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"The Man, the Person, the Individual," states the position of the SIGNS OF THE TIMES on the question of religious legislation.

"Moral Freedom," an editorial from the *Independent*, a ringing appeal for moral and religious freedom, also appears.

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"France and the Vatican," an article in the Outlook Department, explains the Church and State situation in France.

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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."

For Terms, See Page 2
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For further information see page 2.

MILTON C. WILCOX - - - - - EDITOR.
A. O. TAIT - - - - - ASSOCIATE EDITOR.

THE FALL OF BABYLON.

Numbered—Weighed—Divided.

BABYLON the Great! Babylon, the beginning of kingdoms! Babylon, the mightiest and grandest city of earth, "the glory of kingdoms, the beauty

SPIRITUALLY, Babylon stands for organized perversion and corruption of the truth and work of God. It is not unreligious, but religious; but Babylon's religion is perverted and apostate, and therefore confuses. We find Babylon in the first book of the Bible and in the last book,—her earthly beginning and doom. Over and over are we told in the Bible of her power and the tremendous extent of her influence. Frequently is she symbolized as a woman, and designated as "the lady ["the mistress,"

God's universe. That standard was not against worship; it set up the worship of itself. It put force in the place of love; expediency in the place of right; "might-is-right" in the place of "right-is-might." Had he succeeded, confusion and chaos and destruction would have reigned, and the universe would have become an eternal void. Many followed the false standard; many held to the true; and in the mixture, *confusion*—Babylon—has continued and grown apace to the present.



J. Martin.

Belshazzar's Feast. Fall of Babylon.

of the Chaldees' excellency"! Babylon, the greatest religio-political conglomeration the world has ever known! Babylon, in whose lap has been poured riches and magnificence without stint! Babylon, the mighty tree in whose branches gather fowl of every kind! Babylon, the great drag net which gathers of every kind of fishes! Babylon, the mother of confusion! Babylon, who has made "all the earth drunken," "the nations have drunk of her wine" of fornication! Babylon, in whose merchandise is found "the bodies and souls of men"!

R. V.] of kingdoms." She is a seemingly successful rival of the "daughter of Jerusalem."

THE origin of Babylon is suggested by the prophet Isaiah in the fourteenth chapter. He there calls Lucifer, the apostate angel, "the king of Babylon." Verses 4-14. How he became the king of Babylon is revealed in his unholy ambition to dispossess God of His throne, and himself reign universally. In this he introduced a wrong standard into

BABYLON's first organized perversion of truth and right is recorded in Genesis 11, and there it is of politico-religious character, as it has ever been since, endeavoring to control both bodies and souls of men. God directed Noah and his descendants to scatter abroad, and "multiply, and replenish the earth." The followers of "the king of Babylon" said: "Come, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." It was organized

perversion of God's plan; it was self-salvation and self-exaltation. And then they named it, as their very bricks of which they builded it read, Bab-Il, the "Gate of God," or the "Gate of Heaven." But Jehovah looked upon the whole selfish scheme and called it what it truly was, Babylon—confusion.

THERE began the Empire of Nimrod in the building of Babylon. Diversified indeed is her career, overthrown, humiliated, conquered, by rival kingdoms, yet her principles, her religion of self-exaltation and self-salvation, her purpose of overweening ambition to control Church and State, her perversion of truth, corrupted all the kingdoms of earth from that day to the present with the wine of her fornication. Thus she became the mother of all later schemes and organizations of like kind. That first great Babylon reached her acme of glory under one of earth's truly great rulers, Nebuchadnezzar. But even before that, God had declared by His prophet that "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Isa. 13:19. Time went on, and the city increased in riches and magnificence. God warned her mighty ruler by a dream of an image in which Babylon, the head of gold, should be succeeded by inferior kingdoms symbolized by silver, brass, and iron, and iron and clay. Nebuchadnezzar denied the prophecy and warning by building an image to Babylon all of gold, and demanding universal homage to Babylon's greatness, magnificence, power, perpetuity.

WAS Babylon true? or God? Would her perverted principles of right stand and she endure upon them? or would God's truth abide, and she find in her confusion of error her destruction? Twoscore years pass. Babylon has upon her throne Belshazzar the weak, the dissolute, the riotous, the idolatrous blasphemer of God, the worshiper of Babylon and her deities. He holds high festivals over her greatness. He demands the choicest libations of the costliest vintage in the rarest chalices. He calls for the sacred vessels of gold and silver of which Babylonian cupidity had plundered the holy temple at Jerusalem. He drinks from them to Babylon's gods of gold and wood and stone. But even while he drinks, a shining hand writes upon the wall of the banqueting room the mystical and awful words, **Numbered, numbered; Weighed; Divisions.** God's prophet makes known the fulfilment of God's predictions, and the fruitage of Babylon's sowing:

"GOD HATH NUMBERED THY KINGDOM AND FINISHED IT.

"THOU ART WEIGHED IN THE BALANCES, AND ART FOUND WANTING.

"THY KINGDOM IS DIVIDED, AND GIVEN TO THE MEDES AND PERSIANS."

And before the frightened king had risen from the banquet, half-crazed messengers were speeding to him with the cry, "Babylon is taken on every quarter," and the frightened populace raise the frantic recital, "Babylon is fallen, is fallen." No might

or scheme or power or wealth of man could save a city or nation from destruction which sowed within herself the seeds of error, confusion, destruction, death. See Daniel 5; Jeremiah 50 and 51; Isaiah 47.

THAT history God has given as a lesson for all the nations and peoples which would follow Babylon. It is a lesson for rulers and statesmen and politicians. It is a lesson for popes and prelates and preachers and teachers. It tells the mighty truth, burke it as we may, that the nation, the city, the church, that is not builded on the principles of God's righteousness, be the greatness and power and wealth what they may, is doomed to fall.

THE endurance, the safety, the worth, of a church, is not to be measured by numbers, or wealth, or ornate service, or priestly succession, or great claims, or hoary traditions, or sacred places, or multitudinous shrines, or lists of canonized saints, or connection with the State; but by her life-union with God, as manifest in fruits of righteousness, by her living witness to His word, by separation from the principles which mold the world, by repudiation of all union with the State, by a humble walk with God at all times, holding forth the word of life in all places. The worth, the endurance, of a State is not her extent, her wealth, her power in battle-ship or army, her world influence, her great scholars and universities, but in the principles of righteousness fostered in public and private life by her sons and daughters. The endurance and worth of a city is not to be measured by her great public buildings, her banks, her commerce, her schools, her boulevards and parks, her public libraries; all these are mere shams, hollow machines when the ulcers and cancers of dishonest officials, of intemperance and dissipation, of robbery and oppression, of dens of vice and infamy, are eating at her very heart and sapping her very life blood. And all the above principles have their application to the individual soul.

THE great Judge of all is weighing worth and character. Who is fittest to survive? Who is worthy of eternal existence? He sees not as man sees. No earthly glamor binds to the rottenness beneath. No surface plating shuts from His all-piercing eye the base metal. No whited sepulcher hides the corruption. No mass or ceremony or official robes can hide the base and selfish heart. According to deeds, secret or heart-cherished, will the judgment be. To-day men go on in their pleasure, lust, and pride, to-morrow they may read their doom, "Weighed in the balances and found wanting." Nor England's nor America's greatness will save them any more than did Babylon's. The profession, nor the power, nor the wealth, nor the ritual, nor the priestly succession, nor one nor all of great churches will save them unless the garments be white, washed in the blood of the Lamb, and the heart be wholly obedient to God. "We would have healed Babylon" was God's desire; but the sad truth is, "she is not healed." "For-

sake her," flee unto God. There is refuge in Him. "What then shall one answer the messengers of the nations? That God hath founded Zion, and in her shall the afflicted of His people take refuge."

"UNTO THE PRAISE OF HIS GLORY."

THREE times is the thought expressed in the first chapter of Ephesians—"to the praise of the glory of His grace," "unto the praise of His glory." Verses 6, 12, 14.

A fine work of art is to the praise of the vision and skill of the artist. He has taken the common colors and blended them into a picture of meaning. Men look upon it and praise him.

A notable book, or a beautiful poem, is to the praise of the author. Men read the book or the poem and honor the author.

A majestic, harmonious building, such as the Congressional Library, is to the praise of the glory of architect and builder. The thoughtful think of the piles of rough stone and concrete, of brick and mortar, of timber and boards, in unsightly piles all of them, but now a glorious building, harmonious in design, perfectly adapted to its use.

The more unsightly and unpromising the raw material, the greater is the finished product to the praise of its maker. Men see the building and praise the builder.

When man has once achieved fame for great work, he must do mediocre work no longer, or blame, not praise, shall be his portion. Yet it is generally the case that men do not do their best work last. It is a common complaint that artists and authors "fall down" on their later works.

But the expressions we have quoted above do not refer to man, but to the great God of the universe, perfect in knowledge, power, and wisdom, in infinity of years. He also is doing a work which will be "unto the praise of His glory," "unto the praise of the glory of His grace." He is taking the most unpromising material in the universe upon which to stamp His marvelous skill and glorious workmanship. He is taking man, poor, wretched, fallen, sinful, corrupt man. Conscious subjects are they to submit to the fierce flame of the furnace fire, to the heavy blows of the Master's hammer, to the crushing weight of affliction's press, to all the needed discipline and changes which the wise Architect, Artist, Builder, sees necessary.

Those who will submit to Him, He will make "to the praise of the glory of His grace." His blood will cleanse away the sin. His presence will refine, remold, recreate, the erstwhile stubborn and rebellious heart. The wrinkling dross of sin which the fires reveal will be wiped away in the tenderness of infinite love, and upon the plastic, submissive soul God will impress His own divine image, will transfer the beauty of His glory.

Are you discouraged, soul? Then read the book of Ephesians. Over and over read that first chapter. Are you one of God's children? Have you given yourself to Him? Then know that unless you remove yourself from His workshop He has pledged the trin-

ity of the power of Deity to make you "to the praise of His glory." His own mighty power, the death and sacrifice of His Son, the power of His indwelling, regenerating Spirit will accomplish the work.

Then, thruout all eternity's endless cycles, as often as angels of God or inhabitants of other worlds look upon His redeemed ones, they will wonder and praise at the marvelous work which Infinite Love has wrought in man. Will you let Him do that work for you?

THE LORD'S COMING.

What His Coming Is Not.

IT is ever a help in the study of any subject to get correct bearings, to know what we are after.

