

Signs of the Times

"A HAPPY NEW YEAR TO YOU."

The artist pictures the dying Year
With a form that's bowed and old,
His crown is faded, its leaf is sere,
And Death's dark robes enfold;
But the New Year comes as a fresh-browed child,
Bright-eyed and fair and true,
And the artist pictures sweet Hope in him,
And giveth the Year to you.

O better! Better! 'Tis God that gives.
Erasing the bitter past,
He covers it over with crystal snow,
Ay! covers it deep and fast.
Then under the radiant New Year's morn,
Asparkle with gems like dew,
He opens a Rose from the stem of thorn,
And giveth Love's hope to you.

"A Happy New Year! A Happy New Year!"
Cry a million voices sweet,
And faint and far to the fine-trained ear,
Comes an infinite pure repeat,—
Echo on echoes sweet and high
To the Throne beyond the blue.
Do you hear the angels singing it down?—
"A Happy New Year to you."

O, not a year like the years now past,
Garnished with tears and sin.
You've learned the lesson of trust at last;
For the New Year's sweeping it in.
You've learned the lesson of love benign,
You are one with the Will so true,
So life to its end will be made divine,—
"A Happy New Year to you."

Yes, when the death-damp's on thy brow,
Yes, when the race is done,
When the "Finis" comes to the little "Now"
And we close up volume one,
Another Book will be opened then
For the infinite great TO BE,
And angels sing with the saved of men,
"A Happy eternity."

FRANCES EUGENIA BOLTON.

SIGNS OF THE TIMES

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"_____."

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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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BACKWARD, INWARD, FORWARD.

Some New Year's Thoughts

A LONG journey on a level plain is wearisome. It is more restful to climb steep hills occasionally, if for no other purpose than to look back from their elevation over the road already traversed, and to look forward to the things we must meet in our onward journey. Such an outlook is the close of the Old Year and the opening of the New.

THE only proper standard by which to judge of the past, the present, the future, is authentic history and present conditions, illumined by the truth of God's Word, which also sheds certain light on the future. The Author of that Word declares: "I am God, and there is none else; I am God, and there is none like Me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:9, 10. It is well to take God into our reckoning. If we follow our own standards, if we discern by the light of our own faint, flickering tapers, if we measure by the rules of the present age, ever boastful of its attainments in knowledge and righteousness, we shall go fearfully astray.

A Brief Review of the World.

In the light of His Word and known events let us review the world and its events of the past year.

PHYSICALLY, the year has often recalled the words of Christ, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. At the very beginning of the year the seismic ague seized the earth in Mexico, extending as far north as Missouri and Kansas. Floods followed, doing serious damage. A little later—still in the first

month, northwestern South America was shaken, many villages destroyed by a shock lasting seven minutes, and two thousand were reported killed in Colombia and three hundred in Ecuador. The next great calamity was the months of fearful famine in Japan, and synchronous with this the fearful belching of Vesuvius, burying cities, towns, and villages, causing the loss of hundreds of lives, and millions of property. In

quake and fire, and deaths reaching not less than two thousand. North China was the next sufferer with great loss of property and life; famine followed in China, the Philippines, Russia. In August Chile's metropolis was shaken to the ground, and other towns ruined, the loss of life numbering from three thousand to five thousand. We will not pause to note the awful fires, cyclones, floods, shipwrecks, train wrecks, mine explosions, in which the aggregate loss of life numbered thousands, and the loss of property, untold. It has been a fearful year to the palsied earth.

POLITICALLY the world has seen little change, but a great deal of unrest. The great Orient is making progress in warlike preparations with leaps and bounds, and is one of the unsolved problems to the Western nations. Russia has been in a state of perpetual unrest, seething with revolution, preying upon the very heart of the autocracy. The people are training rapidly, and it looks as tho the Romanoff dynasty was nearing its end. The Papacy, while strengthening its power in the United States and Germany, has lost influence in France, where she is in a life-and-death struggle with the State over her establishment, with the State, at this writing holding the upper hand. The Old Year closes his record with the national outlook as unsettled as ever, with great problems unsolved, with still greater looming in the offing.

PROGRESSIVE the year has been, measured by worldly standards, in research, education, discovery, invention. Financially, notably in the United States and Germany, there has been prosperity to certain classes and enormous increase of wealth to the nation at large. But prosperity intellectually and financially

without corresponding increase of recognized obligation morally is of questionable worth.

MORALLY, the year can not be said to have made great advancement, unless increased revelation of wider spread moral turpitude is evidence of a better condition. So some are inclined to solace themselves. There has been revelation of graft, defalcations, crime,



"Peace to This House."

that same short month of February the West Indies were twice visited with earthquakes, destructive to life and property, and cyclones and tidal waves swept Society Islands and the coast of Colombia. March witnessed successive earthquakes in Formosa, resulting in the loss of more than six thousand lives. Then followed the California calamity with its millions upon millions of loss from earth-

iniquity, vice, moral obliquity in high life and low till the country is flooded with the turbid, fetid tide, the moral sensitiveness of the people is blunted, and the mass have become indifferent. The condition is a fearful one, and the outlook is appalling. Efforts to punish suppress for a time some particular manifestation of criminal greed, changing the form but not the fact. They do not extirpate the ebullient fountain, the selfish, greedy, carnal heart of man.

RELIGIOUSLY, the year has been one for serious thought. It has been marked by no great revivals. The effort to federate the great Protestant churches has gone on apace. The Roman Catholic Church is making marked progress in federating all Catholic societies, lay and religious. But it is a notable fact that both of these efforts are for more influence upon political and public life, not for more power to reach souls for whom Christ died. It is a Gospel fact that the light of the world and the salt of the earth is the church of Jesus Christ; but her saving power lies not in social forms, political power, or social schemes. Advancement in spiritual life is not shown by increase in numbers, in wealth, in great institutions, in worldly and political influence. All these may be manifest, and are; but they are not evidences that the church knows more of Christ or possesses more of His power. Neither are federation and co-operation such evidence. There is a federation which counts as non-essential the plainest truths of God, and puts expediency of man above the truth of God. The only true union is individual life-union with Jesus Christ by faith through God's word. But true advancement in spiritual life is marked, has always been marked, by greater humility, greater self-denial, greater devotion and consecration; clearer separation from worldly aims, policies, principles, methods; more of the power of godliness in transforming men from the influences of selfishness to the likeness of Christ; and bringing forth in saved men the fruits of the Spirit instead of the works of the flesh.

EVIDENCES of progress in the spiritual life are manifest in greater regard for the word of God, greater reverence for His name, greater boldness in speaking His word, greater devotion to Christ Jesus and all the commandments of God. Less laudation of men and more prayer and praise to God, mark the growing church. But do we witness these evidences to-day! Nay, from the standard of God's word in Christ Jesus we know we do not. The very union the divided church is most earnestly seeking is for the purpose of securing political power to promote or protect institutions for which she has no Scripture warrant, or for which she lacks the Spirit's power to witness. The charity she seeks is that which will cloak the infidelity of higher critics rather than that which "rejoices not in iniquity, but rejoices in the truth." Thank God, there are many faithful souls in all the churches who

are seeking, hungering, thirsting after God, and whom God is helping.

The Future.

WHAT the future has for us God's word has plainly delineated. Sad as it is to pen the sequel to all the present sad conditions, we dare not do otherwise. The inevitable logic of facts, the history of all the past, as well as the "more sure word of prophecy," show what is sure to follow the backsliding of the Church and her union with the world. She will seek more and more political power till the union of Church and State is again effected and all its concomitant persecutions of the Dark Ages are upon us; and the persecuted will be those who do God's will. The unparalleled corruption and extravagance of the nations betoken, as they always have, disintegration and destruction. Joel 2 and 3; Revelation 13, 14, 17, and 18; Matthew 24; Luke 21; 2 Timothy 3 and 4; and many other passages show that we are living in the last days, and that the Master's coming is near, "even at the doors."

The Present Duty.

ARE we discouraged?—Not at all. Are we pessimistic?—Verily not. God lives and reigns. Jesus Christ died for men, died for all, lives for all, pleads for all, opens His great storehouse of grace for all. The great question for each and every soul to ask is, How do I stand with respect to all these things? Am I a child of God? Have I been born again? Do I love Him with all my heart? Am I making progress spiritually, morally, heavenward? Let the light of God into the heart. He invites you to invite Him in. He sends His warning message to you, to all the world. It will do its work. It will gather to Him every willing, longing soul who hates sin and longs to be free; who loves righteousness, and longs for the righteousness of God. Upon them He will pour out His Spirit more abundantly than the church has ever known, not excepting the day of Pentecost. Few tho they be in number, unpopular in the world, the power of God will be with their message, for it is His message. And they will triumph gloriously over the beast and his image, his mark, and the number of his name, triumph gloriously in the Lord Jesus Christ.

READER, in the beginning of this New Year, 1907, open your heart and let the Saviour in, whatever others may do. He will come into your hearts with His message of peace, even as He sent His disciples of old. Let Him speak the message of peace and purity and power. Let His light shine through you to others. So 1907 will be to you, what we most earnestly wish, a

HAPPY NEW YEAR.

SOMETIME humanity will learn that God's diagnosis of its true condition is absolutely correct, and that all prescriptions of human theorizers, based on other conditions, are absolutely futile and worthless. Spiritual doctors, like some doctors of medicine, treat

symptoms rather than conditions, and endeavor to cure by ameliorating effects rather than removing causes. God reveals humanity's true condition as without hope, alienated from the life of God, corrupt and corrupting. His remedy for it all is designed to meet just those conditions and cure them. He cleanses the fountain rather than endeavoring to filter the water; He uproots the deadly upas-tree of sin rather than seeking to destroy its fruit. He, and He only, can take the poor, wretched sinner and make him to the praise of the glory of His grace. All this to every soul in response to simple, childlike faith.

BARNACLES OR BALLAST—WHICH?

THERE are many good souls who are always worried and troubled over their burdens. Sometimes these burdens are infirmities of body, perhaps long and sore sickness. Sometimes it is having sickness in one's family. Sometimes on the part of a Christian man it is a wife who is not spiritual, who does not sympathize with him or his work for God, who demands unduly his attention and service, who in one way or another would lead him to compromise principle or violate conscience. And sometimes a wife is similarly circumstanced. Sometimes it is but the little untoward incidents of life that lead to self-sympathy and selfish mourning.

Now God suffers all these to come; and it rests with us as to whether they shall profit us or not. Shall they be to us barnacles or ballast? Shall we have them inside or outside? Shall they prove helpful or hindering?

"Behold, the ships!" they have their lessons. You have seen some noble craft carrying full sail or steam, with easy load, barely creeping along a smooth sea, making, perhaps, but three to five knots an hour. What is the matter? Her bottom is "foul;" she is covered with barnacles. Millions of little crustaceans, or shell-fish, have fastened themselves to that part of the ship below the water, forming great rough, irregular masses and protuberances which greatly impede her progress. That ship needs to go into dry-dock and be scraped and cleaned. It is poor seamanship to go on in that way, if possible to prevent it. And we would call it worse still if all that mass of barnacles was broken from the ship and piled on the deck till the ship became so top-heavy that she foundered in the first storm. Yet there are human craft that do that very thing.

