [or mind] of Christ, he is none of His." Rom. 8 : 9.

Therefore, "LET this mind be in you."

And then shall we "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

Mountain View, Cal.

"IF THE LORD BE GOD, FOLLOW HIM."

BY E. H. REES.

IN 1 Kings 18 : 21 we read these words: "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him." We also read in the Holy Scriptures the promise of another like Elijah, who was to come before our Lord. See Mal. 3 : 1. And there is a like promise to those now living, which is found in Mal. 4 : 5. These promises are both of the same nature, and we shall see, as we read, that one has been fulfilled, and that the other is in process of fulfilment.

Now, as these messages are alike, the only thing necessary for us to know what the present message should be, is to study what the first one was, and the reason why they are both referred to as the messages of Elijah. The reason why it is so important at the present time that we fully understand the message is, that we, as the people had in Elijah's time, have reached a crisis in the message. In the days of Elijah the people were following the customs brought in by their leaders, who had gradually separated from God, so that they had lost sight of His mighty power, and blindly followed their leaders into idolatry. So it was that when there arose a man who stood up and advocated following the Lord God, regardless of any man, "the people answered him not a word." Thus they showed that they were perfectly indifferent as to whether their leaders were following the instructions of the prophet of God, or not; they only looked to their customs and leaders.

And now, in the crisis which we have reached, we may know how God will regard us, in case we do as they did about making

our decision. In a work entitled "Testimonies for the Church," Volume 3, page 281, there occurs this passage: "If God abhors one sin above another, of which His people are guilty, it is that of doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God." These are words of truth. See Judges 5. In view of these things, it behooves us to acquaint ourselves with the former message, that we may know how to decide quickly, and thus not hinder the cause of God. Then we will not be regarded of God as the worst of hostile enemies to His cause, while professing to love and work for its advancement.

The fulfilment of the first promise of Elijah was met in John the Baptist; for Jesus says of him (Matt. 11:10), "This is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee." Also in verse 14: "And if ye will receive it, this is Elijah, which was for to come." Now when John himself was asked if he was Elijah, he said, "I am not." John 1:21. At first sight there would seem to be a discrepancy in these statements; for how could Jesus say of John, "This is he," and John say, "I am not," and yet both be true statements? We shall find the solution in Luke 1:17: "And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." So then we have the statement plainly made that the *spirit and power of Elijah* is what constitutes the Elijah of the promises in the prophecy of Mal. 3:4.

Now let us examine the message found in Matthew 3: "In those days came John the Baptist, . . . saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet." Thus we see that the very beginning of the message was a time message, and that it was based upon the prophecies. And furthermore, it was an announcement of the nearness of the coming kingdom. The call to repentance was to repentance for sin, and sin, being "the transgression of the law," was a call for a reform on the part of the people with reference to the law of God.

Now, in this generation, the same spirit came upon the servants of the Lord, and sent them out with the same startling message to all the world, "The kingdom of heaven is at hand," and with the same admonition, "Repent ye." Then, in verse 4, we are shown John's plainness of life; so we know that the very spirit of the message calls for a reform in manner of life. For he whom the Spirit would use must be holy. By his abstemious life John was to rebuke the excesses of his time. A lesson in temperance was given to us, through the directions to John's parents by an angel from heaven.

Again, in Matt. 3:6, 11, we have baptism as a part of the message; and in verses 7 to 9 is found the denunciation of the fallen and confused (Babylon) condition of the popular churches, with the call, "Come out of her, My people." In verses 10-12 the annihilation of the wicked is taught. In verse 11 the gift of the Spirit and spiritual gifts are brought to light; and in verse 12, the saints' inheritance. Thus we can make no mistake by holding fast the old message; for this is exactly what it is, and always has been. It was given by John,

and is being given now, for the express purpose of "making ready a people prepared for the Lord."

Now let us study the "spirit" and "power" briefly. In the days of Elijah apostasy was so widespread that the prophet thought himself to be the only one in all the nation who was loyal to God. "And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, *even I only*, am left; and they seek my life, to take it away." 1 Kings 19:10. The Spirit, then, is one which will cause a person to cling to the message, when, to all appearance, the whole church, leaders included, have ceased to obey the messenger of God, and have apostatized from the message; when, to all appearance, the people, without exception, regard the servant of the Lord as the one in the wrong; when he must stand alone, and rebuke wrong and apostasy in leaders and people alike.

The *power* of the message is the same as was possessed by Elijah. And we read of him that he "was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months, and he prayed again, and the heaven gave rain." There is another time recorded when he prayed, and God answered by fire. These prayers were for no other purpose than to save souls, and to vindicate the cause of God. Being unselfish prayers of faith, God could answer them; and, when they were answered, and God had vindicated Himself, Elijah did not become exalted. He remained humble under all circumstances.

Dear reader, are you so filled with the spirit and power of Elijah which is in this message, that you can stand alone, if every leader and all the people should be "shaken out"? Can you so lay hold of God as to lose sight of self, and, no matter how or by whom the different phases of the message have been or may be brought to the front, you can go with it to triumphant victory and translation? May the Lord grant you His grace, that it may be so. "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him."

Nashville, Tenn.

MAJORITY OR MINORITY.

A Splendid Statement of a Great and Important Truth.

THE chief value of the unguided opinion of the majority on any subject is as a warning rather than as a guide. The majority of persons will not agree with this statement of truth, which is only additional evidence of its truth. But a careful investigation of the facts as they are to-day, and as they have been throughout history, back to the time when error so overbalanced truth that only a flood could give truth a fair start again, and to the Garden of Eden itself, when there were two to one against Adam, will reveal, not to the majority, but to the few who are willing to know and to live the truth at any cost, that in such striving they must not expect sympathy or approval from the many.

The recognition of this truth shows a clean-cut line of division between two great classes of persons in the world, and on one or the other side of that line every individual stands. It is the line that divides those who take their

marching orders from the crowd, as over against those who deliberately and of set purpose intend to do differently from the crowd. The former class finds its recruits in nine men out of every ten. The tenth man stands by himself in the latter class; somewhat lonely, sure to be sneered at and condemned as "different," but as sure to win in the long run rewards that are utterly beyond the reach of the crowd, as the trained athlete is foreordained to distance the average man in feats that call for skill and endurance.

Therefore it is no small matter that one should make a life-choice in this thing; and, having made the choice that puts him in the minority, prayerfully bring that decision to bear upon every debatable course of action, day by day, that confronts him. For until one has squarely faced this particular truth, he is not likely to realize its daily bearing upon his life. Its greatest value, indeed, is likely to come from its application to what the wrong majority call the "trifles" of life. It is harder to be "different," when we ought to be, in some of the smaller details of business and social and home life, than in a crisis which, by its very challenge, summons into action the best there is in us. But the principle is as big in the one case as in the other, and the effect of its observance or ignoring is in inverse ratio to the majority's opinion of that effect.—*Sunday-School Times*.