The coming of the Lord is one of the vitally important topics of God's word. It is a frequent matter of prophecy in both Old and New Testaments. It is connected with the judgment, with the reward of the people of God, with the consummation of the hopes of the Christian.

There are various conceptions of Christ's coming. Before we consider what it is, let us learn what it is not.

1. *Christ's coming is not death, nor is it at death.* When Lazarus died, Jesus was not there. When He came, the sister said, "Lord, if Thou hadst been here, my brother had not died." John 11:21, 32. Shortly after, Jesus raised him from the dead. Note that Jesus' absence meant death to Lazarus; His coming brought life.

After the resurrection of the Christ, Peter asked Jesus of John: "Lord, and what shall this man do?" Jesus replied, "If I will that he tarry till I come, what is that to thee?" Now what idea did the disciples who had been with the great Leader for three years obtain from the reply? Did they understand by that coming death?—Not at all. "This saying, therefore, went forth among the brethren that that disciple should not die." If he tarried till Christ came, he could not die; for Christ's coming meant life, not death.

2. *Christ's coming is not the outpouring of the Spirit.* Listen: "Nevertheless, I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." John 16:7. Therefore Christ's coming is not the coming, or the outpouring, of the Holy Spirit.

3. *It is not a local or a secret coming.* One passage from the great discourse on this very subject will make clear this point: "Then [in the last days] if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness [desert]; go not forth: Behold, He is in the secret chambers, believe it not." Matt. 24:23-26.

Let Mormonism or Sanfordism or Dowieism call to the desert or some wilderness;

go not forth. Let Spiritism, Christian Science, or any other ism call to secret chambers, cabinet, or heart or soul, and declare that Christ's second coming is in this or that secret place, "believe it not." Not one or any of all those are the Lord's coming, and where one tells us that any one of them is, "believe it not." What His coming is we will consider later.



1995.—Creature. 1 Tim. 4:4.

Will you please tell me what you think the word "creature" means in 1 Tim. 4:4, where it says, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving?"

J. E. S.

The word "creature" there means anything created, whether mineral or animal or vegetable. It seems to us to be limited by the expression, "For it is sanctified by the word of God and prayer." That is, the things which the Lord has given us to eat are those things which He has sanctified, or set apart, for that purpose. Such, of course, we ought to receive with thanksgiving.

1996.—Eating of Flesh.

Do you think that eating of flesh is wicked? We have eaten pork and other meat, supposing that the law given in the Bible, as recorded in Leviticus 11 and Deuteronomy 14, was especially for the children of Israel. After mentioning various other unclean animals, it says, "Whosoever toucheth the carcass of them shall be unclean until the even." Then, too, if the law is given to us, why are the locust and beetle and other things offensive to us? I do not think we would like to eat them. We think beef is bad enough in these days.

K.

Meat-eating may be wrong and it may not. The one principle which ought to guide Christians is stated in 1 Cor. 10:31: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." One might be in such circumstances that the very best food that was placed before him was meat. It is said that in one of the eating-houses of the plains, before railroads crossed the great desert, a solitary traveler came along the next day after a caravan had passed thru. That caravan had eaten the caravansary out of house and home, so to speak, and the only articles of diet left were pork and mustard. That was all the host could place before the solitary traveler. When he passed the pork, the traveler said, "Thank you, I don't eat pork." "Very well," said the genial host, "help yourself to the mustard." If there was no reasonable prospect for that traveler to get any better food within a proper length of time, it seems to us he would be justified in eating the pork. And yet pork is not good, and no Christian, or it seems to us, any one else, who wants to live on good food, and pure food, and the best food for the proper building of the best manhood and womanhood physically, would want to use it at all.

The law which God gave to Israel is not, as a statutory enactment, binding upon us now, but God gave that law for a reason. The animals were unclean to the Israelites not because of that law, but in their very nature. They were clean not because of that law, but because they were clean by nature. That law simply designated what was allowable for food and what was unfit for food. We do not know when or where any change has taken

place in the nature of the prohibited animals. As to the locusts and grasshoppers, they have been used as an article of diet, and still are, by the poor of the eastern countries, and seem to them probably no more repulsive than pork does to those who use it in western lands. Our customs have much to do with this. They are probably a great deal more wholesome. Beetles, of course, are not among the permitted articles of food. We therefore say to our querist and to all others, become intelligent in regard to the food question, live the simple life, choose the best and purest food. It is a patent fact that all animal life is becoming more and more diseased. The simple, cheaper food is the vegetable food. Learn how to prepare that in the very best ways. Personally, the writer can say that after a test of years it is better for him, and he has no longing nor desire to go back to the flesh-eating which he once loved.

1997.—Duty to Parents.

Has a child a moral or Scriptural right to claim any part of the parents' property, accumulated after the child has left home and gone to make a home for himself, and therefore had no part in accumulating the parents' property. To illustrate: An aged couple own a home worth \$400; one of them dies; the survivor desires to sell the home. To make a legal deed, the signatures of the children are needed. Have they any moral right to demand a part of the money before they are willing to sign the deed?

A. WALTER.

There is no question in regard to the legal status of the matter. Of course, legally a part of the property belongs to the children. Some State laws give the wife one-half, some one-third. But morally it would seem to us that children who are able-bodied and well would be only too glad to give the survivor the whole of such a small amount of property. The first duty of the child is to honor the father and the mother, and if an aged father or mother has only a small amount of property for their last days, they certainly ought to be permitted to enjoy it without covetous eyes cast upon it or covetous plans used to divide it up.

1998.—Feeling Contented.

Will you please tell me if it is wrong for one not to feel perfectly contented when she desires companionship of those who are of "like precious faith" and is deprived of that companionship? In other words, is it wrong to feel the longing for that companionship?

C.

Perfect contentment will never be found here. No longing for good will ever be satisfied to its fullest extent in this life. God has created these longings in the human heart because He does not want His children to be contented in their low estate. Contentment and satisfaction with the poor things which this world gives at the best is not a desirable condition. God would have us continually longing and reaching out for the better things, and communion with others of like precious faith is one of the good things; but if we can not have that, if we know that that is impossible, let us be content. In other words, leave it all with God and know that in some way it will work out for our best good. To be discouraged when our selfish desires are not satisfied, is not Christian. Paul says he had learned that in whatsoever state he was to be content. That is, when he could not change matters, and he knew that the Lord had permitted those things to come to him, he just simply left them with the Lord and did not worry over them. So we should do. Bring all your desires, all your longings to God, let them be sanctified by His presence. Sometimes He removes from us the earthly companions we long for in order that we may press nearer to Him and get more of the heavenly companionship.

THE GREAT SALVATION

By GEO. W. REASER.

CREATION AND NATURE.

"The heavens declare the glory of God; and the firmament showeth His handiwork."

THE works of God in creation and in nature constitute a twofold agency in the plan of salvation. No spot can be found in earth, heaven, or space, where, either to the sense of sight or touch, there is not abundant evidence of the existence and power of a Supreme Being; "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they [who refuse to accept the evidence and believe in the true God] are without excuse." "Because that which may be known of God is manifest to [margin] them; for God hath showed it unto them."

The open book of Nature not only testifies to the existence and power of the true God, who gives to all life and breath and all things, and in whom alone "we live and move and have our being," but it makes emphatic declaration of the fact that "the hand that made her is divine." "The heavens declare the glory of God."

We frequently measure the ability and power of man by the volume and excellency of the work which he is able to accomplish. Let us consider the Creator for a moment from the same standpoint. It is written of Him, that "the firmament showeth His handiwork." Doubtless there never was a child born into the world, who came to years of observation and even limited degree of understanding, who, on beholding the works of God in creation and nature, did not raise the query,

By Whom Were These Things Made?

"When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained," the natural inquiry is, "Who hath made these things?" "How came they into existence?" When we meditate upon the illimitable vastness of space, the immensity of the various revolving spheres in space, and their velocity of orbital movement, we must recognize the fact that some unseen, intelligent, Central Power upholds them all, and that a Supreme Being must have control of the wonderful mechanism, by which they revolve in their allotted orbits. No shafting, or driving-belts, no cog-wheels, or gear, no electric wiring from a central dynamo, are seen to connect the heavenly bodies with the Supply Center of all energy, yet they are connected therewith by a power a millionfold stronger than the strongest and mightiest cable ever forged by man.

It is claimed by astronomers that the power required to hold the moon (always face toward us) in its orbit around the earth is equivalent to the united strength of as many rods of iron (each one-fourth of an inch in diameter) as there are square feet on

half of the earth's surface. Or, to take the strength of a solid bar of iron, it would require a single bar 375 miles in diameter, to accomplish the same result. The power which upholds all things is manifest to reason's eye if not to our physical orbs of sight.

The Very Recurrence of Day and Night

proclaims divine power. If, when night settles down over all the earth, it depended upon man to bring day again, the night would never terminate, the day never dawn. Man simply lies down at night, depending wholly upon the Lord to keep even his own organism at work, and to perpetuate his life,

BY DAY AND BY NIGHT.

A PILLAR of cloud by day,
A pillar of fire by night,
To guide in the desert way,
And flood all the plain with light.

When down by the Red Sea's edge,
Pressed close by the cruel foe,
To Egypt's battalions a hedge,
The pillar of cloud hung low.

And ever, tho' dark the night,
The patriarchs pitched their tents
Secure in the glorious light,
In Jesus, their strong defense.

Thus Israel of old was led
Thru seas and thru desert drear,
A sheltering cloud overhead,
A light to dispel all fear.

God's children may still behold,
If faithful to do His will,
A pillar of cloud as of old;
A pillar of fire shines still.

His word is a lamp of light,
A sheltering cloud His love;
These guide every step aright
To mansions of peace above.

MAX HILL.

without a thought but that the Lord will uphold all things and bring the succeeding day. Therefore it is written that "day unto day uttereth speech, and night unto night showeth knowledge."

These evidences are abundant wherever man dwells, hence all who disbelieve God, are "without excuse." This universal evidence and constant witness should lead men to seek Him that made Orion and all they who seek Him will surely find Him for He is "not far from every one of us." Numerous instances are on record where individuals among the heathen have been led to worship the Creator thru reading the books of nature. Doubtless Abraham was one of this class. His own ancestors were idolators, but as the eyes of the Lord ran to and fro thruout the whole world, "to show Himself strong in behalf" of those whose hearts were perfect toward Him, He beheld Abraham, honest in heart, seeking after the true God, and renouncing idolatry, and called him out to be "the father of the

faithful," and to be an ancestor of the Christ.

