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BIBLE-READING SERIES NUMBER ONE

OF THE SIGNS OF THE TIMES

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The word of our God shall stand forever.

Isa. 40: 8.

No word from God shall be void of power.

*Luke 1: 37,
A. R. V.*

With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

2279.—Blessing Out of Affliction.

Why do the righteous suffer such seemingly unaccountable affliction? For instance, an earnest Christian woman, a poor widow, has an only son for help, and he is stricken by death. L. W. C.

Often poor, finite mortals can not see the wisdom of God's course. He always reveals to us enough of His character so that we can trust Him where we can not see. Sometimes sickness and death are the result of sin, transgression, sometimes of the individuals, sometimes of their ancestors, and God in His inscrutable wisdom allows the consequences to follow the act, permits the harvest of the seed-sowing. Sometimes He permits these things, as He did the man to be born blind, in order that the glory of God may be manifest; and the manifestation of that glory is not always in the healing of the affliction, but in the development of character under trying circumstances. He never permits a vacuum to be made in any life but what He is longing to fill it with His own glorious presence. If He takes a husband, He will be more than a husband to the widow. If He takes a father, He will be more than father to the children. If He takes the strong stay and support of a son, His promise is, "Even to hoar hairs will I carry you." Sometimes it is necessary to take away all earthly support and earthly help in order that the soul may learn to trust in God; but if they trust, they shall never be put to shame nor confounded, world without end.

"God's ways seem dark, but soon or late
They touch the shining hills of day;
The evil can not brook delay,
The good can well afford to wait."

Like Jacob, our human hearts cry, "All these things are against me," but sometime those who trust in God shall see as did Jacob that the Lord is ordering all things for our salvation. Let those who are afflicted dwell upon such Psalms as the 37th, 49th, 73d, 107th, 116th. Sometimes God allows precious souls to pass thru affliction in order that they may comfort others with the comfort where-with they themselves are comforted of God. 2 Cor. 1:3, 4.

2280.—Secret Societies.

Is the Seventh-day Adventist Church opposed to secret societies? If so, why? Is there any Scripture for it?

G. B. H.

The Seventh-day Adventist Church finds no need of secret orders or societies in any way, because Christianity itself meets all the needs that secret societies are organized to meet, and confers all the blessings which secret societies could confer. If the church of the Lord Jesus Christ had lived up to her privilege, there would never have been any reason for secret societies to grow up in her midst. Man has longings for certain kinds of fellowship and certain kinds of assurances; he has not found them in the church and therefore he has tried to supplement this by organizing for protection in man. Out of this has grown of course a great many other things in ornate display, in high-sounding titles and positions, in secrets to the initiated, which if told to the uninitiated would profit them not one particle, as the various revelations of all the secret societies have shown.

The secret societies are based on purely selfish principles of doing good simply for the brotherhood. Christianity is based on truly unselfish principles, the very foundation of which is, "If any man will deny himself;" and therefore its streams of benefit flow out not to strong men and women who are able to become active members of certain societies, but to the feeble and helpless, the old man in his dotage, the young man in his nonage, the cripple and the feeble. Christianity will regard the chastity, and do all in its power to convert to chastity, not

only the wives and daughters of its own members, but the wives and daughters of the world.

As to its secrets, Jesus said, "I spake openly to the world; I ever taught in the synagog, and in the temple, . . . and in secret have I said nothing." John 18:20. Again, He told His disciples that what He had said to them in secret, that they should proclaim openly. There are secrets, mysteries, between Christ and His disciples, but they are the mysteries of experience only, open to every soul who will yield himself to the Lord Jesus Christ. So while Seventh-day Adventists wage no open warfare against secret societies, it is invariably true that all who join them with full heart find all that they need in Christianity, and invariably see no further need for lodge relationships. Seventh-day Adventists have seen some reasons why secret societies came in, and therefore have not felt to condemn all who belong to secret societies; but they do believe there is something better. To that better thing they invite souls.

2281.—The Holiness Movement.

What can you say of the holiness movement which is spreading so rapidly over the eastern sections of the country, claiming three works of grace—conversion, sanctification, the infilling of the Holy Spirit? Is sanctification instantaneous or is it a growth? Are the queer actions sometimes manifest in holiness meetings prompted by the Holy Spirit? A. M. W.

We are not personally acquainted sufficiently with holiness meetings to express anything in regard to them. There may be those who are truly sincere and blessed of God, and doubtless there are the counterfeits. We know that some of their theories in regard to the three works of grace are certainly unscriptural. There are such things, of course, as conversion, sanctification, and the infilling of the Holy Spirit, but that does not mean that one comes to-day, the other some days or weeks or years later, and the other another additional experience later on. They express different attitudes and different things.

Conversion is turning from sin and selfishness and the world to God, and is well expressed in some translations by "turning," "turning again." It is turning around in will and purpose, and giving oneself to God.

Sanctification means setting apart. It has its instantaneous phase and its progressive phases. Its instantaneous phase comes on the part of the believer when he wholly gives himself to God. God accepts that and it becomes a matter of growth in the Christian life, in which that giving himself to God is constantly in exercise, as he meets the tests and trials of life. Another as good definition of sanctification is separated from and separated unto—separated from the world, separated unto God; separated from the world and set apart to God and His service. The Lord denominates all such His saints, and He calls them that when they are all imperfect. See the first of the epistles of Romans, Corinthians, etc. But His children never call themselves that. They never say that we are sanctified, or that we are saints. The highest title which they can consistently take to themselves is that of servant—"Paul a servant," "Peter a servant of the Lord Jesus Christ," literally a "bondslave" of God.

The infilling of the Holy Spirit in the sense of the Scriptures is not a constant experience. Again and again we read that they were all filled with the Holy Spirit on special occasions. It does not mean that they were without the Spirit at other times, but God gives His Spirit and His power as men need it.

You may have access to a pamphlet written some years ago, consisting of ten chapters, by Mrs. E.

G. White, on "Bible Sanctification." The office does not have it in stock at the present time, but if you can secure it, it will give you the clearest, fullest idea of the steps and examples of what Bible sanctification truly is. Read the life of Daniel the beloved of God, and of Paul the apostle to the Gentiles.

There are times when the power of the Spirit of God upon people leads them to act in a way that critics might call insanity. They said of Peter and the other disciples that they were drunk. They were hilarious perhaps with joy, and yet hilarity of any sort would not prove this, or that, or the other thing. The only right method of weighing such movements as that is the word of God. Does such work lead to prayer, devotion, earnest study of God's word, and the doing of that word?

2282.—The Everlasting Covenant.

What is God's everlasting covenant? Is it "Obey and live"? If not, what is it? L. D. W.

God's everlasting covenant is that relationship between the believer and Himself in Jesus Christ, by which the believer is saved. If we understand "Obey and live" aright, it is comprehended in that expression. We would prefer to put it, "Believe and live," for the man who will truly believe will be the man who will truly obey. Originally man stood in the very current and fulness of God's life; he took himself out of that current; faith brings him again into that same current of life. The term obey is sometimes used in the case of believing, or rather yielding to the command to believe, believe in the Lord Jesus Christ. Obedience would be yielding to that injunction. Obey and believe are used synonymously in John 3:36, A.R.V. It is a great deal better to express it in the other way, faith in the Lord Jesus Christ, or faith in God thru Christ. "Without faith it is impossible to please Him." That is a great eternal truth, true before man fell, true during his fallen condition, true thru-out all eternity; for that in which we have faith is that which molds and shapes and revives and purifies. The finite then is ever looking to the Infinite, the imperfect to the Perfect, the child to the all-wise Father. Therefore there is constant growth in grace, in knowledge, in fulness, in development. That everlasting covenant is the new covenant, not new because its teachings first existed, but new because confirmed by the death of Christ, later than other covenants were confirmed. The last Sabbath-school quarterly covers the ground of the covenant, and if the term "Obey and live" were understood in the light of the other teachings of the pamphlet there would be no trouble over the expression.

2283.—The Sun and the Day.

How do you explain Gen. 1:3, 4, 14-16? In the first two verses we read that God made light on the first day and in verses 14-16 it is said that the sun and moon were not made until the fourth day. If the sun was not made until the fourth day, how was there light on the first day, and the darkness divided from the light? C. D.

Our understanding of the first chapter of Genesis is that the sun was made in the beginning when God created the heavens and the earth. The six days was the making of the earth, or bringing it into condition for the habitation of man. The first step of the six days' work was the bringing in of light and the dividing of the light from darkness. Still the earth was enswathed with thick clouds of vapor. The second day there was a firmament, or margin, "expansion," in which the waters, held in dense vapor, were divided, some of them lifted as clouds and others deposited upon the earth. And that condition continued until the fourth day. The fourth day the clouds cleared and the light of the sun, as the sun, shone in. God made those lights, but not until the fourth day could they shine upon the earth. We see no reason to believe that the light did not come from them on the first day; on the fourth day, to one who might be on the earth, they were visible; so that the language there describes the visible changes which took place on that day.

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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The Word of the Living God

THE sweet psalmist of Israel, by the inspiration of the Spirit, sang: "I will worship toward Thy holy temple, and give thanks unto Thy name for Thy loving-kindness and for Thy truth; for Thou hast magnified Thy word above all Thy name." Ps. 138:2.

VERY sacred indeed is the name of God. "Great and terrible," and "holy and reverend is His name." Ps. 99:3; 111:9. One precept of the Decalogue guards its sacredness: "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain." Ex. 20:7, A.R.V. When one among Israel blasphemed the Name, he was put to death. Leviticus 24. God declared the meaning of Jehovah to be "a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty." Ex. 34:6, 7. This is a part of the record of how Inspiration regards the wonderful name, the covenant name of our God.

YET notwithstanding the holiness and awfulness of the Name, the psalmist declares that God has magnified His word above His name. "Magnify" usually means to make to *appear* larger than it is; but the original word means to twist together, to make larger. So God has magnified, made larger, exalted His word. His "word is truth." John 17:17. And in God's revelation of that truth, it comes to us interlocked and intertwined and interlaced, a strong and mighty power to hold and stay the soul which relies upon it.

ONE might not know the exact pronunciation of God's name, the scholarship of the world generally concedes that we do not know; yet we may be saved by the power of the Name. We are not benefited by the mere term. It would mean little to us unless the word disclosed its wealth. It is by that word that all the glories of God's character are revealed. "God is love," and

the word tells it. He is just and merciful, wise and holy, true and faithful; and such is the revelation of His word. "By the word of the Lord were the heavens made." His words are spirit and life. His word is living and powerful, "a discerner of the thoughts and intents of the heart." His word "is truth." And in the hearts of the receivers it works out characters like that of God. 1 Thess. 2:13. Very many of the miracles of Christ are left on record to show

quished the tempter. "It is written" was ever sufficient. Matt. 4:1-10. How sad it is to see those who profess His name putting forth the effort they are, subtly, speciously, deceptively, to tear down or undermine the very word which was given by the Spirit of Christ, for which as Jesus He ever showed the highest reverence, and to which He rendered unquestioned obedience, and of which He said, "The Scripture can not be broken."



Plochorst.

ON THE WAY TO EMMAUS.

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." "And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

those who should come after the power of the word to save.

JESUS CHRIST is the Incarnate Word, the word made flesh. John 1:1, 14. He was what He was in the flesh because of that word. He was the word transformed into living character. None more highly exalted it. "Learned" higher critics now quibble over Deuteronomy, fritter it away, discount its message, and otherwise belittle it, but the Incarnate Word thrice drew from its mighty arsenal the thunderbolts by which He van-

HE it was then of whom the Father spake, "Without Him was not anything made that was made." "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom [“thru whom,” A.R.V.] are all things, and we by Him." 1 Cor. 8:6. By His Spirit the prophets spoke who "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10-12. And therefore when He came in the flesh and taught the word, He was but expounding that which the Father had given thru Him to men.

