

40

Signs of the Times

LOWLY OR GREAT.

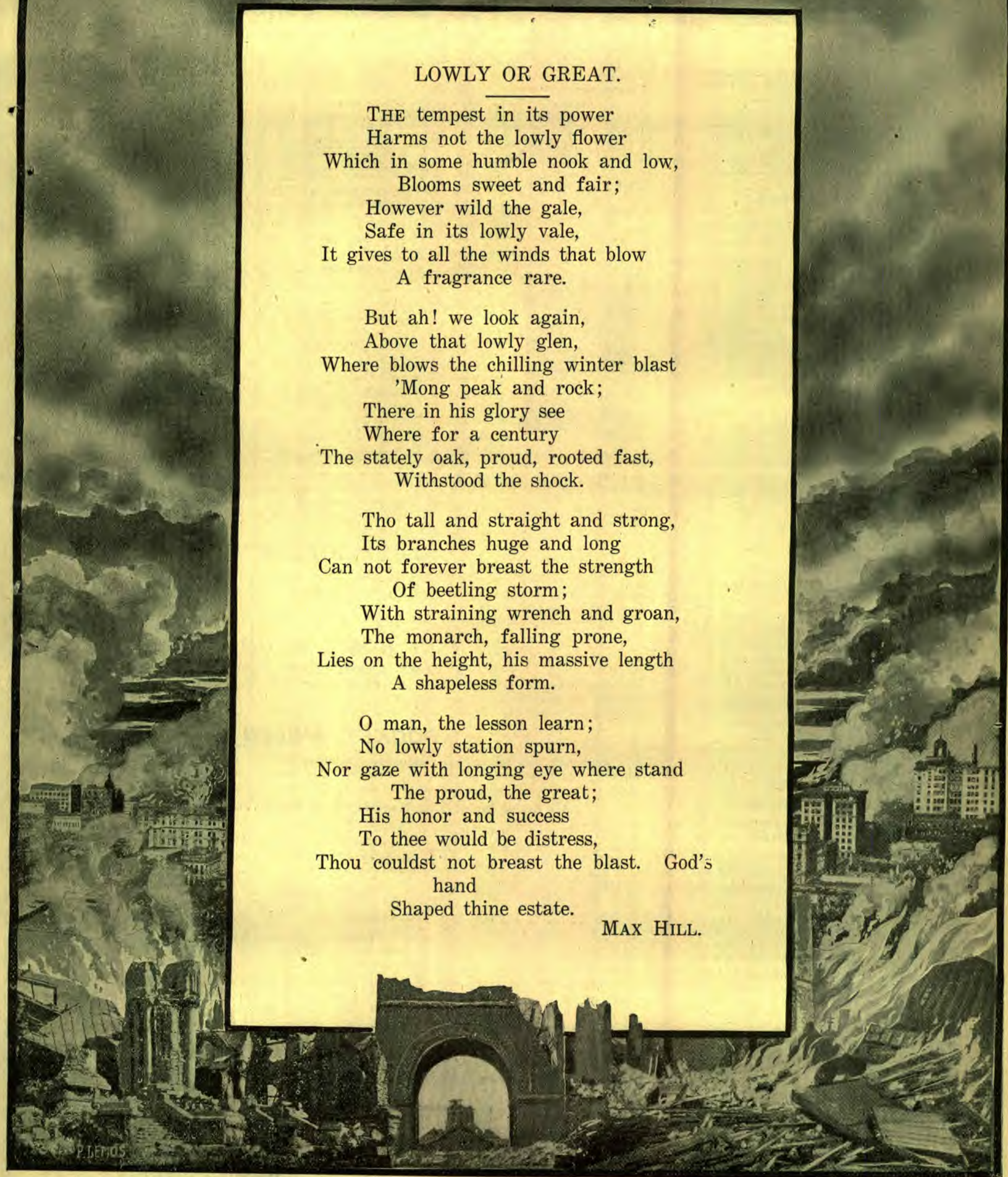
THE tempest in its power
Harms not the lowly flower
Which in some humble nook and low,
 Blooms sweet and fair;
However wild the gale,
Safe in its lowly vale,
It gives to all the winds that blow
 A fragrance rare.

But ah! we look again,
Above that lowly glen,
Where blows the chilling winter blast
 'Mong peak and rock;
There in his glory see
Where for a century
The stately oak, proud, rooted fast,
 Withstood the shock.

Tho tall and straight and strong,
Its branches huge and long
Can not forever breast the strength
 Of beetling storm;
With straining wrench and groan,
The monarch, falling prone,
Lies on the height, his massive length
 A shapeless form.

O man, the lesson learn;
No lowly station spurn,
Nor gaze with longing eye where stand
 The proud, the great;
His honor and success
To thee would be distress,
Thou couldst not breast the blast. God's
 hand
Shaped thine estate.

MAX HILL.





SIGNS OF THE TIMES

PUBLISHED WEEKLY

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

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"I am respectfully,
"_____"

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| The psalmist's hope in prayer. | PSALMS | Of the communion of saints. |
|----------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|-----------------------------|
| 4 The Lord is righteous; he hath cut asunder the cords of the wicked. | Lord, an habitation for the mighty God of Jacob. | 2 Heb. 11:13, 14. |
| 5 Let them all be confounded and turned back that hate Zion. | 6 Lo, we heard of it at Ephrathah: I/we found it in the fields of the wood. | 7 Rom. 17:12. |
| 6 Let them be as the grass upon the housetops, which withereth afore it growth up; | 7 We will go into his tabernacles: Awe will worship at his footstool. | 8 1 Cor. 13:5. |
| 7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. | 8 (Arise, O Lord, into thy rest; thou, and the ark of thy strength.) | 9 A. P. 5, 7. |
| 8 Neither do they which go by say, of The blessing of the Lord be upon you - we bless you in the name of | 9 Let thy priests be clothed with righteousness; and let thy saints shout for joy. | 10 Num. 10:35. |
| | 10 For thy servant David's sake | 11 2 Chr. 6:41. |
| | | 12 Ps. 78:61. |
| | | 13 1 Cor. 15:58. |
| | | 14 1 Tim. 2:15. |

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10 Mercy and truth are met together; righteousness and peace have kissed each other.

11 Truth shall spring out of the

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 10 And Solomon had horses brought out of Egypt, and lions

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Signs of the Times.

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

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For Terms, See Page 2

MOUNTAIN VIEW, CALIFORNIA, OCTOBER 17, 1906.

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"WHAT MUST I DO TO BE SAVED."

IT is the question of the ages, the question of all lands, the question of all thinking, meditative hearts. Instinctively the child of humanity knows that he is not saved. He may by philosophy and vivid imagination reason himself into believing that "there is no death, what seems so is transition," but when he sees its operation upon his fellow men in a thousand forms, and comes to feel the frigid fingers of the dead messenger clutch his own heart, his philosophy vanishes, and he longs for some assurance beyond himself; something to save him from the dread visitor.

FOR salvation from mere physical death man will exhaust his every resource, summon to his aid the great and skilful, separate from home, and expend every cent of property, that he may live a few fleeting years longer. He can not afford to die now. His work is not finished. He can not bear to have so many things left undone. But the dread visitor oftener denies his request than grants it, and he falls only one more victim to the death-roll of nations.

If man have a keen conscience, if he see his own innate corruption, if his conscience tell him of the sure judgment which awaits the evil-doer, he sees and feels a greater destruction, a thing more dread, than the temporal sleep of death. Bondage to sin and the corruption of sin is more than mere dying. It is this awakening which wrings from the lips of the myriads, the ages through, the questions, "What must I do to be saved?" "Lord what wilt Thou have me to do?"

SATAN has sought to lead men to endeavor to answer the question for themselves; and to do this, huge systems of self-salvation have been piled up. Fastings, penance, scourging, self-torturing, self-immolation, starving, and a hundred other things, have been used by the tortured human mind to save self from sin. Men have made long pilgrimages on hands and knees till their toilsome journey could be traced by the blood upon the sands. Men have worn hair shirts, peas in their shoes, exposed themselves to cold and heat that they might put away sins and save themselves. Like the pitiable, loathsome object in our picture, worshiped sometimes for his devotion, men have held the hand above the head till the muscles lost power and the joints became ossified, and the nails grew like birds' claws, and the arm could not be moved. But in it all there is no salvation from sin and selfishness. In the language of Simeon Stylites, the "Pillar Saint," who spent long years upon a pillar in cold and heat, in sun and snow, yet feeling still that

all these tortures had not freed him from the sin:

"O Jesus, if Thou wilt not save my soul,
Who may be saved? who is it may be saved?
Who may be made a saint if I fail here?
Show me the man hath suffered more than I.
For did not all Thy martyrs die one death?"

But I die here
To-day, and whole years long, a life of death.
Bear witness, if I could have found a way
(And heedfully I sifted all my thought)
More slowly painful to subdue this home
Of sin, my flesh, which I despise and hate,
I had not stinted practise, O my God."

And so the soliloquy runs on of the man who pleads his sin may be forgiven, because he suffered, and still he feels the sin. And still the sin remains.



An East Indian Fakir.

THE Creator of heaven and earth does not tantalize the soul. He has answered the question which His own Spirit has awakened in the heart. He has met the need which He has enlightened the soul to see, the conscience to feel, the heart to hunger for. And it all comes to man solely because of God's love and man's needs. "'Tis not the stubborn fasts or stated prayers that make us saints." It is only God's power, God's creative might, God's love in Christ Jesus, which makes the change. The blood of Christ washes away the sin. His righteousness, His life, possesses us. He takes the poor, mean body and makes it a temple for His Holy Spirit, a vessel meet for service. He is our wisdom, our righteousness, our sanctifica-

tion, our redemption. 1 Cor. 1:30. He does all this for us solely because we believe, and in all things come into harmony with His blessed will. But there is no glory in that to the human, no boasting, no praise. The love, the power, the grace, the goodness, is all of God; to Him be all the glory. "What must I do to be saved?"—"Believe on the Lord Jesus Christ, and thou shalt be saved." Soul, you can not buy it. You can not earn it. You can not win it by suffering. It is yours by the free gift of God. And if you receive it, to Him you will render all the praise and all the service of a redeemed soul.

SEARCH THE SCRIPTURES.

Second Timothy.

THIS epistle is the last-known writing of the apostle Paul; so that, of the fourteen books that have come from his pen, and which constitute over one-half of the books of the New Testament, this is the final one. We naturally have a special interest in the last letter of a dear friend. Written from his prison cell, just before his final trial and execution, his words have a peculiar and thrilling significance.

The golden text of this epistle we may consider to be chapter 3:15: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." What greater literary advantage can one enjoy than an early knowledge of the Word of God? Let parents and children both take this into consideration. The word "child" in this verse is, in the original, "babe," and is so rendered by Rotherham.

So from infancy, Timothy's grandmother, Lois, and his mother, Eunice, had instructed him in the things of God. Instead of teaching him "Mother Goose" stories, and such nonsensical fables, they had taught him concerning Adam, Noah, Moses, and Daniel, and such-like useful knowledge. Noble example to be followed to-day.

Two texts in this letter refer to keeping power. The first is in chapter 1:12: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The other is chapter 4:7: "I have fought a good fight; I have finished my course; I have kept the faith."

It will be noticed that Paul *had kept*, and he expected the Lord *to keep*. Did the two ideas have anything to do with each other? Doubtless they did, and the relation between the keeping on the part of God, and the keeping on the part of man, is stated in Rev. 3:10: "Because thou hast kept the word of My patience, I also will

OUR GREAT TREASURE-HOUSE

By MRS. E. G. WHITE

keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Because thou hast kept, I will keep. If Paul had not kept the faith which was committed unto him, could he expect God to keep that which he had committed unto His divine keeping? The answer is evident.

This is in harmony with God's reciprocal dealings with the race. "Them that honor Me, I will honor." "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." "Forgive, and ye shall be forgiven," etc. Of course it is He who gives man the power, but eternal consequences depend upon the manner in which men use that power.

This letter is not lacking in information concerning the second advent of Christ. The condition of society in the last days is plainly stated in chapter 3:1-5. Here is a list of nearly a score of popular sins enrolled, commencing with lovers of self, and ending with lovers of pleasures. This is no "temporal millennium" view of the condition of things just before the Lord comes.

There is one instance of sad warning mentioned in this book: "Demas hath forsaken me, having loved this present world." Chapter 4:10. Who was Demas?—A fellow-minister of the apostle Paul, as will be seen by Col. 4:14 and Philemon 24. But he stands out in New Testament history like Lot's wife in the Old Testament, as a lover of this world. How many have followed the same sad example, and will meet the same sad fate?