"When Napoleon Bonaparte was Emperor of France, he put a man by the name of Charney into prison. He thought Charney was an enemy of his government, and for that reason deprived him of his liberty. Charney was a learned and profound man, and as he walked to and fro in the small yard into which his prison opened, he looked up to the heavens, the work of God's fingers, and to the moon and stars which He ordained, and exclaimed, 'All things come by chance!' One day, while pacing his yard,

He Saw a Tiny Plant

just breaking the ground near the wall. The sight of it caused a pleasant diversion of his thoughts. No other green thing was within his inclosure. He watched its growth every day. 'How came it here?' was his natural inquiry. As it grew, other queries were suggested. 'How came these delicate little veins in its leaves? What made its proportions so perfect in every part, each new branch taking its exact place on the parent stalk, neither too near another, nor too much on one side?' In his loneliness the plant became the prisoner's teacher and his valued friend. When the flower began to unfold he was filled with delight. It was white, purple, and rose colored, with a fine silvery fringe. Charney made a frame to support it, and did what his circumstances allowed to shelter it from the pelting rains and violent winds.

"'All things come by chance,' had been written by him upon the wall, just above where the flower grew. Its gentle reproof as it whispered 'there is One who made me so wonderfully beautiful, and He it is who keeps me alive,' shamed the proud man's unbelief. He brushed the lying words from the wall, while his heart felt that 'He who made all things is God.'

"But God had a further blessing for the erring man thru the humble flower. There was an Italian prisoner in the same yard whose little daughter was permitted to visit him. The girl was much pleased with Charney's love for his flower. She related what she saw to the wife of the jailor. The story of the prisoner and his flower passed from one to another, until it reached the ears of the amiable Empress Josephine. The Empress said: 'This man who so devoutly loves and tends a flower can not be a bad man,' so she persuaded the Emperor to set him at liberty. Thus the flower was to him like the angel that visited Peter's prison—his deliverer from the chains of his body and his soul. Charney carried his flower home, and carefully tended it in his own greenhouse. It had taught him to believe in God, and had delivered him from prison."

"There's not a plant or flower below
But makes Thy glories known."

To the one who recognizes the existence and whose soul is responsive to the presence of the creative God, scarcely anything will come under his observation but by it his mind will be directed to Him who "created all things by Jesus Christ," and the sentiment of his heart is:

"Lord, how Thy wonders are displayed
Where'er I turn my eyes!
If I survey the ground I tread,
Or gaze upon the skies."

"Silence had a tongue; the grave,
The darkness, and the lonely waste had each
A tongue, and ever said, Man, think of God!
Think of thyself! think of eternity!
Fear God, the thunder said; fear God, the waves,
Fear God, the lightning of the storm replied.
Fear God, deep loudly answered back to deep!"

Skeptics profess to be wise above their fellows. They do "not like to retain God in their knowledge," and therefore try to banish Him from their thoughts. God pronounces all such fools.

Great Calamities in Nature

frequently cause boldest infidels and those who scoff at the idea of prayer, to loudly call upon God for mercy.

The Lord has never left "Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." "Therefore thou art inexcusable, O man, whosoever thou art, that" "sitteth in the seat of the scornful," or of the unbeliever; for "faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

How much less excusable is the unbelief of the professed Christian, than the bold cavil of the avowed infidel?

In the days in which the coming of the Son of Man is imminent, God will employ

The Forces of Nature

to herald that grand event,—even as nature, in sympathy with its Creator, was affected at His crucifixion.

OUR FIRST LOVE.

I HAVE somewhat against thee, because thou hast left thy first love." Never in our experience as Christians should there come a time when we can not say that we are living nearer the Lord, and our hopes are brighter, than when we were first converted. The Christian's life is a life of progress in the divine life. While he will not boast of the progress made, he will be able to look back on his past experience and see when victory after victory has been gained, every one of which has left him stronger to meet the enemy of all righteousness.

The record of Demas is a sad one. Read it in 2 Tim. 4:10: "For Demas hath forsaken me, having loved this present world." He was at one time associated with the apostles in carrying the Gospel to every part of the then known world; but for some reason this servant of God laid down the armor, and we are not left in darkness and doubt as to the reason. Notice the latter part of the verse: "Having loved this present world." He had lost his first love of God.

What does it mean to lose one's first love? There must have been a love that we once had that we do not now possess, and can it be true that such can be our condition? Do we love our husband or wife now less

than we did when we were first united in marriage? We should be able to answer, No, from the fact that we are better acquainted with each other. This being true, how much greater should be the love of the dearest Friend on all the earth, the one who gave His life for us? And this love should increase and deepen the better we become acquainted.

Paul, in writing to his fellow-worker, Timothy, leaves this encouraging testimony: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." When you first gave your heart to the Lord, did you commit its keeping to Him? If you answer, Yes, then I would ask, Is He keeping it better than you could keep it? And is not your experience in the things of God

COUNTED WORTHY.

WHAT high privilege is mine!
Granted me by love divine,
Counted meet to suffer shame
For the Master's holy name.

There's no merit I can boast,
Helpless, weak, undone, and lost,
Saved by grace abounding free
In the gift of Calvary.

Prison bars may shut me in,
I have liberty in Him;
Slandrous tongues may evil speak,
But His favor I will seek.

Cross of earth I'll soon lay down
To receive a heavenly crown,
Share with Christ a sweet, new name,
Never more to suffer shame.

ELLA CORNISH.

richer and brighter than it once was? Remember that we only do the committing and God does the keeping. Is God able to keep us? Paul's statement abundantly proves that He is; when I think of this, I am reminded of the words of David: "My help cometh from the Lord which made heaven and earth; He will not suffer thy foot to be moved." "Behold, He that keepeth Israel shall neither slumber nor sleep."

Do you realize, dear fellow-Christian, that the One who has promised to keep you is the Maker of the heavens and the earth? Do you think there is power, then, sufficient to keep you from falling; and not only to keep you from falling, but at last to present you faultless before His throne? Remember the One who has promised to keep us does not go to sleep and forget His poor, trusting saints here upon the earth. "He that keepeth Israel shall neither slumber nor sleep." Then let no trusting soul become discouraged. We have every reason for rejoicing. The promises of God are abundant, and if we let them, will lift us above the trials and difficulties of this life, and finally give us a home such as is described by the apostle: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him."

C. H. BATES.

"Doing the right thing at the right time is the essence of all right faith."

THE LOS ANGELES "TIMES" ON A "SANE SUNDAY."

THE Los Angeles *Times*, which for years has posed as a champion for individual rights, for Americanism, has an editorial in its issue of the 16th ultimo entitled, "A Sane Sunday." That article belies its claims. It starts out by saying:

"A number of things are happening again, concerning the manner in which the public shall be allowed to observe the first day of the week."

Think, reader, of what is implied in that sentence. Who, pray, shall tell the "public" how the "public" shall observe the first day but the "public" itself, and that, too, as individuals? What right has any one to say how the "public" shall observe "the first day of the week" different from any other day of the week? It is a religious day, different in observance from other days, that is sought; for the Sunday is a religious day. But as religion is a matter lying wholly between the individual man and his God, no one has a shadow of right to usurp the place of God and to declare how man or the public shall observe the day.

The *Times* then refers to the present revival of blue laws in Boston under which "a Boston man or woman dare scarcely more than breathe. It is made an offense to smoke on Sunday in a public place," etc. [Evidently the editor is a smoker.] Chicago is referred to as a place where men are seeking to throw off all restrictions. "What is wanted," says the *Times*, "is a straddle. The thing to be advocated is a sane Sunday for the people, and let the extremists on both sides make the best of it."

But if Sunday observance is a matter of righteousness, there can be no "straddle," no compromise, in righteousness. More than this, it would be an utter impossibility to frame a law which would not be taken advantage of on the one side or the other; and, as the Sacramento *Union* truly remarks, such a law would settle no problem while it would create twenty.

But whose law would be the "sane" law? Would it be Massachusetts's law? Our Puritan friends would doubtless claim that their law was the type at least of the only sane Sunday law which was effective. Even now their demand is that it be made more stringent.

Our Catholic friends would contend that the only sane Sunday law is one requiring attendance at mass in the forenoon, with the afternoon given up to ordinary pleasure. Those who are contending for a Sunday-law, who believe in it enough to work for it, are those who demand the Puritan or Scotch Sunday. All others, like the *Times*, are endeavoring to steer their compromise craft between Scylla and Charybdis to keep their feet on both sides of the politico-religious Sunday-law fence. Will the editor of the Los Angeles *Times* frame for us a model, sane Sunday law?

The *Times* thinks there should be "a wholesome respect for the opinion of the majority." Nonsense. Such a thought is un-Christian, un-American. No man is

bound to respect the *opinions* of others tho he stand alone. If the *Times* principle be true, Jesus ought to have respected the opinion of the Jews; for they were greatly in the majority. He could thus have saved Himself from crucifixion. Martin Luther might thus have lived and died a monk in the Catholic fold. The men of 1776 need not have fought the war of the Revolution.

Let us respect *men*, not opinions, unless in our conviction their opinions are worthy of respect. But tho their opinions in our judgment are not entitled to respect, the *men themselves are*; they should be respected notwithstanding their views. "Honor all men." Protect the *individual* in his *inalienable right to disagree* with us if he so elect. This is Americanism; this is Christianity. Well did George Bancroft, the historian, say of the fundamental law of this nation:

"The Constitution establishes nothing that interferes with equality or individuality. It knows nothing of differences by descent or opinions of favored classes, or legalized religion, or the political power of property. It leaves the individual alongside the individual. . . . Religion was become avowedly the attribute of man and not of a corporation. . . . Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea."—*Hist. of the Const., Bk. V, Chap. 1.*"

Under these principles there is no room for Sabbath laws of any kind, and it is political and religious and suicidal insanity to enact and enforce them. As for respect for Christianity or the religion of the majority, it will never be won nor fostered by coercion or compulsion. Men's measure of respect will be proportionate to the moral effect of the religion upon those who profess it.

HOW A CONVERTED INDIA WOMAN VIEWED CHRISTIAN SCIENCE.