THEN let us receive it as the word of God, the word of Christ. Let Him, as He did with His disciples of old, expound unto us "in all the Scriptures the things concerning Himself;" and as we enter into His companionship, we shall say, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

THE inspiration of God's word reveals its importance. That it might be forever "profitable

for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroly furnished unto all good works," God gave it by inspiration. Man needed infallible, unchangeable teaching, adapted to every age and time, but which neither the ages, nor the tempers of men, nor various sects, nor the influence of infidelity, could mold; therefore He gave a "God-breathed" rule of doctrine. "It is not in man that walketh to direct his steps." Conscience is a creature of education, often "evil" and "defiled;" but God's

word is truth; its doctrines are pure, elevating, exalting, cleansing, confirming, and it offers to the believer everlasting hope in Christ, sure and steadfast.

Our Bible Band.

WE are receiving many gratifying responses to our Bible Band. Some of these ask for application blanks, and others make their application thru letters. We have been a little slow in getting our application blanks and cards printed, but they will soon be out now, and all will be furnished who comply with conditions.

Let us state again our plan and conditions. They are,—

1. To read the Bible thru next year, beginning with Jan. 1, 1908.

2. To publish in the SIGNS OF THE TIMES the chapters to be read each week, with a short synopsis of the ground covered, and with accompanying articles at times, together with the best data on the various books of the Bible.

3. To answer all questions from our Bible Band members in the SIGNS OF THE TIMES if they are proper questions for the paper. These questions should be upon Biblical, religious, and historical matters, answers to which would minister to more than childish curiosity. All religious questions will be answered from the authority of the *Bible only*, or upon reasonable deductions from Bible truth.

4. Questions from Bible Band members requiring answer by mail should enclose two-cent stamp.

5. Bible Band members contribute ten cents for the purpose of defraying extra expense involved in the printing of cards and the conducting and directing of the reading.

6. The SIGNS OF THE TIMES will give first consideration to Band members in the answer of questions.

We request those outside the Band when questions are answered by mail to enclose *ten cents* in stamps. If published answer is required enclose two-cent stamp, as reply by letter may be necessary.

On all matters requiring information of no profit to him who gives it a stamp should be enclosed. This is a small matter of expense occurring only occasionally; but where from twenty to one hundred letters are received in a week, the burden becomes too heavy. It is of small moment to the individuals who ask; it means much labor and oftentimes expense to the party who answers. For instance, just recently several postal cards have come in asking questions which involve considerable search, one of them necessitating writing to others, to whom, of course, we must enclose stamps. Is it not best that the burden be more equally distributed? We are sure that our readers will agree with us, even the thoughtless postal-card questioners. Our sole purpose is to help our readers.

Now let us hear soon from all who wish to go with us on our Bible journey in 1908. Application blanks will be sent, and cards returned as soon as the blanks filled out are received.

Sunday-Law Agitation.

THE main article in our Outlook Department will show quite fully the agitation that there is, and is bound to be, over the Sabbath question. The sad thing is that instead of becoming a Bible investigation it is taking on a demand on the part of Christians for a legal Sabbath. It crawls in in almost every conceivable form; it creeps into our municipal and State legislatures as a police regulation, a temperance measure, in favor of the workingmen, and its latest phase is for the special benefit of the theater-goers. Los Angeles has a pastor in one of its Baptist churches, Mr. W. F. Ireland, a cousin of archbishop Ireland of the Catholic Church. Mr. Ireland when in early life was an actor. Wishing to introduce a Sunday law into Los Angeles, he made as a pretext that the actors themselves would be very greatly benefited by closing the theaters on Sunday, and consequently brought before the City Council of Los Angeles a measure with that end in view, signed by nearly all the pastors in the city, but, strange to say, not signed by any of the theater people. Petitions were circulated in favor of the measure and a number secured. It is reported that thousands were signing the petitions. A full account of this will be given in future issues from our representative, Mr. Blunt.

What we wish to note here is that the movement is like all other political movements, seeking to establish itself by every means to which politics can resort, and that not even honorable politics. And yet we would not misjudge all who are connected with the movement. The proponents of such measures may be divided into two classes; first, those who believe that the day ought to be kept free from all traffic and show which are proper and allowable on other days; and, secondly, those who want the evils suppressed wholly, and if not able to suppress them all the time, feeling that one-seventh of the time is better than none. There are two classes of opponents to such measures; first, those who want the traffic carried on because of the profit and pleasure, and whose hearts are in harmony with the evils; secondly, those who are opposed to any legislation in support of a religious institution.

Of the proponents we sympathize with the second class. We believe it would be better for society and communities in general, and especially for the youth, if there were no saloons nor vile theaters, but we do not believe that the suppression of these evils for one day of the week will help matters. To suppress the saloons or the theaters on a religious day only is to politically honor and protect the religious day, a thing which should never be done in a free country. And such action admits the necessity, at least, if it does not tacitly approve, of the evils on six days of the week. Such measures form the opening wedge of a church-and-state union, a fearful curse of the ages, and they do not remove the evils which they seek by law to suppress. We therefore oppose Sunday legislation, not because it centers around Sunday, but because of the nature of the thing itself. As earnestly and determinedly would we oppose it if it centered in the seventh day.

We have no sympathy with the first class of opponents of the measure. Liquor drunk on one day will make a man as maudlin and ugly as on another. A low theater performance—and the critics tell us that that is about the character of all theaters—has the same effect on the mind one day as on another. The only true political remedy is the total suppression all the time of all such evils upon which it is proper to legislate; the only true religious remedy is the power in Jesus Christ and His word and Spirit. When Christians leave that word, turn from that promise of power, for political aid, they forsake the fountain of living waters for the broken cis-

terns of men; they forsake the Rock of Ages to lean upon the broken reed of Egypt, which pierces those who trust it.

We decidedly object to being allied with saloon forces or theater-goers. Our ground of opposition to Sunday legislation is on an entirely different basis, and this basis is the very genius and spirit of Christianity itself. God left every conscience free to choose or to reject any and every religion, and any and every religious institution, and it does not lie properly within the purview of the State to meddle with any of them. If the minds of the people generally were enlightened in regard to the true principles which underlie Sunday legislation and the history of the thing thru past ages, there would be no question as to their position upon it; and if Sunday-keepers knew the power and Gospel of Jesus Christ, they would never demand it.

A Great Earthquake.—The seismographs of the world report on October 16 what they declare to be the greatest earthquake since the Valparaiso disaster. As yet it is not located, probably occurring out in the waters of the Pacific Ocean somewhere. It was reported at Berkeley at 6:45 occurring whether due north or south, it is impossible to tell. The two government seismographs, one at Cheltenham, Md., and the other in the Weather Bureau at Washington, D. C., recorded it at 9:30 A. M. The motion of the instrument was so great as to carry the recording lever far beyond the margin of the sheet. Its amplitude seemed to be as great as four-tenths of an inch in Washington. In Albany, N. Y., the vibrations were traceable for an hour and the record shows that the disturbance originated about three thousand miles from Albany, and the vibrations of one of the instruments were so violent as to exceed its limit for registering. The direction seemed to be to the south and southwest. The official bulletin declares, "The only disturbance comparable in violence that has been recorded this year is the earthquake of April 14th which was so destructively felt in Mexico." At John Hopkins University the shock was the strongest recorded since the Valparaiso shock. Professor Reid declares that it was of remarkable strength. It was also reported at Isle of Wight, England, and at Labaich, Austria, it lasted two hours and a half.

"Unity."—Dr. John Wright, rector of St. Paul's Episcopal Church of St. Paul, Minn., believes that the crowning glory of the 20th century should be the visible unity of Christendom, which could be brought about by five great church dignitaries. These are the pope, the metropolitan of Russia, the supreme patriarch of Armenia, the archbishop of Canterbury, and the presiding bishop of the American Episcopal Church. Two-thirds of all the Christians of the world, he declares, are under the guidance of these dignitaries. They represent churches that are somewhat akin, and he believes that if they would get together, all the lesser sects would follow; but desirable as such a thing would be, certainly that is not the thing to seek. The true thing to seek is not a mere union of the masses but union with the Lord Jesus Christ in truth; all other unions will care for themselves if that is truly effected.

The Drink Bill.—One of the most conservative of New York papers, the *New York Tribune*, says that the drink bill of the United States is \$1,410,236,702. This is a little less than our estimate in our Missions Number, and yet a whisky man declared that ours was too low rather than too high. It says, "All the corn, wheat, rye, oats, barley, buckwheat, and potatoes put together will not pay that bill. The liquor traffic costs more each year than our whole civil service, our army, navy, and Congress, the river, harbor, and pension bills; all we pay for local government; all national, state, and county debts; and all the schools in the country. In fact, this government pays more for liquor than for every function of every kind of government." Think of it!

The Word of the Lord

Translations and Versions.

THE Bible is God's revelation in word to the children of men. That Book contains sixty-six divisions, or books, or letters, written by many different men, upon different subjects, at different times. These men were of different walks in life. Some were kings, some priests, some scribes, statesmen, accountants, physicians, scholars, herdmen, fishermen. The stamp of the individual, of his limitations, his environments, his training, is upon his writings, even as the stamp of a musical instrument is upon the music produced, yet the Incarnate Word speaks thru the Bible writers, even as the master musician speaks thru the often defective musical instruments. "All scripture is God-breathed." "The Spirit of God spake by me, and His word was on my tongue." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

The inspiration pertains therefore to the words; because, first, man could not comprehend the ideas of God so as to express them in his own words; secondly, the prophets did not themselves understand what God revealed thru them (Daniel 12); and, thirdly, the revelation was given for all time to come.

The inspiration must pertain only to the original words, not to the translations thereof.

What assurance have we, then, that we have the word of God, when the original copies are lost, and but few of the people can read the translations?

In reply we will say, we have every reasonable assurance that we have the revelation of God's will.

1. Those who copied the original were generally superstitiously careful to copy exactly.

2. Different ones copied, and their copies, or copies of their copies, agree. On the whole no serious mistakes have been made, and these have been quite generally detected.

3. Those who have translated the originals have according to their light and scholarship endeavored to express the meaning of the words of the original. In this matter not only has scholarship been at stake, but honesty also, and men have not alone been anxious because they wished to truly express God's word translated, but they have been ambitious as scholars to present translations which would meet the approval of other scholars, who might be of different theological thought.

These reasons have assured us reasonably accurate translations.

The Best Translation.

There are many English readers who think the "King James," or "Authorized" Version, or Common Version, the only thing which ought to be used, and who consider it almost sacrilegious to use any other version or translation, and this because the Gospel has come to them thru this channel. They would not thus act in any other matter of importance.

To illustrate: Suppose that a family in America should receive a letter from India, declaring that this family, among others of the Aryan race, were heirs to large estates and much wealth in India. The original of this letter was written in Sanskrit, a tongue not understood by the heirs. Several copies were made of the original by persons widely scattered. The original was lost or worn out. Copies were made of these copies, one of which reaches America. The heirs have a translation made of this Sanskrit copy, and are overjoyed. Other translations are made by better scholars which correct a few minor errors and confirm the first translation.

After a long time, as certain enemies criticize and throw doubt upon the matter, some of the heirs are determined to learn all they can about it. They visit other lands. They examine the old libraries of other members of the family, they gather other translations, in French, in Greek, in Latin, in Syriac, made from earlier copies of the Sanskrit original. They obtain in their search very early copies in Sanskrit from different sources. Scholars among the heirs collate these, critically and carefully examine them, find a few mistakes in their copy and translation, and, aided by the best of scholarship, make a new translation, which is truer to the original, clearer and more consistent, and which confirms the older but less perfect copy and its translation.

Which would these heirs prize the more, the earlier or later translation? For every reason, the later one. It is made from earlier copies of the original, which from the places where they were found show them to be not copies one of the other. Discovered translations in other tongues from still earlier manuscripts confirm it. The later evidence becomes the strongest of evidences to the authenticity and the truth of its contents.