Again, you see a clean, beautiful boat tie up to some wharf and take on tons and tons and tons of worthless rock, stowing them away in the deepest part of the hold. She sinks lower when she leaves the wharf than when she came, and you wonder why she loaded up with stone. The secret is revealed when she meets the severe storm at sea. Then she rides safely. That worthless stone is ballast, needed to keep her upright, or to enable her ever to right herself in time of storm.

It rests with us to say whether our bur-

dens shall be barnacles or ballast, whether they shall hinder or help. It rests with us whether they shall, in self-sympathy or boastfulness, be exploited as great burdens and prove our destruction, or whether we shall let them come clear down into the secret places of our hearts, taking them as permitted of God, perhaps *precious burdens sent of God*, but, by His grace, *always blessings*, to keep us humble and upright; yea, lodestones through which the magnetism of His goodness draws us upward and onward to the eternal goal.

O, to learn the lesson, "We know that to them that love God, God worketh all things with them for good!" Shall the burden be barnacles or ballast?



1964.—When Do They Apply?

Do the following prophecies refer to the past, or are they yet to come? Dan. 2:34; Rev. 17:16; 18:8. J. W. M.

Dan. 2:34 is yet in the future. Christ's kingdom is not yet set up. We know there are those who say it was set up at the time of Pentecost, but this is mere assumption. He will not take His kingdom of glory until He closes His work as high priest and comes again. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory." Matt. 25:31.

Rev. 17:16 is yet to be fulfilled, and will come at the time when God's judgments are falling upon the sinful world, when the kingdoms of earth, represented by the ten horns, are undeceived; when they see that all their hopes of earthly power are dashed in pieces, they will turn upon the deceiver and fulfil the prophecy there given. At that time also Rev. 18:8 will be fulfilled,—"Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her."

1965.—Hating Relatives. Luke 14:26.

Please explain Luke 14:26. C. J. C.

Let Matt. 10:37 explain Luke 14:26, the latter text reading: "If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be My disciple." Matt. 10:37 reads: "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." "Hate," as used in Luke 14:26, is to be understood in the sense of loving less; in other words, looking at it from a purely selfish standpoint, one is to love Christ with such ardency and devotion that if the Lord called him to break all earthly ties he would do it, and then the world would say that such a man hates his friends instead of loving them. In other words, God's interests should be first; so much so that no other interests should dominate it in any way. The truth is that he who loves God loves his brother also; and the man who truly loves God, whatever the Lord asks him to do and he does it, still loves his relatives and fellow man better than he ever could love them apart from God.

1966.—Garments and Wine-Skins. Mark 2: 21, 22.

Kindly explain what is meant by this parable in Mark 2:21, 22. C. J. C.

The passage reads: "No man seweth a piece of undressed cloth on an old garment; else that which should fill it up taketh from it, the new from

the old, and a worse rent is made. And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins; but they put new wine into fresh wine-skins." This can be better understood by a knowledge of the terms used. "Undressed cloth" is unfilled cloth, cloth that has not been shrunken. Any one who understands what this means knows that in the shrinking and thickening and fulling of cloth it becomes smaller. Placed on an old garment with its weakened fabric, and the very fulling of the cloth would tear the worn garment and make the hole larger. Bottles anciently were skins of animals, sometimes drawn off whole with the exception of the head and legs; these were tied up and the wine was placed within the skin. If the wine fermented, the skins stretched. New wine was always put in new skins. If it were put in old skins, those which had become hard, the skins would not expand with the wine and would burst, and the wine would be spilled.

The teaching of Jesus was like the undressed cloth and the new wine, in that there was life and strength in it. The Pharisees were themselves like the old cloth and the old bottles. They could not receive Jesus' teachings. Their necessity was set forth by our Lord to Nicodemus, "Ye must be born again." Just as long as they remained in their then condition, the truth as preached by Christ could do them no good. Their own moral fabric was so weak that to place a patch of truth upon it would only make matters worse. Their souls had become so dry and hardened with formalism that to pour the new wine into them would cause them to break and perish. The new cloth must go upon new cloth, that which would respond to it; the new wine must go into new bottles, those which would expand with it. So the teaching of Christ must find men with minds new-created by giving themselves to God. This does not mean, however, that their cases were hopeless; they could have so fallen upon the Stone that they could have been made new.

1967.—Judging Not. Rom. 14: 2, 3.

Please explain Rom. 14:2, 3. C. J. C.

Read from the first verse from the American Revised Version: "Him that is weak in faith receive ye, yet not for decision of scruples. One man hath faith to eat all things; but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth; for God hath received him." The whole sum and substance of these verses and of the whole chapter is that we are not each other's judges, that when God's children have accepted of the faith of the Lord Jesus, as set forth in the previous chapters,—in other words, when they have found the righteousness and peace and joy in the Holy Spirit that comes by believing in Him,—they are not to sit in judgment upon each other over minor matters. This does not preclude teaching a better way, but it does preclude a condemnation. The real core of the chapter is, "Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling." "For we shall all stand before the judgment seat of Christ." The rest of our querist's questions we must leave until another issue.

1968.—Election of Church Elder.

Give a brief outline of the work of electing and qualifying a church elder.

A SEEKER AFTER TRUTH.

We state the simple custom as practised by those who follow simple methods, which is as follows: On such an occasion, an ordained minister should be present. The qualifications of an elder should be presented as set forth in 1 Tim. 3:1-5; Titus 1:5-9. It will not be possible to find any one person having all these qualities in perfection; some of them may be wanting, yet if the wisdom, good judgment, devotion to God, and spirit to know and do God's will is there, there is no reason why a good man meeting with these requirements generally should not be chosen, and chosen by the church. Such a one

should be without reproach; he should be an honorable, square man in his business, temperate, sober-minded, orderly, given to hospitality, one able to instruct others; he should not be of a brawling nature, nor one yielding to a hasty temper; he should not be a covetous man; and, if possible to find one, one ruling well his own children. The church having selected such a one unanimously, the minister should call him forward before the people, set before the church and him the solemn duties and responsibilities resting upon each, and then set him apart to that sacred office by prayer and laying on of hands.

1969.—Higher Powers. Rom. 13: 1, 2.

Please explain Rom. 13:1, 2.

A. S. A. T.

Rom. 13: 1, 2 reads: "Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment." This department can not discuss this to the extent that it might be profitably considered. We would simply say that the powers here referred to are evidently rulers placed in authority; and those who are in authority are under God's providence, just the same as the Lord in Jer. 25:9 calls Nebuchadnezzar His "servant." As expressed in the fourth chapter of Daniel, "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." But these "powers" are placed in authority, not to take God's place over the conscience, but to rule in things civil. Jesus said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." The higher powers have to do only with those things which belong to Caesar. So while the Lord declares in Jeremiah 25 that He has given His servant rule over the world, and the same thing is stated in Daniel 4, yet when Nebuchadnezzar arrogated to himself the power to control conscience and to command God's servants to worship the false deities of his own religion, the Lord justified them in refusing to do it. See Daniel 3. God requires His children to submit themselves to every ordinance of man for the Lord's sake; but when those ordinances conflict with one's duty to God, in the language of the apostle we can say, "We ought to obey God rather than men," and "whether it be right in the sight of God to harken unto you more than unto God, judge ye." See also 1 Peter 2:13-17. Notice also that this passage, very similar to that in Romans, closes with "fear God; honor the king." God must come first; after God, submit unto all ordinances of men for the Lord's sake.

1970.—From What Does the Roman Catholic Church Date Its History?

From the time of Christ. They claim that the church was founded by Peter. Christ set apart Peter in the text, "Thou art Peter, and upon this rock will I build My church." Of course, we know, and every one knows who has even a knowledge of the Scriptures and the Catholic Church at the present time, that the church of Rome differs fundamentally, emphatically, and widely from the New Testament church. Still, with her system, if she did not make that claim, she would have no foundation whatever. She was forced to make the claim in order to present any proof for her rightful existence.

1971.—The 144,000.

Is the 144,000 constituted of those who have died in the faith, together with the living? Are they resurrected before the general resurrection? Or is it just those that are alive when Christ comes? C. H.

To our minds they are those who are alive when Christ comes, with, perhaps, a few others who have been of special prominence and have had special experience in God's sealing work. As to an absolutely definite conclusion, we have none to present. The most important thing, isn't it, is to so serve God that we may safely leave with Him all questions as to the place of His servants hereafter.

THE GREAT SALVATION

By GEO. W. REASER.

GUARDIAN ANGELS.

Man's Helplessness and Need.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

WHAT is the necessity of angelic ministration? We are told that man, in the beginning, was created "a little lower than the angels," or "a little while inferior to the angels." Man's fall precipitated him to a plane physically, mentally, and morally much lower than that upon which he was placed by his Creator. This condition emphasizes the necessity for angelic ministration and protection. The utter helplessness of mortal man is only the strongest appeal to the Source of all strength for the companionship and guardianship of angels of might; for, if left to himself, he would sink to rise no more under the fierce assaults of the powers of darkness.

While angels are not on an equality with Christ, yet there is no occasion for discouragement to us in this fact, for they are ambassadors of the Government of Heaven, and as an ambassador of an earthly government has *all* of the strength of the nation which he represents vested in him, so, when God commissions an ambassador to come in behalf of His children from the courts of glory, He clothes him with *all* the strength sufficient for his mission. Therefore they are called "angels that excel in strength."

Examples of Power.

For our encouragement let us consider some examples of the work and strength of these ambassadors of the Great King. In the darkest hour of this world's history, when the lifeless form of the Son of God lay in Joseph's new tomb, with a strong guard of Roman soldiers keeping vigil, and doubtless a larger detachment of Satan's legions to hold Christ fast in the embrace of death, the moment having come for loosing the "pains of death," we are assured that a MAJESTIC ANGEL WAS SENT ON lightning wing from heaven to the tomb, with the result that the soldiers "became as dead men," and the minions of Satan were scattered like chaff before the blast. The angel addressed the words of God to the lifeless form within the sepulcher, the life-current from God permeated every fiber of His being, and He came forth, victor over death and the grave, to live forevermore, and to impart eternal life to all who accept salvation through Him. Can we conceive of the power exercised by this ambassador?

During the earthly life of the Saviour, He had the constant companionship of angels, and when He was apprehended in the garden He assured His persecutors that even in that critical moment He could summon to His assistance more than twelve legions of angels. Does the Father grant to every

trusting child the same protection that was vouchsafed to His Son?—We are assured that "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

Take an example of the fulfilment of this promise. When Hezekiah was king of Judah, Sennacherib, king of Assyria, sent an army, whose numerical strength was above one hundred and eighty-five thousand valiant warriors, to besiege Hezekiah's capital city—Jerusalem. The commanding generals of the Assyrian army defied the armies of Israel and Jehovah the God of Israel, and exalted the strength of false gods, in whom they trusted; but Hezekiah inspired with courage the hearts of his fearful soldiers with these

WHY CARRY THINE OWN BURDEN?