COMFORT FOR THE SAD, SICK, AND WEARY.

BY DANIEL NETTLETON.

JESUS cast out devils by His word. We read (Luke 13:10-16) that Satan had bound a woman by a physical infirmity for eighteen years, but Jesus healed her by laying His hands on her and saying, "Woman, thou art loosed from thine infirmity." Jesus has power even over death.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15,

O, how glad we ought to be! How thankful that all power in heaven and in earth is given unto Jesus! Jesus is our Friend. When He went back to His Father, to be our advocate in the heavenly sanctuary, He gave to His disciples the power He exercised for suffering humanity. He expects His church to go forward and complete the work He began. See John 14:12. "He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess if they will be in subjection to God as He was."—"Desire of Ages," page 795. He said, "I can of mine own self do nothing, the Father that dwelleth in Me, He doeth the works."

But with Him we can do something. Paul said, "I can do all things through Christ which strengtheneth Me." Phil. 4:13. He also prays this prayer for us: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory,

to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:14-21. This is an inspired prayer. All that is asked for in this prayer may be ours, if we will unite in the petition, and by faith receive these blessings.

It is our privilege to pray. "The prayer of the righteous is His delight." God loves to have us pray. He says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

But sin must be confessed and put away. If we regard iniquity in the heart, the Lord will not hear us. The Lord's hand is not shortened, that it can not save us, but known and unconfessed sin separates from God. We should confess and forsake our sins; then believe the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. We should also co-operate with God in the use of those means which He may appoint for our restoration.

Praying for the sick is a most solemn thing, and we should not enter upon this work in any careless, hasty way. Examination should be made as to whether those who would be blessed with health have indulged in evil-speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters in the church? If these things have been committed, they should be confessed before God and the church. When wrongs have been confessed, the subjects for prayer may be presented before God in earnestness and faith, as the Spirit of God may move upon you. But it is not always safe to ask for unconditional healing.

Jesus prayed, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." Matt. 26:39.

And He taught us to pray, "Thy will be done, as in heaven, so on earth."

When the leper came to Jesus for healing, he said, "Lord, if Thou wilt Thou canst make me whole." God is too wise to err and too good to withhold any good thing from His children.

Prayer.

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched' grounds refresh us with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel—how weak! We rise—how full of
power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer;
And joy, and strength, and courage are with
THEE?"

And now remember this: God is able to keep you from falling and present you faultless before the presence of His glory with exceeding joy. We shall soon be in that land where the inhabitant shall not say, I am sick. And there will not be anything to make us sad or weary.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

CARELESS READING.

BY B. E. FISK.

MANY erroneous views of scripture teaching are held as the result of carelessness in reading texts or from failure to notice the connection in which they are used.

When once a theory is accepted, whether right or wrong, it is so natural to read through spectacles of that color, that the real truth of the word remains hidden for generations.

The writer once listened to a funeral discourse based on Rev. 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth," etc.

While the sermon contained many points of merit, the ideas advanced were more comforting than scriptural. The command given to John to write was used as if spelled *right*, and made to qualify the word blessed so that the dead who die in the Lord are more than ordinarily blessed. They are *right* blessed.

From the context it was clear that John was carried in vision down to a period in the world's history when a persecuting power would arise. This power is symbolized in chapter 13 under the figure of a beast which was to require all who live upon the earth to worship his image under penalty of death.

In Rev. 14:9, 10, is found a warning against such worship under pain of God's wrath. This clearly shows that the beast power is opposed to God. At that time true believers are placed in a dilemma equal to that imposed by Nebuchadnezzar upon the Hebrews in Babylon. See Daniel 3. In view of these trials the Spirit commanded the prophet to write, "Blessed [or happy] are the dead which die in the Lord." Their works are accepted; their names are registered in the book of life; and they have escaped the fiery trial which the remnant are called to pass through. But all this seemed to be unnoticed.

Another example of careless reading is illustrated by a religious paper which declared that its editor had been "*translated*" "*and went to live with God last night.*"

No doubt it was intended to announce the death of the editor. But let us notice the two instances of translation spoken of in the scriptures and see if death and translation are synonymous terms.

In Heb. 11:5 we read, "By faith Enoch was translated *that he should not see death*; and was not found, because God had translated him."

The expression "was not found" must mean that no lifeless body was found to be buried.

Should any question this conclusion, please notice the experience of Elijah as recorded in the second chapter of Second Kings. From verses 11 and 12 we learn that he was taken up bodily, and Elisha saw him go. Also from verse 17 we learn that fifty men searched for the absent prophet three days "and found him not."

God saw in these men a fitness for companionship with the holy angels; and, as a grand triumph over the power of death, He took them alive to His heavenly home.

And let us notice that the Bible speaks of

no other way of going to live with God, save going alive. We can not go while dead. "The dead know not anything." Eccl. 9:5.

But when the last great trumpet shall sound, the sleeping saints will arise from their dusty beds, and, with new life, will go to the Father's house. In 1 Thess. 4:16 we read of the resurrection of the righteous dead. Then in verse 17 Paul refers to those who shall be translated, "caught up," as Enoch and Elijah were, together with those who have been dead but are now alive, all to meet the Lord at the same time in the air.

This is quite different from the idea that one by one at the call of death the righteous are translated.

And may we not suppose that such careless reading is the cause of many errors in doctrine and practise among those who claim the Bible as authority? A preacher of no mean ability, who boasted of having read the Bible through forty-three times by course, once asked this question: "If the Lord wanted us to keep the seventh day, why did He not say so?"

Now, as every Bible reader must know, Ex. 20:10 expressly states that the Sabbath which is to be kept holy is the seventh day. It is therefore evident that this person had read the Fourth Commandment forty-three times in a very careless manner.

Instances might be given touching nearly every fundamental Bible doctrine.

These are not referred to in a spirit of criticism, of controversy, but to call attention to a common error among believers. Why will we treat that which we profess to believe of great importance in such a trifling manner?

We would not do this in case of legal documents relating to worldly possessions. Every line would be studied and every word weighed in order to know just what rights and privileges were conveyed by them.

Our heavenly Father has outlined for us the great plan by which He is to bring His children back to the possession of the "first dominion." His directions are very minute as to where the heirs of the promise are to be found and what they are to be doing. It will not do to guess at these things or to say because some man has raised this or that standard we will go by that. It is the blessed privilege of all who read to gain such knowledge that they will not be found wanting when Christ makes up His jewels.