SOME years ago the well-known Pundita Ramabai, a converted woman of India, came to this country. The following are her impressions after hearing about "Christian Science:"

"On my arrival at New York last spring, I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called *Christian Science*, and when I asked what its teachings were, I recognized it as being the same philosophy that has been taught among my people for four thousand years. . . . As I was born and educated in this philosophy, having taken my degree of pundita in it, I am acquainted with both its literature and its influence on my people, and I want to witness to its degradation. . . . You are to take the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist when you realize that; that is philosophy.

"You, Christians, are a people of some feeling. Everything is real. You feel when other people are starving you ought to give them something to eat; but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers, and did not help the needy. Why should they help them when they claimed the suffering was not real, neither the dying of children real? The first results, then, of this philosophy is the basest cruelty and selfishness; no compassion for sufferers, and supreme egotism."

WAS THE GOSPEL TAKEN FROM THE EARTH?

THOSE who have followed carefully the foregoing articles of this series must admit that the Gospel authority given to the church was virtually, essentially, bound into and attached to the spirit-filled word of God rather than the fallible individual. Man by submitting his own life to the conditions of this word may become the channel thru which its saving power is communicated to the repentant soul; but since the power is in the word, the man or the church that forsakes the word are at the same time deprived of their authority. It was for this reason that Paul, in 2 Tim. 4:1-4, so earnestly admonished the youthful Timothy in view of the judgment of the great day to remain loyal to the word of truth, and warned him of the approaching period of darkness when multitudes would be led astray by the fables of men.

The dangers, perils, and persecutions of these coming days of darkness were often referred to by Christ and in the inspired writings of the New Testament. In his parting instruction to the elders of the

[all the way], even unto the end of the world." Matt. 28:20. Again: "Upon this Rock I will build My church; and the gates of hell shall not prevail against it." Matt. 16:18. If the powers of darkness had driven the children of God with the open door of salvation from the earth, surely it would have been a signal triumph for the gates of hell.

Thru the prophet Isaiah it was declared: "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

Some of the purposes for which this unfailing word was sent forth are expressed in the preceding verses of this same chapter. "Ho, every one that thirsteth, come ye to the waters." Verse 1. "Seek ye the Lord while He may be found." "Let the wicked forsake his way, . . . and let him return unto the Lord, and He will have mercy upon him." Verses 6, 7. If it be true that for nearly eighteen long centuries this word of Gospel invitation and promised pardon was withdrawn from the earth, so that there was no rest for the "heavy laden," and no response to the sinner's cry, could it be truthfully said that this universal invitation was accomplishing its purpose in the earth?

Let us view this thought from the standpoint of the parable of the Wheat and Tares, recorded in Matthew 13. In a private interview (verses 37-41), Christ explained the wheat to be the children of the kingdom, and the tares to be the children of the wicked one; the imperative command was, "Let both grow together until the harvest," which, in verse 39, is said to be the "end of the world." But if the apostasy swept the Gospel from the earth, with all true representatives of its power, how could the wheat and tares grow together until the harvest?

Consistent with this conclusion are all the admonitions of Christ relative to these evil days of apostasy. In the Lord's great prophecy recorded in Matt. 24:12, 13, the Saviour declared of this period, "Because iniquity shall abound, the love of many [not all] shall wax cold," and He adds for the encouragement of the faithful ones, "but he that shall endure unto the end, the same shall be saved."

The Militant Church and Her Refuge.

All are agreed that the future history of the church with its trials and conflicts was the subject of the symbolic prophecy recorded in the twelfth chapter of the Revelation. After the ascension of Christ, the man Child, to God and to His throne (See Rev. 19:11-15; 3:21), the dragon is represented as turning in wrathful persecution upon the woman, the church, who still remains upon the earth. Verse 13. In verse 6 the church is represented as fleeing to the wilderness, an *earthly* not a *heavenly* retreat. Even admitting this language to be symbolical, it would be inconsistent to represent heaven as a wilderness. Then, too, the dragon, or Satan (verse 9), whose abode is upon the earth (Job 1:7), sent out a flood

SYMPATHY.

(Job 16:4.)

If your soul were in my soul's stead,
O say, would you speak as you do?
If your heart felt all my heart's pain,
O think how 'twould seem unto you.

If your feet stood where my feet stand,
How firm do you think they would be?
If your home were just like my home,
O, what would you say then to me?

If your soul were in my soul's stead,
Are words that to you have been given,
Let your voice be sympathy's voice,
And 'twill be an echo from heaven.

ELIZA H. MORTON.

church at Ephesus the apostle warned the church that immediately after his departure grievous wolves would enter the fold and by teaching perverse things draw away disciples after themselves. Referring to this same time in his second letter to the Thessalonians, he declares that before the second advent of Christ there should be a period of apostasy, termed the "falling away," in the church. This "falling away" would result in the exaltation of the "man of sin," who was to exalt himself above all that is called God or that is worshiped. 2 Thess. 2:1-4.

Some persons have erroneously supposed that these scriptures pointed to a period of time when the saving power of the Gospel would be removed from the earth. This seems an impossible conclusion from the language of this scripture itself. For if the church fell away from the Gospel and did not take the saving Gospel with it, then certainly the Gospel would remain. It was not the Gospel that fell away, but the people. Other scriptures also prohibit this view with even greater clearness. In His instruction to His disciples just before His ascension, Christ left this promise of encouragement: "Lo, I am with you alway

after the church who must still have been upon the earth; for verse 16 declares that the *earth* helped the church and swallowed up the flood. Verse 17 reveals the remnant church still in deadly conflict with the devil in this present evil world. We have therefore in this chapter the whole earthly history of the church revealed from the time of Christ's first advent to the end of the world.

This period of bitter persecution, during which time the church was to remain in obscurity, is designated in verse 6 as 1,260 prophetic days, or literal years (Eze. 4:6), and covers that long night of papal supremacy known in history as the Dark Ages. It was the children of God, who still held to the simplicity of Gospel truth, that were torn by satanic oppression and compelled to seek the seclusion of the wilderness and mountain fastnesses. There they preserved the simple truth of the living word in those obscure retreats. Christ, in referring to this experience of His church, said: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24:21, 22. Note that it was the "elect" who were suffering at this time and for whose sake the "days" were "shortened." But how could there be an "elect" in those days if it be true, as some believe, that there was no Gospel on earth to produce them.

Is it possible that the multitudes, who, in those dark days marched heroically to the stake, whose faces shone with a heavenly radiance, as they laid down their lives for Christ, whose expiring words were sweet with the fragrance of the divine spirit of forgiveness to their enemies, is it possible that those people lived such lives of self renunciation, and died such triumphant victors and were yet strangers to the power and consolations of the Gospel?

It was not the intention, neither was it the promise, of Christ that, when the way grew rough and thorny and the days dark with error and evil, that people should be taken out of the world and its conflicts; for in earnest prayer Christ said: "I pray *not* that Thou shouldest take them *out* of the world, but that Thou shouldest keep them from the evil." "Neither pray I for these alone, but for them also which shall believe on Me thru their word." John 17:15, 20. Could language be more conclusive to show that Christ intended to preserve an unbroken chain of witnesses to the saving power of the Gospel to the end of time?

W. A. ALWAY.

[This article will be followed by one entitled, "Submission to the Sin-Condemning Word versus Commercialism."]

"OPEN your heart every morning to Christ. Let Him enter and repair the strings that sin has broken, and sweep them with His skilful fingers, and you will go out to sing thru all the day. Only when the song of God's love is singing in the heart are we ready for the day."

WHEN DAY IS DONE.

THE day is dead, and even's holy stillness
Falls like a mantle over earth and men;
The winds are hushed, and birds have ceased their
warbling;
Night gently covers every hill and glen.

And who can doubt that at the day's departing
The Lord God walks o'er moor and hill and fen,
And calls, as once He called in Eden's bowers,
To hold sweet converse with the sons of men?

O Father, let me hear Thee when Thou callest,—
That after winter's cloud, or summer's sun,
I may with Thee leave all my heavy burdens,
And find sweet rest and peace when day is done.
MRS. FLORA E. YERGIN.

THOUGHTS ON TEMPTATION.

NO one can go thru life without meeting temptation. It is inseparable from the Christian's experience, and is a matter that compels earnest consideration. We must recognize, first of all, that temptation is an inducement to do something which is intrinsically wrong. Therefore, the very thought of being tempted should put us on our guard, and is to be looked upon as a danger signal. And should we be led to ask, Would it be a sin to do so and so, we may generally take it for granted that the better and safer course is to give ourselves the benefit of the doubt. Nobody was ever "tempted" to do what is right.

We perhaps sometimes flatter ourselves that we, professed Christians, resist temptations to do many things which would shock us; yet, the truth is, they are not really temptations to us, because we have no inherent desire to do them. It is no credit to a Christian that he does not steal or murder, or do other atrocious things. But it is a credit to the child of God if the temper is controlled, the passions subdued, if the subtle, minor sins are fought against and overcome. We are deluded if we think that it is a victory over the tempter when we merely abstain from doing what it would be distasteful to do.

While temptation is commonly viewed as a terrible thing, possibly we do not often think of it in the light of an opportunity to gain a victory. Yet the greater the temptation, the larger may be the victory. And each victory makes another easier, just as each defeat makes the next one more certain. We can not conquer temptation by dodging it, or trying to. To go around the corner is different from meeting a foe and vanquishing him. When temptation comes, let us bravely meet it, and take a firm stand, and be "more than conquerors thru Him who loved us."

We especially need to overcome the hidden temptations that are not open to every one's gaze; those "little favorite temptations," so deadly in their effect; in short, "the sin that doth so easily beset us."

It is worth remembering that a good many victories are only known to the individual and to God. As Burns so beautifully puts it,

"What's done we partly may compute,
But know not what's resisted."

So if we fall, and others see it, let us be

cheered and encouraged to get up and try again, bearing in mind that perhaps for one time we fell there have been ninety-nine when we successfully resisted, tho none knew it.

Again, temptation is an opportunity to show one's colors. If the tempter finds that we are strong on any particular point, he will cease to attack us there, but will search for the weak spots in our armor, and deal his blows at them. So we need ever to be on the alert, and "let him that thinketh he standeth take heed lest he fall."

When Jesus was severely tempted, He won the day by using the sword of the Spirit, the word of God; so can we. A text of scripture quoted in the hour of temptation will work wonders—if it be appropriate. The devil, we are told, "can quote scripture for his own purpose." Then surely the Christian should be able to use it for his purposes, too.