The judgment day is brought vividly to view in the closing chapter. In connection with that event are mentioned those who will not endure sound doctrine; but, according to the German reading, they will "heap to themselves teachers just according as their ears itch." The Lord help us to be ready to take heed to the pure teachings of His inspired Word. F. D. STARR.

CHRIST'S REPRESENTATIVES.

CHRISTIANITY is on trial in the world, and Christ has only human beings to represent Him. Upon the lives of those who bear His name depends the world's opinion of Christ and of His religion. If those who assume the name "Christian" are not more lovable and admirable and joyous and serviceable in this world than are others, why should any one follow Christ? For Christ offers to accomplish all this in the lives of His followers; and His followers show whether His claims are false or true. This is a staggering responsibility for Christians to face; it would be a hopeless and an overwhelming responsibility if there were not a personal, present Saviour in the world to assume the whole burden. The fight is His, not ours; yet battles that He is fighting for us may be lost if we so choose, and for every such defeat His influence on others, through us, has suffered. Our highest privilege is our gravest danger. May God help us not to bear His name in vain to-day.—*Anon.*

XX. WORTH OF OBEDIENCE.

IT is because so many parents and teachers profess to live the Word of God while their lives deny its power, that the teaching of the Scripture has no great effect upon the youth. At times the youth are brought to feel the power of the Word. They see the preciousness of the love of Christ. They see the beauty of His character, the possibilities of a life given to His service. But in contrast they see the lives of those who profess to revere God's precepts. Of how many are the words true that were spoken to the prophet Ezekiel:

"The children of thy people" "speak to one another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."

It is one thing to treat the Bible as a book of good moral instruction, to be heeded as far as is consistent with the spirit of the time; it is another thing to regard it as it really is—the Word of the living God—the Word that is our life, the Word that is to mould our actions, our words, and our thoughts. To hold God's Word as anything less than this is to reject it. And this rejection by those who profess to believe it is foremost among the causes of skepticism and infidelity in the youth.

Conscience Must Be Quickened.

If we would live a Christian life, the conscience must be quickened by constant contact with the Word of God. All the precious things which at infinite cost God has provided for us will do us no good; they can not strengthen us and produce spiritual growth, unless we appropriate them. We must eat the Word of God—make it a part of ourselves.

The increasing knowledge of Christ that is gained by a study of the Scriptures, under the teaching of the Holy Spirit, enables the receiver to distinguish between right and wrong in all the affairs of life.

Let us make the Word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the daily experience in practical life. So will the Saviour become to us a daily companion and friend. Every thought will be brought into captivity to the obedience of Christ. With the apostle Paul we shall be able to say: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Thus, through faith, we shall come to know God by an experimental knowledge. We

have proved for ourselves the reality of His Word, the truth of His promises. We have tasted, and we know that the Lord is good.

Wonderful Possibilities.

are open to those who lay hold of the divine assurances of God's Word. There are glorious truths to come before the people of God. Privileges and duties which they do not suspect to be in the Bible will be laid open before them. As they follow on in the path of humble obedience, doing His will, they will know more and more of the oracles of God.

Let the student take the Bible as his guide, and stand like a rock for principle, and he may aspire to any height of attainment. All the philosophies of human nature have led to confusion when God has not been recognized as all and in all. But the precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier the desire for purity of heart and clearness of thought. The soul dwelling in the atmosphere of holy thought is transformed by intercourse with God through the study of His Word. Truth is so large, so far-reaching, so deep, so broad, that self is lost sight of. The heart is softened and subdued into humility, kindness, and love.

The Natural Powers Are Enlarged

because of holy obedience. From the study of the words of life, students may come forth with minds expanded, elevated, ennobled. If they are, like Daniel, hearers and doers of the Word of God, they may advance as he did in all branches of learning. Being pure-minded, they will become strong-minded. Every intellectual faculty will be quickened. They may so educate and discipline themselves that all within the sphere of their influence may see what man can be, and what he can do, when connected with the God of wisdom and power.

"The stability of thy times and the strength of thy happiness shall be wisdom and knowledge"—that wisdom and knowledge that God's Word alone can impart. It is as true now as when the words were spoken to Israel of obedience to His commandments: "This is your wisdom and your understanding in the sight of the nations."

Here is the only safeguard for individual integrity, for the purity of the home, the well-being of society, or the stability of the nation. Amidst all life's perplexities and dangers and conflicting claims, the one safe and sure rule is to do what God says. "The statutes of the Lord are right;" and, "he that doeth these things shall never be moved."

"OFTEN they have most on the altar who stand farthest from it."

THE PAPACY IN PROPHECY

By ABDIEL.

The Little Horn of Daniel 7.

RECALL what we learned in our study last week, a study thus far in which nearly all the prophetic expositors, who believe the Bible, agree with us. The four beasts of Daniel 7 symbolized four kingdoms or dynasties. The lion with eagles' wings was a symbol of Babylon, the moulding power religiously, to a great extent, of all the great apostate empires which followed. The bear symbolizes Medo-Persia; the four-headed, four-winged leopard, the Empire of Grecia, the heads indicating the division which followed Alexander's reign. The great and terrible beast is a symbol of Rome. The Roman beast had ten horns, and these horns represented the divisions into

5. This horn had eyes, not of the beast on which it grew, but the eyes of a man, indicating greater shrewdness and far-seeing wisdom. Verses 8, 20.

6. It had a "mouth speaking great things," "great words," "words against the Most High." Verses 8, 11, 25.

7. It was "diverse;" it differed in nature from all the other horns. Verse 24.

8. It "made war with the saints;" it "shall wear out the saints." Verses 21, 25.

9. It "shall think to change the times and the law;" according to Spurrell, "the appointed times and the law." Verse 25.

10. It should continue a definite period, "a time and times and half a time." Verse 25.



The Vatican Palace, the Seat of the Papacy, Rome.

which Rome was divided between the years A. D. 351 and 476. During that period Rome was divided into just ten divisions as follows: Alemanni, Ostrogoths, Visigoths, Suevi, Burgundians, Franks, Vandals, Heruli, Lombards, Anglo-Saxons. The prophecy is specific, the fulfilment is no less specific.

Particular Specifications of

Another Power.

The prophet continues:

"I considered the horns, and, behold, there came up among them [the ten horns] another horn, a little one, before which three of the first horns were plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Dan. 7:8.

The above are a part of the specific features and characteristics of the little horn which this chapter gives. Let us note them particularly:

1. It came up among ten horns. Verses 8, 20.

2. It was a *little* horn. Verse 8.

3. Yet, little tho it was, it grew till its "look was more stout than its fellows." Verses 8, 20.

4. Before the strength of this little horn three of the ten horns were plucked up. Verses 8, 20, 24.

11. It would lose its dominion gradually, by the consumption of it by other powers. Verse 26.

12. It would be a persecutor to the end, or till Christ should come, and the judgment be given to His people. Verse 21.

Beast Powers.

Now the four beasts represent four kingdoms or dynasties, kings and kingdoms being used interchangeably in the prophecy. Verses 17, 18. They are symbolized by savage, cruel beasts to indicate their nature,—antagonistic to God and His work. They are of the earth, earthy. Like beasts, they have their amiable moods and times, but their general character is savage and brutal, and contrary to the work of God. Like beasts, they do not look ahead and plan for the future, as does man. The beast plans for the present, eats and drinks, and gorges for the present, lives for the present, and dies.

The ten horns represent ten divisions of the empire of Pagan Rome. They are of the same nature as the beast on which they are, actuated, driven, impelled by the beast behind them. The remainder of the ten kingdoms are seen in Germany, Italy, Austria, Spain, Portugal, France, Great Britain,

etc., still seeking temporal gain, still blind to the great future.

The Character of the Specifications.

A man could be described by ten or twelve common features which would not distinguish him from his fellow men, or identify him as an individual. It could be said that he had two blue eyes, dark hair, two feet, two arms, that he wore dark clothes, and a full beard, etc., etc. But such a description would fit thousands of men equally as well. But if we should say that the man's right leg was much shorter than his left; that his left arm was much shorter than his right; that he was blind in his right eye, and deaf in his left ear, that he had six fingers on one hand and four on the other, and possessed other unique features, the chances would be very great indeed in finding two men who possessed the same. No one would ever expect it.

It is in unique features that God has, in the "more sure Word of prophecy," delineated the power symbolized by the little horn. He has not taken the ordinary characteristic of kingdoms or powers in general, but the unique features peculiar in almost their entirety to one power. And I beseech the reader to study it with me. Wherever these specifications apply, let them apply. If they clearly refer to some power or system dear to us, which we have blindly followed, by which we have been deceived, let us be deceived no longer. God does not in this prophecy denounce men, but systems, dynasties, principles. He would have us learn by the principles antagonistic to His own Word to reject the systems. So did Daniel and his companions, and rejected Babylon and her perverse principles. So must we, in a later age, learn of God and reject all of Babylon wherever found or by whatever name called.

What Power Is Symbolized by the Little Horn?

Let us briefly consider the above specifications one by one:

1. What wholly unique power pushed itself up among the ten kingdoms of Rome during the time of their development?—It was the bishop of Rome, strengthening its ecclesiastical power and spiritual dominance over the minds of men by its teachings, its influence over rulers, its control of councils, coming at last to demand world dominion, or religious control of all the powers.

2. It began little at first. It was manifest in apostolic days by a mere working of iniquity, in putting man in place of God. In the second century it was presuming to pronounce anathemas. It had reached far greater proportions through the influence of Constantine in the beginning of the fourth century, but it was still little in its dominating power over the state.

3. But its wide-spread influence gave it strength and solidity. Men in position were beginning to see that its "look was more stout than its fellows;" that a trinitarian bishop of Rome was more powerful than an Arian king.

4. The struggle between Trinitarianism, espoused by the See of Rome, and Arianism



THE GREAT SALVATION

By GEO. W. REASER.

upheld by the Heruli, Vandals, and Ostrogoths was on. The first of these powers fell in 493, the last in 533. They were plucked up before the rising Papacy.

5. The other kingdoms are well symbolized by blind horns actuated by the mind of a beast; but not so with the little horn. It is a wonderful thing for a horn to have eyes. It is more wonderful that the eyes of a man should be in the horn of a beast. Strange, supernatural, shrewd, cunning, far-seeing, such has the Papacy been in comparison to opposing or adhering powers. They have seen present advantages. The Papacy has seen future ones. They have planned for the present; the Papacy has planned for the future, and made their present planning its future profit.

6. What mighty things has the Papacy spoken through its representatives! It assumes the power to forgive sins, and absolve men from transgression. It claims the authority to control conscience, to set aside the law of man and God. It assumes the prerogative of infallibility, and arrogates to itself such titles as "Vicegerent of the Son of God," "Our Lord God, the Pope," "Another God upon Earth," "King of the World," "King of Kings and Lord of Lords." Pope Nicholas said to Emperor Michael, "The pope, who is called God by Constantine, can never be bound or released by man, for God can not be judged by man." It is said that Leo XIII. placed upon his painted portrait, "*Leo de Tribu Juda*," the "Lion of the tribe of Judah." Surely the Papacy has spoken great words, words, in its tremendous assumption of authority, that are against the Most High.

7. It differed, or was "diverse," from the other powers. In other words, the ten horns represented civil, secular powers; the little horn represented a religious power, a religious dynasty, a power in which the civil power is dominated by religion, and the civil authority is invoked and controlled to enforce religious dogmas.

But the other four specifications must be left to our next study. Ponder these, dear reader, Roman Catholic tho you may be. In the crucible of God's Word every doctrine should be tested. In the fires of the judgment day every false doctrine of men will burn as dross. Equally God loves Catholics and Protestants. Equally He longs to save each and all. "Sanctify them by Thy truth," Jesus prayed, "Thy Word is truth."

(Continued next week.)

PRAYER.

PRAYER is, in the highest conception of it, a state rather than an act. A full fruition of its benefits depends on a continuity of its influences. Reduce it to two isolated experiments daily, and separate these by long, blank hours in which the soul has no glimpse of God for its refreshment, and how can prayer be other than a toil, and often a drudgery?—*Phelps*.

"He who knows himself will not advertise himself."

II. THE JOY OF SALVATION.

THEREFORE with joy shall ye draw water out of the wells of salvation."

To illustrate the rapture that fills the inmost souls of those who are in the full enjoyment of the glorious deliverance and freedom which is available to the children of men through the plan of salvation, let us take the case of a prisoner on trial. He is accused of high treason against his government. His life will have to pay the penalty if he is found guilty and if sentence is executed. He is placed in the prisoner's box, witnesses are called, their evidence is conclusive. The jury, instructed by the judge, go out, and return promptly with

The Verdict of "Guilty."