Richburg, N. Y.

That burning question, "What shall we do with our boys?" is aflame in Calcutta. It is said that in that city 24,000 boys under fifteen years of age, and thousands more between fifteen and seventeen, are being taught to read and write. This, of itself, is a good report; but the rest is not so good. The majority of these boys are confirmed cigaret-smokers, and "so shameless are the snares to impurity that, in broad daylight, on their way from school, mere lads are haled by abandoned women." Some of Brother Phelps' little papers—*Save the Boys*—might do good over there. We suggest that it might be good missionary work to try a club. Just now he is accepting subscriptions at 20 cents a year. Address, *Save the Boys*, 118 W. Minnehaha Boulevard, Minneapolis, Minn.

"LET not the self-indulgent man ask, Why have I failed? Men must reap what they sow, and failure is the legitimate fruit of self-indulgence."



THY WILL BE DONE.

Not in dumb resignation we lift our hands on high;
Not like the nerveless fatalist, content to do and die;
Our faith springs, like the eagle's, who soars to
meet the sun,
And cries exulting unto Thee, "O Lord, Thy will
be done!"

Thy will! It bids the weak be strong; it bids the
strong be just;
No lips to fawn, no hand to beg, no brow to seek
the dust.
Whenever man oppresses men beneath the liberal
sun,
O Lord, be there; Thine arm made bare, Thy
righteous will be done.

—Hon. John Hay.

LOMA LINDA.

A Brief Visit to the Great Sanitarium.

BY MRS. EMMA H. ADAMS.

LATE on Friday afternoon, September first, the writer, with the above famous locality inviting her away from the mountains of dust and the indescribable racket of the streets of Los Angeles, took seat on a train of the main line of the Southern Pacific Railway for the 150 minutes' ride eastward to this point, sixty-two miles from Los Angeles.

Alighting from the train, and passing through the verdant driveway, a distance of thirty rods or more, we stood at the base of imposing Loma Linda, and at the foot of the long double stairway leading to the sanitarium located far up its northern side amid a splendid ornamentation of trees, shrubs, and flowers.

The highly cultivated eminence, crowned by the stately sanitarium, and its cluster of pretty cottages, the sunlit valley with its miles of orange, lemon, olive, and apricot groves, together with the long lines of towering hills and mountains which frame all these things in, form an entrancing rural scene, one that can never be without charm and cheer for the invalid, and one of which the visitor fond of nature may never tire.

Loma Linda—the Spanish for beautiful hill—is a solitary eminence rising to a height of 200 feet near the center of the San Bernardino Valley. The altitude of the hill above the sea is 1,400 feet, an altitude considered especially favorable for many classes of disease.

And when to great beauty of scenery, and to faultless altitude, is added the subtle, life-giving influence of a pure atmosphere by night and by day, one can scarcely imagine a location more perfectly adapted to sanitarium purposes.

To have found, ready for immediate use, an institution so complete, and free from the perplexing labor of building and equipping, is certainly a piece of rare good fortune for the Adventist brethren in Southern California. Surely it evinces the favor with which God regards their efforts to give the great message to those who have not heard it.

An impressive feature of the five attractive cottages, and of the main building, with its three stories and sixty-four rooms, is the scope, the liberality, the amplitude, which speak out in their dimensions, furnishings, and provisions for light and heat. No where, in no thing, is there a suggestion of narrowness or of parsimony. To provide generously, to be humane, to meet need even before it is felt, seems to have been the purpose of the builders on Loma Linda.

The five cottages are so located that every room may have an unlimited supply of sunlight by day, and so furnished that there can be no stint of electric light by night. From broad, high windows in every

room, the inmates may look upon delightful vistas of sky, mountains and valley, and upon charming garden effects at the very doors.

In all this graciousness the sanitarium itself does not fall behind. From its broad balconies, windows, and roomy fire-escapes, attached to the second and third stories, Colton, San Bernardino, Redlands, San Jacinto, with other near-by towns, invite to morning and evening drives full of charm, wrought out by trees, lawns, and flowers.

Then too, the great San Bernardino Valley is replete with historical stories and episodes, which invalids ethnologically inclined may find no slight pleasure in tracing. Representatives of three different races of men have flourished successively on its soil. Among them have figured leaders, strong, alert, ready for occasions of difficulty, and for splendid effort in times of great trial.

At this writing the institution is in the hands of care-takers, who are busy looking after the fowls, cows, horses, gardens, and many acres of fruit trees pertaining thereto.

However, settled occupation of the premises, and work along select, chosen, sanitarium lines will follow immediately. Elder J. A. Burden, now in charge of the sanitarium at Glendale, eight miles northwest of Los Angeles, will within the month enter upon his duties as manager at Loma Linda,



and early in October the famed sanitarium will be opened to guests.

Two skilled physicians, and the necessary force of nurses and helpers will also be on the ground.

Thereafter the high endeavor of the management will be to carry out at Loma Linda a system of treatment and of living for the sick which shall be conducive in the highest degree, not merely to the physical healing, but also to the mental and spiritual welfare of all sojourners at the institution. And this means, simply, that a noble example of living on a high plane will be the steady, powerful object-lesson at Loma Linda.

The writer is loath to close this paper without brief reference to the unique but very enjoyable services held on the lawn at Loma Linda, on the Sabbath, September 2. The "Lawn" is a charming green space at the rear of the sanitarium and is shaded by wide-branching pepper trees.

The scene presented, when the people were convened for the Sabbath-school, and were awaiting the first hymn, was an exceedingly impressive one. Radiant sunlight flooded the hill-top and the picturesque valley. A brisk breeze bringing perfume from fragrant flowers and aromatic trees cooled our warm faces and swayed the graceful pepper sprays.

Happy birds, listened while we sang inspiring hymns.

Most of the company had driven over from Riverside, seven miles distant, and from Redlands, Colton, and San Bernardino, four and five miles away.

After the Sabbath-school service, Mrs. E. G. White, who had passed some two weeks among the delights of Loma Linda, addressed the assembly. She spoke for a half hour or more in a line very instructive and helpful. An interesting meeting, conducted by Elder Burden, was held in the afternoon at 2:30, and was full of uplift and profit.

CONCERNING THE PHILIPPINES.

ACCORDING to the latest government report, while the density of population on the mainland of the United States is 26 to the square mile, the density in the Philippines is 67. The 342 islands of the archipelago have a total of 7,635,426 inhabitants. As the wild tribes constitute only 9 per cent. of the population, 7,000,000 of the people are classified as civilized. Practically all of the civilized peoples belong to the Roman Catholic Church, and of the 647,740 who are classed as non-Christian, some have no religion, while two-fifths, belonging to the Moro tribe, are Mohammedans.