The well-known hymn says, "Yielding is sin." Remember, the fact that we are tempted is not of itself sin, but the yielding to it is. If we learn to instantly recognize temptation, no matter in what form, however alluring it may come, it will be much easier to resist it. One good way to get a victory is to take action the very first moment the temptation appears—nip it in the bud. To dilly-dally and compromise is almost certain to end in defeat, none the less complete because it came gradually. When tempted, say "No!" and having said it, do not retract one inch, but hold your ground.

We should not run into temptation, nor go to places where we are sure we shall meet it; that would be seeking it, the first step toward yielding to it. No; but being in the face of temptation, make it plain that our position is that of one who can say "No!" and mean it.

Perhaps we mistake God's trying us for the devil's tempting us. This is a vital point. Our faith will often be tried; Satan will never cease tempting. But God never seeks to induce one of His children to sin; Satan is everlastingly trying to do that. Let us each endeavor to cultivate discernment so that we may know when we are tried and when tempted.

Conquering temptation depends upon having power that God will give us, if we want Him to. This strength may be had by living in close touch with heaven; by constantly maintaining an attitude of willingness to be led of the Spirit. Remembering what the consequences of yielding will be should prove an effectual safeguard. We ought to profit by the sad experiences of those who have fallen.

Temptation may indeed be a source of strength to the Christian if he gets victory out of it. Let us see to it that we will be master over the things that trip us up; we can be, and why should we not be? And, for our encouragement, it is written that we have a Saviour who was "tempted in all points like as we are, yet without sin." Thank God for the One who has gone the way before us, and promises to help us when we are sorely tempted.

HENRY WM. ROSE.



WE'LL BE GATHERED HOME.

WHEN the tasks of life are over,
And the Master calls us in,
When the final strife is ended,
And we cope no more with sin,
In the kingdom of the holy,
Where no evil thing may come,
There with all the saved forever,
We'll be gathered home.

Only blessing in that country,
Only happiness and love;
Only learning of His sweetness,
In the land of all above,

Never pain that place shall enter,
Never sorrow there shall come.
And redeemed from death forever,
We'll be gathered home.

Multitudes whom none can number,
Every age and every clime;
Saints of Jesus safely harbored,
Far beyond the waves of time.
There, where all is joy and gladness,
There where none shall seek to roam,
In the kingdom of the Father,
We'll be gathered home.

—Margaret E. Sangster.

THE PILLARS OF HEALTH

By WILLIAM S. SADLER, M.D.

I. THE BIBLE ON DIET.

IT may be a new thought to some that the Bible contains all the essential *principles* of the diet question. Remember, we say principles, not rules; for the Bible is a Book complete in principles, but very meager in rules.

The first great underlying principle—pillar of health—which we will notice is *temperance*. Yes, we might even say that temperance is the foundation of all the pillars of health. Temperance is the very key-note of all the practises of the successful health-seeker. True Christian temperance should regulate all the habits of mind, soul, and body.

We are to practise temperance not merely to gain peace of mind and ease of body here on earth, but because it is essential to that state of mind and body which is to prepare us to win the everlasting prize. Said Paul: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25.

The glory of God, and not merely the satisfaction of the sense of taste, is to be considered in all our eating and drinking. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Probably no other one physical habit has so much to do with human happiness and health as the one question of what we eat, how we eat, and when we eat.

The wise man recognized the diet question as one of prime importance when he wrote: "When thou sittest to eat with a ruler, consider diligently what is before thee; and put [Jewish translation, *puttest*] a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat." Prov. 23:1-3.

Wrong habits of eating, with their consequent train of dyspepsia and disease, are

responsible for more suffering and misery than almost all other means of physical transgression combined.

The Bible long ago recognized what modern scientists are just awaking to—that is, that some foods are nourishing and others stimulating. In other words, some foods produce strength, others drunkenness; for it was Solomon who wrote: "Blessed art thou, O land, when . . . thy princes eat in due season, for strength, and not for drunkenness." Eccl. 10:17.

All food substances taken into the body, which can not be immediately and normally converted into tissues and energy, must exert a deleterious effect upon the body; and it is this stimulation, this reaction of the body to substances in the circulation which are not food, that produces a state of intoxication, or drunkenness. And this becomes a serious question when one stops to consider that a state of continual intoxication—auto-intoxication—may be produced by indigestion and chronic dyspepsia.

SCHOOLING FOR GROWN-UPS.

It is the child who sends his parents to school—not so much the parents who send the child. And every disciple of the Master Teacher, whether parent or not, must go to school to the child if he would learn the ways of the Kingdom. A father sat by his little boy's bedside at night, trying to soothe into quiet a wakeful and restless mind, busy with a hundred child-interests that the night did not seem to shut out. Suddenly the little fellow disclosed the deeper cause of his troubled thought.

"Father," he said, with a sob, "I'm afraid to tell you things sometimes, because you speak so *quickly*!"

"Why, what do you mean, little boy? I don't intend to speak quickly to you, and I never want you to be afraid to tell me anything you please," was the earnest response.

"Yes, father, but you *do* speak quickly sometimes, and you say *No*, so that I'm afraid, and don't ask you lots of things I want to ask."

That father was in school, and a hard schooling it was. He came to his knees beside the bed then, and he made some promises to the boy which are to be kept. But when the father was alone, this lesson began to come out of the schooling: "What if my Father in heaven should answer *me* quickly, and say *No*, so that I should be afraid to ask Him lots of things I want to ask? If He can be so patient as He is with my questionings, what right have I to be other than that with a child's questionings?" The little boy had not been wakeful in vain.—*Sunday School Times*.

ONE OF THE GREATEST NATURAL WONDERS.

The Falls of Iguazu.

In the heart of South America, at the meeting place of three republics, Brazil, Argentina, and Paraguay, nature has chosen the site for a masterpiece of scenic grandeur to be compared only to the mighty Niagara in majesty, and pronounced by some of the few travelers who have seen it to be even greater than its North American counterpart.

The Falls of Iguazu occur at the junction of Iguazu River with the Upper Parana, in a territory famous as the original locality of the Jesuit missions, established in the sixteenth century, the ruins of which may still be seen by those who visit the falls. About twelve miles above the falls the River Iguazu makes a sharp bend, almost at right angles, giving them greater extent and more varied character than those of Niagara, which to some degree they resemble. As the river makes the sharp bend already mentioned, the main volume of water rushes around the inner bank and is discharged into a long, narrow gorge, at one point making a clear plunge of 210 feet.

Not all the volume of the river is received at this place, however, the rest of the water running out past it into the wide elbow formed by the bend, and circling along the further shore among many rocks and islands before reaching the edge of the cliff, over which the descent is made in two great leaps of a hundred feet each, in a vast semicircle of 3,000 feet. The total length of Iguazu Falls, if measured at the upper edge of the cliff, thru their broken contour, including intersecting islets, is twice as great as that of Niagara, including the intersection of Goat Island.

The double fall of Iguazu is the most striking feature of that cataract, the rocky shelf or platform that divides the leap being in some places more than fifty yards wide and in others only a few feet. The roar of the waterfall is more impressive for the solitude of the spot and the eternal silence that reigns in the dense forests that mark its border, into which the white man has scarcely penetrated. For several miles before the falls are reached the river is a mass of huge, frowning boulders and whirlpools. It must be seen from different points to be appreciated in all its beauty.—*National Geographic Magazine*.

THE JEWELS OF THE SEASONS.

THE emeralds brighten the Springtime ways,
The rubies and pearls make the Summer rose.
The opals are dreaming of Autumn days.
The diamonds are gleaming in time of snows.
—Woman's Tribune.

A GOOD DRIVER IN A BAD PLACE.

WE had ordered some coal from J. T., dealer. I sat by the window when the first load arrived, and as the team came up the soft, muddy avenue toward the house, I feared to see whipping and to hear swearing, and was on the point of retreating to the back part of the house to avoid the expected shock, when the driver began coaxing and patting the horses in the kindest manner. The poor beasts in return strained every muscle in their efforts to bring the load up the ascent. The driver encouraged and coaxed, and all three seemed to work with mutual endeavor and good-will. But all to no purpose. The wheels sank into the soft mud, and it was evident the thing could not be done; so he dumped the coal right down in front of the house.

I could not help going out and telling him how much it gratified me to see a man who had feeling for his horses. "Well," said he, "I don't see any use in beating animals when they are doing the best they can for us."

The same man came again and was equally kind and considerate, tho he succeeded in getting his load to its destination. I have seen him bring coal to a neighbor since the last snow came, and he took his shovel along to ease the bad places.

May this good driver, in his turn, be kindly dealt with; and in his journey thru life find some friendly hand to ease him in the bad places.—Our Dumb Animals.

A GOOD decision is based on knowledge, and not on numbers.—Plato.

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"PERFECT THRU SUFFERING."

PERFECT thru sufferings may it be,
Saviour made perfect thus for me;
I bow, I kiss, I bless the rod
That brings me nearer to my God.

Perfect thru sufferings, by Thy cross,
The crucible to purge my dross;
Welcome for that its pangs, its scorns,
Its scourge, its nails, its crown of thorns.

Perfect thru sufferings, heap the fire,
And pile the sacrificial pyre,
But spare each loved and loving one,
And let me feel the flames alone.

Perfect thru sufferings, urge the blast,
More free, more full, more fierce, more fast.
It reck's not where the dust be trod,
So the flame bring my soul to God.

—Bishop S. W. Doane.

THE CALAMITY IN JAMAICA.

WE present in this issue from several sources reports from the great calamity in Kingston. These reports come either from reliable eye-witnesses, or from reliable persons who have obtained their facts from eye-witnesses. Learning nothing, we wired for information.

LETTER FROM A. G. DANIELLS.

The following is a letter from Pastor A. G. Daniels, of Washington, D. C., President of our General Conference, written under date of January 24:

My dear Brother Wilcox:

Your telegram, sent to the "Review and Herald," the 20th, was handed to me for attention, and I have held it until we could get information from Kingston. We have just received reports from there, and I hasten to pass on the word to you. Have just sent a telegram as follows: "American brethren safe. Four Jamaicans killed. Situation terrible. Photographs to-morrow."

We have just received our information from Pastor L. E. Wellman, President of the East Caribbean Conference, who has just come from Kingston. I will endeavor to give you a synopsis of the account he has given us of their experience.

The Union Conference session opened Friday, the 11th, in our church building in



Catholic Church, Kingston.