Why carry thine own burden
Day by day?
Why through the thickest shadows
Take thy way?
A Saviour is beside thee,
A loving Friend would guide thee;
Therefore, pray.

Why art thou made so hopeless
By thy sin?
The Lamb of God has borne it,
Let Him win
Thy faith in His salvation,
Thy trust in His oblation,
Peace within.

Why are the days so shadowed
By thy care?
Why do thy fears pursue thee
Everywhere?
The dread of each to-morrow,
The pressure of all sorrow,
Let Christ bear.

Why art thou so forgetful
Of His might?
Hast thou not learnt love's lesson
Of delight?
Thy sin and care and sadness
Will vanish in the gladness
Of His light.

—Marianne Farningham.

words: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him; with him is an arm of flesh but

with Us Is the Lord Our God to Help Us, and to fight our battles. And the people rested themselves upon the words of Hezekiah, king of Judah."

When this godless and bloodthirsty army was preparing for the onslaught, Isaiah likened God's people to an innocent and gleeful maiden, standing safely and confidentially in the presence of a raging foe, and laughingly shaking her head in defiance of his fierce threats and violent demonstrations. The battle which followed was short but decisive. Against the Assyrian legions *one* angel only was sent from the army of Heaven. The history of the conflict is told in few words. Inspiration graphically describes the battle-scene. "The angel of the

Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." Byron portrays the scene thus:

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath
blown,

That host on the morrow lay withered and strown.

"For the angel of death spread his wings on the
blast,

And breathed in the face of the foe as he pass'd:
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew
still!"

Truly, "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

Deliverance of Daniel.

Daniel, the beloved of the Lord, was once in special need of angelic deliverance. A royal decree secured by his jealous fellow statesmen and signed by Darius, the king over the mighty realm of Medo-Persia, had unalterably consigned any one who would direct any petition to any god or man save the king, for a period of thirty days, to a den of hungry lions. Daniel knew that the decree was signed, but he prayed as "aforetime" to the God of Israel. Satan's agents, on the alert, saw the man of God engaged in becoming devotions. With inward joy inspired by their master, they hasten to the king, who sees too late his folly, and tries to deliver the most faithful man in all his realm. The demands of an unjust and unalterable law are pressed. The king yields; Daniel is precipitated into the den of ravenous beasts of prey.

The king, returning to his palace royal, spends the night fasting, without instruments of music. At this juncture we can imagine an unusual stir in heaven. Angels that excel in strength were eager to hasten to the assistance of faithful Daniel. Finally the word came from the throne, "Go." Away sped the messenger on wings of light. God's train always arrives on time. The angel's presence locks the mouths of the fierce lions, and makes the den more pleasant than the king's palace without such companionship.

At early dawn the king hastens to the mouth of the den and in lamentable voice calls to Daniel. A familiar voice calmly but joyfully greets his ears from the lair of the lions: "My God hath sent His angel, and hath shut the lion's mouths, that they have not hurt me." Again the promise is verified, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Satan is out-generaled. His agents fall into their own snare. They are, by order of the king, cast into the den where Daniel had passed the night safely, "and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

FORGETFULNESS THAT IS REMEMBERED.

SELF-REMEMBRANCE is a sure poison. It stunts our growth, and blocks our progress, and destroys our usefulness. And to be always thinking about ourselves is the surest way to help others to forget us. Some one

has gone to the very heart of the matter in the saying: "Once in a great while a man forgets himself into immortality." For when a man cares more about every one else in the world than about himself, the world is not going to forget him. That is one reason why the name of Christ grows greater with every passing year. It is the Christ-way; and this recipe for immortality is only another way of saying that men may find life by losing it.—*Sunday School Times.*

THE LIFE OF THE NEW MAN.

IF any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Nothing but divine power can regenerate the human heart and imbue souls with the love of Christ, which will ever manifest itself with love for those for whom He died. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. When converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises to the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great."

With Fear and Trembling.

But those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed. We have no reason to fear while looking to Jesus, no reason to doubt but that He is able to save to the uttermost all that come unto Him; but we may constantly fear lest our old nature will obtain the supremacy, that the enemy shall devise some snare whereby we shall again become his captives. We are to work out our "own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure." With our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ.

We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine Pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but

We Are Not to Be Discouraged;

we are to pray more fervently, believe more fully, and try again with more steadfastness to grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance, and our God.

Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love

to God and our neighbor is the very essence of our religion. No one can love Christ and not love His children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ shines in

THE OTHER MAN OF ME.

HOWEVER much an optimist,
One can't be what he would;
Opposing powers in me exist—
The evil and the good.
I find these two can never mate;
I would with good agree,
So I long to eliminate
The other man of me.

He is persistent; dogs my walk,
And, while I stand, is near;
When I desire with good to talk,
He's whispering in my ear.
When high endeavor fills my soul,
Good thoughts he tries to drown;
I strive to reach the better goal,
But he would drag me down.

He jeers at faith, and bids me doubt
A life beyond the grave;
He tells me I can do without
Christ's promises to save;
O, could I from my life exclude
This other man of me!—
Who gave me will to join with good
Himself can set me free.

GEORGE BIBDSEYE.

Lynn, Mass.

the hearts of His followers, to the glory of God.

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of His law. As a man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will.

He who places himself unreservedly under the guidance of the Spirit of God will find that his mind expands and develops. He ob-

tains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in symmetry and completeness. Weaknesses that have been manifested in a vacillating will and powerless character are overcome, for continual devotion and piety bring the man in such close relation to Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle. His perception is clear, and he manifests that wisdom which comes from God. Says James, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." This will be the wisdom manifested by him who takes the cup of salvation and calls upon the name of the Lord. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble, who hear thereof and are glad.

MRS. E. G. WHITE.

OVERCOMING FAITH.

THIS is the victory that overcometh the world, even our faith." If there were not another Scripture given us, there is sufficient in this for the salvation of every individual. For it presents to us first of all that which is primarily essential, the fundamental principle of all true Christianity; secondly, that by which we sustain our Christian experience—overcoming; thirdly, that to which Christianity is opposed—the world; and last of all, the ultimate result if we continue to walk in Christianity's path—victory.

Concerning the first, faith, I fear there are but few that fully appreciate all there is involved in this word. Is it merely the decision which one reaches as to whether a thing is right or wrong? If faith were to stop here, there would not be a soul saved. The apostle James speaks of this kind of belief, "Thou believest there is one God. Thou doest well. The devils also believe and tremble." Belief is all right so far as it goes, but that is not enough. Faith is that which takes hold of the individual, transforms his life into the image and character of Christ.

It comes by the Word of God. Rom. 10: 17. A faith which comes from any other source is not genuine. Faith and the Word must necessarily coincide, since the Word is its source. We are told to pray, "Lord, increase our faith." It is obvious in order to have our faith increased we must have more of that which gives faith, a daily study of the Word. To pray this prayer without fulfilling these conditions is presumption, and we can not expect it to be answered.

We are told to "ask in faith," hence to ask according to the Word.

"Faith is [called] the *substance* ["assurance," R. V.] of things hoped for, the evidence ["conviction," R. V.] of things not seen." The word on which it is based has in it the power, the substance, of creative force. "He spake, and it was done; He commanded, and it stood fast." See Ps. 33: 6-9. In the work of creation, the word contained the very substance in itself. A faith derived from such a word and which appropriates that word to our lives, is truly an "assurance." This is true in our Christian experience as well, and when the Lord speaks peace to the troubled soul, that peace is in response to faith. "I will hear what God the Lord will speak; for He will speak peace unto His people." Ps. 85: 8.

True faith always works. "Faith without works is dead, being alone." It is like a muscle which has to be exercised in order to live, and as soon as it ceases to work, it dies. We are not only to assent to a truth, but must yield implicit obedience to it.

But there is still another point to consider. While it is true that faith without works is dead, it is also true that works may take a dead form, and profit nothing. "Tho I bestow all my goods to feed the poor, and tho I give my body to be burned, and have not *love*, it profiteth me nothing." Therefore we read in Gal. 5: 6, "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but *faith which worketh by love*." "Love is the fulfilling of the law."

We are living in a world of conflict. The heart of man is the battle-field. The controversy is not between man and God, not between man and Satan, but between Christ and Satan, and we are the spoil of one or the trophy of the other. Satan will contest every inch of territory. All Christ asks of us is to yield our wills to Him, and He will fight for us. This war has always been between Christ and Satan from the time of rebellion in heaven, when the arch-deceiver became jealous of Christ and then sought to sow the seeds of discord among the angels.

Tho the warfare is between Christ and Satan, man has his part in the conflict. He must take one side or the other. We must fight with Christ if we will be overcomers. In the strife with Satan the Word says, "They overcame him by the blood of the Lamb." Rev. 12: 11.

But what are we to overcome?—The world. We read in history of the achievements of great men, those who through their tact and military genius have gained a world-wide fame. Yet he that ruleth his own spirit is greater than he that taketh a city. Prov. 16: 32. There are many great men who are overcome by their selfish desires and ambitions. They are dominated by their evil inclinations, "sin is exercising dominion over them." All must learn to get the victory over self; and what is the victory?—"This is the victory that overcometh the world, *even our faith*."

The Christian warfare differs from that of earthly governments. There is no uncer-

tainty in it, as with the warfare of the nations of earth, for as soon as we have the faith we have the victory; and finally we shall be able to join in the heavenly choir in the kingdom of God, and sing "the song of Moses and of the Lamb." Then we shall have been redeemed from a sin-cursed earth to a heavenly kingdom, from mortality to immortality, our faith culminating in a reign with Christ throughout the countless ages of eternity.

F. W. JOHNSTON.

St. Johns, N. F.

HE GOES BEFORE YOU.

HE goes before you, O my heart!
Fear not to follow where He leads;
He knows the strength each task demands,
He knows the grace each trial needs.
He's just a little farther on
Along the dark and lonely way;
His bleeding footprints you may trace,
He goes before you all the day.

He goes before you, O my heart!
Through deepest depth, o'er highest height;
He knows where lurks the ambushed foe,
And what the battles you must fight;
He sees the pitfalls you will meet,
The place where you will faint or fall;
The weariness, the pain, the tears—
He goes before, He knows it all.

He goes before you, O my heart!
He does not ask that you shall bear
A single pang He has not borne,
A single grief He does not share;
He beckons on through toil and wo,
Through storm or calm or tempest blast,
And you shall see Him, as He said,
For He shall lead you home at last.

He goes before you, O my heart!
Still follow on through gain or loss,
And for the joy that's set before,
Despise the shame, endure the cross.
The path your falt'ring steps must take
Is one His nail-pierced feet have trod;
Through garden, mount, and riven tomb,
He goes before you up to God.

—Annie J. Flint.

HEBREW AND HEATHEN LAWS.

OUR age is becoming exceedingly skeptical as regards the reliability and divine authenticity of the Sacred Scriptures. Consequently, we find that even some of our best historians, when treating the subject of divine and human law from a historical standpoint, occasionally make statements that are as far from the truth as any that can be found in the writings of Gibbon, Hume, or Ingersoll.