The only incorporated city in the Philippines is Manila, with 219,928 inhabitants, but there are four towns in the archipelago with over 10,000 inhabitants each, thirty-five with over 5,000, and 13,400 barrios or villages, with an average population of 500. Only about 44 per cent. of the people of school age can read a little, usually in their own dialects, and only about 25 per cent. of those of school age can both read and write, while but 10 per cent. can read Spanish or English. Thanks to the United States, 37 per cent. of all the children of school age are going to school. Of the Filipinos 43.5 per cent. of all the civilized people are engaged in gainful occu-

pations, against 36 per cent. in the United States. The surprisingly-large Filipino percentage is due to the fact that women and girls, who weave beautiful fabrics at home, are generally engaged in some small industry.

The average size of the Filipino farm is only about eight acres, and the farmer usually owns his land. Pauperism is unknown, because very little effort produces the necessaries of life. The average age of the natives is nearly 24 years, which is above the average age of negroes in the United States, and nearly two and a half years less than that of the white American. The young Filipinos are exceedingly eager to learn to read and write, and very quick to learn. The workers in the field of education predict that within a few years practically all the youth in the archipelago will have a fairly good elementary education; and then the next problem for their American tutors is to make them all as dissatisfied as possible with their present elementary state of bliss, so that they will go out and work, that they may be able to buy cotton cloth, dollar watches, and other products of American mills.—*Christian Work*

"COUNT that day lost whose low, descending
Views from thy hand no worthy action done."

A MISSIONARY SPIRIT.

[A. H. Piper, Rarotonga Missionary, in *Union Conference Record*.]

It has been the practise for more than half a century to train Rarotongans and other islanders to become native teachers and missionary workers in islands shrouded in the darkness of heathenism.

Many years ago, a Rarotongan man and his wife, especially the latter, had a great desire to become missionaries to the heathen of New Guinea. They entered the training school, and received some preparation for the work. It was found, however, that the husband had not the constitution necessary to stand the trying climate of New Guinea, and hence he had to be contented with working for his own people at home, and soon after died. This was a great disappointment to the wife, for the death of her husband cut off all opportunity to fulfil the desire of her life, as only married couples were sent to New Guinea.

Prevented from going herself, she determined that, if possible, one or more of her children should, on reaching manhood, go in her place. But they did not seem inclined that way, and marrying, settled down in their own land. The mother was again disappointed, but did not give up hope. As her grandchildren began to grow up, the hope that one or more of them would take her place in the mission field was the inspiration of her life, and to this end she labored and prayed.

In the meanwhile the old mother, now whitened by the hand of time, had heard the Third Angel's Message preached, and had accepted the truth thereof. She lived with some of her grandchildren in a village almost ten miles from the village in which our school is situated, and, wishing the children to have the advantage of attending the school, brought them with her, and settled near the school. Gradually the eldest boy became interested in his lessons, and made good progress. Six or eight months later, during our last annual week of prayer, he attended every meeting, and listened with rapt attention to the subjects presented. A day or two after its close he came to us, and asked to be baptized. He was so quiet about it that we wondered whether he realized the significance of baptism, but a few questions put to him were answered quite to our satisfaction. "Nobody has influenced me," said he, "but the Spirit of God." He had given his heart to God during the week of prayer, and now wished to join the church, and eventually to become a worker in the cause.

The following evening the old grandmother came to us, and, with tears of joy flowing down her cheeks, told us what we have here related. Her eldest grandchild, now no longer a child, had taken the first and most important steps to fulfil the desire of her life. She placed him in our hands to train, saying as she did so, "Take him, and teach him, while I go back and do what I can for the remaining children."

THE OPENING OF UNION COLLEGE.

BY PROF. C. C. LEWIS.

THE enrolment is 212 before the close of the first week. Students will be coming for several weeks yet. So far as the total enrolment is concerned, it is a little larger than last year, but there is marked increase in the number of students in the Home. Last year at this time we had only ten or eleven tables. Now we have sixteen. Our enrolment at the Home is 111.

As for the character of the pupils, I think I have never before seen a more earnest class of students together.

The organization of the school was effected easily and quickly. We gained a day's time over last year, being ready to take up regular recitations on Friday, instead of on Monday as we did last year.

One hundred and twenty-six persons have enrolled in the different Bible classes. Most of the remainder of the students have either completed the Bible work, or have some excellent reason for not taking Bible study this year. No special effort was made to induce them to choose Bible studies, but nearly all seemed glad to do so. The enrolment in industrial studies and trades is also encouraging. Sixty-

six is the number at present. The industrial studies come at three o'clock in the afternoon, and many of our students desire to work in the afternoon to help meet their expenses. If it were not for this fact there would be many more in the industrial classes, but we feel gratified that the number is so large.

An excellent spirit prevades the school. At the social meeting in the Home parlor at the beginning of the Sabbath, it was evident that the Spirit of the Lord was present in a marked degree, and it seemed as if the work was beginning where it left off last year. We are encouraged to believe that the blessing of the Lord will rest upon the work at the College in a larger measure even than it did last year, and the teachers and students enter upon the work with hearts full of courage and good cheer.

Child Marriage Not Abolished.—It has been extensively believed that child marriages had been abolished in India, but we are assured that such is not the case. The *Indian Witness* is an authority on the subject, because it is in a position to know. In a recent utterance on the subject it says that "child marriages are an every-day occurrence. Girls of eight, nine, and ten years become wives, as everybody knows who knows anything about it; and yet, among a list of the signs of progress made in the treatment of women, in an English paper, is the abolition of child marriage, coupled with *suttee*. *Suttee* [the burning of widows] has been abolished in the main, tho it occurs occasionally, even now." The *Witness* further informs us, however, that the marriage of children has become "a burning question," and there is a law raising the age of marriage to twelve years. It takes time, however, for such laws to become generally effective, as in the case of the law prohibiting *suttee*.

OUR WORK AND WORKERS.

THE school at Bozeman, Mont., is announced to begin November 1.

AT Stowell, Wis., September 23, three persons were baptized by Brother F. F. Peterson.

FOURTEEN converts are reported at Melrose, Mont., where Brethren W. H. Holden and S. H. Kime have been laboring.

IN the West Michigan Herald Brethren R. C. Horton and M. S. Burnham report good meetings at Benton Harbor, seven candidates baptized being partial fruits of their labor.