So it is with God's word. The original copies were worn out, destroyed, or lost. But these were copied, and copied, and copied, for centuries, and in all these repetitions some mistakes were bound to creep in. From these later copies and the imperfect Latin Vulgate the earliest English versions were translated: the Wyclif Bible, in 1382; Tyndale's Bible, 1535; the Coverdale Bible (the first printed in English), 1535; Matthew's Bible, 1537; Taverner's Bible, 1539; the Great, or Cramner's, Bible, 1539; the Geneva Bible (the first printed in Roman with divided verses, popular for more than half a century), 1560; the Bishop's Bible, 1569; the "Authorized Version" (never authorized, however, by king, church, or state, but appointed to be read in churches in the place of the Bishop's Bible), 1611.

The Revised Version, 1885, and the American Standard Revised Version of 1901 stand preeminent among the later translations. Of these the American is the later and better. Its translators and revisers had at their command all the benefits of Biblical research for three centuries. This gave them access to the very earliest manuscripts dis-

covered, as well as the earlier translations of these manuscripts. As a result we have a splendid translation, more consistent, more uniform, more correct, than any translation ever made. This is acknowledged by the scholarship of the world. It presents as does none other the will of our heavenly Father to His children.

Some of its better features, with the editor's permission, will appear next week.

ABDIEL.

Words.

EVERY Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." A.R.V. When we have the exact words which the writer, inspired by the Holy Spirit, used, not one of these words can be exchanged for a different one with advantage or without injury.

If Solomon, in Ecclesiastes, uses words which were not in common use among his people before the captivity, but were used in the Euphrates region, it was best that he should do so; being acquainted with the literature of the East these words were a part of his language, and the use of them shows that the book was written by one in his circumstances, and is therefore genuine.

If John uses the words *true* and *truth* in the sense of *real* and *reality* (John 1:17; Rev. 21:5, and elsewhere), it was best for him to so use them. If he uses the word *own* ("so then," "therefore," "to return to what I was saying," etc.) more frequently than others do, that is right; it is a part of *his* language.

If Paul uses the words *just*, *righteousness* in a *Pauline* sense, it is because they were the best words for him to employ.

It has been said that no two persons speak the same language. And thus it is that the words used and the peculiar shade of meaning in which they are used serve to identify the writer; and the words and their peculiar use demand careful study.

In different parts of the Bible, by different writers and in different ages, the Creator is called by different names. And in no instance can the name used be exchanged for a different one with impunity. Each name has its own peculiar significance and force which should not be overlooked. Thus God in Gen. 1:1 to 2:3 is translated from *Elohim*, meaning the Almighty. It would seem that men knew and worshiped the Creator only as the Almighty for 235 years, till at the birth of Enosh they "began . . . to call on the name of Jehovah." Gen. 4:26. In Genesis, second and third chapters, the writer of what the critics term the second "tract" calls Him *Lord God* (Jehovah *Elohim*), while Eve and the serpent are quoted as calling Him simply "God," that is, *Elohim*, the Almighty. While, therefore, what is called the first "tract" copied by Moses into the book of Genesis (Gen. 1:1 to 2:3) may probably have been written before A.M. 325, this sec-

and one (Gen. 2:3 to 3:24) must have been written after the birth of Adam's third son Sheth, A.M. 235. Eve and her children had by this time learned that her first-born son was not the promised "Seed," the looked-for, longed-for Son of Man.*

There are other names by which the Creator is called in the Scriptures; and each has its own use and meaning. Then, too, Jehovah and Elohim ("LORD" and "God," in the old version), are the most common. And they are translated by the apostle John, writing by inspiration, in Rev. 1:8; 4:8, as, He "who is and who was and who is to come, the Almighty." If, then, we ask the full meaning of the name of Jehovah, it is not merely the Eternal; it includes past, present, and future—He "who is and who was and who is to come." He has revealed Himself in the past, is revealing Himself now, and will complete the revealing of Himself in the future.

In Rev. 11:17 He is called only "Lord God, the Almighty, who art and who wast;" the "who is to come" is omitted; for this is after the revelation of Himself which He is making in this present evil world (see Rom. 9:17, 22, 23) is completed,—the mystery (something that was unknown but is now revealed, as the word always means in the New Testament) of God is finished (Rev. 10:7).

The name, then, by which He is called in any given passage is not a matter of no consequence. If He is called God, it is that we may think of Him as the One in whom is all power, the Almighty; if LORD, in the Common Version, or Jehovah in the American Revised Version, the Holy Spirit calls our attention to Him as the ever-living covenant God; if Lord, it is as Master and Ruler. To observe the name will often give fuller sense and greater force to the passage.

There are many other words worthy of careful study. Such are repentance, faith, obedience, hope, charity (or love), grace, mercy, and peace; also church, baptism, and Sabbath. The loose or mistaken use of the last three words is the source of support of many harmful errors. The Bible writers, guided by the Holy Spirit, always use words with precision. Perhaps it might be said the devil hates careful and precise use of words. In this matter let us strive to displease him. "That your love may abound yet more and more in knowledge and all discernment; so that ye may distinguish the things that differ." Phil. 1:9, 10, marginal reading.

L. H. HUNTING.

Silver Creek, Wash.

WITH our first parents, intemperate desire resulted in the loss of Eden. Temperance in all things has more to do with our restoration to Eden than men realize.—"Education."

*From Gen. 4:1 in the Hebrew I got the idea years ago that Eve thought her first seed was the promised Saviour, and joyfully exclaimed, I have got a man, the Jehovah—the Coming One. If so, we can imagine why he became a murderer. How could she wish or dare to control and govern him? Ah! mothers, she let him have his own way, unguided, unchecked, to fulfil the desires of the flesh and of the mind, never learning obedience to a law of right. Here was the result,—a murderer! and of his own brother! O that no other parents had ever made the same mistake!

Results of Refusing to Walk in the Light

By Mrs. E. G. White

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . . Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." While they were engaged in this sacrilegious feast, a bloodless hand traced opposite the king characters of writing that could not be read or interpreted by any of the magicians or wise men of the court. "Then the king's countenance was changed, and his thoughts troubled him." But if they could not understand the writing, why were they so troubled? The writing on the wall gave evidence that there was a witness to their evil deeds, a guest not invited or welcome to their idolatrous feast, and his presence convicted of sin and foretold doom and disaster. Before them passed, as in panoramic view, the deeds of their evil lives, and they seemed to be arraigned before the judgment of which they had been warned.

Belshazzar was most terror-stricken of them all; for great had been his opportunities for knowing the God he had blasphemed and derided. He knew the history of his grandfather; how, because of his exaltation of self, his wisdom and reason had been taken away, and he had gone forth to be a companion of the beasts of the field. But Belshazzar disregarded the lesson as completely as tho these things had never occurred, and made himself guilty of the very sins for which his grandfather had been condemned. He was guilty because he had the privilege of knowing and doing the right, and of leading others in the way, and yet refused to heed the light that God had permitted to shine upon his pathway. He had every opportunity of becoming acquainted with God and with His truth, but he would not deny himself in order to know and do righteousness. Now in the midst of his most pronounced idolatry and defiance of God, the bloodless hand writes his doom.

Daniel is remembered, and brought to the banqueting-hall. The servant of God sees the evidences of the degradation and idolatry of the feast, so suddenly brought to an end; but Daniel was not disconcerted in the presence of the king and his lords.

"I have even heard of thee," said the king, "that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. . . . And I have heard of thee, that thou canst make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to

another; yet I will read the writing unto the king, and make known to him the interpretation." Then Daniel reviewed the past, bringing before Belshazzar the light which he had received from the history and judgment of Nebuchadnezzar. God had given his grandfather a kingdom, majesty, glory, and honor; but instead of feeling gratitude to God, Nebuchadnezzar had taken the glory to himself, and his mind was lifted up and his heart hardened. God deposed him from his throne, and took his glory from him. Daniel faithfully repeated the story of Nebuchadnezzar's renown and degradation, and set forth the mercy of God in granting him another opportunity of acknowledging God as the supreme Ruler in heaven and earth, the One to whom kings and nations owed allegiance. "And thou his son, O Belshazzar, hast not humbled thine heart, tho thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Then the writing on the wall was read and interpreted. Belshazzar heard the irrevocable sentence: "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." Belshazzar was without excuse, for abundant light had been given him to reform his life. He had had opportunity for knowing the truth; but he lost all the benefits of the knowledge by his course of self-indulgence; he did not meet the mind of God as a man or a king, and because of this the kingdom had been taken from him. He who has power to set up and to tear down, gave the kingdom to another.

In the history of Nebuchadnezzar and Belshazzar, God speaks to nations of to-day. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued a course in harmony with the instruction given to his grandfather, he would have retained not only his kingdom but his life. He disregarded the lessons, and went on in rebellion against God, committing the very sins for which his grandfather had been reprovved and punished. He, too, lifted himself up in pride and exaltation, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, he refused to walk in the paths of righteousness.

UNLESS they practise true temperance, they will not, they can not, be susceptible to the sanctifying influence of the truth.—Mrs. E. G. White.

THERE is no respect of nations with God.

Sublimity of the Scriptures.

ALL other sciences are but poor and beggarly elements if compared with this. What doth the naturalist but only busy himself in digging a little drossy knowledge out of the entrails of the earth? The astronomer who ascends highest mounts no higher than the celestial bodies—the stars and planets—which are but the outworks of heaven. But the Scripture pierceth much farther, and lets us into heaven itself; there it discovers the majesty and glory of God upon His throne; the eternal Son of God sitting at His right hand, making a prevailing and authoritative intercession for us; the glittering train of cherubim and seraphim, an innumerable company of angels, and the spirits of just men made perfect; so that, indeed, when you have this Book laid open before you, you have heaven itself, and all the inconceivable glories of it, laid open to your view.—*Bishop Hopkins.*

The Power of the Scriptures.

A NATIVE African preacher said: "We know that rocks are very hard. Our cutlasses and hoes can do nothing against them, so we leave them alone. But white people have something that can break up and scatter any rock in Uwet or Umon. You will admit that something must be more powerful than rocks. So we all know what country, laws, and customs are; we can not change them, so we leave them alone. But a thing has come to Calabar, even God's word, and it has broken up and scattered customs that our fathers thought would remain forever! What must you say concerning that word but that it is more powerful than the customs of our country? You know how strong your hearts are. Hearts as strong as yours have been changed in our town, have been changed by this word; and what must you, therefore, say but that this word is more powerful than a Calabar heart? Bend your heads, then, before this word."

The Enduring Book.

ITS power over man has, need we say? been obstinately and long resisted—but resisted in vain. For ages, has this artless, loosely-piled little Book been exposed to the fire of the keenest investigation—a fire which meanwhile has consumed contemptuously the mythology of the Iliad, the husbandry of the Georgics, the historical truth of Livy, the fables of Shaster, the Talmud, and the Koran, the artistic merit of many a popular poem, the authority of many a work of philosophy and science. And yet, *there the Bible lies*, unhurt, untouched, with not one of its pages singed, with not even the smell of fire having passed upon it. Many an attempt has been made to scare away this "Fiery Pillar" of our wanderings, or to prove it a mere natural product of the wilderness; but still, night after night, rises, like one of the sure and everlasting stars, in the vanguard of the great march of man, the old column, guiding slowly, but guiding certainly to future lands of promise, both in the life that is, and in that which cometh hereafter.

In relation to other books, the Bible occupies a peculiar and solitary position. It is independent of all others; it imitates no other book; it copies none; it hardly alludes to any other, whether in praise or blame; and this is nearly as true of its later portions, when books were common, as in its earlier, when books were scarce. . . .

Other books may be forgotten in a universe where suns go down and disappear like bubbles in the stream; the memory of this Book shall shine as the brightness of that eternal firmament, and as those higher stars, which are forever and ever.—"*The Bards of the Bible,*" by *George Gilfillan.*

November.

How STILL and cool and dim the woodland lies,
The goldenrod's bright flame has died away,
The gleaming blue has vanished from the skies,
The sumach's red grows fainter day by day;
The gilding radiance of the sunshine's gold,
The gay hues in the leaves that danced about—
All, all are gone. October's tale is told
And all her many colored fires are out.

The earth has donned a robe of sober brown,
A restful shadow hangs o'er plain and wood;
The leaves, in faded heaps, have nestled down
As if to rest from frolicking were good.
Like pillars in a temple, old and grand,
Their tall, dark columns rearing toward the sky,
In long, dim woodland aisles, the bare trees stand
And spread their leafless branches far on high.
—*Selected.*

The Word of God.