As an instance of this skeptical blundering, we find in Ridpath's "History of the World" the following almost incredible affirmation:

"We are surprised to find [in the Hebrew law] better provision made for the escape of a murderer from the legal consequences of his guilt, than for the rescue of the sinner who only gathered sticks on the Sabbath day, or derided his father."—*Vol. 5, p. 300.*

A little candid thought and further examination of the law which he has undertaken to criticize and expound, would have convinced the author (1) That in the case of the Sabbath-breaker or mocker of parents a fair trial could always be guaranteed, since no disturbing element of enmity or revenge could enter into it, but rather in most cases a feeling of sympathy toward the offender; and (2) That the Hebrew law made no "provision for the escape of a murderer from the legal consequences of his guilt,"

but only provided that he might be saved from the vengeance awaiting him at the hands of relatives animated by personal spite and private malice. Thus there was merely guaranteed to him what the Sabbath-breaker or the mocker of parents might always expect, namely, a fair trial.

But, as is usual in such cases, a false accusation must needs have strong assertions to back it up; so our author and critic continues by saying:

"The Jewish law not only permitted a kinsman to avenge the wrong done to one of his own blood, but required him to take such office upon himself. He must personally follow the criminal and destroy him in turn. The pursuer might not forgive the homicide and let the fugitive escape. On the contrary, he must fall upon him under the sanction of the law and put him to death."—*Id., p. 308.*

This statement appears, to me at least, to be a grave misapprehension of the import of the statute. If it were the true meaning, surely there would have been no need to provide cities of refuge, because the kinsman would himself have been the legally constituted judge and avenger, authorized by law to pursue, overtake, and slay the murderer without allowing him a trial.

It is true the Bible says: "The avenger of blood himself shall slay the murderer; when he meeteth him, he shall slay him." Num. 35: 19. But this evidently means that he will, of course, slay him, or is expected naturally to do so, not that he is required by law to do this; because verse 12 says: "They shall be unto you cities for refuge from the avenger; that the [actual] *manslayer die not, until he stand before the congregation in judgment.*"

Here the very *intent* of the law is declared to be that the criminal must be tried by a jury of his peers, in order that his guilt or innocence may be established; and it is also provided that if the killing be proved accidental, he shall not be punished. Neither should one witness condemn him to die. Verse 30. Therefore it is undisputably true that no Hebrew could take the law into his own hands by divine or legal sanction.

We may learn from this lesson, however, how apt even the wisest critics, so-called, are, in this scoffing age, to take the Word of God into their own hands, twisting and applying it to suit their own skeptical fancies or ungodly wishes, as exemplified in the conduct of those who would exalt human law to a pinnacle where it becomes the expounder of the divine law, and the judge of every one who claims obedience to God's Word.

The same writer says of the code of Menu:

"The murder of a person belonging to a lower caste may pass with slight retribution, but the killing of a cow is a mortal crime. One who kills a Brahmin with intent must thrust his own head three times into the fire until he die. If the killing is unintentional, he shall build a hut in the woods and live alone for twelve years, carrying the skull of the slain man in his girdle."—*Id., Vol. 2, p. 667.*

It will be remembered by every intelligent reader that, in the Hebrew law, as in most of the legal codes of modern times, an *unintentional* injury inflicted upon another is not a crime, altho it may, if owing to care-

lessness on the offender's part, subject him to the payment of damages under our law as well as it would under the law of the Hebrews. It is now a recognized fact among lawyers that "the essence of a crime is in the *intent*," as taught all through the Old Testament.

ALBERT H. DARROW.

Prescott, A. T.

WHAT CHRIST TAUGHT.

MORE than nineteen hundred years ago Jesus Christ announced the doctrine of religious liberty in the following utterances:

"All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

"If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12: 47.

These utterances need no extended comment. Applied to the subject of religious faith and practise, or freedom of conscience, they grant the fullest liberty to believe or not to believe. If the Christian desires that his opposers should grant him the privilege of teaching, preaching, or practising the religion of Christ, it is the duty of the Christian to grant his opposers the privilege of teaching, preaching, or practising their religion, whether it be pagan, Jew, Mohammedan, Catholic, or Protestant. And as the Christian conscience would revolt at the idea of paying reverence or regard to the idolatrous forms of Paganism, and would feel that it was oppression or persecution were he required so to do, so he has no right, according to the teaching of Christ, to compel, or seek to compel, his opposers to pay reverence or regard for what he considers Christian ceremonies or observances. And this is true respecting all classes of religionists. The teaching of Christ makes it incumbent upon the Christian to act toward the devotees of all religions as he would that the devotees of these religions should act toward him were situations reversed.

The second scripture quoted above puts non-acquiescence in religious faith on the basis, not of privilege, but, as far as man is concerned, of right—the right to differ, the right to believe or *not* to believe, the right to worship or *not* to worship. And the positive declaration of Him who could read all hearts was that He would not judge or condemn the unbeliever. Have His erring followers the right to go beyond this? He said that all judgment, all condemnation, was to be left "to the last day." Have His followers the right to judge now? CHRISTIAN.

WHY DO THEY DO IT?

TO LIBERAL-HEARTED men this question arises again and again, Why do ministers of the Gospel of Christ labor so earnestly to secure a law enforcing religious institutions and dogmas upon the consciences of those who do not believe as they do? What satisfaction is there in it to compel some one unwillingly to act as if he believed a thing he does not believe?

Jesus Christ has given us the secret of the

whole thing, in the sixteenth chapter of John, the first three verses. Having told His disciples that they would meet persecution, and to be faithful under that persecution, He continues: "These things have I spoken unto you that ye should not be caused to stumble. They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. **And these things will they do, because they have not known the Father, nor Me.**" A knowledge of Jesus Christ and of Him who rules the entire universe would lead poor, puny men to be willing to submit all religious controversies and questions to His tribunal, instead of trying to settle them themselves.

HIS WAY.

God lets us go our way alone,
Till we are homesick and distressed
And humbly, then, come back to own
His way is best.

He lets us thirst by Horeb's rock,
And hunger in the wilderness;
Yet, at our feeblest, faintest knock,
He waits to bless.

He lets us faint in far-off lands,
And feed on husks, and feel the smart,
Till we come home with empty hands,
And swelling heart.

But then for us the robe and ring,
The Father's welcome and the feast,
While over us the angels sing,—
The last and least.

—Anna F. Burnham.

"THY SIN SHALL FIND THEE OUT."

THERE is no law of divine origin or man-made so absolutely immutable as the law of retribution. No words of Holy Writ are more forcibly proven every day and every hour in the day by current events than the words, "Thy sin shall find thee out." The man who transcends the law as set forth on the tablets of stone brought from the mountain top to the children of Israel waiting and worshiping the golden calf in the valley below must surely suffer therefor.

Never in the world's history was this brought so closely home to the human race as it is to-day, when the world seems to run mad in the race for wealth. The greed to get and to have—the covetousness that condemns so many to unhappiness through unfulfilled desires—is in itself evidence of the fact that wrong-doing brings punishment.

Every day the newspapers are filled with stories of crimes conceived in covetousness; and reading these stories of the doings of men who, too impatient or too avaricious to earn honestly the money that to their misguided minds means happiness, young men all over the land are led into lines of thought that, if indulged, or even tolerated, can only lead to evil. "Why may I not steal a thousand or a hundred thousand dollars?" asks the young man in a position of trust where the door of opportunity seems so invitingly open. "Here is a trusted official on a small salary who has pocketed \$50,000; here is a bank

teller who spent \$25,000 in pursuit of pleasure, and then grabbed as much more and ran away; here is a bank president who managed to get away with millions before even the finger of public suspicion was pointed at him; here are men whose active brains have conceived great schemes for plundering people and pocketing the spoils—grain speculation companies, fraudulent bond and insurance corporations, bogus investment concerns of so wide a variety that the list is almost limitless. All these fellows gather in great wealth without working; why may not I?"

Thus argues the fool who toys with temptation. That he is a fool for giving countenance to any such ideas is self-proven when we keep in mind the fact that every one of these revelations of the easy accumulation of money is also a story of the punishment of crime. Just a glance at current history proves this beyond dispute. The young bank teller who rioted away his employer's funds, robbed himself at the same time of family, friends, and home, and was pursued to the far west by a former schoolmate clothed with official authority. The criminal was almost glad to be caught, so miserable had been his lot while a fugitive.

The Chicago banker who stole millions was followed beyond the seas and through foreign lands, betrayed by the people who had been associates in his debaucheries, and brought back from remote Morocco to drag out a life of penal servitude in the penitentiary.

Of a dozen men recently figuring in notorious get-rich-quick schemes, one escaped prison by dying a raving maniac, three committed suicide to escape a worse penalty; while the rest either went to the penitentiary, or are common tramps and fugitives, tho they handled millions of the people's money only a short while ago. These facts of to-day are illustrative of the truth of all time. "But I should hold on to the money and not get caught," says the young man who is arguing with his better self. So said every one of those fellows who have reaped and are reaping the crop of thorns their covetous dishonesty sowed. They never intended to get caught. They never intended to let go of the money for which they risked so much. But they reckoned without their host. That host is *Retribution*,—both host and master most exacting and inexorable. No man e'er drank the cup of sin at the devil's table who did not, sooner or later, pay the score.—*The Woman's Daily*.

FIX IT ON GOD.

IF a man has fixed his happiness on anything lower than the stars, less stable than the heavens, less sufficient than God, there comes a time sooner or later, when it passes from him or he from it. Do not venture the rich freightage of your happiness in flimsy vessels. If you do, be sure that somewhere or other, before your life is ended, the poor, frail craft will strike on some black rock rising sheer from the depths, and will grind itself to chips there.—*Alexander Maclaren*.



OTHERS, NOT HIMSELF.

[Mabel Earle, in *S. S. Times*.]

WHEN that supremest hour of love and loss
Swept up the skies and blotted out the sun,
When earth's Creator hung upon the cross,
What time His stripes our balm of healing won,
Tho the far heavens were black, and hills and sea
Shook in the horror of His agony,
Somewhere on earth that self-same hour He saw
Life's sweetness, in pure hearts of love flung wide;
Life's crown, where brave hearts clung to love's
high law
Unflinching—and He blessed them as He died.

MIRACLES, MARVELS, AND MYSTERIES.

I.

WE have now reached the point in the study of health and healing where it is essential that the reader should have a clear understanding of such terms as "miracle," "marvel," "mystery," etc. The mind may be greatly confused as the result of the misuse or misunderstanding of any one or all of these terms. We will take them up separately and seek to ascertain their real meaning, and to learn their appropriate use.

What Is a Miracle?

Webster gives the following definition of "miracle:" "An event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature; a supernatural event, or one transcending the ordinary laws by which the universe is governed."

The Standard Dictionary, among other definitions, gives the following: "*Theol.*—An event in the natural world, but out of its established order, and possible only by the intervention and exertion of divine power; a supernatural event."