Kingston. There was a large delegation from all parts of the West Indian Union Conference. The American delegates were Pastors Evans, Farnsworth, Warren, and Bender, Mrs. Bender, and Professor and Mrs. C. B. Hughes. The brethren had engaged the largest hall in the

city for evening public services. Sunday night the hall was packed by a deeply interested audience to hear Brother Warren speak on the subject of the judgment.

Monday morning, a large committee went from the city of Kingstown to our school farm about twenty miles away. During the forenoon they inspected the school site, and held a counsel meeting. In the afternoon they were in our school building in counsel when the earthquake occurred. The building rocked and tossed like a ship at sea. The brethren rushed out quickly, but the building did not fall. The violence of the quake convinced them that a serious shock had visited



Harbor Street in Kingston, Jamaica, after the Earthquake of January 14.

the island, and they immediately started back to Kingston.

On their way to the local railway station, they met evidences that confirmed their fears that a terrible disaster had occurred. The first thing they saw was the ruins of a stone church belonging to the Episcopalians. Of this building nothing was left standing.

When they reached the railway station, they found the wires all down. They learned also that the tunnels between them and the city had been partially blocked. They took the first train they could get for Kingston, but owing to the obstructions of tunnels by rocks and earth shaken down, they could not get to the city before eight o'clock at night. Within a few miles of Kingston, the lurid sky told them that the city was on fire.

Unspeakable was the anxiety these brethren felt for the large number of our people gathered in the city. Brother Wellman tells us that what they saw on arriving in the city was terrible beyond all description. The entire business part of the city was in ruins, and a large part of it was on fire. They hastened to the part of the city in which our people were located, and were greatly relieved to find that the most of them had escaped without serious injury.

Brother Norman Johnson, the treasurer of the Union Conference, had been killed; he went to the bank in the afternoon to cash a check we sent him from our Washington office, and was buried in the ruins. They were not able to recover his body. Owing to the heat, the bodies quickly decompose, and in order to avert pestilence, a large fire was built, and cart-loads of crushed, mangled bodies were drawn from the ruins and cremated. Our brother's body may have been here. If he had cashed the check, the money secured was either taken by those who found his body, or burned in the fire. As far as can be learned, three other Jamaican brethren were killed. A number received injuries, but they think none will prove fatal.

Our people had met in the church for service, and were singing the opening hymn when the shock came. Immediately there was a rush for the door, but as they were in an upper story, and the passageway was narrow, Pastor Strickland, who was leading the singing, saw in an instant that they would stop the passageway, and probably trample each other to death, so he quickly placed himself

in front of the door between the people, and continued singing. This quieted the people and they kept on singing until the whole affair was over. Then they were allowed to leave the room in an orderly way. Our church building was a brick structure about 125 years old. It stood the shock remarkably well. They found on leaving the building that it was badly cracked, but it held together so that the congregation suffered no harm whatever. It will have to be taken down and rebuilt, to be made safe.

We thank the Lord for this wonderful preservation. The moment I heard of the disaster, I thought our people must have been in church at the time, and feared that we would get a heart-rending report regarding them. But the Lord certainly delivered them; for people in nearly all other brick and stone structures in the city were either badly injured or killed. There is scarcely a house in Kingston that is not ruined.

Our brethren endeavored to rally from the effects of the disaster, and continue their meetings as had been planned, but it was impossible to do so. However, Brother Wellman says that our people, white and black, behaved themselves splendidly. They were not terrified, and had no desire to run away from the

place. He said that our colored brethren exhibited a calmness and confidence in God that was truly remarkable.

The difficulties they faced in their endeavor to continue their meetings were these: no homes in which to live; scarcely any food to eat; no suitable place in which to hold their meetings; and no suitable protection from the half-crazed mobs which created pandemonium in all parts of the city. They held a number of business meetings in order to arrange their conference affairs properly, and then closed their meeting, and all returned to their homes. Pastors Luther Warren and L. E. Wellman sailed direct to New York City, and arrived there Tuesday, the 22d. Pastors Evans and Farnsworth remained a few days to counsel with the local brethren left in charge of the work. They hoped to return by way of Cuba, and we suppose they are on their way now. Pastor Bender was elected president of the West Indian Union Conference. Prof. C. B. Hughes was elected principal of the training school. Pastor Geo. Enoch was released for India.

Now, I have given you, in brief, as clear a statement as I can. On the whole, it was a great disappointment to our brethren in the West Indies to have their meeting broken up in this way. But on the whole, we thank our heavenly Father for the protection granted to our people, and that the affair terminated as well for our cause as it did. As you have recently witnessed the terrible results of a fearful earthquake, it is not necessary for me to attempt to give you a picture of the awful scenes Brother Wellman told us about. It is awful to contemplate, and I pray the Lord to be merciful to poor, sinful humanity, and bring this terrible situation to an everlasting end.

Yours very sincerely,
A. G. DANIELLS.

FROM PASTOR E. W. FARNSWORTH.

(Excerpts from a letter to his wife, January 15.)

THE city is ruined. It seems to me that by far the greater part of the houses are flat on the ground, and those that have not fallen are so badly shaken, and the walls are so broken, they will have to be taken down before they can be inhabited.

Soon after the earthquake, the fire broke out in several places at the same time, and it burned and burned all night till there is not one store left in the city, and some tell me that not a business place of any kind is left.

We soon found all we could do in helping to dig people out of the ruins. We worked at this until one o'clock last night. At four o'clock in the morning we went to the hospital and found plenty to do. There were 150 people who had been brought in. Some of these had already been cared for. The surgeons had already taken off twenty-six legs, and several arms. Twenty-seven people had died there of their injuries. . . . Fortunately, only a part of the hospital was ruined. There were six surgeons at work all night.

While I was at the morgue I saw them bring in a load of dead bodies. As the wagon was short, they had to put them on top of one another, like so many logs of wood. I then went to the wharf, and while standing there a boat came in with thirty or forty dead on it. While Brother Evans and I were traveling about last night, we came across many dead people lying on the sidewalks and other places. They had been found, but as there was no conveyance to carry them away, nothing could be done but to leave them where they were until some time to-day. I saw several bodies to-day as I was going about. The people are at work trying to get the bodies out of the ruins. It is reported that fifty soldiers were killed at the barracks. It is

also reported that nearly all the inmates of the penitentiary were killed. The leading men in the city declare that hundreds of people were buried in the ruins and burned; for all the business houses went down, and it would seem that but few escaped. Some say there must be as many as two thousand killed, but you must remember that everything is in the wildest confusion. Every one seems to know it all, and no one really knows anything scarcely. We all know this,—that the city, as such, is wiped out; that nearly all are houseless and homeless; that hundreds and probably thousands are dead; and that several hundred more are in the hospitals suffering from terrible wounds.

No one slept in their houses last night, and none will to-night. The streets are full of people, and the parks are swarming with them. The weather is warm and dry, so there will be little suffering on that account, which indeed is a great mercy. As I went out last night I saw hundreds of people going to the parks and to the fair ground with great bundles and packs on their heads. I saw more than a hundred women carrying trunks that way, many of them of good size. How heavy they were I can not tell.

It was the most pitiable thing I ever witnessed to see the people at the hospital. Men, women, youth, and little children were all lying side by side on the grass, many of them badly bruised, nearly all bleeding; some were dead, some were dying, and all were suffering whose sufferings had not ended. I saw a good many children, bruised and wounded, lying with the rest, and they were so patient. I did not see one that was crying. They did the best they could to answer all the questions asked them.

While there are many people carrying on some kind of religious work, I see none who are having a hilarious time. I hear no foolish songs, but frequently hear such hymns as these:

"While on others Thou art calling
Do not pass me by."

Again in another place we hear:

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the billows near me roll,
While the tempest still is high."

And yet in such a dreadful time, to-day (Wednesday) theft and robbery are going on all over town. They have looted two stores on each side of us, and the police seem to be in sympathy with the robbers.

FROM ONE ON THE GROUND.

(From Elder I. H. Evans, January 17, to the Secretary of our General Conference, Elder W. A. Spicer.)

Our meeting is broken. We shall remain a few days to help. We are sleeping out doors, as we dare not sleep in the houses. There are no troops here but colored ones. The business white people are largely dead. These blacks are like mad savages. We had a mob attack us this morning. They tore off the gates, tore down the wall, threw stones and bricks like demons. A squad of policemen of thirty men came up and fought the mob for half an hour and drove them away. About 10 a.m. they looted a store across the road, and fought like furies.

It rained last night and drove us into the house. Then an earthquake drove us pell-mell out of doors. Food is short. We have had bread and porridge for three days; but we are informed there will be no more bread after tomorrow morning. The city is looted by these savages, and hunger is delayed, but come it must, unless United States and England send us help.

I am sorry for this misfortune, yet God only

can tell why it was permitted. No reports from outside have reached us here. Pandemonium reigns. There are no white soldiers here. The colored troops have little heart to maintain order in such a time as this.

We had a terrific earthquake shock this forenoon. We had been holding a conference meeting this morning out of doors. It rained, and we went into a house with the end out; but a shock of earthquake took place, and we rushed madly for the door. Shall leave for home next week some time.

THE PORTLAND, ORE., "CATHOLIC SENTINEL" declares that the colonial report of Germany is equal in its cruelty to that of Belgium. These cruelties were committed by the German soldiery in German Southwest Africa. They tell of a case that after a village had been captured and all its inhabitants slaughtered, fifty-two children were placed in wicker baskets and thrown into the rapids. Three natives of a certain village were mutilated most horribly by the mistake of a sergeant charged with punishing three natives for sustaining too intimate relations with the officer's concubine. The bestiality of some of the soldiers exceeded that of the natives themselves. No wonder the Psalmist, looking upon the wickedness of man, was forced to cry out, "How long, O Lord, how long?" There will come a time when "God will arise and do His strange work and bring to pass His act, His strange act," and men who seem to be completely immune from civil punishment will meet the just reward of their deeds.

OUR WORK AND WORKERS.

A CHURCH of twelve members was organized at Aurora, Ill., January 12.

BROTHER MILTON ST. JOHN reports that ten have begun to keep the Sabbath, after only ten meetings, at McKinleyville, Cal.

AT Rose Lawn, Wis., five church-school children and young people have been received into the church as a result of the training received in the school.

FIFTY-SIX new members were added to the Sabbath-schools of Utah during the last quarter of 1906, which is a good report, indeed, for that hard field.

DO OUR workers know what the SIGNS OF THE TIMES will contain in the year to come? Write for a little booklet that tells about the paper. It is free.