1. Who was in the beginning with God?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2.

2. Who is the Word?

"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the Father), full of grace and truth." Verse 14.

3. By whom were all things made?

"All things were made by Him; and without Him was not anything made that was made." Verse 3.

4. Where do we read of the council between the Father and Son relating to the creation of man?

In Gen. 1:26: "And God said, Let Us make man in Our image, after Our likeness."

5. How were the worlds brought into existence?

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. 33:6.

6. Did this work require a long period of time?

"For He spake, and it was done."

7. What caused each one to "stand fast"?

"He commanded, and it stood fast."

8. How are the worlds still upheld?

"Upholding all things by the word of His power." Heb. 1:3.

9. What power had Christ while upon earth to control the elements by His word?

"And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark 4:39.

10. In what other ways was the power of that same word manifest?

"When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick." Matt. 8:16.

11. How was the power of the word manifest in the leper?

"And there came a leper to Him, beseeching Him, . . . and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." Mark 1:40-42.

12. To what extent was the power in Christ's word manifest toward the dead?

"He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John 11:43, 44.

13. Who wrought thru Christ?

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." John 5:19.

14. Did Jesus speak or work by His own authority?

"The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10.

15. Since, then, Christ had the power by speaking His Father's words to create the worlds and cause them to "stand fast," constantly upholding them by that powerful word, is He not most fittingly called "THE WORD OF GOD"?

16. Is not the fact that the word of God spoken by Christ even while "clothed with humanity" had power to produce immediate results sufficient evidence of its power to do the work in six literal days, recorded in Genesis 1?

17. Are we not limiting that power in our minds when we doubt the plain declarations of Scripture regarding this fact? J. E. L.

Study the Scriptures.

THE word of God is the water of life; the more ye lave it forth, the fresher it runneth: it is the fire of God's glory; the more ye blow it, the clearer it burneth: it is the corn of the Lord's field; the better ye grind it, the more it yieldeth: it is the bread of heaven; the more it is broken and given forth, the more it remaineth: it is the sword of the Spirit; the more it is scoured, the brighter it shineth. —*Bishop Jewel.*

The Bible and Prosperity.

THE exemption of Scotland from the miseries of pauperism is due to the education which their people receive at schools, and to the Bible which their scholarship gives them access to. The man who subscribes to the divine authority of this simple saying, "If any would not work neither should he eat," possesses, in the good treasure of his own heart, a far more effectual security against the hardships of indigence than the man who is trained, by the legal provisions of his country, to sit in slothful dependence upon the liberalities of those around him.—*Dr. Chalmers.*

Reading the Scriptures.

I MIGHT pause over every verse of the Scriptures, and say, "Such a verse was blessed to so many souls; then why not to me? I am at least in the Pool of Bethesda; I am walking among its porches; and who can tell but that the angel will stir the pool of the word whilst I lie helplessly by the side of it, waiting for the blessing?—*Spurgeon.*



Home Bible Studies

The Holy Scriptures

I. How Much Do They Comprise?

1. *By what terms does Jesus designate the Old Testament Scriptures?*

"The law of Moses, and the prophets, and the Psalms." Luke 24:44.

"And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." Verse 27.

2. *What did He say to the Jews?*

"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." John 5:39.

3. *How does Paul, when writing to Timothy, refer to them?*

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation thru faith which is in Christ Jesus." 2 Tim. 3:15.

NOTE.—The Holy Scriptures, or Holy Writings, of the Jews consisted of the Old Testament books which we have to-day. They divided them into the Law, the Prophets, and the Hagiographa (Holy Writings), sometimes called the Psalms, because the Psalms is the first book in the latter division. The Law includes the first five books of the Bible; the Prophets,—Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and Hosea to Malachi inclusive; the Holy Writings,—Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. These, as the above scriptures and many others clearly show, were approved and endorsed by our Lord and His apostles.

4. *What promise did Jesus give His apostles as to their teaching?*

"But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." John 14:26; 16:13-15.

5. *What does Paul say of the apostolic writings?*

"Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." 1 Cor. 2:13.

6. *How does the apostle Peter class the writings of Paul?*

"Even as our beloved brother Paul . . . wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction." 2 Peter 3:15, 16.

NOTE.—In this text the apostle Peter classes the writings of the apostle Paul among the "other Scriptures," the Old Testament Scriptures. And the words of the apostle Paul place the New Testament writings with the Holy Scriptures.

II. The Inspiration of the Scriptures.

1. *What is said of the inspiration of the Scriptures?*

"All Scripture is given by inspiration of God, and is profitable." 2 Tim. 3:16.

NOTE.—A more literal rendering would be, "All Scripture is GOD-BREATHED." Whether we take "all Scripture" as in the Common Version, or "Every Scripture inspired of God," as in the Revisions, we are at no loss, if we regard the context, as to the meaning of the term. The apostle refers to the Holy Scriptures which Timothy the Jew had known from a child, the Old Testament Scriptures. See the previous verse. Note also that it is NOT the writers which are inspired, or God-breathed, but the Scriptures, the writings.

2. *What does another say as to how these Scriptures came to us?*

"Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

"Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." 1 Peter 1:10, 11.

NOTE.—This last scripture shows clearly that it was the Spirit of Christ as well as the Father which inspired the word. Therefore He is called the Word, the One thru whom the Father gave all things. John 1:1-3; 1 Cor. 8:6. The whole Bible is therefore "the word of Christ" which ought to "dwell richly" in the souls of His children.

3. *What other instances may be mentioned as to the claim of inspiration for the word?*

"The Spirit of Jehovah spake by me, and His word was upon my tongue." David, in 2 Sam. 23:2.

"Which the Holy Spirit spake before by the mouth of David concerning Judas." Acts 1:16.

"Wherefore even as the Holy Spirit saith, To-day if ye shall hear His voice." Quotation from the Psalms. Heb. 3:7.

"And the Scripture [alluding to a Psalm] can not be broken." John 10:35.

"Which was spoken thru Isaiah the prophet." Matt. 8:17.

"Well spake the Spirit thru Isaiah the prophet unto your fathers." Acts 28:25.

"Hear the word of Jehovah." Isa. 1:10.

"And the word of Jehovah came to me, saying." Jer. 2:1.

"And the word of Jehovah came unto me." Eze. 6:1.

"The word of Jehovah that came to Joel." Joel 1:1.

See also Hosea 1:1; Jonah 1:1, et al.

NOTE.—It is everywhere the word of Jehovah, the word of the Lord, the Holy Spirit. The man is God's willing instrument. God is the Master. While the words are the words of Moses, of David, of Jeremiah, of Ezekiel, of Hosea, of Paul, of James, of Peter, they are also the words of God. The words, the style, bear the impress of the character of the man thru whom God spoke, nevertheless they are the words of God. It is as tho a musician, wishing to affect a great mass of people, should play on various instruments, such as piano, organ, harp, guitar, cornet, drum, fife, bagpipe, etc. Some souls would be affected by the harsher instrument who would not be

touched at all by the softer, more perfect one. The music would bear the stamp of the instrument, but it would also reveal that a master was producing the best music of which the various instruments were capable. So God has used learned and ignorant men, great men and small men. The work has different standards of excellence; but it is always the best which can be produced from the men God has used. By using men of all kinds of temperaments and all walks of life, He reaches men of all classes.

III. The Sufficiency of the Scriptures.

1. *What is said of the sufficiency of the Scriptures?*

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroly furnished unto all good works." 2 Tim. 3:16, 17.

2. *What plea does Jesus make for His disciples as to that word?*

"Sanctify them thru Thy truth: Thy word is truth." John 17:17.

3. *How did He Himself meet the fierce temptations of the enemy?*

By "It is written," meeting each suggestion of the enemy by words in Deuteronomy. Matt. 4:1-11.

NOTE.—It is worthy of note that Jesus used in His own personal experience in meeting the onslaughts of the adversary, weapons drawn from the book of Deuteronomy, a portion of Scripture which the "higher critics" have little or no use for. It is better to follow the "Man of Nazareth."

4. *What did the psalmist declare God's word to be?*

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

5. *From what did that word hid in the heart save him?*

"Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11.

6. *How was he kept from the paths of the destroyer?*

"Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer." Ps. 17:4.

7. *Of what is that word the basis?*

"So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

8. *What is said of its might?*

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

9. *To what is it likened?*

"Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:29.

10. *How does it compare with the word of men?*

"The prophet that hath a dream, let him tell a dream; and he that hath My word, let



him speak My word faithfully. *What is the chaff to the wheat?* saith the Lord." Jer. 23:28.

NOTE.—How futile and foolish it is in the light of the above scriptures to form human creeds and endeavor to establish by decree or anathema, or ordain by civil law some human conception of God's word. All that a creed can express are human ideas of God's ever-living word. A creed seeks to confine, circumscribe, and bind about the truth of God. It holds men to the dead past instead of to the living present. It leads men to turn from the Spirit and power of God, promised to unify His church, and to seek that unity in human means, pledges, resolutions, federations, civil power. The creed and federation spirit is born of lack of faith in the word of God and a fear that God can not or will not care for His own. God's word is all-sufficient.

11. *How long will that word endure?*

"The word of our God shall stand forever." Isa. 40:8.

"Heaven and earth shall pass away; but My word shall not pass away." Luke 21:33.

12. *How does God regard His word?*

"I will worship toward Thy holy temple, and praise Thy name for Thy loving-kindness and for Thy truth: for Thou hast magnified Thy word above all Thy name." Ps. 138:2.

The True Protestant Position. The Bible and the Bible Only.

THE Bible, I say, the Bible only, is the religion of Protestants! Nor is it of any account in the estimation of the genuine Protestant **HOW EARLY** a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired word? Was it taught by the Lord Jesus Christ and His apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it spring from the fertile brain of some modern visionary of the nineteenth, if it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed.

The great question at issue between popery and Protestantism is this: Is the Bible only to be received as the rule of faith, or **THE BIBLE AND TRADITION TOGETHER?** Is no doctrine to be received as matter of faith unless it is found in the Bible, or may a doctrine be received upon the mere authority of tradition, when it is confessedly not to be found in the sacred Scriptures?

The whole Christian world, both nominal and real, are divided by this question into two great divisions: The consistent and true-hearted Protestant, standing upon this rock, **"THE BIBLE AND THE BIBLE ONLY,"** can admit no doctrine upon the authority of tradition; the papist and the Puseyite place tradition side by side with the Bible, and listen to its dictates with a reverence equal to, or even greater than, that which they pay to the sacred Scriptures themselves; and he who receives a single doctrine upon this mere authority of tradition, let him be called by

what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.—Darling, "History of Romanism," Book 1, p. 67.

From the Protestant Episcopal Church, Thirty-nine Articles.

"Art. VI. Of the Sufficiency of the Holy Scriptures for Salvation.—Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church."

From the Regular Baptists

As Expressed by the Baptist Convention of New Hampshire.

"1. Of the Scriptures.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions, should be tried."

From the Articles of the Methodist Episcopal Church.

"Art. V. The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. By the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the church."

From the Evangelical Lutheran Church—Art. I.

"That the Holy Scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practise. (See 2 Tim. 3:15-17; Prov. 1:9; Isa. 8:20; Luke 1:4; John 5:39; 20:31; 1 Cor. 4:6, etc.)"

From the Andover Orthodox Creed. The Belief of Congregationalists.

"The word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practise."

From the Presbyterian Confession of Faith.

"The Bible contains the whole counsel of God concerning all things necessary for His own glory, or man's salvation, faith, and life."

From the "Advance Almanac" for 1894 and Manual of Congregationalism.

V. We believe that the Scriptures of the Old and New Testament are the record of God's revelation of Himself in the work of redemption; that they are written by men under the special guidance

of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.—Page 56, *Creed of 1883.*

Wesley on the Scriptures.