These two definitions cover the "theological," or "Biblical" usage of the word "miracle." We are aware that dictionary definitions of the term also warrant an additional use of the word, as applied to wonders and remarkable experiences, as shown by the following definition, also taken from the Standard: "An event apparently transcending the power of ordinary natural agencies; an event not attributable to known natural powers; hence, anything that inspires wonder or admiration; a wonder; as the *miracles* of Satan; his escape was a *miracle*."

In analyzing the theological definition for further study, we find:

1. A miracle is something contrary to the established, recognized, common, every-day order of things.

2. It is a deviation from the known laws of nature, not necessarily contrary to nature, as it may be in perfect harmony with some of the unknown, unperverted laws of nature.

3. It is a supernatural act or event. It

is produced, not by so-called natural powers, but by a power controlling nature, and above nature; that is, as man knows nature. It is a *direct* act of God. Deut. 11:3.

4. Miracles transcend the ordinary laws governing the universe; but genuine, God-worked miracles do not really violate any law of the universe, however much they may appear to do so.

Unbiblical Uses of the Term.

We are aware that the term "miracle" has come to be largely used by some scientists, physiologists, and biologists, in describing the thousands of *mysterious, marvelous, and utterly inexplicable* phenomena encountered at every turn in the investigations of nature's operations. And while this use of the term is no doubt properly understood by many who do thus make use of it, at the same time we regard such use of the term, in connection with Biblical considerations, as open to serious objection, because it is confusing to the common people. We consider this indiscriminate and widespread use of the term "miracle" as creative of confusion in the proper understanding and classification of the manifold acts of an infinite God.

To speak of the "miracle of digestion," the "miracle of life," etc., may be proper if such use of the term is accurately defined, but it certainly falls without Biblical or theological definition of the word, even though such use is warranted by the dictionary, and sustained by common use. Take digestion, for instance. We must all admit that it is a profound mystery in most respects; nevertheless, it always proceeds with unerring accuracy along certain well-defined, established, and recognized lines. It proceeds the same way day after day. True, many of these operations are more or less unknown to us, but in so far as we do observe and know of the process, it would hardly be proper to call it "miraculous." Truly, *it is mysterious*. It is indeed *marvelous* in some of its phases of wonderful adaptation, utilization, and transformation.

So, in speaking of these ordinary and commonly observed processes of nature, we feel that, for the sake of clearness, it would be better to omit the term "miracle," and limit its use to those *direct, usually instantaneous, acts of the Creator* which are *wholly and absolutely without the range of natural law* as far as known to man, and which are performed completely and absolutely without the interposition of time, means, or other visible and recognizable agencies in their production. And this is the sense in which we use the term "miracle" in these articles. We believe it is proper to apply the term "miracle" to the creation of the thousands of loaves in the twinkling of an eye on the

hillside by Christ when He fed the multitude; but we do not believe it proper to call the annual wonder of the wheat-field, where a single man carries on his back seed into the field, whereas it requires many wagon loads to remove the harvest in the autumn, a miracle. We think this should be spoken of as the *mystery* or *marvel* of the wheat-field.

The use of the word "miracle" in the Bible is likewise limited to the direct, extra-natural, and special acts of God. Many instances might be sighted. The following are illustrations of the definition of the term "miracle" as indicated by its usage in the Bible.

We read of "the miracle of the loaves" (Mark 6:52), but nowhere does the Bible speak of even the most wonderful and mysterious of the ordinary operations of nature as "miraculous." "The miracle of the corn-field" is not to be found, nor any similar expression; and the writer believes it best in Biblical writing, to use this term within the definition and usage of the Bible.

The extraordinary and unusual acts of God in connection with the departure of the Israelites from Egypt, are called "miracles." Num. 14:22.

The working of miracles is enumerated as a "gift"—one of the supernatural gifts of the Holy Spirit. 1 Cor. 12:10. It is classed with the other operations of the Holy Spirit in and through the church.

The term "miracle" is only used in connection with Satanic power, in Rev. 13:14; 16:14; 19:20.

We are aware that exception may be taken by some to this position, but it is necessary to have some standard and limitation in the use of words, and we have chosen to follow the dictionary theological definition in this respect, and hope thereby to avoid needless confusion and misunderstanding.

W. S. SADLER, M.D.

THE TOBACCO SCAVENGER.

Cigaret Smoking.

IN Paris I saw a sight that saddened a beautiful hour for me. Under the restaurant window where I sat, a wretched man and a boy passed. The boy's body was dwarfed and he was hollow-chested and stoop-shouldered. His face was clay-colored and his eyes were utterly devoid of expression. He was searching along the pavement where men lounged, smoking and drinking their coffee or other beverages and presently he reached down with a sharp-pointed cane which he carried, and eagerly fished up a stub of a cigar from the dust of the pavement.

Then he indicated another to the ragged, soiled, and wretched-looking man behind him, who secured it, and the two passed on.

They were tobacco scavengers, who scour the streets of Paris for the stubs of cigars and cigarettes and sell them to manufacturers of smoking tobacco and cigarettes. These stubs, taken from the dust and saliva of the street, are dried and chopped and sold

to young boys and other patrons of the cheap cigaret and pipe.

The scavenger himself was a walking poster, proclaiming the effect of cigaret-smoking on the undeveloped body and mind.

His face haunted me for days after I saw him.

Not over sixteen years old, yet life is blighted and ruined for him, his intelligence clouded, his body stunted.—*Ella Wheeler Wilcox.*

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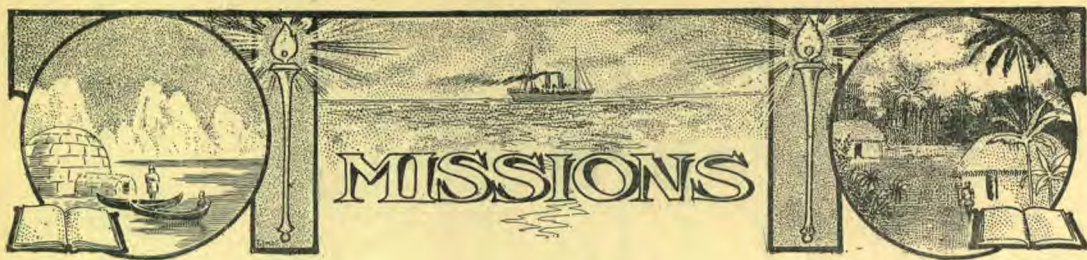
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If you haven't already done so, why don't you drop us a postal asking us to send you a copy of our monthly paper, "The Bank of Mountain View Journal." It is very interesting. It is full of good ideas, and it is free to you for the asking. If you live in the East, send for a copy and see how we do it in California. We still hold ourselves ready to furnish you with information about Mountain View. Write us.

Address _____

Bank of Mountain View
 Mountain View, Santa Clara County, California

Send for a sample copy of OUR LITTLE FRIEND, Mountain View, Cal.



LORD, SPEAK TO ME.

LORD, speak to me, that I may speak
 In living echoes of Thy tone;
 As Thou hast sought, so let me seek
 Thy erring children, lost and lone.

O lead me, Lord, that I may lead
 The wandering and the wavering feet;
 O feed me, Lord, that I may feed
 Thy hungering ones with manna sweet.

O strengthen me, that while I stand
 Firm on the rock, and strong in Thee,
 I may stretch out a loving hand
 To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
 The precious things Thou dost impart;
 And wing my words, that they may reach
 The hidden depths of many a heart.

O use me, Lord, use even me
 Just as Thou wilt, and when, and where,
 Until Thy blessed face I see,
 Thy rest, Thy joy, Thy glory share.
 —Frances Ridley Havergal.

A PLEA FOR THE SIGHTLESS.

THESE are indeed few greater misfortunes than that of blindness. To have shut out from the mind all the beautiful works of nature, the faces of our friends, the glorious privilege of seeing the stars by night and the sun by day, is a calamity which only those who suffer from it can rightly appreciate. Often he loses the friends with whom he is wont to associate; their paths lie in different directions, and they neglect him or entirely forget him. They do not seem to think that he needs their sympathy and encouragement more than ever before.

Thus neglected, some one may help him, or he may be left to depend on public charity, separated from former friends. Instead of pleasure and light and color, he finds everywhere only the inky blackness of midnight. If he has learned to read the embossed books furnished for the blind, he may not be able to purchase them on account of their cost. For instance, the bare cost of producing the Bible, which makes eleven volumes, is \$21.00. Two-thirds of this the government generously pays, and yet this leaves seven dollars as the cost of a Bible, a sum which poor persons rarely pay. Yet above all other things, it would seem that the blind need the message of the Gospel, and they are crying out for it everywhere. Surely the very hunger of the blind for companionship and instruction ought to make it an inviting Gospel field.

Our work is to give the blind the Gospel message. For this purpose we have been called out of darkness into marvelous light. The Saviour said, "Go ye into all the world, and preach the Gospel to every creature." That Gospel brings to the soul, parched and thirsty and ready to perish, the water of life from the springs of life; and the individual who drinks deep at the fountain of

life is refreshed, and fitted to revive those with whom he may associate. There are souls perishing to-day who know nothing of the wonderful peace which comes to those who abide in Christ.

"Peace, peace, wonderful peace,
 Coming down from the Father above;
 Sweep over my spirit forever, I pray,
 In fathomless billows of love."

Christ spoke the parable of the great supper to illustrate the giving of the third angel's message to the world at this time. "A certain man," said He, "made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. . . . So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

The Master is now saying, "Bring in hither the poor and the maimed and the halt and the blind." We are His servants, and this call comes to us to bring them in. But you may ask, "How shall we explain to the blind the invitation, 'Come, for all things are now ready'?" As the truth of God has come to many of us through message-filled literature, should not the blind receive it in the same way? In His providence God has provided a way whereby those who can not see may read through their sensitive fingers. It is estimated that there are not less than two hundred thousand blind persons in this country and Canada. I appeal to you in behalf of these precious souls to consider their need. We can point them to the Lamb of God by placing a copy of the *Christian Record* in their hands. It is printed in the two leading systems used by the blind in this country, the New York Point and the American Braille.

The *Christian Record* was established six years ago, and has increased from seventy-five copies to nearly a thousand. Hard has been the struggle of those who have had the responsibility, but their desire to see the great Threefold Message go to their fellows in like affliction has led these workers, who are also blind, to labor on.

The blind would gladly pay the subscription price of the paper if they had the money, but the majority of them have no way to earn money. The bare cost of producing the paper for the blind is much greater than ordinary printing for those who see. The subscription of two dollars a year barely covers the cost of producing the thirty-two-page journal monthly for a year. How many are there who would give at least

the price of a subscription for this needy work? Of course, from those who can not afford so much as this, we will gladly receive smaller sums. All donations should be sent to Miss Katie Coleman, Secretary of the *Christian Record*, College View, Neb.
 L. N. MUCK, Editor.

HE IS RISEN.

I WAS standing before the window of an art store where a picture of the crucifixion of our Lord was on exhibition; as I gazed I was conscious of the approach of another, and turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him; so I asked, pointing to the picture, "Do you know who it is?" "Yes," came the quick response, "That's our Saviour," with a mingled look of pity and surprise that I should not know.