Breathless silence reigns in the courtroom while the judge pronounces sentence. The prisoner turns deathly pale; his head falls upon his breast. The sentence finished, around his wrists are clasped bands of steel. He visibly trembles as the bailiff leads him away to his prison cell, to await the day of execution. His weeping wife and children are allowed a few moments in the cell. She tries to cheer him, but there is little hope in her own heart. His advocate follows him and tries to encourage him with the thought that there is still one ray of hope. He may appeal to the chief ruler of his country. The appeal is immediately prepared and forwarded. The chief executive of the nation investigates, and sees in the history of the case some mitigating circumstances. He extends pardon to the condemned. A swift messenger conveys the glad intelligence to the prisoner's cell. He leaps from his chair, his face lights up with a new-born joy, beyond the power of words to express. The prison door is thrown open; instead of the stifling atmosphere of his cell, he breathes the free air of heaven. The sheriff has no longer any authority over him, for a higher power has set him at liberty. The bidding farewell to father and mother, brothers and sisters, wife and children, the ascent to the scaffold, the adjusting of the hangman's rope, the drawn cap, and the final drop into eternity, have no dread no terrors, for him now; he is a free man. His heart wells up in genuine gratitude to his Creator and to his deliverer; his lips are heard joyfully to express the sentiment of his full heart—"Thank God, I'm a free man." He returns to his home and friends, firmly resolved that he will lead a new life, and there is grace sufficient for it.

Our illustration is, by way of comparison, weak. He could only die the first death at the hand of any earthly law. He might have accepted a full and free pardon and the "great salvation" of the King of Glory, in the interval following his apprehension and condemnation, ere the day of execution came. Then, had capital punishment been administered, he would still es-

cape the second death, and instead, have the life everlasting, and the prospect of being joined again to his loved ones in the better land. Friend, you and I are or have been in the prisoner's box, and occupied the cell of the condemned, for all have sinned and thereby become subject to the condemnation of heaven, even the second death, "for the wages of sin is death." Have you been pardoned? If so, let us rejoice together. If not, why? Pardon is freely offered, even tho you have sinned and thereby joined Satan in rebellion against the government of heaven. There is great "joy in the presence of God over one sinner that repenteth."

The deeper the sense of sinfulness, and the keener the appreciation of deliverance, the greater will be the rejoicing and gratitude on the part of the ransomed one. The "great salvation" will save from sin, and all of its woful results, of which the second death is the ultimate. It is

a Message of Life Rather than Death,

of fulness of joy instead of unutterable anguish. When David had experienced its ecstatic benefits, his mouth was filled with praise. He said of the Lord, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He put a new song into my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord."

When Paul was under condemnation for sin, he cried out in the agony of his soul, "O wretched man that I am; who shall deliver me from the body of this death?" Immediately finding deliverance, his inmost soul responded, "I thank God through Jesus Christ our Lord." Thus he received pardon and complete freedom from condemnation. Surely there is a reason for great rejoicing.

The individual so greatly blessed has passed from eternal death unto eternal life; from being a bond-servant of Satan, to adoption into the royal family of the King of the universe; from condemnation to acceptance in the Beloved, to sonship with God and brotherhood with Christ. This rejoicing comes from a knowledge—attested by the sure Word—of sins forgiven.

Altho we have reason to "greatly rejoice" now, yet our present joy can compare but feebly with the gladness of heart which may be ours to enjoy "at the appearing of Jesus Christ," when it will be the privilege of the redeemed to "rejoice with joy unspeakable and full of glory," receiving the end of their faith, even the salvation of their souls.

Not Appreciated Now.

But the greatness of this salvation cannot be appreciated until the redeemed are finally translated to the New Jerusalem, and are dwelling in that presence where there "is fulness of joy forevermore." Then shall

they "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not," and have a full sense of the greatness and priceless value of their salvation.

Friend, are you rejoicing in the assurance of the present salvation? You certainly have great occasion to rejoice if you know that you "have passed from death unto life," and that you are "a child of the King." Are you daily drawing "living water out of the wells of salvation?"

You, who are a professed follower of Christ, is there a new song in your mouth, and are the lost hearing it, and thus being led to accept salvation? Truly can we all, if we are "born again," say of the Lord, "Thou hast delivered my soul from death," and let us in the same breath pray, "Wilt Thou not deliver my feet from falling?" "Give thanks unto the Lord, call upon His name, make known His deeds among the people. Sing unto Him, sing songs unto Him, talk ye of all His wondrous works. Glory ye in His holy name; let the heart of them rejoice that seek the Lord. Sing unto the Lord, all the earth; show forth from day to day His salvation." 1 Chron. 16:8-10, 23.

HEBREW AND HEATHEN LITERATURE.

It is often said by Catholics and infidels that Protestants are book worshipers. It is absurd, they say, to suppose that the definite thoughts originally embodied in written words could be handed down through the centuries in such a manner as to accurately convey to the modern reader the identical ideas of the original writings. Aside from providential interposition, and the great care taken by the Hebrews to preserve their sacred writings, it seems to me that the following quotation from Ridpath's History does much to clear up the mystery:

"The languages which were spoken by these people [the Hebrews] were the strongest auxiliary to the preservation of their religious institutions. Every Semitic language was seemingly the natural and unchangeable vehicle of those religious beliefs, which, in their institutional development, became in the first age, Judaic; in the second, Christian, and in the third, Islamite. The language was of a kind to hold fast a belief, and to prevent its inflection into other forms, or its deterioration into idolatries and myths. It was almost impossible for a dogma once recorded in the Semitic tongue, and accepted by the people who spoke it, to change its form." Vol. 5, p. 274.

Consider also what he says concerning the absence of myths from the Hebrew writings:

"Take the Hebrews for example. . . . To them the fretted vault on high seemed as the work of an infinite Hand. Under its shadow and curtain they became worshipers of an unseen Power. Their thought took no form of fancy. Their emotions were serious, and found vent only in forming concepts of almightiness, and in vague (?) ejaculations of praise. In the migratory period of a race it were irrational to expect artistic achievement. It is in that precise period, however, that the fanciful dreams of mythology—winged forerunners of art (?)—prevail and flourish. At that age, also, the rudiments of the heroic epics take birth and substance. Neither the one nor the other, neither the fanciful inflections and hallucinations of mythology nor the early epic of heroes, battlemen, and protagonists, appeared among the Hebraic races." Vol. 5, p. 276.

These statements accord well with what Professor Osgood says on the subject: "He [Paul] testifies to the truth, and he just as plainly testifies against all myths. He repeatedly uses the very word 'myth,' which, unfortunately, in our version, is translated 'fable.' He lays special injunction upon his beloved sons in the faith and ministry to reject all myths."

As for the Greeks, their poems were founded mainly upon unhistorical legends and fables, and when we go back beyond a certain date, we find nothing but myths. Even when they pretend to write sober history, "the great critic Niebuhr," says Professor Draper, "admits that the Greek accounts, when examined, present little that was possible;" and Draper himself says of their history of the Persian wars that the accounts "have been more than sufficiently illustrated by the brilliant imagination of the lively Greeks."

Of the Romans the same writer affirms

DON'T REPINE.

(From a Christian in her 84th year.)

CHILD of a Saviour's love,
O do not e'er repine,
Because the flowers have faded,
The fruit dropped from the vine.

Again will smile the springtime,
Again will spring the flowers,
And carpet green again be seen,
Washed by the vernal showers.

And clouds that darkly gather
To-day above thy head,
May break away to-morrow,
By radiant sunbeams sped.

When saddest trials whelm us,
And earthly joys have flown,
Look up and claim the promises,
And know you're not alone.

SUSAN BIRDSALL ROBERTS.

Elmira, N. Y.

that, "In its entire form, the Roman power consists of two theocracies, with a military domination intercalated. The first of these theocracies corresponds to the fabulous period of the kings; the military domination, to the time of the republic and earlier Cæsars; the second theocracy, to that of the Christian emperors and the popes. *The first theocracy is so enveloped in legends and fictions that it is impossible to give a satisfactory account of it.*"—*Intellectual Development of Europe*, Chap. VIII., pars. 10, 11.

In regard to the literature of India, another writer, Caroline Atwood Mason, has given us some valuable hints. She says:

"In the period during which the Hebrew people, led by Moses out of Egyptian bondage, were wandering on their devious course northward, or were entering their Promised Land by the fords of the Jordan, another great exodus was taking place, nearly 2,000 miles to the east. Led by their seers, chanting the earliest hymns of the Vedas, this mighty conquering horde poured southeastward through the rugged passes of the Caucasus and the Himalayas and entered their holy land, the Land of the Five-Rivers, which they named India. These tribes were not a nation of newly-emancipated serfs, like the Hebrews, neither were they, like them, of Semitic origin. They belonged to the splendid Aryan stock; were a highly intellectual people, with a Sanscrit (polished) language."—*Luz*

Christi, pp. 4, 5. "The religion of the Indo-Ayans . . . rapidly degenerated."—*Id.*, p. 7. "For the facts of India's authentic history we must, however, turn to foreign writers."—*Id.*, p. 39.

Here, then, is a people starting with the highest culture then known, and degenerating so rapidly as to be unable to preserve any authentic records of its own history! What a contrast to the Hebrews, who started in ignorance and degradation, and whose historical records are now the basis of all reliable ancient history!

ALBERT H. DARROW.

THE LAST DAYS.

"In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

THESE are God-given signs of the times—indications of the last days. Whether they fit these times or not, the devout, thoughtful reader must decide for himself. But certainly some of the signs here indicated are very obvious present facts. Self-love, greed, boastfulness, haughtiness, lawlessness in the family and in the state, ingratitude and ungodliness, even the decay of natural affection, resentment, defamation, cruelty, the love of pleasure, and the external form of godliness without its power—who can deny the presence of these evils in modern society, and even in Christian lands? These are ever before us, and our study should be both to recognize, and as far as may be, arm ourselves against such dire and threatening evils.—*Missionary Review of the World*.

PEACE.

PEACE of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration for your neighbor's faults, and a certain candor and child-like docility in acknowledging your own faults.

The trouble you feel about so many things comes from your not accepting everything which may happen to you, with sufficient resignation to God. Put all things, then, in His hand, and offer them beforehand to Him in your heart, as a sacrifice.

From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own concern.—*Fenelon*.

"THE most illiterate Christian that obeys knows more about God than the man that has learned everything except obedience."

If the devil takes a less hateful shape to us than to our fathers, he is as busy with us as with them.—*Lowell*.



SIGNS OF THE TIMES

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For further information see page 2.

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

THE AWFUL TRAGEDY OF SIN—ITS REMEDY.

THERE is beauty, much beauty, great beauty in nature. Her soft, blue sky; the splendor of sunlight; the glories of sunset clouds, the heavens, blazing with myriad stars—the garnishing of God; the mellow radiance of the moon; the lovely flowers; the waving grasses; the majestic trees; the ever-moving, rolling sea; the steadfast, mighty mountains; the gleaming lake, mirroring the fleecy clouds overhead; the purling brook, the hum of bee; the sweet bird songs,—all are dear and beautiful.

And yet nature is marred, fearfully marred with sin's awful tragedy. The sky is not always softly blue, but sometimes terribly angry. At times the splendid sunlight scorches and burns and withers to decay and death. The very stars blaze up and die, and the myriad meteors tell of some cosmic tragedy in sidereal space. The mellow light of the moon, science tells us, is the reflection from a dead and frozen face. And on tree and grass and mountain and brook and bird has sin left its blasting, blighting, damning mark of disease, decay, and death.

But upon no part of nature has the tragedy fallen as upon the human family, that part of God's earth-creation which in his own normal conditions was given dominion over all things earthly. "How have the mighty fallen!" How low and base is the king! How he is marked with disease and decay and death! His bent form and palsied limbs and bleared eyes greet us everywhere. One drops to decay and death every second; 3,600 in an hour, 86,400 in a day, 31,536,000 in a year. The great majority of these have died without hope. They have lived for self, have sought selfish gain and selfish pleasure, and died in their selfishness. And all, all, all have died in consequence of sin. They are sin's victims, part of sin's awful tragedy of wo.

What makes the tragedy more awful is that it might all have been prevented. "In the way of righteousness is life, and in the pathway thereof there is *no death*." But man sinned, and behold the consequences of unfathomable wo and misery!