IN the Montana Bivouac Brother J. A. Holbrook, president of that conference, notes the baptism of two candidates at Spring Gulch; three at Clinton, and three at Rimini; besides the conversion of two young girls at Philipsburg.

THE East Caribbean Gleaner contains a report of the baptism of seven persons at San Fernando, Trinidad, by Brother D. E. Wellman. Of the candidates were an East Indian mother and daughter. Mention is also made of the baptism of five candidates at Indian Walk.

FROM British Guiana, South America, there recently came an appeal to the East Caribbean Conference for a teacher. The appeal was made by some Arawaks, who represent about a thousand aboriginal Indians, who dwell in the Guiana forests. There is already a church organization among them.

THE following request of our brethren and sisters is from Brother O. H. McCrillis, Bethel, Wis.: "You who are living near the insane asylums, will you not place on the reading tables in the wards of these needy places, some good reading matter, such as the SIGNS OF THE TIMES and Life Boat. Such reading as will be easily understood I know will be appreciated by many."

THE Educational and Young People's Department of the Central Union Conference will continue the Home Improvement Courses conducted with marked success last year. These include courses in General Culture and Special Training. All who desire to take the General Culture Course should write at once to M. E. Kern, College View, Neb. Those desiring the Special Training Course should address B. E. Huffman, College View, Neb. The outlines for these courses will be found in the Educational Messenger (College View, 50 cents a year), beginning October 15, to continue eight months.

IN the Workers' Record Brother R. C. Porter, president of Missouri Conference, notes that in various points in the southeastern part twenty persons had accepted the faith. Also that at Sedalia, eleven have been added to the church as a result of labor by Brother D. E. Scoles after camp-meeting. Also, seven additions at Marceline, where Brother W. T. Millman had been laboring; four at Kansas City, under Brother E. A. Merrell's labors; two added to St. Louis German church, and six to the English church, under the labors of Brother M. E. George. At Marceline a Sabbath-school of seventeen members has been organized.

ONE by one the faithful laborers in the cause of God are laid to rest. Of the more prominent ministers, the latest death we have to record is that of Brother Nels Peter Nelson, president of Southwestern Union Conference for the past two years. He was aged 61 years, 8 months, and 16 days. He had been failing in health for several months. His faithful wife, who was very nearly his own age, fell asleep only twenty-two days before her husband, at Keene, Texas. Brother and Sister Nelson accepted the truth at Swan Lake, S. D., under the labors of Brother J. F. Hansen, and, when Dakota Conference was organized, he was chosen a member of the first conference committee. He afterward served six years as president of that conference. Then for five years he was president of Nebraska Conference, which he resigned to take charge of the Southwestern Union Conference, at the same time acting as president of Texas Conference. He leaves five sons and one daughter, all of whom are faithful adherents to the religion of their parents. Andrew is president of Oklahoma Conference, and Dr. N. P. has charge of our sanitarium at Frederikshavn, Denmark. Ida has been a valuable assistant to her father, besides holding official position in conference Sabbath-school work. The youngest son, William, is connected with the faculty of Walla Walla College. Brother Nelson died at College View, Neb., where funeral services were conducted by Brethren J. H. Morrison and E. T. Russell. The remains were taken to his old home at Swan Lake, S. D., for interment.

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OUR denominational literature, especially the SIGNS. Address, Miss Ruth Wightman, Hemlock, N. Y.

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LATE, clean copies of SIGNS or other denominational literature, English or German. Address, Joseph Stouter, San Leandro Cal.

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CLEAN copies of our periodicals, especially SIGNS, Little Friend, Instructor, and health literature. Address, Mrs. Ruth A. S. Wilbur, Arabia, Cherry County, Neb.

REMEMBER THE SPECIAL NUMBERS OF OUR FOREIGN PAPERS.

THE International Publishing Association at College View, Neb., will concentrate their whole effort to one number of the German, Danish-Norwegian, and Swedish papers, instead of four numbers, for the missionary campaign this fall. They are planning to get them out about the time of the second number of the series of the SIGNS OF THE TIMES. The foreign papers will have a choice collection of articles from our best writers on the Second Coming of Christ, Saints' Inheritance, Last Message, State of the Dead, the Sabbath, Sunday Laws, Characteristics of the Last Church, etc. These special numbers will be finely illustrated, containing twenty-four pages and cover, which will make them valuable papers for circulation and good sellers. All of our readers should order a supply of these papers for their friends and neighbors who read either of these languages. Price, five cents each; ten or more, three cents each. Order of your tract society, or of the publishers.

WANTED.—Two prophetic charts found in the series of seven which have been in common use during the past few years. They are now out of print. The titles of the charts wanted are "The 7th Chapter of Daniel," and "The 13th Chapter of Revelation." Any one having these charts or the full set, would confer a favor upon us by reporting same, together with price, to Pacific Press Pub. Co., Mountain View, Cal.



THE GIFT OF LOVE.

It is in loving, not in being loved,
The heart is blest;
It is in giving, not in seeking gifts,
We find our quest.
Whatever be thy longing or thy need
That do thou give;
So shall thy soul be fed, and thou indeed
Shalt truly live.

—Selected.

THE HEROISM OF MARTHY.

[Lissie C. Farmer, in *Country Gentleman*.]

MARTHY, come here!"
An awkward, overgrown negro girl of about fifteen years of age presented herself before her mistress in answer to the call.

"Marthy, I am going to town and will be gone two or three hours, and you must look after Beatrice while I'm gone. Don't let her get into any mischief—"

"Please, ma'am, what am mischief?"

"O well, don't let her do anything she oughtn't to while I am away."

"Please, ma'am, what oughtn't she to do while you're gone?"

"Well, she oughtn't to do anything to hurt herself; and you must stay right with her—mind that, now, Marthy—you must stay right with her all the time. Don't let her be away from you, not even for a minute."

"Yes, ma'am," responded Marthy, dutifully

Half an hour later she was alone with Beatrice, while Mrs. Hagen was speeding away over the Kansas prairie to the nearest town.

"Come heah, honey lamb," she called to Beatrice. "I'se gwine to take awful good care ob you whille youh ma's gone. I ain't to let you out ob my sight foh a minute—you mind dat—not eben foh a minute."

"What'll we do, Marthy, while mama's gone? You tell me stories, Marthy."

So Marthy told some of the wonderful stories that had come down to her from a former generation of dusky darkies, and Beatrice listened till her curly, golden head began to nod, and she slipped away from Storyland to Dreamland.