From his notes on 2 Tim. 3:16, the text is in italics:

"From an infant thou hast known the Holy Scriptures—of the Old Testament. These only were extant when Timothy was an infant. Which are able to make thee wise unto salvation thru faith—in the Messiah that was to come. How much more are the Old and New Testaments together able, in God's hand, to make us more abundantly wise unto salvation, even such a measure of present salvation as was not known before Jesus was glorified."

The Rule of the Man of God. The Bible Alone.

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoro'ly furnished unto all good works." 2 Tim. 3:16, 17.

The Rule of the Romanist. The Bible and Tradition.

"If we would have the whole rule of Christian faith and practise, we must not be content with those scriptures which Timothy knew from his infancy, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the **TRADITIONS OF THE APOSTLES**, and the **INTERPRETATION OF THE CHURCH**, to which the apostles delivered both the book and the true meaning of it."—*Note of the Douay Bible in 2 Tim. 3:16, 17.*

The Early Fathers.

BUT of these we may safely say that there is not a truth in the most orthodox creed that can not be proved by their authority, nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine, their authority with me is nothing. The word of God alone contains my creed. On a number of points I can go to the Greek and Latin Fathers of the church to know what they believed and what the people of their respective communions believed, but, after all this, I must return to God's word to know what He would have me to believe.—*Dr. A. Clarke.*

When God's word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even as when one strains milk thru a coal-sack, which must needs spoil and make the milk black. God's word of itself is pure, clean, bright, and clear; but thru the doctrines, books, and writings of the fathers, it is darkened, falsified, and spoiled.—*Martin Luther, "Table Talk," p. 228.*

Treasures of the Scriptures.

PEBBLES in great abundance may be found along the highway, or on the shores of the ocean; but diamonds and pearls are a rarity. They are only reached by skilful and determined divers, who, at the hazard of their lives, struggle to the bottom of the deep sea, and grasp for the shells in which the beautiful gems are deposited.—*Caughy.*

THE OUTLOOK

Sunday-Rest Congress at the Jamestown Exposition

By K. C. Russell, President of the National Religious Liberty Association

THIS congress was called by representatives of the various organizations of this country and Canada who are seeking to obtain a universal and stricter observance of Sunday by civil enactment.

It was held on the Jamestown (Va.) Exposition grounds, September 25, 26. The exposition grounds are closed on Sunday. The Congressional appropriation was granted on this condition. The friends of Sunday-rest, by civil law, had brought influence to bear upon the United States Congress to secure it on that condition, and obtained it, and it was embodied in the state documents.

It is to be lamented that Congress has committed itself to the religious institution of Sunday-observance by making appropriations to these great expositions on condition of the Sunday-closing of their gates; a precedent has been established that it is difficult to break from. The question of closing or not closing of the gates of this world's fair should be left entirely with the directors of the show, without any governmental interference.

The Churches in Politics.

A speaker in one of the opening addresses at the congress, said, in substance, that if the gates had not been closed on Sunday, they would not have held their congress on those grounds. A prominent United States Senator recently said, concerning the Sunday-closing of the Jamestown Exposition: "I am opposed to any and all phases of Sunday legislation, including Sunday laws. The Jamestown Exposition should not be closed on Sunday. But the truth is, the religious people of this country are getting such a hold on lawmakers that I fear we can not stem the tide in that direction."

This frank statement from the lips of a United States Senator should arouse every true citizen and patriot to the dangers which threaten us when the best element of society has been deceived into a pathway that, if followed to its logical outcome, will ultimately lead to the intolerance and ruin which other church-and-state nations have experienced,—nations that have had a union of church and state.

Among the organizations which were represented at the congress were the "American Sabbath Union," "The Woman's National Sabbath Alliance," "The Lord's Day Alliance," of Canada, "The New England Sabbath Protective League," "The Brotherhood of Andrew and Philip."

The attendance at the congress was small, but there was no lack of able speakers who talked eloquently and enthusiastically in the defense of their unchristian and uncivil Sunday legislation. They were conscious, as well as all others who are acquainted with the growing demand for Sunday laws, that the small attendance of the congress was not an index of the strong extent and strength of the movement. Besides the organizations which we have already made reference to, there are the "National Reform Association," the great "Inter-church Federation" move-

ment, the "Federation of Catholic Societies of America," and other organizations, among which are the noble band of America's best type of womanhood, which constitute the "Woman's Christian Temperance Union," the "Christian Endeavor Society," "Epworth League," and other young people's societies, with their departments of Christian citizenship work, thru which they vigorously, tho mistakenly, champion the cause of Sunday legislation.

We are convinced, however, that many who compose these organizations are conscientious in their efforts to do away with what they regard as Sunday desecration (?). Yet when the principles which were enunciated by Christ concerning the limits of civil authority, and the proper sphere of both the church and



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Main Entrance to Auditorium Palace.

the state are understood, they will quickly repudiate their errors, which are subversive of the Gospel of Christ and the principles upon which our forefathers founded this government.

The chairman of the Sunday-Rest Congress, Rev. T. T. Mutchler, D.D., of Philadelphia, read before the congress with great satisfaction a letter from the leader of a great organization which has become a strong ally to the Sunday-rest movement. The letter was from the well-known Samuel Gompers, President of the American Federation of Labor, which reads as follows:

"Washington, D. C., Sept. 14, 1907.

"Dr. T. T. Mutchler,

"President International Federation Sunday-

"Rest Association America,

"1008 Walnut St., Philadelphia, Pa.

"Dear Sir: Your favor received to-day and contents noted. I regret very much that circumstances are such as to make it impossible for me to accept your invitation to deliver an address before your association at its meeting in Norfolk, September 25, 26, but as I previously stated to you, it is absolutely beyond my power to be present.

"May I take the opportunity, however, of conveying to you my hearty commendation of the principles and purposes of the association which you represent? Not only am I personally in hearty accord

with any movement which has for its object the preservation of one day's rest in seven, but the American Federation of Labor has emphatically declared itself in favor of the Sunday rest day, and it has done as much, if not more, than any other organized body of men and women to enforce the observance of the Sunday rest day.

"Again expressing my regret that circumstances prevent my attending the meeting of your association, with every wish for your success, I have the honor to remain,

"Very respectfully yours,
(Signed) "SAMUEL GOMPERS,
"President A. F. of L."

It is not difficult to imagine the terrible results from such a combination of forces when all the religious organizations which have been mentioned unite with the great federated labor organizations, which are two million strong. The outcome of this is outlined in Rev. 13: 15-17: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and 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."

Nearly all the speakers spoke of their very great interest in behalf of the laboring man and denounced those who were not in accord with their ideas of Sunday laws, accusing them of being against the laboring man. They cited how that one of the results of the victories they claimed to have scored in Canada for the Lord's day was the releasing of seventy-five thousand working men from Sunday toil.

Are these tender expressions of sympathy being expressed for the working man because these promoters of Sunday-rest desire to obtain a day of rest for him in the quietude of his own home? Or is it a desire that he should attend religious services? From statements made by different speakers during the congress, they emphasized the danger of the Sunday attraction interfering with their Sunday services.

As evidence of this, I quote from the "Michigan Christian Advocate," Aug. 26, 1899, as follows: "Be it remembered that without a Sabbath there will be no great gatherings seen into the churches, while with a Sabbath we make it possible to develop a proper home life among the laborers, and make it possible for the church influences to touch them."

So, from this it will be seen that the motive back of this is that they are endeavoring to secure an "ingathering" into the churches. Rest does not always mean a cessation from activity, but a change of activity. The man whose work is of a sedentary character can rest by exercising his body. To illustrate, a man whose work was that of an accountant who had worked with his brain all day was seen running up a steep hill. Some one accosted him by saying, "Why are you running so swiftly up that hill?" To which he exclaimed, "I am resting." To many, physical rest would be a burden instead of real rest.

Again, take the multitudes of men who have no religious convictions to control them, hence care nothing for the church, or its services, a day of compulsory rest would be a galling yoke if they were prohibited from visiting the libraries, the art galleries, the parks, or taking any kind of recreation, even to the read-

ing of the Sunday newspaper. A day of rest of that character to an unconverted man would be indeed a yoke of bondage instead of liberty.

The regenerated man is the only one who can rightly keep the Sabbath, but he does not require a civil law to enable him to do it, for he will observe it regardless of any civil law. He does it upon the authority of the law of God, which is the only genuine authority, for it is both written in his heart and mind.

The greatest bondage that has ever cursed the world is when the professed church of Christ has been armed with the civil power, and enforced her dogmas by civil law, chiefly that of Sunday legislation, beginning A.D. 321, when Constantine enacted the first Sunday law that ever stained the page of history. Therefore the true friend of the laboring man is the one who will enable him to escape the shackles of Sunday legislation. Some argue that a certain class of men are compelled to work seven days in the week or sacrifice their position. To such we say they should be released from the greed and graft of such employers, but not by a Sunday law, merely to give honor to that religious institution. The day observed should be a matter of conscience and not of law; and the conscience of a part should never seek to coerce by law the conduct of all.

Rev. Alexander Jackson, D.D., of Cleveland, Ohio, made a very impassioned speech at the Sunday-Rest Congress, in which he attributed a large per cent of the prevailing and increasing insanity to the disregard of Sunday as a day of rest in these strenuous times. He also said that many of the terrible and heartrending railroad disasters were due to the same cause. We must submit to the candid and thoughtful reader whether the cause is the lack of Sunday rest, or is it due to other causes?

The ordinary laboring man is only required to labor eight hours out of twenty-four, thus allowing him sixteen hours out of each twenty-four for rest and recuperation. Is it not

reasonable to believe that the lack of sufficient rest in sleep is the cause of much of the mental diseases which prevail? Many devote a large part of each night to worldly pleasure and dissipation of various kinds. All know that there is nothing which will so affect the mind as being deprived of sleep.

Then, again, another alarming cause of insanity is the intemperate way of eating and drinking which is indulged in to such an alarming extent in these days. Excess in eating and drinking is one of the significant signs of the times as stated by our Saviour in Matt. 24: 38, 39: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

The Religious Day.

Another prominent feature that was emphasized by the speakers was that of making more prominent the religious character of the day than they have been doing in the past. This is a strong evidence that public sentiment is being molded by these religio-political enthusiasts, for it has been their policy in the past to try to disguise the religious

character of the day by the civil Sabbath argument, giving the day anything but a religious title when attempting to secure legislation in behalf of the day.

It was agreed that the title "The Lord's Day," was far preferable to Sunday, the first day of the week, or American Sabbath, to use in their campaign work for Sunday laws. Their line of work which was outlined for the coming winter was as follows: Securing the passage of a bill by Congress, or a Sunday law in the District of Columbia; influencing Congress to pass a bill requiring the Sunday-closing of the Alaska-Yukon Exposition which is to be held at Seattle, Wash., in 1909, as a condition of obtaining an appropriation, as has been the custom since the Sunday-closing of the World's Fair in 1892, in Chicago; the prohibiting of the landing of immigrants on Ellis Island on Sundays; seeking to prohibit the Sunday baseball playing in the United States Army. A representative of the Sunday-rest movement wrote a letter to Secretary Taft, calling his attention to the desecration (?) of Sunday by the playing of baseball by the soldiers of the United States Army. Mr. Taft replied to the representative, and disapproved of the criticism. Hence their efforts to labor

were not really disturbed by the work being performed.

On the 4th of September they were tried and fined five dollars and costs, amounting in all to \$47.80. Not believing that it was a just sentence, they did not think it right to pay the fine and costs. They were therefore sentenced to work out the fine and costs in the work-house or jail, at the rate of forty cents per day. This meant an imprisonment of over two months for each man. As both these brethren were working the same farm, the judge kindly permitted one man to work the farm while the other man went to jail. Mr. Thomson went to jail first, and the other brother was permitted to go freely about his work without even being under bonds. They evidently did not regard these men as dangerous criminals. After the first few days the door of the cell of Mr. Thomson was unlocked, and even the jail door was left unlocked, so he could have gone out freely if he had wished.

The jail was in an unsanitary condition and the air was dangerously poisonous, and the offensive odors in his cell caused him to be sick at first. Through the efforts of the prison doctor these conditions were later somewhat improved. One small window which was more than half iron bars, admitted all the light and air to his cell, except the barred door leading into the corridor. When we visited him, Mr. Thomson was doing missionary work with the other prisoners.