But even the sin came, still there is a remedy, the Remedy, which reaches to the very depth of human wo, and lifts to God's normal plane of everlasting righteousness and life eternal. The eternal Son of God, by whom the worlds were created, left His throne of infinite splendor with the Father, and came down to save men from the awful, hopeless tragedy of sin. God the Father so loved the unlovely, suffering ones that He gave His only-begotten Son, that all might

have eternal life, with all that eternal life comprehends of gladness and joy and happiness. Down, down from the highest heaven He came, the Creator,—a servant with the angels, Himself the Archangel only because of chiefest service; "made in the likeness of men;" "born of a woman, born under the law;" "in all things" "made like unto His brethren;" beaten, mocked, insulted, maltreated, rejected by those for whom His great heart of love broke; yielding Himself at last to death, the ignominious death of the cross! O, what love! What treatment of such love!

He met the awful tragedy in His own soul, sinner, for you that you might not meet it. But if you are saved from it, you must become one with Him. He asks only that you shall surrender your rebellious, selfish, sinful will and purposes and accept His will. That is what saving belief means. That is what faith means. To give up all to Him, to accept all from Him that He purchased with His own blood. How reasonable it is that man should do it, isn't it? How ungracious, ungrateful, it is that we should slight His love, His mercy, His goodness. This is the saddest part of the great tragedy of sin to see so many thousands, millions, of souls rushing on in the mad dance of death to utter destruction, ignoring their hopeless condition, the leprosy of sin, and brushing, pushing, smiting aside the pitiful hands of Infinite Love reached out to save them; which because of love can not save them against their will. O, this is the saddest part of the awful tragedy! In His own words we plead with you: "Come now, and let us reason together, saith Jehovah; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; *turn ye, turn ye from your evil ways; for why will ye die?*"

NO GROUND FOR CONSCIENCE.

IN the *Sabbath Recorder* we find this lucid statement of a well-known condition:

"The average American citizen has but little conscience in the matter of Sabbath observance. He has accepted the popular 'rest-day' theory and holidayism. His idea of the Sabbath as sacred time is obliterated and the divine obligation in Sabbath observance is blotted out of his conscience. He claims that if brain or body needs rest or pleasure on Sunday, their demands should be acceded to. This takes all authority away from God and the Bible, and places it upon his own mental and physical conditions, leaving it with his own choices and caprices; and he alone is judge in the case. Thus he takes the Sabbath from its God-appointed place and degrades it to the low level of his own pleasure and convenience."

The reason there is so "little conscience in the matter" is that the "average American" imbibes the common idea that Sunday is the Sabbath, and of course there is nothing in that to which conscience can safely anchor. Being a human institution, supported only by human law and common custom, conscience is not essential to its observance. Any human ordinance can be observed and its claims satisfied by mere

formality. Human law and custom can not take cognizance of anything but outward act. It has no appeal to conscience, and has no right to dictate to it. Where conscience and action come together in a legitimate union, conscience is always the actuating power. Conscience is amenable to the law of God, and a "good conscience" is always "toward God;" therefore it is always toward His law. The difference between divine law and human law is, that divine law is not satisfied by outward act alone; it is spiritual, and must be obeyed in spirit; only conscientious observance can meet its requirement. But man may even despise the human ordinance, yet if he conform outwardly to its demands, he is free from its penalty.

There is no conscience required in Sunday observance; a man may be compelled to observe the day according to law and custom. But he can not be compelled to keep the Sabbath of the Lord; being a part of the law of God, the motive power in its acceptable observance is the Spirit of God working upon the heart.

OUR POSITION.

LET it be clearly understood, the SIGNS OF THE TIMES is not in politics. It does not belong to any party whatsoever. If it criticizes a political doctrine or platform, held by any party, it does not do it to criticize that party, but to warn men against the evil principles inherent in the teaching. If it refers to or points out a condition of depravity or wickedness in connection with some political party, it does not do this as an attack upon the party but to show that political conditions in general are just what God declared they would come to be in the last days, and that we can not afford to place our trust in men, princes tho they be.

We have no fight against union men. There are principles in labor-unionism contrary to true Americanism, to the Word of God, and to the Christianity of the Bible; these we have pointed out, and shall continue so to do that our skirts may be clear in the day of God. The same thing is true as regards the great commercial combinations known as trusts.

Yet if we needed an employee or work done, and a union man should apply for that work as other men, we would neither employ him nor reject him because he was a union man. That would not enter into the matter at all. The only question with us would be, Is he the man qualified to do the work, at wages we could afford to pay?

We grant men the right, if they so desire, to organize into unions or trusts, into anti-union and anti-trust organizations. But when they demand that we shall join with them in this, contrary to our conviction or desire, we emphatically demur. If a labor union can not win men on the ground of its innate principles of benefit and helpfulness to mankind, it has no right to exist, and should be permitted to die. Coercion in fellowship is a misnomer, and the man

coerced against his will is ever a secret enemy.

We can not agree with many religionists. We do not believe, for instance, in Roman Catholicism, and are free to give our reasons why we can not. We believe it our bounden duty to do this in a Christian manner. But Roman Catholics have the same right to their belief as we to ours, and would have that right if we were a million and they were one. The rights of the human are God-given, inalienable, not dependent upon majorities or superior physical force.

We believe that in the number of those who adhere to the various systems of error, there are many honest, sincere souls, beloved and accepted of God; they are accepted not because of the errors they hold, but in spite of them. The principles of truth are dominant in character over the error. But honest or not, deceived or not, the judgment of all rests with God. It is for His people to persuade and entreat, never to coerce.

Kindly we feel toward all. Animosity, antipathy, hatred, we hold toward none. We are not infallible. We believe there are many things in His Word to learn better, many things to learn new, many experiences to be obtained through His grace; but we believe that Holy Book to be the sufficient guide in all things without the traditions of men; Jesus Christ a sufficient Saviour without other intermediaries, and the living church of Christ a sufficient fellowship without the extra human counterfeits and organizations of men. Believing thus, we find real joy in the simplicity, sweetness, and power of the blessed Gospel of His grace, and in the language of one of old we would say, "Come thou with us, and we will do thee good, for Jehovah hath spoken good concerning Israel."

SEEKING PROOF OF MAN'S NATURAL IMMORTALITY.

IF men would believe the testimony of the Word of God, they would not seek outside of it for proof of that which is plainly disproved inside of it.

Again, if men who profess to believe the Word of God could find in it the proof of the immortality of the soul, they would not seek outside of it for such proof.

Therefore, a belief of the Holy Scriptures would save much labor and expense in the promulgation of a great delusion, and the necessity of much more labor and sacrifice in order to refute the error. The *Pittsburg Christian Advocate* says:

"The books written on this subject would make an immense library. They have been written in many languages, and from time to time throughout all the historic years of the world. A simple catalog of them would make a very bulky volume. Within the last few years much has been added to the literature of this all-absorbing question. There has been a revolt against the gross materialism of science, so called, and from the critical and purely scientific point of view many notable books have recently been written seeking, outside the teaching of the Word of God, to establish on some solid basis the doctrine of the immortality of the soul. Scientists have emerged from the materialistic school, and declare their belief in a future life, without accepting the teachings of Christianity as of divine authority."

It has always been the aim of "science falsely so called" to establish doctrine, or theory—nominal truth—without acknowledging Christ; but no "solid basis" for anything but delusion has been, or can be, found in that way. Satan invented the doctrine of the immortality of the soul for the purpose of turning mankind from the acknowledgment of dependence on God for life. The declaration of the tempter, "Thou shalt not surely die," was designed to beget doubt of God's declaration that, if man should disobey, he should "surely die." And the same assertion of the enemy works to the denial of the Gospel of Christ; for the reason that the Gospel promises eternal life to believers, while the adversary's immortal-soul doctrine alleges that man already has eternal life in himself.

The *Advocate* further comments on the subject as follows:

"It is because of the supreme importance of getting on to some stable basis and setting these tormenting fears at rest, that we point out the ground on which we may rest and bid defiance to death, and have victory over the grave. It is in 'Jesus Christ, who hath abolished death, and hath brought life and immortality in light through the Gospel.' To all who accept Jesus as the Son of God, who believe that He spoke with divine authority, and that all He taught was declared to be true by His recurrence from the dead, the belief in a future life is put on such immovable ground that doubt, when it comes, is put to flight at once. Our belief in it can crumble and fall only with the decline of our belief in Christ Himself."

The scripture herein quoted is indeed a "stable basis," but not of the doctrine of man's inherent immortality, the natural immortality of the soul. It is a solid basis for the doctrine that the sinner, tho under sentence of death, may still find life and immortality in Jesus Christ—not in himself. And this all-important truth is "brought to light in the Gospel." So the scripture says, "The soul that sinneth, it shall die." Eze. 18:4. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. If man had immortality in himself, it could be said that he has life and immortality through Adam; and that is just what scientists are endeavoring to establish outside of the Bible, in other words, independently of the Gospel of Christ. The saddest part of it is, that they get so much encouragement from men who profess to believe the Gospel.

Christ has given us this declaration: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God [the wages of sin] abideth on him." John 3:36. And the apostle Paul assures us that eternal life is the reward of "them who by patient continuance in well-doing seek for glory and honor and immortality." Rom. 2:6-9. Why should one seek for immortality if he has it already? Furthermore Paul tells us that immortality is a condition to be "put on" at the resurrection. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." See 1 Cor. 15:51-57.

The completion of the victory in Christ is the bestowal of immortality, the "crown of righteousness," at the second coming of the Lord in glory. 2 Tim. 4:6-8. Believers have the assurance of eternal life, but it is the "assurance of faith." Our eternal life is the gift of God in Christ. 1 John 5:11. "Ye are dead, and your life is hid with Christ in God," to be given at His coming. Col. 3:3, 4.

Eternal life is a matter of hope and of promise. Titus 1:1, 2; 1 John 2:25. Both hope and promise imply future realization, and not inherent possession. "We are saved by hope; but hope that is seen is not hope; for what a man seeth [or hath], why doth he yet hope for? But if we hope for that we see not [or have not], then do we with patience wait for it." Rom. 8:24, 25. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13.

G.

Question Corner

1906. The God of the Living. Mark 12:27.

Please explain passage of scripture found in Mark 12:27: "He is not the God of the dead, but of the living." F. G. K.

God is the source of life. He is a living God. Death does not originate with Him, nor can it exist with Him. It does not come into His plan. It is here only by perversions of His perfect laws. He is not, therefore, the God of the dead. His children have fallen under its power and dominion. But in His purpose they are not dead. They live in their righteous characters recorded in heaven. So when it is declared, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," He counts them as alive; for in His purpose they live, and will come forth at the resurrection; "for all live unto Him." Luke 20:38. He "callesh those things which be not as tho' they were" (Rom. 4:17), because in His purpose they are, and by His power they will live at His appointed time. It is by this argument that Jesus proves not the immortality of the soul, but "as touching the dead, that they rise" (Mark 12:26), that the righteous dead are "children of the resurrection;" "that the dead are raised" (Luke 20:36, 37). This instruction of our Saviour was given for the express purpose of teaching the resurrection of the dead."

1907.—In the New Earth.

Will there be increase in the new earth, or will the people that are saved be all that are in the new earth? Prov. 28:28; Zech. 10:8; Ps. 92:13, 14 seem to indicate that there will be increase; if not, to what do these texts refer? M. T. C.

The size of this earth and the number and character of those who would inhabit it existed in the plan of God before the earth was. The names of these characters were written in the book of life "from the foundation of the world." Rev. 13:8; 17:8. When that number is made up the work of begetting and procreation will cease; and presumably that work ceases when Christ comes the second time; "for they that are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage," "but are as the angels in heaven." Luke 20:35; Matt. 22:30. It is true that the world pictures and talks about baby angels; but the thought is entirely uscriptural. Prov. 28:28 has direct reference to conditions in this life, in its last clause

(Continued on page 15.)



HEALING POWER. NO. 2.

God Is Interested in Our Health.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

THE Creator takes a personal interest in our physical prosperity as well as in our moral well-being. Physical health and spiritual happiness are both precious in the sight of Him in whom "we live and move and have our being." Acts 17:28.

There is altogether too great a tendency to-day on the part of people to turn their bodies over to the doctors and their souls to ministers, expecting the former to care for their physical health, and the latter to look after their spiritual needs. In either case, men are unconsciously depending upon their fellow men to do for them that which only God can perform; for He is the only true source of health and healing for soul and body.

No human intermediary should be allowed to come between the soul and its Maker, between the sinner and the Saviour. While there are conditions in which the help of the godly physician and the consecrated minister may be necessary to physical or spiritual recovery, we should see to it that the afflicted one is taught to look to God as the Giver of both physical and spiritual life, as the only source of healing for soul and body.