With an evident desire to enlighten me further, he continued, after a pause, "Them's the soldiers, the Roman soldiers," and, with a long-drawn sigh, "That woman crying there is His mother." He waited apparently for me to question him further, thrust his hands into his pockets, and with a reverent and subdued voice, added, "They killed Him, Mister. Yes, sir, they killed Him!" I looked at the little ragged fellow and asked, "Where did you learn this?" He replied, "At the Mission Sunday-school."

Full of thought regarding the benefits of Mission Sunday-schools, I turned away and resumed my walk, leaving the little lad looking at the picture. I had not walked a block when I heard his childish treble calling, "Mister! Say, mister!" I turned. He was running toward me, but paused; then up went his little hand, and with triumphant sound in voice he said, "I wanted to tell you He rose again! Yes, mister, He rose again."
 —W. H. Mills, in the *Presbyterian Record*.

OUR INDIA MISSION.

THIS fund is for the purpose of establishing a mission in the hill country of India, away from the hot, pestilent lowlands of the coast region. Very few, indeed, are the Europeans or Americans who can withstand continual residence in the lowland districts. They labor there and die. When this mission is established among the hill tribes, it will effect a twofold object; it will give the missionaries a place to flee when rest is demanded, and enable them at the same time to work among the thousands of the hardier hill men.

Previously reported	\$3,094.37
Warren Manst	1.00
Lura Maek25
Ellehn Ferris	5.00
Mt. Tabor Church	25.00
L. N. Whisby	5.00
John Raid	20.75
Ella Forbes	14.13
Total to December 6	\$3,165.50

**DONATIONS TO OUR REBUILDING FUND.
 (To December 21)**

Previously reported	\$3,806.64
Mrs. E. J. Johnson	\$ 10.00
Frank Yoeman	10.00
J. R. Douglas	5.00
Minnie M. Jordan25
W. W. January50
L. J. Davis	3.00
Mrs. S. A. Condon	5.00
James Harvey	2.25
Mrs. J. A. Alexander	1.00
L. N. Whisby	10.00
Ceres Sabbath-school	2.50
Mrs. W. P. Allen	5.00
M. E. S.75

New Zealand Society	\$132.46
S. W. Carr	4.86
A friend S. D.	10.00
Margaret Osterhout	1.00
M. Critchlow	2.00
Mrs. J. M. Ings	200.00
Mrs. L. Ava Mitchell	2.00
Mrs. R. J. Colvin	1.00
James Cramer and wife	100.00
Mrs. A. T. Stickney	20.00
Mrs. D. J. Boscomb	1.00
F. D. Starr	6.75
A. F. Haines	12.00
James A. Dye	10.00
Henry Thackery	30.00
N. P. Union Conference	11.75
Mr. and Mrs. Geo. Wallace	25.00
Roy Clark	.20
Ray Clark	.20
Ora, 20 cts—Lynn, 10 cts—Floyd, 10 cts	.40
Walter Jones	.10
C. A. Carey	3.00
Mt. View Church Collection	3.00
Mrs. A. C. Walden	5.00
A friend, per T. H. P.	5.00
Mr. and Mrs. D. L. Couey	10.00
Malena, Oleva, and Lewis Olson	.50
E. M. Smith	1.00
Nellie Wagner	.25
Caroline Barlowe	.50
Marie Barlowe	.50
John Bradley	1.50
Lewis Lowe	.50
Nancy Morton	.25
Hilda Altman	.25
"Worker"	2.25

THE HOUR DRAWS NEAR.

THE hour draws near, howe'er delayed and late,
When at the Eternal Gate
We leave the words and works we call our own,
And lift void hands alone
For love to fill. Our nakedness of soul
Brings to that gate no toll;
Giftless we come to Him who all things gives,
And live because He lives.
—J. G. Whittier.

OUR WORK AND WORKERS.

Two of sister Jennie DeYoung's readers in Grand Rapids, Mich., have commenced to keep the Sabbath.

TWO NORWEGIAN brethren were recently baptized in the Niobrara River, in Nebraska, by Brother L. Johnson.

SEVEN new members have been added to the church at Pomona, Cal., through the labors of Brethren Hare and Whitehead.

EVIDENTLY our brethren in the field believe in the SIGNS OF THE TIMES. From October 15 to December 1 the subscription list advanced 3,500 copies.

THE First Day offerings in the Southern England Conference are devoted to the work in East Africa. For one quarter, Brother J. D. Baker writes that it amounted to \$233.

insurance was paid in full, giving them sufficient funds to begin building again. Five new buildings will be erected, a manual arts building, study hall, and a boys' dormitory. These will include shops, chapel, reception rooms, library, offices, and preceptor's department, as well as twenty individual rooms. Bath and treatment rooms will also be built, and dining-room and kitchen. An appeal is made to interest young colored students to enter that training school. Classes will be conducted in carpentry, blacksmithing, agriculture, horticulture, dairying, poultry-keeping, bee culture, cooking, plain sewing, dressmaking, and shoe repairing. All necessary information will be given on applying to Oakwood School, Huntsville, Ala.

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LATE, clean copies of all our denominational literature. Address W. A. Erb, Box 81, Silver Creek, New York.

CLEAN copies of our denominational literature, for use in Canadian trading-posts. Address Earl Emmons, Box 428, Edmonton, Alberta, Can.

SIGNS, Reviews, and tracts are desired for free distribution by Ruth Wightman, No. 28 State St., Watertown, N. Y.

CONTINUOUS supply of SIGNS and other denominational literature for city distribution, by James Harvey, 763 Jackson St., Oakland, Cal.



Pacific Press Building Dec. 7, 1906. In the foreground are the heaps of ashes and debris removed from the burned building. The photographer, Mr. F. H. Gage, placed on the photo this legend: "From the ashes of the old, the new building is arising." It is much farther advanced now than when this view was taken. All who see it pronounce it an economical, model factory building.

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W. B. James	2.70
Mrs. M. E. Erbe	2.00
Mrs. L. B. Miller	8.00
Peter Hessellund	10.00
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G. Reitz	4.00
A sister	1.00
Sanitarium Church	5.00
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C. W. Peter	20.00
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Mrs. Hazelton	5.00
Lela Hazelton	5.00
C. E. Chappell	1.75
R. Rose and family	10.00
Mrs. M. Bostick	3.00
L. S. Lauritsen	1.00
A. H. Schwackenber	1.00
C. A. Cary	10.00
Luman A. Ferris	2.00
Mrs. Alice Paige	5.00
A sister in the truth	10.00
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H. G. Leffingwell	3.50
Mrs. Vada Roberts	3.00
Mrs. S. Norton	1.50
J. M. Cartwright	8.00
A. C. Clawges	5.00
Mrs. J. S. Myers	5.00

BROTHER C. E. RENTFRO reports six converts in Portugal. His work is of course much hampered there by the Catholic authorities, but the message is going.

ABOUT twenty-five are keeping the Sabbath in Huntingburg, Ind., as a result of the labors of Brethren J. F. Steele and F. M. Roberts. Brother Roberts baptized six at Kokomo, who were taught the truth by Brother J. M. Rees during the summer.

On Sabbath, November 24, Brother Burkholder organized the first Seventh-day Adventist Church in Zanesville, Ohio, with a membership of eleven, six of whom had been baptized the previous Sabbath. Nine of the charter members were new converts.

A PAPER FOR DANISH-SPEAKING PEOPLE.—The International Publishing Association, College View, Neb., has just issued a special number of the *Evangelists Sendebud*, a signs-of-the-times number exceptionally well illustrated and well written. The articles cover points of Bible doctrine, prophecy, present-day conditions, etc., and will be found an excellent means of presenting these things to the Danish people in the United States. The subscription price is \$1.25 a year. This number sells for five cents a copy. Address *Evangelists Sendebud*, College View, Neb.

A LITTLE sheet from the Oakwood School, Huntsville, Ala., tells us that real progress is being made, notwithstanding the fire of October 11. The in-

NOTICE OF THE ANNUAL MEETING OF STOCKHOLDERS OF THE PACIFIC PRESS PUBLISHING COMPANY.

NOTICE is hereby given to all whom it may concern that the annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the company on Villa Street, in the town of Mountain View, County of Santa Clara, State of California, on Monday, the 28th day of January, A.D. 1907, at 9:30 o'clock, A.M.

The election of the directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, and such other business as may be necessary or proper to be transacted will come before the meeting.

By order of the directors,
H. W. COTTRELL, *President*,
H. G. CHILDS, *Secretary*.

ANNUAL MEETING OF THE CALIFORNIA CONFERENCE ASSOCIATION.

THE eleventh annual meeting of the California Conference Association of Seventh-day Adventists will be held in connection with the thirty-sixth annual session of the California Conference of Seventh-day Adventists, at San Jose, Cal., January 25 to 29, 1907, for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting.

W. T. KNOX, *President*,
T. A. KILGORE, *Secretary*.

ANNUAL MEETING OF THE CALIFORNIA-NEVADA CONFERENCE.

THE thirty-sixth annual meeting of the California-Nevada Conference of Seventh-day Adventists will convene at San Jose, Cal., January 25, 7:30 P.M., at their church near the corner of Colfax and Delmas Ave., continuing until January 29, 1907.

Each church should at once elect their delegates at the ratio of one delegate for the church and an additional one for every twenty members.

A full delegation at this session is earnestly desired.

W. T. KNOX, *President*,
E. A. CHAPMAN, *Secretary*.

ANNUAL MEETING OF THE PACIFIC PRESS PUBLISHING ASSOCIATION.

THE third annual meeting of the members of the Pacific Press Publishing Association will be held at the office of the Pacific Press Publishing Company in Mountain View, Cal., Monday, Jan. 21, 1907, at 11 o'clock A.M.

This meeting is called for the purpose of electing a board of seven (7) directors, and transacting such other business as may properly and legally come before the meeting.

M. C. WILCOX, *President*,
E. A. CHAPMAN, *Secretary*.

"OUR LITTLE FRIEND" makes a good offer with its New Year's issue to its little readers. See the second page of its bright cover.



SUNDAY MOVEMENT IN ENGLAND.