BRETHREN N. J. Ronlund and H. S. Stenberg report three converts to the truth near Clarno, S. D., two of whom plan to enter the work after a short training in one of our schools.

Six in Salt Lake City, Utah, have, after a full investigation of the truth, decided to obey, making in all sixteen who have been baptized within the last two or three months in Utah.

ANOTHER new church has been organized in Chicago. It is located at a place where a camp-meeting was held last summer. About one-half of the members are new converts to the truth.

ONE of the most successful bookmen's meetings ever held among our bookmen convened at College Place, Wash., January 15. The fundamental principles of the book work were considered, the field carefully studied, and plans laid for future work. At the last meeting fifty students signified their intention of taking advantage of an institute to be held later. 1907 promises to be the banner year in the book work in the Northwest.

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European Letter

SWISS LIBERTY THREATENED.

WHILE I am still talking about this little country, I might mention an economical and political danger threatening it, as a result of that world-evil of our days, that is, the excess of industrial production over and above the actual demands, which forces so-called civilized nations to tariff wars among themselves and to colonial wars with the rest of the world. Due to her small area and political weakness, Switzerland is obliged to submit to conditions offered her by her mighty neighbors. Mr. Forrer, who was president of the Confederation last year, said in a

higher around our frontiers. Our economical independence may be ruined as a consequence, and what will become then of our political independence?"

A few days later, M. Comtesse, a member of the Federal Council, said in a speech delivered at Neuchatel:

"In this economic struggle, which is becoming more and more intense, defects may be more dangerous than those which take place on the battlefield. A small country like ours, whose produce could not be sold on the foreign markets, would soon be led to ruin and economic death, and left to the only resource of seeking refuge in the arms of a mighty neighbor. This would soon put an end to our political independence."

This situation has given rise to the idea of a large international tariff union (Zollverein), to include Switzerland, Austria-Hungary, Belgium, and Holland, and of which Germany would be the center. Swiss economists are

"The Congress endorses the resolutions of the Iena Congress respecting the general political strike (*politischen Massenstreik*). . . . As soon as the managers of the party shall deem the general po-



Brick Factory Blown Down by Air Concussion.



The Roburite Factory Itself in Ruins.



Portion of the Wrecked Town.



Effect of the Explosion on a House over 300 Feet from the Factory.

discourse delivered in Berne a few months ago:

"There is not another country in Europe, whose economic existence is as threatened to-day as our own. Custom barriers have become higher and

seriously weighing the advantages of this plan. They see in it important economical advantages, but they are united in foreseeing in it a great danger to Swiss political liberties. And yet, how else can Switzerland avoid economical failure? This question shows that this country's future is ominous indeed.

GERMANY AND FRANCE VERSUS THE GENERAL STRIKE.

But the greater nations which threaten the smaller ones have equally if not more distressing problems to face. Think of Germany, overstocked with the products of her manufacturing. Her intelligent and earnest Kaiser is giving a good share of his attention to the problem of selling these products, and thus keeping famine and revolution from his country. In spite of all that can be done, the elements of discontent, as organized by Socialism, are growing from year to year.

One year ago, the socialist congress at Iena, presided over by Mr. Bebel, voted a resolution recommending a general strike as the most efficient means of action. Last October again, at Mannheim, the socialist forces passed a resolution in the same sense. Mr. Bebel, indeed, was in favor of the more moderate element in the party, the laborer's unions who are opposed to the general strike. But the extreme element carried the day, and Herr Bebel himself saw fit to propose the following resolution:

political strike necessary, they will connect with the laborer's union's general board, and take all the measures necessary to carry the action to success."

The same thing happened last fall at the French Socialist Congress at Limoges. M. Jaures, the leader, tho inclined toward moderation, had to endorse a resolution in favor of the general strike and the armed revolution in the fight with capital.

Useless to say that when such measures are openly advocated and resolved by strong political parties, as is being done in Germany and France, there is the peculiar smell of powder in the air. Kings and governments, who are directly aimed at, must feel as if living in strange times. Especially is this the case when, every morning, the papers come to them filled with the horrors of the Russian Revolution.

A ROBURITE FACTORY BLOWN UP IN GERMANY—TWO CITIES SHATTERED.

A sad visitation to Germany was the recent disaster at Witten, not far from Essen, the Krupp cannon-city. In this most thickly settled district in all Germany, a large factory was blown up by a roburite explosion. Two cities, Annen and Witten and their suburbs, were completely wrecked, 2,000 persons remain without shelter; eighty lives are lost, and many more are wounded and mangled. "An extraordinary number of people," so says

a German paper published in that section, "have had their hearing permanently injured by the awful detonation. On every hand, people are being met whose ear-drums have been shattered.

Two explosions took place. The first one caused hundreds of people to rush to the scene of the disaster. Alas for them! The second explosion claimed them for its victims. A witness thus describes the scene which presented itself to him as he came into the city the next morning:

"On the way, we met hundreds of people laden with the last fragments saved from their houses. Mothers were leading by the hand their starving or weeping children. In Annen not a house is fit to live in. On every hand I met with scenes of devastation. I know a man who was thrown ninety feet (30 meters) away by the force of the concussion of air. Two persons lost their mind by finding that their relatives were missing. In one hospital alone, 76 persons were dressed for small wounds, while 38 are considered as hopeless cases."

"The scenes at the hospitals," says a reporter, "are terrible to witness. I saw a crowd of trembling women and weeping children waiting to see if they could learn anything about their missing relatives. They walked back and forth with expressions of despair, watching the doors thru which the wounded pass in and out. How eagerly they looked, but looked in vain. An aged woman, leaning on her 16-year-old son, was seen going to each door,

An Argentine writer, D. Manuel Ugarte, thus sadly and vividly echoes in his "Visions of Spain" the complaints of Spaniards against the Church of Rome:

"Our race is not tired; it is smothered by those who are averse to anything that is alive. What hinders our progress is the selfishness of those who persecute the new men until they are obliged to flee or to hush. It seems as tho there were at every step a conspiracy against thinking. The state of things must be accepted just as it is and every bit of it. Thinking is a vice and the worst of vices. Crimes are tolerated, but to think, O, no! That is forbidden. Wo to the man whose voice is discordant! He must emigrate toward the large cities, or abandon the truth. The order is to sleep; close your eyes, please; and if you have ideas, shut them up. Your situation, your future, are at the cost of your silence."

When in Spain a few years ago, I remember speaking with a soldier of the Cuban war. He had received a couple of bullets from the guns of the revolutionists. As we were talking over the situation in Spain, he arose, a strange fire in his eyes, and exclaimed: "You see these wounds, sir; I got them fighting for my country. But I would much rather have received them by North American bullets, if only my country could have fallen under Yankee rule and be properly administered." A few days later, I heard the same wish from the lips of an educated Spaniard.



At the left of the picture, the roburite factory which exploded. At the center, with the tall towers, brick factory destroyed by the explosion. At the right of the picture, the city of Witten, on the Ruhr River, buildings of which were almost utterly destroyed by the explosion.

asking with heart-rending voice: 'My husband, where is my husband?'"

SPANISH LIBERTIES POSTPONED.—A LOOK AT THE SITUATION.

My last letter closed with some extraordinary news which indicated clearly that religious liberty was dawning on the benighted peninsula across the Pyrenees. Alas! we were not allowed to enjoy this expectation long. Inside of a week, two cabinets were overthrown, and the third one, tho made up of liberal men, presided over by Senor Vega de Armijo, an octogenarian, has left religious freedom out of its program. It is hard, just now, to say how this all happened and by what secret springs. But it is the general opinion that the pope had most to do about it. To those who are the least bit acquainted with Spanish affairs, this is the most probable explanation. It will be by no means an easy thing for Spain to shake off the shackles placed over her by the hierarchy. Many signs show that the time of her deliverance is drawing near. But if we may judge by what is taking place in France, the effort may cost the very life-blood of liberal-minded Spaniards. That such is the case may be gathered from a paragraph of a recent book written by a Spaniard, Dr. Madrazo:

"Large and deep are the wounds which the church has inflicted to us. They are old and remain blood-stained. With what intense joy will we close them when the time comes! The burden has been crushing, and when we shall shake it off, we shall find our arms so light that we shall need some compensation for our sufferings."

And yet how little these men know that what makes America any better than Spain is due to the influence of that very Bible and that very Gospel which the natural heart rejects and despises! May God greatly bless the earnest evangelists who are now endeavoring, in Catalonia and around Valencia, to bring the water of life to thirsty souls!

JEAN VUILLEUMIER.

A NEW CITY.—Conversing with a gentleman well acquainted with conditions in Oakland, one of its leading merchants, the other day, the writer spoke of how changed Oakland is since the earthquake. "Yes," said he, "it has been well remarked that two towns were lost in the days of the earthquake and fire last April, one San Francisco, the other Oakland." From the quiet, respectable, moral city that it was before the earthquake, it has blossomed out in a few months to a metropolitan town, with double the amount of vice that a town of its size would be expected to have. Its Chinatown has been enlarged by blocks and blocks of those who came over from San Francisco. Traffic in Japanese girls for a life of shame has been begun on a scale that is simply appalling, where large houses of assignation buy and sell them as so many chattels, segregating them in little rooms that are consecrated to the lusts of bestial white men. Dr. Dille, one of Oakland's leading ministers, made the open charge recently in a sermon in Oakland that "in the heart of Oakland there is a fashionable milliner shop where hard-working girls are not only underpaid, but compelled to slave to an outrageous time

schedule. THE PROPRIETOR ADVISES THEM TO SELL THEMSELVES TO THE HIGHEST BIDDER. THEY ARE TOLD THAT VIRTUE IS OF NO USE SAVE FOR ITS PRICE. To all who wish to interest themselves in the welfare of these unfortunate girls I will give the name of this infamous milliner." This and many other charges of corruption of many other kinds Dr. Dille made in a sermon on the conditions in what has been called the Athens of the Coast. It would seem as tho the appalling calamity of last April would lead men to think of serious things rather than to rush on, blindly and morally dead to the certain judgment which lies before.

BOYCOTT IN PROPHECY AND PRACTISE.