For every truth that comes from above, there is sure to proceed a counterfeit from beneath; and not infrequently this counterfeit proves to be but an ingenious perversion of the truth itself. So it is with reference to health and disease. Upon careful examination we find that many of the erroneous teachings along this line are peculiarly deceptive. It has ever been Satan's plan and studied aim to cover his most dangerous error with sufficient truth to make it acceptable to those whom he seeks to deceive and ultimately destroy.

It is not singular that our enemy has chosen this particular point in the great controversy between truth and error, to accomplish his most cunning work of perversion and deception, for it is in the sphere of our physical and spiritual health that he can bring to the race the greatest amount of misery, suffering, and anguish, if, by his deception, he can lead them into the transgression of either physical or spiritual law.

We have to contend with an adversary of long experience and one highly practised in the art of deception; one even who led angels astray; and to-day the Christian's only safety lies in having the "mind of Christ," that He may be able to discern and detect the delusions and deceptions of the bogus healers now so abundant in the land.

Without such divine illumination, many are sure to be borne from their anchorage, only to find themselves adrift on a dangerous sea of plausible theory and fascinating error.

When hanging upon the cross, the Master said, "It is finished," and the utterance of those words was the last act in the completion of the plan of salvation for a fallen world. Christ became the "complete Saviour" of a sinful and suffering race. Jesus

"KNOCKING, EVER KNOCKING."

KNOCKING, knocking, ever knocking!
Who is there?
'Tis a Pilgrim, strange and kingly,
Never such was seen before;
Ah! sweet soul, for such a wonder
Undo the door.

No! that door is hard to open;
Hinges rusty, latch is broken,
Bid Him go.
Wherefore with that knocking dreary
Scare the sleep from one so weary?
Say Him, No.

Knocking, knocking, ever knocking?
What! Still there?
O sweet soul, but once behold Him
With the glory crowned hair;
And those eyes so strange and tender,
Waiting there:
Open! Open! Once behold Him—
Him so fair!

Did she open? Doth she? Will she?
So, as wondering we behold,
Grows the picture to a sign,
Pressed upon your soul and mine;
For in every breast that liveth
Is that strange, mysterious door;
The forsaken and betangled,
Ivy-gnarled and weed-bejangled
Dusty, rusty, and forgotten—
There the pierced hand still knocketh,
And with ever-patient watching,
With the sad eyes true and tender,
With the glory crowned hair—
Still a God is waiting there.

—Harriet Beecher Stowe.

died to affect the forgiveness and healing of physical sin as well as for the atonement of moral guilt. The plan of salvation was designed to give man power over physical as well as spiritual transgression. And so there is a gospel of health for the body, as well as a gospel of grace for the soul.

Christ Jesus has become the Redeemer of the whole man,—body, soul, and spirit; so, by faith in His name, there is overcoming and keeping power for the physical as for the spiritual man. While the soul may be the inner sanctuary of the Spirit of God, it is expressly stated that our bodies are "the temple of the Holy Spirit." 1 Cor. 6:19.

Christ is "within you, the hope of glory;" and to-day He seeks pure hearts and clean bodies in which to dwell, and through which He may manifest Himself to a fallen world, and show forth His glory, "the glory of the only-begotten of the Father, full of grace and truth." John 1:14.

Physical law is one of the laws of God; its transgression is sin. "The wages of sin is death,"—spiritual and physical death. Christ lived and died to save us from the penalty of both physical and spiritual transgression; and to provide the human race with grace and power whereby they might yield obedience to all the divine requirements. Therefore, as ministers of the grace of life to a fallen world, every preacher of the Gospel, every Christian worker, every Christian, should interest himself in the physical good of the human race as well as in its moral welfare.

Some may say that it detracts from the divine dignity and sacredness of spiritual things to thus place them alongside the physical. To such we would say, Bring not down your spiritual life to a lower level, but rather raise the physical higher. Let things material be divested of their garb of carnality, and permit the mind of the Spirit of life in Christ Jesus to manage the deeds of the flesh, thus experiencing the scripture, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Rom. 8:1.

W. S. SADLER, M. D.

"PAPA WASN'T ALWAYS BAD. DRINK MAKES HIM BAD."

IN a press despatch dated, New York, September 21, a touching story is told of a ten-year-old girl's testimony against her father, who was charged with having killed his wife on August 28. The scene was in a coroner's court, where an inquest was being held over the body of Mrs. Kate Walsh, and little Rosie Ann was the only witness. Her testimony is said to have been a struggle between a conviction of duty and a child's love of her father.

After the accused husband and father had been held by the coroner to answer for the murder, on the strength of his little daughter's testimony, the child rushed to him and kissed him lovingly. Afterward she is reported to have said:

"I suppose my papa must die, too, but he killed my mama. I hate to talk against papa, and I hated to get up in the court; but I took the oath, and I *must* tell the truth."

The reporter says that the little girl, who may soon become an orphan because of her own truthful words, is small and pale, and was dressed in becoming fashion for the duties of helping mother. She speaks with a studious effort at correctness, and in the eighth grade of the public school, which she attended last session, she was accounted one of the brightest scholars.

Since the day after her mother was beaten into unconsciousness and her father taken away to a cell, little Rosie has been living with her married half-sister, Mrs. Simons, in East Ninety-sixth Street, and yesterday she saw her father for the first time. Mrs. Simons and another married half-sister, Mrs. Tobin, accompanied her.

In Mrs. Simons' house last night, in a sad and serious way, the girl told of the tragedy.



"Papa wasn't always bad," she said, beginning her story with an excuse for her accused parent. "When he was working and wasn't drinking he used to bring me ice in the morning, and used to chop the wood and bring it up for mama and me.

"But sometimes before this last time I have seen him, when he was ugly and drinking and not working, hit mama, but not with an ax. Mama was proud and told me never to say a word about papa hitting her to anybody, and mama stood it a great many times, but papa would promise to be good, and then would break his promise. I don't think mama ever thought he would hit her with an ax, because when he was in a good humor he loved her, and she believed he loved her, too.

"I didn't like to go to court to-day, but they said I must, and when they asked me if I knew where the bad place was that people go to who don't tell the truth when they are under oath, I said it was hell, and the man said I knew what an oath was and must tell the truth.

"And I saw papa, and he said, 'Help, Rosie,' and the tears came in his eyes, and I felt like crying, too, and was sorry for him, but I had to tell all about how he hit mama with the ax, and he looked at me so sad all the time I was talking, with the tears just pouring out of his eyes.

"And then when I went back and told him good-by, and put my arms about his neck, we both cried until they took him away.

"Sometimes when papa would hit mama I would run away and cry, but last week mama felt so bad, and I knew that she had been worrying about papa, because he wasn't working and had been drinking, and I said to myself, If he dares to strike mama again I'll stop him.

"You see, it was this way. Papa had not been working for two days, and he was ugly and cross, and after he had had his lunch and a pint of beer he went into the bedroom to sleep. When mama was getting supper, he called her. She told me to tell papa she was too busy getting supper for our boarder to come to him then. He jumped out of bed, put on his trousers, but not shoes, and said he would show mama whether or not she would come when he called her.

"I followed him into the kitchen, and he picked up a bottle from the table, and was going to hit mama with it, but I grabbed the bottle, and then took all the other bottles and hid them.

"He hunted around the room and found the ax which mama used for cutting kindling, and then he hit her on this side of the face, and then on top of the head, and she called my name—Rosie—and fell on her face.

"I ran in where our boarder was sleeping, and, shaking him, told him, 'Wake up, Mr. Carroll; papa has hit mama with an ax in the head!' And then I ran into the hall and screamed, and our neighbor came and she put a pillow under mama's head and washed the blood off, and said, 'Never mind, Rosie; she's still breathing.'

"And then the policemen came, and they

sent for an ambulance and mama was taken away, and she never spoke another word to anybody; she died without ever knowing me again."

"If your father is set free, will you go to him again?" Rosie was asked.

"I don't know. He'd have to promise to be very good, but I don't know then. He promised mama to be good, and then got cross and ugly when he was out of work and drinking. I love my papa, for he is my papa; but drink makes him bad."

THE WRONG DIRECTION.

A FRIEND of mine told of an engineer in one of our Western states who was completely lost one night with his engine. The night was very dark and he had to make the run to a certain city. After he had gone a considerable distance, everything seemed strange to him and he could not account for it. He stopped at a little station, roused the agent, and inquired where he was. After consulting the map, he found that he was going in the wrong direction. A switch had been left open and he was switched from the main track onto a branch road, and had he

THE ISLES OF THE BLEST.

ON the sunset seas floats the bright mirage
On billows of shining gold,
And gleams we catch from the mansions fair,
Whose glories can not be told.
HELEN MAUD MERRILL-PHELPS.

gone on very much farther he would have met with disaster.

He thought he was going in the right direction. He did not notice when the locomotive glided on the other track. Both tracks ran in the same direction for a short distance and then they separated, never to meet again.

How many men and women started right in life; from the home and family altar, from the knees of a praying mother; on the narrow way that leads to heaven; but they have been switched off, they are going in the wrong direction. A thought or a deed might switch our life from the right way. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.—*Gospel Work*.

LOSING ONE'S POSITION.

LOSING one's position or work is not always the most serious thing that can happen, tho when first facing the problem of such loss one may so regard it. Some years ago the young son of a saloon-keeper attended a Sunday-school. Because of its teaching, he began to feel that it was not right for him to tend the bar. He spoke to the minister about the matter, asking what he had better do.

"Decide for yourself," was the clergyman's reply.

"If I refuse to tend bar, father says he will turn me out."

"But what do you think you deserve if you do attend the bar?" he was asked.

"I think that I deserve to be turned out." Here the matter rested for a while.

Later the boy, by his refusal, lost his place, and was forced to look out for himself." The minister helped him to secure a position. He worked himself up until to-day he is the greatest living authority upon a certain line. He is assistant in one of the largest libraries in the country, and is acquainted with ten or twelve languages.

Many have to decide between losing a position and obeying conscience. Loyalty to the right never fails of a reward. It often brings greater earthly good, and will always result in eternal gain.—*Selected*.

A CERTAIN dignity of manners is absolutely necessary to make even the most valuable character either respected or respectable in the world.—*Lord Chesterfield*.

DILIGENCE increaseth the fruit of toil. A dilatory man wrestles with losses.—*Hesiod*.

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EASY MONEY.

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



SWING OUT.

SWING out upon the promises of God,
Nor stay thy hand on crumbling earthly things;
Trust not in princes bold, ungodly shod,
Nor pin thy faith upon the word of kings.

Firm and secure is the foundation laid,
The King of Kings Himself the corner-stone;
In faith and truth His promises are made;
Thou needest naught but His sure word alone.

Think not within thy heart how thou shalt stand,
Nor look for help where mortal feet have trod;
Trust Him who weigheth all things in His hand;
Swing out upon the promises of God.

ISABEL McDONALD.

THE EASTERN POLYNESIAN MISSION.

A CONFERENCE of the Eastern Polynesian Mission was held at Vainrua, Raiatea, from June 27 to July 8. This mission is composed of the Society, Cook, Austral, Marquesas, Tuamotu, and Gambier Island groups and the island of Pitcairn. We now have four churches and one company in the Society Islands, one church in the Cook Islands, and one on Pitcairn. Each church was represented at our meeting. The ministering brethren present were Brother Gates from Australia, Brother Piper from Rarotonga, Cook Islands, and the writer, who is of the Society Islands. Sister Rosa Young, of Pitcairn Island, has been in Tahiti for some time, and was in attendance at the meeting, and it was there recommended that she and Winnie McCoy return to Pitcairn as soon as the way opens and take charge of their school.

We organized this mission three years ago, and this is our third conference. It was more largely attended than either of the previous meetings, so I trust that more good will result from it, as its influence will be more wide-spread. There were fifty-three in attendance at our Sabbath-school the first Sabbath, and fifty-eight the next Sabbath. Three were baptized during the meeting.

The matter of printing small monthly papers in the Tahitian and Rarotongan languages was considered, and it was decided to ask the Australian Union Conference to help us do this, if they favor the plan. Our people in the islands heartily favor it, and seem willing to do what they can to make the paper a success. It is very difficult and takes so much time for the living preacher to get to every part of the islands, but the paper can go and carry the truth to the most isolated.

The book, "Christ Our Saviour," has just recently been printed in the Tahitian language, and is well liked. We heard of one young man who was so interested in it that he sat up all night reading it. All do not have such a keen relish for the truth, however, for the time has come when many will not endure sound doctrine, but turn away their ears from the truth to hear fables. Nevertheless, we are commissioned to

"Preach the Word," so let us do so by voice, by pen, and by the lives we live. All must have an opportunity to hear the truth, that it may be either a savor of life unto life or of death unto death to each of them.