A petition to the governor was circulated throughout the town asking him to release these honest, Christian citizens from the unjust sentence. This was signed by the mayor and the leading attorneys, bankers, and, in fact, nearly all the leading citizens of the town and community. The judge seemed to feel really sorry that these brethren determined to go to jail rather than pay the fine and costs, and offered if they would pay \$25.00, a little more than one-half the lawful amount, to let them go. They felt that they could not conscientiously pay the fine and costs or any part of it and thus lend their sanction to this unjust law.

The judge, however, has levied on the goods of these men for the amount of the fine and costs. For the twenty days Mr. Thomson was in jail they allowed him eight dollars. The sheriff stated that he had been sheriff for over a year, and deputy-sheriff for some years before that, but this was the first arrest for Sunday labor he had ever known in that community, altho many of the people did as much work on Sunday as these Seventh-day men had. He did not, however, seem to be able to see that these men were, according to his own words, arrested for keeping on the seventh day rather than for working on the first day of the week. He gave us notice that the law must be observed and would be enforced.

Mr. C. P. Bollman secured a very kind letter of introduction from ex-Governor Porter to the present governor, Mr. Patterson. We visited him without favorable results. He said it was impossible for him to remit the costs. He said if the matter was a prison sentence he would grant our petition, but that the costs must be paid or worked out in jail.

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J. S. WASHBURN.



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"Old State House," Massachusetts Building, Jamestown Exposition.

more earnestly with the Secretary of the United States War Department.

Numerous arguments were advanced in the interests of their cherished objects which they claim are the safeguard of the nation, chiefly that of Sunday-observance by civil enactment. The arguments were unsupported by both Scripture and reason. The untiring zeal and enthusiasm actuating these deceived advocates of church and state, which will ultimately lead us back to the Dark Ages, should be a signal of warning to every lover of the Gospel and his country to do all in his power in proclaiming liberty to the captives.

Beneficent Sunday-Laws in Operation.

ONE Sunday, early in the present summer, Geo. B. Thomson and D. A. Deedon, of Manchester, Tenn., were stretching a wire fence to keep the cattle out of their corn. Knowing the feelings of their neighbors, they had always been careful not to perform any Sunday labor in such a place and manner as would be offensive. This work they felt to be absolutely necessary on that day. They were, however, observed by some men who were passing and yet who testified that they



MISSIONS

Outlook in Brazil.

THE great territory of Brazil has recently been divided into four fields. The area of the entire country is about that of the United States. Tho twelve years have passed since we first entered it, and we have about a thousand members in the field, the work is comparatively in its infancy. The first conference to be organized was that of Rio Grande do Sul, a state with a population of 1,300,000, and an area equal to that of New York and Ohio combined. Its working force consists of one minister and five other workers.

The next conference organized was that of the states of Santa Catharina and Parana, an area equal to Pennsylvania, New York, and Ohio, with a combined population of 800,000,—thinly populated with a large part of both states in the possession of the aborigines, and the working force consisting of but one minister and one helper. It takes four weeks of hard and continuous riding on mule-

answer them. Surely South America is rightly called the "Neglected Continent," but instead of losing courage, our great need inspires us with greater fervor. Pray the Lord of the harvest that He send us men to help gather the grain into the heavenly garner, and means to support them. We know, too, that in answering our prayer He will use human instruments. Who shall it be?

F. W. SPIES.

Rio Grande do Sul, Brazil.

(From the Conference President.)

THIS state has a population of 1,300,000 inhabitants, and only 450 of them are Sabbath-keeping Christians, with one ordained preacher, and five other workers.

This is one of the countries in which Catholicism held sway until a few years ago, and the majority of the people are members of this persuasion.

Less than twenty years ago no school-

Our India Mountain Mission Home.

LAST year the SIGNS undertook, in connection with Prof. J. L. Shaw, the superintendent of missions in India, to raise enough to purchase a home in the foothills of the Himalayas. The vast population of India is more in the lowlands, and there is where most of our workers have been in the Indian field. The climate is fearful, very humid and very hot. In many cases missionaries of all denominations have failed in health, and such was the case with some of our own. A mountain mission home up in the clearer, salubrious climate of the higher elevation, surrounded by a thickly settled country, was certainly that which appealed to the hearts as well as to the good common-sense of Christians. We therefore asked that donations be forwarded to us for that purpose. It was thought at that time that \$7,000 would meet the need. A fine establishment was

C. Dengler	2.00
Mrs. Lucy Bush	20.00
G. W. Sandell	5.00
Sarepta Hines	5.00
J. H. Eastman	2.00
Marie Johnson	2.00
Saint Louis, Mo.	2.00
C. H. Mullins	1.00
Mrs. George Fritz	5.00
Portage la Prairie	1.75
A. Jennings	1.00
Mrs. C. B. Mersereau	5.00
Mrs. S. E. Miles	4.00
"A friend"	1.00
Mrs. E. R. Van Boskirk	5.00
Mrs. G. T. Keyser	2.00
Frank Hardy	1.00
The Rick Family	3.10
Mrs. L. R. Soland	2.00
Mrs. Amelia Booson	2.00
"By a friend"	5.00
"Another friend"	1.00
J. H. Landrum	5.00
Y. P. S., Hines, Wis.	1.00
Mrs. S. C. Pond	2.00
Ohio Conf. Treas.	15.08
J. L. Locke	1.00
Anna C. Carlson	5.00
Mrs. Elsie Hollinger	4.00
Mrs. C. S. Tease	2.00



Sacked Grain, Argentine.



Native Home and Costumes, Argentine.



Nuts, Candies, and Cakes, Barbados.

back, the only means of conveyance, to travel from the extreme southern to the northern boundaries of this conference. In the rainy season swollen streams continually impede the rider's progress. Sometimes one has to wait two weeks for a stream to subside, and, if in the forest, has sometimes had to eat rawhide to keep from starving. The writer has often, after a hard day's ride, had to sleep out-of-doors on the open prairie, or what is worse, find a resting-place on the floor of some native hut, with not only cats, dogs, goats, and pigs for companions, but a host of fleas and other vermin. But this the true missionary is glad to do if by this he can but save souls.

The third division is the San Paulo Mission Field, with a population of 2,570,000, and an area of 112,280 square miles, with but one minister and he the editor of our Portuguese journal, *O Arauto da Verdade*, with no helper. The rest of Brazil, sixteen states, about the same as all of the United States with the exception of Texas and New Mexico, with a population of over seventeen million, has only a single worker, the writer of these lines.

Calls come to us from many places for some one to bring the Bread of Life to the starving, perishing millions, but we lack men and means to

teacher could pass a public examination who was not a Catholic. Thank God, to-day there is more liberty of conscience, notwithstanding the church yet rules in many ways. Almost all men who hold public positions of trust are baptized Catholics, tho in reality there are many of them who hold ideas quite adverse to Catholicism. Some are infidels, some are Spiritualists, others lean to Protestantism. Many are true Catholics, and are doing all in their power to bring Catholicism again into the place where it was—the one state religion.

There have been and are hard times financially in this land, for the locusts have committed fearful depredations, and money is very scarce. But souls are easily turned into the way of righteousness now, if we only had more workers to lead them.

Brethren, if you can help us, now is the time to do it, for soon our way will be narrowed with persecution, which has already begun in this country.

We are not discouraged because of hard times and persecution, knowing that it will soon be in all the countries of earth, and that it is a sign of the end and of our deliverance from this earth into the everlasting kingdom of our Lord Jesus.

H. F. GRAF.

found, sold at a greatly reduced rate, for \$8,000. The amount was raised, some in money coming thru the SIGNS OF THE TIMES and other going direct to the Foreign Mission Board. That which has come to the SIGNS to the present time is \$4,475.44. Up to March 1, \$1,000 was wanted in order that the home might be dedicated free from debt. We asked our readers to furnish this. We reported September 1, \$873.51. The donations for September amounted to \$360.43, making a total of \$1,233.94. This all has been forwarded to India for the Mountain Mission Home. Any donations that may come in afterward will be placed to the disposal of Professor Shaw, who will use it as the great, needy field demands. The names not previously recorded are as follows:

Chicago, per Carl Young	\$27.25
A. B. Terrill	.50
Joseph Firron	2.00
Mrs. Myra Sillima	1.00
Mrs. Flora Lovely	2.00
Mrs. L. E. Taylor	5.00
A. Rogers	2.00
A. M. Robbins	4.00
Annie Mills	5.00
Mrs. A. M. Dunlap	5.00
Mrs. Anna Barnett	5.00
B. M. F.	5.00
E. E. Gresswell	.50
Mrs. C. J. Lewis	1.00
"A friend"	3.00
S. A. Gibbs	.25

Alfred Karlson	8.50
W. Davis Burt	1.00
Mrs. E. A. Warner	1.00
Julia C. Brown	1.00
Henry Obermeyer	.50
Mrs. J. A. Wilson	1.50
A. Beebe	5.00
Mrs. M. A. Seaton	2.00
A. J. Hunter	2.00
Mrs. S. T. Hodges	.50
Mrs. N. P. Kennedy	4.00
A Colorado friend	.60
Mrs. A. M. Hanson	5.00
M. Oliver	1.00
Mrs. Mary Mock	1.00
Mrs. Estella Baxter	.40
Emma Konigmacher	1.00
William Seewald	1.00
Mrs. Lee and family	5.00
W. N. Smith	1.00
An Iowa friend	5.00
Mrs. S. F. Overton	2.00
S. C. Johnson	5.00
A. J. Idem	5.00
B. M. F.	5.00
Mrs. Henry J. Porr	2.00
Mrs. N. J. Martin	1.00
Mrs. O. P. Foster	1.50
Mr. and Mrs. George Winn	4.00
W. J. Driver	1.00
Mrs. E. M. Pierce	20.00
C. D. H. and family	25.00
P. J. Wolfson	50.00
Laura Linggi	2.00
Ann M. Eahnior	5.00
Gold chain sold	2.50

Fire in College View.

SUNDAY evening, about 7:30 o'clock, while Elder Andrews was offering prayer at the beginning of Elder Warren's baptismal service in the College View church, the college bell rang the alarm of fire. It proved to be in the college power-house. In some unknown way, perhaps from an electric wire, the fire caught in the upper story of the building, and when first seen was bursting out of the ventilator on the very top. Nearly everybody was at church. One man was in the boiler-room, and another was studying on the first floor, but neither knew of the fire until it was beyond control. So rapid was the progress of the flames that it was seen from the first the building was doomed, especially since there was no adequate provision for fighting fire. In a short time, the entire building, including boiler-room, laundry, printing-plant, bakery, blacksmith shop, and carpenter shop, was consumed. A few tools, one printing-press, part of the week's laundry, the College Press account books, the *Messenger* list, and a few books, were all that was saved. The loss is estimated at about \$25,000. There was \$6,000 insurance on the building, nothing on the machinery and printing stock. The actual loss will not be so great as the figures would indicate, since the boilers are thought to be little injured, and a less costly and safer building can be erected. Care will be taken not to bring so many shops together.

After the fire a few of the managers assembled in the business office for a season of prayer and consultation as to the best plan for meeting the necessities of the school. In a short time it was arranged to connect the heating, lighting, and water systems of the sanitarium with those of the college. The parlors and vacant rooms of the sanitarium were placed at the disposal of the ladies of the college Home for study if the weather should turn cold.

The running of the school was not interfered with by the accident. The recitations proceeded next day as usual. Before ten o'clock the sanitarium water supply was flowing thru the college system. That same night South Hall was receiving light from the sanitarium dynamo. Fortunately, the weather has been mild, and there is little need for heat. The steam heating will be furnished by the sanitarium, and our new boiler-house will be completed before cold weather sets in.

The students are meeting conditions nobly. The boys worked like heroes to save property. Some sustained a few burns and bruises, but no one was seriously injured. A good spirit prevails. There is no talk about going home, but all are determined to stand by the college thru this crisis.