—In a forewarning of the last days and the powers that will be operative then, the thirteenth chapter of Revelation tells us there will come a day when certain powers will boycott those who are antagonistic to their aims and objects, so that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The matter of the boycott has been confined almost wholly to labor unions, but now, since the trouble between France and the Vatican, papers like the "Catholic Mirror," the organ of Cardinal Gibbons, and others thruout the country, are advocating a boycott on French goods. So states the "Mirror" of January 12: "To make a boycott of French goods effectual, it becomes the first duty of every earnest believer in this form of expression of resentment and indignation to ask concerning every product that he does not absolutely know about, IS THIS OF FRENCH MANUFACTURE?" If the Catholic Church can use such weapons as this against Catholics in another country, how long would it be before the same weapon would be used for religious purposes, as declared in the prophecy of Revelation 13?

A BUILDING AND LOAN ASSOCIATION

has on the face of it a wonderfully beneficent sound. Advertisers and agents sing their praises as means by which a working man can get a home on easy terms. And yet, some of them have so manipulated law that he who is in debt to them pours his money into a great vacuum for years, finding himself as deeply in debt after paying for his home twice over, as he was when he began. For instance, a man in San Rafael, Cal., borrowed \$2,800 from the Continental Building and Loan Association in July, 1896. The demand upon him, shown in a suit at law, to the present time was \$7,764.63, and yet, when he sued for recovery of this sum, the simple defense which the company made was that it was the State law. A law sanctioning such proceedings certainly ought to be ruled out as unconstitutional.

THE CALIFORNIA RECORD ON THE DIVORCE QUESTION

for a year is said to be 1,266 cases of divorces granted. Seventy per cent. of the women were plaintiffs; infidelity, failure to provide, cruelty, and intemperance were the dominant causes. In all this number there were only 817 minor children to be found, and in all these cases it is said that only a dozen did not contain the mention of drunkenness as a cause of separation. A San Francisco paper states in its issue of January 24 that Judge Ellsworth, of Oakland, signed eleven decrees of divorce the day before. Looseness of the marriage relation is one of the signs of the last days.

LITTLE THINGS.—In one of the great insurance suits after the San Francisco fire, the company lost \$4,500,000, it is stated, simply by a mere matter of punctuation, the decision resting on the position of a comma or a semicolon. There will be very great consequences which follow wrong moral decisions. It is impossible to overestimate the importance of little things.



MOUNTAIN VIEW, CAL., FEBRUARY 13, 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).

Our Position on Sabbath Laws.—In what we are saying on the California Sunday-law matter, and upon Sunday laws in general, we are making no plea to any legislature to favor us, or to pass any laws whatsoever. What we do do is to protest against any attempt on the part of the Legislature to enter the religious sphere. Let them make laws to guard and conserve the civil rights of humanity; but let them not endeavor to direct man's duty to his God.

The annual meetings of the Pacific Press Publishing Company and the Pacific Press Publishing Association were held Jan. 30, 1907, in Mountain View. Directors were elected, and reports made and approved. The meeting was thoroly harmonious and marked decided progress in the work of the year notwithstanding fire and earthquake. The Directors of the Pacific Press Publishing Company are as follows: H. W. Cottrell, M. C. Wilcox, C. H. Jones, H. H. Hall, A. O. Tait, E. A. Chapman, and H. G. Childs. The Board organized as follows: president, H. W. Cottrell; vice-president, C. H. Jones; secretary and treasurer, H. G. Childs. J. J. Ireland was selected as auditor. Further particulars will be given next week.

The Kingston Earthquake.—We set aside the matter for our Mission Department after it was in type and ready, in order to give our readers the news of the Kingston earthquake, which comes direct from that field. Our readers will be interested in reading it. Those who passed thru the California earthquake of April 18 can appreciate the feelings and experiences of those who were in the Kingston disaster. A photograph of some streets in San Francisco or in Santa Rosa could have been used for Kingston, and few would have suspected it. But our cuts are made from negatives made on the ground by Pastor L. E. Wellman, and printed in New York. The New York Herald holds the copyright on them, save the right to publish in our own papers. From the picture of conditions given by Mr. Evans will be seen the necessity of the action taken by Admiral Davis in sending his marines ashore to keep order. We sympathize with the suffering ones in Kingston. May God's grace abound above the suffering.

The True Standard of Morality.—The true standard of morality is not general custom, commercial rules, statute law, or even a nominal conception of the law of God; it is a conscience regulated by the law of God and kept tender by the Spirit of God, and by a faithful doing of the demands of the Spirit. Such a conscience will not do a dishonest thing, whatever the temptation. It does not fear the criticism of men. It does not fear the law. It does not fear investigation. It does not chuckle if the conductor passes by and does not collect fare. Will it stand the test?—It will if it keeps true to principle. It fears, but fears to offend God. "I have set the Lord always before my face; because He is at my right hand, I shall not be moved." The man who walks as in the presence

of God has a power with him which will keep him true to convictions of right as no fear of law or punishment can keep him.

Sunday Amendment Hearing.—Arguments both for and against the proposed Sunday-law Amendment to the Constitution of California will be presented before the Assembly Committee on Constitutional Amendments, February 4. At least, this is the date set for the hearing. We shall endeavor to give our readers a report of the arguments presented.

Looking for It?—Yes, we have been for a long time. Glad to get it?—Yes, just as it seems to us every person ought to be who is connected with this last closing message. We refer to the Year Book of the Seventh-day Adventist denomination, which contains the official directory of the general and State organizations. It contains besides these regular directories, a historical summary for 1906, arranged chronologically, and also a brief statement of the fundamental principles of Seventh-day Adventism. Its price is twenty-five cents. Those desiring it should address the Review and Herald, Takoma Park, Washington, D. C. We could not get along without it.

THE SUNDAY AMENDMENT TO THE CONSTITUTION OF CALIFORNIA.

What California Papers Are Saying. WANTS NO SABBATARIAN LAW.

[From the Sacramento Bee of Jan. 12, 1907.]

THE Legislature would make a mistake should it pass any Sunday law. Such a measure has been prepared by certain Sabbatarians. It is designed to put a stop to all outdoor games and sports on the Christian sabbath, and to prevent the hiring of horses, automobiles, or any other vehicle; also to close saloons on that day.

California once had such a Sunday law, but it remained for many years a dead letter on the statute books. Then a spasmodic attempt was made to enforce it, chiefly against saloons, but with such unsatisfactory results that the Legislature repealed the law.

The sentiment of the great majority of the people of this State is unquestionably against any sort of Sunday legislation. And some of our churches and clergymen do not object to such wholesome outdoor sports and recreations as baseball, or to driving, or automobiling, and like harmless pleasures, provided religious duties be observed.

The old puritanical spirit of intolerance has comparatively few adherents in California, her people as a whole, believing in leaving everybody free to worship on any day that suits him best, or not to worship at all. And a Sunday law necessarily interferes with the civil rights and religious faith of the Jewish people, who do not observe the Christian sabbath, and are as much entitled to consideration and respect as any other class of citizens.

THE SUNDAY LAW.

[From the Sacramento Union, Jan. 21, 1907.]

THE proposed Sunday law will come up for consideration in a few days. The Union has already expressed its opinion of such legislation, and it adheres to that opinion and reiterates it. If such a measure could advance the interests of religion, and religion is vital to this and to every other community,—if it could in any way whatever guarantee a day of rest to those who need it without infringing upon inalienable rights, it would be welcomed by every good citizen, and its passage would be hastened and urged. But it can not do these things. It can not do anything but unadulterated mischief. It can not soften any of the hardships of modern commercial life, but it can be the prolific cause of heartburnings, resentments, and illegalities. It would be a calamity and the never-ending source of dissensions, discords and injustices.

It is not easy to believe that the Legislature can be so far seduced from the path of common sense

as to countenance such a measure as this. It would be received with deep-seated indignation by the state at large as an unwarrantable interference with liberty and as an aggravation of the existing situation. It would do more to render religion unpopular than anything that could be devised and to rob our churches of the influence that they possess and that they can increase only by moral suasion and precept.

How to pray will become more and more of a perplexity to our political legislative chaplains. California's Legislature has some members of the Hebrew faith, and one of them, Senator Wolfe, requested that the name of Jesus should not be used in the prayer, because he could not join with the chaplain in thus praying; and then came a "tempest in a teapot," nay, in many teapots. It has helped out various ministers looking for modern texts, and there has been all sorts of things said in praise or dispraise of the services of legislative chaplains. One prelate says, and with force, that the legislators knew the chaplain was a Christian when they hired him, and they must suppose that he would pray as a Christian. Then, as a Christian, if he were asked to do otherwise, he could resign. But presumably some of the legislators concluded as did Balak of old. He hired Balaam to come down to Moab to curse Israel, and surely he ought to prophesy as Moab desired. So if the chaplain is hired to pray for a non-sectarian Legislature, he ought to pray non-sectarian prayers, or "Pope's Universal Prayer," at least, he ought not to offend those who voted for him.

The whole controversy shows the farce and mockery of the thing. First, the squabble for the place of saying prayers at so many dollars per prayer, and then the formal prayers too often offered to the Legislature and the listening public. If the Christians in this State follow the Christian Bible, the Legislature and government have many prayers offered in their behalf; for thus we read: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. 2:1-3. If Christians would do more praying and less lobbying for place and power and class legislation, the church of Jesus Christ would increase in power and influence, and Sunday laws and paid sectarian chaplains would not be deemed needful.

Religion First.—The *Pacific Christian Advocate* of January 3 most forcibly and truthfully says: "Unless there is a tremendous revival of religion in this country, patriotism will ferment into bitter antagonisms, and American freedom, for which so great a price has been paid, will be evaporated into demagogery. This is not a theory, not a prophecy, but an actual condition now facing the statesmen and political leaders of this great American republic."

But the *Pacific Christian Advocate* will never help to a religious revival by demanding religious legislation, and denouncing those who oppose it as unpatriotic, fanatical, etc. The revival needed is religious, not political; a religious revival of the old-fashioned, Pentecostal sort, in which there is repentance of sin, renunciation of the world, regeneration in soul and character. Indirectly such a revival will help the government and citizenship more than all the religio-Sunday law politics in the world.

Publications and Preachers.—Because it is said—and it is doubtless true—that our publications are doing a greater work than the living preacher, it does not follow that the living preacher should be ignored; nay, more, it does not follow that he is not the most important agency in God's plan. The reason of the above statement lies in the fact that the ministers are very few, while the publications are many, and may be used by all classes. It is still true that it has "pleased God by the foolishness of preaching to save them that believe." Still there are different ways of preaching. The lesson is, Use both preacher and publication as thoroly and widely as possible.