B. J. CADY.

DEFECTIVE SIGHT.

MANY people have defective sight. We speak of them as being near-sighted or far-sighted, while many are blind and see not at all. Some of these may correct the defect in the organs of vision by wearing spectacles.

In our Christian experience, many of us have defective sight, but are not aware of it, until we go to the great Physician, to be shown our defects, where some of us learn that we are so very near-sighted that we do not see farther than self; we do not see even the Physician. Others are able to see but their household, while some see as far as their neighbors.

All we who are near-sighted need to apply more of the love of this Physician, that we may see the precious souls far away. If, after a few applications, we find that we see as far as the coasts of our own country, let us not cease its use, but keep calling on the great Physician for more love until we see the souls way across the waters, clear into the hearts of Africa, China, India, and all the heathen lands. O, His love is a wonderful remedy. It heals every affliction; it is the true love that never fails us.

There are also those who are far-sighted and fail to see the home needs. Perhaps those who should be loved ones in our homes—so often an aged father or mother—are in need of our care and attention, or may be out in the enemy's fold. Or neighbors may be perishing all around us without knowing the dear Father and His blessed Word.

But a short distance away there may be precious souls going down to perdition because no one points them to the path that leads upward unto eternal life, while the far-sighted one sits and mourns for an opportunity to go to some far distant country or large metropolis.

For this far-sightedness we must apply the same love, for we should never think of distant fields when we can not see precious souls close by. If we should cross the ocean without first having the love applied, we would be far-sighted when on the other side; the souls there would not appeal to us, and we would be looking, as Lot's wife did, toward home. Love, more love for the far-sighted. It will enable us to see things near and far away; to give ourselves and all that we have for every precious soul.

Saddest of all is the misfortune of those who sit at ease in Zion, feeling satisfied with

self and the condition of all the world; seeing nothing to do, no souls to save, nor heeding the pleas for help from those who do see. Calls come from near and far, from every quarter of the globe. To these souls, also, the great Physician offers the eyesalve, and calls for them to anoint their eyes that they, too, may see. Unless it be applied freely now, and the scales fall from the eyes, these blind ones will never see into the city where the Redeemer is preparing mansions for all who accept and are healed by His wonderful love.

MRS. LUELLE L. HARMON.

Flint, Mich.

WHAT A LONE JAPANESE FOUND.

[J. R. SAUNDERS, in *Baptist Argus*.]

A PRESBYTERIAN missionary, some years ago, was laboring in a field some distance from Osaka, Japan. No preacher of the glad tidings had ever entered that place, yet to the missionary's surprise there was found one man who was worshipping the true God and feasting on His Word. He had drunk from the pure fountain of life, and the purity and sweetness of the waters had given joy to his soul. The Holy Spirit had made this heathen understand the Master's precepts; and he could talk of His wondrous works.

A number of years before, a Bible from China, printed in the Chinese characters, found its way into this man's hands. He had not seen one before, and no one could tell him anything about its wonderful contents, but he could read the Chinese characters as every well educated Japanese can. Thus he went to work to learn what this Book contained. He soon found that this Book told him of the one true God whom all men should serve. This was opposed to the teachings of all whom he knew and had regarded as true and great men. What must he do under such difficult circumstances? The power divine led this heathen to accept the truth, to turn from the vain idols and serve the true and living God.

In his study of the New Testament he found that the Master whom he served was baptized. He thought he ought to follow his Lord in all things, but there was no one to baptize him. He went to a place where there was sufficient water and baptized himself the way his Master taught. When the missionary found him he was continuing in the things which he had attained unto, and was a cheer and a blessing to the missionary.

OPPORTUNITIES IN CHINA.

THE *Nebraska Reporter* publishes a letter to Brother A. T. Robinson, president of that conference, from a young missionary to China, who has just completed her first year. We copy as follows:

"To-morrow [August 7] I shall have been away from the home land one year. During the past year we have heard of many uprisings because of opposition to foreigners and opposition to the government. When I first came to Canton, the American boycott was the subject of discussion, but of late we have heard practically nothing of it. We thank our heavenly Father for His loving care. Tho we were in no apparent danger, yet we know

not from how many unseen dangers He has kept us.

"I enjoy studying the language far beyond my expectation. God has been good to me in this line especially. On leaving the States, I asked God for a promise of His help. In answer I was given Isa. 33:19. 'Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.' By the time I have been in China one year, I will have read a book of conversations through twice, and the first four gospels, and 'Pilgrim's Progress' half through in characters. In studying English this does not seem very much, but when reading these characters it is considerable. When beginning to read characters I spent two weeks on the first five verses of Mark's gospel.

"This year will mean more to me so far as actual work is concerned. As I have seen the girls in Miss Thompson's school so pleased to learn to read and learn of Jesus as their Saviour, I have longed for the time to come when I might work with them. Now is our day of opportunity to establish schools, especially Christian schools for girls. The

ordained minister, and tried for a time the Presbyterian; then the Congregational, the Salvation Army, the Methodist, and finally the Baptist.

Many years went by in this way, until I cried out for God to satisfy my still hungry soul. Blessed be His name, he heard me, and by His Spirit alone He directed me to reading and studying the subject of Sabbath-keeping. O, how very, very clear it all was. I was fully determined to obey God in everything He would show me in His blessed Word. I was a true Sabbatarian for three years before I heard of another Christian keeping the seventh day.

From studying the Word, I saw plainly, too, that there is no present burning hell and that the state of the dead is an unconscious sleep; also that true baptism is by immersion. All was so very, very different from the teaching of the churches that I resolved on being led by the Word alone.

At the end of three years, Pastor A. G. Daniels came over to Auckland, N. Z., and I went nine miles out of curiosity to hear the Seventh-day Adventist minister, by whom I was rebaptized.

weeks. The courses include grades 7 to 12, together with business courses and other special studies, as may be desired. Address the principal, Prof. A. C. Haughey.

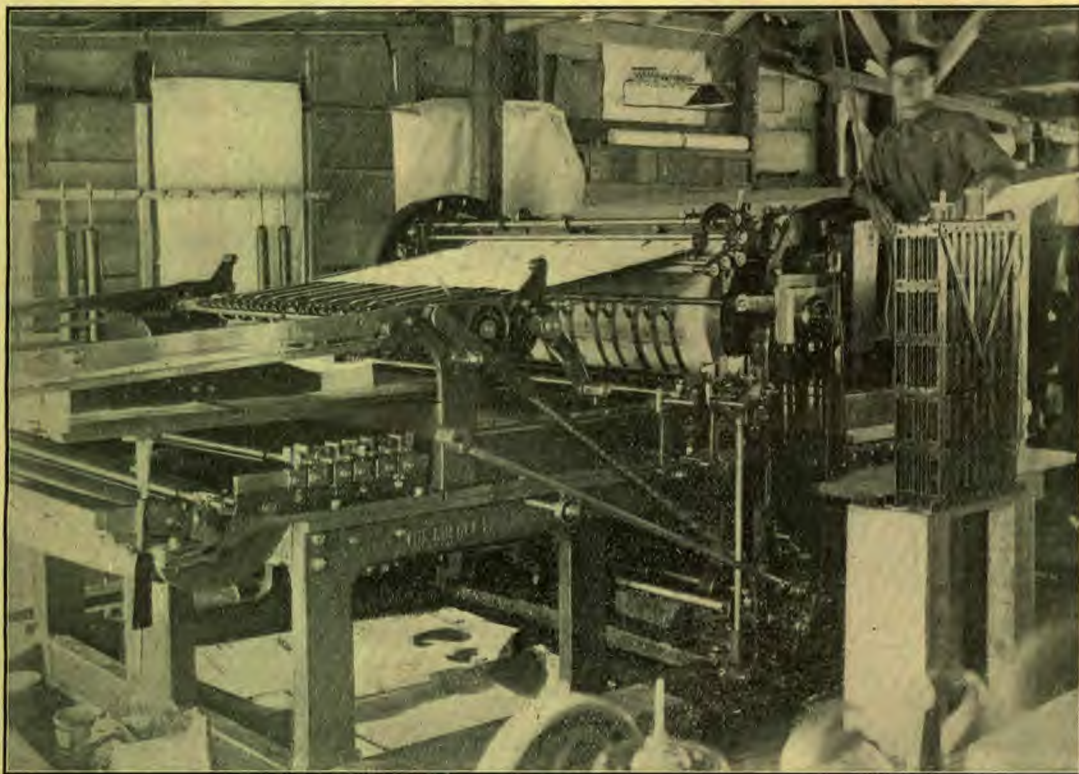
WRITING of a trip to the island of Lakemba, in the Fiji group, Brother C. H. Parker says: "There are nine towns on this island, and in all of them there is a great desire to hear the message. Pauliassi and I walked around the island in one day, and visited each of these towns. The distance is over thirty miles. The people were very open and anxious to talk. But, as it is in European countries, so it is here—the pork, tobacco, and liquor question is the stone over which they stumble and fall."

THE Union Conference Record, of Cooranbong, N. S. W., notes the death of Sister Sara M. Young, at Samoa, July 14, of pneumonia. Sister Young was a native of Pitcairn Island, and a graduate of the medical missionary class in the school at Cooranbong. After graduating she was sent to Samoa to connect with the sanitarium. The testimony of one who is not of our faith is: "She certainly lived the Christ-life, and literally gave up all her life for the good of others. She was greatly appreciated in her work."

AMONG those in attendance at the General Conference council and bookmen's convention at Washington, D. C., are Brethren H. W. Cottrell, president of Pacific Union Conference; C. H. Jones, manager of Pacific Press Publishing Company; and E. R. Palmer, secretary of the General Conference Publishing Committee. These brethren are all residents of our home town, Mountain View. Brother J. N. Loughborough, also of this place, was recently called to Battle Creek, Mich., to conduct some studies on the rise and progress of the Seventh-day Adventist work.

SINCE our two set-backs this year—by the earthquake and by the fire—our people have been thinking about what to do to assist in the emergency. We suggest that the best way to assist a publishing house, at all times, is to push the circulation of its publications. These are so varied that every one—old and young, rich and poor—can find something to handle. By the way, this is the people's part of the work anyhow. The publishing houses will have all they can do to prepare the ammunition when the rank and file of the people fully take up their legitimate place on the firing line. Christ has given "to every man his work," also to the women and children. Is it not time that all were finding their places? The little companies in the publishing houses can only do their own work. They should not be expected to do the manufacturing, and all the circulating besides.

SOON after Brother F. A. Allum and wife arrived at Shang Tsai Hsien, China, the book-keeping for the mission was assigned to Sister Allum. Writing of her experience to friends, she says: "There is considerable work connected with the accounts, and they were very perplexing to me at first. There are ten or twelve Chinese workers and they are paid so many cash a week. Then this is the center of the work in Honan, and all the workers are paid from here, and they are paid in dollars gold, so their accounts have to be kept in dollars gold. Several of the Hankow firms with whom we deal use only Mexican dollars (fifty-three cents gold equal one dollar Mexican), and as the price of silver is daily changing, we have to keep their accounts in Mexican money. Then at the bank they deal only in taels, and seventy-two and a half cents gold equal one tael, as a rule, but this constantly changes. Some days sixty-five cents equal one tael, and a few days after seventy-five equal one tael. So there are four different moneys in the one set of books." Concerning the language she says: "Three days after we arrived here, we started on the language, and we have a very good teacher. We had no idea that it was as hard as it is. There is no grammar, and just about nothing to help one. It is all memory work. We have several text-books, and a regular two-years course of lessons, and will be really glad when we can speak Chinese."



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government is improving its system of education for boys, and the education of girls is more favorably regarded, especially in the coast cities. As I have thought of the needs, and the limited means in our treasury, I decided to place the matter before you. There is abundance of room in Canton for several schools, as it is a city of two million people. The better class of people in Canton live in the western half, and as yet we have no work there. A house can be rented large enough to accommodate at least fifty pupils for fifteen dollars gold a month. Then as we can not do all the teaching ourselves, native talent is employed, which can be secured for five dollars gold. Then there is the school equipments. Should some wish to support a girl, we would estimate the cost at about twenty dollars gold per year.

"I present these needs before you, confident that you will be glad to help this people. I ask not for myself, but for these precious, blood-bought souls, many of whom have no knowledge as yet of their Redeemer."

HOW I BECAME A SABBATH-KEEPER.

I HAD been brought up in the Episcopal Church, and from a very young age I read and loved my Bible above all other books. As I grew into womanhood my heart was yearning for food, food, food. With this burning desire ungratified I left the English Church, in which my father was an

I need scarcely say—for my soul was at last satisfied—that I united with them, as they had "for thus saith the Lord" for every statement made.