"Now I don't see no hahm," soliloquized Marthy, "in me takin' a little nap, too. I'll stay right beside dis honey lamb like as Missus Hagen said, and I ain't gwine to sleep real sound—jes' take a little cat nap, kase it's so wohm and sleepy-like." The black, woolly head was soon still in slumber beside the golden one.

"O, Marthy, Marthy! Wake up! There's a terrible storm coming."

Marthy rubbed her eyes and jumped up on hearing this call from Beatrice.

"Come to the window, Marthy. Isn't that awful?"

Marthy's big dark eyes bulged out in terror

"It is a sly coon comin', honey lamb, and what in de worl' is we gwine to do?"

"What is a sly coon, Marthy?"

"O, you blessed honey lamb, don't you know? A sly coon's a terrible big, powehful win, dat takes up houses and trees and blows dem clean to nowah, and it'll jus' take you and me and blow ebry bit of hah clean off ouh heads."

"O, Marthy, will it blow mama away? O, I wish mama was here," and Beatrice began to cry.

"So do I, honey lamb, but don't cry. I promised youh ma dat I'd stay right beside you, and dar won't no sly coon get you away from me." She caught Beatrice up in her arms just as the first force of the cyclone struck the house.

"Don't you cry, honey lamb; don't you cry," she admonished, but Beatrice heard not a word of what was said, for the horrible noises of the cyclone swallowed up all other sounds.

A huge mass of living and inanimate things was rolling and churning about the house. Horses neighed, cattle bellowed, dogs howled and snarled, wild creatures, torn from their haunts and borne along with their enemy, man, to the same destruction, screeched and screamed and wailed and growled and whined; women sobbed and moaned, and men cried out in agony. Stately trees that had grown through long years to a hoary age of dignity suddenly grew young and frisky, and dancing and gamboling through all their boughs and leaves, careened away skyward.

The prince of the power of the air was taking his subjects on a lightning excursion from nobody knew whence to nobody knew whither, and they had no choice but to bend to his iron will.

Through all the tearing and the swaying and the grinding of boards and posts and trees, a kinky, woolly head kept close beside a golden one. They rose; they fell; they rolled; they tumbled, according to the caprice of the Storm King, but nothing could tear the faithful negro girl away from her duty.

Suddenly they felt a still coldness rising about them. The tempest had grown tired of part of its burden, and had cast these two down, with boards and trees and branches and all sorts of debris about them, into the middle of a little stream; not small now, but angry and swollen with the heavy rain that had been falling all the time.

"O, Marthy, Marthy, where are we now?" piped the childish voice.

"We's all right, and ain't killed yet, honey lamb, and don't you think you'se gwine to be drowned, honey lamb, kase I'se a-prayin' powehful agin it."

"Marthy, where do you s'pose mama is?"

"De good Lawd only knows, honey lamb. She ain't at home, kase we's brought most ob de house with us. She must be somewhah, but de good Lawd only knows whah."

"O, Marthy! we're getting deeper in the water! Why, Marthy, it's clear up to your waist. Can't you get out, Marthy?"

"No, honey lamb, my knee is ketched fas in somethin', and I kain't move."

"O, Marthy, Marthy! the water's getting deeper and deeper all the time. Why, it's up to my waist now, Marthy!"

"Don't you be gettin' scared, honey lamb, kase I'se a-prayin' all de time powehful hahd dat you won't get drowned. Dere's a lot ob stuff piled up down dar and de water's backin' up, but you jes' climb up on dat board out ob de water, and I'll hold you dar, so you kain't get drowned. Dat's de way! Now you's clean out ob de water."

"O, Marthy, Marthy! The water's clear up to your neck now—O—O—O!"

"Don't you be scared, honey lamb, kase I'se prayin' powehful hahd—"

From the bank of the stream a woman's voice cried out: "O, there they are! There they are!" A mother's quick eye took in the whole situation. "Hold on a little bit longer, Marthy, and the men will be there."

"O, Missus Hagen! O, Mister Travers, I'se so glad you'se come, kase I kain't hold on much longer. De water's clean up to my mouf now."

The men waded into the stream, but before they could reach the two, the arm that held Beatrice in place above the water had fallen senseless and the kinky head sunk beneath the gurgling yellow waters, but Beatrice was rescued unhurt, and the faithful negro girl's prayers were answered.

"Can't you save Marthy, too?" screamed Mrs. Hagen from the bank. The men were trying.

They got her head above water and released the mangled foot; then bore her out of the stream, where they worked with her until the big eyes opened once again. She saw her mistress bending over her.

"O, Missus Hagen, won't you forgive me?" she sobbed.

"Forgive you? What in the world have I to forgive you for, Marthy?"

"Kase I went to sleep and let the sly coon come and take Beatrice away. O, I'se so sorry, Missus Hagen, dat I went to sleep and let the sly coon come!"

"Why, you blessed child, you couldn't have stopped the cyclone if you had been awake."

"Den you ain't mad at me, Missus Hagen?"

"Mad at you, child? Well, I should think not, after you saved my little girl's life."

"O, I'se so glad you ain't mad;" and Marthy laid back and closed her eyes with a great sigh of relief.

SINGING PRAISES.

BY CHARLES P. WHITFORD.

1. Who should be the object of all praise and adoration in our singing?

"For great is the Lord, and greatly to be praised." 1 Chron. 16:25.

2. In what spirit should hymns of praise to God be rendered?

"I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also." 1 Cor. 14:15.

It is not pleasing to God to sing the words of a hymn in a careless and irreverent manner.

"Whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

The true motive of singing is expressed in Ps. 21:13:

"Be Thou exalted, Lord, in Thine own strength; so will we sing and praise Thy power."

Too often we sing to praise our own power,—to show the range and compass of the voice, and thus gain the applause of our fellows. Singing is only another way of preaching. When good words are set to pleasing melodies, and sung "in the spirit," they become a means of instruction in spiritual things.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

I am afraid we do not always heed this admonition,—"singing with grace in your hearts to the Lord." Too often we sing with love of self in our hearts, and court the favor of those who do not love sacred song. The tendency of Christian people today is to sing to please the world and worldly people, rather than to preach the truth of God to them in song, and thus glorify God who gave us our musical talents and voices that we might glorify Him.

Singing is an appropriate way of expressing thanksgiving for blessings received. "The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him." Ps. 28:7.

Let us resolve to sing as did David, "I will sing unto the Lord as long as I live."

KEEP THE SILVER BRIGHT.

Few household utensils are more highly valued by good housekeepers than nicely-kept pieces of silverware, and while not many are fortunate enough to own such in large quantities, many have a few pretty articles which they take pride in keeping beautifully clean.