At the church the service for baptism proceeded without interruption during the fire. The men went largely to render what assistance they could, but the candidates and a large audience of people remained or soon came back from the fire. When the electric lights, supplied by the college dynamo, were extinguished, lamps were brought in. Perfect order and deep solemnity prevailed while sixty-two candidates were baptized. There will be another baptism soon. The good work is still

going on in many hearts, and the influence of the solemn preaching of the last two weeks has been deepened by the fire. Pray for the work of the Lord in College View.

C. C. LEWIS.

"The Morning Cometh."

WHEN the angels o'er the shepherds Sang announcement of Christ's birth,

It was heralded forever,
"Joy to men and peace on earth."
Tho an interval like midnight,
Should ensue before the dawn;
Yet the light of life had advent,
And the blazing day comes on!

What a day 'twill be! O rapture!
Not a shadow in the dome,
Glorious life and light and beauty,
Love forever, rest at home;
Harmony for heart's sweet tuning
Into song that can not cease,
One with Christ and with all others,—
"Joy on earth, good-will, and peace."

FRANCES EUGENIA BOLTON.

Our Work and Workers.

NINE were baptized in the Atlantic near Boston, Mass., September 21.

A NEW church was dedicated at Long Lake, S. Dak., September 29.

BROTHER E. B. HOPKINS reports ten additions to the ranks at Avinger, Texas.

AT a small camp-meeting held in Hoxie, Ark., in September, six were baptized.

AT Morden, Manitoba, ten young people were baptized by Brother C. J. Kunkel, September 28.

FROM Leederville, a suburb of Perth, West Australia, comes the report of eight converts to the truth.

TEN have accepted the message preached by Brethren A. F. Ferguson and J. W. McComas, in Graettinger, Iowa.

TWELVE persons in Granite City, Ill., are rejoicing in the truth thru the labors of Brethren M. G. Huffman and Chaney Wood.

TENT-MEETINGS in Lock Haven, Pa., during the past summer resulted in the conversion of fifteen. Brother W. F. Schwartz had the work in charge.

"FIFTEEN have taken their stand up to this time, and we are hopeful of others," Brother B. E. Miller and G. A. Lagrone write from Comanche, Texas.

BROTHER M. G. HUFFMAN reports the organization of a church at Pana, Ill., with a membership of sixteen, nine of whom received baptism, August 18.

LABORS in Philadelphia during the past summer were rewarded with about twenty who now rejoice in the light of present truth. Brother O. O. Bernstein makes the report.

BROTHER H. M. J. RICHARDS and others conducted a series of tent-meetings in Loveland, Colo., late in the summer, and nine earnest believers were added to the ranks as the result.

AT the close of the Cottage Grove, Ore., camp-meeting, eight were baptized by Brother B. C. Tabor.

THE CARIBBEAN GLEANER reports the baptism of nine candidates at St. Mary, Jamaica, by Brother W. H. Randle.

WHILE visiting the churches at Peoria and Farmington, Ill., Brother W. D. Parkhurst recently baptized seven at each place.

HOUSE-TO-HOUSE work by Sister Lucy Post and others in Parma, Idaho, has resulted in the addition of about seventeen to the ranks.



Fruit Vender, Barbados.

THIRTEEN have accepted the truth in Rochester, N. Y., thru the labors of Brethren J. W. Raymond and T. B. Westbrook, in a three-weeks' tent effort.

SISTER D. D. SMITH writes in the New York Indicator: "Within the past month seven of my Bible readers have taken a firm stand for the truth."

BROTHER HERBERT H. DEXTER writes from Nimes, France: "The work in France is onward. We are full of courage. Over fifty were baptized last year."

AT the local camp-meeting at Ute, Iowa, sixteen were baptized, and at a small meeting at Diagonal, seven were buried with their Lord in baptism by Brother L. F. Starr.

BROTHER FRANK S. BUSZ and Thomas Hubbard are seeing results from their labors at Sunman, Ind., where six are keeping the Sabbath, and at least eight or ten more deeply stirred.

BROTHER W. F. SCHWARTZ writes in a letter to the SIGNS that on October 19 he had the privilege of baptizing three at Lock Haven, Pa. He also organized a church of seventeen members.

BROTHER JOEL C. ROGERS writes from Nyassaland, British Central Africa, that the name of the Plainfield Mission has been changed to Malamalo Mission, which means "the commandments of God," or law, in the native tongues of Africa.

THE Nebraska Conference offices are now located at Hastings, Neb. The address is 905 California Ave. New office buildings have been erected, and a branch sanitarium will be in operation by spring, the building being under course of construction.

DR. W. C. DALBEY writes that twenty-five have signed the covenant at St. Johns, Ill., one a colored minister, who has been largely instrumental in bringing in five others of his people.

BROTHER B. F. KNEELAND reports in the Atlantic Gleaner the baptism of fourteen at Bridgeton, N. Y., making in all twenty-four new members added to the church at that place during the year.

OUR workers in Singapore have leased a place in the country for a school, which is doing a good work in that field. The interest in Singapore is excellent, their place of meeting being crowded.

THIRTY-TWO persons have accepted this message at Chamberlain, S. Dak., where Brother C. M. Clarke and Brother R. E. Harter have labored during the past summer. A church has been organized.

CLOSING a three-weeks' series of meetings in Rochester, N. Y., Brethren J. W. Raymond and T. B. Westbrook report that thirteen have taken a decided stand for present truth, and others are much stirred.

AT the close of camp-meeting at Palisades, Colo., eighteen followed their Lord in baptism. The same number went forward in the sacred rite at a camp-meeting in western Colorado at the same time, September 22.

AT the thirty-third session of the Kansas Conference, held at Wichita, August 15 to 25, Elder Charles Thompson was elected president, Elder A. R. Ogden, vice-president, and J. M. Fletcher, secretary and treasurer. During the meeting about ninety were baptized.

THE NORTHWESTERN TRAINING SCHOOL, Portage la Prairie, Man., issues a neat little calendar. A four years' course is offered in English and German, and those in that territory should surely take advantage of the school.

Wanted for Missionary Work.

SIGNS OF THE TIMES and Watchman. Address, Mrs. James Woods, 322 S. Detroit St., Warsaw, Ind.

SABBATH and religious liberty literature will be well used by E. R. Button, Greenville, S. C.

D. C. BARTSHE, Lexington, Ky., writes that he has all the papers he desires for the present.

A. STENBERG, R. R. 1, Bronson, Iowa, desires late, clean papers for continuous distribution.

D. E. BLAKE, Bell Ave. and East St., Birmingham, Ala. SIGNS, Watchman, and Instructor.

MRS. CORA M. HEDLEY, Mena, Ark., desires SIGNS, Watchman, Review, and any other of our periodicals and tracts.

DENOMINATIONAL tracts and papers for city distribution. Address, J. S. Killen, 183 Flint St., Asheville, N. C.

A SISTER suggests that we mention to those sending papers to send none from a home where there have been contagious diseases of any kind. This is surely a good suggestion.



The Building of a Home

By Mrs. L. D. Avery-Stuttle

What Home Means.

A GREAT many people have "hobbies." We have all of us known individuals who seemed incapable of talking upon any subject but one. Introduce almost any topic of conversation, and the hobbyist will manage to bring in something on his favorite subject. A farmer discusses the condition of the crops and the fluctuations of the market; a dressmaker talks about dress, and a milliner about bonnets. You can tell a sailor or a soldier in five minutes by his conversation.

Now, at the risk of being called a "hobbyist," we are going to talk a little while about home-building. "Why, you are not a carpenter, are you? or an architect, or a mason, or a plumber?"—O no; none of these; these people build *houses*. Don't you know that there is a great difference between houses and homes?

There are two classes of homeless people in the world,—the rich and the poor,—both are to be pitied. "The rich?" you question. "How can that be possible? Of course I pity the poor fellow who has not money enough to buy himself even the humblest home; but the *rich*, really it doesn't strike me that they need any pity."

Well, let us visit that palatial mansion across the street. A servant meets you at the door. Your feet sink into velvet carpets; pictures by the most famous artists, and bric-a-brac and curios from all over the world are everywhere. "What a beautiful home!" you exclaim. Wait. Do you see those sweet children out on the lawn, in the care of their nurse? That nurse could assure you that these children have not looked into their mother's eyes for a fortnight, and that the joys of the sweet good-night lullaby from mother's lips they have never known. They have been defrauded of childhood's sweetest inheritance—the good-night kiss and the evening prayer from the lips of her who gave them birth. She is society's queen and the slave of fashion; her children are well fed and well dressed; but they never knew what it is to have a home; for "what is home without a mother?"

Under the very shadow of the mansion of the wealthy, stands the hovel of the poor woman who toils in the sweatshop from sun to sun. Yonder, in the tiny window, with great, hollow eyes, peeping out to catch a little glimpse of the outside world, is a baby face. Ah! that little one has never known—perhaps never will know—the joys of "sweet home."

Some one has well said that home con-

sists of more than four walls. The humblest cottage, if love and tenderness and patience and forbearance be there, if no harsh words are heard there, and no sullen and ill-tempered frowns are seen there, may be a home in every true sense of the word. There is not a word in the English tongue that often means *less*, but may mean *more*, than that much-abused word, "home."

"Hallo, Jim, building yourself a house, are you?"

"I hope I'm doing more than that, sir," replies the young man, as he wipes the honest sweat from his forehead, "I hope I'm building a *home* for Jennie and me and the bairns."

What Home Is.

HOME'S not merely four square walls,
Tho with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded!
Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love!
Home is where there's one to love us!

Home's not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet—and only sweet—
When there's one we love to meet us!

—Charles Swain.

"That's right; what are you going to put into the foundation, Jim?"

"O, people call it a cement foundation, I suppose, sir, but I am putting in plenty of love; love never faileth, you know, and the foundation must be firm, or the home will not stand."

"Well, it seems to me that you are speaking in parables, aren't you, Jim? But what kind of material are you building with?"

"I'm laying the walls with brick, sir; but I'm putting in plenty of kindness and good temper, and the pillars will be supported with prayer, and the hinges of the doors will be oiled with loving words, and the whole structure covered with praise."

"Well, surely, my friend, God will bless your home, for He has promised to bless the habitation of the just."

"But," some one objects, "it takes more than one to make a home. I try to be kind, and I reckon I should succeed reasonably well, if the children were not so trying. John is a regular torment, and Mary is so careless and heedless that really I forget my

good resolutions before the day is half done."

Let me tell you something: It is little credit to you or me when we smile under a sunny sky. But when those days come when everything goes wrong,—and we all know there are many just such days,—if, in the face of all these petty annoyances, we keep a bright and cheery face, *then* we may feel that we are growing in grace indeed.

O, it is not the beautiful architecture or the costly furniture or even the conveniences and necessities of the house that make it a *home*. There can be no true home without LOVE. There must be a bearing with the little faults of the dear ones, remembering that we, too, are compassed about with the same infirmities.

Then, in spite of poverty, our home will be a blessed foretaste of that glorious one which the Master is preparing for us.

"I Don't Fritter."

NOT long ago I escorted two bright young women to New York. Of course they wanted to do some shopping. Coming from a small town, it was perfectly natural that the "wonderful reductions" and "great bargains" should fascinate them.

"Look at that lovely lace, Mame! Reduced from forty-five cents to twenty-five cents! I must get some of it."

"Do you need it, Netty?"

"No, not now; but it is so cheap. Don't you want to come in and buy some, too?"

"No," was the reply, "I don't fritter."

So it came to pass that jewelry glittered, and ribbons fluttered, and dainty gloves and shoes tempted her in vain. To each and every appeal she answered, "I don't fritter."

At length she found a pattern of wash silk that exactly suited her, and she bought it. Also another pattern of *crepe de chine*, and some very nice gloves which she needed. That was absolutely all she bought; but her dresses and gloves were worth what she paid, were exactly what she needed, and would do her good service.

Netty gathered up a miscellaneous assortment of odds and ends—fancy pins, so dear to the girlish heart of to-day, cheap handkerchiefs; yards of "reduced ribbons," which she did not need; gloves, dear at any price; little pieces of china that struck her fancy, and would be so pretty in her room. Before she realized it, her money was all gone, and she had only those trifles to show for it.