A "NEW national movement in favor of Sunday observance," which appears to be somewhat formidable, is on in England, and "received great support at a meeting of citizens" held at the Mansion House in London under the presidency of the Lord Mayor, on October 29. This meeting showed that the movement has the support, not only of the Anglican, Roman Catholic, Evangelical, and even Jewish clergy, as also many prominent public men, and prominent representatives of trades-unionism. Resolutions were unanimously adopted, declaring it "essential to the moral, industrial, and physical well-being of the nation to preserve one day in seven as a day of worship and rest," and demanding that the bill for the SUNDAY CLOSING OF SHOPS, which failed of passage at the last session of Parliament, "BE INTRODUCED AND PASSED BY HIS MAJESTY'S

Rev. T. Law, secretary of the National Free Church Council, and Mr. G. W. E. Russell. Letters of sympathy for the movement were received from the Archbishop of Canterbury, the Rev. J. Scott Lidgett, president of the Free Church Council, the Chief Rabbi, Dr. Adler, Archbishop Bourne, the Roman Catholic Bishop of Southwark, Dr. Horton, Dr. Munro Gibson, Dr. Campbell Morgan, the Rev. R. J. Campbell, the Rev. C. Kelly, the Rev. Thomas Spurgeon, the Rev. Sylvester Horne, the Rev. T. Phillips, the Wesleyan Sunday School Union, representing over a million children, the Prime Minister, the Lord Chief Justice, the Marquis of Salisbury, the Dukes of Argyll and Norfolk, Lord Tweedmouth, Lord Kelvin, Lord Roberts, Lord Ripon, Lord Landsdowne, Mr. Bryce, M. P., Mr. Herbert Gladstone, M. P., Mr. Keir Hardie, M. P., and the whole bench of bishops, Mr. Lloyd-George, numerous provincial mayors, the head masters of public

the proposal for simultaneous endeavor to recall to the nation the true ideals, privileges, and obligations of the Christian Sunday, as a unique and permanent safeguard of religion, and of social and domestic prosperity, and to warn the people of the Empire of the perils that threaten their highest interests from its increasing disregard and secularization." He hoped that next Lent there would be a mission in favor of the better observance of Sunday in every parish in the country.

The English Sunday and the Clergy.

"In seconding the motion, the Bishop of Stepney said there was no need of argument but great need of combined effort to preserve THE ENGLISH SUNDAY, which was in imminent danger of vanishing. THE CLERGY THEMSELVES COULD NOT SPEAK WITH QUITE A CLEAR CONSCIENCE, FOR MOST OF THEM KNOWN TO HIM WORKED SEVEN DAYS A WEEK. The laymen who had initiated the movement did not discuss the nature or extent of the obligation of the fourth commandment, but took their stand on the broad, non-controversial ground of a universal human need, not making appeal to theological sanctions. The movement aimed at securing for every class at least one day in seven for recreation and recollection. Cheers followed these remarks.

"Father Bernard Vaughan, who supported the motion, said that the CHRISTIAN SUN-



BRITISH HOUSES OF PARLIAMENT.

GOVERNMENT AT THE NEXT SESSION OF PARLIAMENT."

A document giving "a short account of the movement" that was circulated at the meeting "showed that, in pursuance of the resolutions of the Caxton-hall conference of last May, steps have been taken to organize a general movement throughout the country on behalf of the Christian Sunday about March 10-17, 1907." [The caps are supplied to emphasize some features.]

Prominent Men in the Movement.

"The gathering, which was convened by the Sunday Law Movement Council was well attended, and among those supporting the Lord Mayor were the Archbishop of York, the Bishops of Southwark and Stepney, the Rev. Father Bernard Vaughan, the Earl of Stanford, Lord Avebury, Sir John Kennaury, M. P., Sir J. Dorrington, Mr. Samuel Hope Mosley, Mr. F. A. Bevan, Sir C. Ernest Tritton, the Rev. B. F. Meyer, the Rev. Prebendary Carlisle, and others. Among others present in addition to the speakers were the Bishop of Hereford, Bishop Taylor Smith, Chaplain General of the Forces, the Bishop of St. Andrews, Lord Stanford, the Dean of Hereford, Chancellor P. V. Smith, the

schools, and many well-known city men.

"The Lord Mayor read a telegram from Lord Aberdeen 'declaring that the cause of Sunday observance was worthy of all support on the grounds of religion, patriotism, and humanity.' In his letter the Archbishop of Canterbury bade 'Godspeed to the endeavor to set forward and keep forward the great cause we have at heart,' and declared that 'few things affect more closely the welfare of England.' Rev. J. Scott Lidgett, president of the Free Church Council, wrote promising any help the council could give, and hoping that public attention would be awakened to the urgency of the question. The Chief Rabbi wrote that he would naturally have wished to see the seventh rather than the first day of the week recognized, but he was glad Christians were agreed as to the inestimable advantages resulting from one weekly day of rest."

The chairman of the Sunday Law Movement, Mr. T. Kingscote, moved: "That it is essential to the moral, industrial, and physical well-being of the nation to preserve ONE DAY IN SEVEN AS A DAY OF WORSHIP and rest—to which every man is, BY DIVINE LAW and by human necessity, justly entitled; and therefore this meeting heartily welcomes

DAY WAS SET APART FOR THE WORSHIP OF GOD [by whom?] and for rest from servile work, and the extent to which this had been forgotten was almost a national calamity [one report was that he said "the present state of Sunday amounted almost to a national calamity"] They were told that eighty per cent. of the population of this mammoth metropolis went nowhere to worship God on Sundays, and he believed that if they were to eliminate the children and those who went twice a day from that list they would find that ABOUT TEN PER CENT. WENT TO WORSHIP GOD ON SUNDAY. What was the cause of this terrible change? Was it that they were swinging to agnosticism? He hoped to God it was not so. There was a fever of unrest, a hungry thirst for excitement, as the Sunday came round, and 'week-ends' had become a part of the British Constitution. It was not the going away and the going to the country on Sunday that he complained of, but the making of that day so busy that there was no time to worship God. People had a right to go to the country, but not to go away from God, nor to keep their servants away from God. IT WAS SHOCKING TO THINK OF THE STATE OF THINGS EXISTING AMONG THE SO-

CALLED UPPER CLASSES. The proposed revival might be a good thing, but if the people had true religion they would not need to be told to go to church. It would be a good thing if business men paid their wages on Fridays at noon; it would almost solve the problem they were discussing. On Saturday nights even the children did not get to bed till 1 a. m. There was too much room in the churches. Within a radius of one square mile from where he was speaking **SIXTY CHURCHES HAD BEEN PULLED DOWN, AND MANY LEFT WERE VERY LITTLE USED.** A united and practical effort should now be made **TO MAKE GOD ALMIGHTY DOMINANT IN OUR COUNTRY.**

"Mr. Frederick Rogers, secretary of the National Committee of Organized Labor, said there had been a great increase of Sunday work in the last twenty years. Hundreds of railway men bitterly hated the necessity of Sunday work now imposed upon them. He knew of a signalman who only got on an average one Sunday in four, working twenty-one days right off.

"The resolution was adopted unanimously, and Lord Avebury [who is fathering the Sunday closing bill for shops in the House of Lords and seems to be the member of the English Parliament most interested in Sunday legislation] then moved: 'That this meeting rejoices that the House of Lords' Committee of 1905, and the Joint Committee of both Houses in 1906, in each case unanimously recommended the passage of a measure for the Sunday-closing of shops (with such exceptions as circumstances may render necessary), and trusts that the Shops Sunday Closing Bill, which is supported by over 350 shopkeepers' associations in all parts of the country, will be introduced and passed by his Majesty's Government at the next session of Parliament.

A Matter of Business.

"He sketched the history of the bill in the House of Lords, and said that it had been introduced at the request of the whole shop-keeping community. At present, if a new man, generally a foreigner, came to a town and opened his shop on Sunday, the other shopkeepers felt that they would lose their business unless they opened too. He was sure that the majority of sixteen which defeated the bill did not represent the real opinion of the House of Lords. The shopkeepers were supported by the trades-unions, showing that working men would not be so seriously inconvenienced by the bill. The great Sunday markets, which it was said would be injured, were now breaking the law and taking the bread out of the mouths of shopkeepers who kept the law.

"In seconding the resolution, Mr. J. G. Talbot, M. P., said it would require a good deal of impetus if the bill was to be placed on the statute book. It was a reproach to England that she should be driven by the example of France to do what had been the boast of England for many generations.

An Unbiblical Day a Common Ground!

"Speaking for the Free Churches, the Rev. F. B. Meyer said they would take no second place in enthusiasm or resolution on behalf of Sunday observance. **IN THESE DAYS OF DISUNION THEY WERE THE MORE ANXIOUS TO DISCOVER SUCH COMMON GROUND AS THIS, ON WHICH THEY COULD STAND TOGETHER WITH THE ESTABLISHED CHURCH.** If they laid less stress on the religious than on the ethical, physical, and moral aspects of the question, it was only because they were afraid of trying to force Sabbatarianism on their fellow countrymen. The word 'Sabbath' was a difficulty; they did not believe in the Sabbath. 'Lord's Day' savored of cant; 'First Day' was pedantic, and 'Sunday' came from a heathen

festival; but the use of the word 'Rest-day' would remove such difficulty."

Yes, the use of the word "Rest-day" will remove such difficulty if its use removes entirely the religious and theological character of the matter; otherwise it will not, and the classic query will be pertinent, "What's in a name? would not a rose by any other name smell as sweet?" **THE RELIGIOUS AND THEOLOGICAL SABBATH BY ANY OTHER NAME WILL BE THE SAME,** and its enforcement under any other name will be as odious as the enforcement of "Sabbatarianism," for it will be the same thing. It is not probable that the sentiment and motives of clergymen of the type of Dr. Meyer in this matter will be much different when the term "Rest-day" is used from what they are when "Sabbath" and "Lord's Day" are used, and until they are, there will not be much removal of difficulty so far as the fear of their "trying to force Sabbatarianism on their fellow countrymen" is concerned. Rev. Meyer realizes right where the difficulty is, but he will have to do more than invent a new term to remove it. It is not by laying "less stress on the religious than on the ethical, physical, and moral aspects of the question," that the difficulty can be removed, but by ceasing to have any religious aspects to the question.

It seems that one of the devices employed in behalf of Sunday Sabbatarianism in the United States obtains in England also. The way in which the support of "over a million children" is given to the movement recalls the way in which the Sunday closing of the World's Fair by Congress secured the support of not only every human inhabitant of several of our states, but that of the animals and fishes as well. Doubtless all those "over a million children" are much wrought up over the Sunday movement in England, and are eager for the joys of that most galling and unnatural of all impositions upon childhood—the dogmatic Sabbath.

JOHN D. BRADLEY.

A HINDRANCE TO CHRISTIANITY.

It is a well-known fact that the natural rights of the people are more narrowly circumscribed, more perniciously infringed, by religious legislation than by legislation of any other character; therefore, liberty of conscience, and legitimate liberty of action are thereby jeopardized to a greater extent than by any other species of legislation. And the freer the people are in matters of conscience, the more charitable they are toward each other, and therefore more susceptible to the appeals of the Gospel. There is no greater hindrance to the cause of true Christianity than attempts to enforce religious tenets by civil law. All church history attests this point.

"SUNDAY CLOSING SWEEPS IN WAVE OVER ALL EUROPE."

"A GREAT revival of interest in the great question of Sunday rest is sweeping over" England and France and other European nations, according to Rev. Dr. S. S. Waltz, pastor of the First English Lutheran Church of Louisville, Ky., who spent nearly three months traveling in Europe the past summer. "People everywhere, irrespective of creed or nationality," he declares, "are waking up to the fact that this law of God and man is inherently righteous and necessary for man's well-being and for the good of society. . . . The working people are clamoring for it; business people of all classes are yielding to it."