Whiting, wet with diluted ammonia, will usually remove tarnish and discolorations from silver. If the tarnish is of long standing, it may be necessary to use the ammonia undiluted, but this should be used sparingly especially on plated ware. Silver knives, forks, and spoons that are in daily use are kept bright and shining without hard rubbing if they are

washed after each meal in a strong suds of ivory soap and warm water and then carefully dried and rubbed with a piece of soft flannel, and even the plated ware may be made to look beautiful by careful handling and proper washing. Vinegar should not be allowed to stand in the pantry or closet where silver is kept, as acids, coal gas, or vinegar will tarnish silver very quickly, and it is hard to make the pieces bright again when they once become tarnished.

M. A. T.

COLORS AND MOSQUITOES.

A YOUNG girl was talking about mosquitoes. She had spent the summer in a place where they were numerous. "But I noticed," she said, "that when I wore a yellow dress I didn't get a single bite."

"Did you notice that?" said the young scientist. And he went on eagerly:

"I am glad you noticed that, for it is a verification of certain experiments that have been made.

"We made these experiments in a gauze tent, and their object was to ascertain the effect of colors on mosquitoes.

"We placed in the tent boxes lined with cloth of different hues, and we found that the little pests frantically crowded into the dark blue box, while the yellow box they would not under any circumstances enter.

"The experiments extended over several weeks. We had in the tent stone vessels for the mosquitoes to breed in. We discovered that, next to the dark blue, the mosquitoes sought the dark red box. After the dark red came the brown, then scarlet, then black, then slate gray, then olive green, then violet, then pearl gray, then white.

"Thus we proved that mosquitoes notice colors, and we formulated two helpful hints for the inhabitants of mosquito districts.

"The first hint is to wear yellow to escape mosquito bites and to use yellow netting for bed canopies and window screens.

"The second is to use a blue-lined box if you want to trap the mosquitoes. With this box, in an infested region, you could easily catch and destroy thousands of the insects daily."—*Selected.*

THE TRAMP AND THE HOBBO.

BY P. PADURSON.

ON the road are found two classes of men—the tramp and the hobo. The tramp is willing to work, as a rule, when he can get anything to do, while the hobo is said to pray that he may not find work, or, in other words, that nobody will offer him work. The first-named class do not ask anything for nothing, while the other class wants everything for nothing. One has the spirit of independence, while the other class is morally weak. The tramp may or may not be a Christian, while the hobo is not.

A man becomes a tramp for several reasons; among the many being discouragement in life, lack of opportunity to meet those who could give him help, or men for whom he could conscientiously work. Some tramps are Christians. "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."

The apostle Paul tramped a great deal. When the disciples of old, and even Christ Himself, could not find any more Gospel work to do in one city, or were hindered from doing it, they would walk to another. With the hobo it is different. He can get along almost any place, as long as there is an empty barn or a haystack near, and he can get a piece of bread and a cup of coffee.

But Christ died for both the tramp and the hobo.

Now I know that some Seventh-day Adventists have copies of the SIGNS OF THE TIMES, tracts, health journals, etc., laying around or stored away, that are not being used in any way. To me it seems as bad to waste the literature God gives us for the spread of the Gospel as to waste the food He gives for the body. And I believe that there is many a man on the road who is hungry for something that will satisfy his desire for truth and righteousness—a desire for peace with God.

Now I propose to those who have this old litera-

ture on hand, even tho it may be a little soiled, that they distribute it along the roads where these men travel. They can make boxes or sacks and hang them upon trees and fences, with proper signs to indicate what they contain. If all our literature was put to its right and full use, I believe it would please Him who, as He walked on this earth, was often lonely and forsaken by man, and was in all points tried and tempted like as we are.

ALONE, OR WITH THE CROWD.

ENTIRELY apart from the matter of religious belief or Christian living, men are divided according to their likeness to, or difference from, the average man. Perhaps it makes the importance of the distinction clearer to say that men are divided according to their descending to the dead level of the majority-average, or their rising above that level to the prominence attained only by a few. In every profession and occupation under the sun there are the ordinary individuals who take their cue from the crowd, and the extraordinary individuals who refuse to remain with the crowd by accepting its standards, and who in consequence rise above the crowd. Such refusal to do the expected thing is never easy, and must invariably be carried out in the face of earnest majority-counsel to the contrary. But such refusal marks the difference between nine men out of ten, and the tenth man.

A young man who was highly esteemed by his employers left his attractive position with them, acting under their advice, to take a position in another city in a business in which they were interested, where he had good reason to believe a bright future lay ahead. The new position to which he was assigned proved to be not the one that he had expected, that having been filled by a relative of the local manager. The work given him was drudgery of the most exhausting sort; his remuneration remained what it had been; and the general treatment he received was apparently intended to discourage the idea of promotion. The firm at the home office could not well interfere, just then, with the local management. What should he do?

His majority acquaintances and friends and relatives were prolific in advice as to what they would do. They wouldn't stand it. It was unfair, outrageous. He had no backbone if he submitted to such treatment. Better no work at all than slavish oppression of that sort.

Yet this young fellow was not of the ordinary sort, and he got the idea into his head that it took more backbone to stay in that difficult position than it would to resign from it because it was hard. He was earning enough to support himself comfortably, he was in good health, and he was young. He believed that the local managers were, perhaps, trying to tire him out for reasons of their own; but he had entered upon the work under good advice, and he had as yet been called to no other position. So he quietly ignored the sympathy and advice of the many who urged him to "be a man and quit," and he unconsciously enrolled himself as a "tenth man" by going contrary to the opinion of nine men out of ten.

Of course it is easy for one looking disinterestedly at that case to forecast the inevitable result. If the exceptional grit and perseverance of that young man are maintained, the day will come when some employer, perhaps even his present employers, looking about for a man to fill a place of exceptional difficulty and responsibility, will turn to this "tenth man" as one who could not be "tired out" or beaten down merely by hardship and oppression. The other nine, who urged his yielding, will not be candidates for the new place.—*Sunday-School Times.*

AN opium monopoly is imminent in China. A German firm located at Shanghai has offered to pay the government the enormous sum of \$38,000,000 a year for the privilege of handling this drug exclusively. Such a proposition clearly shows the illegal profits realized from the sale of opium, as well as its frightfully-growing use among the orientals.

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Our Specials.—Good news is coming to us from various parts of the field over our "Specials." Many of those selling them have splendid success. This set of papers is packed full to the brim with splendid articles on present truth. Give them to the world. The people need the truth they contain.