I have never yet been sorry for the change, but praise God who led me so wondrously by His Spirit "out of darkness into His marvelous light," and has given me so many brothers and sisters in the same faith. I look for a glorious meeting soon, when Jesus comes in the glory of His Father and that of the holy angels.

Trusting I have not intruded too much and that this may strengthen some one or other to "search the Scriptures" and see for themselves if these things be so or not.

ANNIE PLOWMAN.

OUR WORK AND WORKERS.

FOUR converts are reported by Brethren A. J. Osborne and B. E. Beddoe, at Carson, Nev.

IN the Recorder, Brethren F. I. Richardson and J. E. Bond report six converts in connection with their tent-work at Flagstaff, A. T.

FIVE candidates were baptized in Mountain View on the evening of the 2d inst., by the editor of the SIGNS OF THE TIMES. The baptistry of the Baptist Church was used for the occasion.

WE have the annual announcement of the Du-Quoin (Ill.) Intermediate School for 1906-07. The first term opened October 2, to continue twelve

THE SIGNS OF THE TIMES



FRANCE AND THE PAPACY.

THE conflict between the French Government and the Papacy has reached a state of acuteness, out of which almost anything may be expected. This is, briefly told, the situation.

The famous law which asks the Jewish, the Protestant, and the Catholic Churches to pay their own expenses from henceforth, was voted last December. Five long months the French Catholics waited for a word from the pope to know how to prepare for the emergency. Then came the encyclical *Vehementer nos*, calling the French law an impious, iniquitous law, and denouncing the principle of the separation between the church and the state as altogether unchristian and God-defying. The pope's letter did not, however, give any advice as to what to do, but promised that such advice would be forthcoming.

In the meantime the pope advised the gathering of a full meeting of the French bishops and archbishops, who were to return to the pontiff the benefit of their candid opinion on the matter. The bishops convened, over seventy in number, deliberated, and forwarded to Rome, with an obsequious letter of submission, the verdict of the majority of the council. As was later found out, that majority verdict was decidedly in favor of giving the law, such as it is, a fair trial, and of organizing immediately such "associations for worship" as the law called for.

On the 10th of August last, a second encyclical was forthcoming, in which Pius X, "confirming the almost unanimous decision" of the French bishops, flatly refuses and forbids the acceptance of the law such as it is, and asks the bishops to meet again in order to find another way out.

As you may imagine, there was great astonishment when it was discovered that the alleged "unanimous decision" was a fraud, and that the conviction and advice of the French bishops was overruled in Rome at a meeting of foreign cardinals in which one single Frenchman took part.

The bishops met again, and sent in their unconditional submission to the wisdom of the "sovereign pontiff." So did twenty-three leading men, mostly academicians, devout Catholics, who had signed an open letter to the bishops, advising them to accept the law.

And now comes a new open letter, signed by hundreds of men, whose names are still unknown, and directed to the pope himself. The signers call themselves good Catholics, which makes the "remonstrance" all the more interesting. They address the pope in tones with which he has not been accustomed on the part of good church members. They say in part:

"In all the enlightened circles—that is to say, among all those professors, physicians, lawyers, engineers, and business men, . . . who generally carry along the opinion of the nation—the surprise (at your letter) was immense, and the disappointment profound and lamentable. . . . But, most holy father, if your letter saddened all the good citizens, we must tell you that it caused all the lovers of violence, hatred, and disorder to rejoice. . . . Only such men cheered it who are the known upholders of royalism, imperialism, and antisemitism, . . . to whom religion is only a mask, thrown off when the play is over."

The writers of the letter agree with the pope in condemning in principle the separation of church and state. But they remind him that the law makes a free grant to the Catholic Church of two hundred million francs' worth of church edifices and presbyteries and valuables, not speaking of the pensions to which the priests are entitled, and which for the present make their bread a certainty. Then

they go on saying (I boil down the document, as it is rather lengthy):

"Now, most holy father, if your encyclical means what we discover in it, all these advantages will be lost. See what a terrible situation the dawn of the year 1907 will witness. Over 50,000 cathedrals, churches, and chapels will return to the state, which in time will dispose of them as it may please; the bishops and priests, thrown out of their residences, will be forced to find a refuge for themselves and their families. The people will be obliged to find the forty millions that are necessary to make a living for our priests and the twenty other millions required in order to carry on church services. The seminaries will be closed, public worship will be reduced to privacy, and held under suspicion. After a few years of this *regime* it will be a wonder if Catholicism has not lost most of its devotees, and if Protestantism has not stepped in to take our place.

"All this and more would be nothing if the question at issue were such a vital one as the church can not yield without ceasing to be the church of Jesus Christ. But we dare to ask you publicly if indeed our doctrine is imperilled by the law of



The Cathedral of Notre Dame, Paris.

separation. Catholics we are, and Catholics we shall remain, come what will. Only, most holy father, do not blame us if we live in the country of clear ideas. Our language and habits of thought, unknown to you, require frankness, and are averse to vague situations and ambiguous formulas. Pardon us for desiring to know the true and grounded reasons for this unexpected *non possumus*.

"You have feared that the democratic *regime* might invade the church. But let not your holiness be afraid of this! Was this not one of the reforms most ardently desired, in his spiritual will, by the pious and quiet Cardinal Manning? Must we, then, regret those glorious days when the people played a much more important part in the affairs of the church than they ever will under the provisions of this law?"

The signers go even so far as to tell the pope that the bishops were in favor of the law, a fact concealed by him, and that the French people will "never deny the principles of the French Revolution, but rather trace its faith clear back to the Gospel and to the very heart of Christ!"

This is surely a new language for a pope to hear on the part of his own constituency. It breathes a healthy tone, which gives us who are laboring to spread the Gospel in this land great hopes of seeing many honest souls embrace it with joy. I met just such a case at our recent camp-meeting at Nimes

—a young, intelligent couple, who hardly knew how to express their admiration and gratitude for the truth. May God greatly bless the laborers in France, and multiply their numbers!

JEAN VUILLEUMIE

A "PAN-ISLAM" REVIVAL IN THE ORIENT.

ARCHIBALD R. COLQUHOUN has written an interesting article in which he expresses a fear that there will be a "Pan-Islam" revival in the East. There was a time when it seemed to be possible that the Crescent and not the Cross might be the dominant power in Europe, and to-day the religion of the Prophet is spreading in both Asia and in Africa in a manner which is not without political significance. The question which Mr. Colquhoun considers is the possibility of a Pan-Islamic revival, there being some circumstances which seem to point toward a renewing of Moslem activity, or toward centralization. Associations calling themselves Pan-Islamite are found to-day in London, Paris, Geneva, and even in the United States; and nearly a dozen publications, six of which appear in Cairo, are devoted to their propaganda. The objects aimed at are so to revive the religion of the Prophet as to restore prestige of the East, and to form new Islamic groups for the preservation of the faith. And the means for accomplishing these ends are to be the coalition of existing Islamic states or the organization of religious forces to work through the

Moslem world. Mr. Colquhoun sets forth the difficulties with which the movement will have to contend. He says:

"The brotherhood of the Senoussi is becoming known even in journalistic circles in Europe. Its name is continually cropping up in connection with affairs in Algeria and even in Nigeria and Central Africa. It is the most important organization of its kind. Originally theological schools, these brotherhoods occupied themselves until the last century with controversial questions of interpretation, legal and mystical abstractions and cognate matters; but under pressure of the French invasion and of European encroachment generally, they gradually assumed a politico-religious character. The founder of the Senoussi claimed descent from Hosein, the murderer son of Ali and Fatima, and had the right to wear the green turban, thereby fulfilling one of the conditions of Mahdiyyism. The key-note of the Senoussi propaganda is uncompromising resistance to European influence and a return to the early militant spirit of Islam.

"The growth of the Senoussi has been one of the most striking developments of modern Islam. They have adopted an active missionary policy and have spread southward through heathen Africa, while

their organization has been framed with the idea of including and co-ordinating all existing brotherhoods. The Senoussi have established in all countries where the Moslem is governed by an alien race a system of occult government side by side and coinciding in its boundaries with the state administration. This occult government exists in Algeria, Egypt, and India, and its emissaries are at work in Nigeria."—*Oklahoma State Capital*.

BOYS AND TOO MUCH MONEY.

THE State of New York has been paying salaries as high as seven hundred and fifty dollars a year to office boys as pages at Albany. Where the New York office boy begins at two or three dollars a week, the state started its pay roll at six dollars a week, and increases were so rapid that twelve-dollar and fifteen-dollar-a-week salaries were not uncommon. Now by order of the State Civil Service Commission these salaries are to be reduced. Nine dollars a week is hereafter to be a boy's maximum pay. The reason given by the Commission is the occasion of our introducing the subject here: "It is bad for the boys themselves to have so much money to spend." To start in life with pay several times as large as that which other boys receive has a tendency to develop harmful qualities.

One of the dailies observes, "There are many vices which can not be acquired without money," and "a boy's temptations are of a different degree from man's temptations. Every boy desires to be thought manly, and many boys are prone to imitate men's vices because a man's vices are more conspicuous than his virtues." According to the chief examiner of the Civil Service Commission, several of the Albany "office boys" have been ruined by having too much money, and to pay these boys more than boys in private employment demoralizes them. Parents would do well to remember this in allowing boys too much pocket money, not only while at home, but when they are sent away to school or college.—*The Christian Advocate*.

"Earthquakes in divers places" is one of the signs the Lord has given of His second advent to earth, and the sign is being fulfilled in a striking degree. Since the recent great quake on the South American west coast, there have been shocks on the island of Sicily, then on Porto Rico, and following this is another on the island of St. Thomas, Danish West Indies. At the latter scene of disturbance (September 27) it is said that "the frequency of earthquake shocks is causing alarm." Notwithstanding the claim that the "world is growing better" through the spread of church influence and "civic righteousness," we find that the great majority of people in all countries become greatly alarmed at the occurrence of an earthquake; and the more frequent the occurrence the greater the alarm. This is not an evidence of faith in God's Word, and especially is it not an evidence of love for the appearing of the King in His glory. The crowns of righteousness are for those who "love His appearing" (2 Tim. 4:7, 8), and such will not be alarmed at the accredited sign of the near approach of that joyous event; for the promise is that when He comes He will bring His reward with Him.

Labor-Unionism, the Saloon, Politics, and Religion.—Labor-unionism would append three prominent auxiliaries in its aspiration for the throne. These elements are the saloon, politics, and religion. The connection of labor-unionism with the saloons and with politics has been strikingly manifest in San Francisco and elsewhere for some time, and always to the sacrifice of principle and manhood.

Its religious relationships have also been more or less in evidence in connection with its political aspirations. An incidental straw in this connection comes in a despatch from Chicago, under date of September 22, which reads as follows: "Religion and trades-unionism were blended last night at a ceremony unique in the annals of organized labor.

The life of a child was solemnly consecrated to the cause of uplifting humanity. Herr Lee Glesener Creel, the nineteen-months-old son of H. G. Creel, is the 'labor baby' whose life was dedicated to the cause of organized labor at a ceremony performed in St. James' Church, under the auspices of the Allied Trades Council. The church was well filled with trades-unionists and sympathizers, who wanted to witness the first dedication of a child ever offered by his parents for such a purpose."

THE ORDER OF JESUITS.

THE Jesuit conclave, mentioned in a recent issue, culminated in the election of Francis Xavier Wernz as general. The new "black pope" is a German, and as the *New York World* says, significance will attach to the choice of a head from the nation which has only begun to reopen the door closed against the Jesuits by Bismarck in 1872. The following brief sketch of this very influential order is also taken from the *World*:

"The Jesuits date from 1534, the year in which Ignatius Loyola and six associates vowed in a Montmartre chapel in Paris to make a pilgrimage to the Holy Land for the conversion of infidels. The order received formal sanction by Pope Paul III. in 1540. In 1902 it numbered in all 15,145 members, of whom 6,647 were professed fathers, vowed after eighteen years of preparation to poverty, chastity, and obedience, and under a further vow to go as missionaries wherever sent by the pope. In the United States the order comprises 2,100 members, of whom 658 are in the New York-Maryland province, of which the Very Rev. Thomas J. Gannon is provincial.

"The Jesuits have been the object of a more persistent political warfare than has been directed against any other religious order. The society has come in conflict with the secular authority of nearly every European state. France has seven times expelled it, England five times, and Spain thrice. From 1773, when it had attained its greatest power and had a membership of 22,600, until 1814, it was under the papal ban.