On September 16, the first Sunday following his return, Dr. Waltz preached to a large congregation of his church people and friends "on the increasing power of Christ in the world," declaring that he returned "from foreign travel more hopeful of the triumph of Christ's Gospel, not only in my own,

but in other lands, than ever before;" that "with all the world's wickedness, the tide of righteousness is rising everywhere;" that "more and more men and nations are coming to fear and honor God;" and that "more and more is Christ and His Gospel coming to be the governing power in the life and legislation of the lands which are destined to wield the world's power;" and that "one can not travel through this and foreign lands with his eyes and his heart open but he will return more sanguine as a Christian patriot." Then, in illustration and confirmation of these declarations, he proceeded as follows, as reported the next day in the *Louisville Herald*, under the heading, "Sunday Closing Sweeps over All Europe:"

"One incident that impressed me profoundly in three months of travel was the growing respect for that law which Almighty God enacted for the protection of His people, and which all civilized nations have put into their statutes, guaranteeing to all people one day in seven for rest. I left my own city and land deeply interested in this subject. I was greeted on the other side by a great revival of interest on the same subject. People everywhere, irrespective of creed or nationality, are waking up to the fact that this law of God and man is inherently righteous and necessary for man's well-being and for the good of society. It is not a question of religion or of church merely that there be one day in the week for rest. It is demanded by the physical nature of man, by the welfare of society, and the well-being of the home. As citizens, as patriots, and as those who desire the good of the great world of busy working people, we can not do otherwise than plead for the protection of our sabbath day of rest. It is not for us to dictate what they shall do with it so long as they do not interfere with the rest and quiet of other people. It is for us to demand that the law of God and nations guaranteeing this sacred boon to every one be not trampled in the dust. The interests that hang on it are too momentous to be lightly regarded.

"In England and France recent legislation by their parliaments have made it more obligatory than ever before that all business be so conducted that one day in seven be given all connected with it as a day of rest. The working people are clamoring for it. Business people of all classes are yielding to it, and a wave of interest on this great question of Sunday rest is sweeping over those great nations. As an indication of how business people are accepting the law in France, this incident will suffice: Less than a month ago every package that went out from a large grocery house, which has a chain of stores throughout France, bore this notice: 'Since Parliament has enacted a law making it obligatory that all people be given one day in seven for rest, all our stores will be closed on Sunday after the first day of September.' When France, not over sensitive on such questions, takes such firm and righteous grounds for the protection of the great throng of working people, it tells how the tide of public sentiment is rising higher and sweeping on to better things."

But the law of France will not satisfy our Sunday-law advocates. That demands one day's rest in seven, without specifying the day; the Sunday-law advocates demand that the law shall safeguard the religious Sunday.

The only divine law of weekly rest regards one certain day, the seventh. The Sunday-law movement is not a Gospel movement; it is in the interest of a union of religion with the state.

The Monroe Doctrine.—It had been thought by some that the administration was inclined to repudiate the Monroe doctrine, by what was said by a friend of the President in Germany; but what Secretary of State Root said (quoted below) at the Trans-Mississippi Commercial Congress, November 19, leaves no doubt as to the attitude of the present administration.

"The principle declared by Monroe is as wise an expression of sound political judgment to-day, as truthful a representation of the sentiments and instincts of the American people to-day, as living in its force as an effective rule of conduct whenever occasion shall arise, as it was on the 2d of December, 1823."

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JANUARY 2, 1907.

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

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

WE ARE NOT YET wholly into our new dress. Next week we will look better.

HOW DO YOU LIKE THIS PAGE?—We mean this style of type. It is a light bold face, and wonderfully easy to read, isn't it, for both old and young eyes? Nearly all our small type in the year to come will be set in this bold, plain, easily read type.

A SERIES OF ARTICLES touching the very core of the Mormon question will appear in the SIGNS, beginning, perhaps, next week. The general subject will be "The Authority of the Previously Written Word." Other articles and Bible-readings on other phases of the ism will be published. Let them be circulated wherever Mormons are found.

NO! A THOUSAND TIMES NO!!—In an article in our Outlook Department on "The Sunday Movement in England," the chief rabbi of London is quoted as saying that he would "naturally have wished to see the seventh rather than the first day of the week recognized." We are sorry for this. God's Sabbath needs no recognition by human statute law. Such recognition would add naught to its strength, dignity, or worth. If it has not within it the divine principle to maintain it among His children, and to arise from error's crushing weight of the centuries, let it die.

A TIME TO PROTEST.—Now is a time when the friends of religious liberty ought to be writing their representatives in both National and State Legislatures in earnest protest against all Church-and-State union, and all legislation tending toward such a consummation. Read the little journal "Liberty," published in Washington, D. C., Takoma Park Station, it is only twenty-five cents a year. Read the SIGNS OF THE TIMES upon this great question, and then you will get the Bible setting. The question means much to you as well as to every soul. Tho we may try to avoid responsibility in its decision, we shall be affected by its result.

NOTE OUR OUTLOOK department this week, and mark the growing demand for Sunday laws. There is no reason in the world why there should be a Sunday law. Sunday is not kept any holier because of it. There are many cogent reasons why there should not be. Faithfulness and devotion in religious observance does not depend on civil law; it is ever proportional to general spirituality and religious tone. The Sunday laws of Constantine's time paved the way for the Dark Ages. The Sunday-law revival of these days is history repeating itself. It will not be long ere it blossoms out world-wide; and then we shall see the world-wide demand for the worship of the beast and his image, and the reception of his mark. Rev. 13: 1-17.

BETTER THAN ALL.—Sometimes a pope, sometimes a committee, sometimes a council, lords it over God's heritage. Better the few than the one; better the many than the few, because in the greater number is less of lording. Better than all, however, is the leading of the Lord Jesus.

NOT MRS. EDDY.—Mr. Frank W. Gale, publicity agent of California for Christian Science, writes us that the portrait published by "McClure's," alleged to be that of Mrs. Mary Baker G. Eddy, is not that of Mrs. Eddy at all, but is from a photograph of Mrs. Sarah C. Chevallier, formerly of Boston, but who died in California two years ago. Affidavits are presented to prove this, one of which is from the son of Mrs. Chevallier. The mere portrait is not of great importance, but it throws discredit on "McClure's" "Truth about Mrs. Eddy." "Christian Science" is not to be judged by such things; but by the Bible, the book of Christianity.

CHURCH AND STATE TROUBLES.

We wish all Catholics, and Protestants too, for the matter of that, looked upon the Church and State question as does the Rev. D. S. Phelan, editor of the Catholic "Western Watchman." He says, issue of Nov. 15, 1906:

"The church of God needs no charter from the State. She owes nothing to the State, except gratitude for services with which she can very well dispense. The church will live in spite of the State, although her condition may be one of violence. She may be wounded, but she can not die. When the State plants itself across the path of her progress she must fight the State. This is not called war; the discriminating verdict of history styles it persecution. our Lord has foretold that His church would be persecuted, and He did not place a time limit or fix a degree of virulence to the work of the persecutor. She would be persecuted for His name's sake, and for the same reason that He was persecuted. The church and the State are as irreconcilable enemies as the world and Christ; as the spirit and the flesh. There never can be lasting peace between them."

There is one thing in the above worthy of further note, and that is the matter of "peace between them." Peace never ought to be sought, no one on either side ought to seek to reconcile differences. But let EACH ONE ATTEND TO ITS OWN BUSINESS IN ITS PROPER SPHERE, AND THERE NEVER WILL BE WAR. The trouble all comes, and nearly always on the part of religionists, when one seeks to intermeddle with the other. Oil and water do not mix and normally will not mix, neither do they quarrel. The persecution which the Catholic Church may be suffering in France she has herself invited in her relations with the State.

"ILLOGICAL GEOLOGY."—Of this little book, by George McCready Price, the well-known English author, Rev. S. Baring-Gould writes: "I have been intensely interested in your 'Illogical Geology,' and I think you prove your points conclusively." Prof. George Howard Parker, of Harvard University, says: "I think you have brought out with great clearness the difficulties of supporting the evolution theory from the geological side. In my opinion there would have been no evolution theory, had science had only what geology up to the present has unearthed for us." And the noted archeologist, A. H. Sayce, of Queen's College, Oxford, England, writes on one of the facts used with telling effect by Mr. Price: "Sir H. Howorth's arguments from the presence of herds of mammoths, etc., in places where they must have been overwhelmed by a sudden catastrophe, have always seemed to me very strong; and have never yet been answered by

'orthodox' geology. And the assumption that similar fossiliferous strata are of the same age in all parts of the earth is, of course, 'unproven.'" The price of the book, paper covered, is only twenty-five cents. It may be obtained of the Pacific Press, Mountain View, Cal.

HOW CAN IT BE DONE?—In our Outlook Department will be found an article on Sunday closing in England. Rev. F. B. Meyer suggests the term "Rest-day," instead of "Sabbath," "Lord's Day," or "Sunday," so as to lay "less stress on the religious, than on the ethical, physical, and moral aspect of the question." Our correspondent suggests that it is not by doing this "that the difficulty can be removed, but by ceasing to have any religious aspect to the question." But this is as impossible as to separate heat from fire and cold from snow. The Sabbath or the Sunday question is religious, call it by what name we will, or legislate how we will. If separated from religion, there will be no demand for such a law.

SANFORD'S SOCIETY OF SHILOH, ME., blasphemously called The Holy Ghost and Us Society, has recently been investigated by the governor of the state, and found to be in a deplorable condition. Children were found to be cruelly treated, adults half starved and improperly clothed, and disease, depravity, and insanity were disclosed as the result of this pseudo Elijah's "will." Sanford, who, like Dowie, claims to be Elijah, is in the Holy Land, endeavoring to establish himself there. The present condition of things at Shiloh ought to convince the dullest of his dupes that they have been deluded by a self-deceived man. Both of the self-styled "Elijahs" seem to be passing to oblivion at the same time. It will be fortunate if some of their deluded followers do not further deceive the broken and confused followers. It is never safe to follow any man who exalts himself.

MASSACHUSETTS is not yet settled. The legislative committee has had hearings demanded by the Jews, who want the privilege of working quietly on Sunday, from steamship owners, asking to be permitted to load and unload vessels on that day, from ex-Gov. John D. Long, to allow Sunday amusements at Provincetown, because of the visits of U. S. warships, while many others protested against any relaxation of the law. One of the clergy complained that too many washings were seen on that day. Really, it would be a blessing if many more washings, moral and physical were seen on that day. Idleness is even a greater curse than labor. Why can not Massachusetts clergymen leave God to do some things? Do they feel that He would not make a Sunday law?

DISCOVERIES ARCHEOLOGICAL.—Dr. von Lecoq, who has traveled in the most remote parts of Central Asia on a scientific mission with which he was charged by the Prussian government, has made important archeological discoveries, among which is a number of manuscripts in ten different languages, one in a wholly unknown tongue. This is said to be the greatest archeological find since the days of Sir Henry Rawlinson and Sir Austen Layard.

TWO GREAT FEATS.—While Commander Peary has gone furthest north, nearest the North Pole, according to all records, Dr. Frederick A. Cook "has carried the national standard highest above the cloud-line to a peak (Mt. McKinley) that has hitherto defied all efforts of mountain climbing."