A Misnomer.—The so-called Congo Free State, in the heart of Africa, is really an absolute monarchy. There is no constitution limiting the sovereign authority of the king of Belgium over the much-abused people of this vast region. The name "free" does not apply to the people, but to King Leopold's freedom, through his agents, to exploit the people for his own personal benefit. The present status, it is said, allows him to even bequeath the state to a successor. No wonder there is a cry of oppression from that unfortunate region. According to well-authenticated reports such cruel tyranny is not to be found anywhere else in the world.

Patiently Wait.—How often we distrust God and turn back, or take our case in our own hands right on the very threshold of deliverance. A little while ago a Texas convict, who had only two years to serve, concluded that as he had always worked at the desk, he could not endure the hard labor at which he was placed, and that he had better lose his eyes than do it. Consequently he put a drug into his eyes which paralyzed the optic nerves and blinded him. If he had only waited a week, he would have been given bookkeeping, a change already decided by the warden. He could not, would not, wait, and hence his fearful, irretrievable

blunder and loss. Even so professed Christians run well for a season, and then fall back because the way seems hard; and often they pause on the very threshold of deliverance. Turn not back; falter not; faint not; persevere; trust God in the dark as well as in the light, and patiently wait for His salvation.

OUR NEXT SPECIAL

We really feel that our second Special is better than the one that preceded it. We believe that our third is better still. It will appear next week. Let us name to you the articles which it will contain:

1. **The Eternal Law and the Everlasting Gospel**, by W. A. Spicer, Secretary of the General Conference. The article in a beautiful way shows the purity of the law, and the right relation of our Lord Jesus Christ to that law. It also reveals how the heart in which Christ dwells will regard that law.

2. **The Bible Sabbath**, by A. T. Robinson, President of the Nebraska Conference. This article is a consideration of the Sabbath in the light of all the ages from creation to creation restored. It is a very clear presentation of the great subject.

3. **First Day of the Week**, by Abdiel, is a consideration of every text which mentions the first day of the week. It is both brief and clear.

4. **The Broken Hedge, or the Sabbath Changed in the Church**, by J. O. Corliss. This article tells how God designed that His law and His truth should be used as a hedge to His people, what the purpose of a hedge is, how it has been broken down by apostasy, how there will be a call in the last days for its restoration.

5. **The Character of Babylon**, by C. M. Snow, of the SIGNS editorial staff, showing the very beginning of those principles of evil that brought confusion into the work of God for the earth.

6. **The Principles of Babylon in Succeeding Ages**, by R. C. Porter, president of the Missouri Conference. A striking article showing how the principles which actuated Babylon in the beginning have been continued down through all the ages, finding their last apotheosis in the greatest apostasy of Christendom.

7. **The Reformation and America**, by Prof. J. A. L. Derby, of the Washington Training College. A striking article on two of the great movements of the Christian ages, one in religious, one in civil government,—the Reformation which brought new light into the world dead in superstition, and the American principle of free government which brought revolution into the civil life of the nations. An article both interesting and instructive.

8. **Encroachments on Freedom**, by K. C. Russell, Secretary of the religious liberty work in Washington, D. C. Surely every American ought to be interested in whatever power or influence there may be in the Republic which encroaches on that freedom given to the world through America. Mr. Russell points out just how these encroachments are coming in. This article should be read by every American.

9. **The Great Field of Prophecy**, accompanied by a diagram pointing out in the briefest possible way some of the tremendous events telling all that we are nearing the end.

10. **"Signs in the Earth,"** by A. J. S. Bourdeau. Giving in the briefest form, because necessary, some of the striking omens showing that the Lord's coming is near.

11. **The Investigative Judgment**, by Mrs. E. G. White. A striking article on the very times through which we are passing, and the relation of the Court of heaven to this time.

We have several striking poems and Bible-readings besides the illustrations which the papers will

contain. Our cover page is designed especially for this number. Presenting as it does the law of God and Christ's relation thereto, it is of itself a sermon. Mrs. Stuttle's article, "Education in the Home," will be continued from the last Special, and there will be other things in the Home department of interest.

Surely this paper ought to receive a large circulation, and we believe that our readers will unite with us in giving it the very widest possible. It really is not too much to ask that each one of these Specials shall have a circulation of two hundred and fifty thousand. The prices of these sets will be found in the first column of the second page.

Not Hopeful.—An editorial in a recent *Independent* does not present a very hopeful picture for the future of the great Republic. Referring to the men who compose the great commercial organizations as the "pillars of society," it plainly declares what is self-evident to every thoughtful person:

1. "The major part of the industrial corporations is owned by a small minority of that group which is called 'the business world.'"

2. The former "captains of industry" "have become monarchs of industry and no longer even constitutional monarchs. They are 'absolute monarchs.'"

3. "So ruling, they have done what absolute monarchs always do: they have forgotten the distinction between 'mine' and 'thine'; they have grown oblivious to the rights and interests of those whose property and lives they hold in trust, and they have ceased to render a true and full account of their stewardship. So it has happened that this absolutist plan on which modern business is conducted, this existing order, which its beneficiaries have defended as not only the best possible, but even as the only possible order, turns out to be an arrangement on all fours with political absolutism—a system for the easy exploitation of the struggling and toiling subjects of these mighty and self-sufficient potentates."

4. "The monarchical plan turns out to be morally rotten." It "robs and crushes," and the conclusion to which these exploiters of republicanism have come in consequence of their success is that democracy is a failure, and unworkable both in business and in politics.

Of course out of this the *Independent* thinks that good will come some way, and that these men must be held accountable; but the spirit of these dominant men is in the mass, and while individuals may be brought to account, the evil is not touched. If democracy in name was democracy in fact, there would have been no power in these tremendous industrial corporations to continue them so long or permit them to exploit the people as they have done. The same spirit which allows it is unable to check it. This is in perfect harmony with the scriptures which point out the corruption of the last days.

Electricity.—The California Promotion Committee devote their July issue to "Electric Power for California." The price is ten cents. As showing how rapidly all other power is yielding to electricity, this item is given of Kane County, Ill.:

There electric motors have supplanted nearly all human and horse labor on the farms. The saving has been at the rate of \$420 out of every \$960 formerly expended. The work done by the fifteen horse-power motors installed includes sawing wood, pumping water, separating cream from milk, threshing corn, cutting fodder, plowing the fields, grinding apples, pulping potatoes, loading and unloading wagons, and a score of other things ordinarily done by horse or man on the farm.

There are now thirteen electric companies in California with developed power amounting to 95,230 kilowatts, or 127,610 horse power.

Jesus Christ was the eternal Son of God before He came to this world to die for us. In purpose, He gave Himself in the beginning, "the Lamb slain from the foundation of the world." When He died upon the cross, He was but putting into deed what had from the beginning of sin existed in purpose.