"The personnel of the Jesuits has always been of a high class. On the rolls of the order are some of the most aristocratic names of Europe. On the Continent, as here, it has control of the highest forms of Catholic education, its colleges embracing a student population of 60,000. In the New York-Maryland province alone it has thirteen residences and nine colleges."

Suicide.—A medical writer in the *New York Medical Record*, referring to the increase of suicide as "civilization" increases, tells us that all statistics are unreliable as "there are many cases of suicide reported as being due to other causes." On account of uncertainty and the feelings of the relatives, the physician certifies the cause as "heart failure," "apoplexy," etc. Men cling to life, (1) from fear of death; (2) a belief in happiness from living; (3) the belief that suicide is a moral wrong; (4) a fear that death may not be a total annihilation. The two first reasons are readily overcome; but not the last two. When all are overcome in the mind of the person, suicide is easy. It is rare, he tells us, that an invalid ever commits suicide. The trouble lies with the mind and soul.

The question as to whether the rising generation is improving morally, as compared with past generations, is one which might be considered with interest and perhaps with profit by school-teachers. Not so very long in the past male teachers were largely in the majority over female teachers. This is not the case at present, and the ratio is reversing rapidly. Take California, for instance: In seven years the number of teachers as a whole has increased 1,933, while the number of male teachers has decreased 250. At this rate it will not be many years until there will be no male teachers below the high-school grade. Are the women teachers fully considering their increased responsibility?

QUESTION CORNER.

(Continued from page 9.)

as well as its first. So also does Ps. 92:13, 14 and Zech. 10:8, and the increase of the latter text refers to spiritual children. There is no old age in the new earth.

It is a great mistake to endeavor to apply all the Old Testament promises which God gave Israel to new earth conditions. God would have fulfilled them to Israel then and there, if Israel had permitted it, the sanctuary of Ezekiel 40 to 48 would have been given, the wolf and the lamb would have dwelt together in peace, and the little child would have led the erstwhile savage beasts. But Israel failed to meet those conditions; and while God will give to His people even more than human words can express, He will not in the nature of the case carry out in detail what was promised to fleshly Israel. When sin is forever over and the work of God's creation shall go on, He will use those redeemed from this earth to teach other worlds the glory and praise and love of God.

1908.—Tithing Gifts.

Is it necessary or is it required that we pay tithe on all things given us? If so, will it not include Christmas presents, as well as all other kinds? If not, where is the line to be drawn? In other words, if presents are to be tithed, which ones, or does it include all?
W. B. T.

The law of tithing is expressed and implied in Lev. 27:30-32; Gen. 14:20; 28:22. But in all this common sense is to be used. The gift should not be estimated by its cost to the giver, but its worth to us. If the king of Siam should give us a white elephant, it would be a magnificent gift on his part, worth, perhaps, several thousand dollars. It might be worth that to some show, but it would be worthless to us. We are sure that God would not have us tithe it. Friends might give us a gold-headed cane and a screeching parrot, costing from five to a hundred dollars, and we needed neither, unless we desired to destroy, by the latter, the peace of the neighborhood. To our mind these should not be tithed. But if we are given a suit of clothes, a pair of boots, a sack of flour, something we needed, something of worth or profit to us, or something we needed to purchase, it should be tithed. Give God the benefit of the doubt.

1909.—"The First of the Sabbaths." Matt. 28:1.

Will you please tell me the true rendering of Matt. 28:1, and like scriptures, where the word "day" is in italics? Should we understand it as it reads, or is the right rendering "the first of the Sabbaths," as some affirm?
H. P. G.

The best rendering is doubtless that of the American Standard Revised Version, published by Thomas Nelson & Sons, New York. That translates: "Now late on the Sabbath day, as it began to dawn toward the first day of the week." There is no authority whatsoever for "the first of the Sabbaths." The Greek adjective, *mian*, rendered "first," does not agree with "Sabbaths," but it does agree with "day" understood. Note this: All Bible translations in English have been made by those who adhered to Sunday observance. Do you not think that they would have rendered Matt. 28:1 and similar expressions elsewhere "the first of the Sabbaths" if it had been at all admissible? Surely, they would. But they knew better than that. Truth and scholarship demanded the faithful rendering they have given it. Greenfield, in his Greek Testament, suggests joining the first clause of Matt. 28:1 with verse 66 of the previous chapter, so that in English it would read: "So they went, and made the sepulcher sure, sealing the stone, and setting the watch, late on the Sabbath [or "in the end of the Sabbath"]. As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." This is in perfect harmony with Mark and Luke.



SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., OCTOBER 17, 1906.

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

The sweetness of the Christian life comes in a conscious experience of sins forgiven, of victories gained in Christ Jesus.

News from Valparaiso, Chile.—Immediately on the occurrence of the earthquake in Chile we cabled friends there to send us full reports with photographs, but a week later the news came back, "Parties unknown." This led us to fear that the awful calamity might have destroyed their lives. But a letter has just come to hand stating that all are safe, and but little property destroyed. Over 2,000 were killed in Valparaiso alone. We will give more of the particulars by Brother Thomann in our next.

The year has been fearful in calamity. One gentleman writes another, "I shall be glad when I can tear off the calendar December's sheet;" but 1907 may be a far worse year. The earth is waxed old. The curse of sin rests heavily. Sometime God will say, "It is enough." Mercy's ultimate plea is made and rejected, and sin reaps its own fruitage—destruction. Those who laugh at these warnings now, will weep and wail in anguish when they come. It is God's desire that we shall be both forewarned and forearmed. "The prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished."

An Interdenominational Missionary Conference for Young People is to be held in Oakland, Cal., October 15 to 18, in the First Presbyterian Church. Every evangelical denomination is invited to participate, besides fifteen or more of the various associations auxiliary to or connected with the various churches. A very interesting provisional program of the four days has been placed in our hands by Rev. Dwight E. Potter, chairman of the program committee, which fairly covers the great field of evangelical effort. It ought to be an uplift to those who attend, and many ought to attend. Robert E. Speer, of New York, William Shaw, of Boston, and Alexander Henry, of Philadelphia, all earnest workers, will be present. The chairman of the general committee of the convention is F. Hullinger, and the secretary, Percy A. Bliss. The official address is First Presbyterian Church, 1214 Franklin Street, Oakland, Cal.

At the present rate of waste and trust grabbing, a "new earth" will be absolutely needed before long, if the masses of the people are to enjoy the ordinary comforts of life, or to have any claim upon the natural resources designed by a munificent Creator for the use of all. Timber is being so wasted and "cornered" that in a few years more prices are likely to become prohibitive excepting to the rich. The San Francisco *Chronicle* of recent date states the situation in this way: "A despatch from the North indicates that there is another jar in store for the consumers of lumber. The men who have gobbled all the timber in the Northwest have concluded that the increasing necessities of this section warrant putting up the price of logs, and an edict has gone forth to that effect. These predatory gentlemen may yet overreach themselves. The cost of a frame house is approaching that of a well-constructed brick or concrete dwelling, and very soon the margin will be wiped out. In that event we may get the substantial habit, and instead

of housing ourselves in painted shacks, we may conclude to live in well-built structures such as are found in eastern cities, where a good brick building can be put up for forty per cent. less than it costs to erect a ramshackle frame in San Francisco."

San Francisco is making an unenviable record for daylight murders. August 20, Johannes Pfitzner, a shoe merchant, was killed in his store in the afternoon, while many people were passing. September 14, William Friede, a clothing merchant, was killed in his store about 3:30 o'clock in the afternoon. October 3, the manager of a Japanese bank was killed, and the teller beaten to unconsciousness during the noon hour when the clerks were out. Over three thousand dollars were stolen, altho many people were passing outside at the time. These men were all beaten with dull implements, and no shots were fired. The Japanese bank teller revived sufficiently to state that two white men had made the assault, and it is thought, from indications, that the same parties committed all three crimes.

The Christian doesn't need to wear any garment but plain, common-sense clothing. He needs no white or blue ribbon, no metallic cross or other medallion, to indicate that he is a Christian. He needs no conspicuous uniform to show that he is a soldier of Jesus Christ. How then is he to be known? The Lord tells us to follow Him, and He wore no broad phylacteries, or other outward badge of recognition. Yet He was known so well that He could not be hid. From His own words we learn how to be known as Christians: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The light of good works and a clean, honest, self-sacrificing life is all the badge any Christian needs to be known almost anywhere. "A city that is set on a hill can not be hid."

And now it is Paris, the headquarters of fashion, that comes in for criticism on account of her filthy slaughter-houses. A press despatch of the 2d inst. says: "After visiting the slaughter-houses of Paris, Louis Lepine, the prefect of police, declared to-day that they are 'not a bit better than those in Chicago.' He asserts that the windows have not been washed for five years and that there is only half enough light to show the pavement, which dates from the time of Louis XIV., while it is impossible for the workmen to keep clean on account of the terrible insufficiency of water." The prefect has ordered a thorough cleaning up; and to be sure that it will be immediately and thoroughly done, it will be done by the city. But after all that has been said on this subject recently, who could reasonably expect anything but filth in a wholesale slaughter-house at best?

Later news from the Atlanta race-war clearly shows that the best and most respectable of the Southern people do not justify it. Sam D. Jones, leader of the Citizens' Committee in Atlanta, says: "On every hand citizens by the thousands are condemning in unmeasured terms the murdering of innocent negroes." The Rev. Dr. John W. E. Bowen, colored, acting President of the Cammon Theological Seminary, said: "The negro race is afflicted with a small brood of lustful, besotted, worthless, and dangerous black harpies who fear neither God nor man, and are the worst enemies to society. I speak from an experience of twenty-five years. They do attack white women, and, in addition, they pluck continuously and mercilessly at the vitals of their own race." He lays the seat of the trouble to "lack of home training and freedom from work," conditions destructive to the people of any race. Clark Howell, editor of the Atlanta *Constitution*, says: "I do not believe that mob law is ever justifiable. . . . All this talk about justification of mob law in the name of our womanhood is an appeal to prejudice and passion, which in the end endangers our womanhood, paralyzes commerce, stagnates industry, and stifles the cry of justice for the protection of the innocent, and the punishment of the

guilty." The Grand Jury condemns mob law, and sensational newspapers for stirring up the mob. Mr. S. M. Williams, correspondent to the New York *World*, declares that "a dozen times a day one hears that no member of an old-time Southern family was in the mob." The mob was composed generally of younger men, and the lower class. In many cases respectable whites protected the colored people from the mad mob. Of these tokens we are glad, yet notwithstanding this sentiment among the better class, it does not check the mob spirit, prevalent throughout the country.

One of the objections to the taking over of Cuba by the United States is that it will increase the suspicions of the Central and South American republics that our expansion policy will continue to reach southward. This suspicion was greatly strengthened by the Panama secession and the acquiring of the Canal Zone by this government. For several years there has been strong talk about South American federation to resist the aggression of the great northern republic. Such a sentiment will be likely to gain impetus through the heavy accession of European emigration to the southern continent. And European competitors of the United States will not be slow to encourage this spirit of jealousy and suspicion.

Do not for one moment do evil that good may come. It is never justifiable. It may save temporal life to-day, and bring eternal death in the judgment day. The principle is utterly wrong, and is perverse of every good principle in the soul. Despite all that we can do, it perverts our moral standard, and we can never see things with perfect rectitude till we utterly abhor it. A good conscience can only be kept by right action.

Mr. and Mrs. T. S. Brandegee, the well-known botanists of San Diego, have donated their entire botanical collections and library to the University of California. As a result of this munificent gift the facilities for research work at the State University are practically doubled, and it now possesses the most complete representation extant of our Pacific Coast flora.

It is ever a profitable prayer to God, "Keep my conscience clean." But that prayer implies that the soul will not violate conscience. Better never know that we have a conscience than to pray to God to keep it clean while we continually violate it. A clean conscience demands dependence upon God, a regulation of conscience by a faithful study of His Word, watchfulness against sin, and doing duty promptly.

Humboldt County, California, has the second time in its history driven out the Chinese. A local cannery braved public opinion and imported twenty-seven Chinese; but the whole county was aroused, and the cannery company agreed to send them away. The sentiment is, No Mongolian must be allowed in Humboldt County.

Begin the day with prayer. Commit your ways unto God. Endeavor to appreciate your weakness, your folly, your insufficiency by remembering past follies, but be assured that God will not hold them against you, and He has for you strength and wisdom for the day.

To know God is better than to know ourselves. To know ourselves is to have charity toward all; for a knowledge of ourselves shows us to be so exceeding sinful that we will not feel to criticize others' imperfections.

America's Highest Mountain.—Dr. F. A. Cook, of Brooklyn, is the first to ascend Mt. McKinley in Alaska. The height is 20,484 feet.

"Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."