"And I did need a dress so much, Mame," she murmured plaintively, the last evening of our stay. "How did you make your money hold out?"

Again the quaint remark, "I don't fritter."

The word remained in my mind. It had an odd sound. I looked it up. "Fritter: to reduce to nothing by taking away a little at a time." So other things besides money can be frittered away; things, too, more precious.

Time—how foolishly we spend it! A few minutes here, an hour or two there, a week or a month somewhere else. Before we realize it, the years are gone and life has reached its utmost limit, and we look back over it to feel that we have frittered it away.

Our good influence over the minds and characters of others—how carelessly we do things that lessen it, little by little, over those we love! At last, too late, we waken to the fact that we have lost all hold upon them. We have frittered away our influence.

Our talent—the ability God has given us to do anything well, for the use of which He will hold us to a strict account—how we neglect it, how we forget our high calling, and stop "to play with shadows and pluck earthly flowers!" Finally the day of reckoning comes, but we have frittered away our divine gifts, and Christ Himself has told us what the sentence shall be upon "unprofitable servants."—*Selected.*

Young Folks' Clothing.

BE sure that the children have suitable clothing for school, for children are often supersensitive to ridicule, and they are often made bashful or sullen by having to wear clothes that are faded or outgrown. We should remember that to the economical mother it may be a trifle for the little girl to wear a faded or outgrown garment; but to a child it is a real affliction, and there are so many ways of economizing in children's clothing that they may be comfortably and nicely dressed, and yet not have anything really new, unless it is stout shoes.

The children should be carefully fitted in shoes, as shoes too small or too large for a growing child are liable to cause trouble with the feet that will follow it thru life. Thin kid and other leather shoes can be kept soft by rubbing frequently with a little vaseline on a soft cloth.

Their school dresses should be strong and comfortable, and these dresses should be above all else simple and graceful. A neat, tasty suit was made from an old, light-gray, woolen dress, but the pieces were first washed clean, and then colored a rich, dark red with Diamond Dye for wool. An old dress of cream-colored nun's veiling furnished the material for another pretty dress after the pieces were colored a dark shade of blue. Good patterns, careful finishing, and thoro pressing are essential to success in the work of making over garments; and when the mother has once learned the art of cutting down and making over, she can keep the children prettily and even stylishly dressed on a very small income. If they must take their last season's best dress for school wear, remove all unnecessary trimming, and make it into a neat school dress; for the practise of wearing soiled finery to school can not be

too strongly deprecated, as such clothes are liable to make the children vain and arrogant and their attention is drawn to their clothes instead of their books.

M. A. T.

Bible-Readings for the Home Circle. This book comprises 162 readings for public and private study, and answers nearly 3,000 questions on religious topics—practical, historical, and prophetic. It contains 600 octavo pages, printed on a superior quality of tinted paper, embellished with 57 full-page engravings and 170 ornamental headings, together with 10 full-page Scriptural and prophetic diagrams, 3 colored plates, and other attractive features. The bindings are elegant and substantial, the styles and prices being as follows: Cloth, gilt side title, marbled edges, \$2.25; library, marbled edges, \$3.25; full leather, marbled edges, \$4.25. Cheap edition, 400 pages, solid type, no illustrations or colored plates, no poetry, thin paper, brown cloth, plain edges, \$1.00. Address this office.

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"Steps to Christ." By Mrs. E. G. White. Cloth, 164 pages; price, 50 cents; paper covers, 25 cents. Review & Herald, Takoma Park, Washington, D. C.; Pacific Press, Mountain View, Cal.

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SIGNS OF THE TIMES

PUBLISHED WEEKLY

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., NOVEMBER 13, 1907.

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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 edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

THE SIGNS OF THE TIMES, please take note, pays no attention to anonymous communications. It has not time. We do not ask the name for publication, for all matters of such nature are private unless the writer wishes it published; but we ask it as an evidence of good faith.

An awful disaster causing the death of twenty-four, fatally injuring twenty, and seriously hurting twenty others, occurred in the Standard Steel Company's mills in Butler, Pa., October 6. A great pot of molten metal engulfed them. The features of the majority of those who are alive are mutilated beyond recognition.

A letter from Sister Emma T. Anderson, treasurer of our China Mission Board, dated Canton, August 12, encloses a letter from T. F. McCrea, the corresponding secretary and treasurer of the North Kiangsu-Anhui Famine Relief Committee, as a receipt for \$100 for gold sent by the SIGNS OF THE TIMES, given by our friends in different parts of the field. Mr. McCrea states that all danger of famine is over, or in other words, that the harvest of June was very good and they hope that the crop in the fall will also bring relief, but there were many thousands who had nothing left. Still they hope that the balance which they have on hand which has been given by friends in America can be used to help those who are in so much need. He says: "We feel that a great work has been done for the advance of Christianity thru this work. Nearly two million silver dollars have been contributed by the foreigners, and the Chinese have been greatly impressed by this generosity. We trust that a great ingathering may result. Please extend our thanks to Mr. Wilcox and the readers of his paper for their generous contributions. Thanking you for your kindness in this work, I am yours sincerely, T. F. McCrea."

At Rest.—Our hearts were made sad to receive, the evening of October 28, the sad telegram from Oakland: "William Saunders died very suddenly this afternoon of heart disease." So short a time was it since we welcomed him here at our dedication. At that time he was feeling well and strong, tho some remarked his unnatural pallor. He was born in Newport, Wales, March 26, 1821, and was therefore at the time of his death living on borrowed time by over six and one-half years beyond the age of threescore and ten allotted to man. He was brought to America by his parents when an infant of one year, returned the next year to England, and ten years afterward came again to America. He learned the printer's trade, and was connected with the publishing work all his life; at first as a printer making his way to the Pacific Coast, afterward for several years as proprietor and publisher of the Woodland (Cal.) Democrat; for the last twenty years an employee of the Pacific Press, much of the time as director and vice-president, or representing the branch offices in London or San Francisco. For the last two years he had relinquished more and more detailed labor. He saw much of the country's progress, having crossed the continent many times since "the days of gold,"

and the Atlantic thirteen times. He saw the growth of California from 1850 to the present, and had an active part in its progress. He was an old-time, dignified, honorable Christian gentleman, of a type rare in these days. He leaves an aged wife with whom he had been united fifty-five years, and three daughters, who mourn sincerely and deeply their great loss. His end came suddenly and peacefully. He was spared what was to him always sad, saying good-by; especially the agony of leaving alone his wife and youngest daughter. There was no struggle nor pain. He was lying down for a little rest, and his heart ceased to beat. That was all; and he fell asleep in Jesus. Two of the Pacific Press Board were deputed to represent the institution at the funeral, and beautiful floral emblems were sent by both the employees and the board. Our sincere sympathy goes out to the aged widow and the bereaved daughters, especially she who has so faithfully stood by father and mother. May God bless them abundantly.

The Next Issue.

OUR next issue will contain,—

1. A Bible-reading on Prophecy: Its Nature, Scope, and Purpose.
2. The first of a strikingly strong article by Mrs. E. G. White on "Drunkness and Crime." This will be completed the following number.
3. Articles on Romans will begin next week and also studies on the book of Daniel.
4. The second article in the Home Series is "Honorable Young Manhood."
5. Our Outlook will be filled with interesting, up-to-date articles. It will be a splendid number.

Bishop Potter, of New York, has been criticized greatly because he stated that The Hague Conference "is only a poet's dream. Until the last day of earth there will be armies and there will be wars." Now why in the world Bishop Potter should be criticized for this, is more than we can understand. Any one who believes God's word reads over and over again in words far more emphatic than the bishop's even that there will be war, and that the very culmination of the age before Christ's coming will be the battle of Armageddon. It is not a matter as to whether one desires peace or not, or believes there ought to be peace; doubtless the bishop believes it and longs in his heart that the world might come to that condition; but he sees that conditions in the world are such that there can be no such outgrowth. One only needs to read God's word to know what the issue of the age will be, and yet there will be souls that will be saved out of the turmoil of war by the Prince of Peace when He comes.

A Mrs. Shepard, of Los Angeles, would certainly have made a devoted Egyptian worshiper of the cult of the dog. A despatch from Denver, dated October 9, states that she has devoted thousands of dollars in an effort to save the life of a maltese poodle. Her final effort to save the dog's life was in chartering a special train at Los Angeles and making a record trip across the continent in an effort to reach a well-known cat and dog hospital in New York, accompanied by her own maid, a maid for the dog, and a veterinary surgeon. And yet the dog died. After the dog's death, it was encased in a five-hundred-dollar casket and interred in the cat and dog cemetery at Hartsdale, where a costly monument will be erected over its grave. What a great blessing it would be if some of that money could be spent for some of the needy children of earth. The dog would probably have enjoyed it just as well.

Regular Atlantic wireless service opened October 17. In all the previous elaborate tests they were completely successful in every instance. The space covered is two thousand miles, between Clifden, Ireland, and Port Morien, Nova Scotia. The commercial rate for wireless messages will be ten cents a word, and the press rate five cents a word.

The "Australasian Union Conference Record" of September 2, gives an account of a brutal assault upon one of our laborers in Australia, Brother J. L. Hindson, not on account of religious views, however, but for the purpose of robbery. He was beaten to unconsciousness and robbed of about fifty dollars in gold and his watch, and left for dead. In a semi-unconscious condition he made his way home and was given the best of care by the sanitarium people. Earnest prayers were put forth for his recovery and Sister Hindson writes us under date of September 3 that he is in a fair way to recovery and making marvelous progress toward health. For this we certainly are glad and rejoice with them that his life is spared.

The New York "World" in a despatch from Berlin, under date of August 31, gives an account of the imprisonment of a Seventh-day Adventist by the name of Muegge because he will not do military service on Sabbath. Several times he has been courtmartialled and imprisoned. One churchman has spoken on the subject and he feels that either the man or the government should give way, and he thinks it ought to be the man, and yet he confesses that the man is simply standing for what Protestantism stood,—the rights of conscience,—and suggests that the government could employ him in some other way. We hope that this brother will be of good courage. Every act of devotion in this way is a sermon in favor of God's truth.

A despatch from Pittsburg, September 16, states that more than a score of the ministers of Pittsburg have gone into the life insurance business, making more money they say than they did while within the church. One of them, who probably represents the rest, declared that he does not quit from choice but from necessity; it is not a question of money either, but of higher cost of living. No salary has been offered him which would justify his accepting it. He hopes some time to unite with the ministry again. The greatest life insurance in the world is the Gospel. If there were more of it preached there would probably be more devoted support in the church for those who preach it.

Tobacco.—In the year 1810 only two states reported the value of their tobacco output, Pennsylvania \$410,910 and Virginia \$469,000. In 1840 out of thirty states, twenty-eight reported the total value of the tobacco products as \$5,819,568. In 1850 this output increased to more than \$13,000,000 and in 1905 to \$331,000,000. This of course is on the gross value and not on the retail value of the manufactured product. What a blessing it would be if the land were used to produce necessities of life and the money expended could be turned into the great needs of homes.

The Kongo.—A letter from the Kongo Reform Association declares that still from that wretched district comes the pitiful wail for deliverance, from Leopold's miserable slaves. While the nations delay to intervene, the merciless rubber regime goes on, and the Kongo natives suffer and die. There is little hope that Belgian annexation, unless supervised by the powers, will be more than a nominal change, for the terms now under discussion still leave the Kongo in Leopold's hands. The address of the association is Tremont Temple, Boston, Mass.

"Life and Health."—The October number was greatly enlarged and improved. A new department, called "The Home Acre," will be introduced. Every number will be a special number, such as a Tobacco Number, a Don't-Worry Number, Temperance, etc. Good illustrations will be used, and good contributors are secured. The price of the journal will be increased to ten cents for single copies. It certainly is worth it. Address, *Life and Health*, Takoma Park Station, Washington, D. C.

A decided effort is being made in Kansas City to introduce an opening wedge to a full Sunday law by closing the theaters on Sunday. Reports of this will be given later on.